

worthy of all possible good, perfect resignation to the divine will, and absolute sovereignty over heaven, earth, and hell, extreme poverty and reliance on God for a crumb of bread, joined with all sufficiency for ten thousand worlds.

In the actions of Christ, we see the most amazing humiliation and divine glory combined with love to God in the highest exertions, and at the same moment the utmost love to God's enemies. He appeared most zealous for God's justice, and yet suffered most awfully from that justice: he displayed the most illustrious holiness; and yet was treated as the most guilty man that ever lived. He was dealt with as most unworthy, and yet was never more worthy than when he cried in the garden, "My soul is exceeding sorrowful, even unto death," and when in agony he sweat great drops of blood, and died on the cross. He suffered most extremely from those very persons to whom he showed the greatest love; and when he was most of all in the power of his enemies, he then gained the most glorious victory over his enemies. This, dear reader, is the glorious person who is the supreme object of our love. And is he not worthy of our whole love, our ardent desire and our strongest good will, and most intense delight. This is the great God-Man who ought to be the end of all our studies, the end and matter of all our sermons, and the end of our life and existence for time and eternity.

But true conversion to Christ will also show itself, especially in the ministry, in a sound taste for true divinity. The only true divinity is that which humbles the sinner and brings him

deep in the dust before God. "I am nothing," says the greatest of all men. 2 Cor. 12: 11. "Less than the least." Eph. 3: 8. At the same time Revelation exalts Christ above all creatures and worlds, it speaks a strong consolation to every distressed sinner, and promotes holiness in the most effectual and glorious manner. And all may be quite sure that all sermons and writings of a theological kind which have any tendency to puff up the soul with a vain pride, to degrade the Redeemer to a mere man, or in any way to eclipse his supreme divinity, to distress convinced sinners, to deprave the Divine law, to lessen the evil of sin, and give us slight thoughts of the commission of the least iniquity, are not of God but the inventions and errors of men. Because God has purposed to stain the pride of all glory. Isaiah 23; 9, and has eternally decreed that no flesh shall glory in his presence. 1 Cor. 1: 30.

A sound taste for true divinity, includes a clear knowledge of the beauty and harmony of the doctrines of the gospel, with power to receive pleasure from every beautiful discovery of God in the holy Scriptures. The Bible is the standard of religious taste; and it is of the utmost importance for a student, or indeed for any one to form a correct taste in early life. This correct taste is a fund of perpetual pleasure to ourselves, and it has the happiest tendency to produce and cherish the same excellent quality amongst the people that may be committed to the charge of the Christian Priesthood. I rejoice to see it prevail in any degree among the servants of Christ who are appointed to labour in His kingdom.