

*echad* may be used in other passages in the Hebrew Scriptures, it cannot, in the injunction given by Moses to the children of Israel, have any other meaning than that the Eternal is literally and truly *One*, to the exclusion of all others. Whatever our Christian friends may say or think, we cannot, by any kind of an argument, not even by this one that the vivid imaginations of modern Christian Evangelists have evolved out of the most formal and emphatic declarations to the contrary, force upon the Eternal an association or union with other gods, when He declares that beside Himself there is no god, none like Him, and none else.

These are some of the answers that may be given to those Christian Evangelists who, for want of better evidence of the truth of their trinitarian doctrine, try to make us believe that the declarations of the Unity of God made by Moses were intended by him to be an acknowledgment of the union of two other gods with the Eternal; and that Moses made use of words that had the plainest of meanings for the purpose of enunciating or suggesting so very different and opposite a doctrine as that which they are so anxious to foist upon him. If such be the light in which our Christian friends would have us Jews regard our Scriptures,—if they would have us think and believe that our Scriptures not only do not mean what they purport to say, but that they mean the very contrary to what they do say,—then we are entitled to tell them that it would be far more honest and more respectable on the part of any person who might entertain that opinion of the Hebrew Scriptures to say openly that they are not a safe guide, that they are not reliable, not