

Now, as our Lord has explained to us the things of his kingdom in perfect accordance with the known principles of the human mind, and drawn his illustrations of God's dealings and doings from human things and human conduct: I conceive that the impressions made upon our minds by such mode of instruction, are the identical impressions he intended should be made, and that by them we should receive correct images of heavenly things. Let us, therefore, apply the above illustration to the redemption and salvation of sinners by Jesus Christ, on the supposition that he is not "very God of very God;" a creature, not the Creator. Does it not at first sight appear unnatural, improbable, and unreasonable that God should surrender to one of his creatures and subjects the only ground of claim he can have to the gratitude, the affection, the love, the devotion and the allegiance of those whom he intended by such universal and unreserved surrender to reconcile to himself? "Now then, says St. Paul, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled unto God." But whether does the anti-trinitarian scheme appear the best adapted to reconcile us to God and his moral Government, or to the person and interests of our Lord and Saviour, separately and independently considered? For, we have but one Saviour; and on this scheme God is NOT OUR SAVIOUR, AND HAS NO PERSONAL CLAIM ON OUR GRATITUDE! Can we love God with all our heart, mind, soul and strength, if he were not personally, feelingly and tenderly our God, our Saviour, and our father, rather than remotely, coldly, and permissively a kind of negative impersonal benefactor? For both Christ and God cannot be our Saviour in the same sense and degree (as the Bible strictly teaches.) without our having two distinct and rival Saviours, unless that God is our Saviour essentially, really, personally and practically in the person of the God-MAN Christ Jesus.

If the Father and the Son were by nature, or the fact of existence, two beings distinct from each other in substance and essence as well as personality, by nature each would move in his own sphere, distinctly and separately, and have each his private interests arising out of the nature of personal right and essential individuality. For every individual being has, by nature, a little world of his own, circumscribed within the precincts of individual self, which he regards as individual and personal right, and from which the right of every other being is excluded. At least so we find it by our own feelings and experience. Hence there is both a natural and a moral possibility, in the constitution of individual free agency and will, for every created moral agent to rebel against the supreme will of God. But among the three divine persons of the Holy Trinity, there is both a natural, and a moral impossibility of the least confusion, by reason of the unity of the divine nature, essence and will. Even the marriage state, which is certainly something like plurality in unity and unity in plurality, is not free from partial and distracting influences.

Among equals by nature, there can be no community of interest but by mutual concession and agreement: and it can only be preserved by good faith to the terms of agreements. Equals as such cannot rebel against each other, because they owe each other no allegiance: though they may, perhaps, injure and oppress. But even that supposes inequality: for perfect equality would produce a perfect balance of power, — a state of rest, like equal weights. Between superiors and inferiors there can be no community of interest by nature or personal individuality: it is only by absolute Government and protection on one part, and a like subjection, allegiance, and obedience on the other. It must be the pleasure of the Superior to govern, protect, and make the inferiors happy under wholesome and fixed laws: it must be theirs — nay their highest ambition to do his will, and to serve him with a perfect heart. This constitutes their perfect freedom, because it insures their perfect happiness. Look at the Christian Covenant and the Baptismal Vow. They clearly designate the condition of master and servant; and they sufficiently describe the community of interest resulting therefrom. The utter inequality of the parties leaves no room for rivalry. A disagreement must be produced either by oppression or by rebellion. God's incorruptible goodness will not permit him to oppress; and therefore wilful rebellion is the only source of danger to a creature. But a creature and subject cannot be equal to his Creator and Sovereign: he cannot even as a deputy "uphold all things by the word of his power;" for, to do so, he must be as almighty as God himself — he must be God-Almighty. It would therefore be a monstrous transgression of the order of nature and propriety, for God to surrender every thing but bare solitary existence into the hands of one of his creatures and subjects. This is an inverted pyramid which all the anti-mystery and philosophical unbelief in the whole world cannot

keep standing with its point on the needle's point of human ingenuity, and with its broad base turned up to heaven, and laughing to scorn the book of revelation.

All these observations go to confirm the position, that the Saviour of sinners must be their God; — if not by nature, namely; by creation: yet by the fact of Salvation. For whom shall we worship and serve in humble dependence for protection from "the wrath to come," but the God of our salvation? Precisely in this view the Scriptures exhibit our blessed Lord; and the ascriptions of salvation are all made to him. "Wherefore God is not ashamed to be called their God: for he hath prepared them a city." Who is it that makes such provision for his servants? "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself;" (namely: at the day of judgment:) "that where I am there ye may be also." And I repeat it: What being is our "true God and eternal life," but our greatest benefactor; to whose immediate person we owe all that is of gratitude, and by whose tender mercy manifested in our redemption, we are saved from endless woe?

With these principles and things in view, every page of the Psalms, the prophets, and the New Testament is luminous with the God-head of Jesus Christ; and in him verily do we behold the brightness of the Father's glory, and the express image of his person. The Doctrine of the Trinity removes all the anomalies of Socinianism, and reduces the contradictions which it charges on the Sacred Volume. It solves all those difficulties, and lays, in nature itself, — in the realities of the being, nature, and attributes of the Almighty, (such as the Bible reveals to us,) the foundation of perfect unity and community of interest, design, counsel and action in all the works of God the Father Son and Holy Ghost. It prohibits the possibility of the partial and distracting influences of separate interests, will, or design at all interfering in the origin, means and accomplishment of the Divine plan: and insures perfect unity of counsel and action in all things. It secures both in theory and practice, (which no other scheme can,) our affection, and love, our devotion, our allegiance to God the Father in all respects the same as to our Lord and Saviour Jesus Christ, — who at all events must be the God of all who trust in him for salvation. "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." "He that loveth me shall be loved of my father: and we will come unto him, and make our abode with him." "He that abideth in the doctrine of Christ, he hath both the Father and the Son." "He that hath the Son hath life: and he that hath not the Son of God hath not life." He that rejects the real and proper divinity of Christ, rejects the only ground of his being a Saviour, and rejects him as a Saviour, — "denying the only Lord God and our Lord Jesus Christ." For of what benefit is offended Deity to a sinner without a Saviour and Sanctifier?

BRIEUS.

FOR THE CHRISTIAN SENTINEL.

REFLECTIONS ON THE BEAUTIES OF NATURE.

There are many persons who read the Bible, that have no idea of deriving any benefit from it, except in the way of exercising their faculties, on subjects that are exclusively speculative, moral and spiritual. I do not deny the very great utility of this indispensable employment, but there are surely many parts of this blessed Book, which our Heavenly Father meant for our solace and felicity, in the way of a holy recreation, that should not be neglected. For amid all the revelations which God has given of his will, how frequently do the inspired writers call our attention to the works of nature, as to a mirror, which reflects, in very visible images, not only the power, wisdom and knowledge, but also, the goodness, kindness and benevolence of a God, whose tender mercies are over all his works?

If the inspired writers draw images, and comparisons from the works of nature, to illustrate, and to impress upon our minds a sense of the shortness, uncertainty and miseries of life; they also draw from the same magazine of inexhaustible wealth, and endless variety of what is pleasing, agreeable, refreshing and exhilarating, to make our short, but awfully important pilgrimage, a journey of pleasure and sweet enjoyment that will neither cloy the palate, nor produce the crimson glow of shame on the countenance, if we only walk in the paths of wisdom, virtue and religion. How many sublime and magnificent descriptions are given us in the Book