

infinite, and eternal God. All that we can know, regarding this subject, is matter of pure revelation. And on such a subject, it becomes us not to attempt to be wise above what is written, but to receive, with simple faith, the announcements of scripture regarding it.

We find indubitable evidence, in Scripture, of the divinity of the Lord Jesus, and also of the Holy Spirit, who are both termed God, and to whom attributes, and operations, peculiar to the Godhead are ascribed; and yet they are, in some way incomprehensible to our finite, and feeble faculties, related to the Eternal Father, so as with Him to form one God,—a trinity in unity,—distinguishable in person though indivisible in essence. We know that there are three divine persons, each spoken of in Scripture as God; and at the same time, we find Moses saying, with great solemnity, “Hear O Israel, the Lord our God is one Lord;”—Whilst it can easily be made apparent to enlightened reason, that there *can* be but one Omnipotent Being, from which we conclude that these three divine persons constitute one Godhead, eternal, incomprehensible, possessed of every possible perfection, and infinitely entitled to the admiration, gratitude, and love of all intelligent beings.

The great truth, regarding a plurality of persons in the Godhead, meets us at the very commencement of the Bible, in the very first verse of the first chapter of the book of Genesis; for though *there* lost to the English reader, those who are acquainted with the original, know that, in the Hebrew, the word corresponding to God is in the plural number, whilst the verb, with which it is construed, is in the singular; thus intimating not obscurely that, in the unity of the Godhead, there is a plurality of persons.

But in the 26th verse of the same chapter, the truth has not been allowed to evaporate in the process of translation. There the English version indicates, with sufficient clearness, this plurality of persons in the divine nature.—There God is represented as saying—“Let *us* make man in our image, after *our* likeness.” And again, we find the Lord God saying (Gen. iii. 22.) “Behold the man is become as one of *us* to know good and evil.”

These passages would not, in themselves be sufficient to