

Is it too much? Will any one teach us how to make the Gospel "more plain and apostolic"? What "formulas" here can be dispensed with? What is there accidental and temporary" we can "pare off"? This is the sum and substance of all my teaching and preaching. In school and at intervals I present this complete exposition to class after class, and at all other times trace all teaching up to some point of contact with it.

It is important that, in leading an audience step by step through the foregoing it shall be done as quickly as possible in order to rivet a general connected and logical impression on their minds. To gain this considerable determination is frequently required to keep them strictly to the line of argument, and prevent their leading you into a maze of side issues. When they can be carried along to a triumphant conclusion, it is generally found that carping criticism is, momentarily, laid and then we are ready to listen to any of the truly sincere difficulties that present themselves to their mind. I cannot dwell on these further than show how I generally treat the great central difficulty of all—the Trinity. The Hindu doctrine of the Trimurti makes them tolerant of the Christian doctrine of the Triune God but to Mohammedans it is a great difficulty, and their conception of it is very gross. They ask how can there be three Gods for God is one? We frankly acknowledge the mystery and say we shall perhaps be able to explain if they will first explain the circumstances the nature and the condition of one God's existence. We sing out some one and show him his own tripartite nature in one person, and ask him to explain it and show why there should not be an infinitely higher and more glorious Trinity in Him in whose image man was made. We point out that we are not only a mystery to ourselves but are surrounded on all hands by what we cannot understand—that all creation teems with inscrutable mysteries, or

and ask them to explain them. When they answer "We cannot," we then ask them whether, seeing they cannot explain the nature or the how of the existence and growth of even a blade of grass, it be reasonable to ask me to explain the nature and the how of the existence of the Maker and Upholder of all the deep mysteries of creation, of which this marvellous world is but as a drop in the great universe of being. Having impressed the listeners with a sense of their own ignorance and nothingness, and with a sense of God's awful and mysterious being, we then try not to explain, but to elevate their conception of the doctrine by parables. The three persons in one God is like unto the sun. There is the world of matter called the sun. There is the light proceeding forth from the sun as its offspring and yet not separated from the sun; and there is the heat proceeding forth from the sun and from the sun's light and yet abiding in the sun and in its light. These three are distinct existence yet so combined as to make one glorious existence. Take either light or heat away and that existence would be an imperfect existence without the brightness of its glory and without its energising power and so no longer the sun. In their mysterious unity they make up a perfect sun the sun itself giving birth to light which while abiding in it yet goes forth to illumine our world and all the worlds of its system the sun and the light giving birth to heat which while abiding in them is yet sent forth to quicken and energise life. God the Father is the source of being God the sun is begotten of the Father and while abiding in Him proceedeth forth from Him the light of the world the brightness of the Father's glory to illumine all spiritual existence and give light to sinful men walking in spiritual darkness. God the Holy Ghost proceedeth forth from the Father and the Son while abiding in Them is yet sent forth