make man, the majeſty of the plural number had not been adopted by earthly ſovereigns ; and it is obvious that the Supreme Being could not, as has been absurdly ſuppoſed, call upon angels to make man ; for in different places of ſcripture@@\* creation is attributed to God alone. Hence it is that Solomon ſpeaks of Creators in the *plural number,* though he means only the one Supreme Being, and exhorts men to remember them in the days of their youth. In the paſſage firſt quoted from Iſaiah, there is a distinction made between the *Lord God* and his *Spirit* ; and in the other, three divine perſons are introduced, viz. the *Speaker,* the *Lord,* and the *Spirit* of the Lord. It does not, how­ever, appear evident from theſe paſſages, or from any other that we recollect in the Old Teſtament, that the perſons in Deity are three and no more : but no ſober Chriſtian will harbour a doubt but that the preciſe number was by ſome means or other made known to the ancient Hebrews; for in­quiries leading to it would be naturally ſuggeſted by the form in which the high-prieſt was commanded to bleſs the people. “ The Lord bleſs thee and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace@@\*.”

Of this benediction it has been well obſerved, that if its three articles be attentively conſidered, they will be found to agree reſpectively to the three perſons taken in the uſual order oſ the Father, the Son, and the Holy Ghost. The Father is the author of *blessing* and *preservation. Grace* and *illumination* are from the Son, by whom we have “ the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.” *Peace* is the gift of the Spirit, whoſe name is the *Comforter,* and whoſe firſt and beſt fruit is the work *of peace* @@(I).

Similar to this benediction, but much more explicit, is the form of Chriſtian baptiſm ; which, to us who live under the ſunſhine of the goſpel, eſtabliſhes the truth of the doc­trine of the Trinity beyond all reaſonable ground of dispute. “ Go (says our bleſſed Saviour) and tcach all nations, bap­tizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.” What was it the apoſtles, in obedi­ence to this command, were to teach all nations ? Was it not to turn from their vanities to the living God ; to re­nounce their idols and falſe gods, and ſo to be baptized in the name of the Father, and of the Son, and of the Holy Ghoſt ? What now muſt occur to the Gentile nations upon this occaſion, but that, inſtead of all their deities, to whom they had before bowed down, they were in future to ſerve, worſhip, and adore, Father, Son, and Holy Ghoſt, as the only true and living God ? To ſuppoſe that God and two creatures are here joined together in the ſolemn rite by which men were to be admitted into a new religion, which directly condemns all *creature-worship,* would be ſo extra­vagantly unreaſonable, that we are perſuaded ſuch a ſuppoſition never was made by any converted Polytheiſt of an­tiquity. The nations were to be baptized in the name of three perſons, in the s*ame manner,* and therefore, doubtleſs, in the same *sense.* It is not ſaid in the name of God and his two faithful *ſervants* ; nor in the name of God, and Christ, and the Holy Ghost, which might have ſuggeſted a thought that *one* only of the three is God ; but in the name of the Father, and of the Son, and of the Holy Ghost. Whatever honour, reverence, or regard, is paid to the firſt perſon in this ſolemn rite, the ſame we cannot but suppoſe paid to all three. Is he acknowledged as the object of worſhip ? So are the other two likewiſe. Is he God and Lord over us ? So are they. Are we enrolled as ſubjects, ſervants, and ſoldiers, under him ? So are we equally under all. Are we hereby regenerated and made the temple of the Father ? So are we likewiſe of the Son and Holy Ghoſt. “We will come (ſays our Saviour @@\*) and make our abode with him.”

If thoſe who believe the inſpiration of the ſcriptures could require any further proof that the Godhead compre­hends a Trinity of perſons in one nature, we might urge upon them the apoſtolical form of benediction ; “ The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all@@\*.” Would St Paul, or any other man of common ſenſe, have in the ſame ſentence, and in the moſt ſolemn manner, re­commended his Corinthian converts to the love of God, and to the grace and communion of two creatures ? We ſhould think it very abſurd to recommend a man at once to the favour of a king and a beggar ; but how infinitely ſmall is the diſtance between the greateſt earthly potentate and the meaneſt beggar when compared with that which muſt for ever ſubſiſt between the Almighty Creator oſ hea­ven and earth and the moſt elevated creature ?

But how, it will be aſked, can three divine perſons be but one and the ſame God ? This is a queſtion which has been often put, but which, we believe, no created being can fully anſwer. The divine nature and its manner of exiſtence is, to us, wholly incomprehenſible ; and we might with greater reaſon attempt to weigh the mountains in a pair of ſcales, than by our limited faculties to fathom the depths of infinity. The Supreme Being is preſent in power to every portion of ſpace, and yet it is demonſtrable, that in his eſſence he is not extended (ſee Metaphysics, n⁰ 309, 310). Both theſe truths, his inextension and omnipresence, are fun­damental principles in what is called *natural religion ;* and when taken together they form, in the opinion of moſt peo­ple, a myſtery as incomprehenſible as that of the Trinity in unity. Indeed there is nothing of which it is more dif­ficult for us to form a distinct notion than *unity* ſimple, and abſolutely indiviſible ; and we are perſuaded that ſuch of our readers as have been accuſtomed to turn their thoughts inwards, and reflect upon the operations of their own minds, will acknowledge the difficulty is not much leſs to them. Though the Trinity in unity, therefore, were no Chriſtian doctrine, myſteries muſt ſtill be believed ; for they are as inſeparable from the religion of nature as from that of re­velation ; and atheiſm involves the moſt incomprehenſible of all myſteries, even the beginning of exiſtence without a cauſe. We muſt indeed form the beſt notions that we can, of this and of all other myſteries ; for if we have no no­tions whatever of a Trinity in unity, we can neither believe

@@@[m]\* Job ix. 8. Isa. xlv. pas. sim.

@@@[m]\* Numb. vi. 24, 25, 26.

@@@[m]\* John xiv. 23.

@@@[m]\* 2 Cor. xiii. 14.

@@@(I) Petrus Alphonſi, an eminent Jew, converted in the beginning of the 12th century, and preſented to the font by Alphonſus a king of Spain, wrote a learned treatiſe againſt the Jews, wherein he presses them with this ſcripture, as a plain argument that there are three perſons to whom the great and incommunicable name of Jeh*ovah* is applied. And even the unconverted Jews, according to Bechai, one of their Rabbies, have a tradition, that when the high-prieſt pronounced this blessing over the people— *elevatione manuum sic digitos composuit, ut* Triada *exprimerent,* “he lifted up his hands, and diſpoſed his fingers into ſuch a form as to expreſs a *Trinity."* All the foundation there is for this in the ſcripture, is Lev. ix. 22. As for the rest, be it a matter of fact or not, yet if we conſider whence it comes, there is ſomething very remarkable in it. See Obse*rv. Jos. de vois.* in *Pug. Fid.* p. 400, 556, 557.