

Ancient and Modern Greek New Testaments; and I doubt not would have sold many more, had not sickness obliged him to return (to Syra). I shall be obliged to ask for a new supply of Psalters, for they are much approved of by the Greeks." * * * He continues, "What a gratifying office is it to distribute God's holy word! May the Society, and all those who take an interest in this cause, be blessed, and may they glory in their holy duties! The things in Greece look very promising indeed. The governor here (Syra) requested me to visit all the islands in his province, and to establish Schools as I pleased: but what is much more, already half a dozen young men of different islands are under my instruction, who wish to explain the Scriptures in their schools, as I do here in Syra; and I am allowed to pray with them, and to explain to them the whole counsel of the Lord towards sinful men, revealed in Scripture."

Dr. Korck has since received an abundant supply of Greek New Testaments and Psalters from Malta: so that for the present he will have no need of more. The Greek Bible, of course, when ready, will be sent out to him, I shall write to Syra for some Greek New Testaments of Hilarion's edition, when I shall be able to submit them to the examination of the Greeks here, and give you their report of them. Wishing you a happy new year, and with prayers to the Almighty to crown with success all your undertakings in his service, I remain, &c.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Montreal, 22d Nov. 1830.

REVD. SIR,

The enclosed observations on the inexplicable mystery of the Trinity, are taken from the memoranda of a late eminent divine, and should you think them worthy of insertion in your valuable paper, I shall be happy to send you further Extracts from the same manuscripts, which I do not know have ever been published.

I am, Sir, with great respect,
Your obedient Servant,

S.

"If there is any one mystery, to endeavour to comprehend whose nature would be fruitless, it is certainly that of the Trinity; but this is not a reason for doubling of the mystery. We believe in so many things that we cannot comprehend, because they are above our capacity, that being once persuaded of the truth of the Christian religion by incontestible evidence, the mysteries it presents for the exercise of faith ought not to shake that faith. When a philosopher is convinced of the existence of an attractive power in bodies, and has calculated its laws, he believes in it, without comprehending its nature. Do we know how the soul is united to the body? Have we, however, any doubt of this union? We see a musician at a harpsicord, playing a piece of music; to express the first note, he must have the will to place a certain finger upon a certain key, another finger upon another key to express the second, and so successively to execute a sonata of ten thousand notes. Here are ten thousand acts of the will, which follow each other so rapidly, that individually they are imperceptible. There is no doubt, however, that every touch of a key is by an express and distinct act of the will, directing the fingers, one after the other to particular notes. Is it known how the will thus influences each movement of the finger? Has any one conceived the least idea of the nature of this mechanism? Yet we do not deny the influence of the will on every movement of the body.

"I do not call to mind where I have read the following reasoning respecting the Trinity, but it appears to me so satisfactory that I cannot refrain from stating it. I am fully persuaded of the necessity of revelation; that of the Evangelists founded upon the Prophecies, the Miracles, and the purity of its doctrine, offers irresistible proofs of its Divine origin, and which no other can furnish. I find in the Holy Scriptures this proposition: "There are three who witness in heaven, the Father, Son and Holy Spirit." From which, as well as many other passages in the Scripture, I know that there is a distinction made in the Divinity, under the three names of Father, Son and Holy Spirit; and I find these

terms sufficiently proper to express what we know of this mystery. I cannot find in the Scriptures any information respecting the nature of this distinction, except that the Son is begotten, and that the Holy Spirit proceeds from the Father and Son. I conclude that there must be something more than a mere nominal distinction, since we are baptized in the name of the Father, the Son and the Holy Ghost, whence we may understand something more, than if the command had been given in these terms: "Go and baptize all nations in the name of Jehovah, Elohim and Adonai." And if nothing more was intended than that the Apostles were to baptize in the name of God, this would have been merely a vain tautology. I conclude moreover, that there are not three distinct Spirits, or there would be three Gods, contrary to what we are taught both by reason and the Holy Scriptures; from all which I infer, that there is in the divinity something more than a nominal distinction, and something less than a distinction of three separate Spirits, and finding throughout each person singly, or all conjointly named God, and adored as God, I say with St. Athanasius; "I adore the Trinity in Unity."

"Although it is impossible to bring this subject absolutely within the reach of the human understanding, the following illustration may afford some satisfaction. The sun engenders rays, and from the sun and rays proceed light and heat. Thus God the Father begets the Son; and from the Father and Son proceed the Spirit of light and grace. But as the sun is not before the rays, nor the rays before the light and heat, but they are all simultaneous; thus neither is the Father before the Son, nor the Father and the Son before the Holy Spirit; except as to their order or relation to one another, in which respect only the Father is the first person of the Trinity.

Among a thousand passages of Scripture which confirm the above arguments, See Gen. i. 1, 26, ii. 7; St. Matthew iii. 16, 17, ix. 4, 6; St. John, the whole of the first chapter, ii. 24, xiv. 5 and following, ix. 30 and following, xvi. 13, 14, 15, xx. 28; Epistle to Romans, ix. 5; Philippians, ii. 5, 6; Coloss. ii. 9; 1 Tim. iii. 16; 1 St. John, v. 7, 20.

RELIGION.

Religion! what a glorious theme to dwell upon! what an opportunity to celebrate! thou hast been trampled upon and despised, but retainest still thy loveliness and perfection! Gigantic have been the efforts to root thee out of the land, but the gates of hell have not prevailed, and shall never prevail against thee! Thy ministers have been reviled, insulted, and oppressed, but they have been supported by their gracious master, and have proved themselves to be the truest friends of those whom they are appointed to instruct. Look at bleeding France, and ask (the inhabitants) how they have succeeded;—without a revealed God—without the acknowledgment of a Saviour—with the declaration of an eternal sleep after death! Have they been happy? Have they received the promised rewards from their reforms and alterations? I will not attempt to describe the miseries which they have endured—they are sufficiently known. But see how joyfully they return to the God of Christians! how eagerly they fill his opened temples! In vain did the all-destroying sword cut down the ranks of mankind—it could not murder religion. In vain they sought for obligations to bind man one to another, to unite their jarring interests! they could not do it without religion. From her they trace the strongest cement of society—its advantages and comforts; and rejoice at her return. May she return to that lately suffering people more free from error, and find them more disposed to embrace the truth.—Adkin.

CHRISTIAN DUTIES.

Christ did not his deeds to obtain heaven thereby; that had been madness; heaven was his already, he was heir thereof, it was his by inheritance; but he did them freely for our sakes, considering nothing but our welfare, and to bring the favour of God to us again, and us to God. As no dutiful son that is his father's heir, does his father's will because he would be heir; he