

reprobates. Now one grain of aniline would color a whole barrel of water, and to preach His truth, who is "without shadow of turning," with a shadow of compromise, is to misrepresent Him entirely. "I am against the prophets that smooth their tongues, that cause my people to err by their lies." Wesley said of such compromisers: "They are the eldest born sons of hell."—*Fire and Hammer*.

TRINITY AND TRINALITY.

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The characterizing feature of Christian faith is that it is threefold. Trinity of Persons in the Deity implies trinality of faith on the part of the believer. This correspondence is essential. Without this trinal faith the doctrinal system of Christianity cannot be understood, nor its deeper experience realized. The spiritual Meyer has rightly said: "The Trinity is the point in which all Christian ideas and interests unite; at once the beginning and the end of all insight into Christianity."—*Lehre von der Trinität*, I. 42.

Some would relegate the doctrine of the Trinity to the realm of mystic philosophy. But its right reception is the only safeguard against mysticism. Our Lord places it at the very threshold of Christianity. The full and final title by which God reveals Himself is the Father, Son, and Holy Ghost. (Matt. xxviii. 19). In this threefold name He is to be received, known, worshipped and proclaimed by all men. Through this trinal title spiritual life is sprung and gauged.

Failing to comprehend the Trinity is no objection. Human life is not understood by us, nevertheless we are sure of the fact. How man's spirit, through the brain, holds intercourse with the outer world is not comprehended, but the fact is known to every one. Mr. Tyndal justly says: "The passage from the physics of the brain to the facts of consciousness is unthinkable." Now, if impenetrable mystery bar from mental conception the methods and mysteries of human spirit in this way, how can one expect to comprehend the methods and mysteries of the Divine Spirit?

That God exists in three hypostases, the Father, Son, and Holy Spirit, is not to be apprehended by the logical faculty. And the notion that God can be thus apprehended under the one distinction of Father, disassociated from the other two, is without foundation. From the intellectual standpoint,

"the reality existing behind all appearances is, and ever must be, unknown." What Herbert Spencer here declares was announced four thousand years before by the righteous savant of Uz, "Canst thou by searching find out God?" (Job xi. 7.) And later on, after the philosophies of the ages had been formulated, the same thing was again stated, only more explicitly, and the method of removing the disability (which philosophy confesses it cannot do) was clearly set forth: "The things of God knoweth no man, but the Spirit of God. We have received the Spirit which is of God, that we may know the things that are freely given to us of God." (Cor. ii. 12.)

Man's inability to know God, Paul published eighteen centuries before Mr. Spencer's day; but he at the same time testified that he beheld "the things which are not seen" (2 Cor. iv. 18), and knew the unknown God. (2 Tim. i. 12; Acts xvii. 23.) What was impossible to Paul as a philosopher was to him as a Christian self-evident. What mere reasoning pronounced impenetrable mystery, became through believing clear as consciousness itself.

The threefold distinction of the Father, Son, and Holy Ghost, instead of being an obstacle to personal fellowship with God, removes all obstacles thereto. It is religion made easy, practical and experimental. The religious history of man proves this. Under the dispensation of the Father, spiritual progress was astonishingly slow. For more than two thousand years men worshipped God as *Elohim*, the Creator. (Gen. i. 1.) Such was the moral obtuseness and overwhelming corruption of the race that God, at the end of fifteen centuries, destroyed it, and carried forward His plans with only Noah and his family. From that time better progress was made. Only five centuries more passed away, when God could come into closer relations with mankind. On condition of faith, He received Abraham and the race he represented into holy covenant, with Himself as Saviour, and indicative of this new relation, God assumed the new title, Jehovah. (Gen. xv. 1-18.)

Abraham may have apprehended the significance of this new name (John viii. 56), but his associates and immediate successors did not. The term Jehovah implies divine relations and activities beyond the spiritual horizon of their times.

In the early part of this new Jehovistic period the omnipotence of God as Ruler of the universe, subordinating all terrene forces to the heavenly and spiritual, became the