

forbid that to indulge an amiable but impractical emotion we should sacrifice a great principle, ruin our hold upon Greek and Latin Christians, and throw away all that makes us more and more a study and an example to our Christian brethren of the Protestant denominations. But here those who have never studied the principles of organic unity, and who imagine that all we need is a sentimental hand-shaking and interchange of civilities, never cease to reproach us because we fail to invite esteemed, exemplary and most venerable preachers of the Gospel to enter our pulpits and minister at our altars. I should not touch upon a subject in every respect so distasteful and even painful were it not that some estimable brethren of our own communion, anxious to do in a minute what can only be worked out laboriously and on fixed principles of law and order, by patience and not by impulse, are said to have taken this step and involved us, who refuse to break our vows in a charge of bigotry and narrow-minded exclusiveness. I repel the wretched accusation. I yield to nobody in love and in veneration for the learned and pious ministers of the evangelical persuasions, among whom my own father so long held a distinguished place. But my own father always defended the position which I am explaining as the only consistent one for a clergyman of this Church. Over and over again have I heard him repudiating the thought of accepting the invitation of a minister of this Church to come in by a side door and help him to break the law he had preached to others. I have read that law in your hearing. It is the ancient organic law of the Anglican Communion; it always has been and it always will be. When I fail to see its force in the light of Holy Scriptures, as true to Christ and to His institutions, I will resign my ministry and go elsewhere.

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As it is often said that non episcopal ministers may be invited to preach in our pulpits as 'lay men,' Rev. Dr. Dix (N. Y.), in his excellent lectures calls attention to the fact that the Canons say that Lay Readers must be *communicants* and that they shall not deliver 'addresses, instructions and exhortations,' unless they 'be specially licensed thereto' by the Bishop. Certainly the Church never contemplated admitting men to her pulpits who deny the doctrine of the Trinity, baptismal regeneration, Apostolic Succession, the power to absolve sinners, the Eucharistic Sacrifice, and who revise her formularies and ridicule her Ritual. It is also a most grievous sin to repudiate the Creeds, Canons and common law of the Church in the supposed interest of liberty and charity towards our dissenting friends. Christian doctrine is "to man's highest life what the law is to his social life; to reject the one in the interests of the other is to turn liberty into a cloak of maliciousness. When it is claimed that the Rubrics of the Book of Common Prayer are an infringement on Christian liberty, and hence are to be disregarded, and lightly broken, then the clergyman who does this should be dealt with precisely as an officer of the army or navy would be if they disobeyed important instructions from his superior.

THE FATHER AND THE HOLY SPIRIT.

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"God, Who hath also given unto us His Holy Spirit."—1 Thess. iv. 8.

I was speaking on this subject, down in the country, to a very eminent man, whose intellect is as keen, practical, and acute, as that of any man alive. The way in which the doctrine of

the Holy Ghost had been presented to him had caused him considerable difficulty. It seemed to him very much as if we were required to believe in three separate Divine Beings, and then to turn rapidly round and say in the same breath that there is only one. Nobody could be more conscious than he is of the existence of the One only and true God, the Most High, the Creator and Preserver of all things, the Father of His human family. Nor did the revelation of that Supreme Being to us men on the earth through His son Jesus Christ our Lord, the messenger from the unseen world, in our form and language, for us to see and understand, seem to him at all hard or surprising. But when it came, as it appeared to him, to a kind of third deity, he did not see the necessity of it. He did not see why, as the Heavenly Father is everywhere present throughout all eternity, that Heavenly Father should not Himself breathe in our hearts, and perform all the functions usually attributed to the Holy Spirit. It seemed at first sight as if too much had been made of expressions of Holy Scripture, and a whole system of unnecessary and perplexing doctrine built up on a slight foundation.

This difficulty, I think, need never have arisen, if some of those who expound Scripture had been more careful in explaining what is meant by the Three Persons. That we should understand this clearly is of enormous importance. Dr. Harold Browne, who has lately retired from the See of Winchester, shall be our instructor in this matter. Dr. Harold Browne's account of our Thirty-nine Articles is that which young men have to study before they are ordained. This is what is said by that esteemed and recognized theologian:—

"The Fathers who used the language which has been inserted in the Creeds, and generally adopted in the Church, never thought, when they used to speak of three Persons in one God, of speaking of such three Persons as they would speak of persons and personality among created beings. They did not consider, for example, the Persons of the Father and the Son as they would have considered the persons of Abraham and Isaac; or the Persons of the Holy Trinity as they would have considered the persons of Peter, Paul, and John, which are separate from one another, and do not depend in any way on each other for their essence."

Now, it is very difficult in human language to describe what is revealed to us of the Divine nature. We must remember that our word "Person" is the Latin word "Persona," and the word "Persona" means primarily an expression or character. We get the exact word in the epistle to the Hebrews, where, in describing the relations of our Lord Jesus Christ to the Father, the writer says that He is the expression of His substance. Here we get the very word, character. That is perhaps as near an idea as we can get of the truth. If the Son is an expression of the substance of the Divine Being, so is the Father, and so is the Holy Spirit. They cannot be separated from each other; where one is, there is the other. But at one time we are encouraged to think more of one person or expression of the substance of the Divine Being, and at another time of another, and again at a different time of a third. So we say in the language of our own branch of the Christian Church:—

"There is but one living and true God, everlasting; without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible."

That language applies to all three persons of the Divine Being. And we go on to say:—

"And in unity of this Godhead there be three persons (expressions we might say) of one substance, power, and eternity, the Father, the Son and the Holy Ghost."

The Son from all eternity was doing the

same work which He is doing now; but He was specially revealed in the Man Jesus Christ. The Holy Ghost was from all eternity doing the same work which He is doing now; but He was specially revealed on the Day of Pentecost.

This teaching about the Three Persons or Expressions of the Divine Substance is not invented by the minds of men. When once our Lord Jesus Christ had told His disciples to baptize in the Name of the Father, and of the Son, and of the Holy Spirit, no other teaching was possible. The teaching was illustrated by that outpouring of the third Expression of the Divine Substance on the Day of Pentecost, in a manner so special, marvellous, and memorable; by the gifts conveyed by that Third Expression or Person in different ways and different degrees to all the members of the Early Church; by all the teaching of all the Apostles; and by every page of writing which they have left. Never forget such a text as that which we are now considering; "God, Who hath also given unto us His Holy Spirit."

The Father is regarded as that Person or Expression of the Divine Being Who sits on the Divine Throne, creating, sustaining, and ruling all things. The Son is regarded as that Person or Expression of the Divine Being by Whom the Father's wishes are performed. His thoughts translated into action, and Who revealed the whole Divine Being to Mankind. The Holy Spirit is regarded as that Person or Expression of the Divine Being Who breathes everywhere in the laws and forces of Nature, and Who restores to man the lost likeness of his Maker, bringing him back to the love of God and the love of his fellows.

It is His especial work to declare God's mind to us. For this reason He is styled the Spirit of Truth, the Spirit of Prophecy, the Spirit of Revelation. From Him ever proceeded all supernatural light and wisdom. He instructed all the prophets who have been since the world began. He enabled them to speak the mind of God concerning things present and future. Wherever in heathen and pagan nations shone any spark of truth and goodness, there was the Holy Spirit.

To Him it belongs, as Dr. Harold Browne reminds us, to execute the will of the Divine Being in matters beyond the ordinary powers and course of nature. By Him our Saviour Himself, by Him the Apostles are said to perform their wonderful works.

By His unseen, omnipresent, and mighty agency the Divine Being carries out to completion our salvation; nourishing in us all good dispositions, increasing in us true religion, making us capable of being saved, directing and helping all our actions to that end, energizing our feeble wills in response to our humblest aspirations.

He guides and stimulates us in devotion, showing us what we should ask, what we should avoid, raising in us holy desires and strong hopes, sometimes striving in us with groanings which cannot be uttered, disposing us to approach the Divine Being with fitting dispositions of the mind—love, reverence, humble confidence.

He comforts and sustains us in all our religious life; its beginning, its continuance, its completion; in noble and generous sympathies, in that magnetic influence which flashes from example to example; in doubts, difficulties, distresses, afflictions.

He brings home to our hearts a sense of the love and favor of the Divine Being; He convinces us that we are His children, and emboldens us to call Him "Father." He convinces us to call Him "Father"; He fills us with the great grace of hope, picturing to our spiritual imaginations the golden city, the truth of our eternal inheritance.

He moulds and inspires our prayers, making them fit to be answered by the Divine Being, and in innumerable ways enhancing our progress, happiness, and improvement.