

of to-day. The great Presbyterian Theologian, Dr. Hodge, says: "This Latin word (from *per* and *sono*) properly means a *mask* worn by an actor, and through which he spoke; and hence, also, the *role* or *character* which the actor sustained." The Romans brought this Latin word into the creed not without a struggle; and it has caused so many struggles, and has so greatly changed its meaning since that time, that many good men wish that the Romans had been content with the exact words of Scripture, and had left the ambiguous word *person* to its old pagan use. Calvin was willing to drop this word in order to win back the exact Bible idea. Dr. Hodge shows that the true doctrine has always been, the Indivisible Unity of the Father, Son, and Holy Spirit; inseparably dwelling in each other, as Light, Heat, and Radiance, dwell in the sun; or as Intellect, Will, and Memory, dwell in one man. This was expressed in the ancient councils by the words, *Perichoresis*, *Inexistencia*, and *Inhabitatio*; also by the adjectives *Homousios* and *Consubstantialis*; and in our catechism by the words, "One God, the same in substance;" that is, identically one in Essence, and not merely in Species, or Kind. (Hodge's Theology, Vol. I. 454-460. Also Whately's Essays, and Cook's Lectures.) Christ Himself says, "I and my Father are One," "Believe me that I am in the Father and the Father in me," "He that hath seen me hath seen the Father," "The Father will send the Holy Spirit in my name." So also we read, "God was in Christ reconciling the world to himself," "In him (Christ) dwelleth all the fulness of the Godhead, bodily," (Col. 2: 9) Yet still "No man knoweth the Son, but the Father," nor can any man except the Son "search out the Almighty to perfection." The wisest know this; and we meekly trust His word, until we shall see Him as He is.

7. "The decrees of God are His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath fore-ordained whatsoever comes to pass." In the vulgar sense these words seem fatalistic and despotie. But observe that while God's PURPOSE is one, yet His DECREES are plural; namely, (1) Causative decrees, of His own will which is always good; (2) Permissive decrees, for the liberty of His creatures with the power to become good, bad or indifferent: "For thereby, neither is God the author of sin, nor is the will of the creature violated, nor is the liberty or contingency of second causes taken away, but rather established." Observe, too, that God's decrees are ETERNAL; that is, neither *past* nor *future*, nor in *time* at all, but in

eternity which is EVERPRESENT. So that we may always "be workers together with Him" to-day, in the living present, and thus make our calling and election sure. Thus *Eternal* decrees are living and loving acts of our Father in whom we live, and not the dead and dried destinies of a PAST FATE. Although time seems to be implied in the word "*fore-ordained*," yet that is simply the imperfection of our human view and human language, as Augustine showed long ago. (See also Westminster Conf. iii. 2) Again, God's decrees are according to the counsel of His will—that is, the wisdom of His love; both of which are infinite and perfect. As they are also for His own glory, you may be sure that they are the very wisest and best that possibly can be; and they will forever reveal more and more of the boundless riches of His glory; that is, His Infinite Wisdom, Power, and Love! For in His glory there can be no folly, weakness, or selfishness!

8. "God executes His decrees in the works of Creation and Providence." How sublime and all-comprehensive are these words: GOD, CREATION, and PROVIDENCE! GOD is the Eternal All in All, of whom and through whom and to whom are all things. CREATION includes all the Universe of things made by Him. PROVIDENCE controls all the Events of that Universe from its beginning to its end. How very wonderful is it that even a child can think and speak of "All in All," by means of the three little words, "GOD," "CREATION," "PROVIDENCE"!

We thus speak and think of GOD as making decrees and then executing them. Yet this is a very imperfect conception, after the manner of men, and accommodated to our natural forms of thought in time and space. But He inhabiteth Eternity and Infinitude; and as the heavens are higher than the earth, so are His thoughts and ways higher than ours, infinitely, incomprehensibly, and necessarily.

## MISSIONS IN INDIA.



LADY of New Glasgow sends us the following items from the "NEWS OF FEMALE MISSIONS" of the Church of Scotland. They will give our readers a glimpse of the great work of the Home Church, and of the field, in which we also are fellow-helpers:—

EXTRACT LETTER FROM MISS AMY BERNARD.

125 BOW BAZAR, 27th Oct., 1885.

I want to have a married and older teacher in each school. I am looking for a new teach-