

death at his devoted person : but he was not to be diverted from the path of duty, by any considerations of worldly ease, and freedom from present inconvenience and suffering. Zeal for the glory of God carried him onward in his hallowed course of obedience, through all kinds of opposition, of men and devils. And his zeal for the Divine perfections, triumphed gloriously over all the power of sin, death, and hell, in his voluntary sufferings and death upon the cross.

3. Jesus possessed a mind resigned to the will of God ; patient in bearing the sufferings to which he was exposed. When he undertook to become the substitute and redeemer of sinners, he did so, no doubt, in perfect agreement with the will of God ; and his whole conduct, when he appeared as man with men, was regulated by an undeviating regard to the will of heaven. As man, he could not have chosen, or have loved, suffering for its own sake, but must have been averse to it, as appears by the expressions he used in Gethsemane, when agonized by mental sorrow ; but, as perfect man, and Mediator between us and God, he chose to suffer, agreeably to the Divine will ; and did so, with the utmost readiness, patience, and cheerfulness.

4. Jesus was courageous in opposing the enemies of Truth. It requires a great degree of moral courage to oppose the wickedness of multitudes, and among these, the great, the titled, the affluent, and the respectable. Nature shrinks at the thought of having the first and most influential men in the nation, or in the community, for our enemies. The opposition of such persons is formidable, and their enmity may be ruinous to our worldly expectations—even if they do us no more harm than that of causing their friends and dependents to despise and frown upon us, they will try our feelings ; and if we are not faithful to right principles, we shall very likely connive at their wickedness, for fear of arousing their opposition. A man that stands in the position of a reformer of maxims and manners, of the hearts and lives of sinners—needs courage in the highest degree, and unyielding integrity and virtue. He must possess the firmness of the oak, rather than the feebleness of the reed, or the pliability of the osier. Jesus had the most mighty, the most subtle, the most influential, the most numerous, the most unfeeling, and the most vindictive enemies, to contend with, as a teacher of morals, as a Divine prophet, and as a Saviour of sinners, that ever were arrayed against mankind in any age of the world. But his courage was like an impenetrable shield ; and with it he boldly attacked the most fashionable vices of the foes of God, and endured the most marked and reiterated contempt, and hatred of the Jews.

5. Jesus had a mind filled with unwearied benevolence to mankind. His appearance in our world as a man, was the result of his infinite benevolence, as the Son of God ; and his whole conduct, while among men, was in agreement with that Divine love to the creature, which prompted the scheme of human redemption. His very threatenings, and the severest rebukes with which he assailed the vices of the scribes and pharisees, were, if rightly considered, but proofs of his benevolence. For, the vices rebuked, were speciously coloured, by these men, with the semblance

of virtues, and threatened to deceive and ruin multitudes, that depended on this class of Jewish teachers, as their guides in religion. He only frowned to deter men from sin. He only denounced vengeance upon the sinner, to restrain him from ruin. He was only terrible, or hateful, to the daring transgressor, and the subtle hypocrite. The penitent, the awakened sinner, the enquirer after truth, the seeker of salvation, the son and daughter of affliction, the lover of God and goodness, the sincerely pious, the joyous and innocent child, found in Jesus a benevolence, all attractive and pleasing. The miracles he performed, bore on them the stamps of a Divine benevolence for mankind : they were such, as not only astonished by their greatness, but benefitted by their effects. His sermons illustrated, in the most agreeable manner, the excellence of benevolence, as existing in the Divine Being, and in man. And his holy, useful, and benevolent life proved, that he possessed human nature, not only in its most pure and innocent, but in its most attractive form. As a prophet, a preacher, and a man,—he wept over human misery. And how transcendently perfect do all his virtues appear,—his ardent devotion, his unwearied zeal in doing good, his patience in suffering, his love to mankind,—when we behold thrown over the whole, the beautiful garb of *humility* ; and learn that Jesus,—so great, so capable of exalting himself, of making himself rich, honourable, respected, in our world,—became poor, and chose to suffer, “the just for the unjust, to bring us to God !”

T. D.

(To be continued.)

PULPIT SKETCHES.

NO. I.

“Our soul waiteth for the Lord.”—PSALM XXXIII. 20.

THE exercise here mentioned is the mark of the truly pious. In a religious sense, the *wicked* have not God in all their thoughts—instead of trusting in, or “waiting for” the Lord, they “make gold their hope, and say unto fine gold, *thou art our confidence.*” But to God himself the righteous make their heart-felt appeal,—“Yea, in the way of thy judgment, O Lord, have we waited for thee ; the desire of our souls is to thy name, and to the remembrance of thee.” We have here stated—

THE OBJECT OF THEIR EXPECTATION : *the Lord.*

Not from earthly sources do they seek for comfort ; of these they say, “Miserable comforters are ye all” : nor from man do they look for assistance and defence ; they know it is written, “cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord.” They wait only upon the Lord. “We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” The Lord is an object of trust, certain, steadfast, and unfailing : a Being all-perfect, Almighty, and gracious ;—

“Full-orb'd, in his whole round of rays complete” :—

who has in Himself all that is needful for the salvation—the happiness and safety, present, future and eternal—of his faithful and devoted people. With confidence, therefore, may they place their cause into