

And then, again, the Father is the author and planner of salvation through faith in his Son; and when we trust in his Son we honor the Father, because we accept of his plan of salvation for us, justify his wisdom, and act in accordance with his will in the matter. A glance at the official and essential relations of the persons of the Holy Trinity to each other and to us, may throw additional light upon our pathway. Upon this subject flippancy would border upon blasphemy. It is holy ground. He who ventures upon it may well tread with unshod foot, and uncovered head bowed low.

Revelation must be our guide. Beyond what God has revealed, we know nothing. The sacred Word is all the light we have in this matter. In a sense scriptural and true, Christ is "all the fulness of the Godhead bodily." "The express image of the invisible God." "The fulness of him who filleth all in all." The fulness of the Father and of the Spirit. In a sense equally scriptural and true, the Father is all the fulness of the Godhead; and so also is the Spirit.

The Father is the fulness of the Godhead in invisibility, without form, whom no creature hath seen or can see.

The Son is the fulness of the Godhead embodied, that his creatures may see him, and know him, and trust him.

The Spirit is the fulness of the Godhead in all the active workings, whether of creation, providence, revelation, or salvation, by which God manifests himself to and through the universe.

The counsels of eternity are therefore all hidden in the Father, all manifested by the Son, and all wrought by the Spirit. Let us glance first at the official relations of the persons of the Godhead.

To gain something like distinct ideas of these divine relations, we need to be lifted up in thought, as the eyes of the patriarch Jacob were at Bethel, by a ladder, with its foot on the earth but its top in heaven. Such a ladder the Bible sets up before us in the names and similes of the persons and work, especially of the Son and the Spirit. The Son is called the Word, the Logos. Now, a word before it has taken on articulate form is thought. The word is the express image of the thought, the fulness of the thought made manifest. So the Son is the fulness of the Godhead made manifest. The thought is the fulness of the word not yet made manifest. So the Father is the fulness of the Godhead invisible. Again, the Spirit is like the thought expressed and gone forth to do its work of enlightening, convincing, changing. When a thought has been formed into words, risen to the tongue, fallen from the lips upon other ears, into other hearts, it works there its own full work. So the Holy Ghost is the fulness of the Godhead at work fulfilling the designs of God.

THE FATHER IS LIKE THE THOUGHT UNEXPRESSED.

THE SON IS LIKE THE THOUGHT EXPRESSED IN WORDS.

THE SPIRIT IS LIKE THE WORD WORKING IN OTHER MINDS.

Another of the names of Jesus will give the same analogies in a light not less striking—*The Son of Righteousness*.

All the light of the Son in the heavens was once hidden in the invisibility of primal darkness; and after this, the light now blazing in the orb of day was, when first the command went forth, *Let light be!* and light was, at most, only the diffused haze of the gray dawn of the morn of creation out of the darkness of chaotic night, without form, or body, or centre, or radiance, or glory. But when separated from the darkness and centred in the sun, then in its glorious glitter it became so resplendent, that none but the eagle eye could bear to look it in the face.

But then again its rays falling aslant through earth's atmosphere and vapors, gladdens all the world with the same light, dispelling the winter, and.