

root, the fountain, and the head of the Son, or the whole Divinity." The Latin distinction between Deus and Deitas, between God and the Godhead, seems to have occasioned real heresy—in that it caused the Virgin Mary to be called Theotokos—"Mother of God."

It is plain that "the mother of my Lord" was the mother of Christ's humanity and not of His Godhead. And yet we cannot be Unitarians; because we adore Jesus as Jehovah. And we quote two witnesses on our side, viz.: Stephen, who in his last moments invoked "and worshipped the Lord Jesus"; and the Apostle Thomas, who without rebuke called Jesus "My Lord and my God." The truth is that we cannot conceive God—as God. Therefore we cannot define Him. "God is *Spirit*"—John iv. 24. "Now the Lord is *the Spirit*"—2 Corinthians iii. 17. Thus Immanuel, "our own God," is *the* personality, or the displayed presence, of God. And we do see distinction in the Godhead.

The Father, as the infinite Abstract, the Original and All-sustaining Purity, the Word, as the Infinite General, the Universal and All-controlling Presence—and the Holy Ghost, as the Infinite Particular, the Omnipotent All-moulding Spirit—are One Living and Eternal God.

It is well known that Robert Hall for years could not acknowledge the personality of the Holy Spirit. Was he not so far right that the Holy Ghost *cannot be limited to personality*? He ("*ekeinos*"—*that very one*) who appeared as a dove and as "cloven tongues of fire," cannot be reduced to a personality, although doubtless in His Omnipotence He might appear as a personage or as a myriad of persons. And are we more wise in deeming the Father a "person," when we read, of *Jehovah* in Jeremiah xxiii. 33, "Am I a God at hand, saith the Lord, and not a God afar off?" "Do not I fill heaven and earth?" saith the Lord. Do we not faultily confine and degrade the conception of "the Father of spirits" when we call Him "a person" in any English sense? We may use the word for want of a better; but surely the Father is above His own personification (1 Corinthians xv. 27 and 28) as the Holy Breathing is beyond separate individuality. John xx. 22.

If we consider Cook's illustration of the triunity—we may modify it, and then adopt it cordially.

If the Father be "Light" (and that is the safest illustration; for "God is Light") then the "grace" of Christ is particularly and exactly symbolized by the several colours, and the beauty of His Person by the seven-fold charm of the rainbow—the Holiness of the Father, His Essence, being the *white light*. But it mars the unity of the illustration, if we then leave *light* and take *heat* to represent the Holy Spirit. The Father is Light; Christ is the rainbow; and the Holy Ghost is Light radiant. The Father is Light in its essential source; the Son is Light in its analyzed and exposed loveliness the Holy Spirit is Light in its diffused and penetrating power.

The Aurora Borealis may illustrate this. The northern splendour may betoken the Father; and then its vivid coruscations, its darting rays of every colour streaming out of white light, would betoken the Holy Spirit of Grace.

But the Rainbow betokens the Son, "the Holy One of Israel," in His gracious perfections. ("Jehovah-Nissi.") The Northern Lights may resemble "Elohim"; but "the bow in the cloud" represents "Jehovah"; in His *personal* and complete attributes.

And if we need a distinct illustration of holiness as the divine "particular" imparted—we have just such an emblem in the varied radiation of the dazzlingly white snow-crystals; which glisten individually with all the colours of the Rainbow, and of which "over a thousand distinct sets of floral or stellar groupings have been observed and figured."

When we rightly contend for "the personality" of God, we know that we have a personal God in Jehovah—Jesus. But it may be that we wrongly shock the monothestic convictions of the Jews, when we assert the Trinity in any shape that infers three Gods. The tritheistic formulas of the Latin church must retard the conversion of the Jews. Sincere Jews, taught to pray "O Thou that hearest prayer, unto Thee shall all flesh come," must be staggered and utterly stumbled ("offended" Romans xiv. 21) by our human additions to the divine mystery—"the mystery of God." Revelation x. 7. Indeed, in order to true spiritual prayer, our own view of God demands some clarification.

How can the "Lord's prayer" be breathed by us as He intended, if we do not see the Son in the Father, and the Spirit in the Son?