

great Creator. The pure, spotless and magnificent heavens—the sun, moon and stars, which he ordained—and the beautiful prospects which our world, even in its fallen state, presents to our view: all proclaim the majesty and power, the holiness and purity of Jehovah; whilst the revolving seasons, the regular succession of day and night, and the unchanging order of his works, make manifest the unchangeableness of his love. But these delightful attributes of the Deity are much more illustriously displayed in the glorious Gospel of the blessed God; and therefore this forms the most exalted and favourite theme even of the adoration of Angels, who sing, *Glory to God in the highest, on earth peace, good will towards men*; and who are filled with such admiration and astonishment in contemplating the Divine perfections as they are displayed in the wonderful scheme of redemption, that they cease not crying one to another, with the most profound reverence and deepest humility, *Holy, holy, holy, is the Lord of Hosts! the whole earth is full of thy Glory*. Such too is the effect produced on the mind of the true Christian by the contemplation of the attributes of God, as they harmonize in the salvation of sinners. His sovereignty excites submission; his power and justice promote fear; his holiness, humility and purity; his goodness, a ground of hope; his love excites joy; the obscurity of his providence requires patience; his faithfulness excites our confidence.

II. The Trinity of Persons in the Godhead. It is a fundamental axiom of all true Religion, founded upon the unerring standard of Truth, *that the Lord our God is our Lord*. But, though this doctrine is inviolably maintained by the inspired penmen, they are no less careful to assert a plurality of persons in the Godhead. *There are Three that bear record in heaven, the Father, the Word, and the Spirit, and these Three are One*. In the general doxology of the Apostles, *the Grace of our Lord Jesus Christ, and the Love of God the Father, and the Communion of the Holy Ghost be with you all*, the same important truth is plainly expressed. And our blessed Lord in his last commission to his disciples, commanded them to *baptize in the name of the Father, and of the Son, and of the Holy Ghost*. “Now if the Son of God were not God the Son, if the Spirit of God were not God the Spirit, the administration of Baptism in their name would be an act of the highest profaneness and idolatry.” If therefore a distinct personality, ageancy, and divine perfection, be in scripture ascribed to the Father, to the Son, and to the Holy Spirit, as they certainly are; the glorious doctrine of a Trinity of Persons in the unity of the divine nature, is unanswerably proved. And it is a doctrine of the utmost importance to the Church of God: It is the ground of all their hopes: It is the foundation on which the noble edifice of Christianity is erected: And the fountain which affords the streams of grace and consolation to the Church militant on earth, and rivers of pleasure for evermore to the Church triumphant in Heaven. But the importance of this truth will more fully appear if we consider, in the

III. place—*The Economy of Redemption or Salvation*. But who is sufficient for these things? What pen of Angel or Archangel can

unfold it? and perfection view, and *cut!*” But glorious Eco boundless co in his primev ent sinful, most noble, capable of th wonderful di In the image grace and virt ly pure, perfe emanations o blinded by sin beauties, and the Deity’s, lights. Such Psl. XLIX. 12. filment of whi delightful stat *the gold beco crown indee he ruined him now deranged with all their Adam then b deserving wre blackens the a ble, wretched this—when w malignity and sounds so deli melodious stra demption.”*

Let us, ther progress, and whence it ema er, or from the wholly, or in XLIX. 7. & Ro The self-existe covenant, are t angels; when in the enjoyme glories; even an innumerable them untold m ever. The Di