

ality, we have been divinely furnished, from the beginning of our history, with an intelligible clew to the doctrine of the Three-One God. No better analogy, at all events, has ever presented itself.

Taking this, then, for the purposes of our argument meanwhile, as the divine *epitome* of the Book of God, let us see to what it leads as regards the three persons of the adorable Trinity, reserving the right to compare its conclusions ultimately with the direct teaching of Scripture. The soul or life within us represents the Father; the Spirit, with all that is comprehended under that term—the mind, the will, the affections—will represent the Holy Spirit; while the outward visible form, that embodies and expresses both, will be the representative of the co-Eternal Son. In both cases these are one.*

Should any one object to this detailed analogy, I would say that we cannot otherwise conceive or think of the Trinity at all. It is only by such analogy that the subject is comprehensible. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Θειότης, divinity).†

I. THE FATHER.—According to this analogy, then, the Father is the life or soul of the universe. He is essentially and emphatically the Living One. To impart life is His prerogative. In this self-existent, all-pervading, and changeless LIFE the Son and Holy Spirit are equal and co-eternal with the Father; for that life or soul is one. In this respect the persons of the Trinity are undistinguishable; each is infinite, ever-living and immutable. This is what we mean when we speak of each as God.

But as that which animates the mind and body of the human frame is silent, formless in itself to us, undefinable and incomprehensible, so the Supreme Life "passeth knowledge." "No man hath seen God at any time." No one has ever heard His voice or seen His shape. "He dwells in the light inaccessible." "We go forward, but He is not there; and backward, but we perceive Him not." He is beyond the comprehension of any created intelligence. "Canst thou by searching find out God?" One thing we do know of this Infinite Life, and that by revelation—His infinite, unchanging, everlasting love.

We call Him "Father" to indicate His relationship to the Eternal Son, and there is no other name by which He has revealed Himself. The ancient Egyptians thought of Him as *the Nameless Supreme*, to whom all their deities and gods were subordinate. He had no temple among them, altar, or form of worship; but in their thoughts He was "God over all, blessed forever." The Greek philosophers followed their example, speaking of Him as the *Ὀν*. Our Scandinavian ancestors called Him the "Al-Fadur," placing Him above Odin and Thor and all in Valhalla. He would appear at Raquarök.

* *Imago Dei*, HOMILETIC REVIEW for April, 1892.

† Rom. i. 20.