spoken of ONE, is also spoken of as a plurality. The persons consulting were the Trinity.

This is not the place to enter into a proof of a Trinity of persons in one God-head; but it may be proper to notice the process by which Unitarians and others have attempted to damage the proof which this passage furnishes. Without taking particular notice of the absurd expositions of the words now before us, by the Jews, I shall advert only to an opinion of modern date and which appears to be satisfactory to not a few. It is this. "That God spake in the stile used by kings; who, although individuals, employ the plural number for greater dignity, or because they are the representatives of the people over whom they reign. But it ought to be considered that this stile was altogether unknown in ancient times, and is of modern date; and, consequently, that there would have been an obvious impropriety in using it more than five thousand years prior to its introduction,—besides, when strictly examined, it is inaccurate, and cannot be excused on the plea of dignity or majesty, because the singular form is evidently more dignified, as it represents the authority of a sovereign, as concentrated in his single person, and not shared by any other individual. The most natural and satisfactory account of the use of a plural word, on this occasion, is to supppose a reference to a plurality of persons in the Godhead."* The same phraseology is used by Isaiah and is to be interpreted in the same way. The prophet introduces God as saying "whom shall I send and who will go for *us*." Isa. 6: 8. This prediction which refers to a new creation introduces the same persons as in consultation, who deliberated on the first creating of man. The fact is remarkable; and as the consultation issued in the mission of one of this Divine Council into our world as the head of the new creation, the two passages taken together prove, both that in the *unity* of the God-head there is a plurality, and that Jesus is a divine person.

Before leaving what is needful to be said to shew the important place which man occupies in the creation, it may be remarked in the words of a celebrated writer, that God has bestowed an attention on man which he has not shewed to angels. When the angels fell they were banished for ever from the presence and favor of their Creator, and no effort has ever been made to recover them, and none will ever be made; but when man fell, the Son of God came in the likeness of sinful flesh and gave his life a ransom for sinners. And not only is man distinguished above fallen angels, but even the good angels are ministering spirits to God for them and delight to do his will in furthering his purposes of mercy to man.—Did man but realize the importance attached to him, might it not be expected that he would endeavour to sustain the character which his Maker has given him, and that instead of degrading himself to a level with the

*Dick's Lectures.