

2. Even New Testament Scripture is often popularly misread on this subject. We are distinctly told in the Gospels, *e.g.*, to attribute the birth of Christ to the power of the Holy Ghost, and that He should "therefore be called the Son of God;" yet the voices from heaven that acknowledged Him as the "Only Begotten and Well Beloved" at His baptism, on Hermas at His transfiguration, and at His passion are supposed to be the utterances of the first person of the Trinity and not of the third.

We also, being regenerated, are, in another sense, "born of the Spirit;" we are the children of the Holy Ghost; in strictest theological doctrine it is the third person of the Trinity, not the first, who has begotten us by the incorruptible seed and made us "sons and daughters of the Lord Almighty." Is it not, therefore, of Him our Lord speaks when He says, "I ascend unto My Father and your Father; to My God and your God"? "Our Father in heaven" is God, the Holy Ghost.

3. Our space here will not permit examination of those passages in St. John's Gospel where our Lord, in His conscious humanity, speaks of His relationship to His Father; yet most, if not all, are capable of being understood of God the Spirit. "I am in the Father, and the Father in Me"—the indwelling God is the Holy Spirit. "We will come and take up our abode with Him." "No man can come unto Me except my Father, who hath sent Me, draw him." Conversion is the work of the Holy Ghost. But we are already prepossessed of the idea that the reference is to the first person of the Trinity, and thereby miss possibly the point, power, and beauty of the allusion.

4. The imagery of the Epistle to the Hebrews, in which our Lord is represented as our Great High Priest seated at His Father's right hand in the heavens, there making continual intercession for us, although a divinely inspired truth and of priceless value to our faith, is nevertheless answerable for not a few of these human misconceptions. We cannot isolate and separate our Lord's humanity as if it stood apart from his Deity. It was the Deity *within Him* that was propitiated and reconciled to us by the priestly sacrifices of His humanity. It was on the altar of His Deity which was "greater than, and sanctified the gift," that He offered the sacrifice of His human nature, and so made peace between God and man.

They tell in Greek legend of a wounded warrior who held aloft his maimed arm before the judges of his country in silent yet eloquent appeal for the life of his son, a prisoner at their tribunal. The plea was allowed, and the youth was spared. So the "wound prints" of our Lord's humanity make silent but effectual intercession for us. But the nail-pierced hands are now outstretched *to us*, and through them "*God in Christ*" appeals to us to become reconciled to Him.

5. It may be thought to militate against the ascription of Fatherhood to the Holy Spirit that He was "sent" as the "Comforter" at Pentecost, and "proceedeth from the Father and the Son."* "I will pray the Fa-

* *Flitoe*, not in Greek text of Eastern Creed.—Bishop Westcott, "*The Historic Faith*," p. 199.