

dencies of religious thought utterly unlike those that beset us ; and the conclusions they arrived at were only satisfactory when viewed in relation to the Gnostic and other heresies of their age. Like ancient ships of the Levant, they were built and shaped for other seas than ours.

Neither does the Unitarian sword cut the Gordian knot. As Dr. Martineau has shown in his second volume of "Addresses," his own co-worshippers are not altogether unbeset with difficulties. Putting names aside and concentrating our thoughts on realities, he frankly admits :

"The Father, in the sense which I have endeavored to explain, *is really absent from the Unitarian creed.* . . . Did Trinitarians perceive this, they would be less disposed to charge us with believing in only a cold, distant, and awful God. . . . Tell them that the object of our belief is their *second person*, not their first, and they will feel how false is the accusation ; for it is precisely around Him, as the very centre and solar glory of their faith, that all their trust and reverence move, and in Him that their affections burn and glow. If it is in Him that we also put our faith, though under another name, then we are at one with all Christendom in the very focus and fervor of its religious life." \*

There are some misconceptions that have to be cleared away before the chief point of this thesis can be dealt with.

1. We have been taught—taught wrongly—to regard Jehovah of Old Testament scripture as "the Father," the first person of the glorious Trinity. In spite of New Testament teaching to the contrary, this vital error, I fancy, is almost universally prevalent. Although we are expressly informed that "all things," without exception, "were made" by the co-eternal Son, we still attribute the creation of the world and the introduction of man to the act of the Father, and constantly distinguish in our prayers between God the Creator and Christ the Redeemer of the world. Although Moses heard God's voice at the bush, and saw Him at the mountain face to face, and we are told that no man hath ever seen or heard the Father, we continue to think of the Father—not the Son—as the "covenant God of Israel." Although JEHOVAH SABAOOTH, seen and worshipped by Isaiah in the temple, in the vision that effected his conversion and gave him the call to the prophetic office,† is described in the Fourth Gospel as Christ the Son—then anticipating His incarnation‡—we still think of and address the Father as the occupant of the mercy-seat when we kneel, as Isaiah did, in confession and prayer for forgiveness. And although we know that "the Father judgeth no man, but hath committed all judgment unto the Son, that all should honor Him even as they honor the Father," we cannot apparently divest our minds of the thought that it is the Father who "will bring every work into judgment." The Old Testament "Jehovah" has thus become to us "the Father of heaven" in our prayers. This is the *genesis* of our error. It is in following this false light that we have been led into confusion of thought in prayer.

\* "A Way out of the Trinitarian Controversy."

† Isaiah vi.

‡ John xii. 41.