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ARTICLE III.

DOCTRINE OF THE TRINITY.

BY REV. EDWARD ROBIE, GREENLAND, N. H.

THERE is in the sacred scriptures a doctrine of the Father, and of the Son, and of the Holy Ghost. This is freely admitted, even by those who deny the doctrine of the Trinity, as commonly received by the church. The Christian Examiner¹ for March, 1860, says: "We wish it understood, once for all, that we are not arguing against the Trinity, as conceived by the early church, and expressed in the so-called Apostles' Creed. Our polemic relates solely to an ecclesiastical and metaphysical tri-personality — a philosophem of after ages. A triad of Christian sanctities — Father, Son, and Holy Ghost — is one thing; the doctrine of tri-personality, whether true or false, is another and a very different thing. We use this word [Trinity], in deference to ecclesiastical custom, to denote the aboriginal Christian doctrine of Father, Son, and Holy Ghost, i.e. of a God self-revealing in his Word, and self-communicating by his Spirit. The universal prevalence of the doctrine itself in the early church is patent to every student of ecclesiastical history" (p. 238). Again: "We shall have failed to make ourselves understood, and shall deem ourselves unfortunate, if in these criticisms we have seemed to impugn the Christian doctrine embodied in the 'Trinity.' It is only the forced construction of that doctrine in the Constantinopolitan creed, and the claim that any construction of it, by any council or creed, is of evangelical and binding authority, against which we protest. The belief in the Father, the Son, and the Holy Ghost embraces and occumenizes Christendom in one confession. The confession is common; the interpretation of it must be

¹ No. ccxviii. Art. vi. Dr. Huntington on the Trinity. Reprinted for the American Unitarian Association in "The New Discussion of the Trinity."

left to the individual mind and heart. We would not be supposed to think lightly of its import. To us it is the sum and summit of Christian truth. We see in it that which specifically distinguishes our religion from all antecedent and contemporary faiths; exactly defining it against polytheism, on the one hand, and Hebrew and Arabian monotheism, on the other. We see in it the sublimest and completest theory of God — a God whose nature is neither diffracted by multiplicity, nor yet concluded in singularity; who is neither the unconscious All of pantheism, nor the insulated Self of Judaism; a God whose essence is not to be sought in lone seclusion, but in everlasting self-communication; whose being is a unit, and yet a process — a process of which the two associated names, Son and Holy Ghost, are the august terms and the perfect method; a God who allies himself with finite intelligence by the co-eternal, mediating Word, and reflects himself in human nature and enchurches himself in human society, by the ever-proceeding, sanctifying Spirit. So believing, we also join in the reverent and dear ascription: ‘Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end! Amen.’” (pp. 266, 267.)

In a sermon on Matt. xxviii. 19, and published for the “American Unitarian Association,” Dr. Orville Dewey says: “The great, original, and peculiar creed of Christianity is the doctrine of the Father, of the Son, and of the Holy Ghost. For the *unity* and *spirituality* of God are not the peculiar teachings of Christianity. They had been taught in the Hebrew system. But that God, the Infinite Being, is our Father; that Jesus Christ is the highest Son of God, the highest manifestation and image of the Divine; and that there is a spirit and power of God manifested in the world and in human souls — these are the strong reliances, the supporting pillars, of our Christian faith.”

James Freeman Clarke, in his work, “Orthodoxy, its Truths and Errors,” published by the American Unitarian Association, says of the doctrine of the Trinity: “Rightly

stated, it would bind together all true religion in one harmonious whole; comprehending, in its universal sweep, everything true in natural religion, everything true in reason, and uniting them in vital union, without discord and without confusion. Every manifestation which God has made of himself in nature, in Christ, and in the human soul, would be accepted and vitally recognized by Christianity, which comes not to destroy, but to fulfil. The doctrine of the Trinity would be the highest form of reconciliation or atonement — reconciling all varieties in one great harmony — reconciling the natural and supernatural, law and grace, time and eternity, fate and freedom” (p. 430). “We conclude, finally, that no doctrine of Orthodoxy is so false in its form, and so true in its substance, as this. There is none so untenable as dogma, but none so indispensable as experience and life. The Trinity, if truly received, would harmonize science, faith, and vital piety. The Trinity, as it now stands in the belief of Christendom, at once confuses the mind, and leaves it empty. It feeds us with chaff, with empty phrases and forms, with no real inflowing convictions. It seems to lie, like a vessel on the shore, of no use where it is, and yet difficult to remove and get afloat; but when the tide rises, and the vessel floats, it will be able to bear to and fro the knowledge of mankind, and unite various convictions in living harmony. It is there for something. It is providentially allowed to remain in the creeds of the church for something. It has in itself the seed of a grand future; and, though utterly false and empty as it is taught and defended, it is kept by the deeper instinct of the Christian consciousness, like the Christ in his tomb, waiting for the resurrection” (p. 439).

We would not presume to expect, by this present Essay, to harmonize existing differences on the subject of the Trinity. On so great a subject harmony can be secured only by allowing a large liberty of private judgment. It involves such a complexity of truths, boundless in their length and breadth and depth and height, that finite minds may well

agree to differ in their views of it, simply because none of them can by any means take in the whole of it. No form of words ever made, or yet to be made, can contain the whole truth of the Trinity. It is related of Augustine that, after having spent three days and three nights meditating upon the Trinity, he fell asleep, and dreamed that he was walking by the seashore. He saw, in his dream, a little child dipping water from the sea in a shell, and pouring it into a hole in the sand. "What are you doing there, my little one?" said Augustine. The little one replied: "I am going to put the ocean into my hole." "You cannot do that, my child," said Augustine. The child replied: "Neither can you, holy father, understand with your finite mind the mystery of God."

Nevertheless, it is a want and demand of every thinking mind to put the contents of its faith into doctrinal form. The word of Anselm, with regard to the atonement, applies also here: "As the right order requires that we *believe* the deep things of Christian faith before we presume to discuss them with our reason, so it seems to me a neglect if, after we have been confirmed in the faith, we do not study to understand what we believe."¹

Some have expressed the opinion that it is impossible for the human mind to go any further in the knowledge of the Trinity than it has already gone — that the Nicene Creed and the kindred so-called Athanasian Creed (*Symbolum Quicumque*), the product of centuries of thought, contain all that can be said on this fundamental doctrine of Christian faith, and that it is presumption to expect any clearer or completer statement of it. Probably, in some respects, the *Symbolum Quicumque* can never be surpassed. It is unsurpassedly technical, and in its continued balancings of assertions and negations is a

¹ *Cur Deus homo?* Liber i. Cap. ii. "Sicut rectus ordo exigit, ut profunda christianae fidei *credamus*, priusquam ea praesumamus ratione discutere; ita negligentia mihi videtur, si, postquam confirmati sumus in fide, non studemus, quod credimus, intelligere."

most marvellous instance of dialectic skill. But it has never satisfied all who have desired to receive the scripture doctrine of the Father, the Son, and the Holy Ghost. And what sense or reason is there in supposing that the Christian church can make no advance in knowledge of divine truth beyond that attained in former generations? The volume of revelation, like the world of nature, is an endless unfolding of God. The truths of revelation, like the laws of nature, are the same from age to age; but there is continual progress in man's knowledge and interpretation of them, and application of them to the uses of life. What this or that man has written about nature, or any law or power of nature, may be completely known; but nature herself is inexhaustible. So what this or that man, or any company of men, may have written or taught respecting any truth of revelation may be completely learned; but the utmost study will never exhaust what is to be learned of the truth itself. The truth of the Trinity is the same now that it ever was, and ever shall be, world without end; but our knowledge of it, we hope, is not thus unchangeable. It would be strange to suppose that, if Athanasius or Augustine had continued to live to this day, with their powers of thought unimpaired, they could have now no richer or clearer view of this great mystery of the Trinity than they had when they composed the writings on the subject which have been transmitted to us. How unreasonable, then, to limit our views of Christian truth to forms and statements made hundreds of years ago! Systems of theology drawn up in former generations, true and useful as they are and always will be, are yet not now sufficient to express what may at present be known and felt of the truth of God; and no system of human construction can ever, completely and for all time, compress within its bounds the fulness of truth which God has revealed.

In its historical development in the church, the doctrine of the Trinity grew out of the doctrine of the Divinity of Christ. The early Christians almost universally worshipped

Christ as God.¹ Their prayers and hymns are adorations of the Lord Christ. Their reverent love centered in him. He was their life, their light, their strength, their joy, their all in all. And it was with respect to the relation of him whom they thus worshipped to the one only living and true God that doctrinal discussion among them first began. It arose, not from metaphysical speculation imported from without, but from a devotional necessity in their own hearts; not from Platonic philosophy, but from the demands of Christian experience, in its inseparable connection with the teachings of the sacred scriptures. And so now it is the practical interests of Christian experience, in their connection with the great facts of redemption, that prompt inquiry into this subject. The Christian heart feels that the Christ it adores, and from whom it has received forgiveness of sins, is not a mere creature, however exalted, but is the very brightness of God; and that the Holy Spirit, who reveals Christ to us and forms Christ within us, is not an impersonal influence, but an ever-present Comforter and Friend, in whom we have communion with God and with all who love God. Here there is manifestly some sort of threeness in the Divine Being. The Christian heart also and equally demands the Divine unity. The problem is, to harmonize these demands.

It may help us to receive the doctrine of the Trinity, if we consider separately the doctrine of the Father, the doctrine of the Son, and the doctrine of the Holy Ghost.

We believe in the Father. This name of *Father* is the name which Jesus utters more frequently than any other, and indeed almost always, when speaking of God. "I thank thee, O Father, Lord of heaven and earth." "Even so, Father." "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him." "Neither in this mountain, nor yet at Jerusalem, shall ye worship the Father."

¹ For abundant proofs of this, see Shedd's *History of Christian Doctrine*, Vol. i. p. 262. Liddou's *Bampton Lectures*, Lect. vii.

“I will pray the Father for you.” “Holy Father, keep through thine own name those whom thou hast given me,” *et passim*.

The name of Father, as applied to God, primarily denotes his relation to the only-begotten Son, Jesus Christ, our Lord. And only as a result of this primal relation to Christ, and of Christ's union with men, is he Father of the children of men. Not as our Creator and Preserver is God called our Father and we his children; for he is the Creator and Preserver of the beasts of the field, the birds of the air, and the fishes of the sea; and yet he is nowhere called their Father, as he would be if creation by his hand constituted this relation. Neither is God called our Father because he hath made us spiritual beings, immortal souls, capable of knowing and loving him; for so are the angels in heaven, and yet never is God called their Father.¹ But this name of Father is given to God, primarily, because of his eternal relation to his Son Jesus Christ our Lord; and he is our Father solely because of the union of our humanity with the only-begotten Son. Christ is the Son of God, and God his Father, by nature and essence and from all eternity; we are the children of God, and God our Father, not by nature, but by adoption in Christ his Son.

To enter into the nature of this relation which God as Father sustains to the only-begotten Son would be to anticipate what may more properly be said when we come to treat of the sonship of Christ. Neither is it for mortal tongue to say, nor for heart of man to conceive, what this relation may be. But the scriptures here and there give us glimpses into its nature, and show that its essential element is *love*. “Father, thou lovedst me before the foundation of the world.” “I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may

¹ Angels are called “sons of God,” Job i. 16, and probably Gen. vi. 2, in order to *distinguish* them from the children of men, and not as possessing a spiritual nature which men have in common with them, and by which they might be filiated to God.

be in them, and I in them." The repeated testimony from heaven respecting Christ is: "This is my beloved Son." "The Father loveth the Son." He is "his well-beloved," "his dear Son" (Col. i. 13), literally, "the Son of his love," as though the communication of himself in the fulness of his love were the origination of the Son before all worlds. It shows the love there is in God, as the essence of his being, that from all eternity he has such an object of love in his Only-begotten. And it shows, also, the infinite grace bestowed upon the sinful children of men, that through Christ they are made the children of God, and so share in the love which the Father feels for his well-beloved and only-begotten Son. "Behold, what manner of love the Father hath bestowed upon us, that *we* should be called the sons of God." "We are heirs of God, and joint heirs through Christ." "Heirs of God, through Christ." If we are Christ's, God loves us in his Son. We are "accepted in the beloved." Believing the love which God has for his Son, and believing that through Christ we are become the children of God, we may catch some glimpse of the depth of grace and height of privilege granted to us, in that we may call God our Father. Though sinful and fallen, weak and helpless, yet through the only-begotten and well-beloved Son of God, that dearest object of his love, we too become the objects of his Fatherly love. In the relation we sustain to his Son we have the pledge of his everlasting love. We know that nothing shall ever separate us from the love of God which is in Christ Jesus our Lord. He will surely redeem us from all evil, and bring us into the perfect blessedness of his house in heaven. Whatever we ask of him in the name of his Son, we ask of him as also our Father. Had we any due sense of the unspeakable loving-kindness which this name of Father imports, the joy of heaven would even now fill our hearts.

Aside from Christianity, God is nowhere known as Father. Though in Greek and Roman literature the name is given to the supreme divinity, yet it is no expression of what the Christian means by that name. Homer's oft repeated

“Father of gods and men” is, at the best, a title of honor. In the Old Testament there are bright fore-gleams of its Christian meaning, as we might expect to find in a preliminary revelation of the coming Christ. Still, the full and complete revelation of the Son was needed, to show unto us the boundless fulness of love and truth contained in this name of Father. “My Father and your Father,” said Christ once and again to his disciples, i.e. “your Father, because my Father.” Well may this be the first article of the Christian faith: “*We believe in the Father.*”

We believe also in the Son. As the fatherhood of God primarily denotes his eternal relation to the only-begotten Son, so the sonship of Christ primarily denotes his eternal relation to the Father. We admit, of course, that one reason why the title “Son of God” is given to Jesus Christ, is because his human nature was begotten of the Holy Ghost, and miraculously conceived in the womb of the Virgin Mary, according to the word of the angel: “Therefore that holy thing which shall be born of thee shall be called the Son of God.” But we are now considering his eternally divine nature, as he is in the blessed Trinity; and this name of Son belongs to him eternally, without beginning of days or end of years. The term “Father everlasting” has for its necessary correlative, “Son everlasting.” If one is real, the other is real also.

What, then, does the name “Son,” as given to the Lord of glory, import?

1. It denotes some sort of derivation or emanation from the Father. This appears, both from the name itself, and from the testimony which our Lord himself gives of his relation to the Father. A son is begotten of his father. Christ is the Only-begotten of the Father—born, not created; *the first-born before every creature.* In the Nicene Creed he is declared to be God of God, Light of Light, very God of very God. “Of” here denotes “derivation from.” This, too, accords with the testimony which Christ himself gives

us of his dependence on the Father. He everywhere speaks of the divine life, wisdom, and power which he claims to have in himself, as the gift of the Father: "As the Father hath life in himself, so hath he given to the Son to have life in himself." The glory of his pre-existent state he declares to be the gift of the Father: "The glory which I had with thee before the world was, for thou lovedst me before the foundation of the world." His present and future dominion, as Lord and Judge of all, is the gift of the Father: "The Father hath committed all judgment unto the Son."

Not only the name "Son," but also the other appellations given to Christ to express his relation to the Father, imply some manner of derivation from the Father; such as: "the Word," "Image of the invisible God," "Brightness of the Father's Glory," "Character or Impress of his Person." A *word* comes from him who utters it; an *image* has its origin in that of which it is an image; *brightness* is a radiance of glory; *character* or *impress* is a copy of that of which it is the character or impress. If we compare the nature of God to light or fire, the Son is light of this light, fire of this fire. How the Son is derived from the Father, we cannot tell, we cannot—in this world, at least—conceive. The sonship of Christ is his relation to the Father; the fact of which is declared, but the genesis of which is not for us to know. Let us rather imitate the moderation of Cyril of Jerusalem, who said: "It is enough for us that God hath begotten a Son. Let us check ourselves from wishing to know the inconceivable. Christ himself said: 'He that believeth on the Son hath everlasting life,' not, He that knoweth how the Son is begotten of the Father." ¹

We may, perhaps, illustrate the eternal or timeless relation of the Son to the Father by the relation of moral law to the Author of law. God did not create moral law, any more than he created his own being; yet moral law is derived from God, and resides in God, and is eternally dependent on God. Moral law is as eternal as God himself; yet it

¹ Quoted by Neander, *History of Christian Dogmas* (Bohn's edition), p. 299.

does not, and cannot, exist separate from, or independent of, God. It has its source and seat and strength in the bosom of God forever, from eternity to eternity. So God did not create the Son; but the Son is derived from the Father, and is in the bosom of the Father. The Son is as eternal as the Father; but he can do nothing of himself; his whole being and working is in and of the Father; and whatsoever things the Father doeth, these also doeth the Son likewise.

It was this truth of eternal sonship that saved the early church from the feeling of any conflict between the full and proper Divinity of Christ and the strictest monotheism; between the fullest and heartiest worship of Christ, and the worship of the one only living and true God. Everywhere, with few insignificant exceptions, the early Christians, both Jews and Gentiles, worshipped Christ as God; but nowhere was there any question whether the Divinity of Christ conflicted with the unity of God. The reason was, they worshipped Christ as the Son of God, the effluence of God, the brightness of the Father's glory, the visible image of the unseen Divinity. The denial of the eternal sonship makes the doctrine of the Trinity no easier to human reason, and far less helpful to devotion.

2. The appellation "Son of God," as applied to the Lord of glory, denotes sameness of essence with God. "We must abstract," says Neander, speaking for Athanasius, "from the expressions 'Son of God' and 'Begotten of God' whatever belongs to sensuous relations, and then there remains to us the idea of unity of essence and derivation of nature."¹ At first view, the derivation or generation of the Son from the Father seems inconsistent with his full and proper Divinity; but, so far from its being so, it is in his derivation or generation from the Father that his full and proper Divinity consists. We need not here repeat the standard arguments for the Divinity of Christ, but would only touch upon some of those that are found in this name of "Son." Take the formula of baptism: "Go, teach all nations, bap-

¹ History of Christian Dogmas, p. 296.

tizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 19, 20). Here Christ puts himself in a line with the Father and the Holy Ghost, and in so doing declares himself to be of one nature with them. To suppose that mention is here made of the Father as God alone, of the Son as a servant of God who began his existence in time, and of the Holy Spirit as an impersonal influence, is quite senseless. The Father, Son, and Holy Ghost are the one God in whose name we are baptized. The argument would be less conclusive, if it read: "in the name of God, and of the Son, and of the Holy Ghost." But the collocation of the Father, Son, and Holy Ghost shows a oneness of nature in the Son with the Father and with the Holy Ghost. Imagine Matthew to have written: "Baptizing them in the name of the Father and of Matthew and of the Holy Ghost"! Imagine any other name than that of him in whom dwelleth all the fulness of God!

"All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 27, 28). Here Jesus declares that in the Son are depths of being and of wisdom as in the Father, and that the Son is the only medium of the knowledge of the Father to the children of men, the only Source of grace and truth, the only Giver of life and peace. Could any created being, however exalted, thus speak of himself, or promise to do all this for us? Only he who is of one nature with the Father could thus reveal the Father, or give abiding rest and peace to the soul of man. In pouring out our hearts' desire to the Lord Jesus Christ as the Son of God, we know that we are worshipping the brightness of the Father's glory, the express image of his person, the very nature and substance of God. We worship the Father in the Son, and the Father seeketh such to

worship him. That he might find such to worship him, he hath revealed himself in his Son.

“As the Father hath life in himself, so hath he given to the Son to have life in himself” (John v. 26). This “life in himself” Christ has, so that he can say of himself: “I am the Life”; “I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” As the Father is the source of life, so also is the Son. He is not only the source of natural life,—not only created the world of nature and keeps it alive,—but is also the source of spiritual life—breathes upon his disciples, and says: “Receive ye the Holy Ghost.” He gives eternal life. This life-giving power in the Son shows his oneness of essence with the Father.

Our Lord defended his miracle of healing on the Sabbath-day, by saying: “My Father worketh hitherto, and I work. Then the Jews sought to kill him, because he said that God was his Father, making himself equal with God” (John v. 17, 18). On another occasion, he said: “I and my Father are one.” Then the Jews took up stones again to stone him; “because,” said they, “thou, being a man, makest thyself God” (John x. 30–33). His explanations did not remove from their minds the idea they had inferred, but only served to strengthen and confirm it. Instead of saying one word to refute or correct their interpretation, he goes on to repeat and develop it. He declares such a union of the Father and the Son, such a dwelling of the Father in the Son and of the Son in the Father, as implies not only a oneness of will, but a oneness of nature and of life-giving power. Did our Lord mean no more than to say: “I will only what the Father wills,” the sense would, indeed, be most worthy of him who came not to do his own will, but the will of the Father that sent him, and who said: “I do always those things that please him.” But, considering that the discourse is about giving eternal life and insuring eternal protection to his people against all their adversaries,

his words seem to mean more than this, and to claim the possession of qualities of being which, though given to him, are the same as those of the Father.

And who but one in whom is the very essence of Divinity could say: "If ye had known me, ye should have known my Father also; and from henceforth [i.e. as soon as your eye is open to know who I am] ye know him, and have seen him; He that hath seen me, hath seen the Father" ? (John xiv. 7, 9.)

Doubtless there is a sense in which the Son, even in respect to his divine nature, is inferior to the Father. "My Father is greater than all"; "My Father is greater than I." (John x. 29; xiv. 28.) The superiority of the Father is in his being the Unbegotten, the Underived, the Unoriginate. There is perfect fulness of Divinity in the Son; but all is derived from the Father. There is the same divine nature in the Son as in the Father; but it is communicated from the Father. The Father is the fountain of the Divinity which is in the Son; but this does not in the least degree diminish aught of the reverence, honor, love, and trust which are due to the Son as to the Father. The Son, as the very name imports, has the ground or the cause of his being in the Father; but he is the eternal image of the Father, in whom the infinite, invisible One reveals his being and his glory, even as in the radiance of the sun the invisible light is manifest which enlightens and enlivens all. In him dwelleth all the fulness of God, and, worshipping him, we worship the Father in him.¹

¹ We are most carefully to avoid any such view of the generation of the Son from the Father, or his dependence on the Father, as would in the least degree infringe upon the truth of his Divinity. The name "Son of God" imports one as well as the other. It clearly imports both. The Nicene Council declared both the eternal generation of the Son from the Father and his consubstantiality, or sameness of essence, with the Father. They must accordingly have understood one expression in a sense consistent with the other. And we have seen that the testimonies which Christ gives us of himself teach us both his true and proper Divinity, and his entire, eternal dependence on the Father.

In respect to eternal generation, we are utterly to exclude all notions of time. We are prone to think of it as something already taken place and finished in

3. The Son is the Mediator between the Father and all created things. All that the Father does, he does through the Son. By him he made the worlds (Heb. i. 2). It is the Son who says: "I am Alpha and Omega, the beginning and the ending, the first and the last" (Rev. i. 8; xxii. 13). His being the first, the Alpha, the beginning, refers to his being before all created things, and the source of all created things, as explained in Isaiah xlvi. 12, 13: "I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens. When I call unto them, they stand up together." His being the last, the Omega, the ending, implies that at the end all created things shall lie submissive at his feet, and his kingdom rule over all. "All things were made by him, and without him was not anything made that is made" (John i. 3).

In like manner, the *preservation* of the world is mediated by the Son. He is the *bearer* of the whole system of creation, "upholding all things by the word of his power" (Heb. i. 3). "In him all things consist," or hold together (Col. i. 17). He is the Mediator of all life. In him whatever lives was made alive, and is kept alive (John i. 4). He is the Logos, or Mediator of truth and of spiritual illumination to the rational creation, the Light of the world—the true Light which lighteth every man,—and without him not any knowledge of God is possible to man (John i. 1, 4, 9; Matt. xi. 27). Finally, the Son is the Mediator of atonement, reconciliation, and redemption to a world that had fallen away from God, and found itself in a condition of sin and death. The Father sent the Son to be the Saviour of the world (1 John iv. 14), "who of God is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. i. 30). And this redemption he accomplished by leaving the glory which he had with the Father before the world

an anterior age infinitely remote; whereas it is no more a thing of the past than of the present or future, and is even so much present and future as past. It is timeless, but none the less real.

was, entering as man into the world of men, suffering death in order to blot out our sins; and, having returned to the Father, and being again glorified in heaven, he sends forth the Holy Spirit to give life and light to men, and to raise them from the darkness and death in which without him they would have remained forever bound. He it is that baptizeth with the Holy Ghost. By his union with humanity he becomes the fountain source of spiritual life to the children of men. From his glorified body flow streams of living water to all who believe in him (John vii. 38, 39).¹

4. The Son is Heir of all things and Lord of all. "All things were created by him and for him" (Col. i. 16).

¹ This passage is commonly understood, not of a stream of the Holy Spirit which flows from Christ upon believers, but of such a stream as flows from believers upon others around them, and upon whom they thus exert a saving and life-giving influence. The thought is in itself a true one, perfectly accordant with numerous other passages which speak of a power of life communicating itself from the church and from individual believers, making them to be channels of divine life unto others, and which would be more and more manifest did believers themselves draw more deeply from the primal fountain of life, which is Jesus Christ. But several commentators, as Bengel, Hahn, Stier, maintain, with apparent reason, that this is not its primary meaning. The Old Testament scriptures referred to (Ez. xlvii. and Zech. xiii.) foretell of a stream of living water which in Messianic times shall flow forth over all the earth from the temple of the Lord; and the temple, while symbolic of the church, is more particularly symbolic of the body of Christ. The Spirit dwells in, and flows from, his glorified body. The thought is rather of a receiving of the Spirit from Christ on the part of believers than of an outflow of the Spirit from believers upon others. Jesus says: "If any man thirst, let him come unto me; and whoso believeth on me, let him drink; for to me belongs what the scripture says of the stream which in the times of the Messiah shall flow forth from the temple of the Lord, 'Out of his belly shall flow rivers of living waters.' And this spake he of the Spirit which they that believe on him should receive." But, in either way of understanding it, it clearly sets forth Christ as the fountain source of the Holy Spirit. Believers become channels of this divine influence only as they first receive it from Christ. And the apostolic writings everywhere set forth Christ as the Giver of the Holy Spirit, and by the Spirit imparting gifts to men. From him goeth forth the Spirit of God into all the earth (Rev. iii. 1; v. 6); "the seven spirits of God" denoting the one Spirit in the completeness and perfectness of his manifold operations.

When it is said that the Son is the Mediator of the Holy Spirit, it is, of course, implied that the Father is the primary cause of the coming of the Spirit; and of all his workings among men. As whatsoever the Father doeth he doeth through the Son, so likewise he sendeth the Spirit only through the

All things are destined to be subject to him ; all spheres of created being to be united under him as their one head (Eph. i. 10) ; and all the fulness of the universe to dwell in him (Col. i. 19). The church is called "the fulness of him that filleth all in all" (Eph. i. 23), because the redemption of the church by the Son is the filling out of what was lacking to make all things, visible and invisible, subject to him as Lord of all.

It is as the vicegerents of God on earth that in the Old Testament rulers and kings are called sons of God, and even gods (Ex. xxii. 28 ; Ps. lxxxii. 6). They bear this title, because they administer their office in the name and authority of God. Now, if earthly kings are called sons of God and gods in the scriptures, and this scripture appellation of kings has a meaning which cannot be broken or explained away, much more is this title due to him who in his very essence is the Son of God, to whom is committed all rule, authority, and power, who is King of kings and Lord of lords.

To the Son, then, we bow the knee in devoted love, obedience, prayer, and praise. He is our Lord, and we worship him. The Father is the primal Fountain of all ; but the Son is the only Mediator between the Father and all created existence. No man cometh unto the Father but by him. He it is with whom we have to do. He is upon the throne. Earthly empires pass away ; but of the Son it is written : "Thy throne, O God, is forever and ever" (Heb. i. 8).¹

mediation of the Son. Would we receive the Holy Ghost, we must look to him who baptizeth with the Holy Ghost.

In the Epistles, more than one hundred and fifty times there is a joint mention of God the Father and of Jesus Christ his Son as the fountain source of grace, mercy, and peace, and all the blessings of salvation ; thus teaching us that these blessings come to us only through the mediation of the Son, and also that our thoughts and affections should ascend through the Son to the Father Almighty.

¹ In his exceedingly able and eminently thoughtful work, "Reason in Religion," Dr. Hodge, after explaining the rise and establishment in the church of the doctrine of the Divinity of Christ, its necessity for people just emerging from the darkness of polytheism, its fitness to satisfy the craving desire of the soul for some definite idea of God, says : "St. Paul foresaw this approaching deification of the Son of man ; divined its reason and necessity in the counsels

And we believe in the Holy Ghost. It remains that we briefly set forth this third tenet in the doctrine of the Trinity. In respect to the relation of the Holy Spirit to the Father and the Son, or to the Divine Being *ad intra*, the scriptures tell us much less than of his work *ad extra*, or his relation to created nature and the souls of men. In relation to the Divine Being, the Spirit of God is the vital energy of his entire being—that by which he knows himself, is moved inwardly, and acts outwardly. The Holy Spirit is the Divine self-consciousness; “For,” says Paul, “what man

of God and in the wants of the church; and so announced that Christ ‘must reign till he hath put all things under his feet.’ But, casting his inspired glance along the line of the ages, he foresaw that this deification would be temporary, and so predicted ‘the end, when Christ shall deliver up the kingdom to God, even the Father, and the Son also himself be subject unto him that put all things under him, that God may be all in all’” (p. 258). Admitting this to be a true interpretation of history and of prophecy, it must also be admitted that, for the present at least, the Son holds the place of God over all the children of men, and that it is the duty of all men now to worship and adore him as on the throne of God. The Father hath committed all rule, authority, and power unto the Son, in order that all men should honor the Son, even as they honor the Father. He is our God now, if not through endless ages. The predicted end, when Christ shall deliver up the kingdom to the Father, has not yet arrived, and will not arrive until the history of the world in its present organization has come to an end. Until then, our Unitarian brethren might unite with us in the acknowledgment and worship of the Son as God over all; and unless they do this, they resist the counsel and ordinance of the Father.

Dr. Hedge says: Paul “foresaw this deification would be temporary, because no created or generated being can hold forever the place of the Supreme, by whose will alone he can hold it at all.” We admit that the Arian idea of “created” Divinity, which is now held by scarcely anybody, is entirely inconsistent with the doctrine of Christ’s eternal supremacy; but the Orthodox view of “generated” Divinity is perfectly consistent with it; for in this view the Son is of one and the same nature eternally with the Father, and his relation to the Father such that his full Divinity is in perfect accord with the strictest unity of God. The worship of his name with all our hearts is no infringement upon that worship which is due to God alone. For us creatures he is certainly God, for the world was made by him, is ruled by him, and by him all things consist.

And the want of the soul that is satisfied for the present in the Divinity of Christ is no temporary want, but an unending necessity. The human race will never outgrow it in this world’s history; and the closing book of the Bible, which gives us a picture of the heavenly and eternal world, does not authorize us to suppose that the “deification” of the Lord Jesus Christ is any “temporary” arrangement, but is as eternal as the throne of God and the Lamb.

knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11). And as it is by his spirit that man works both within and without, so, following the analogy suggested by Paul, it is by his Spirit that God works both within and without. It is of his external working that the scriptures chiefly instruct us, and with which, of course, we have chiefly to do. The Spirit is called Holy, not so much because of his essential quality, — for so the Father and the Son are holy, but because of his special operation in making holy the hearts of men.

In relation to the created universe, the Holy Spirit is God present in his works, constantly sustaining the life and movement of nature, constantly sustaining the life and movement of the human spirit, and more especially effecting and completing in the hearts of men, and in the whole world, the work of redemption of which Christ laid the foundation in the sacrifice of himself.

It would make our Essay too long properly to set forth the scriptural proofs of this statement. Neither is it here necessary. The idea pervades the Bible that the life of nature is owing to the continual presence and agency of the Spirit of God (Gen. i. 2; Job xxvi. 17; Ps. civ. 30; Matt. vi. 20; x. 29). Also, that the life of man and all his powers of understanding and reason are dependent upon the same divine presence and agency (Gen. vi. 3; Ex. xxxi. 3; Job xxxiii. 4; Acts xvii. 28). And without the renewing of the Holy Ghost, even the sacrifice of Christ would not save us. Without a divine power working in the soul, no child of man would be rescued from the captivity of sin, or the kingdom of God established in the world (Zech. iv. 6; John iii. 5; xvi. 8). The gift of the Holy Ghost is the completion and seal of redemption. Our hope for the church and the world is, that there is a Holy Ghost — that there is a power abroad among men which is not of man, but of God, to keep his people steadfast in the faith, and to subdue the world to the kingdom of his Son. Our assurance for the complete

triumph of righteousness in the world is in the presence and power of the Holy Ghost.

Very many of the passages of scripture which speak of the Holy Spirit, or of the Spirit of God, might possibly be understood of an effluence of life and power proceeding from God; but they all harmonize perfectly with the idea of the personality of the Spirit, and some of them cannot easily be interpreted in any other way. According to the teachings of the Old Testament, the Holy Spirit is God himself, considered as present in his works, whether in nature or in the heart of man. David prays: "Cast me not away from thy presence, and take not thy Holy Spirit from me." And again: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" The parallelism, in both instances, showing that the Holy Spirit is a present God, or God present with us. In the New Testament the same view is presented, excepting, as was to be expected, that in the New Testament it is the Lord Jesus Christ who by the Holy Spirit is present in the church and in the hearts of his people; present also in the world, directing and controlling all events for the promotion of his kingdom. And even with regard to the Old Testament prophets, who spake as they were moved by the Holy Ghost, it was the Spirit of Christ within them which testified beforehand the sufferings of Christ, and the glory which should follow. So intimate is the relation of Christ and the Holy Spirit, as set forth in Christ's own words, in his farewell discourse to his disciples, that some persons have thought them to be identical—have believed that the Holy Spirit, as promised by Christ, is no other than the glorified Christ himself in the hearts of his people. In his promise of the Comforter he said: "I will not leave you comfortless; I will come unto you. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go unto the Father." And when he ascended

into heaven, and disappeared from their sight, he said: "Lo, I am with you alway, even unto the end of the world."

But, while these declarations assert the closest relationship between Christ and the Holy Spirit, it is Christ's own words which most plainly declare the distinct personality of the Spirit. Their relation seems to be this: The Holy Spirit comes to earth to complete the work of redemption which Christ in person had begun; to be to his church and to his disciples everywhere what Christ himself would have been had he continued to be bodily and visibly present, yea to be far more than Christ would have been, had he continued to be bodily present; to dwell in their hearts, a living presence in their souls. Doubtless it was an object of earnest desire to the disciples to have their beloved Lord always visibly present with them. But this was manifestly impossible, if they would go forth and carry his gospel into all parts of the world. When they separated one from another, some of them must lose him out of their sight. So long as he was bodily present on earth, he could be seen only by a few. Only from his throne in the heavens could he be seen from the four quarters of the globe. Therefore it was expedient for them that he should go away, in order that, instead of seeing him in a bodily form before them, they might know him as a spiritual presence within them always and everywhere. To use words which, seemingly contradictory, are yet true, he left them that he might the more intimately and really be with them. By his ascension into heaven he laid aside the limitations of his bodily presence, that he might forever and everywhere be present in their souls, the Spirit of holiness and power, truth and life. But he declares the Holy Spirit to be *another* Comforter, distinct both from himself and from the Father, one whom the Father will send in his name, who shall teach them all things, and bring all things to their remembrance, whatsoever he had said unto them; shall reprove the world of sin, of righteousness, and of judgment, guide his people into all truth, and glorify him in their hearts and in all the world. What can be more personal than a being constantly

present with us and within us, teaching and guiding, aiding and comforting us? And what can be more divine than one who is able to accomplish all that is ascribed to the Holy Spirit? Nevertheless, he is God subjectively, rather than objectively; he does not speak of himself, but of Christ; takes of the things of Christ, and shows them unto us; shows us the glory of the exalted Christ, as he now is upon his throne, far above all heavens, yet ever present with us, as the sun is present with us in a cloudless sky at midday.

This is the Comforter whom Christ promised to his disciples. As such, he appeared to them on the day of Pentecost, filling their minds with the light of truth, their hearts with the fire of love, and enabling them to speak with a power that their adversaries could neither gainsay nor resist. As such, the Comforter now pleads the cause of Christ in the world, dwelling in the hearts of all believers, shedding abroad within them the love of God, and uniting them in one communion with their glorified Lord, and with one another in him and for him. As such, the Comforter, who is the Holy Ghost, will continue to subdue and reconcile rebellious hearts unto God in the name of the glorified Son, until the kingdoms of this world are become the kingdom of our Lord and of his Christ; for this kingdom shall be established, not by might or power of man, but by my Spirit, saith the Lord.

We believe that the Father, the Son, and the Holy Ghost are one God, and that each is worthy of the honor, love, and trust which are due to God alone. Holding fast to the unity of God, we believe also in the Deity of Christ and the personal presence of the Holy Spirit. Now, we want a word to express both the threeness and the oneness of the Divine Being, and we use the word "Trinity." We want, also, a word to express the threefold distinctions revealed in the Divine Being, and we find no better word than that of "persons." We believe that in the unity of God there is a trinity of persons. We are ready, however, with Calvin, to give up this form of statement, whenever a better one shall

be devised. "These words," says Calvin, "have not been rashly invented, and we should beware lest we be convicted of fastidious temerity in rejecting them. I could wish them, indeed, to be buried in oblivion, provided this faith were universally received, that the Father, Son, and Holy Spirit are the one God, and that, nevertheless, the Son is not the Father, nor the Spirit the Son, but that they are distinguished from each other by some peculiar property."¹

A common objection to the use of the word "persons" to express the distinctions of the Father, the Son, and the Holy Ghost is, that it implies there are three Gods; but how far such a thought, or suspicion, was from the minds of those who first adopted it is evident from the fact that, when the Greek word *πρόσωπον* (Latin, *persona*) was first proposed to express this distinction, it was rejected by many writers of that age, as favoring too much the Sabellian view.² God is revealed as three, and yet one. What shall we call these three? We admit the poverty of language on so great a theme; and doubtless the church will continue to labor for some more complete and satisfactory formula to express the acknowledged scripture truth that the Father, the Son, and the Holy Ghost are three, and yet one. But we do not see that the expression "three sanctities,"³ or any other that has been suggested, is better than "three persons"; or that

¹ Institutes, Book i. chap. xiii. § 5. "The definition of Tertullian does not displease me, that there is in God a certain distribution, or economy, which makes no change in the unity of the essence" (Ibid. § 6). "I am exceedingly pleased with this remark of Gregory Nazianzen: 'I cannot think of the One but I am immediately surrounded with the splendor of the Three; nor can I discern the Three but I am instantly carried back to the One'" (Ibid. § 17).

² Hagenbach, History of Doctrines, § 95. Twisten on the Trinity, Bibliotheca Sacra, Vol. iii. p. 762. This shows how strongly the patristic writers held these distinctions to be real and eternal, and not merely modal, temporary, or apparent. Still, they were very far from that "conception of three blank persons which now claims to be the Orthodox view." Modern theologians have "so made the personal the only distinction as to merge the relationship, the subordination, of the hypostases into a blank tritheism, easy of conception numerically, but far more difficult for the reason."—Taylor Lewis in American Theological Review, Vol. iv. p. 124.

³ Christian Examiner, No. cexviii. art. vi.

a "triad of sanctities" is a more pleasing or satisfactory formula than a "trinity of persons."¹

Various analogies to the threefold distinctions of the Divine Being are thought to be found in the world of nature and in the mind of man, such as: substance, constitution, function; water, fountain, stream; fire, light, heat; intellect, affection, will; and many others. These may be useful to some degree in aiding to apprehend the doctrine. One mind will be more aided by one analogy, and another by another. They serve to show that there may be a unity of essence together with some sort of threeness in the mode of existence or of action; and possibly, in the progress of science, physical and metaphysical, we may yet see a trinity in nature and in the human spirit. Perhaps no object in nature is better fitted to represent God than light. Though one of the earliest of God's creations, and one with which we are most familiar, yet with regard to its real essence philosophers are still much in the dark. The light itself we do not see, but only the light of light: so God himself we do not see, but only God of God. The sun we do not see, but only the splendor proceeding from the sun: so the Father we do not see, but only him who is the brightness, or radiance, of the Father's glory. In addition to the splendor of the sun, there is an illuminating and calorific power belonging to it, and yet distinguishable from it. Without the influence and reception of this illuminating and calorific power we could not perceive the splendor

¹ "It is the part neither of good nor of learned men, captiously to reject these words; for in every science it is allowed to scholars to use certain technical terms, even if those terms are nowhere used by others outside that science. Since, then, theology is a science, it will be allowed to theologians also to use technical terms. It is unfair to repudiate words and signs when the things signified by them exist. But the things do exist in the holy scriptures; yea, words plainly equivalent are found. And, as Cicero says, 'We ought to be easy in the use of words if we agree in the thing itself.'" Keckermann, quoted by Schweizer, Glaubenslehre, Vol. ii. p. 139. To this it may be replied that the word "person" is not peculiarly a technical or theological word, but one frequently used in common discourse. Perhaps it would have been better simply to have Anglicized the Greek word *ὑπόστασις*, which, however, is translated "person" in Heb. i. 3.

of the sun, or know the hidden light revealed by that splendor: so the Spirit of God reveals the Son of God, and the Son of God reveals and glorifies the invisible Father. He who receives not the quickening influence of the Spirit does not know the Son, and so does not see in the Son the eternal Father in his boundless grace and truth.¹

But the doctrine itself rests upon the sure testimony of the word of God, and is itself the primal foundation of the great facts of Christianity — atonement for sin by divine sacrifice, and regeneration of the soul by divine influence. Only a divine Saviour could make atonement for sin; only a divine Spirit can give life to the soul dead in trespasses and sins. Hence the doctrines of atonement and regeneration rest upon the doctrine of the Trinity, and stand or fall with it. It is a doctrine of the New Testament more than of the Old. Nevertheless, it did not appear in the Christian church as something altogether new, but by that law of development by which what is concealed in the Old Testament is laid open in the New. It pleases God by means of historic facts to communicate his eternal truth to the world. The doctrines of scripture are given us mostly by historic mediation, and the facts of the divine plan of redemption were essential to the full revelation of the doctrine of the Trinity, and the proper use of it for life and salvation. Still, there are numerous and clear intimations of this mystery in the Old Testament, and evident preparations for the revelation of it. It has been common, of late, to laugh at the argument drawn from the plural name of God, and from the words of God, when he said: "Let *us* make man"; "Man is become as one of *us*" (Gen. i. 26; iii. 22; xi. 7; Isa. vi. 8); but the

¹ This analogy is carried out more at length in Hahn's *Lehrbuch des Christlichen Glaubens*, § 55. He closes his illustration with a thought well to be remembered: "In our search into the mysteries of the Divine Being we discern the limits of our range of thought, and it becomes us, for the sake of the indubitable truth of what may be known in revelation, to cherish a childlike faith even in the incomprehensible, until by the continued and united exercise of inquiry and of faith, we become ripened for that higher degree of knowledge which is promised us in the future world" (1 Cor. xiii. 9 sq.; 2 Cor. v. 7).

best explanation of this usage is found in the doctrine of the Trinity ; in that fulness of life and action in God which the Trinity reveals.¹

Traces of a similar view of the Divine existence are found in some of the pagan mythologies and in the Platonic philosophy ; but a slight examination of these is sufficient to show that the church did not derive her doctrine of the Trinity from them ; while, at the same time, the fact that the sublimest philosophy ever constructed by the mind of man approaches so nearly to this doctrine shows that it is not as repugnant to reason as its opponents have sometimes alleged. Neither do these pagan or philosophic trinities militate at all against the Christian doctrine ; but rather are like mock suns in the heavens, which do not disprove the existence of the real sun, but only show there must be a real sun, without which they could not appear.

¹ Delitzsch, explaining the meaning of the two names of God, **אלהים** and **יהוה**, says of the first : "Revelatio mysterii trinitatis pro hujus nominis explicatione habenda est." And of the name "Jehovah," as denoting God ever present in human history for purposes of salvation, he says : "Incarnatio pro nominis **יהוה** explicatione habenda est, nam qua de causa et quo consilio Deus in Vetere Testamento Jehova nuncupetur, in facie Jesu Christi elucescit." The reason why God is called Jehovah shines forth in the face of Jesus Christ.

In the appearances of God to the patriarchs and prophets a distinction is sometimes made between God and the person speaking ; though the latter assumes the name and attributes of God. (Gen. xvi. 10, 13 ; Exod. iii. 2, 4 ; xxiii. 20 sq. ; Ps. cx. 1 ; Zech. iii. 2.) Divine attributes are ascribed to the coming Messiah (Isa. ix. 6 ; Jer. xxiii. 6 ; xxxiii. 16 ; Micah v. 2) ; also, frequent mention of the Spirit of God (Gen. vi. 3 ; Exod. xxxi. 3 ; 1 Sam. xvi. 13 ; Isa. lxi. 1 ; lxiii. 10 ; xlvi. 16). These passages, taken together, contain the Trinity germinantly. The doctrine could not well be more clearly revealed in the Old Testament, chiefly because the time for the full revelation of it was not come, but partly because of the strong inclination of the Jewish people to polytheism. It could be safely revealed only to those who were well confirmed in their faith in the one only living and true God. Yet the apocryphal writings of the Jews show that their sacred books suggested to them thoughts of personal distinctions in the Divine Being, and awakened inquiries which find their satisfactory solution only in the completed revelations of the New Testament. (See Book of Wisdom ix. ; x. ; xviii. 14, 15 ; Ecclesiasticus xxiv. 3, 8, 9, 10.) The word, or wisdom, going forth from God is personified and invested with the attributes and functions of Divinity. What was for them a personification only of creative wisdom, love, and power, in the revelation of the New Testament becomes embodied in Jesus Christ.

The doctrine of the Trinity is eminently a practical truth. It is essential to the true spiritual worship of God. We worship the Father, through the Son, in the communion of the Holy Ghost. In every true conception of God two ideas are involved, both of which are essential to true spiritual worship, but either of which, taken separately, is insufficient, and tends to error. These ideas are: First, the infinity or incomprehensibility of God; and secondly, his personality, or individual relation to every praying soul. In prayer we know that we are addressing the Infinite One, who filleth immensity, and whom we with our finite minds cannot comprehend; and, if we dwell on this idea alone, we are in danger of coming to the conclusion that it is impossible for us to have any real or true knowledge of God; or of falling into the pantheistic error of supposing that God is a boundless substance, of vital power, but without personality, or conscious sympathy with man. But the revelation of the Father in his Son Jesus Christ saves the soul from this dismal wandering into shadowy abstractions, and gives us a definite object of thought and of worship. God, the Father invisible, shines upon us in the face of his Son Jesus Christ. The craving desire of every worshipping soul after some definite idea of God is completely satisfied in the knowledge of him in whom dwelleth all the fulness of the Godhead bodily. And in the worship of God as manifest in Christ there is no danger of our reducing God in our thoughts to the dimensions of mere humanity, as there might seem to be in dwelling exclusively upon the revelation of God in the form of man. There is no danger of forgetting his immensity, or of making him appear too much like one of ourselves; for, while in Christ we behold God in the limits of personality, we also see such boundless fulness of divine life, love, and power as commands the utmost reverence, adoration, and worship of which our souls are capable. It is the Christian doctrine of the Trinity that enables us to hold fast the truth contained in both of the required views of God, and at the same time saves us from the error that might easily arise

from dwelling exclusively upon either. It secures both the infinity and the personality of Deity.

“Likewise the Spirit also helpeth our infirmities.” None can pray as they ought, except moved by the Holy Ghost. Did not the Spirit prompt us to pray, we should never pray.

“Prayer is the breath of God in man
Returning to its source.”

It is the vibration of the divine Spirit in the soul of man. He who desires to pray has already received the movement of the Spirit of God in his soul. He who sighs to God: “Oh, my Father,” may hear in his sigh the voice of the Father, saying: “Oh, my child.” The same divine Spirit which originates the desire communicates also the blessing desired, speaking within the soul with the voice of a comforter, companion, and friend, and uniting the soul in tenderest sympathy with all who love and worship the same God and Saviour. The Holy Spirit unites us with God and with one another, pours into our hearts that communion of love in which the Father and the Son are one. And this is the communion of the Holy Ghost.

Thus the doctrine of the Father, the Son, and the Holy Ghost, satisfies the deepest wants of the soul. Never so much as in prayer do we feel our need of the presence and aid of the Holy Spirit; never so much as in prayer do we see the glory of our Lord Jesus Christ, and rejoice in his mediation with the Father. The doctrine is essential to Christian life and worship, and is, we trust, acknowledged in reality by many who are thought to deny it. It is the one faith in which we are baptized, and in which we are blessed. And the whole church is one, now and forever, in the unity of the Father, and of the Son, and of the Holy Ghost.