tians to give worship to none but God : “ Thou shalt wor- 'ship the Lord thy God, and him only shaft thou serve;” because he is *God alone.* Him only must we fear, be­cause he alone hath infinite power; in him alone must we trust, because “ he only is our rock and our salvation ;” and to him alone must we direct our devotions, because “ he only knoweth the hearts of the children of men.”

Sect. III. *Of* *the Bivine Trinity.*

It has been already remarked, on the first verse of the first chapter of Genesis, that it contains an intimation of one of the peculiar doctrines of Christianity, which human reason never could have gathered from the light of nature. That doctrine is the existence of a threefold plurality in the one Godhead. This is intimated in the passage referred to, by the use of the word אלחים, *elohim, gods,* in conjunction with a singular verb. Some indeed have gone the length of asserting, that from this the doctrine of the Trinity may be *proved ;* but to this opinion we can by no means give our assent. That there are three distinct persons in the one divine nature may be inferred with sufficient evi­dence from a multitude of passages in the Old and New Testaments diligently compared together ; but it would perhaps be rash to rest the proof of so sublime a mystery on any single text of holy scripture, and would certainly be so to rest it on the text in question. That Moses was acquainted with this doctrine, we may reasonably conclude from his so frequently making a plural name of God to agree with a verb in the singular number ; but had we not possessed the brighter light of the New Testament to guide us, we should never have thought of drawing such an in­ference. For supposing the word אלחים to denote clearly a plurality of persons, how could we have known that the number is neither more nor less than three, had it not been ascertained to us by subsequent revelations ?

There are indeed various passages in the Old Testament, of the phraseology of which no rational account can be given, but that they indicate more than one person in the Godhead. Such are those texts already noticed ; “ and the Lord God said, let us make man in our own image, after our likeness ;” and “ the Lord God said, behold the man is become like ονε of us.” To these may be added the following, which are to us perfectly unintelligible on any other supposition ; and “ the Lord God said, let us go down, and there confound their language,” (Gen. xi. 6, 7.) “ If I be a *Master* (in the Hebrew *adonim,* Masters,) where is my fear?” (Mal. i. 6.) “ The fear of the Lord

(Jehovah) is the beginning of wisdom, and the knowledge of the Holy (in the Hebrew holt ones) is understanding,” ( Prov. ix. 10). “ Remember thy Creator (Hebrew, thy

Creators) in the days of thy youth,” (Eccles, xii.l). “Arid now the Lord God and his Spirit hath sent me,” (Isa. xlviii. 16.) “ Seek ye out of the book of the Lord and

read, for my mouth it hath commanded, and his spirit it hath gathered them,” (Isa. xxxiv. 16.)

That these texts imply a plurality of divine persons, seems to us incontrovertible. When Moses wrote the passage in which he represents God as saying, let us make man, “ the majesty of the plural number,” as it has been called, had not been adopted by earthly sovereigns ; and it is obvious that the Supreme Being could not, as has been supposed, call on angels to make man ; for in different places of scrip­ture (John ix. 8 ; Isa. xlv. *passim)* 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 mode between the *Lord God* and his *Spirit ;* and in the other, three divine persons are introduced, viz. the *Speaker,* the *Lord,* and tne *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,” (Numb, vi. 24, 25, 26.)

The form of Christian baptism establishes the truth of the doctrine of the Trinity beyond all reasonable ground of dispute. “ Go," says our blessed Saviour, “ and teach all na­tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” What was it the apostles 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 on 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 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 *same 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 is 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 ali. 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,” (John xiv. 23.)

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 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,” (2 Cor. xiii. 14.) 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 of 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. It is to be observed, however, that no intelligent Trinitarians affirm that these divine Persons, or Hypos­tases, are *one* and *three* in the *same* sense ; for this would be a contradiction in terms. What is affirmed is, that in one sense they are three, and in another one ; though how this is, or what may be the difference between the one sense