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O F
G O D.

A C O N T E M P L A T I O N
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 N A T U R A L a n d M O R A L P E R F E C T I O N S
 O F
 G O D.

A clear and distinct idea of GOD is of the highest importance and use to all true CHRISTIANS.---Serious people have very obscure and confused ideas of their heavenly father.---They ought to seek the best CONCEPTIONS possible.---Their WISDOM, DIGNITY, and HAPPINESS, very much depend upon their apprehensions of the CHARACTER of the GOD they adore.---The proper idea of the glorious NATURE and CHARACTER of GOD---He is a SPIRIT, i. e. invisible life and activity; possessed of UNDERSTANDING and free choice.---The just IDEA of a SPIRIT is that of a self-active percipient BEING.---He is to be considered as an unbounded spirit in DURATION, and therefore ETERNAL ---unbounded in essence, and therefore OMNI-PRESENT---IMMUTABLE in his nature, perfections, and purposes.---As he is an active spirit, we consider his LIFE and OMNIPOTENCE; and, as a rational spirit, he is possessed of infinite understanding

understanding and KNOWLEDGE.---As he is a spirit of free will and choice, he is possessed of absolute, independent, and eternal DOMINION.---Here we consider the infinite PREROGATIVES of GOD.---As he is a spirit, possessed of the best AFFECTIONS and TASTE, we consider his love and hatred: his esteem, complacency, benevolence, and delight: his mercy, patience, and grace: his anger, zeal, and wrath.---As he is a spirit possessed of the most amiable QUALITIES, we consider his WISDOM, DIGNITY, GOODNESS, HOLINESS, JUSTICE, SINCERITY, TRUTH, and FAITHFULNESS.---And, to complete his whole lovely character, we consider his ALL-SUFFICIENCY, GLORY, JOY, and HAPPINESS. This is the GOD discovered to us by DIVINE REVELATION.

ALTHOUGH I have inured myself to frequent contemplations on the nature and perfections of God, for near forty years; and notwithstanding the subject is the most suited to dignify the understanding, and fill our rational powers with unutterable delight: yet I freely declare I have such a consciousness of the darkness and weakness of my mind, that I feel a sacred terror mingling with the delight, and almost deterring me from proceeding in the great and arduous undertaking, of discoursing on the glorious God to my fellow-creatures.

But

But as ignorance of GOD is the source of the present wickedness in Great-Britain; and as the holy moral law requires us to know and love GOD, on pain of eternal death: as the knowledge of GOD is the foundation of all true religion; and as I am under infinite obligations to do all in my power to glorify GOD, and promote the happiness of my country, and the church of Christ: as I feel an ardent love to the rising generation, and long to see religion flourish in the world: as I know I have but a short time to live; that I am born for eternity; and must soon give an account of my time and advantages to the glorious and invisible GOD, my redeemer and judge: I therefore must proceed to execute that work which HE has assigned me.

In the strength and light of the great friend and master of my soul, I will now give a clear and concise representation of each of the divine perfections; and shall briefly hint at the practical uses which ought to be made from the distinct view of each attribute of GOD.

I. GOD is a SPIRIT.

A spirit is invisible and immaterial, possessed of self-active power, with understanding, will, and affections. The supreme being is stiled the invisible GOD, Colos. i. 15. He is the king eternal, immortal, invisible, 1 Tim. i. 17. Jesus

affures us that a spirit is not matter,---a spirit hath not flesh and bones as ye see me have, Luke xxiv. 39. A spirit is possessed of life, or self-motion; the deity is stiled the living GOD, Jer. x. 10. He has life in himself, John v. 26. His understanding is infinite, Pf. cxlvii. 5. He works all things according to the counsel of his will, Eph. i. 11. He doeth according to his will in the army of heaven, Dan. iv. 35. He hath affections of love, John iii. 16. Of hatred---thou hatest all workers of iniquity, Pf. v. 5. These are things that I hate, saith the LORD, Zech. viii. 17. Many other affections are ascribed to GOD. He is immortal---he is stiled the incorruptible GOD, Rom. i. 23. He hath immortality, 1. Tim. vi. 16. The essence of GOD and the essence of matter are totally different; the essence of matter is solid extension and divisibility; it is passive to all changes: but how horrid would it be for us to say that GOD is solid extension: that his being may be divided: or that he is a passive existence. There is nothing passive in him. Matter is without understanding or thought; but GOD is all conscioufness. Matter cannot review its own existence; but GOD can understand and review himself, and all things else, in his vast universe.

U S E S

USES of the SPIRITUALITY of GOD.

1. How absurd and abominable are all pictures of the invisible, incomprehensible, and immortal GOD! What man can paint the picture of his own soul? What man can make an image of the invisible atmosphere, or the animal spirits in brutes and human bodies? How then is it possible to carve out an image of the nature and attributes of GOD! Let us abhor the sottish and absurd practice of the papists, who have often painted or carved GOD in the figure of an old man. Let us protestants never debase GOD and our own souls at this rate; but let us seek after the most sublime and exalted ideas of GOD, and at the same time we shall dignify ourselves: for GOD is more to be known by the consideration of a soul, in its noble powers and passions, than by any other creatures in the visible world.

2. If GOD be a spirit, then we see how we can only converse with him, and that is by our spirits, our thoughts, and affections: and O! how sweet is it for a regenerate man to feel GOD's infinite life and activity in his own soul; giving true satisfaction, joy, and happiness to our spirits; infusing deep peace into the conscience, light into the mind, love into the affections, and strength into all our active powers.

3. Is GOD a spirit? then take heed and beware, not only of fleshly lusts, but of those

which are more spiritual and diabolical ; such as pride, hatred, malice, envy, revenge, infidelity, and enmity against God : the fleshly lusts of gluttony, drunkenness, and whoredom brutify the soul ; yea, they sink us vastly below the beasts : but spiritual and intellectual sins form us more into the image of the devil, and inspire us with the temper of hell. O ! my dear friends, let us paint these hateful tempers in the most ugly colours, and let us flee from them as from so many visible devils in the regions of darkness ! On the other hand,

4. Let us take most care of that part of ourselves wherein we are like to God, i. e. our spiritual and immortal souls. The soul was originally made an image of the wisdom, power, goodness, beauty, and immortality of God : let us strive, by prayer and ardent meditation, to regain this lost image of God for our souls. O ! most blessed God and Saviour, make us wise by thy wisdom ; strong in virtue, by thy power ; great and good by thy goodness ; immortally happy in thy love and grace. Let us rise into the richest dignity of mind and manners ; bless us with a refined and delicate taste, that we may feel the most exquisite pleasures, from a perception of thyself, as the original beauty, and the source of eternal life and love.

II. God

II. GOD IS ETERNAL.

The eternity of God is the most unchangeable permanency of his nature and being, as compleat in himself, and independent of all persons and things. He is not only without end, but without beginning or succession in his duration; which is the most perfect manner of existence.

The idea of eternal duration naturally and necessarily forces itself upon the human mind; we cannot possibly avoid it, whilst we rightly use our understanding. Something must have existed from eternity; for, if there ever had been nothing, there never could have been any thing. It must appear to every man of common sense, that intelligence is eternal; in some being prior to man; otherwise, how could the millions of human beings possess understanding. The actual intelligence which formed the world, and still governs it, is seated in one eternal mind: the mighty and glorious source of all creatures, is one everlasting spring of thought---one conscious understanding principle, which is God. The most clear idea we can form of the divine eternity, is, that it includes self-existence, necessary existence, independence, and unchangeable duration: this is the most proper conception of the eternity of God; and it is a most sublime and grand idea, which dignifies every understanding, that receives and retains it. There is no one attribute which appears more venerable,

venerable, than that of absolute, independent eternity; 'tis the life of all the attributes of GOD. BENEVOLENCE in man decays, unless supported by eternity; GRATITUDE dies, without eternity; FRIENDSHIP with GOD and our fellow-christians, the most pure, ardent, and refined, withers and perishes, without the eternity of GOD, to animate, cherish, support, and enlarge it; SALVATION itself would die, without the eternity of GOD.*

The Scriptures give us copious and triumphant declarations of the eternal duration of the divine nature; and I verily believe the holy spirit has amplified so much on this head, on purpose to give all true christians the most durable and victorious consolation, under all the troubles of human life.

This is the Scripture representation of GOD'S ETERNITY: the everlasting GOD, Gen. xxi. 33. The eternal GOD is thy refuge, and underneath are the everlasting arms, Deut. xxxiii. 27. Eternity of Israel, 1. Sam. xv. 29. The LORD shall endure for ever, Pf. ix. 7. civ. 31. From everlasting to everlasting, thou art GOD, Pf. xc. 2. The LORD shall reign for ever, cxlvi. 10. Thy years shall have no end, cii. 27. Thy throne from generation to generation, Lam. v. 19. His mercy endureth for ever, twenty-six times repeated, Pf. cxxxvi.

* Our existence, powers, good qualities, or graces and comforts of the heart, would all die for ever, without the eternity of GOD, to support and enliven them.

Pf. cxxxvi. Thy name, O! LORD, endureth for ever, cxxxv. 13. The everlasting GOD the LORD, Isa. xl. 28. O! LORD, thy name is from everlasting, lxiii. 16. I am the first and the last, xli. xliv. xlvi. He inhabiteth eternity, lvii. 15. The everlasting king, Jer. x. 10. His dominion is everlasting, Dan. iv. 3, 34. Eternal power and godhead, Rom. i. 20. Everlasting GOD, Rom. xvi. 26. Eternal spirit, Heb. ix. 14. The king eternal, 1. Tim. i. 17. The alpha and omega, Rev. i. 8. The first and the last, Rev. ii. 8. The beginning and the ending, Rev. xxii. 13. He was, and is, and is to come, Rev. iv. 8. He liveth for ever and ever, v. 14. xv. 7.

USES of the ETERNITY of GOD.

I. Let the eternity of GOD excite our FEAR, concerning the sins we have committed long ago. All our sins in childhood, youth, and riper years, are fresh in the mind of an eternal GOD, as tho' they were committed this very moment. O! sirs, all our filthy thoughts, our filthy words, and our impure actions, of every kind, are, this minute, fresh in the memory of the eternal GOD! What can we do? we can neither deny, nor cover, nor extenuate our crimes! Let us flee, instantly flee, to the perfect obedience, to the redemption, the sacrifice, the satisfaction of the son of GOD, for pardon, acceptance, and sanctification. Nothing, nothing but the blood of the son of GOD,
can

can wash out our sins, and make our blood-red crimes as white as snow.

2. Is GOD eternal? then let us pray that our holy tempers, conversation, and actions, may be eternal as our existence! The eternity of GOD is the invincible security of our absolute and final perseverance in grace. This is a ground of confident expectation, that my powers, my graces, the lovely qualities and comforts of my heart, shall be as immortal as my existence. Mrs. Rowe, in her letter to Dr. Watts, prefixed to her seraphic exercises of the heart, spoke like a glorious christian; "as long as GOD exists, my BEING and HAPPINESS is secure." Time, and death, and devils, can never destroy the life infused by the breath of the living and eternal GOD.

3. We have a most triumphant evidence that Christ is the true GOD, and eternal life. He must be GOD, for his existence is eternal; he is without beginning of days, or end of life, Heb. vii. 3. He is before all things; and by him all things consist, Col. i. 17. He was in the beginning with God, John i. 2. Jehovah possessed him in the beginning of his way, i. e. of his decrees and purposes. He was set up from everlasting, i. e. eternity, Prov. viii. 22, 23. His goings forth were from of old, from everlasting, i. e. eternity, Micah v. 2. He is the same yesterday, i. e. eternity---to day, i. e. in time---and for ever,

ever, i. e. when time shall be no more, Heb. xiii. 8. Believer! rejoice; thy God and Saviour is eternal: he is without succession, beginning, or end: his infinite perfections are all eternal: he possesses the boundless and endless life of a self-existing God; and his unbounded life and blessedness is the invincible security of my life and thine. Triumph, therefore, with an unutterable joy! give free range to all thy immortal powers and passions! and let the whole empire of God know the unlimited pleasures and gratitude of thine heart! Rejoice! rejoice! and again I say rejoice in God thy precious Saviour!

4. See the VANITY of the world in the eternity of GOD. This world has been but of short standing: the beauties and joys of it are perishing: they cannot therefore be suited to a soul that was created for eternity. Let us for a minute set the world in *contrast* with the eternal duration of God. The goods of this world depend upon fancy; but God is substantial good. This world is deceitful and treacherous---it betrays our hopes and our souls; but the eternal God is sincere and faithful, and will never deceive us. Worldly goods are a vexatious vanity; but God gives sweet and satisfying delight. A little cross will embitter the greatest worldly good; but the greatest vexations cannot destroy the fruition of God. The pleasures of this world are only a

tedious repetition of the same shallow sensations ; but GOD, as the eternal ocean of good, yields pleasures ever sweet and ever new. The longer we enjoy worldly good, the more insipid and nauseating are its pleasures ; but the longer we possess the presence and favour of an eternal GOD, the more precious and pure are the pleasures we enjoy. This world will yield us no support or relief when we most want it, that is, under horrors of conscience, and in the agonies of death ; but GOD is a sweet and sure relief at those dreadful seasons. Worldly good is unsuitable to the immortal nature, powers, dignity, and unbounded passions of the soul ; but GOD is a spirit, an eternal spirit, a suitable and pure good, adapted to our immortal desires after knowledge and happiness. Worldly good is fickle, variable, and unstable ; but an eternal GOD is never fickle, never variable, never unstable, but always the same---the same pure, permanent, and serene good, to enliven and cheer the soul. Worldly good never satisfies---we always wish for change, whether we are in higher or lower circumstances of life---the polluting pleasures of earthly good never satisfy---they always decay in a moment---these pleasures are sadly limited and under restraint, attended with bitter remorse, and followed with a dread of bad consequences---they are mixed up with
disgusts

disgusts and loathings, and have most horrid damps and twinges, when the momentary witchcraft of pleasure is over and gone;---but God is an infinite and eternal good, that always satisfies, always ravishes the soul: the pleasures that flow from his love are pure as a chrystal spring, and endure for ever: these pleasures are like God; you may range in them without bounds, and without end: they are attended with no remorse, and followed with no dread of consequences: there is no decay in the goodness of an eternal being; nothing to give you the least disgust or loathing in the amiable God; nothing to damp your desires, or vex or twinge your passions, or frustrate your hopes; but every thing to enliven, refresh, and exalt your souls to the highest pitch of glory and perfection in the presence of God.

5. Let all our ACTIONS and services have the ETERNITY of GOD stamped upon them: let us act for eternity in all we do: let the spirit of eternity breathe in all our conversation: let us hear and read for eternity: let us pray and praise for eternity: let us do some notable work for the glory of the eternal God. O! my friends, I cannot be easy to go out of time, without doing something which shall have the impression of eternity---something that shall endure to eternity. Is there nothing of eternity in our tem-

pers, converse, and actions?---let us be roused, by a generous ambition, to live every day in the spirit and devotion of eternity.

6. CONSOLATION OF COMFORT from the ETERNITY of GOD.

His promises are eternal---his mercy and love are eternal---his covenant of grace is eternal, and ordered well in all things, and sure---it contains all our salvation, and is fully equal to our infinite and eternal desires. God being our God in covenant, is an eternal good and portion to our souls; and the possession of God will be as fresh and as sweet, as lively and as glorious, after millions of ages are spent, as he was at first when we tasted of his love, and entered into friendship and converse with him. O! believer, thou canst not be poor---thou canst not be any other than rich---to eternity.

As God is eternal, here is strong ground for comfort against the distresses of the church, and the plots and threatenings of her enemies. All their designs and rage are pointed against an eternal God, who can and will ruin them for ever and ever.

If God be eternal, then he hath as much power as will to be as good as his word. This is a mighty thought, and big with eternal CONSOLATION, "that our SECURITY is greater than our INTEREST."

INTEREST." We have the very being of an eternal God, and all his eternal perfections, staked down, to secure our best interest, i. e. our eternal happiness.

7. What a TERROR to wicked men is the eternity of God. Every sin is an affront to the eternity of God. O, sinner, how great is your folly and madness to affront that God who lives for ever, and will punish for ever: how dreadful and intolerable will it be for you to be expelled from the favour, and to lie under the impression, of a displeas'd and eternal God. Consider this, ye that defy God, lest he tear you in pieces, and there be none to deliver.

III. GOD IS OMNIPRESENT.

The omnipresence of God consists in his being at once, and at all times, in all parts of the universe, and intimately near to all his creatures. As he is unbounded by time, he must be eternal: as he is unbounded in power, he must be omnipotent: so he is unbounded by place or space, and therefore is omnipresent.

God has a glorious presence in heaven; a powerful providential presence on earth, giving existence and support to all his creatures every moment. He has a gracious presence with all his people in every part of the world; and he has an angry and terrible presence with all wicked men

men on earth and in hell. Whither can we flee from thy presence? whither can we go from thy spirit? If we ascend to heaven, thou art there; if we make our bed in hell, thou art there. If we flee through unbounded space, GOD is there; Pf. cxxxix. 7, 8: this psalm is a glorious demonstration of the omnipresence of GOD! Can any man hide himself in secret places that I shall not see him? Do not I fill heaven and earth, saith the Lord? Jer. xxiii. 24: this is a striking evidence of the divine omnipresence! He is not far from every one of us; for in him we live, and move, and have our being; Acts xvii. 27, 28. GOD, as omnipresent, has a presence of power, of wisdom, of goodness, and of vengeance. He has a presence of power, which all the force of men and devils can never withstand---a presence of wisdom, which no devices of devils, or craft of men, can over-reach or confound---a presence of goodness and grace with his people, which their capacities and infinite desires can never exhaust---and a presence of vengeance and wrath, which no wicked men can, with the least ease, ever endure.

USES OF GOD'S OMNIPRESENCE.

1. What COMFORT will this truth give to every good man in the world! GOD is present with your heart every moment; he renews your life and powers from moment to moment; he is present

present with your understanding to enlighten it; present with your will to perfect its freedom, and fix it for GOD; he is present with your taste, to refine and elevate it to the best and noblest objects; present with all your passions, to raise them to things above; he is present with every good word, to write it down; and present with every good action, to assist, to encourage, approve, and reward it. What an infinite comfort is it to think that Christ is omnipresent! Lo, I am with you always, Matth. xxviii. 20. Wherever two or three are gathered together in my name, there am I in the midst of them, to bless and assist them, Matth. xviii. 20. What a joy is it to a real christian, to think that he cannot flee from the eternal and omnipresent spirit! Heb. ix. 14. Ps. cxxxix. 7. The omnipresence of GOD is not without the special presence of all his glorious perfections: where his infinite essence or being is, there his perfections are, because they are only the divine essence exerted in different manners; and these perfections are the several kinds of the manifestations of GOD to his creatures. GOD is present in his wisdom, to guide us continually, Isai. lviii. 11---present in his power, to protect and keep us as the apple of his eye, Zech. ii. 8---present in his goodness, to relieve us---in his mercy, to pity us---in his fulness and love, to refresh and cheer our souls. He is ready
to

to sparkle out in this or that perfection, as the necessities of his people require, and his own wisdom and prudence direct, for the highest glory of his lovely character. Therefore let us apply to him at all times, and in all places, by faith and prayer, for the gracious exertion of his ever-present perfections, to cheer and animate our souls. In all violent *temptations*, he is present to observe their intention---to limit their malignant influence---and to break and destroy their force. In all sharp *afflictions*, God is present to shew himself strong towards them that love him---he will shew strong affections---he will speak strong consolation to the heart--and exert a strong arm for our deliverance. In all *duties* of worship, he is present to hear and answer our prayers, with infinite readiness and delight. In all special and great *services* for God, he is present to give suitable assistance, equal to our mighty labours, and generous actions, done for the honour of God. Those who lay themselves out with the wisest zeal, and indefatigable diligence, shall never find God to forsake them. No, no, I will never, never, never, leave thee. Heb. xiii. 5. Let this be an eternal spring of courage and resolution to every wise and worthy christian in the world; let it animate us to do every thing possible to discover and display the magnificence and glorious majesty of God, and represent

represent his perfections as lovely as possible to all young christians. This, this is our business and glory: and what can animate us more to it, than the consideration of the omnipresence of all the attributes of God?

2. Let us give the utmost attention to the omnipresence of God at all times, and in all companies. Sir Isaac Newton never mentioned the name of God without a visible pause in his discourse. His thoughts on the divine omnipresence, at the end of his two immortal works,* are most sublime and ravishing. A man of true taste will never be weary, never be disgusted, with his ideas. They have the happiest fitness to enrich and dignify our understandings every moment of life. Let me charge myself, and exhort my reader, to be much in actual thoughts of this grand truth of God's omnipresence, connected with wisdom and goodness. This presence of God will sweeten our existence, and be productive of a thousand good consequences. Right ideas of omnipresence will be a powerful shield against violent temptations and wilful sins---it will be a mighty stimulus or spur to holy actions ---and will cure many sad distractions in divine worship. Above all, seek for the special, vital, influential presence of God, which is infinitely beyond the presence of the deity with all inferior
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* PRINCIPIA and OPTICS.

creatures, and is the peculiar privilege and dignity of the serious people of God.

3. The omnipresence of God ought to be a terror to all wicked men, and it will be so in a short time, however they may set God at defiance for the present. They treat the omnipresent being with infinite contempt in ten thousand instances, and will dare to commit that in the presence of God, which they would be afraid or ashamed to do before the eye of man; yea, would blush to commit in the presence of a child. Men do not practise that *modesty* before God, as they often do before their fellow-men: ask the thief, why he dares steal? ask the adulterer, why he dares be lewd? Millions would blush to steal, or be impure; before their fellow-creatures; and yet they dare to act these crimes before God. O! how do sinners debase and contemn the omnipresent God, as tho' he were an absent or an ignorant being! but how terrible will his omnipresence prove to all wilful and daring rebels! The time will very soon come, when you shall find no hiding-place for your souls or your crimes: though you have been so daring as to startle even devils with your desperate exploits in sin, you shall find, very soon, omnipresent knowledge, power, holiness, majesty, dominion, and justice, all armed to seize and punish you for ever: and if you could fly thro' the utmost extent of space, as
swift

swift as a sun-beam, you will find GOD there present before you, to make you feel the dreadful punishment of your crimes.

IV. GOD IS IMMUTABLE.

The immutability of GOD arises from the simplicity and spirituality of his nature. The simplicity of GOD consists in his freedom from all kind of composition or mixture, either of principles or of parts. The divine immutability consists in a freedom from all kind of change or inconstancy as to his nature, purposes, and happiness. GOD is immutable in his essence or nature---immutable in his knowledge, and all his other perfections---in his will and purposes---and he is equally unchangeable as to place, i. e. he is eternally and immutably omnipresent. A changeable GOD is an absurd idea in the human understanding: 'tis utterly repugnant to all clear and right apprehensions of GOD. I am the Lord, I change not, Mal. iii. 6. Thou art the same, and thy years shall have no end, Ps. cii. 27. He is without any variableness, or the least shadow of turning, Jam. i. 17. The proofs of the divine eternity give full evidence of the immutability of GOD. GOD exists by an absolute necessity; and that is always and ever the same. The changes in the world of nature, and the changes in the operations and conduct of divine providence,

providence, make no alteration in the perfections, purposes, love, and blessedness of God.

USES of the IMMUTABILITY of GOD.

1. The whole creation is less than nothing and vanity when compared to God. Angels have changed---man has changed from holiness and happiness to sin and misery---the whole world is full of changes every day and every hour; even wise and good men are liable to many changes in their inward frame and outward estate---they know, by sad experience, that they are subject to many changes in their conceptions and apprehensions of divine objects---in their taste and relish for the glorious truths of the gospel---in their frames and feelings---in the affections of their souls---in the exercise of their graces---and in their obedience and devotion to God. Good men are likewise liable to changes in their temporal affairs and outward estate: what an instance of mutability was Job, in his estate, family, health, and friends; so that he might well say, "Changes and war are against me," Job x. 17. and at length came to his last and great change, DEATH; as all men must, even the best of men.* But God possesses the same unchangeable life, perfections, happiness, and glory, from eternity to eternity---ever the same. O! how great and wonderful is God! and what a nothing is man!

2. What

* Dr. GILL'S Body of Divinity, vol. 1, p. 79.

2. What durable and invincible COMFORT arises to all true christians from the immutability of GOD! The unchangeable nature and love of a good GOD is a mighty ground of strong consolation to believers. The covenant of grace, with all its doctrines, promises, and blessings, are eternally unchangeable. The Lord Jesus hath a divine and infinite nature, and his satisfaction for sin is divine and infinite, and ever the same in the eye of justice. Christ and his blood, love, and righteousness, is the same yesterday, to day, and for ever, Heb. i. 2. xiii. 8. The spirit of GOD is the same in his nature, perfections, love, and promises; and will never forsake one soul that he has made his temple. Perseverance in grace is assured with the unchangeable oath of GOD to every believer; and eternal happiness is insured by the immutability of GOD in all his personalities and perfections. Let this excite us to the most generous zeal for the glory and interest of Christ in the world. Therefore

3. Let us imitate GOD in the immutability of his perfections: let us pray and labour to be like GOD as much as possible, by striving to be immoveable in holiness, social virtue, and usefulness. This is reasonable: if GOD be immutable in doing us good, we should be unchangeable in doing him service, to the utmost of our power. 'Tis our glory and interest, our deepest interest
and

and highest glory, to be faithful to Christ till death, when he will give us eternal life, Rev. ii. 10. he speaks this to every believer in the world. By a stedfast and immoveable disposition to holiness and social love, we shall begin the happiness of heaven now: in heaven they are always full of knowledge, love, and joy: they have the finest taste, the most exquisite sense of the beauty of holiness. Let us ardently pray and strive for that taste, that love, that joy, that zeal for God, and resemblance to him, whilst here below.

4. Terror to all wicked men, those resolute sinners, who are determined, as much as possible, to be immutable in sin; or rather they are resolved to grow worse and worse, and advance farther into the likeness of the devil, and the spirit of hell. O! ye desperate madmen, what will ye do! whither will ye flee when you see the immutable God come forth in all his holiness, majesty, and justice, determined to punish your crimes.

V. The LIFE and OMNIPOTENCE of GOD.

Life is a state of active existence. In creatures of the animal kind, life is a principle by which the creature moves itself. Self-motion is true life; and the only thing by which a creature shews itself to be alive is self-motion. A power to begin motion, and to continue motion, is a
real