

reason, and analogy are on our side for a plurality in unity—every thing with which we are most conversant furnishing us with illustrations of it, in themselves—so that without presuming to make them in any way illustrate the divine existence or unity, we may instance them, as shewing, that the idea of a plurality in unity, is not necessarily inconsistent, or contradictory—for example, when we say the sun is 900,000 miles in diameter, we speak only of the round orb (not of the rays which reach the earth) when we say the sun shines, we mean only the light; when we say the sun is hot, we mean the heat—and yet there are not three suns but one sun. And to a man born blind, (without any conception of sight or light) all the idea he would have of the sun, would be as respects but one of these three (in which he manifests himself,) the heat; he must rely on the testimony of others, that, the light, a body distinct, and different, was, as much the sun, as the heat was; and yet that there was but one sun. From animate nature, every living man furnishes an instance of a plurality in unity, in his soul, rational mind, and body—when we say man is immortal, do we not mean the human soul? or the man is learned, do we not mean the mind alone?—when the man is dead, do we not mean the body alone? and yet there are not three men, three human natures in the individual, but one man, one human nature, a trinity in unity forming the manhood. The mind of man (as immaterial,) furnishes perhaps a still clearer illustration of a plurality in unity. There is the judgment, the imagination, the memory—three faculties, distinct, and different, in idea, and in function, each of which we separately call the mind, and yet there are not three human minds, but one.—Were it possible for the brute creation to contend, about the essence of human nature, and to theorize how far body, soul and mind, being not mere qualities, but distinct existences, performing distinct functions, could be one nature, we might smile at their folly and arrogance; yet such an attempt, would be humility itself, compared with the bold dogmatism of man, about what can, or cannot, belong, to the incomprehensible majesty of the most high God. We must think and speak of God as he speaks of himself in scripture—remembering, that there is a very wide difference between what it reveals, and the speculations of men, on this subject—its truths imply no necessary contradiction at all—we are not called upon to believe that three is one, or one three, in the ordinary sense of these expressions, or that the Father, is the Son, or that the Holy Spirit, is either the Son, or the Father.

But we can believe from scripture that there is but one God, we can believe from the same divine source, that in the economy of redemption this great, and good being, has revealed himself to man, as Father, Son and Holy Spirit, each sustaining different relations or functions in the salvation of men; though the manner of this we cannot account for. That the Father, Son, (or word manifest in flesh) and Holy Spirit are divine, is no speculation, but is demonstrable from revelation, inasmuch as all the ideas we have from revelation of the divine attributes and perfections, are ascribed to the Three; who if possessed of the one, must necessarily be possessed of the other, for there is no separating the