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The Father in the Son.

While the Deity is incomprehensible by men, and indeed by any of His creatures, there are many analogies in nature that enable us to understand the Divine nature and methods of dealing with men. The family relations are among the most significant of such analogies.

When the Son of God was about to leave this world and return to the Father, whence He came, and had so announced to His disciples, Philip said unto Him, "Lord, show us the Father and it sufficeth us." Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me hath seen the Father*; and how sayest thou show us the Father?"

In the sense in which Philip requested that they (he and his fellow apostles) might see the Father, it was an impossibility, as God is *spirit*; "the blessed and only Potenate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable whom no man hath seen, nor can see;" and yet they desired to behold Him with the *eye of sense*. There is, however, in man an innate desire to see God, the allwise, the omnipotent, the omnipresent One. Job was a representative of the race when he exclaimed from the depths of his troubled and sorrowing heart, "Oh that I knew where I might find him! that I might come even to his seat! Behold, I go forward, but he is not there; and backward, but I can not perceive him: on the left hand, where he doth work, but I can not behold him; he hideth himself on the right hand that I can not see him."

This deep longing of the soul has been met in the incarnation of Deity in humanity, and it was because of this glorious fact that Jesus could say, "He that hath seen *me* hath seen the Father." The moral and spiritual attributes and characteristics of the invisible God were manifested in "the Son of His love." And, hence, it was that in the Christ were displayed all those gracious and ineffably glorious moral qualities that are of the very essence of the Divine nature in its relations to men as moral beings.

Hence, if men would know God's disposition and purpose concerning them they must look to the Christ himself as the embodiment and manifestation of such.

So when in Christ we see that boundless pity and tenderness and self-devotion for men that characterized his whole life on earth, it is the Divine *Father* bodying forth thus the infinite love and compassion of his own heart for creatures made in his own image. When we see Jesus going about among men ministering to their wants with his own hands, speaking words of encouragement and warning, and weeping with the bereaved, we see the exhibitions of the Father's benevolence and sympathy.

If men are in doubt as to God's sympathy for, and mercy toward, all men, they need only to look to Jesus for an overwhelming display of grace and mercy on man's behalf, and then remember that it is "the God and Father of our Lord Jesus Christ" who was, in the person of his only begotten Son, thus showing the sentiments of his own heart toward our sin-enthralled race.

The very core of the Gospel is, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." And as a result of the foregoing fact it is further affirmed that "God was *in Christ* reconciling the world unto himself, not reckoning unto them their trespasses."

What wondrous condescension and sympathy and love of the Infinite One are seen in the Christ, Emmanuel-God with us, "who being originally in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." This wondrous condescension brings God very near to men, so that they are no longer left to seek after him by the dim light of nature, "If haply they might feel after him and find him." Accordingly, what is but dimly revealed in nature of the one living and true God, is brought near to all men, through the incarnation of the Divine Word who was "with God" and "was God."

The Father in the Son, and the Son in the Father, is the unfolding of the mystery of redemption, so that what was mysteriously foreshadowed during the ages preceding the rising of the Sun of Righteousness is now forever made clear. We should no longer doubt that God loves us, since He gave His Son to die on our behalf. And now, since He has first drawn nigh to us, it is our peace and joy and happiness, as it is our highest honor, to draw nigh to Him.—*Christian Oracle.*

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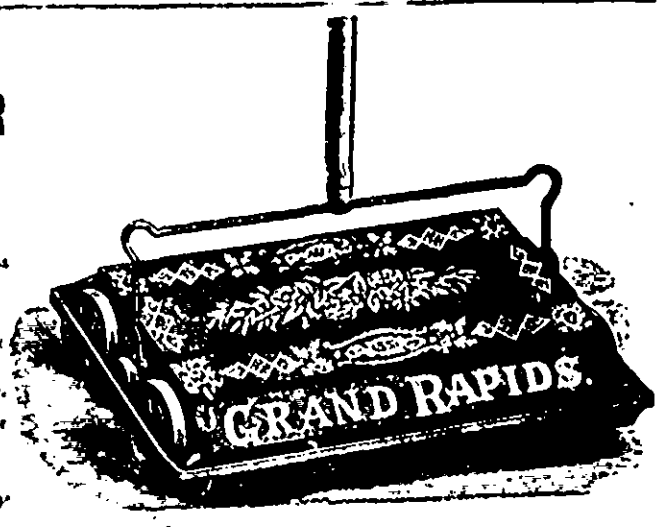

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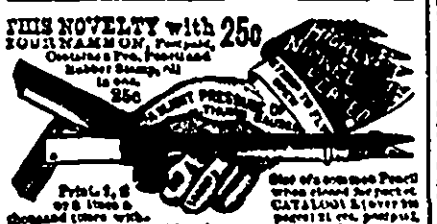

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