

The persons are not mere offices, or modes of revelation, but *living persons of the living God*.

Now, as to the essential relations of the three, the Scriptures speak of each precisely as if each were a living person, and not a mere official relation of the one person in three different connexions, or adaptations. And we are also fully justified in the belief that in the personalities of the living God, in whom is all the fulness of all things, society exists. The beau-ideal of society, as it is but imperfectly wrought out in the social relations of angels and men. Society in its first and highest form, first and best of all in the Godhead. And society amongst the creatures of God in its best estate, but a feeble and yet a noble image of its blessedness and glory as it is in the perfect social relations of the perfect three in one.

To go fully into the Scripture proofs justifying these statements, would break the thread of our general course. To say this much seemed necessary lest the reader should be stumbled by the thought that the glory due to the Father and the Spirit was all given to the Son. Enough has been said to show the way clear for full trust in Jesus for full salvation. There is no fear of honoring the Father or the Spirit too little by honoring the Son too much. The deeper and fuller and stronger our trust in Jesus, the sweeter and richer the indwelling of the presence of the Spirit will be. And the more we have of the indwelling presence and inworking power of the Spirit, the higher our love and veneration will rise for the Father. Having the Son we have the Father also. And trusting the Son, we receive the Spirit, who reveals to us the Father and the Son. Full trust in Jesus, therefore, brings the full revenue of honor due to the Father and the Son and the Spirit, while, from the Triune God, grace, mercy, and peace are multiplied to us, and so the angelic song is fulfilled—"Glory to God in the highest, and on earth peace and good will to men."

To return for a moment to the apostle, and to the Pentecostal scene: Once when Peter was in self-confident mood, the Master told him that Satan had desired to have him that he might sift him as wheat, but that he had prayed for him that his faith should not fail: and he added the prophetic charge, "When thou art converted"—that is, converted again, for already long before Peter had been converted—"strengthen thy brethren."

Satan did have the apostle, and did sift him, too, but the prayer of Jesus was answered nevertheless. Peter was sifted but saved, as many others have been. The chaff of self-confidence was all threshed off and winnowed away, leaving the wheat in its naked integrity.

By and by, on the day of Pentecost, the time came for the apostle's second conversion. The Holy Spirit, the promise of the Father, was received by the Son and shed down upon him and his fellow-disciples. Fire crowns sat upon their heads, and with other tongues they spake of the wonderful works of God. The tongues of fire and tongues of eloquence were, however, only the outside symbols and the outspoken manifestations of the glorious work wrought in their hearts. They knew something of Jesus before—but now for the first they began to comprehend the length and breadth, the depth and height, and to know the love of Christ which passeth knowledge, and to be filled with all the fulness of God. And now for the first the wisdom of God in the plan of redemption began to unfold to their view. Great as were the external signs of that work, the internal work itself was far greater. And it was the beginning of a life-long process, in the course of which, more and more, from day to day, the things of God were unfolded to them, and more and more they were transformed into the image of Jesus.

A great work was wrought on that day—a work to be had in everlasting remembrance. Many were then for the first time convinced of their sins and