

tality of the soul, and a lively faith in the reſurrection of the body, gives a ſtrict commandment concerning his bones. Gen. i. 25. Heb. xi. 22. Aaron dies at the top of the mount Hor. Numb. xx. 28. And Moſes, after a proſpect of Canaan, on mount Nebo; and, after a life of amazing actions and zeal for God, dies and aſcends to heaven at one hundred and twenty years of age. Deut. xxxiv. 7. Joſhua, the glorious general of God our Saviour, departs to heaven when he was one hundred and ten years old. Joſh. xxiv. 29. But the time would fail me to tell of Caleb the hero; of Samuel, David, Solomon, Jehoſaphat, and Hezekiah; of Job, the great pattern of reſignation and patience; of Iſaiah, the ſublime orator of God; of Daniel, the greateſt of ſtateſmen; and Paul, the brighteſt of the apoſtles; of the repenting thief, whoſe immortal ſoul went to his dear redeemer in para-diſe, Luke xxiii. 43; or of John the baptiſt, who had been a year or two before him in heaven; or of Peter, who longed with the ſame ardour with his brother Paul to put off his earthly tabernacle, and depart and be with Chriſt, which was infinitely better.----All theſe inſtances are glorious proofs of IMMORTALITY, and mighty demonſtrations of the INSPIRATION of the holy Scriptures!

And

And now, my dear readers, if we were to survey through the medium of the history of the church of Christ, for seventeen hundred years past, all the deaths of the primitive christians and martyrs---all the deaths of the precious and excellent preachers and writers, and private christians, who have lived before and since the reformation from popery---all the deaths of the glorious Owens, Witsiuses, and Charnocks---all the glorious divines of the established church, and of the protestant dissenters---all the joyful and triumphant deaths of private holy christians.*

R E C O L L E C T I O N .

What a striking and invincible demonstration of the Inspiration of the Scriptures have we here ! and how unreasonable and mad are the infidels of Great-Britain !

We have seen in a light as clear as the sun at noon-day, how the Scriptures dissect and discover the hearts of all mankind : we see bad men described in their internal principles and dispositions towards God the Father, Son, and Holy Spirit, and towards all good men : we see the external prosperity of multitudes of bad men ;
but

* See Burnham's pious Memorials of the Death of many excellent Divines and private Christians, with a preface by Mr. James Hervey. Sold by Keith.----See the Triumphs of Faith in Death, 12mo. Sold by Dilly. This is a rich supplement to Burnham.----See Dr. Gibbons's Lives and Deaths of pious Women, 2 vols. 8vo. and the excellent Drelincourt's Consolations against the Fears of Death, 8vo. This book the good queen Mary read over six or seven times,

but their internal want of peace and happiness is a dreadful counter-balance to all their outward splendor, riches, and pleasures: we have followed them to their death-beds, and viewed the awful consequences of dying without a solid hope, and of being exposed to the everlasting loss of all good; feeling the pains of a guilty conscience, and the impressions of a displeased God.

We have seen Scripture instances of the deaths of bad men: and how many thousands and millions will history and observation furnish us in all past and present time! O! the horrors! the horrors of a soul dead in sin, falling into the hands of the living God!

On the other hand, we have viewed the fulfilment of the Scriptures in all good men that have ever lived on the face of the earth. We have seen them as a collective body, represented as lower in circumstances---fewer in numbers---more exposed to trials---yet invincibly safe---though mixed with hypocrites---and in a great variety of changes in the world.

We have viewed the Scripture account of single believers---in their call into the church---their dispositions and taste with respect to God in Christ, and his blessed Spirit---in their imperfections and blemishes in temper and life---in the rich promises made to them in Christ, and fulfilled in a stated or occasional manner, accord-

ing to their real necessities---in the threatenings of fatherly chastisements for their carnal security, unwatchfulness, neglect of prayer, unmortified affections, departures from the gospel, and doing violence to the light of God in the soul. We have considered the Scriptures as fulfilled in the peaceful and happy deaths of all good men in general, and especially the joyful and triumphant death of all those christians, who walk the most closely and conscientiously with the LORD Christ ---who do, in the noblest sense, live GODLY in Christ Jesus.

And now, my reader, let us praise our God and Saviour for this amazing, this ravishing and delightful argument for the divinity of the bible! ---Praise consists in acknowledging the perfections of Christ with adoration---the works of creation and redemption with admiration--and the blessings of nature and grace with gratitude and delight. O! praise him! praise him! praise him! let every thing that hath divine and immortal breath praise the LORD Jesus for ever and ever.

If the light of the sun in the expanse is so immense a good to man, how infinitely greater good is the precious, precious light of divine revelation!

Light in the natural world is essential to the pleasure and happiness of all animal life; but how much more necessary is the light of the
 Scriptures

Scriptures of GOD to the improvement of our reason, and the happiness of our immortal souls.

Take away the sun from the expanse, and what a horrid dungeon of darkness would this world be ! and only suppose the Scriptures taken quite away from all mankind, and what dreadful darkness would overwhelm the souls of men : how could we know GOD, or our duty, the method of recovery from our sin, misery, and impotence, and the way to eternal happiness !

O ! Britons, how little do you consider the excellence, the usefulness, the infinite necessity, and advantages of divine revelation ! O ! what dark barbarians and brutes were your forefathers, when Julius Cæsar landed at Deal, in Kent, fifty-five years before the birth of Christ !

LORD GOD, I bless thee for that light which has fled from the sun at the rate of near two hundred thousand miles in a second of time ever since the creation of the world, and through an expanse of fifteen hundred millions of miles : but I bless thee ten thousand times more for the divine light which has been streaming from the SON OF GOD through thousands and millions of souls in his churches, in every period of time to this Day ! O ! rise, thou eternal sun of righteousness, in all thy glorious brightness, on a world lost in darkness, and perishing in sin ! fill the Scriptures with the light of thy Spirit, and lead the souls
of

of ruined sinners to thee, the source of their happiness, and the immoveable center of their repose.

We must not finish this Contemplation without some excellent remarks of the wise and pious Mr. Benjamin Bennett, in his Sermons on the Truth and Inspiration of the Scriptures. These remarks will excite the reader to a more ardent esteem and affection for the argument drawn from the fulfilment of prophecy.

R E M A R K 1.

The great GOD, who is the sole author and governor of universal nature, had in his vast understanding a full and comprehensive view of all his works ; a perfect scheme or idea of all his creatures from eternity to eternity.

R E M A R K 2.

The counsel of GOD, or the plan of all the divine works and government, is laid down, and laid open in the sacred Scriptures.

R E M A R K 3.

As the Scripture was written chiefly for the use of the church of Christ, and the whole world continued and governed with a peculiar regard to the interests and happiness of the church ; so the scheme of divine providence, exhibited and laid down in Scripture, chiefly respects the true people of GOD in all ages.

R E M A R K 4.

REMARK 4.

Every thing contained in Scripture, as a part of the divine counsel for the government of the world and the church, will be infallibly accomplished.

REMARK 5.

The fulfilling of the Scripture is a gradual thing; not done all at once, but successively and by degrees: and every period will display some new events foretold in Scripture.

REMARK 6.

When the whole plan and work of God, in the method of providence, is finished; and the intire system or wise counsel of God, as laid down in Scripture, is perfected; and all hath taken place in regular and orderly events; then the demonstration drawn from prophecy, that the Scripture is of divine original, will appear with great advantage, brightness, and beauty; because,

1. It will be more full and strong, being grounded on the accomplishment of all the Scripture.

2. It will stand in a fuller light, and have a more vivid and convincing appearance of truth, without being obscured by that darkness of the understanding, the prejudices of the human mind, and want of experience, which now attend good men, and hinder them from discerning the evidence of this glorious matter.

REMARK 7.

REMARK 7.

Such a great part of the Scripture is already accomplished, and evidently appears to be so *now* at this present hour, that it is sufficient and powerful to give this argument great weight and keen conviction with every rational and honest man, who shall for a few minutes take it into serious consideration.

There is a most astonishing concurrence of Scripture and Providence; a delightful coincidence and harmony between the operations of God's hands and the words of his mouth: they have hitherto run parallel, and will do so to the end of the world! O! wicked man, thou shalt surely die, unless thou repent! O! godly man, thou shalt surely live, and live for ever in the kingdom of heaven.

 Select B O O K S on this HEAD.

1. The great and good ROBERT FLEMING may be justly called the EUCLID, or the ARCHIMEDES of the christian church. His book on the FAITHFULNESS of GOD in his WORD, folio, 1726, is the most masculine and astonishing work I ever read of the kind.

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OF THE
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O N T H E

G L O R I O U S C H A R A C T E R

O F

C H R I S T.

This is a striking DEMONSTRATION of the INSPIRATION of the SCRIPTURES: it requires great ELEVATION and PENETRATION of THOUGHT, as well as ardent DEVOTION, to be able to delineate this CHARACTER, The AUTHOR feels his INSUFFICIENCY in both respects: he addresses himself to that GOD and SAVIOUR, whose GOODNESS and CONDESCENSION he adores, for ASSISTANCE in this great ATTEMPT; and will venture to shew, I. The TEMPER and CONDUCT of CHRIST towards his divine FATHER---he sought his FATHER'S GLORY in every ACTION of his LIFE---he trusted divine PROVIDENCE for all temporal SUPPLIES---he obeyed the divine LAW in the most astonishing MANNER---he discovered the most sublime SPIRIT of RELIGION in his unparalleled ADORATION or WORSHIP of the DIVINE PERFECTIONS. II. His TEMPER with respect to HIMSELF. The beautiful GRACES of his MIND appear in his deep and

wise CONSIDERATION, OF SELF-FURNITURE---in his HUMILITY and wise SELF-VALUATION---in his MEEKNESS and SELF-VINDICATION---in his CONTENTMENT, OF SELF-POSSESSION---in his PRUDENCE, OF SELF-MANAGEMENT---in his FORTITUDE, OF CONSTANCY and SELF-CONSISTENCE ---in his TEMPERANCE, CHASTITY, and DILIGENCE. III. His TEMPER and CONDUCT towards MANKIND was full of LOVE, JUSTICE, MODESTY, SOFTNESS, and GENTLENESS of MANNERS: PEACEABLENESS, MERCY, FORGIVENESS, TRUTH, and BENEFICENCE. The highest SINCERITY and INTEGRITY of HEART, the wisest ZEAL, the most resolute PERSEVERANCE in great and good ACTIONS, the tenderest SENSE of GOD and COMPASSION for SOULS, and the most masculine PRUDENCE, ran through all his TEMPER and CONDUCT towards GOD and MANKIND.

I Now address myself to the consideration of the most glorious character of Christ, as the fourth grand evidence of the divine Inspiration of the holy Scriptures: and this is one of the most pleasing, popular, and delightful demonstrations of the truth of christianity that ever entered into the thoughts of men or angels: it is at once a most venerable and amiable subject of contemplation; with a mixture of trembling and delight I enter upon it.

To

To thee, thou great, good, wise, wonderful, and immortal God Christ Jesus, I turn myself for light and assistance to speak of thy sublime and adorable character. Conscious of the weakness of my understanding to receive great and sublime ideas of thee, and deeply feeling the insufficiency of my powers to express thy perfections in a proper manner to thy people; I intreat the aid of thine holy spirit to discern the illustrious perfections of thy divine and human nature; and to display, in the most lively and tender expressions, the beauty of thy person, the power of thine arm, the fulness of thy godhead, and the grace of thine heart: more especially give me, at this time, an ability to describe the amiable qualities of thy human nature in such a manner as to allure all true christians to see and own thee to be the object of their choicest thoughts, and most transcendent esteem, veneration, and delight.

Never did I feel a greater sense of my darkness, and weakness of mind, than when I attempt to discover and declare the divine and admirable temper and character of the Lord Jesus Christ.--- But shall the weakness and darkness of the human mind prevent our attempts to glorify Christ? No, verily! nothing shall hinder me from expressing that little I know of this most wonderful and divine redeemer and friend of my immortal soul. He has redeemed my forfeited reason
from.

from darknefs; he has redeemed my will from enmity, my imagination from impurity, my paſſions from rebellion, my conſcience from guilt, my memory from weaknefs, and my taſte and inclinations from the pleaſures of the devil and the beaſt: and therefore, great GOD, thou firſt, laſt, higheſt, and beſt! thou firſt cauſe of all worlds, thou laſt end of all creation, thou ſupreme good of my ſoul and ſovereign of my heart, I devote and dedicate all my powers, time, ſtrength, and intereſts, entirely and eternally to thee.

Let me now view the lovely temper and conduct of Chriſt towards his father, himſelf, and mankind.

I. HIS TEMPER and CONDUCT towards his FATHER. He had the deepeſt ſenſe of GOD upon his mind---he aimed at the glory of GOD in all his actions---he truſted his father's providence to ſupply all his wants, and proteſt him from all evil---he obeyed his father's will with the utmoſt delight---and he worſhipped his father's perfections in the moſt ſublime and tranſcendent manner, above all the angels of GOD.

I. CHRIST had the deepeſt SENSE of the BEING and PERFECTIONS of GOD upon his SOUL; and he deſired above all things to reſtore the loſt profpects of GOD to mankind. He felt the omnipreſence
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fence* of God every moment in his mind; and he saw that this omnipresence was attended with every other perfection of his father. He saw God in every creature: and he saw every creature to be nothing without God. He discerned his wisdom, power, and goodness, in every part of creation, from the blazing sun to the least atom; from the boundless ocean to the smallest drop of water; from the lofty cedar to the lowest shrub---and he traced the perfections of God through the earth, air, and fire; through all the tribes of insects, fishes, birds, and beasts; and the bodies and souls of all mankind.

He loved to think of God; he loved to speak of him; he delighted to instruct mankind in the knowledge of him; and rejoiced in spirit to see the adorable God made known to the souls of his disciples.

2. CHRIST observed his father's PROVIDENCE, and trusted to his CARE for all manner of temporal SUPPLIES. He knew that providence was nothing less than the divine perfections exerted in the preservation and government of the whole world, and concerned in every minute event in the universe. He saw and acknowledged the hand of God in every thing that related to his human nature, from his birth to his death: that
it

* SIR ISAAC NEWTON never spoke of God without a solemn pause: and Dr. CLARKE told VOLTAIRE, that he had learnt of Sir ISAAC to do the same,---See VOLTAIRE ON THE METAPHYSICS OF NEWTON.

it was God that formed his body and soul in a fearful and wonderful manner: that God ordered the time and place of his birth---the stock and family out of which he should spring: * that he called him to his office, sealed him for it, and supported him every moment: provided every morsel of his food, and every drop of water to quench his thirst. We are practical atheists; but Christ saw God in every momentary supply of his wants: he knew that his father gave his angels charge to keep him in all his ways, and to watch over him as the apple of God's eye: grace animated him with divine fortitude to resist and conquer all temptations, and trample devils under his feet. O! that we did but learn daily, by Christ's example, to live entirely on the providence and tender care of our God and Father.

3. CHRIST obeyed his FATHER'S WILL in a manner superior to all the ANGELS of GOD.

Our first father outraged the divine law, and declared, by his actions, that it was better to obey the devil than God. Christ poured eternal disdain on man's rebellion and the devil's lye; and shewed to all worlds, that a state of obedience to God was the dignity and happiness of every rational creature in his universal empire.

Christ

* See a new System of Sacred Genealogy; or, a regular Series from Adam to our Lord Jesus Christ. This is a striking proof of the providence of God with relation to the ancestors of the great Redeemer. 'Tis engraved on a large sheet, price 10s.

Christ was pleased with his own rational soul, and relished his own existence chiefly because he obeyed God's will in all things: he rejoiced to be under God's full and absolute dominion and law, even to the utmost extent of the divine prerogative: he reckoned it the greatest felicity of his life, and the most solid glory of his being, to yield an unbounded obedience to the will of God: he gloried to be absolutely and entirely at the divine disposal.

He loved the utmost spirituality and extent of the law with the most intense affection and delight. Those duties which to carnal and corrupt minds are the most difficult, and those parts and precepts of the divine will which are the most disgusting to all the human race; these were the most delightful to the soul of Christ. That which all carnal men intensely hate, that Christ most intensely loved. Such acts are these: forgiving our worst and bitterest enemies; doing the best good for the worst evil; denying self; taking up the heaviest cross with cheerfulness and resolution: yea, Christ took up the cross with an immense mountain of the curse upon it; with every thing else that God's nature, dominion, and will required, all was performed with the highest delight to Christ's inmost soul through life and death. Christ was reluctant to no sort of labour or pains to obey the law in its full extent every