Matt. 1:23.

Behold a virgin shall conceive
And bring forth a son, and they shall call his name Emmanuel, which being interpreted is: God with us.

This second morning, in itself delightful, brings with it that additional interest which the age of a master and able brother of the visible church on earth gave it. A usage which recalls to the divine mind the proclamation of the angel of the Lord, who with a multitude of the heavenly host, bowing over the plains of Bethlehem.
God in the highest, on earth be
I pray.

And when that day in the city of David
had been born a Saviour, who is
Christ the Lord. Wherein uncertainty
may attend the need of this being the
way of the Saviour's redemption, it
is sufficient for all kinds and kinds.
But Christians are content in oaths
one day as commemoration of
the joy of that event. It is duly in-
teresting to contemplate how many
soul & body minds in our distant
native land & chiefly to the Roman
army & to institute China
themes of delightful reflection. We
would join in this delightful
contemplation, & with all that know
I love the Saviour, what the anthem
I ascribe glory to God in the highest
I earnestly anticipate the day when
Man on earth, a great will to men
I shall become universal.

We read in the writings of the ancient poets, of the gods descending to this earth, occasionally visiting the land of Men. But what they tell us on this subject is mere fable; it is the poet's own invention to give variety and interest to his story. But the poet did delight to us a matter of fact; it celebrates the actual descent of God to our world, for a time to dwell among men, to refine their gross and debased nature, to lead them in their times, to show beyond the grave of death, a future life of immortality to light.

The coming of Jesus Christ is a visit from the upper invisible world, a visit from the Prince of Peace; yet it is then more, it is God himself.
self entering into the flesh, clothed with human nature. He took not on him the nature of angels, but the seed of Abraham. This is the explanation of that great name by which our Lord is dignified in the text. "I ammanuel," God with us.

It will be relevant to this occasion to consider in what sense Christ is Emmanuel, in what respect he assumes that name, also to enquire for what purpose did the Son of God unite with human nature.

I remark in the first place that Christ is Emmanuel in the most literal sense of the expression. He is God with us, God united to man. God bridging the redem of his divinity under a human form. John 1:14. The Word was made flesh, I dwelt among
...also, (as we behold his glory, the glory of the only begotten of the Father) full of grace and truth. The Messiah is spoken by the Shekinah, God dwelling in man, and is intimate with this union, that the properties of the one nature are ascribed to the other. The properties of the Logos or Word are ascribed to human nature; it is recorded of the Saviour that he increased in stature, and in favour both with God and man: he was hungry, he thirsted, the Gentile taught; reciprocally the properties of the human nature are ascribed to the divine person. No man ascended up to heaven, but he that came down from heaven, even the Son of God. Man was in heaven, Christ was in heaven at the time he preached on the earth.
but that was true of him only as God, in which character the Apostle speaks of him in the following passage (in Acts 10:28.) I have heard therefore unto your enemies that all the flock, over which the Holy Ghost had made you overseers, to feed the Church of God, which he hath purchased with his own blood. Blood was applicable to Christ only as a man yet the Apostle applied it to Adam. The foundation of which language can only be this, that one person is both God and man; & when this single principle is kept in view the otherwise contradictory representations of the person of which at one time exhibit him as equal & at another inferior to the Divine become plain & satisfactory. The
overlooking of the union of the human Divine nature in the person of Jesus Christ has been a prolific source of diversity sentiment among those who have professed to form the belief of his Character from the Gospel. When he says that the Father is greater than I, he undoubtedly has reference to his human nature, or the office he then held as Mediator. When he says from Alpha to Omega, the first to the last, he speaks in reference to his divinity. It is without controversy great is the mystery of the union of these persons in one God; yet there is no absurdity in it. God the Creator of all, who pervades all, may condescend to assume a particular nature, and to what degree he thinks proper. He proved plainly frequently
declared this to be matter of fact. We remark secondly that Christ is entitled to the application of our text, because of the god-like virtues he displayed. He clothed with a nature like our own and subject to all the infirmities of man, (with a solitary exception) he ministered as one sick. He said, 'he that was unworthy the Ruler of the Universe!' The Lord of God. He did not nothing but good. He was perfectly innocent. Of meekness and meekness was a perfect pattern. Whilst his miracles he wrought he took his divinity. They were such as to display his sympathy, compassion, benevolence of his heart. The good health to the sick, alleviated the lans of the sick, mankind, he restored from the power of corruption. Only brother, in the light of his agony, he pleased the centre of his murderers. It has
I have justly remarked, that one of the most touching expressions of his life, or incidents in his life below
was his prayer for them. “Father forgive them, for they know not what they do.” Still more touching was the
expression of the last of the New Testament, Christ’s application of the prayer: “For this reason I say to you, inasmuch as
there was also a dignity that characterized all he did or said which he spoke his deity. With what
an imposing, impressive manner could
in the words of the most affecting and
morally sublime themes—forelemented in his description of the final
judgement: “Then shall the Son of
Man sit on the throne of His Father.

I remarked highly that as Mediator
He was “God with us.” He came as
the Prince, makes between one offered
God and guilty man. For it is the Lord’s plea
the Father. That is, God should all ful-
ness and all; I having made
peace through the blood of his
cross by him to reconcile all things
unto himself, by him to buy whether
they be things in earth, or
things in heaven. He is not only
the great of figure Medium through
which divine reconciliation is pre-
cured. As in his person two natures
are contained to by his Medi-
ation God and man are united. Through
him the blessings of the gospel, the
blessings of salvation flow to man;
he is the new and living way of access
to the throne of grace. The doctrine
of religion performed can ascend
acceptably to God, only as they are
offered in his name. In all their
particulars thus is he exhaustively
embraced. God with us.
II. Let us inquire for what purpose
the Son of God united with human
nature.

We may remark in the first place
that among the subordinate objects
he had in view, that it was to
enlighten mankind with the most
important discoveries. When the Son
of Righteousness arose upon our world
then the people who before sat in
darkness saw the great light: it
to them who sat in the regions
of death light shone upon.

At the time of the Julian's edict,
infidelity had quite overthrown the
Roman Empire. Of the divine light
of the former dispensation, had
become almost extinct. This was
the condition of the world when that
Child was born, who should be
called the Prophet of the Highest,
to give knowledge of salvation to his people, by the remission of their sins, through the tender mercies of our God; whereby the day-dawning from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

It was his purpose also to teach us the terms of our acquaintance with God. Some centuries before, through the Prophet Isaiah, he had said, look unto me all ye ends of the earth, and ye shall be joined together; but now, he discourses with the instrumentality of the Prophet, having descended to the abode of men, by commerce with the ministry below, by preaching repentance for the remission of sins, faith in him, as the atoning Sacrifice, which
God will accept, I receive the Spirit to his everlasting favor.
The same also to unfold the invisible world. Having redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein in truth abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in himself; that in the fullness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him, in whom we have obtained an inheritance being predestinated according to the purpose of him who works all things after the counsel of His own will.
It is one of the distinguishing
features of the Gospel, that it
brings hope of immortality to
light. Behold said the Chief of his
apostles, I know you a mystery or
being to light what was hidden but
indefinitely known. We shall not
all sleep but we shall all be changed.
In a moment, in the twinkling of
an eye, at the last trumpet: for the
trumpet that I shall sound, of the dead
I shall be raised incorruptible: we
shall be changed. For this corruptible
must put on incorruption, and this
mortal must put on immortality. So
when this corruptible shall have put on incorruption
this mortal shall have put on
immortality. Then I shall be brough
to life the dead. Death is said
conquered with victory. O death where
is thy sting? O grave where thy victory?
The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. Thus the veil that over hangg the future has been lifted. The state of the dead revealed: the things that were covered over the tomb have been gilded by the rays of the Son of Righteousness; a man is taught what he was unknown, that the remembrance of his mortifying dust will never be the sepulture of his soul. That when he awakes this clod of earth the unshaken Spirit will lie, henceforth, eternal as its author.

Another object of the Junius's birth was to give the highest idea of the excellence of good men, of the vanity of the body; to assure us of a general resurrection & final judge.
ment, when all the past present and future generations of these earth shall be consumed before that tribunal at which he who was once the bane of Bethlehem will sit as judge of pronouns upon all that transgress from which there will be no appeal. He has taught us the everlasting consequences of both the resurrection and the judgment. Thus, if not here, those sanctified and ransomed spirits of parent and child when all the enduring relations of life will be remembered, and when men in the antithesis first sing by the heavenly host, with all the cheers of the redeemed, will chant forever praising God in the highest; and bringing Emmanuel, a new joy will vibrate through their souls. They will experience forever the blissful
presence of him whom they adored on earth, as God with us, God manifest in the flesh.
The case to give us rules of conduct in the greatest sinfulness, clothed with language to please us, to accommodate the humanist capacity, our sublime us to enchant the most cultivated mind.

2. Another of the subordinate objects of his incarnation, was to exhibit it to men a pattern of perfect righteousness and virtue. What ingredient is that of genuine piety, which can find not exemplified in the conduct of Jesus? How gentle, how lenient, how patient was his answer to his disciples, when they asked him Lord, teach us with them that we command fire to come...
down from heaven to continue
these Jacobitians who rejected
this, as Christ did? But he re
rested & thanked them. I said, ye know
not what manner of spirit ye are of. 5. or the Son of man is not
come to destroy men’s lives, but
to save them. How terrib... yet
not austere! How magnanimous!
adhering to truths in the face of
danger & death. How benevolent!
his whole life was one continual
flow of ardent affection of
generous deeds. How humble was
he who could command hosts
legions of angels! How devoted also
was he whose devotions the grove,
the evening of morning witnessed
who taught his disciples to pray
without ceasing an in
The continually burdens education,
thanks, & resignation; & obedience to the Great Original, when he came, to whither he has gone!

3. Some of the highest objects of the great event which that day (by agreement) commenced. It was to expiate human guilt by procuring the pardon of sin by the sacrifice of his own life. Behold the Lamb of God, which taketh away the sin of the world. Christ hath redeemed us from the curse of the law being made a curse for us. The lust that floweth without which there could have been no remission.

4. He came to remove all barbarity between God & man, that God might dwell among them. A barbarity which otherwise had been perpetual. In consequence of what Christ has done, his followers become the
the temples of the living God: as God hath said, I will dwell in They shall be in my
Their God. I will be their God.

5. Another object was to sanctify our fallen nature 
and restore the divine image in which he was 
originally created (what that image was.) The great object for all 
that he might redeem us from 
all iniquity, I purify unto him 

6. To bring us into the holiest union 
with God, that he might bring us 
to heaven (which is, probably meaning 
Emmanuel; a land common to the highest 
true God and with all I can with God. 
(Rev. 21:3) And I heard a great voice out of heaven saying,
The tabernacle of God is with men. I will dwell with them, and they shall be his people. God himself shall be with them in their God. And in that land of Emmanuel, God will live among all tribes from their eyes, and they shall be no more death, neither sorrow nor crying, neither shall there be any more pain. This is my dear Lord's is one of the glorious results of his death, when birth is this day commemorated!

But more, then in that world they shall see him face to face; his name which is Wonderful, Counsellor, Prince of peace. Everlasting Father, shall be on their foreheads. And there shall be no more night there; they need no candle, neither light of the moon; for the Lord God
giveth them light; they shall reign forever.

Improvement

1. If Christ is Emmanuel, as we have been abundantly proved, he has a clear title to our religious homage. It is right as well as the Divine Nature, that all men honor the Son even as they honor the Father. The Father honoreth not the Son, nor the Son the Father, who hath sent him.

2. It should excite our highest admiration of the Divine goodness and condescension. O the goodness of God, who hath so loved the world as to give his only begotten Son to suffer the ignominy and eternal blissful death, that in might live! O the condescension of him who
of him, who descended from the throne of the Almighty, to visit this fallen world of corrupted guilt.

Well might the angels of God avert his condemnation in taking the earth confused with all flesh into a common form. The man had been born of an imperial family, it is said to whom when pillories of shame, beneath a crown of gold, even they had been deigned to be arrayed around the celestial throne. But Lord, with what amazement shall we contemplate this first appearance of our Redeemer, God! He is not only found in the abode of men, but is laid in
but in the place destined for hearts! (then it may be, in the manner to mingle his inmost desires with the workings of the mind, the blending of the highest and the lowest of them.)

3. Let it not feel thus a divine tendency of mind, display a lower subtlety of conduct, I do not degrade that nature which God hath so highly honored by assuming it into an immediate society with himself. (To cannot fail of being a source of mortification and regret to a reflecting, ingenious mind, to observe the perdition of this fallen creature, from an occasion of devout thankfulness to God, for his unmeritable gift, into an occasion of deplorable gratification.)

Let us cast out this earth from our hearts; let us no longer thrust into our love to inferior...
things, but like us become with... whose prophecies extend beyond this present vanishish world; a work by the Power of Emmanuel, to be one day consummated our death and the grave. So that when this corruptible shall put on incorruption, and these mortal shall be exchanged for the immortal we may througt with a singing triunphal, the song of victory. O death where is thy sting? O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ (when nature in this day celebrateth). Finally, my usefulness and interest is to be sensible to the life of God in our natures; daily intend to him in such efforts as our nature...
and capable of, let us walk according to that light which now shines upon our pathway through this vale of tears, which illumines the way to endless felicity on high; having compounded with all the terms of salvation, by the aid of his Spirit, let us go from strength to strength, till we attain before him in Zion, I take our seat with Emanuel in the regions of the blissful arm. Amen.

You have long been determined my dear friends, who have me this day, but I feel as this the theme will but just broach. For on in eternal ages to come me shall still feel that theme is now exhausted. The circumstance that gives me the most pain, is the fear that these things in some of my present anxious, whom the event is this day common.
orate, but not yet made that deep
faring impression, which it was
designed to do. If then be one more
present, let me say to him, for better
will it for you to have been born
a wandering Arab, a Bigotist Hindoo, or
an idolatrous Chinese, then, after
hearing of the proclamation, in the
city of David, then had been born
a Savior, who is Christ your Lord,
glorifying God in the Highest; on earth
there is peace, a good will for men.
I yet neglect to make him your Savior.
The invite, he entreated me with you, this
day to accept this Savior, comply
with the overtures of his grace, in
whatever part you best experience the
Spirit of his Gospel, I thus virtually
reiterate the song of the angels, glory
to God in the highest, on earth peace.
I will now to heaven, for unto all, there has been born in Bethlehem, in the land of Palestine, a Saviour, allmerciful to pardon, allmighty to J ohn, all that come unto the Father through him. And when the Vintage, the Journey, is life is part, we will have to meet again, arranged in white robes, I with palm of victory in our hands, will join eternally, with the angels around the throne, whose number is ten thousand times ten thousand, ten thousands of thousands, faying with a loud voice, 

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing and honor, and glory, I praise, be unto him that sitteth on the throne, and unto the Lamb, forever. Amen.