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ARTICLE I.

TESTIMONY OF THE REFORMERS TO THE DOCTRINE OF THE TRINITY.

The reformers were men of eminent ability and scholarship, and familiar with the scriptures in their original languages. They were also familiar with all the controversies which had been agitated in the church respecting the doctrine of the Trinity, and were very soon called upon to engage in these controversies themselves. They acknowledged the right and duty of private judgement and the divine perfection and authority of the Scriptures as an infallible ground of faith and hope. To the bible, therefore, they appealed as the ground of their faith and hope, and with free, diligent and impartial investigation, relying on the promised guidance of the Holy Spirit, they sought to discover and present its meaning as the teaching of Him who cannot lie and who will not deceive, and who has assured us that "all scripture is given by inspiration of God and is profitable to doctrine, for reproof and for correction."

Their testimony is not the opinion of one man, nor of a few, nor of those of one country, but of many, yea, of large bodies of men in various countries acting without concert, with many conflicting interests, as at present, in the face of persecution, danger and death, with much painful and laborious investigation and discussion, with every skill in languages, understanding the signification and force of words, the drift and scope of the divine

writings, and the laws and rules of just reasoning, and with every temptation, as they had broken away from popery, to avoid as far as possible, a concurrence with its received dogmas, which were, just about the same time, embodied and promulgated on the canons and decrees of the council of Trent.

Thus qualified to judge—thus distant and different, and differing from each other on those very points which now constitute the basis of denominational distinctions, and having actually abandoned, some more and some less, of the doctrines and forms and rules previously established—we must regard the unanimous agreement of all the reformed churches on the doctrine of the Trinity, both as to form and importance, as an irresistible assurance that their interpretation of the Bible is correct, and that this is verily the doctrine that is according to Godliness.

With them the doctrine of the Trinity constituted the very foundation of christianity both as a system of doctrine and of practice—both theoretically and experimentally—both as a guide from sin and misery and as a source of inward sanctification and fit preparation for death, judgment and eternity. The greatest demonstration of the evils of sin—of the love of God to man—the discovery of the possibility of a Mediator—of the suitability and efficiency of Christ for this purpose—of His merit and grace, satisfaction and powerful intercession—of the virtue and efficiency of His Spirit to renew and sanctify, to guide and bring souls to glory—all have their foundation in this doctrine of the blessed Trinity, and could not, as far as they could see, be accounted for without it. And as for gospel duties, such as faith, love, obedience, worship, &c., all, as christian, have this one God, who is, Father Son and Holy Ghost as their object! In this one name we are baptised, and to this God is all service and honor due, and by every true christian paid. All christian morality arises out of this belief. In a word, utter ignorance, and especially denial of this article, these reformers believed could not stand with a right christian profession, and they, therefore, censured impugnors of it as overthrowers of the christian foundation, and as not partakers in their communion.

True christian virtue and religion, according to their confessions, have resulted from this belief, and the composers of them did not think, nor can we, that a false faith can be productive of a good and holy life, either in the nature of the thing, or by the operation of God owning and accompanying of it. "Do men gather grapes of thorns, or figs of thistles?" The fruit will be agreeable to the root both in nature and morality. Wrong principles and opinions will have corrupting effects; nor will the God of truth and goodness make use of the former to the producing somewhat contrary in the latter.

The first of the reformed confessions to which we will advert is the Helvetic, which is the earliest of them all. It was first drawn up, though in a more concise form, by Bullinger, Myconius, and Grincæus; and in an assembly of the reformed cities of Helvetia, held at Araw, this confession was received by all the Helvetic churches. Thence it was sent to Wittemberg by Capito and Bucer, and highly approved by the divines there. It was also approved in some assemblies of most illustrious persons and protestant States. But the confession being originally brief, it was enlarged A. D., 1566, and was adopted by the reformed churches of Zurich, and Bern, Schaffhausen, St. Gall, the Grisons, Mulhausen, Biel, and Geneva; and also all the churches of England, Scotland, and France—also by the Belgic churches, and many in Poland, Hungary, and Germany. In reference to the Doctrine of the Trinity, the Confession has the following article:

OF GOD—HIS UNITY AND TRINITY.

We believe and teach that God is one in essence or nature, self-subsisting, independent, invisible, incorporeal, eternal, creator of all things, &c. But we abominate a plurality of Gods, because it is expressly written, The Lord thy God is one; Deut. vi. 4. Besides me there is no God; Is. xlii. 8, 10; Is. xlv. 14, 21, and xlv. 9; Exodus xxxiv. 6.

Nevertheless, the same one undivided God, we believe and teach, is in Persons, without separation or con-

fusion, distinct Father, Son, and Holy Spirit ; I. John 5. 7. So that the Father from eternity begat the Son ; the Son by an ineffable generation is begotten ; the Holy Spirit proceeds from both, and that from eternity, and with both, is to be worshipped. So that indeed there are not three Gods, but three persons, consubstantial, co-eternal, and co-equal, distinct as to subsistencies, with a precedency of order, but with no inequality : for as to nature or essence, they are so conjunct, that they are one God ; and the divine essence is common to Father, Son, and Holy Spirit. The Scripture hath delivered to us a manifest distinction of persons ; Luke i. 35 ; Matt. iii. 16, 17 ; Luke iii. 22 ; John i. 32 ; Matt. xxviii. 13 ; John xiv. 26 ; John xv. 26.

Briefly we receive the Apostles' Creed, which delivers to us the true faith. Therefore, we condemn Jews, Mahomitans and all that blaspheme this holy, and to be adored Trinity. We condemn likewise all heresies and heretics, who teach that the Son and Holy Spirit are God in name and title only, and created, and serving, or bearing office to another in the Trinity, or that there is in it anything unequal, greater or less, corporeal or in bodily shape, different in disposition or will, or confused or solitary ; as if the Son and Holy Spirit were affections and properties of one God the Father, as the Monarchists thought, Novatius, Praxeas, the Patripassians, Sabellius, Samosatenus, Aetius, Macedonius the Anthropomorphites, Arius, &c.

To the Helvetic confession is prefixed the Imperial edict by Gratian, Valentinian, and Theodosius, out of the code of Justinian, and Tripart Hist. I. 9, c. 7, describing "who are to be accounted Catholics; who Heretics."

"We would have all people under our government," say they, "live in that religion which was delivered by St. Peter, and from him taught to this time, and which it is known Pope Damasus, and Peter, Bishop of Alexandria, a man of Apostolic sanctity, do follow, viz: That we should believe according to the doctrine of the Apostles and Evangelists, one Godhead of the Father, and of the Son, and of the Holy Ghost, of equal ma-

jeisty, and in an Holy Trinity. We would have the name of Catholic christians comprehend those who follow this rule, but that others bear the brand of heresy," &c.

What the faith and doctrine of the above mentioned Damasus was, appears by his creed, which is this:

"We believe in one God, the Father Almighty; and in one Jesus Christ our Lord, the Son of God; and in the Holy Spirit. We worship and confess God, not three Gods, but Father, Son, and Spirit, one God; not so one as if solitary, not as if the same were Father to himself, and himself the Son; but that he is the Father who hath begotten, and he is the Son who is begotten; but that the Holy Spirit is neither begotten nor the unbegotten, not created, nor made, but proceeding from the Father and the Son, co-eternal, co-equal, and co-operator with the Father and the Son; because it is written, By the word of the Lord the Heavens were established, i. e. by the Son of God, and their virtue by the breath of his mouth. And elsewhere: send forth thy Spirit, and they shall be created, and thou shalt renew the face of the earth. Therefore in the name of the Father, and of the Son, and of the Holy Spirit, we confess one God, which is a name of power, not property; the name proper to the Father is Father, and the name proper to the Son is Son, and the name proper to the Holy Spirit is Holy Spirit. In this Trinity we worship one God, because he who is of the one father is of one nature with the Father, of one substance, and of one power. The Father begat the Son, not by His will nor by necessity, but by nature. The Son, in the last times came down from the Father, to save us, and to fulfil the Scriptures, who never ceased to be with the Father. He was conceived of the Holy Ghost, and born of a virgin, took flesh and spirit, and sense, i. e. perfect man: lost not what he was, but began to be what he was not; so yet that he was perfect in his own nature, and truly in ours. For he who was God, was born man; and he who was born man works as God; and he who works as God, dies as man; and he who dies as man, riseth as God, who, having overcome the powers of death with that flesh wherein he was born, and suffered and died, and rose, ascended unto the Father, and sitteth at his

right hand in glory, which he always had and hath. By his death and blood we believe that we are cleansed, and that we shall be raised by him at the last day in this flesh wherein we now live; and expect that we shall receive the reward of good works or suffer eternal punishment for our sins. Read these things, believe them, retain them, bring thy soul to this faith, and thou shalt have life and a reward from Christ."

Whether this was the work of Damasus, whose name it bears, is doubted; the writings attributed to Jerome, whence it is cited, being regarded by some as none of his. Du Pin thinks this a confession of faith taken partly from Gregory, of Boetica, who lived about the time of Damasus, viz: towards the end of the 4th century.

We proceed to the CONFESSION of Faith of the FRENCH CHURCHES, which was presented to Charles IX., A. D. 1561, translated into Latin A. D. 1566.

I. *Parag.* "We believe and acknowledge one only God, who is one only simple and spiritual essence, eternal, invisible, immutable, infinite, incomprehensible, &c., Deut. iv. 35, 39 and vi. 4; I Cor. viii. 4, 6; Gen. vi. 1; John iv. 24; Exod. iii. 15, 16; Rom, i. 20."

V. *Parag.* After acknowledging the authority of the Scriptures: "Wherefore we, for this reason, also approve the Apostles' Nicene and Athanasian creed, because they are agreeable to that written Word of God."

VI. *Parag.* "THIS Holy Scripture teacheth us, that in that singular and simple, divine essence, there subsist three persons, Father, Son and Holy Spirit; the Father the first in order, the cause and original of all things; the Son, His Wisdom and eternal Word; the Holy Spirit, his virtue, power and efficiency; the Son begotten of the Father from eternity, the Holy Spirit from eternity proceeding from the Father and the Son, which three persons are not confounded, but distinct; yet separate, but co-essential. Deut. iv. 14; Matt. xxviii. 19; I. John v. 7; I. John i., and xvii. 5, 10. Lastly, in this mystery we approve what those four ancient councils have determined; and we detest all sects condemned out of the Word of God by those ancient, holy doctors, as by Athanasius, Hilary, Cyril, Ambrose, &c."

VII. *Parag.* "We believe that God, three persons co-

operating by incomprehensible power, wisdom and goodness, made all things."

We will advert to the *English Confession*. This was first presented in Bishop Jewel's Apology, printed A. D. 1562, with the authority of the Queen and advice of the Bishops and others. It was, therefore, drawn up as a public confession of the catholic and christian faith of all Englishmen. In which was shown their consent, with the German, Helvetian, French, Scotch, Genevan, and other reformed churches, as Dr. Humphrey informs us in his Life of Bishop Jewel, p. 177. This work was so valued, that being writ first in Latin, it was afterwards translated into the German, French, Italian, Spanish and Greek languages. It was designed to have been joined to the articles and put into all collegiate and cathedral churches. This confession on the subject of the Trinity is as follows :

"We believe that there is one certain divine nature and power which we call God, and that it is distinguished into the three persons, who are equal—into Father, Son and Holy Spirit ; all of the same power, of the same majesty, of the same divinity, of the same substance, and though these three persons are so distinct that neither the Father is the Son, nor the Son the Holy Spirit, nor the Father ; yet we believe that there is but one God, and that the same God created heaven and earth, and all things contained within the compass of the heavens.

"We believe that Jesus Christ, the only Son of the eternal Father,—took flesh, and the whole human nature.

"We believe the Holy Spirit, which is the third person in the sacred Trinity, is that true God, not made, not created, not begotten ; but in a manner not known to mortals, and ineffable, proceeding from the Father and the Son."

This confession was subscribed by the bishops and clergy of both provinces at London, A. D., 1562.

Art. I. Of faith in the Holy Trinity.

"There is but one living and true God, ever-lasting, without body, parts, or passions, of infinite power, wisdom, and goodness ; the maker and preserver of all things, both visible and invisible ; and in the unity of this Godhead there be three persons, of one substance,

power, and eternity, the Father, the Son, and the Holy Ghost."

Art. II. Of the word or Son of God which was made very man.

"The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance; so that two whole and perfect natures, that is, the God-head and the manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very man," &c.

Art. V. Of the Holy Ghost.

"The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God."

Art. VII. Of the three creeds.

"The three creeds, Nice creed, Athanasins' creed, and that which is commonly called the Apostles' creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture."

In other matters considered in this convocation there was diversity of opinions, and great debates; but in these points full agreement and unanimous consent. Indeed from the very beginning of the reformation these doctrines had been regarded as undoubted truths, grounded on the Holy Scriptures, and received by Christians in all ages. In convocation A. D., 1536, preachers were required to instruct the people in the Scriptures, and the three creeds as agreeable to them, viz: the Apostolic, Nicene, and Athanasian, and heresies contrary thereto were condemned. The reformers rejoiced herein. It was the doctrine set forth in the Necessary Erudition of a Christian man, A. D., 1840; and in that elaborate work, the Reformation of the Ecclesiastical Laws, begun in the reign of Henry VIII., resumed and finished just before the death of Edward VI., a work in which, in the composition of this work, Cranmer co-operated in conjunction with thirty-two men of greatest ability, divines, and civil and common lawyers. What relates to the Trinity is as follows:

Chap. II. What is to be believed concerning the nature of God, and of the blessed Trinity.

"Let all the regenerate sons of God by Jesus Christ, out of a pure heart, a good conscience, and faith unfeigned, believe and confess that there is one living and true God, eternal and incorporeal, impassible, of immense power, &c., and that in unity of his divine nature there are three persons, of the same essence and eternity, Father, Son, and Holy Spirit; that the Father is of himself, not of any other, either begotten or proceeding; and that the Son is begotten of the Father; and that the Holy Spirit does proceed from the Father and the Son. Not that there is any diversity or inequality of nature in that distinction of persons; but that as to the Divine substance or essence (as they speak) all among them are alike and equal.

In Queen Elizabeth's time, before a convocation could meet, a profession of doctrine was ordered to be read, by all incumbents, to their people, wherein this article of the Trinity was the same as now.

The *Scotch confession* of faith, first published A. D. 1568, subscribed by the king and nobles, and States of the kingdom in parliament, A. D. 1580, on the subject of the Trinity, is as follows:

Art. I. Of God.

"We confess and acknowledge one only God, to whom alone we ought to cleave, whom only we must serve and worship, and in whom only we must put our trust, who is eternal, &c., one in essence, and yet distinguished into three persons, Father, Son, and Holy Spirit, by whom we confess all things in heaven and earth were made; Deut. vi. 4; Is. xlv. 6; Deut. iv. 34; Matt. xxviii. 19.

The *Belgio confession*, written first in French, A. D. 1561, confirmed in a synod of the Belgic churches, A. D. 1579.

Art. I. "We all with the heart believe, and with the mouth confess, that there is one only simple and spiritual essence, which we call God; and that he is eternal, incomprehensible, invisible, immutable, infinite," &c.

Art. VIII. "We believe in this one God, who is one only essence, in which are three persons, truly and really distinguished from all eternity by incommunicable properties, viz: Father, Son, and Holy Spirit. The Father

is the cause, origin and beginning of all things visible and invisible; the Son is the Word, wisdom and image of the Father; the Holy Spirit the Eternal virtue and power, proceeding from the Father and the Son. Nevertheless, this distinction doth not make God to be divided into three, seeing the Scripture teacheth us that the Father, Son, and Holy Spirit have each an hypostasis, or subsistence, distinguished by its own properties; yet so as that these three persons are but that one only God. Therefore it is manifest that the Father is not the Son, nor the Son the Father, and likewise that the Holy Spirit is neither the Father nor the Son. And in the meantime those persons so distinguished are not divided, nor confounded, nor mixed among themselves; for the Father did not assume flesh, as neither the Holy Spirit, but the Son only; the Father never was without the Son, nor without his Holy Spirit; because these three are equal in one and the same essence and eternity; here is nothing former nor later, seeing all three are one, both in truth and power, and in goodness and mercy.

Art. IX. "We know all these things as well by the testimonies of the sacred Scriptures, as by the effects of the persons themselves, those especially which we perceive in ourselves. Testimonies of sacred Scripture, which teach us to believe this Holy Trinity, are extant in many places of the Old Testament, which are not so much to be numbered, as to be selected and weighed; Gen. i. 26, 27; iii. 22. But what is a little more obscure in the Old Testament, that is very clear in the new; Matt. iii. 16, 17; xxviii. 19, 20; Luke i. 35; II. Cor. xiii. 14; I. John v. 7. By all which places we are fully taught, there are three persons in the one essence of God. Though this doctrine far exceeds all reach of human understanding, nevertheless we now believe it from the Word of God, and expect the perfect knowledge and fruition of him in Heaven. And we may moreover observe the singular offices and effects of these three persons toward us. The Father is called our Creator by his power, the Son is our Saviour and Redeemer by his blood, and the Holy Spirit our Sanctifier by his dwelling in our hearts. And this doctrine of the Holy Trinity hath always been asserted and preserved in the true

church, down from the age of the Apostles unto this very day, against Jews, Mahometans, and some false christian heretics, viz: Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arius, and others such like, who were rightly and deservedly condemned by the Orthodox Fathers. Therefore in this matter we willingly receive those three creeds, the Apostolic, Nicene, and Athanasian, and those things that have been established by the ancient fathers according to the sense of those creeds."

The *Polish Confession* was unanimously adopted in a Synod held at Czonograd on the Theysse, and printed at Debresin, A. D. 1570.

Of the one and only God.

"We truly and sincerely confess, according to the Holy Scriptures, that the true God is one, and alone the author and preserver of all things; who hath manifested himself so, that he is the Father, Son, and Holy Spirit."

Of the Trinity of the one Jehovah.

"This one and only God we believe to be three witnesses in Heaven, the Father, Son, and Holy Spirit; who, though they are three in their subsisting properties, and dispensatory offices, yet these three are also one, as the Apostle testifies; I. John v. 7.

Of the Eternal Father.

"From the Word of God, we call the Father God, and Jehovah; having life in himself, existing from none, and without all beginning, who of his own hypostasis or person, without all beginning or change, from eternity begat his only begotten Son, as the character and brightness of his glory, by whom from eternity he foreknew and ordered, and in the beginning created, and preserved all things, and justifying his elect, saves them, but condemns the wicked.

Of the Son of God.

"We believe that Christ is according to the flesh the son of David, in all things like unto his brethren, sin excepted. This same Christ, as to the *λογος* or word, we believe and confess, is the Son of God, the only begotten of the Father, God, and Jehovah, equal to the Father; and that he is from the beginning begotten before all his works. Who when he was in the form of God,

equally with the Father, humbled himself, and took on him the form of a servant: so by the virtue and power of the eternal Spirit, in the flesh which he had taken, he paid the whole ransom, or equivalent price; because it pleased the Father that in him the whole fulness of the Godhead should bodily, or truly dwell, that so all things might be restored by him; Eph. i.; Col. ii. 2; II. Cor. v. Though to this Christ, according to the flesh, a beginning nativity be ascribed, as to a true man, in all things like his brethren, sin excepted; yet as the only begotten of the Father, subsisting in the form of God, so having life in himself, as the Father, he is without all beginning and change of time; because he is Jehovah, coming forth from Jehovah, and sent out from the days of eternity, by a mystical and ineffable generation, the only begotten of the Father; Matt. i. 3; Luke i. 2, 7; Rom. i. 6, 9; Heb. iii. 8, 9; John i. 3, 8, 10; Phil. ii.; Micah, v.; Zach. ii. 3, 10; Prov. viii.; Psal. ii.

Of the Holy Spirit.

"We also believe and confess, that the Holy Spirit, proceeding from the Father and from the Son, sent out into the hearts of believers, is the Lord Jehovah, as the Holy Spirit calls himself in Ezekiel ii. 3, 6, 10, to whom all praises proper to the one only God are given, even as to the Father and the Son, viz: He is called Jehovah, Lord God, Psal. 95; Heb. iii.; God the Lord, that searches the hearts, and trieth the reigns, God Almighty, the Creator, Preserver, Regenerator, and Sanctifier; Isa. vi. 1; I. Cor. i. 2, 3. He is the author and giver of all the gifts of God; I. Cor. xii.; Gal. v. 6; Eph. v. 6. The fruits of the Holy Spirit are faith, hope, charity; Rom. iii. 4, 6; Gal. iii. 4. He in the prophets foretold things to come, he chose, and sent out, apostles by his authority; Acts xiii. These three, Father, Word, and Spirit, because they are one in essential and eternal deity, will, counsel, and works, they are also one in worship; for as God the Father cannot elect, create, or sanctify without his Son and Holy Spirit; so the Father, without the Son and Holy Spirit, God, the Lord, cannot be worshipped."

The *confession of the four cities*, viz: of Strasburg, Constance, Memmingen and Lindau.

Cap. II. Of the sacred Trinity, and the mystery of Christ Incarnate.

“Agreeable with the Scripture are those things, which the church of Christ hath hitherto believed concerning the Holy Trinity, viz: that Father, Son, and Holy Spirit are one God in substance, nor have any difference but that of persons; and that our Saviour Jesus Christ, the same true God, was also made man, the natures indeed unmixed, but so united in the same person, that they shall never be separated to all eternity. We acknowledge Him (viz. Christ,) to be present with his church to the end of time; that he restores, sanctifies, and as his only beloved spouse adorns it with all manner of beautifying virtues. In these things, because we vary nothing from the fathers, nothing from the common consent of christians, we think this may be enough to have testified our faith in this manner.”

This confession, written in German and Latin, Anno 1530, was exhibited to the Emperor Charles V. by the deputies of those four cities, in the diet of Augsburg, the same wherein the Augsburg confession was presented.

The *Augsburgh Confession*, exhibited to Charles V. in the diet held there, Anno 1530, was written by Philip Melancthon. It was revised, and again exhibited to the Emperor Ferdinand, in the diet of the Empire, A. D. 1558 and A. D. 1561.

Art. I. “The churches with us with great consent teach that the decree of the Council of Nice concerning the unity of the divine essence, and of three persons, is true, and without any doubting to be believed, viz. That there is one divine essence, which is both called, and is God, eternal, incorporeal, that cannot be divided into parts, &c.; and yet there are three persons of the same essence, and power, and co-eternal, Father, Son, and Holy Spirit. And the word person they use in that signification, wherein ecclesiastical writers in this cause have received it, that it signifies not a part, or quality in another, but what properly subsists.”

They condemn all heresies risen against this article, as of the Manichees, Valentinians, Arians, Ennomians, Mahometans, and all like these. They condemn also

the Samosatzenians, old and new, who, when they contend that there is but one person only, craftily and impiously cavil concerning the word, and the Holy Spirit, that they are not distinct persons; but that the word signifies a vocal word; and spirit, a created motion in all things.

The *Saxon confession* was written A. D. 1551, in the synod at Wittenburg, where the pastors of the Saxon and Misnian churches, with the doctors of their universities met together. This confession, which is substantially the Augsburg confession, was intended to be proposed, and was actually proposed to the Council of Trent. The most illustrious Brandenburg princes, and the most noble counts of Mansfeldt, the ministers of Strasburgh, and the doctors of the churches of Pomerania expressed their approbation of it by writings annexed to the confession. It was approved also by other churches, and was commended by the Polish churches in their agreement or pacification.

Art. of Doctrine.

"We affirm openly before God and the Universal Church, in heaven and in earth, that we embrace with a true faith all the writings of the prophets and apostles, and in that genuine sense which is expressed in the creeds of the apostles of Nice, and of Athanasius, and these creeds themselves, and their genuine meaning, without corruptions, we have always steadfastly embraced, and by God's help shall ever embrace,—and we constantly condemn all errors repugnant to these creeds, as are the monstrous opinions of heathens, Jews, Mahometans, Marcionites, Manichees, Samosatzenians, Arians, Pneumatomachians, and others condemned by the true judgment of the church. Seeing the Divine Essence is but one, the eternal Father, the co-eternal Son, the image of the Father; and the co-eternal Holy Spirit, proceeding from the Father and the Son; of immense wisdom, power, goodness, &c. We condemn the errors of Marcion, and the Manichees, and the like, that agree not with the sense of the church of God in this whole question."

The *Wurtemberg confession* was proposed to the same

Council of Trent, A. D. 1552, by the deputies of the most illustrious Christopher, duke of Wirtemberg, as its excellent preface shews.

Of God, and of three persons in one Deity.

"We believe and confess that there is only one true, eternal, immense God, Almighty creator of all things, visible and invisible; and in this one and eternal Deity there are three properties, or persons subsisting of themselves, Father, Son, and Holy Spirit, as the Scriptures of the prophets and apostles teach; and the three creeds, the Apostolic, and Nicene, and Athanasian explain."

Of the Holy Spirit:

We believe and confess that the Holy Spirit, from eternity, proceeds from God the Father and the Son, and is true and eternal God, of the same essence, majesty and glory, with the Father and the Son, as by authority of the sacred Scripture the holy fathers rightly explained it in the Council of Constantinople against Macedonius."

The *The Palatine confession* is found in the last will of the most illustrious Prince Frederick VI., Count Palatine of the Rhine, elector of the Roman empire; printed A. D. 1577, by order of his son, Prince Casimire.

"I believe and confess that the Holy Spirit, with the Father and the Son, is that true, eternal, and only God; and that he is given to us that he may make us, by true faith, partakers of Christ, and of all his benefits. In this confession of the true christian faith, both now and at any time, I commend my soul, whensoever it shall depart out of this body, to the holy and undivided Trinity; to God the Father, the Creator; to God the Son, the Redeemer, Mediator, and my only Saviour, Jesus Christ; and to God the Holy Spirit, my true comforter, &c. I exhort and affectionately intreat my most dear children, heirs and successors, and my subjects, committed by God to my trust; my counsellors and magistrates, and especially my university and school-masters, and ministers of churches, of whatever state and condition they be, and their posterity, that they keep the way of the Lord. And that, not in their private capacity only, they constantly persevere to their lives end in the said confession of faith, and without fear, courageously profess it before

God, and the whole world, nor ever decline from it; but also, as it becomes pious and christian princes and magistrates, to whom the defence and propagation of acknowledged divine truth is committed, as their chief duty, they would, with special care, study, and pains, faithfully and diligently apply thereto; that the sacred and saving gospel, and the truth of God, according to the scriptures of the prophets and apostles, may be purely, sincerely, and uncorruptedly taught and preached, and by the blessing of God may be propagated and transmitted in a continued succession down to posterity."

This admirable confession for clearness and soundness of judgment, and the extraordinary spirit of piety expressed therein, is well worthy of the most careful perusal. His dying expressions were: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." And, to those who stood about him: "Enough, now enough have I lived for you, it is time that at length I should also live for myself. Let my merciful Father call me hence whensoever he pleaseth, I enjoy a pleasant and joyful conscience in Christ my Lord, whom I have sincerely served, and through whose goodness I have lived to see this, that in the churches and schools under my government, my subjects, taken off from the authority of men, have been led to Christ alone. I have fought a good fight, I have finished my course, I have kept the faith, henceforth is laid up for me a crown of righteousness."

The *Bohemian* or *Waldensian Confession* was framed out of their most ancient confessions, approved by Luther and of Melancthon, A. D., 1532, and by the University of Wittenburg. It was afterwards adopted by the free Barons, and other noblemen of the kingdom of Bohemia, presented to King Ferdinand, A. D. 1535.

Art. Of the faith of the Holy Trinity.

"They teach, from the Scriptures, that by faith God is known to be one in substance of Divinity, but three in persons, Father, Son and Holy Spirit. As to persons indeed they have distinction, but as to essence and substance, they have co-equality without distinction. The catholic faith, and the agreement of the Nicene Council,

and of others with this; their Decrees and Canons, and the confession or creed of Athanasius, plainly testify this, and hence they teach the supreme power, wisdom and goodness of this one God and his three most excellent works agreeing to him alone and to no other besides him, viz: the work of creation, of redemption, and of preservation, or sanctification. They also teach that this only true God, in one divine essence and blessed Trinity of persons is always to be adored and stood in awe of, and with greatest reverence honour and praise to be worshipped as the great Lord and King of all, reigning to all eternity; and that on him do all things depend, from him do they expect and seek all, to him alone is high subjection, obedience, fear and trust to be yielded, and for this all religious worship is sincerely to be paid him; and whosoever does not that, brings on himself damnation, Deut. vi., "Thou shalt worship the Lord thy God, and him only shalt thou serve;" and again: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind," and in some, "with all thy internal and external powers."

The Polish confession.—The consent in faith and religion between the churches of greater and lesser Poland and Dukedom of Lithuania, &c., at Sendomir, A. D. 1570.

PREFACE.

"They shun all heresies repugnant to the christian faith as revealed in the Scriptures, and to the Apostolic and Nicene and Athanasian creeds, as agreeable thereto. In the IV. act of the Syond of Cracow, 'tis said: When some Arian preachers and their hearers, of their own accord, came to our Synod, and would there discourse of their opinion: the Synod, after serious consideration of those things, refused conference and disputation with them and made this decree: Seeing these who went out from us, continue not in the doctrine of Christ, and faith concerning the true God, the Father and the Son with the Holy Spirit, and so have not God; and having already been, by conferences and writings, very often admonished by us and yet pertinaciously continue in their error, we will have no further to do with them so long as they continue to defend their opinion, we will admit no more of their disputation, but will shun them

and their blasphemous books according to the command of the Holy Spirit; least otherwise we seem to shake the foundation of the christian religion, and to call in doubt the most firm faith concerning God in whose name we are baptized; and least we be partakers of their evil deeds, poisoned doctrines and blasphemies against the glory of our Lord.

To the above Confession may be added the *Confession of the Greek church*, given by Gennadius Scholarius, Patriarch of Constantinople, to Mahomet II., Emperor of the Turks, after his conquest of that city, &c., A. D. 1453, upon his demanding, what do you christians believe?

We believe that there are in God other three properties, which are, as it were, the principles and fountains of all His other properties, and by these three properties, God eternally lives in himself, and before the world was made by him; and by these he made the world, and by these he governs it. And these three properties we call three subsistencies, or persons. And because these three properties themselves do not divide into parts the one and most simple essence of God, therefore God, in these three properties, is one God; and there are not three Gods as some daringly speak.

The confession of Cyril, Patriarch of Constantinople, known as *the Oriental Confession* of the christian faith.

Cyril, Patriarch of Constantinople, to those who are inquisitive to understand concerning the religion of the Eastern, that is of the Greek church, what we believe and what we think of the articles of the Orthodox faith, in the name of all christians in common, offers this short confession, that it may be for a testimony before God and his whole church, without dissimulation, and with a good conscience.

We believe one true God, almighty and infinite; three in persons, Father, Son, and Holy Spirit. The Father unbegotten; the Son begotten of the Father, before all ages, consubstantial with the Father; the Holy Spirit proceeding from the Father by the Son, having the same essence as the Father and the Son. These three persons in one essence, we call the sacred Trinity, always to be blessed, glorified and worshipped by every creature.

Art. IV. We believe that this one God, in three persons, Father, Son, and Holy Spirit, is the creator of things visible and invisible, &c.*

The *Presbyterian and Congregational Confession*, A. D. 1643 and 1658, known as *The Westminster Confession*, cap. iv., of God, and of the Holy Trinity.

There is but one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible, almighty, &c.

In the unity of the Godhead there be three persons, of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. Which doctrine of the Trinity is the foundation of all our communion with God and comfortable dependence upon him.

The *Baptist Confession*, A. D. 1658, cap. ii. Of God and the Holy Trinity.

The Lord our God is but one living and true God, whose subsistence is in and of himself, infinite in being and perfection, whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts or passions; who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, &c.

In this divine and infinite being there are three subsistences, the Father, the Word (or Son) and the Holy Spirit, of one substance, power and eternity, each having the whole divine essence, yet the essence undivided. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceedeth from the father and the Son; all infinite, without beginning, therefore, but one God; who is not to be divided in nature and being, but distinguished

*Cyril delivered this confession, written by himself in Latin, to the Dutch Ambassador at the Turkish Port, A. D. 1630. Afterward he put forth the same in the Greek language, confirmed by authority of the sacred Scripture, and enlarged with some additional matter.

by several peculiar relative properties and personal relations, which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him,

ARTICLE II.

MODERN THEOLOGY—TAYLOR AND BLEDSOE

There is a very striking scene brought to view, by the testimony of Dr. Plumer, in the great Presbyterian Church case, tried in Philadelphia in the Spring of 1839, which has appeared to us vividly emblematical of the whole *epos* of the new divinity movement in this country. It relates to the position of persons and parties, at the time when the noted Dr. Cleveland effected that riotous, so-called, organization on which the New School base the modest claim that they are *the* Presbyterian church. This organization, as all know, was effected by simple riot and snatch. They ignored the regular moderator, the rules of order, and the regular course—set up a moderator in another part of the house—rallied round him like a rebel *corps* of bees, and thus left the house, buzzing in, at each door, the intelligence that the hive would swarm in another place. Dr. Cleveland was the Warwick that made the new schismatic president. He arose and addressed the regular moderator for form's sake, and then turned away. "I saw a little stir," and observed Dr. Beecher, and *Dr. Taylor*, who was a delegate to the Assembly from the General Association of Connecticut, seated together, I believe, in the pew behind Dr. Cleveland. They were moving their hands, and making gestures with their heads, and I thought I heard the words, "Go on! go on! I am certain they were making gestures, but I am not positive that I heard the words." The gestures could not be mistaken." There they were—an active, bold, restless, western man, in the act of rending that great denomination; and at the back of the king-maker sat Dr. Beecher—a man imported from Boston to teach theology in the Presbyterian church, who had been