

transcends the possibility of expression, that it is the mission of the Comforter to lead us.

The correctness of this view will become apparent in proportion to the critical care with which John xvi. 13-15 is studied. The Authorized Version, in consequence of the omission of a word, scarcely brings out the full meaning and force of the original. It makes the office of the Holy Spirit in His teaching function to guide believers into all truth, whereas the Greek represents it as being to guide them into all *the* truth. This is the rendering given in the Revised Version. Now, our Lord Jesus Christ, as the Eternal Word, which was in the beginning, was with God, and was God, is the Truth. And that this is the Truth, into a full acquaintance with whom it is the mission of the Comforter to guide those who are led by Him, is evident from what follows. This Divine Agent, in the execution of His office, "shall not speak of," literally *from*, "himself"; but shall act in such complete harmony and co-operation with the other Persons in the Godhead that His communications, while, in the strictest sense, His own, shall at the same time be the communications of the Father and the Son. "Whatsoever He shall hear that shall He speak."

Of course, what is said of a purely spiritual being must be understood in a purely spiritual sense. Neither speaking nor hearing can be attributed to such except by a figure of speech. We cannot understand how spirits can communicate with one another without the intervention of material organs, and least of all can we understand how the Trinity of Persons in the Godhead carry on their Divine counsels and operations so that there is such absolute unity of thought of purpose and of action, that whatever is thought or willed or done by either of them is properly attributable to all. But we can apprehend the fact, though we cannot comprehend its *rational*. In this respect, though the mystery involved in it transcends all others, it differs not from a great many other things that we know as facts, but of which we can give no rational account. In a universe which is full of mysteries, the greatest of all of which is that of its own being, it ought not to be a matter of marvel to us that the Great Being, in which this universe had its beginning, and by whom it is perpetuated and governed, should be Himself the sum of all mysteries.

The truth expressed by our Lord in the passage under consideration, however, is, when stripped of all figure of speech, that the Holy Spirit makes no communications to the souls of men which are not in perfect harmony with the character, the thoughts and purposes of the Father and the Son; and that on account of this absolute harmony, the manifestation of Himself is, in fact, the manifestation of the whole Trinity. As the Son is the effulgence of the glory of the Father, the Holy Ghost is the outshining of the glory of the Son. But as the glory of the Father and the Son are the same, in glorifying the Son He is at the same time glorifying the Father. "All things whatsoever the Father hath is mine; therefore said I, that he taketh of Mine and shall declare it unto you." It will be readily seen that in this saying of our Lord there is something implied which is not expressed. It is implied that the work of the Spirit is to reveal the things of the Father, but that as all things that belong to the Father belong to the Son, in revealing or declaring the things of the Father, He is by the very act uncovering and displaying the things of the Son. And this process of self-