

“ Yet there shall come
Another Mightier ;
Although Him
I dare not name.
Farther onward
Few can see
Then when Odin
Meets the Wolf.”

—*Ancient Saga.*

It was this probably that led the Hebrews, in imitation of the Egyptians, to suppress the name JAHVE in their worship, styling it “ incommunicable,” refusing to write or pronounce it, and foolishly confounding “ Jehovah, the Son,” with the Eternal Father. Sad to think, our translators, like the LXX, have condoned their folly.

But if we address our prayers, as we are directed to do by the Church but not scriptural authority, to the All-Father, to Him whose name is ineffable, whose being is incomprehensible, only naming the Son as the plea for acceptance and the Spirit as a help to our infirmities in the act of devotion, we can have no possible or conceivable Object of adoration before our mental eye, no holy locality in earth or heaven toward which to direct our thoughts ; no throne, visible by men or angels, to which we can make spiritual approach ; we only look blindfold into space, and address a centreless infinitude. Even the Unitarian, as Dr. Martineau confesses, adoring “ *Jehovah*” of Old Testament Scripture as “ the Father,” is in reality worshipping the Son.

II. THE HOLY SPIRIT.—Man made in the image and likeness of the Trinity is conscious of a spirit within. Besides the life, or soul, we are sensible of a power to reason, decide, love, hate—a power that differentiates us from the brutes and elevates us above the mechanical laws of nature. Something infinitely superior, yet analogous to this, we are divinely taught, and our experience confirms the revelation, exists in the Godhead we worship, a spirit of holiness, of ineffable wisdom and love. Where we might have turned a deaf ear and obdurate heart to mechanical force we are influenced by divine persuasion, argument, and affection. Thus our spirits bear witness to the existence, character, and attributes of the heavenly Spirit, and our will submits to His authority. The mind of that Spirit is in the Bible, and we make it the night-lamp of our path.

But how shall we conceive of that Spirit as an external object of worship ? How shall we pray to that which inspires and prompts our prayers, without which we cannot pray ? Our worship in this case can only take the form of silent submission, consenting to be filled and influenced by the fulness, opening our eyes to the light, our ears to the truth, and surrendering our wills to His ruling. The will of the Spirit is that we should accept Christ ; and in His worship and service He (the Spirit) is honored, obeyed, and glorified.