

W.

A Sermon from 2 Cor: XIII, 14

The grace of the Lord Jesus Christ
and the love of God & the communion
of the Holy Spirit Ghost be with you
all, Amen.

We have last Sunday as I am commemorating
the miraculous descent of the Holy Spirit em-
braced the threefold office of that divine
Comforter that of convincing the world of
sin & righteousness & judgment. One part
of his office is undoubtedly also that of
teaching us. he alone is able to teach man
in divine things. he is to guide us into all
truth we need consequently his instruction
more especially in order to understand
the word of God the truths of Scripture.
Now is it merely with regard to the deep things
of God, or mysterious subjects that his

teaching is desirable. The plainest truths
of the Bible, such passages with which we
are most familiar and which we imagine
to understand well require his interpretation.
Their spiritual meaning & full import we
shall only learn by his tuition, the more
so since what often appears to us very
simple & intelligible may when duly con-
sidered & closely investigated be most pro-
found & mysterious.

Such my friends are the words of our text
commonly called the Apostolical Benediction
so well adapted for the closing of
Christian assemblies or the conclusion of
Divine Service for which purpose it is
employed by our Church. The words sound
most familiarly to our ears we hear them
so often repeated and are apt to think that
we fully understand them; that there is nothing
difficult contained in them. But I would
ask, "Have you ever with devout meditation
entered on these words? do you really, do you
experimentally know their meaning? and are

they again & again offer as you may hear
them important & impressive to your heart?

Plain & simple as they are they imply a
holy mystery which constitutes a fundamental
truth of our revealed religion a truth most
peculiar to Christianity. It is the doctrine of
the ever blessed Trinity of which this day reminds
us & where its name is derived that is set
forth & illustrated in the words of our
text. So on all points of a profound & mysterious
nature so too Scripture does not satisfy cu-
riosity & speculative inquiries all is of a
practical tendency calculated to inspire
us with holy awe & adoration love & gratitude
To improve this grand subject in accordance
with our text we shall

I, Weigh a few of the principal intimations
& declarations of the N. Testaments referring to
the doctrine of the Trinity.

II, We consider the blessings conjointly flowing
from Father, Son & H. Spirit

III, We shall administer to a practical belief of the mysterious
subject.

May the Holy Spirit proceeding from the Father
& the Son descend upon us now & so speak
& guide us that the word preached may
prove an abiding blessing to each here present.

I, We weigh a few of the principal intimations
& declarations of the S. Scriptures referring to the
doctrine of the Trinity.

The belief in the Trinity of the deity notwith-
standing the unity of the deity is essential to
Christianity, it cannot exist without it. No one
shall presume to call himself a Christian un-
less he believes in the Holy Trinity. Thus the tri-
sistent has no right to assume the Christian
name since he denies a fundamental truth
of our religion the deity of the Son & the Holy
Ghost. And as I have excluded all that deny
the mystery of the Trinity from a claim to the
Christian religion. I need scarcely add that
the various Christian denominations agree in
this subject. The Article of our Church being
the first of the thirty nine Articles & the basis

of the rest runs thus, "There is but one living &
true God, concurring without body, part, or passion,
of infinite power, wisdom & goodness; the Maker
& Preserver of all things both visible & invisible.
And in the unity of this Godhead there be three
persons, of one substance, power & eternity
The Father, the Son & the Holy Ghost." This
avowal is the substance of the various hints
intimations & declarations scattered through-
out the Bible about the Being Divine being
even the A. T. contains no less in certain
the doctrine of the Trinity may have been revealed
contains many references to it. Thus in the history
of the creation & already a plurality in the
unity of the Godhead is evidently intimated.

Sermon

The grace of the Lord Jesus
Christ to the love of God
from the Commission of the Holy
Ghost be with you
amen.

2 Cor: XIII, 14

It is a strange but nevertheless true observation
that the plainest passages of Holy Writ and ^{those} which
we are most familiar with are not seldom least
understood. We are led to persuade ourselves to
know their meaning without sufficiently investigating
their full import ~~not in~~ the instruction ~~which~~
conveyed & the encouragement given ^{is neither}
by us nor are we impressed with the impor-
tance of the truths as we ought to be. Such
St. P. are the words of our text commonly called
the Apostolical Benediction and well adapted for
the dismissing of Christian assemblies or the con-
clusion of Divine Service ~~and~~ for which
purpose it is employed by our Church. We hear it
thus often repeated it sounds most familiarly
to our ears nor do we think its ~~meaning~~ ^{contents}
to be difficult to be understood. But also we know
it experimentally does it ~~in~~ come home to our
hearts & leave a blessing ~~abiding~~ to them again
& again is the question we ought to put to ourselves
It contains a fundamental truth of our holy
religion ^{its purpose} & truth too most peculiar to Christianity

it contains or presupposes the doctrine of the Holy Trinity of which this day reminds us & from which it derives its name. It does however not discuss the mystery of the blessed Trinity in a theoretical or speculative way but treats the subject practically. It is of no use to speculate upon or attempt to dive into subjects above our comprehension merely to satisfy our curiosity or to contrive to raise doubts & objections ~~against~~ where we ought humbly to submit & believe. Nor are we justified in making the incomprehensible things of God an obstacle to embrace from the heart the Christian Faith. We are fully aware that there are some who find an incongruity in the doctrine of the Trinity & turn its belief a perversion of the idea of the unity in the deity. But it is because they take for granted that their reason is a sufficient judge in divine things & are not humble enough to acknowledge their own shortightedness. They do not desire the God of Revelation but a deity according to their own imagination. Whilst they are not able to account for many occurrences & appearances in nature nor about their own being they still think themselves capable of deciding about things altogether beyond the reach of human ^{imperfect} perception.

Be it it at all to be expected that the great
Author of the universe could in his true nature
& mode of existence be fully known the everlasting
 Jehovah be fully known by ~~this~~ the creatures by
the worm of a day, the man who besides is obnoxious
& blinded because he went astray from the
source of light & knowledge. If the God of
Revelation whom existence ~~we cannot deny~~
it would be madness to deny & whose revelation
our conviction requires has revealed himself to us
as Father Son & Holy Ghost three persons yet one
God our duty is surely to believe & our privilege
will be rather to inquire about his relations to
us & the blessings we may expect from him.

Let those who choose to speculate do as they please
but let us practically improve the ~~Holy mystery~~
establishing our hearts in our most ~~Holy faith~~
^{& declarations}

I, We shall weigh a few of the principal intimations
of the ~~Scriptures~~ ^{Scriptures} with regard
to the Doctrine of the Trinity (or unity of God)

1st We consider the blessings conjointly flowing
from Father, Son & Holy Ghost.

2nd We consider all manner of a practical belief of
this important subject.

And may the Spirit proceeding from the Father & the Son
be present with us to bring home the important truth to
our hearts to strengthen our faith & to make us bless us with
all spiritual blessings & to make us win unto Salvation!

I, First then we weigh a few of the principal intimations
& declarations ~~in~~ ⁱⁿ N. T. with regard to the mystery
of the Blessed Trinity.

Scriptures as we have already alluded to do ~~not~~ not
present us with a theoretical system of the doctrines
& revelations they contain every thing in it is set
forth & taught in a practical way at once adapted
& applied to the wants & circumstances of man and in-
ference for his benefit. The Articles of our Holy Religion
or of our Church as well as of other pure & Christian Churches
are drawn up & compiled from ~~scriptural hints~~ hints
& intimations, declarations & injunctions scattered
throughout of the Bible to serve either as corrections & reproofs
or as admonitions & encouragements to this way to profit
manhood. Thus the doctrine of the Trinity (professed by
all the orthodox churches) is intimated & adverted to
even in the O. T. In the history of the Creation already
a plurality of in the unity of the God head is not evidently
referred to. You hear of God's creating the world that is
to say the first person in the Trinity by the word of his mouth
which word we are told in the N. T. repeatedly was the Son
of God the eternal word or the visible representation of the
Father the invisible & incomprehensible One. Again we
are assured infamously that the Spirit of God was moving
or rather brooding on the waters or chaos in the first
the vital principle in to the dead mass. Again we
are apprised of God's taking counsel with himself
when about to create the nobles of his creatures man
saying Let us make man in our own image after our likeness

In the Book of Numbers ^{VI, 22, 23} Aaron the Priest receives the
solemn injunction to pronounce when blessing the people
a ~~therefore~~ ^{Benediction} ~~therefore~~ on this wise, "The Lord bless thee
& keep thee, The Lord make his face shine upon thee & be
gracious unto thee, The Lord lift up the light of his countenance
upon thee & give thee peace." We leave it to you
to consider how far ~~any~~ each of these blessings might
apart be acceptable to the one or the other person in the Trinity
nor do we assert that this Benediction is a ~~an~~ ^{an} ~~unlimited~~ ^{unlimited} ~~an~~
declaration of the ~~nature of~~ ^{nature of} ~~an~~ deity consisting of ~~God~~ ^{God} ~~and~~
H. Ghost but when viewed in the light of the New Con-
census it clearly intimates that ~~the~~ ^{the} ~~mystery~~ ^{mystery}. Again
it is ~~remarkable~~ ^{worthy of remark} that in vision of
Isaiah when inaugurated into his holy office as a
prophet ~~to~~ ^{by} ~~him~~ ^{him} ~~one of the~~ ^{one of the} ~~seraphic angels~~ ^{seraphic angels} ~~pronounced~~
three times, "Holy," which cry of adoration to of
the deity is repeated in John's vision in Revelation.
If we add to this the repeated promises made by
God of the Messiah as a divine ~~divine~~ ^{divine} ~~person~~
of the H. Spirit as the Lord of a new spiritual
creation which alone proves him to be a divine char-
acter we can hardly fail to allow that the mystery
of the Trinity was contained though not distinctly de-
clared in the O. T. It certainly is by what is
revealed to us in the N. T. that we arrive at this
conclusion. Here, in this new dispensation of the bright
day light of the Gospel, the doctrine of the Trinity is more

[illegible]

hearts & consciences be sprinkled & we feel free from
guilt. Jesus now victoriously from the grave &
his ascension on high unto everlasting glory &
is exalted with all might & power may
we be risen with him from the death of sin
may his victory be ours may we by be born
again unto a lively hope by his resurrection, to
a sure & certain hope of an incorruptible un-
filed inheritance, may his divine powers & gifts
be his precious presence constantly upon us to
enable us ~~to follow him~~ to look up to the
author & finisher of our faith or to follow the foot-
steps of our forerunner & Captain, may his merita-
tory & intercessory prayers & supplications inter-
fere in our behalf may the virtues & divine power
flowing from him strengthen our hearts & enable us
to rejoice in him all this my brethren is implied
in the grant of Jesus Christ all these blessings
are desired for the ~~believer~~ believer by the Apostle
Paul. It is indeed the greatest thing we can
desire ^{the sweetness of the grace of Christ} ~~the~~ more felt & enjoyed than
described by a human pen may we all of us
desire to be ^{he is told we must obey} partakers of that grace. The Apostle
recommends the love of God that is of God the
Father for his Christian friends. We cannot be

favoured with the one, the grace of J. C. without being
favoured with the other the love of God, the one is depen-
dent on the other the love of God is the ~~first~~ ^{first} cause of
Christ's redemption, of our salvation, he is only begotten
Son and by applying to Christ to his grace & merits
we ~~experience~~ ^{we feel & realize} the love of God. It is indeed
what we are most unworthy of as we have proved rebel-
lious creatures against him & justly incurred his
indignation. If he had punished us with ~~an~~ ^{an} everlasting
rejection from his presence or condemnation or left us
to ourselves regardless of our condition, it would have
been what we rightly deserved, but God commenced
his love to us, in that while we were yet sinners
Christ died for us. The Apostle John pronounced
him therefore ~~to be~~ ^{so emphatically} "God is love" the never
interrupted source of substantial love the
& fountain of love. Notwithstanding the rebellion
of the human race he still did not cease to love
them, they hated him but his love was unchangeable
for observe it was not because ^{he} had ceased to
love us that he shut out men from his presence
and declared him guilty, his holiness & justice
required so his father. Therefore he himself
provided the remedy ~~for us~~, in giving up
us his well-beloved & only Son, by
whom & through whom he can & will show us his love

that we may be accepted in him, the objects of
his tender compassion & the choice of his love
on whom he looks with complacency whom he
considers his children ~~inwardly~~ & who on the other
hand do call upon him with a childlike spirit
with the full assurance that he is our Father, is
the prayer & ministerial benediction of Paul;
our ~~best~~ ^{best}. If we but knew the greatness & extent
of this love the love that perfect knowledge we
would more fervently desire it & no longer
for the love of this world we would in admiration
exclaim with John, Behold what manner of
love the Father hath bestowed upon us & we would
endeavour to in accordance with St. Paul's ad-
monition to comprehend with all saints the breadth
& the length, the depth & the height of the love of God.
Our best conclusion - "And the fellowship of the
Holy Ghost be with you all. The Holy Ghost
by dwelling within us conveys ~~displays~~
us all the graces favors & blessings offered by God
in our Lord Jesus Christ. It is by his influence that
we at all feel a desire for the grace & love & mercy
of God and how much we need them. He will take
his abode with us make our hearts, his very own, very happy
as he speaks to us his comfort and light

~~that dwelling~~ living & reigning in us we
all the divine powers are enjoyed & realized by
us, we may believe that ~~there is a~~ ^{Jesus is the} Savior of the world
~~and that Christ underwent the greatest suffering~~
~~& a cruel death for us~~ ^{But the love of God is}
that you sent him out of love to man
the cause of all this but ~~we do we excuse~~
we live with ~~in~~ Christ as we actually
feel the love of God shed abroad in our hearts
~~we cannot feel it unless we go~~
~~if not~~ ^{is} ~~sent~~ ^{from} ~~off~~ the Holy Ghost. The who proceeds
from the Father or the Son is the go agent of true
conversion the channel conveying to us God's
mercy & powers. If we ~~have~~ live in communion
with him in a participation of his divine
life & energy we shall prove true & vital be-
lievers. The most guide & direct us in the right
path guide us into all truth & glorify Christ
in our hearts. Our heart, our desires & affections
must be regulated & directed by him he
must enlighten our darkness with heavenly light
& bear witness with our spirit that we are the
children of God else our faith will be
dead & cold & avail us nothing. If we are
in ~~an~~ cultivate, communion with the Holy Spirit.

we shall ~~also~~ feel assured of our adoption
as children of God we shall produce also
the fruits of the Spirit joy & peace we
shall be carried through all trials & dif-
ficulties & even amidst tribulation rejoice
of the glory of God. By his fellowship
we shall also be preserved from the fellowship
of the world the participation of sin, he
will upprove, he will console & comfort, he
will be unto us a Comforter Teacher & Guide.

III, In this plan I would briefly announce
to a practical belief in God the Father, the Son,
the Holy Spirit, the subject is a mystery inasmuch
as we have ~~a perfectly accurate~~ ^{a perfectly accurate} knowledge of the nature & mode
of the existence of the Trinity are in comprehensible
terms, ~~we must own that our understanding & reason~~
~~are too confined to penetrate the mystery.~~ But
tho' God has revealed himself and revealed him-
self by unanswerable proofs therefore it is ^{our bounden} ~~no more~~
~~no less than~~ ^{our duty} to believe, and instead of doubts
& speculation to seek for the favors & blessings emanating
from the blessed Trinity. ~~It is of no use in a story~~
turn over

theoretical system to acknowledge that the Father
is God and the Son is God & the Holy Spirit is God
and that three persons ~~from~~ are in unity & we have
but one God. Let us rather endeavor to know &
to realize the love of God & secure that love
for us, let us admire his power & majesty, wis-
dom & goodness and deem his smiles upon us
a greater favor than all the world can bestow. Let
us have the saving name of J. Christ and take
our refuge to him depending on his meritorious
sacrifice, relying on his mediation for us
or his preserving power let us love him who first
loved us, Let us be influenced in all our
actions by the H. Spirit & ~~for~~ make room for
him in our hearts if we have communion with
him if he has taken his abode with us we
shall be happy & rejoiced in ~~God's~~ salvation
our faith will be strong & ~~then~~ unmovable
our love fervent & ~~in our~~ our hope sure &
steadfast. We are too much inclined to
rest ~~our~~ ~~faith~~ ~~on~~ ~~the~~ ~~ground~~ ~~of~~ ~~the~~ ~~historical~~ ~~belief~~ ~~only~~
in the authority of the Bible. To admit the truth
of what the Bible teaches us some think to be
enough to constitute them Christians & to free
them from the charge of infidelity. But does your

belief influence your heart & conduct does it serve
to give an animating & life giving power to
overcome sin & the delight in good. We hear
every Sabbath day or perhaps more than once
on that day pronounced to us the words of
our text, but alas! how often is it taken
merely as a matter of form how often is it super-
ficially & coldly listened to, whilst ought rather
with a believing heart receive the blessing pronounced
& more than the ~~services~~ Throne of mercy
when addressing ourselves to it in prayer without
securing to us a blessing from Father Son &
Holy Ghost! the ever blessed & adorable
Trinity. Oh may the Spirit from on
High descend upon us in an abundant
manner making known unto us experimen-
tally the love & mercy of God the grace & power
of Christ & his own holy & blessed influence.

Let us be guided by our best thought it clearly
~~shows~~ the mystery of the Blessed Trinity it
does not discuss the subject in a theoretical
& speculative manner. It will not benefit
us to attempt to dive into subjects above our
comprehension, beyond human perception. Nor does
it betray a great & noble mind or a strong
judgment to cavil & raise doubts,
if we find an incongruity in the doctrine of
the Trinity & term it a perversion of
the idea of the unity in the deity not
because they can prove this to be the case
but because they can ~~not~~ comprehend it. we
would ask them, Are not there many things in
~~nature~~ ~~for which~~ occurrences & appearances in nature
for which they cannot account & yet they must believe
them to be so or we would ask them about their
own being & mode of existence they must if candid
allow that there is something mysterious, they cannot explain
how it is that they consist of soul & body & the immaterial

between them. Now then will they dare to judge
~~it~~ about the Eternal being. Or is it all pro-
bable that the finite mind should compre-
hend the infinite & indivisible being. Reason
itself, as prejudiced reason will at all
times declare that we naturally must
expect mysteries in a revelation from
the Eternal Jehovah.

Another observation I would add is that it
will neither avail us to agree in a
dry cold & theoretical system only that the
Father is God: 1