

THE

NECESSITY OF THE TRINITY!

BEING AN ATTEMPT TO

EXPLAIN AND SIMPLIFY THE DOCTRINE

OF THE

TRINITY IN UNITY;

AND ALSO TO SHEW,

From the Holy Scriptures,

ITS INDISPENSABLE NECESSITY,

AS THE FOUNDATION OF THE

CHRISTIAN DISPENSATION.

—
IN TWO LETTERS, FROM A FATHER TO HIS SON.
—

BY THE AUTHOR OF

THE "CHRISTIAN'S APPEAL."

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"Without controversy, great is the mystery of Godliness."—1 Tim. iii. 16.

"God resisteth the proud; but giveth grace unto the humble."—Jam. iv. 6.

"HE THAT SEEKETH, FINDETH."—Matt. vii. 8.
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L O N D O N :

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PREFACE.

This little work was originally undertaken without any view to publication ; but solely for the purpose of assisting the inquiries of a son, who had been recently brought, under very peculiarly trying circumstances, to serious thoughts about religion ; and who had expressed to the author, an anxious wish for further information on the subject of **THE HOLY TRINITY**, about which his mind had experienced some perplexing doubts and difficulties.

With an appeal so made to him, the author felt that something **MORE** was required of him, as a **CHRISTIAN PARENT**, than merely to put into his son's hand any work on the Trinity he might happen to meet with, and so to leave him to solve his difficulties from it, as well as he could, without further troubling himself about the result. He felt himself called upon to use **HIS OWN UTMOST EXERTIONS**, in order to assist in satisfying, as far as he was able, the spirit of inquiry which had been excited in his son ; and having himself a **DECIDED FAITH** in the truth of the sacred doctrine, and being impressed, therefore, with the belief, that even with **HIS VERY MODERATE** share of religious attainments, it might be **POSSIBLE** for him to extract such a **PLAIN STATEMENT FROM THE BIBLE**, as might, by the divine blessing, produce conviction on the mind of his son ; he set himself heartily to work, with prayer for the assistance of the **HOLY SPIRIT**, in diligently "*searching the Scripture,*" with the anxious hope of attaining this most desirable end. The present little work is the fruit of his labours.

It had always struck the author, with respect to most of the previously existing works on the Trinity which had come to his knowledge, (highly valuable as many of them unquestionably are,) that they were in general TOO LABOURED, and endeavoured to PROVE TOO MUCH: their object having been, as it seemed to him, rather to CONVINCe the LEARNED, than to INSTRUCT the IGNORANT. Now THE LATTER ONLY has been the main design of the present publication. The author has himself derived such incalculable benefit, from the diligent investigation of THE WORD OF TRUTH, which a due preparation for the work in which he had engaged, necessarily required; that he would have been amply compensated for the time and pains he has bestowed upon it, even if he had failed in arriving at any more successful result. But he has ALSO experienced the UNSPEAKABLE HAPPINESS of seeing his labours BLESSED TO HIM, for whose ESPECIAL BENEFIT they were more immediately undertaken. And as he has been encouraged to hope, from that cheering circumstance, that his little work may also be made instrumental, by divine grace, in imparting a similar blessing to OTHERS; so as in some degree to check the present sadly increasing prejudice against THIS FUNDAMENTAL PRINCIPLE OF CHRISTIANITY, he has ventured, with all humility, to lay it before the public.

Committing, therefore, this his feeble effort to HIM, from whom he gratefully acknowledges that both the will and the means of executing it have been WHOLLY DERIVED, the author would earnestly bespeak for it the kind indulgence of his readers. The subject, he is aware, has already employed the pens of some of the ablest divines; so that he could never have presumed to engage in it, with his numerous disqualifications, if he had not been prompted to do so by an imperious sense of duty, for the reason which has been already assigned. He believes, however, that the arrangement, which he has adopted, with a view to greater simplicity and perspicuity, will be found somewhat different, from that of any preceding writer. In the

execution of it **THE BIBLE** has been his only authority ; and he has invariably made it its own interpreter. He seeks neither human honour, nor human applause from its performance. The summit of his aspirations is, that his **HEAVENLY MASTER** may be graciously pleased to say of him, at the last great day, "**HE HATH DONE WHAT HE COULD.**"*

The author would now, in conclusion, seriously and affectionately address the following inquiries to the reader:—If you **REALLY** believe **THE BIBLE** to be **THE WORD OF GOD**, and that it contains **HIS REVEALED WILL**, as to the **PRESENT** life and **FUTURE** hope of man ; how can you **CONSISTENTLY DENY** the doctrine of **THE HOLY TRINITY IN UNITY**, upon which both **THE MOSAIC** and **CHRISTIAN DISPENSATIONS** are **FOUNDED**, and which **RUNS THROUGH THE WHOLE OF THE BIBLE**, both in the **OLD** and **NEW TESTAMENT**?—If, on the contrary, you do **NOT** so believe **THE BIBLE**, then what **SURE** ground of **HOPE** have you, for peace or happiness, **HERE** or **HEREAFTER**? Or what **TITLE** have you to the **NAME** of a **CHRISTIAN**?—" **THINK ON THESE THINGS!**" †

* Mark. xiv. 8.

† Phil. iv. 8.

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LETTER I.

THE most proper and simplest mode, my dear boy, in which an humble inquirer after divine Truth can consider the all-important subject of the HOLY TRINITY, in order to the establishment of his faith in that most sound and comfortable doctrine of our Church, is, to endeavour to satisfy himself, that the THREE following FACTS are CLEARLY and EXPLICITLY RECORDED IN THE BIBLE ; first, THAT THE FATHER, THE SON, AND THE HOLY GHOST ARE THREE DISTINCT PERSONS ; 2dly, THAT EACH OF THOSE THREE PERSONS IS GOD ; and 3dly, THAT THEY ARE NOT THREE GODS, BUT ONLY ONE GOD. The following texts of Scripture well FULLY PROVE, and I trust, by the blessing of God, to your entire satisfaction, EACH OF THESE FACTS, under the following divisions of the subject.

FIRST, then, as to the existence of THREE DISTINCT PERSONS in the GODHEAD, namely, THE FATHER, THE SON, AND THE HOLY GHOST.

*“ And GOD said, Let US make man, in OUR image, “after OUR likeness.”*¹ *“ And THE LORD said, Behold “the man is become as one of US.”*² The use of the PLURAL pronoun in these verses clearly indicates a PLURALITY OF PERSONS in the Godhead; or, to speak more plainly, that GOD is MORE than ONE person.

*“ And now the LORD GOD and HIS SPIRIT HATH “sent ME.”*³ JESUS CHRIST is the Speaker in this verse, which therefore clearly shews, WHO the Persons are, who are alluded to in the foregoing verses from Genesis; and that these Persons are THREE in number—and more than three are never mentioned in Scripture. He says “THE LORD GOD,” that is, GOD THE FATHER—“and HIS SPIRIT,” that is, GOD THE HOLY GHOST—“HATH sent “ME,” that is, Himself, GOD THE SON: and the verb “HATH” being used in the SINGULAR number, after the two nouns “LORD GOD” and “SPIRIT,” (and which repeatedly occurs in the Bible), also clearly demonstrates the UNITY of THE FATHER and THE HOLY GHOST; that is, that altho’ they are TWO PERSONS, they are nevertheless only ONE GOD.

*“ And I will pray THE FATHER, and he shall “give you ANOTHER COMFORTER, that HE may “abide with you for ever; even THE SPIRIT OF “TRUTH,”*⁴ Here JESUS CHRIST is again represented as the Speaker, and the same THREE PERSONS are again introduced, as in the former verse from Isaiah; but the order in which they are mentioned is varied: there THE FATHER and THE HOLY GHOST send THE SON—here THE SON promises to pray THE FATHER to send THE HOLY GHOST; which shews the EQUALITY of all the three persons in degree.

1 Gen. i. 26.

2 Gen. iii. 22.

3 Is. xlvi. 16.

4 John xiv. 16, 17.

IN THE SECOND PLACE, as to the DIVINITY of EACH of these THREE PERSONS ; or, in other words, that EACH of them is truly and properly GOD. And herein,

1st. AS TO THE DIVINITY OF THE FATHER.

“ *In the beginning GOD created the heaven and the earth.*”¹ “ *And GOD said, let us make man.*”² In both these texts, GOD, THE FATHER, is meant ; as He is almost universally throughout the Scriptures, wherever the word “GOD” is used alone : and as every person who believes in a GOD at all, acknowledges the FATHER to be GOD, it would be quite superfluous to multiply texts on this head. All the texts and arguments which prove the divinity of the SON and of the HOLY GHOST, also necessarily prove the divinity of the FATHER : for he who is begotten, cannot be greater than he who begat him ; neither can he who proceeds from another, be greater than he from whom he derives his nature and attributes. Then,

2dly. AS TO THE DIVINITY OF THE SON.

“ *In the beginning was THE WORD, and THE WORD, was WITH GOD, and the Word was GOD.*”³ Now JESUS CHRIST is universally acknowledged to be meant, in this and various other places in the Bible, by the name “THE WORD,” and he is here expressly declared to be GOD.

“ *Behold, a virgin shall conceive and bear a Son, and shall call his name IMMANUEL.*”⁴ This is a direct prophecy of the birth of JESUS CHRIST, “the SON OF GOD” and “SON OF MAN,” made upwards of 700 years before he was born in the flesh ; and whenever it is stated in Scripture that a person shall

1 Gen. i. 1.

2 Gen. i. 26.

3 John i. 1.

4 Is. vii. 14.

be CALLED by a particular NAME, it is intended to denote his particular CHARACTER and ATTRIBUTES; as in Matt. i, 21, where the angel directs Joseph to "CALL" the "son" which was *then* "conceived in Mary, his" "espoused" "wife," (the Virgin Mary) by the "NAME" of "JESUS," (which in the original language signifies a SAVIOUR), the Evangelist immediately adds, by way of explanation, "*for he shall save his people from their sins.*"¹ So, as soon as JESUS CHRIST was born, we find that this prophecy of Isaiah, was immediately applied to HIM by the same Evangelist; who expressly adds, that the name EMMANUEL "*being interpreted, is, GOD WITH US,*"² THAT being the meaning of the name in the Hebrew language, in which the prophecy of Isaiah was originally written.

"As for OUR REDEEMER, the LORD OF HOSTS "*is his name, the HOLY ONE OF ISRAEL.*"³ This is another direct allusion to JESUS CHRIST, as "*our REDEEMER,*" by the same prophet; who declares, that he is "THE LORD OF HOSTS," or GOD.

"And John bare record, saying, I saw THE SPIRIT "*descending from Heaven like a dove, and it abode upon HIM.*" "*And I saw and bear record, that THIS is THE SON OF GOD.*"⁴ John the Baptist made this declaration concerning CHRIST, immediately after JESUS had been baptised of him, in consequence of a direct revelation made to John from heaven. It also distinctly shews the UNITY of THE SON and of THE HOLY GHOST.

"And we know that the SON OF GOD is come, and "*hath given us an understanding, that we may know HIM that is true; and we are in HIM that is true,*

1 Matt. i. 20, 21. 2 Matt. i. 23. 3 Is. xlvi. 4. 4 John i. 32, 34.

*“even in his SON JESUS CHRIST. THIS IS THE TRUE GOD AND ETERNAL LIFE.”*¹ So St. Paul, in his Epistle to the Romans, speaking of CHRIST, adds, *“who is over all GOD blessed for ever.”*² He also uses the following benediction, which was common to all the apostles, *“Grace to you and peace from GOD our FATHER and the LORD JESUS CHRIST.”*³

The same Apostle also, in his second Epistle to the Corinthians, distinctly testifies, that *“GOD WAS IN CHRIST reconciling the world unto himself.”*⁴

And again, in his first Epistle to Timothy, *“Great is the mystery of Godliness ; GOD WAS MANIFEST IN THE FLESH, JUSTIFIED IN THE SPIRIT, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.”*⁵

OUR LORD himself also most unequivocally declared both his DIVINITY, and also his UNITY with GOD THE FATHER, in the following terms ; *“I AND MY FATHER ARE ONE.”*⁶

And in the following benediction, also used by the Apostles, the THREE PERSONS in the HOLY TRINITY are ALL JOINED together as EQUAL in character and degree : *“The grace of the LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST, be with you all. Amen.”*⁷ Now, if THREE DISTINCT PERSONS were not intended by this language, the whole passage would amount to nothing more than mere unintelligible verbiage.

3dly. As to THE DIVINITY OF THE HOLY GHOST.

1 1 John v. 20. 3 Rom. i. 7. 5 1 Tim. iii. 16. 7 2 Cor. xiii. 14.
2 Rom. ix. 5. 4 2 Cor. 5 19 6 John x. 30. 8 Gen. i. 2.

"The SPIRIT OF GOD *moved upon the face of the waters.*"⁸ This was the HOLY GHOST, proceeding from THE FATHER and THE SON, in performing the work of creation; and he is called "THE SPIRIT OF GOD," which means GOD himself: for we are elsewhere told, "THE LORD is THAT SPIRIT."¹

"And the SPIRIT of the LORD shall rest upon HIM."² The prophet is here speaking of the future incarnation of JESUS CHRIST, as "the SON OF GOD" and "SON OF MAN," and foretells that he shall be accompanied by the HOLY GHOST, as "the SPIRIT OF THE LORD," during his earthly ministry.

"But when THE COMFORTER is come, whom I will send unto you from the FATHER, even the SPIRIT OF TRUTH, which proceedeth from THE FATHER, HE shall testify of ME."³ THE COMFORTER is here described as the SPIRIT OF TRUTH; and it is one of the names or attributes, by which THE HOLY GHOST is commonly described in Scripture; and his union with, and procession from, GOD THE FATHER are here declared. We may observe, also, that in the verse from Is. xlviii. 16, before quoted, THE FATHER and THE HOLY GHOST are represented as sending THE SON. In the verses from John, xiv. 16, 17, THE SON prays THE FATHER to send THE HOLY GHOST; in this verse THE SON himself promises to send the HOLY GHOST: thereby demonstrating THE UNITY and EQUALITY, and consequently THE DIVINITY, of ALL the THREE PERSONS.

1 2 Cor. iii. 17.

2 Is. xi. 2.

3 John xv. 26.

*"If ye being evil know how to give good gifts unto your children, how much MORE shall YOUR HEAVENLY FATHER give THE HOLY SPIRIT to them that ask him."*¹

"Now THE LORD," saith St. Paul, *"is THAT SPIRIT;"*² which is nothing less than saying, in other words, that THE HOLY GHOST is GOD.

*"I have yet many things to say unto you, but ye cannot bear them now: howbeit when HE the SPIRIT OF TRUTH is come, HE will guide you into all truth."*³ This passage describes the distinct PERSONALITY, as well as the DIVINITY of the HOLY GHOST.

*"And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with THE HOLY GHOST, and began to speak with other tongues as THE SPIRIT gave them utterance."*⁴ Can language convey to the mind a more majestic description of the IMMEDIATE DESCENT OF THE DEITY, than these sublime verses give? Or ought any doubt to exist, after a due consideration of them, that THE HOLY GHOST, is "VERY GOD" INDEED!

*"But ye are not in the flesh, but in THE SPIRIT, if so be that THE SPIRIT OF GOD dwell in you. Now if any man have not THE SPIRIT OF CHRIST, he is none of his."*⁵ Here THE HOLY GHOST is described both as "THE SPIRIT OF GOD," and "THE SPIRIT OF CHRIST;" and consequently as UNITED with, and PROCEEDING from, both THE FATHER and THE SON.

¹ Luke xi. 13.

² 2 Cor. iii. 17.

³ John xvi. 12, 13.

⁴ Acts ii. 1, 4.

⁵ Rom. viii. 9.

I now proceed, IN THE LAST PLACE, to prove more directly, what has already been in a great measure incidentally effected, in the preceding sections; viz., THE UNITY OF THE GODHEAD; or that, although THE FATHER, THE SON, AND THE HOLY GHOST are THREE DISTINCT PERSONS, EACH of whom is GOD, (as has been already shewn), YET, as the ATHANASIAN CREED with such great propriety and perspicuity expresses it, "THEY ARE NOT THREE GODS, BUT ONE GOD,"

"I AM THE LORD THY GOD, *which have brought thee out of the Land of Egypt, out of the house of bondage. Thou shalt have NO OTHER GODS before ME.*"¹ This is GOD'S own declaration to Moses on Mount Horeb, when he delivered to him the ten Commandments; of which this stands at the head.

"*Hear, O Israel, THE LORD our GOD is ONE LORD.*"²

"*Thus saith THE LORD, THE KING OF ISRAEL, and his REDEEMER the LORD OF HOSTS; I am the FIRST, and I am the LAST, and besides ME there is NO GOD.*"³

"*Is there a GOD besides ME? yea, there is NO GOD! I know not ANY.*"⁴

"I AM THE LORD *that maketh all things; that stretcheth forth the heavens ALONE; that spreadeth abroad the earth BY MYSELF.*"⁵

"I AM THE LORD, *and there is NONE ELSE; there is NO GOD besides ME,*"⁶ This momentous truth is thus emphatically repeated, not less than FOUR TIMES, in this one short chapter!

Exod. xx. 2, 3.

3 Is. xliv. 6. 5 Is. xliv. 24.

2 Deut. vi. 4; also Mark xii. 29

4 Is. xliv. 8.

6 Is. xlv. 5, 18, 21, 22.

**"I AM GOD, and there is NONE ELSE; I AM GOD,
and there is NONE LIKE ME."**¹

The above portions of Holy Scripture form not a hundredth-part of the texts, which may be found in the sacred volume, in confirmation of the all-important doctrine of **THE HOLY TRINITY**; but these have been particularly selected, as being some of the plainest and most incontrovertible. And here, let me ask, if you were to meet with such passages as these, concerning some eminent individual, in any well-authenticated history, ancient or modern, would you hesitate for one moment to believe them? If not, how can you reasonably withhold your belief of them, when you find them in **THE BIBLE**, which is **THE BEST ATTESTED BOOK IN THE WORLD**? Or rather, how can any person, calling himself a **CHRISTIAN**, and professing to **BELIEVE IN THE BIBLE** as the **WORD OF GOD**, **DENY**, after reading these texts, **THE DOCTRINE OF THE TRINITY IN UNITY**; as so **PLAINLY DECLARED IN THE BIBLE**, and **ACKNOWLEDGED** by **ALL CHRISTIAN CHURCHES**, from the time of our **SAVIOUR** to the present day; namely, that **THE FATHER, THE SON, and THE HOLY GHOST**, are **THREE DISTINCT PERSONS**, but nevertheless **ONLY ONE AND THE SAME GOD**?

It is by no means necessary, to the cordial reception and belief of this most important article of our Faith, that you should be able to understand the **MEANS** by which this mysterious union of the **THREE PERSONS** in the **GODHEAD** is effected; although such an union ought more properly to be considered as **ABOVE**, than **CONTRARY** to our reason: for there are not wanting many combinations of properties in the

¹ Is. xlv. 9.

natural world, as well as many relative connexions in civilized society, which may be said to bear some degree of analogy to it. [Note A.] But it is SUFFICIENT for the SINCERELY HUMBLE AND PIOUS CHRISTIAN, that he finds the FACT, distinctly and explicitly RECORDED BY GOD HIMSELF in his OWN REVEALED WORD; AND HE BELIEVES IT! The reason why we cannot UNDERSTAND it at present is, that our FINITE capacities are INCAPABLE OF FULLY COMPREHENDING the REAL NATURE of the GODHEAD; as they EQUALLY ARE of understanding any OTHER of the ACKNOWLEDGED ATTRIBUTES OF GOD, such as his ETERNITY, OMNIPRESENCE, and OMNISCIENCE—both the one and the other are alike incomprehensible to our mortal nature; as it is written in the book of Job, “*Canst thou by searching find out GOD? Canst thou find out THE ALMIGHTY unto perfection?*”¹ But, AFTER DEATH, when “*this mortal shall have put on immortality,*”² then all these difficulties will be removed: for the HOLY SCRIPTURES tell us, that believers shall THEN “*see GOD AS HE IS;*”³ and “*know, even also as we are known.*”⁴

Study the HOLY SCRIPTURES, then, my dear boy, and pray to GOD (as Solomon did) for “*an understanding heart,*”⁵ that you may be enabled cordially to receive and embrace, with becoming meekness and submission, this and all other the Articles of our holy Christian Faith; as being ESSENTIALLY “NECESSARY TO SALVATION”: NOT necessary merely as a FACT to be BELIEVED, but necessary also as the MEANS, whereby “*justification, sanctification, and redemption,*” are to be ATTAINED by any child of Adam; as I will endeavour to shew you in another letter.

1 Job. xi. 7.

2 1 Cor. xv. 54.

3 1 John iii. 2.

4 1 Cor. xiii. 12.

5 1 Kings iii. 9.

May the GOD of all grace and mercy keep you under his especial protection, and guide and preserve you, by his HOLY SPIRIT, in the way of RIGHTEOUSNESS AND PEACE ! Amen,

LETTER II.

Having endeavoured, my dear boy, in my former letter, to explain and simplify to your mind the all-important doctrine of the HOLY TRINITY; by PROVING to you, FROM THE BIBLE, the THREE indisputable FACTS on which that doctrine is founded; namely, first, that THE FATHER, THE SON, and THE HOLY GHOST, are THREE DISTINCT PERSONS; 2dly, that EACH OF THOSE PERSONS IS GOD; and, 3dly, that THEY ARE NOT THREE GODS BUT ONE GOD,—I now propose to attempt, in dependance on divine assistance, to shew to you, from the same infallible source, the ABSOLUTE and INDISPENSABLE NECESSITY for this UNION of the THREE DIVINE PERSONS in the GODHEAD, (as laid down in the Articles of our Church), in order to accomplish the “*justification, sanctification, and redemption,*” of sinful man; his reconciliation to GOD; and admission into the kingdom of heaven, according to the Gospel dispensation; and that, without it, in consequence of the fall of the first Adam, we and all his descendants (as the Athanasian Creed so truly expresses it) must “*without doubt*” have “*perished everlastingly.*”

When our first Parents were placed in Paradise, pure and spotless as they came from the hands of their beneficent Creator, THE ALMIGHTY was

pleased, of his infinite wisdom and goodness, and as a TEST of their faith and obedience, to prohibit them from eating of the fruit of one particular tree, "*the tree of the knowledge of good and evil*"; and at the "same time pronounced, for their warning, this dreadful curse upon their disobedience—"*For in the day that thou eatest thereof thou shalt surely die*"¹ —DIE ETERNALLY!! The fatal consequence of THEIR disobedience extended to ALL THEIR POSTERITY: for saith the Scripture, "*By one man sin entered into the world, and death by sin, and so DEATH PASSED UPON ALL MEN, for that ALL HAVE SINNED.*"² Whether mankind will believe it, therefore, or not, WE ARE ALL, by nature, SINNERS; and NOT SINNERS BY NATURE ONLY, but, until renewed by grace, SINNERS BY CHOICE; LOVERS OF SIN, and HATERS OF GOD AND HOLINESS. "*All flesh hath corrupted his way upon the earth.*"³ "*There is not a just man on earth, that doeth good and sinneth not,*"⁴ THE WHOLE HUMAN RACE are consequently SUBJECT to the JUST JUDGMENT OF ALMIGHTY GOD; who hath declared in his word, that "*the soul that SINNETH, it shall DIE*"; and, as adds the Apostle, "*shall be punished with everlasting destruction from the presence of THE LORD.*"⁵ Such, then, being the condition of every child of Adam, since the fall, "*for ALL HAVE SINNED and come short of the glory of GOD,*"⁶ how, it may be asked, is man to be reconciled and restored to favour and acceptance with his GOD? Or, as saith holy Job, "*how can man +be justified,*"⁷ consistently with GOD'S immutable justice? He cannot possibly justify HIMSELF, for we are told, "*we are not sufficient of ourselves to think*" or

1 Gen. ii. 17.

2 Rom. v. 12.

3 Gen. vi. 12.

4 Eccles. vii. 20.

5 2 Thess. i. 9.

6 Rom. iii. 23.

7 Job xxv. 4.

do "any thing of ourselves,"¹ and "who can bring a clean thing out of an unclean?"² A whole life of sorrow and repentance cannot effect it; for REPENTANCE, although necessary towards obtaining the PARDON of SIN has NO POWER to CANCEL the SIN ITSELF; or to RESTORE the HEART to a STATE OF HOLINESS, "without which," it is written, "no man shall see THE LORD;"³ forasmuch as any act of man, which he has ONCE COMMITTED, can no more be obliterated from the Book of GOD'S remembrance, by any thing HE can do, than can a single instant of time be recalled, which has once passed into Eternity. Neither can all the FUTURE acts of a man's life, were it POSSIBLE that they could ALL be performed with SINLESS PERFECTION, expiate a single sin of the PAST: they must EVER REMAIN to witness against him; for "by the works of the law shall no flesh be justified." Neither can any other MERE MAN, like himself, do it for him: for, saith the Psalmist, "none can by any means redeem his brother, or give to GOD a ransom for him."⁴

Well, then, may every awakened sinner ask, "Who then can be saved?"⁵ THE BIBLE, and THE BIBLE ALONE, can point out to him WHO is "the way, the truth, and the life."⁶ THERE he will find it written, "Salvation belongeth to THE LORD,"⁷ "GOD is my salvation."⁸ "Look unto ME and be ye saved, all the ends of the earth; for I am GOD, and there is none else,"⁹ "I, THE LORD, am thy SAVIOUR, and thy REDEEMER, the MIGHTY ONE OF JACOB."¹⁰ But, 'how,' you may ask, 'will GOD

1 2 Cor. iii. 5.

2 Job xiv. 4.

3 Heb. xii. 14.

4 Ps. xlix. 7.

5 Matt. xix. 25.

6 John xiv. 6.

7 Ps. iii. 8.

8 Is. xii. 2.

9 Is. xlv. 22.

10 Is. xlix. 26.

“redeem his people? *“Search the Scriptures,”* and you will find the answer; *“he hath purchased”* them *“with his own blood;”*¹ for *“without shedding of blood is no remission”*² of sin. ‘But,’ you may say again, ‘it is written, *“GOD is a SPIRIT;”* and a spirit ‘hath not flesh and blood; how then can GOD re-
 “deem us with his blood?” THIS, you will find, is EFFECTED by the UNITED OPERATION of the THREE DIVINE PERSONS in the HOLY TRINITY; and that it CAN be effected BY NO OTHER MEANS, consistently with ALL the attributes of the DEITY, since “THE “LORD is a GOD of JUSTICE, as well as of MERCY.” For “GOD” THE FATHER “so loved the world “that he gave his only begotten SON,”³ “made of a “woman, made under the law, to redeem them that were “under the law;”⁴ “that whosoever believeth in him “should not perish but have everlasting life.”⁵ “In this “was manifested the love of GOD towards us, because “that GOD sent his only begotten SON into the “world, that we might live THROUGH HIM.”⁶ “GOD “THE SON” descended from the throne of his glory, “took” our “nature” upon him,⁷ “was made in the “likeness of men;”⁸ was “made a curse for us;”⁹ “humbled himself and became obedient unto death, even “the death of the cross;”¹⁰ “washed us from our sins in “his blood;”¹¹ “suffered the just for the unjust, that he “might bring us to GOD;”¹² “rose again the third “day;”¹³ and now “sitteth at the right hand of “GOD;”¹⁴ “where he ever liveth to make intercession “for us;”¹⁵ that is, FOR ALL PENITENT AND BELIEVING SINNERS.”—And all this was the work of “GOD THE:

1 Acts xx. 28.

4 Gal. iv. 4, 5.

7 Heb. ii. 16.

2 Heb. ix. 22.

5 John iii. 16.

8 Phil. ii. 7.

3 John iii. 16.

6 1 John iv. 9.

9 Gal. iii. 13.

10 Phil. ii. 8.

11 Rev. i. 5.

12 1 Peter iii. 18.

13 1 Cor. xv. 4.

14 Col. iii. 1.

15 Heb. vii. 25.

“ HOLY GHOST ;”¹ who, by his gracious influences, accompanied THE SON OF GOD, during his earthly pilgrimage (for GOD gave him THE SPIRIT without measure²)—making effectual the teaching of JESUS to the conversion of sinners ;³ accompanying the word with mighty “ *miracles, signs, and wonders* ;”⁴ “ *helping their infirmities* ;”⁵ “ *justifying*” and “ *sanctifying*”⁶ the souls of Believers ; and “ *leading*” them “ *to become heirs of GOD and joint heirs with CHRIST* ;”⁷ even “ *the Sons of GOD* :”⁸ and who was more especially “ *sent*” by our blessed LORD and SAVIOUR, after he was ascended and “ *received up into heaven* ;”⁹ to be a “ *COMFORTER*” to his people, and to “ *guide them into all truth*.”¹⁰ THE GOSPEL OF JESUS CHRIST, therefore, and THE GOSPEL ALONE, brings the “ *GOOD TIDINGS*” of SALVATION to “ *all people* ;”¹¹ declaring that “ *by grace ye are saved through faith, and that not of yourselves, it is the gift of GOD* ;”¹² commanding “ *all men every where to repent* ;”¹³ and to “ *believe in the LORD JESUS CHRIST, and they shall be saved* ;”¹⁴ assuring all Believers that “ *they are washed, justified, and sanctified, by THE LORD JESUS CHRIST, and by the SPIRIT of our GOD* ;”¹⁵ that “ *if any man have NOT the SPIRIT OF CHRIST, he is none of his* ;”¹⁶ and that “ *there is none other name under heaven given amongst men, whereby we must be saved*.”¹⁷

In order that you may have a clearer view of the GOSPEL SCHEME of Salvation, as connected with the doctrine of THE TRINITY ; as well as of the PROCESS,

- | | | |
|--------------------|------------------|-------------------|
| 1 John i. 32. | 2 John iii. 34. | 3 John iii. 5. |
| 4 Acts ii. 22. | 5 Rom. 8. 26. | 6 1 Cor. vi. 11. |
| 7 Rom. viii. 14. | 8 Rom. viii. 14. | 9 Mark xvi. 19. |
| 10 John xvi 7, 13. | 11 Luke ii. 10. | 12 Eph. ii. 8. |
| 13 Acts xvii 30. | 14 Acts xvi. 31. | 15 1 Cor. vi. 11. |
| | 16 Rom. viii. 9. | 17 Acts iv. 12. |

by which GOD was pleased, of his infinite goodness and mercy, "*for the great love wherewith he loved us,*"¹ to make this wonderful provision for the redemption of his fallen creatures; and also of the NECESSITY for, as well as the FACT of, the UNITED OPERATION of ALL THE THREE DIVINE PERSONS in the HOLY TRINITY, to effect that stupendous work of Omnipotent grace; so that GOD "*might*" at the same time "*be just*" in the punishment of sin, "*and*" yet "*the justifier of him which believeth in JESUS;*"²—I will now lay before you a few texts of Scripture, selected and arranged in such an apposite order, as may, I trust, by the blessing of GOD, give you a clear and intelligible view of the true foundation of our faith, in this "*great*" and wonderful "*mystery of godliness.*"³ READ THEM CAREFULLY; MEDITATE ON THEM SERIOUSLY; and may "*the GOD of all grace stablish, strengthen, settle you,*"⁴ and enable you by his HOLY SPIRIT to "*receive with meekness the ingrafted word which is able to save your soul.*"⁵

SELECTIONS

From the Holy Scriptures.

"*By ONE man SIN ENTERED into the world, and DEATH BY SIN; and so DEATH PASSED UPON ALL MEN, for that ALL HAVE SINNED.*"⁶

"*IN ADAM ALL DIE.*"⁷

"*For ALL HAVE SINNED, and come short of the glory of GOD.*"⁸

1 Eph. ii. 4.

2 Rom. iii. 26.

3 1 Tim. iii. 16.

4 1 Pet. v. 10.

5 James i. 21.

6 Rom. v. 12.

7 1 Cor. xv. 22.

8 Rom. iii. 23.

"*There is NONE RIGHTEOUS—there is NONE THAT DOETH GOOD—no, not one.*"¹

"*There is NOT A JUST MAN upon earth, that doeth good and SINNETH NOT.*"²

"*THE SOUL THAT SINNETH, IT SHALL DIE.*"³

"*WITHOUT HOLINESS NO MAN SHALL SEE THE LORD.*"⁴

"*Know ye not that THE UNRIGHTEOUS shall NOT inherit the kingdom of GOD.*"⁵

"*GOD is not a man that he should lie, nor the son of man that he should repent; HATH HE SAID, and SHALL HE NOT DO IT? or hath he spoken, and shall he not make it good?*"⁶

"*NONE can by any means REDEEM HIS BROTHER, or give to GOD A RANSOM for him.*"⁷

"*BY THE WORKS OF THE LAW shall NO FLESH be JUSTIFIED.*"⁸

"*How then can man be JUSTIFIED with GOD? or how can HE be clean that is born of a woman?*"⁹

"*Not by might nor by power, but BY MY SPIRIT, saith the LORD.*"¹⁰

"*WHO then CAN be SAVED?*"¹¹

"*SALVATION belongeth to THE LORD.*"¹²

"*With GOD ALL things are POSSIBLE.*"¹³

"*BY GRACE ye are saved THROUGH FAITH, and that NOT OF YOURSELVES, it is the GIFT OF GOD.*"¹⁴

"*The WAGES OF SIN is DEATH; but THE GIFT OF GOD is ETERNAL LIFE, through JESUS CHRIST our LORD.*"¹⁵

1 Rom. iii. 10, 12.

2 Eccles. vii. 20; 1 Kings viii. 48.

3 Ezek. xviii. 4.

4 Heb. xii. 14.

5 1 Cor. vi. 9.

6 Numb. xxiii. 19.

7 Psa. xlix. 7.

8 Gal. ii. 16.

9 Job xxv. 4.

10 Zechar. iv. 6.

11 Mark x. 26; Luke xviii. 26.

12 Psa. lxxiii. 8.

13 Matt. xix. 26.

14 Eph. ii. 8.

15 Rom. vi. 23.

"Whom GOD hath set forth to be a PROPITIATION,
 "THROUGH FAITH IN HIS BLOOD, to declare HIS righte-
 "ousness for the REMISSION OF SINS that are PAST,
 "through the FORBEARANCE OF GOD."¹

"Behold GOD is my SALVATION."²

"In that day there shall be a fountain opened for
 "sin and for uncleanness."³

"Ho, EVERY ONE THAT THIRSTETH, COME YE to
 "the waters, and he that hath no money; come ye, buy
 "and eat; yea, come, buy wine and milk, WITHOUT
 "MONEY AND WITHOUT PRICE."⁴

"Though your sins be as scarlet, they shall be as
 "white as snow; though they be red like crimson, they
 "shall be as wool."⁵

"Behold, a virgin shall conceive and bear a son, and
 "shall call his name IMMANUEL."⁶

"Which being interpreted is GOD WITH US."⁷

"I, even I am he, that BLOTTETH OUT thy TRANS-
 "GRESSIONS for mine own sake, and WILL NOT REMEM-
 "BER THY SINS."⁸

"There is NO GOD else BESIDE ME, A JUST GOD
 "and A SAVIOUR: there is NONE BESIDE ME. LOOK
 "UNTO ME AND BE YE SAVED, all the ends of the
 "earth; for I am GOD, and there is NONE ELSE."⁹

"For GOD so loved the world that he gave his
 "ONLY BEGOTTEN SON, that whosoever believeth on
 "HIM should not perish, but have EVERLASTING
 "LIFE."¹⁰

"Behold, I bring you GOOD TIDINGS of great joy,

1 Rom. iii. 25.

2 Isa. xli. 2.

3 Zech. xiii. 1.

4 Isa. lv. 1.

5 Isa. l. 18.

6 Isa. vii. 14.

7 Matt. i. 23.

8 Isa. xliii. 25

9 Isa. xlv. 21, 22.

10 John iii. 16.

“ *which shall be to all people. For unto you is born a SAVIOUR, which is CHRIST, THE LORD.*”¹

“ *BEHOLD THE LAMB OF GOD, which TAKETH AWAY the SIN of the world!*”²

“ *I saw THE SPIRIT descending from heaven like a dove, and it ABODE UPON HIM. And I saw and bare record, that THIS IS THE SON OF GOD.*”³

“ *HE WAS WOUNDED for OUR TRANSGRESSIONS, he was BRUISED for OUR INIQUITIES, the chastisement of OUR peace was upon HIM, and with HIS stripes we are HEALED. All we, like sheep, have gone astray; we have turned every one to his own way; and THE LORD hath laid on HIM the INIQUITY of us ALL.*”⁴

“ *JESUS saith, I AM HE.*”⁵

“ *WITHOUT ME ye can DO NOTHING.*”⁶

“ *I AND MY FATHER ARE ONE.*”⁷

“ *All men should honour the SON, EVEN AS they honour the FATHER.*”⁸

“ *Whosoever DENIETH the SON, the same hath NOT the FATHER.*”⁹

“ *SEARCH THE SCRIPTURES; for in them ye think ye have eternal life; and they are they which testify of ME.*”¹⁰

“ *He that hath the SON hath life; and he that hath NOT the SON, hath NOT life.*”¹¹

“ *BELIEVE ON THE LORD JESUS CHRIST, and THOU SHALT BE SAVED.*”¹²

“ *This is A FAITHFUL SAYING and worthy of ALL ACCEPTATION, that JESUS CHRIST came into the world TO SAVE SINNERS.*”¹³

1 Luke ii. 10, 11.

2 John i. 29.

3 John i. 32, 34.

4 Is. liii. 5, 6.

5 John iv. 26.

6 John xv. 5.

7 John x. 30.

8 John v. 23.

9 1 John ii. 23.

10 John v. 39.

11 1 John v. 12.

12 Acts xvi. 31.

13 1 Tim. i. 15.

“Who of GOD is made unto us wisdom, and righteousness, and sanctification, and redemption.”¹

“BE NOT FAITHLESS, but BELIEVING.”²

“As in ADAM all DIE, even so in CHRIST shall all be MADE ALIVE.”³

“THE BLOOD of JESUS CHRIST CLEANSETH FROM ALL SIN.”⁴

“And WITHOUT shedding of BLOOD is NO REMISSION.”⁵

“There is ONE GOD, and ONE MEDIATOR between GOD and men, the man CHRIST JESUS, who GAVE HIMSELF a RANSOM for all.”⁶

“For HE hath made HIM to be sin for us, who KNEW NO SIN, that we might be made THE RIGHTEOUSNESS OF GOD IN HIM.”⁷

“GOD WAS IN CHRIST reconciling the world unto himself, not imputing their trespasses unto them.”⁸

“For CHRIST also hath once SUFFERED FOR SINS, the JUST for the UNJUST, that he might bring us to GOD : being put to death in the FLESH, but quickened by the SPIRIT.”⁹

“The Scripture hath concluded ALL under SIN, that THE PROMISE by FAITH OF JESUS CHRIST, might be given to THEM that BELIEVE.”¹⁰

“HE that BELIEVETH on the SON hath EVERLASTING LIFE ; and he that believeth NOT the SON, shall NOT SEE LIFE ; but THE WRATH OF GOD abideth on him.”¹¹

“THIS IS LIFE ETERNAL, that they might KNOW THEE the ONLY TRUE GOD, and JESUS CHRIST whom thou hast sent.”¹²

1 1 Cor. i. 30.

4 1 John i. 7.

7 2 Cor. v. 21.

10 Gal. iii. 22.

2 John xx. 27.

5 Heb. ix. 22.

8 2 Cor. v. 19.

11 John iii. 36.

3 1 Cor. xv. 22.

6 1 Tim. ii. 5. 6.

9 1 Pet. iii. 18.

12 John xvii. 3.

“ For THROUGH HIM we have an access by ONE SPIRIT unto THE FATHER.”¹

“ No man can say that JESUS is THE LORD, but by the HOLY GHOST.”²

“ NOT BY WORKS OF RIGHTEOUSNESS which WE HAVE DONE, but ACCORDING TO HIS MERCY he SAVED US, by the washing of regeneration, and renewing of the HOLY GHOST; which he shed on us abundantly, through JESUS CHRIST OUR SAVIOUR.”³

“ But ye are washed, but ye are sanctified, but ye are justified IN THE NAME of the LORD JESUS, and BY THE SPIRIT of our GOD.”⁴

“ Except a man be BORN OF THE SPIRIT, he CANNOT ENTER into the KINGDOM OF GOD.”⁵

“ THE SPIRIT IS LIFE.”⁶

“ FAITH is given BY THE SAME SPIRIT.”⁷

“ Likewise THE SPIRIT also HELPETH OUR INFIRMITIES.”⁸

“ THE LORD IS THAT SPIRIT.”⁹

“ For as many as are led by the SPIRIT OF GOD, THEY are the SONS OF GOD.”¹⁰

“ BEING JUSTIFIED FREELY BY HIS GRACE, through the REDEMPTION that is IN JESUS CHRIST.”¹¹

“ That, BEING JUSTIFIED BY HIS GRACE, we should be made HEIRS according to the HOPE OF ETERNAL LIFE.”¹²

“ If any man have NOT the SPIRIT OF CHRIST, he is NONE OF HIS.”¹³

“ And, without controversy, great is the mystery of

1 Eph. ii. 18.

2 1 Cor. xii. 3.

3 Tit. iii. 5, 6.

4 1 Cor. vi. 11.

5 John iii. 5.

6 Rom. viii. 10.

7 1 Cor. 12, 9.

8 Rom. viii. 26.

9 2 Cor. iii. 17.

10 Rom. viii. 14.

11 Rom. iii. 24.

12 Tit. iii. 7.

13 Rom. viii. 9.

*“ Godliness : GOD WAS MANIFEST IN THE FLESH, JUSTIFIED IN THE SPIRIT, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”*¹

*“ O the depth of the riches both of the wisdom and knowledge of GOD ! how unsearchable are his judgments, and his ways past finding out.”*²

*“ Thanks be to GOD for his UNSPEAKABLE GIFT.”*³

*“ O fools, and slow of heart to believe, ALL that the Prophets have spoken ! OUGHT NOT CHRIST to have suffered these things, and to ENTER INTO HIS GLORY ?”*⁴

*“ BEWARE lest any man SPOIL YOU through PHILOSOPHY and VAIN DECEIT, after the TRADITION OF MEN, after the rudiments of the WORLD, and NOT after CHRIST. FOR IN HIM DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY.”*⁵

The above portions of Scripture (with those already quoted in my former letter, to which you will do well to refer,) may serve to convey to your mind a plain, though only a brief and imperfect, COMPENDIUM of the FOUNDATION of this “CATHOLIC FAITH” (that is, the faith of the UNIVERSAL CHURCH OF CHRIST) in the DOCTRINE OF THE HOLY TRINITY ; as well as to CONVINCe you of its NECESSITY. For you may thence at once perceive, that WITHOUT THE EXISTENCE of the THREE DIVINE PERSONS in the GODHEAD, namely, THE FATHER, to devise the glorious scheme ; THE SON, to execute it in our nature ; and THE HOLY GHOST, to apply it by faith to the hearts of the Believers ; MAN’S REDEMPTION COULD

1 1 Tim. iii. 16.

2 Rom. xi. 33.

3 2 Cor. ix. 15.

4 Luke xxiv. 25, 26.

5 Col. ii. 8, 9.

NEVER HAVE BEEN ACCOMPLISHED; and he must EVER have remained SUBJECT to the CURSE and CONDEMNATION, which were pronounced on "THE FIRST ADAM," without hope, and without remedy! Then would all "*preaching*" be "*vain*," and the Christian "*faith*" and religion would "*also*" be "*vain*."¹

The main reason why the doctrine of THE TRINITY is so frequently disregarded or rejected is this; that mankind are generally accustomed to think TOO MUCH of its SUPPOSED DIFFICULTIES, and TOO LITTLE of its VAST IMPORTANCE. SOME self-sufficient persons, who are "*wise in their own conceit*,"² "*above that which is written*,"³ object to this doctrine, and accordingly REJECT with disdain THE ATHANASIAN CREED, wherein it is recorded, on account of what they are pleased to call the damnatory or imprecatory clauses, which it contains. OTHERS, again, as ignorant as they are profane, would thoughtlessly ERASE this Creed from our LITURGY, to satisfy the scruples of these objectors! But might not such persons, with as much reason, object to and erase THE GREATER PART OF THE NEW TESTAMENT? For what language is there in the Athanasian Creed stronger than this? "*Go ye into all the world, and preach THE GOSPEL to every creature: he that believeth and is baptized shall be saved; but HE THAT BELIEVETH NOT SHALL BE DAMNED.*"⁴ And what are we here required to "*BELIEVE*"?—"THE GOSPEL." And what is the Gospel but the "*GOOD TIDINGS of great joy to all people*," that our "*SAVIOUR*" "*is CHRIST THE LORD*"?⁵ And whosoever "*believeth NOT*" THIS, JESUS CHRIST himself has

1 1 Cor. xv. 14.

2 Rom. xii. 16.

3 1 Cor. iv. 6.

4 Mark xvi. 15, 16.

5 Luke ii. 10, 11.

declared, "SHALL BE DAMNED," or "PERISH EVERLAST-
 "INGLY." And what says the Athanasian Creed
 MORE than this?¹ But the truth is, that these persons
 (or such of them at least as ever go to Church) SEE
 the ATHANASIAN CREED in their PRAYER-BOOKS, and
 SOMETIMES also HEAR it READ during divine service ;
 but from their lamentable NEGLECT of their BIBLES,
 the awful condemnation denounced by OUR SA-
 VIOUR against unbelievers, in the NEW TESTAMENT,
 escapes their observation ; and they thus FORGET, or
 remain in WILFUL IGNORANCE of, its existence ! Would
 not such unhappy cavillers, then, be much more
 piously and profitably employed, in diligently
 "*searching the Scriptures ;*" and praying to God
 (like Solomon) for "*an understanding heart ;*"² or
 (like holy David) that he would be graciously pleased
 to "*make them to understand the way of his precepts ;*"³
 so that they might understand and believe this stu-
 pendous "MYSTERY OF GODLINESS:"⁴ instead of wil-
 fully continuing in obstinate ignorance and unbelief,
 whereby they "*treasure up to themselves wrath against*
 "*the day of wrath, and revelation of the righteous judg-*
 "*ment of GOD ;*"⁵ which he hath so solemnly declared
 in his HOLY WORD ? For "*one jot or one tittle shall*
 "*in no wise pass from the law ;*" saith OUR BLESSED
 LORD himself, "*till ALL BE FULFILLED ;*"⁶ to the
 everlasting misery and confusion of every finally
 impenitent and unbelieving sinner, whether he will
 believe it or not.

Let, then, "THE FOOL" continue, as he has EVER
 done, and as "*a fool*" ONLY could DARE to do, to "*say*
 "*in his heart, there is NO GOD ;*"⁷ or to worship, if he

1 Appendix, note B.

2 1 Kings iii. 9.

3 Ps. cxix. 37.

4 1 Tim. iii. 16.

5 Rom. ii. 5.

6 Matt. v. 18.

7 Ps. xiv. 1.

will, "*the unknown God*,"¹ or any other creature of his own "*vain imagination*,"² rather than "THE ONLY TRUE GOD,"³ the LORD JEHOVAH, as HE hath been graciously pleased to reveal himself to us in his HOLY WORD. Let the SCEPTIC, the vain-boasting "*disputer of this world*,"⁴ continue (if he is determined to do so, in defiance of all evidence, and regardless of the tremendous consequences to his everlasting soul!) to deny "THE TRINITY IN UNITY;" or the existence of THE FATHER, THE SON, and THE HOLY GHOST, as THREE DIVINE PERSONS in the ONE ONLY GODHEAD; because his FINITE UNDERSTANDING is INCAPABLE OF COMPREHENDING IT; but for which VERY SAME REASON he might, with equal propriety, DENY HIS OWN EXISTENCE! For can he any BETTER comprehend the connexion, which subsists between his SOUL and his BODY? or understand the principle by which the MUSCLES and MEMBERS of his animal frame are made to move in immediate obedience to his WILL? Surely he must acknowledge, that these MYSTERIES OF NATURE are not a whit less "*incomprehensible*," than is that MYSTERY OF GRACE, the divine scriptural doctrine of the TRINITY IN UNITY! The only AUTHENTIC INFORMATION we possess of the origin and formation of our species, as well as of the several faculties with which we are endued, is derived from that only source of ALL knowledge, THE BOOK OF INSPIRATION; wherein "*it is written*" that "*the LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul*:"⁵ and the SELF-SAME

1 Acts xvii. 23.

2 Rom. i. 21.

3 John xvii. 3.

4 1 Cor. i. 20.

5 Gen. ii. 7.

AUTHORITY informs us, that **THIS** and the whole creation, of which man forms a part, was the **WORK** of the **LORD JEHOVAH,—THE FATHER, SON, AND HOLY GHOST—THE ALMIGHTY TRIUNE GOD!**¹ How lamentably, then, is the awful prediction of our Lord fulfilled, in these miserable Sceptics and Philosophers, “*falsely so called* ;”² since they not only refuse to “*hear Moses and the Prophets, neither will they be persuaded, though ONE*” HAS actually “**RISEN FROM THE DEAD**”³ for their conviction ; so that they are left utterly “**WITHOUT EXCUSE**,”⁴ in their impenitent “*unbelief*,” and “*hardness of heart*.”⁵

But, as for **ME**, “**THOU**” ONLY, O **LORD**, MOST “**MIGHTY ; MOST GRACIOUS AND MERCIFUL GOD !**” “**THOU**” ONLY, O **LORD JEHOVAH, FATHER, SON, and HOLY GHOST**, “*art MY GOD, and I will PRAISE thee ! THOU art MY GOD and I will EXALT thee !*”⁶ For “**THY WORD**,” O **LORD**, “*is TRUE from the beginning, and EVERY ONE of thy righteous judgments ENDURETH FOR EVER*,”⁷

Wherefore “**GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST ;**

“**AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN !**”

I Gen. i. 2, 26 ; Gen. iii. 22.

2 1 Tim. vi. 20.

4 Rom. i. 20.

3 Luke xvi. 31.

5 Mark xvi. 14.

6 Ps. cxviii. 22.

7 Ps. cxix. 160.

APPENDIX.

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Note (A), page 16.

If it may be permitted, without incurring the charge of profaneness, to attempt to elucidate, although only in a very remote degree, the momentous doctrine of the HOLY TRINITY, by a familiar illustration drawn from one of the ordinary institutions of human society; it will be found, that the principle and constitution of A BANK (or any other similar establishment) in which there are THREE PARTNERS, if examined with a little serious attention, may afford a sufficiently distinct idea of this Holy Mystery, so as to facilitate its reception into the heart by faith. For, although we know, from the Holy Scriptures, that a VITAL SAVING FAITH, with respect to this as well as all the other doctrines of the ever blessed Gospel, is not a mere effort of the will or human understanding, but altogether the work of the HOLY SPIRIT;¹ yet we also know that God is usually pleased to employ MEANS to AWAKEN the heart, and PREPARE it for the admission of DIVINE TRUTH. OUR LORD'S sublime and impressive discourse with Nicodemus, wherein he illustrated the operation and influences of the HOLY SPIRIT, by an allusion to the wind, which "*bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth*;"² as well as his several parables, which are drawn from the common occurrences of human life, (such as the "*Lord of the Vineyard*," "*the Wedding Garment*," "*the Sower and his seed*," and many others) may, it is hoped, be admitted as a sufficient sanction, for the familiar method, now proposed to be adopted, in the elucidation of "*heavenly things*."³ If, then, we proceed to consider the nature and constitution of a Bank, such as has been alluded to, we shall find, first, that although it consists of, or is represented by, THREE DISTINCT PERSONS, as partners, it is nevertheless, in truth and fact, but ONE BANK; 2dly. that although there are these three different persons or partners in the bank, yet EACH individual is fully

1 1 Cor. xii. 9.

2 John iii. 8.

3 John iii. 12.

nd perfectly competent to perform ALL the functions of the WHOLE ; that the ACT OF EACH individual is, in point of fact, TANTAMOUNT to the ACT OF THE WHOLE ; and that THE WHOLE when UNITED can do NO MORE than ANY ONE individual alone : so that they may be truly described as being EQUAL TO EACH OTHER in character, power, and influence, and in fact in all other respects, necessary for the purposes of the institution, of which they are individual members : and, 3dly, that any one of these three persons, when speaking of the others, or of the establishment generally, may, with the strictest propriety say, " I AND MY PARTNER OR PARTNERS ARE ONE," that is, ONE BANK—NOT ONE PERSON. And who could be found so perverse, as to deny either of these positions ; or to assert, that because there are THREE PARTNERS, there must necessarily be THREE BANKS,—or that on the contrary, because there is only ONE BANK, it is IMPOSSIBLE that there should exist MORE than ONE PERSON or partner in it ?

Let us now, with all due reverence and solemnity, and constantly bearing in mind the IMMENSE DISTANCE which must EVER SUBSIST between "*the things which are seen,*" which "*are temporal,*" and "*the things which are not seen,*" which "*are eternal ;*"¹ let us, I say, proceed to apply these same principles, by analogy, to the consideration of the HOLY TRINITY IN UNITY ; and we shall find, it will go very far to REMOVE the SUPPOSED DIFFICULTY, in which this sublime fundamental doctrine of Christianity is usually alleged to be involved. THE GREAT JEHOVAH, OR THE ALMIGHTY SELF-EXISTENT, ETERNAL, OMNIPRESENT, AND OMNISCIENT GOD OF HEAVEN AND EARTH, is ONE GOD or LORD, as the Holy Scriptures expressly inform us. But the same divine authority also as plainly assures us, that in this wonderful and "*incomprehensible*" GODHEAD, there exist THREE DIVINE PERSONS, namely, THE FATHER, THE SON, and THE HOLY GHOST ; EACH OF WHOM is GOD and LORD, and ALL, as the Athanasian Creed declares, are " CO-ETERNAL TOGETHER AND CO-EQUAL." This great truth is expressly confirmed by OUR LORD himself, who, when speaking of himself and his heavenly FATHER, declared, " I AND MY FATHER ARE ONE,"²—that is, ONE and the

¹ 2 Cor. iv. 18.

² John 10. 30.

same GOD; and what language could possibly be found to convey a more clear or distinct idea, of the existence of a DUALITY OF PERSONS, in the UNITY of the ONE ONLY GOD-HEAD, than the words here used? The HOLY GHOST, who "*proceeds from the FATHER and the SON,*" is the THIRD PERSON, who COMPLETES the TRINITY in this divine UNITY. All true believers, therefore, as the Athanasian Creed most correctly declares, "*are*" no less "*compelled by the Christian verity,*" (on the authority of the Word of GOD) "*to acknowledge,*" on the one hand, "*EVERY PERSON by himself to be GOD and LORD;*" than they "*are forbidden,*" on the other hand, (by the same authority) "*to say there be THREE GODS or THREE LORDS:*"—the THREE several PERSONS in the TRINITY being no less DISTINCT, than the UNITY of the GODHEAD is ENTIRE. It is just as contrary, therefore, to the "*Catholic Religion,*" or the TRUE CHRISTIAN FAITH of the Gospel, to DENY the existence of this TRINITY OF PERSONS in the UNITY OF THE GODHEAD, as it would be preposterous and absurd to attempt to deny the indisputable FACT, of the existence of THREE INDIVIDUAL PERSONS, as partners, in the one UNITED BANK, of which we have been treating. How happens it, then, it may be asked, that the FORMER fact should be so generally considered as a thing so much more impossible or incredible, than the LATTER? THE HOLY SCRIPTURES furnish the only true solution of the difficulty: "*the natural man,*" saith St. Paul, "*receiveth not the things of the SPIRIT OF GOD, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*"¹ What, then, is the obvious duty of every rational being, destined for an Eternity of happiness or misery, who at present unhappily "*lacketh*" this "*wisdom which is from above*?"² Is he to turn his back upon it with disdain; or rest contented in wilful and obstinate ignorance? Assuredly not! THE BIBLE directs him to "*ask of GOD, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering.*"³ And if he do so "*ask,*" he shall then assuredly "*receive*" "*the things of the SPIRIT of GOD,*"⁴ "*that his*

1 1 Cor. ii. 14.

3 James i. 6, 8.

2 James iii. 17.

4 1 Cor. ii. 14.

"*joy may be full;*"¹ and shall also be enabled to understand these and all other "*mysteries*" and "*hidden things*" of Godliness; so far, at least, as his present finite nature and faculties are capable of understanding them: for let us ever bear in mind the fearful warning, that, IF THE "GOSPEL BE HID, IT IS HID" ONLY "TO THEM THAT ARE LOST."²

The Gospel of JESUS CHRIST, which is founded on the ever blessed TRINITY, is not unfrequently described in the writings of our old Divines, under the appellation of the "BANK OF FAITH." Whether this may have arisen from their having taken a somewhat similar view of the subject, to that which has been above noticed, it is not material to inquire. Assuredly, however, it may with great truth be affirmed, that it is the ONLY SECURE BANK for the SOUL; for unless we have our treasure THERE, little will all OTHER riches avail, which we may possess ELSEWHERE, when the awful summons shall come to each of us, "*this night thy soul shall be required of thee.*"³

But let it not for a moment be supposed, from any thing which has been advanced in the foregoing statement, that it is intended to convey to the mind of the reader any thing like a CORRECT OR ACCURATE representation of the REAL NATURE of the HOLY TRINITY, which must ever be acknowledged to be TOTALLY and UTTERLY "*incomprehensible:*" for any such attempt would be both impious and profane! But the sole object of the preceding observations has been, to endeavour, however feebly and imperfectly, to remove the PRINCIPAL OBJECTION, which is usually urged against the belief of this divine doctrine, on account of its ALLEGED IMPOSSIBILITY; and to render it in some degree more practically intelligible to the minds of those most unhappy persons, who may have been hitherto thoughtlessly led to REJECT it, ON THAT GROUND, in consequence of the specious arguments, or artful sophistry of avowed sceptics and infidels. For how common is it to hear these objectors to the HOLY TRINITY IN UNITY arguing with complacent self-sufficiency of the *impossibility* of 'THREE being ONLY ONE, OR OF ONE BEING THREE;' at the same time that they are wilfully shutting their eyes to the FACT, that the BIBLE NO WHERE ASSERTS, that the THREE divine PERSONS in the glorious Godhead are only ONE

1 John xvi. 24.

2 2 Cor. iv. 3.

3 Luke xii. 20.

PERSONS, but that the REAL DOCTRINE of the TRINITY is, that those THREE PERSONS are ONE and the same GOD; or, in other words, that in EACH of the THREE DIVINE PERSONS, "DWELLETH ALL THE FULLNESS OF THE GODHEAD:"¹ neither will their unbelieving, impenitent hearts allow them to make the humbling confession, that, although "with men" these things may seem to be "impossible," yet "with GOD all things are possible."² The haughty, impious language of the generality of such persons is, "With our tongue will we prevail; our lips are our own; who is LORD over us?"³ Alas! how justly do they merit the reproof of our Lord: "Ye do err, NOT KNOWING THE SCRIPTURES, NOR THE POWER OF GOD."⁴

Should the simple illustration, contained in this note, be blessed to the removal of the doubt, or to the establishment of the faith of a single individual of the fallen race of Adam, may all the praise and glory be ascribed to HIM, by whose grace and mercy ALONE it has been suggested! Amen.

Note (B), page 31.

It may be proper to observe, that the several damnatory or imprecatory passages which occur in various parts of the Holy Scriptures, and which have been introduced from thence into our Liturgy, are NOT JUDICIAL, or of PRESENT application; but DECLARATORY and to be executed in FUTURE: so that only the FINALLY impenitent and unbelieving will be subject to the threatened condemnation. This explanation, it is hoped, may tend to remove the absurd objection, which many weak persons are in the habit of urging against repeating those passages, when they occur in the course of divine worship, (as they do in the Athanasian Creed) from the groundless fear that they would be thereby (according to the commonly received notion) 'CURSING THEIR NEIGHBOURS.'

1 Col. ii. 9.

2 Mark x. 27.

3 Ps. xii. 4.

4 Matt. xxii. 29.