

THE INSTRUCTOR.

In 7

No. 1.]

MONTREAL, APRIL 28, 1835.

[PRICE 2D.

RELIGIOUS.

CHARACTER OF GOD.

BY THE LATE REV. JOHN RYLAND.

GOD IS A SPIRIT,

Incorporeal, invisible, immortal.

GOD IS AN UNCREATED SPIRIT,

Simple and uncompounded; eternal, without beginning or end; immutable, without change; omnipresent, without bounds.

GOD IS AN ACTIVE OPERATIVE SPIRIT:

He has life or self-motion, essential life, eternal life, efficient life, and no death in Him. Almighty in power, and no weakness in Him.

GOD IS AN INTELLIGENT RATIONAL SPIRIT:

He has an infinite understanding and knowledge of all things.

“Thou God seest me.”—Gen. xvi. 13.

He has a will or a power to do a thing or to let it alone. His will has objects, ends, actings, dominion.

GOD IS A SPIRIT:

Of amiable affections—love and joy;
Of awful affections—hatred, anger, zeal and wrath.

GOD IS A SPIRIT:

Adorned with virtues or good qualities;
Wisdom to propose the best ends;
Goodness, or a will to give pleasure;
Love, grace, mercy, patience;
Holiness, or purity of nature;
Justice, or an ardent regard for his dues and rights.

Truth in existence, in conception, in intention, in expression, action or conduct.

GOD IS A SPIRIT,

Self-sufficient for himself, all-sufficient for his people.

GOD IS A SPIRIT,

Of immortal dignity, of eternal pre-eminence, of delicate and correct taste.

GOD IS A PERFECT SPIRIT,

A happy Spirit, a glorious Spirit; an incomprehensible Spirit.

THE SAVIOUR.

The toils and trials of a distressing, but perfect life, follow this illustrious personage to the place of death. Approach his cross, and fix your attention on the prodigies which signalise his sufferings, and stamp divinity on their martyrdom! Think not that I allude to the terrific drapery which in that dread hour was flung around the great theatre of nature. No! 'tis not the darkened sun, the bursting tombs, the quaking mountains, or the trembling world that I allude to! These, indeed, are prodigies; but these vanish before the still greater prodigies of meekness, humility and sin-forgiving goodness displayed in the dying Saviour. When I behold him amidst the last agonies of dissolving nature, raising his dying eyes to heaven, and, forgetful of himself, interceding with the God of mercy, with his last breath, and from his very cross, in behalf of those wretches whose insatiable malice had fixed him there—then it is that the evidence of his claims rise to demonstration, and I feel the resistless force of that impassionate exclamation which burst from the lips of infidelity itself, “If Socrates died as a philosopher, Jesus Christ died as a God!”

And shall a worm, covered with crimes and living on sufferance, in the same world where the agonizing Saviour uttered his dying supplication, and left his dying example for imitation—shall such a worm, tumid with resentment, lift his proud crest to his fellow worm,