

divine nature, and the divine attributes and perfections. From the same source, and by the same kind of scriptural evidence, do we establish the divinity of the Son, and Holy Spirit, as we do that of the Father.

Considering our finite and fallen nature and capacity, it would be wonderful could we without express revelation account how these divine three, compose the unity of the Godhead—could we do so, God would cease to be incomprehensible, as to his essence, and past finding out. But in truth, christians have continually to believe, and admit as scriptural truths, many things, equally, if not more incomprehensible, and less consistent with any analogies or ideas we can form; as, that God created all things out of nothing. Our finite reason cannot even conceive how it is possible anything can be created out of nothing; as far as we are conversant with anything, it seems a contradiction—or, how God is immense, without extension; every where, without division; eternal without succession, beginning or ending. Yet to deny these, and many other things, which we are bound to believe the existence of, from revelation, (though contrary to all our experience and conception) would be to commence sceptics, or madmen. To conclude then this part of the subject, we affirm that the scriptures reveal,—that there is but one God.—That he reveals himself in a plurality limited to three, who in the economy of redemption, are revealed to fallen man, as Father, Son, and Holy Spirit.—That to each of the divine three are ascribed the names, perfections, proper *only to God*,—or in other words, that the names perfections, works, and worship, proper *only to Deity*, are common to the Divine Three.—If we search the scriptures and find that these things are therein revealed—then let us mix faith with the word of truth, that it may profit us; and while rejoicing in the mystery, (now no longer a secret but revealed) God manifest in our nature.—God in Christ reconciling the world unto himself,—let us repel vain speculation as to what is not revealed, by the consideration—“Can we by searching find out God? can we find the Almighty to perfection?” “Great things doeth he which we cannot comprehend, touching the Almighty we cannot find him out—he is excellent in power”—and desire, and pray—“That the Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, may be with us all.” Amen.

WAX AND CLAY.

An evil man is clay to God, wax to the Devil. God may stamp him into powder, or temper him anew; but none of his means can melt him. Contrariwise, a good man is God's wax, and Satan's clay: he relents at every look of God; but it is not stirred at any temptation. I would rather bow than break to God: but, for Satan or the world, I would rather be broken in pieces with their violence than suffer myself to be bowed unto their obedience.—*Bishop Hall.*