

A

GREAT TRUTHS ON GREAT SUBJECTS

SIX LECTURES

DELIVERED AT

BRIGHTON,

BY THE

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LONDON.

One of the Societies of the New Church signified by the New Jerusalem.

“Behold I make all things new.”—Rev. xxi. 5.

FIRST LECTURE:

HOW TO THINK OF THE DIVINE UNITY AND TRINITY SO AS TO BELIEVE WITH ISAIAH, THAT THE LORD JESUS CHRIST IS NOT ONLY THE SON OF GOD BUT THE EVERLASTING FATHER, AND THE PRINCE OF PEACE.

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SECOND LECTURE :

HOW TO THINK OF THE ATONEMENT SO AS TO WORSHIP ONLY
ONE GOD, AND THAT ONE AS A REDEEMER OF
INFINITE LOVE.

PRELIMINARY ADDRESS AND PRAYER.

MY BELOVED FRIENDS,

THE subject to which your attention is invited this evening is one of the very highest importance—one that demands not only the best exertions of the mind, but also the best affections of the heart, in order rightly to understand, to appreciate, and to love the Divine guidance. Our Saviour has promised spiritual animation and Divine light, when He said: “Blessed are the pure in heart, for they shall see God.” While, therefore, we endeavour to awaken every attention the mind can give to it, we trust that you will endeavour also to open your hearts to the deepest reception of the influence of the Heavenly King; and to that end, let us all together for a moment, at its commencement, ask for the light and the love that may qualify us for profitable study. Let us pray.

Almighty and most merciful God, our adorable Saviour, be present with us while we seek to receive light from Thee and concerning Thee. We confess that we are but receivers of the instruction which Thy mercy is disposed to impart. Thou art the way, the truth, and the life; but we entreat Thee so to govern our minds by the influence of Thy Holy Spirit, that in Thy light we may see light—that we may love the light we see—and that we may walk in the light, to the glory of Thy Divine name, for the salvation of our own souls, and for the happiness of those who love and fear Thee. These mercies, Almighty Lord Jesus, we ask in Thine own most sacred name, and for Thy lovingkindness’ sake. Amen.

THE FIRST LECTURE.

“And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one.”—Zech. xiv. 9.

“How to think of the Divine Unity and Trinity so as to believe with Isaiah that the Lord Jesus Christ is not only the Son of God, but the everlasting Father, and the Prince of Peace.”—Isaiah ix. 6*

THE subject before us is one of the very highest importance. We know that by many it is esteemed to be of so mysterious a character, that the idea of knowing God, of having a clear and comprehensive view of the Holy Being we worship, is supposed to be entirely beyond our reach. And there are two general views, which certainly are not such as to give us a clear discernment of the God we are required to love. One of these views lays especial stress upon what is indeed most emphatically declared in the Scriptures—namely, “That there is one God and no more.” But those who hold the idea that we have just named to the exclusion of any notion of there being a Trinity in the Divine Being, say that this one God has neither form nor image by which the mind can grasp Him. In such a case, it would seem that when the soul endeavours to fix itself upon this notion, it can only be in conformity with the idea that was written upon the altar which Paul pointed out at Athens; it still proclaims God to be an unknown God—for the mind certainly cannot form any idea of a Being to whom it can attribute no form. When it strives to grasp such a one, it finds itself, as it were, gazing upon emptiness, and grasping a shadow. Another idea that is very commonly entertained, also, is con-