

each one to us, do excite in our minds the precise ideas of Divine power, wisdom, goodness and benevolence, as distinctly as if there was but *one personal designation* for all three. Is God the Father, separately considered, of himself alone our benefactor? No. We know nothing of Him in that character but in and through Jesus Christ our Lord and Saviour, and by the Holy Ghost "who sanctifieth," and who gave the word of truth by his inspiration to "holy men, who spake as they were moved by" Him. Yet every idea of the work of salvation is inseparably connected with the idea of Deity, in the same sense in which Paul speaks of Christ: namely; Heb. ii. 9, "the author of eternal salvation:" and xiii. 2, "Looking unto Jesus the author [beginner, as in the marginal reading,] and finisher of our faith." And if it were possible to subject the substance of the divine nature to the inspection of the human mind in the degree that the substance of water is subjected to it, might not also the name or idea of each person in the blessed Trinity excite in our minds the proper abstract idea of the self-existent God, the same as the works of Father, Son, and Holy Ghost excite in our minds the ideas of grace and mercy; or as the names rain, hail and snow excite in us the abstract idea of a substance called water?

Again: Can ice and snow answer all the purposes of rain, or water; or snow and water those of ice: or ice and water those of snow? And yet, abstractly and essentially considered; what is the use of either but the use of a substance called water? Apply this to what we call the persons of the Trinity. God the Father is our Maker and Sovereign Lord; God the Son is our Redeemer and Saviour; and God the Holy Ghost is he who sanctifies and imparts the life of Christ. Neither invades the office of the others: but all three conduct the three great things in which man is concerned, each in his own department; namely: Government, Redemption, and Sanctification; the united result of which is *salvation*. "For there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But all these worketh that one and the self-same Spirit." 1 Cor. iv. 4, 5, 6, 7, 11. Here Paul mentions the Spirit, the Lord and God, and declares that they are all that one and the self-same Spirit. 2 Cor. iii. 17. "Now the Lord is that Spirit." What Lord other than that "one Lord" and Saviour Jesus Christ? And what clearer definition or explanation of the Doctrine of the Trinity than this simple statement of the fact of it, is the mind capable of receiving; or what more can be wanted to convince any one who is honest enough to understand the plainest possible language?

But further: Baptism represents the whole of our religion; namely Government, Redemption, Sanctification; and therefore we are baptized in the name of the Father, and the Son, and the Holy Ghost, according to our threefold state and relation to the Deity. Yet it neither inducts us into three religions, nor dedicates us to the service of three Lords: for there is but "one Lord, one faith, one baptism, one God and Father of all." Notwithstanding which the Spirit is Lord, for "the Lord is that Spirit;" "God is the Lord;" and "Jesus Christ is Lord, to the glory of God the Father:" but not so if Jesus Christ is his creature—for then, as God is robbed of his worship and allegiance; so is he shorn of his honor and eclipsed of his glory!

Again: Water, in its primitive form, before it is touched by genial warmth, is ice, and wholly unadapted to the common purposes of vegetable and animal life, and the use of man. But under other forms, it is diffused throughout nature, and nourishes and sustains both the vegetable and animal kingdoms, and is one of the most important things in the whole world: nothing can be done without it. Look about you and see the beauty and the glory of summer, and contrast it with the frozen gloom of winter, with his cheerless empire of snow and ice. Yet these regions of snow and ice are the same water that so liberally ministered to the beauty of Spring, the glory of Summer, and the golden maturity of Autumn. So the Deity, abstractly considered and apart from the Son and the Holy Ghost, and as the mere Sovereign and Judge of his sinful creatures, stands to them in no gracious relationship, and is rather an enemy than a friend and benefactor. For certainly it would be no benefit to a man to come into judgment with him. But look again, and contemplate character, renovated and fitted for "the inheritance of the saints in light" by "God in Christ reconciling the world into himself" by the agency of the Holy Spirit of sanctification. Touched and moved by love divine, and softened by tender compassion, ("I speak as a man.") and appearing under other names and relations in the persons of the Son and Holy Spirit, "he is made to us wisdom, and righteousness, and sanctification, and redemption." So you see that

he "has not left himself without witness" in these natural things also: "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they" (who deny the doctrine of the Trinity) "are without excuse." Rom. i. 20. And what element so proper as the visible instrument of inducting us into the faith, religion, and service of the immaterial Trinity, as the water of baptism, so strikingly emblematical of Unity in Trinity, and Trinity in Unity?

ERIEUS.

SCRIPTURE HISTORY.

THE DELUGE.—GENESIS VII.

(Continued from p. 22. No. III.)

In reviewing this extraordinary event, we cannot overlook the remarkable changes to which it gave rise in the face and condition of the world. The undoubted abridgment of the duration of the life of man since the deluge, has given rise to the supposition that the climate of the world has been universally changed—and to account for this, that the position of the earth with respect to the sun was altered—that till then, it was so situated in relation to the heavenly bodies as to possess an equal and universal temperature of air; and that hitherto a perpetual spring went hand in hand with an abundant autumn. But it is supposed that, at the Deluge, the earth was placed in that slanting and oblique situation which it now holds, occasioning the present diversity of climates and seasons, exposing one part to the burning and direct rays of the sun whilst another is bound up in perpetual chains of darkness and ice, and giving birth to volcanoes, earthquakes, tempests and hurricanes, and all the other natural evils which have since afflicted the human race. These changes served also to account for the abridgment of human life—previously extended to many hundred years in length—which was visible almost immediately after the flood.

But every thing, as the Scriptures emphatically express it, that was "written aforetime, was written for our learning"—and this universal calamity is not without its moral utility to Christians. In the Deluge which overspread the world, we may discover a similitude of the wide spread dominion of sin and of our own immersion in its floods. A "curse" rested upon all the progeny of the disobedient Adam, and the "fery indignation" of our offended God might justly have "consumed us in a moment, when his wrath was kindled against us"—but of his own gratuitous mercy and love, he appointed one to "stand in the gap before us." When "deep calleth billows are gone over us," CHRIST is the Ark of safety to which we may resort with a firm hope of reconciliation and pardon. The records of eternal truth furnish to the devout Christian, in times when affliction "cometh in like a flood" upon him, a lively cause of hope and trust; "as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee."

There is also a spiritual comfort from the promise of God to Noah that there should be never more a flood to destroy the earth, continually presented to the pious Christian;—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." The appearance of the rainbow after a season of convulsion and storm, as almost uniformly happens, is a lively symbol of the peace and reconciliation wrought for us by Christ when the "wrath of God was revealed against us." "He that believeth and is baptized shall be saved" are the conditions of the covenant which its gracious Author and Finisher himself proclaimed:—"he that believeth" that the oblation of Christ once offered upon the cross was an accepted sacrifice for the transgressions and merited the fruits of such a faith, will become partaker of the salvation which that atonement is designed and is powerful to effect. "He that believeth and is baptized," adds our Saviour—who received emblematic cross signed upon his forehead in baptism, is resolved to "crucify the old man with the affections and lusts."

Baptism is here no inapt conjunction with the terms of proffered salvation, for it holds closely with the similitude of Noah's deliverance to the redemption of the world by Jesus Christ. St. Peter compares it to the ark itself—that as Noah, in that frail vessel, saved himself and his family, so, by baptism, the emblematic washing of re-