No. 51

The grace of God by Jesus Christ.
1 Cor. 1. 4. — "I thank my God always on your behalf for the grace of God, which is given to you by Jesus Christ."

The wisdom and mercy of God, as displayed in the Gos. of his Son, are subjects, which seem well to have filled the heart and to have absorbed the thoughts of the Apostle Paul. This Epistles begin with expressions of praise and gratitude for the great blessing: they end with the same expressions. For, he says, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ." — And in the commencement of this address to the Corinthians, he says, "I thank
my G. always on your behalf, for the grace of
it was given you by G. J.

The universe, my son, is a beautiful mirror of the
perfections of the Almighty; every thing around us is full of happiness. The grand object of
concern to the Son of God, that Thineomatum and mercy are asundered from it, was to recover human creatures from a
wicked and degenerate state. One is to the eternal welfare of the rational beings of creation, to virtue and
happiness; to bring them from
the dark and gloomy regions of ignorance and sin, to the
place of immortal beings, whom he has created. The was the task of glorifying regions of piety and grace in the
Son of God, generally denotes a kind of good... to bring them under the meridian beams of heavenly

As it is (it is impossible) to express... is not about doing
of merciful disposition, or those favors he has
asked for it. Let us then consider, in what sense J. C. may be said to be full of grace.

1. He may be said to have been full of grace on
account of that divine goodness & benignity of him
fiercely marked with strong lines the whole of his
intercourse with his disciples, with his enemies, & with the world in general. The purity of his soul
was not only unblemished with any tincture of the
sordid & malevolent passions, but it shone itself
forth in an overflow of good will to all beings capa-
ble of happiness. The grand object of the Son of
God, that Thineomatum and mercy are asundered from it, was to recover human creatures from vice
particular, particularly, that in the immediate sight of it, as to turn aside
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particularly destroyed with an immediate sight of it, as to turn aside
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 grosse faults of his disciples. How did he institute, by
& correct them, instead of irritating them by the
tenor of reproach, or repelling them by stern censure?
He ever employed the mildest, the most insinuating
& the softest methods to train them up to the duties
of their office. He bound them to his service indeed;
but it was by the chain of love. Turn for a moment
to his parable discourse to his chosen disciples: ye
serve how it displays that divine affection unmingled
with any thing weak or feeble, and makes them
love to linger upon it, as if we still heard them
in our ears the voice of some departed one, whom we
had loved & revered. We seem to be in the midst
of his little circle of disciples. If our hearts are
right, we feel at least for the time the spirit, that
would enable us to become martyrs, while we have
to the generous, to elevated, noble aspirings, consol-
ation, wh. he sets before his followers to console
the minds against the dread of these sufferings. For
they must be called to endure in his service. The
same amiable & divine benignity of soul was shown
in his most inordinate enemies. All their ingratitude,
& calumny, all the malicious interpretations of his
good actions, all their unjust scourges, could not for
a moment muffle the meek persecutions. The minds of
their fury passed over his soul, but it remained calm & unmoved.
He was grief at the hardness of their hearts; but even
amidst the agony of the cross his prayer was: *Take
offence them, for they know not what they do.* His
feeling heart was fired with sympathetic pain;
when he beheld the distresses of his friends, when
he foresaw the terrible calamities, oh weeping
over his deluded country. For proof of this, see him
weeping at the tomb of Lazarus; see him weeping
over the obstinate Jerusalem doomed to destruction.
Men, whose hearts are wrapped in the cold gloam
of unfeeling selfishness, may have no conception
of the excellence of the nearest benevolence—but greatest tenderness, delicacy of affection—but every one, who is not destitute of all sensibility, acknowledge, that these amiable dispositions are essential to the character of a perfect man; and from these richest ornaments of a human character. Now the history of the life of Jesus is a history of these love virtues. Wherever he went, he left behind him the monuments of his grace and goodness. It was he who so loved the world, that he gave himself for it. It was the evidence of this love, that stirred even the fear of death. He surely gave more than any man, except this, that a man lay down his life for his friends. Who then can doubt, that J.C., as to his personal character, was full of grace.

2. "It may be affirmed that the grace of God is given us by J.C., on account of kindness and goodness manifested in his doctrines, in the whole of his soul, and spirit of his gospel. The primary doctrines of the religion of Jesus are these, that God is love, that the whole system of his government is one full of benevolence, and that the means of redemption took their rise from the benignity and mercy of the great Father. All that our Saviour was animated by the same spirit of compassion in undertaking, executing everything. The endeavours of his divine commission, the consummation of this gracious dispensation will be the full deliverance of all those who use the means of grace. From any death, or their final establishment in a state of perfect virtue, or of immortal felicity. Now surely these doctrines are the doctrines of grace.

When we turn our attention to theJosue, so natural part of the gospel, we see there too the spirit of love reigning in all its force. The first commandment is—"there shall love the God thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength." And the second is like unto it—"there shall love thy neighbour as thyself. This self love is made the measure or standard of our benevolent, friendly affection to our neighbours.
of the same family, they ought all to be bound together with the affection of brotherhood; they should all be united in the love of obedience of one common master and in the service of one common service. Lives of the saints, are not to be excelled; they do not exceed the rule of our benefactor. If God has taught us both by his precepts and example that he might show the exceeding riches of his grace, then we must extend the arm of kindness. This is the first principle and the highest perfection of the Christian system.

"But there is another view in which the grace of deity by the merits of any being, but as flowing from the most bountiful of beneficence, to all the persons who receive it can make no claim by right to any merit of any kind. In this sense, the grace of God is not only an exemption from the punishment due to sin, but a recompense to eternal life and happiness. It was the free gift of God, whom no one could not be said to deserve, to which they have the crown of endless glory." One child began his pub-
A rich ministry by calling on men in the most sacred manner to repent, as the indispensable qualification for enjoying the blessedness of his kingdom. Repent, for the kingdom of heaven is at hand, was the proclamation with which came the tidings of the Messiahs of God. And no one who read the history of this ministry, without remarking that he manifested the utmost tenderness of compassion to all, in whom he discovered any disposition toward repentance and amendment. It was because he so kindly welcomed all penitents, in all ranks of condition of life they belonged, that he drew upon himself from his malicious enemies the odious name of the "friend of publicans and sinners." But so little was he moved by the reproaches, or little did he fear an odious name that he persisted to declare, that for the sake of such persons he came into the world, and that it was the main business of his life to seek and save those who were lost. To encourage sinners...
as yet on Jerusalem only, preached the same joyful tidings of forgiveness & free pardon. The Apostle addressed himself to the multitudes thronged to hear him, "repent & be baptised every one of you in the name of Jesus, for the remission of sins." In this manner, the other Apostles preached the doctrine to the great council of the Jews. "The hope encouraging, than an assurance in the restoring of the prince of the Jews, to give repentance to Israel & the remission of sins." Thus we see that the doctrine of free pardon, which all repentant penitents is so deeply interwoven in the very foundation of this pious. Nor that this remission of forgivenes is a doctrine full of grace & mercy. It is admirably suited to be placed in the state in which we all find ourselves, all men are guilty before God, & in many respects; it will be the fullness, in which they may find the very best offence. Then we the heart that can find support - the anchor of the soul, by which it may be kept steady in the attitude of looking up.
to God amidst the agitations by which it might once be shaken & damaged. — Thus, this fruit appeared, that the God, or the spirit of the God, is all grace & mercy.

3. "We have received the grace of God in the Church of Jesus in the Church of Jesus, because it has been the source from which all of things, to walk upon the minds of those who have been born into the world. We have not time to write the mighty benefits which the preaching of Jesus, and his apostles and followers, have conferred on mankind. I might tell you of the publications in a silent but powerful manner on the heart; the effects of God upon the condition of the most consciences. It is its light on the understanding, the state of society, how it has suffered the fall, at the same time winning the affection, & endowing the state of the savage & refined & improved civilized ones, & strengthening good resolutions. It inspires the love, how the beams of the sun have warmed the farm, & of virtue, the abstinence of vice. It leads men to the light of reason where the thick clouds have their conversation in heaven & to walk by the supposition of barbarity reigned in all its bosom, not by right. As St. Paul expresses it, "who wandered in darkness they knew not where the spirit of the Lord is, there is liberty." — i.e. there you may enquire what the world was, see what freedom from the servitude of sin, there is that the world is. Then you will confess that from delightful liberty of walking with ease & pleasure..."
in the paths of purity & goodness. ... But the grace of God.

of all these glorious effects, either by the aid of the ordinary influence of the Holy Spirit, or by the principles of piety. Party becomes us, by joining together in the public celebration of this solemn institution, to do, ultimately to God. Who by J.C has given us an inestimable blessing of his grace & truth.

And is it so, think, that the God is full of grace & full of truth? Let us then instead of being ashamed of Jesus & his religion do every thing in our power to propagate it & extend it dominion over the minds of men. Let us employ with cheerfulness all the means appointed for the great end; particularly let us embrace every opportunity of remembering our Saviour in public & solemn manner & he has commanded, I wish I knew how I might persuade you, my Rabbi, to the instruction of 4 when he said, to this in remen
Blessed be thy name, O God, for all thou hast done to raise us above the foul things of earth, and prepare us for our high destiny as immortal beings, to enable us to look beyond all than can perish to things wh can never die. Then hast sent the Messengers of thy love, to teach us the most immortal and salutary doctrines, to instruct us in thy character and will, in our duty and our destination. We pray that we may not hear the voice from heaven but turn away regardless of its authority, but may we listen to all the solemn truths, admonitions, warnings of thy holy words with minds prepared to bow to them authority. And receive the laws of the God. We ask thy blessing upon us while we unite in keeping the day feast as the memorial of all and the Lord that did for us, and grant we beseech thee that the number of those who openly profess may be daily increased. To G, we give all thanks for thy goodness to us at this
time...simple...the...still...to...be...with...us...V...through...F...corn
At home, March 5th, 1820. - forenoon.
At home, Friday lecture, June 29th, 1821.