

the cold, and the darkness ; starting spring forth in floral beauty, and summer in vernal luxuriance, and autumn laden with golden treasures for the garner.

THE FATHER IS AS THE LIGHT INVISIBLE.

THE SON IS AS THE LIGHT EMBODIED.

THE SPIRIT IS AS THE LIGHT SHED DOWN.

One of the similes for the blessed influences of the SPIRIT, while giving the self-same official relations of the persons of the Godhead, to each other and to us, may illustrate them still further,—The dew, The dew of Hermon, The dew on the mown meadow. Before the dew gathers at all in drops, it hangs over all the landscape in invisible vapor, omnipresent but unseen. By and by, as the night wanes into morning, and as the temperature sinks and touches the dew-point, the invisible becomes the visible, the embodied ; and, as the sun rises, it stands in diamond drops trembling and glittering in the sun's young beams in pearly beauty upon leaf and flower, over all the face of nature.

But now, again, a breeze springs up, the breath of heaven is wafted gently along, shaking leaf and flower, and in a moment the pearly drops are invisible again. But where now ? Fallen at the foot of herb and flower, to impart new life, freshness, vigor to all it touches.

THE FATHER IS LIKE THE DEW IN INVISIBLE VAPOR.

THE SON IS LIKE THE DEW GATHERED IN BEAUTEOUS FORM.

THE SPIRIT IS LIKE THE DEW FALLEN TO THE SEAT OF LIFE.

Yet one more of these Bible likenings—by no means exhausting them—will not be unwelcome or useless,—the Rain.

Rain, like the dew, floats in invisibility and omnipresence at the first, over all, around all, seen by none. While it remains in its invisibility, the earth parches, clods cleave together, the ground cracks open, the sun pours down his burning heat, the winds lift up the dust in circling whirls, and rolling clouds, and famine gaunt and greedy stalks through the land, followed by pestilence and death. By and by, the eager watcher sees the little hand-like cloud rising far out over the sea. It gathers, gathers, gathers ; comes, and spreads as it comes, in majesty over the whole heavens :—But all is parched and dry and dead yet, upon earth.

But now comes a drop, and drop after drop, quicker, faster—the shower, the rain—sweeping on, and giving to earth all the treasures of the clouds : clods open, furrows soften, springs, rivulets, rivers swell and fill, and all the land is gladdened again with restored abundance.

THE FATHER IS LIKE TO THE INVISIBLE VAPOR.

THE SON IS AS THE LADEN CLOUD AND FALLING RAIN.

THE SPIRIT IS THE RAIN—FALLING AND WORKING IN REFRESHING POWER.

These likenings are all imperfect. They rather hide than illustrate the tri-personality of the one God, for they are not persons but things, poor and earthly at best, to represent the living personalities of the living God. So much they may do, however, as to illustrate the official relations of each to the others and of each and all to us. And more. They may also illustrate the truth that all the fulness of Him who filleth all in all, dwells in each person of the Triune God.

THE FATHER IS ALL THE FULNESS OF THE GODHEAD INVISIBLE.

THE SON IS ALL THE FULNESS OF THE GODHEAD MANIFESTED.

THE SPIRIT IS ALL THE FULNESS OF THE GODHEAD MAKING MANIFEST.