

The Work of a Child.

1st A little boy, just four years old,
A drunken father had,
And "home" was never "sweet" to him,
But sinful, cold, and sad.

2nd The mother, too was always grieved,
And suffered every day;
She was not saved, and yet she wept
At father's downward way.

3rd At last the mother found a plan
To cure her husband's ways,
But little dreamt the end of it
Would so promote God's praise.

4th The father leaving off from work
Saturday afternoon,
Would go and pass it in the pub,
Returning none too soon.

5th And so, one day the mother took
The child with her, and went
And met the father from his work
With quite a strange intent.

6th She told him she would go with him
Wherever he should go,
And followed him right in the bar,
For she did love him so.

7th She stayed with him that afternoon
(The child, too, by her side),
While father sat a drinking there
Until the eventide.

8th And then he to the playhouse went
(His wife and child as well),
And there they sat, the three of them
Oh, what a tale to tell!

9th The play began its worthless work,
With hundreds looking on,
When all at once the child screamed out
And startled everyone!

10th And here, I think, I'd better say
That little Jim had been
To many Junior meetings, and
His heart had been made clean.

11th And so, as I have said, when he
Had watched the play begin,
He cried out in the theatre,
Oid little Junior Jim.

12th "Oh! oh!" said he, "I don't like this"
It is a wicked place!
Oh, take me home! Look, who is that?
That's not my Sergeant's face."

13th The father was so troubled that
He could no longer stay,
But went home thinking of his sins
And soon began to pray.

14th He went out as a penitent,
And cried for God to save;
His wife as well soon followed him,
And sought the cleansing wave.

15th And now they wear the uniform
And fight as Soldiers true,
While little Jim is six years old,
A junior Soldier, too.

16th Their home is now a little Heaven,
For God is reigning there,
And peace and sunshine smile within
That place of love and prayer.

17th And this was all through little Jim
When he was only four,
And I am sure the Lord will keep
And use him more and more.

18th Oh! let us fight the harder still
The little ones to win,
For God will save and lead them each
To fight 'gainst hell and sin!
Capt. Hedley V. Storey. Young Soldier, May 22nd 1897.

At a lecture at our Chapel the chairman related the following: A father, after his three children were put to bed, heard them making a considerable noise upstairs, and on going up to ascertain the cause found the eldest girl standing at the head of the bed, and the two others seated at the foot. He asked them what they were doing, and the eldest said, "Holding a missionary meeting. I am the minister, and they are the congregation." The father told them the meeting was not complete for they had no chairman. She replied, "Oh yes, we have, father," and picking up an old doll and putting it by her side, said, "you know anything does for a Chairman!"

Frank Bond.

Incidents 1897

St George's Hall & Institute opened on Friday May 28th by Bishop of Carlisle.
 Mr Stephenson left his family on Friday May 28th (away 2 or 3 days)

William Reddigh, Died June 1st Aged 18 years.

Harry James arrived at Millom Thursday June 3rd from Africa (New Castle)

Las James & Capt Crowle went to Coop Congress on Friday June 4th

Christian Endeavour Convention at Liverpool June 5th (Bassett)

Dick and Pass Left Millom for Cornwall June 12th 1897

John Harris arrived at Millom on Friday June 18th 1897. from Africa.

Dick Luge's Wife died on Saturday June 19th 97. Aged 42 years.

Sammy Bowes's Wife ^{Lucey} Died on Friday June 24th Aged 70 years.

Los Olds claims the Rent of W. Shacklys house weekending July 3rd 1897.

John H. Wilson appears before Millom School Board ^{June 29th 97} about his daughter

Grellin had took away from his home and put to reformatory school June 28th 97

Stormy night of June 28th (Miss Williams Mains Gate Rd died same night)

Millom B.C.S.S. Annual Treat (Nuts & Sweets) Wednesday June 30th 97.

St George's Tea Party June 30th

William Troughton Died June 10th Aged 60 years.

Margaret Ann Williams, Dressmaker Mains Gate Rd ^{June 29th 97} Died 29th Aged 23 years

Jack Cowards Daughter & W. Long Married July 1st 1897.

Mrs Hosking Died at Steel Green on Thursday July 1st Aged 80 yrs

(Camp home again on Wednesday July 7th)
 Ben Hawke went to Ravinglass to break up a vessel on Sunday June 27th

Wm Allen, of Egremont St. Died on Saturday July 3rd Aged 60 years.

3rd Anniversary of the Y.P.S.C.E. of Millom held on Sunday July 4th 1897.

2 Sermons, morning by Rev J.C. Bassett, Evening by Los Phillips. Afternoon
 a Flower Service in New S.R.

Mrs Robins went to Burnley on Saturday July 3rd for a fortnight.

44 Company had baggage let for 2/3 per ton on Wednesday July 7th

Joe Sharpe & Mates to come with us, making 19 in all.

Rev W. Drew, Died on Tuesday June 29th 1897
 (stabbed with a joiner's chisel)

Richard Ward was murdered at Workington by Wm Boyd June 26th 1897.

Marriage of Miss Ruth Caine and Mr J. Herbert Lewis, M.P. July 8th 97.

Henry L. James, died in Johannesburg, South Africa July 12th 1896.

A new train started to run in July, due at Millom 7-23 AM

Joe Young & Polly Northmore Married July 12th 1897

Sent letter to Sister Grace same day.

The Thing You Leave Undone.

1st It isn't the thing you do, dear,

It's the thing you leave undone,
Which gives you a bit of heartache,
At the setting of the sun.

The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight.

2nd The stone you might have lifted
Out of a brother's way,
The bit of hearthstone counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time or thought for,
With troubles enough of your own.

3rd These little acts of kindness,
So easily out of mind,
Worth worthy of the angels
Which even mortals find
They come in night and silence,
Each child's reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

4th Oh! life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late!
And it's not the thing you do, dear,
It's the thing you leave undone
Which gives you the bitter heartache
At the setting of the sun.

Margaret E. Sangster.

1897 (Y. Ralph & Miss White Married)

Whitmonday June 7th "Red Scarf" Club Walk,
A good turnout, Good Sports, "Duffus" Champion
Runner from Scotland, Bicycle race. (I fell in course of
race) Woodend fell when near the winning Post, for
first Prize, (missed it) Very dull day, Threatening for rain
all day, Kept away until 6 o'clock, after sports was over.
Wesleyan New Banner From Africa, first
time carrying it in procession.

Whit-tuesday June 8th Very wet Morning, Went to
Club room (Castle Hotel) (First time) Bought ticket for
Lenting, Jas Stoy, Arthur & Self, have mine away to
Ben Hawke, I didn't walk. Woodburn fell from swing
over in school yard

The increase for the year 1896-97; 760 full members, 174 on
trial, & 361 in juvenile classes, or, 1,295 in all.

Adding the increase ⁽²⁵⁵⁾ from abroad, and the total is 1,550.
The B. C. Conference to be held at Exeter on the 28th of July.

Horbarrow

A little boy, four years old, ran into his mother's bedroom one morning to tell her something, but found her on her knees engaged in prayer. The mother said, "Go away, my dear, for I am talking to Jesus." The obedient child at once went towards the door, but just then something came into his heart. He crept softly back on tip-toe, and putting his little hand on his mother's shoulder, whispered, "Mamma, please give my love to Him."

Ellen J. Barnard, Glades, near St. Austell.

Looking at the Bright Side.

"How dismal you look!" said a bucket to his companion, as they were being lowered down into the well together. "Ah," said the other bucket, "I was just thinking how useless it is for us to be filled with water, for no matter how full we may be when we go up, we are always sure to come back empty." "Why, dear me," said the other bucket, "how strange it is to look at it in that way! Now I like to look at it differently. I say to myself, no matter how empty we may be when we come to the well, we are sure always to go away full. This is looking at it from the bright side. Try to look at it in this way, and you will be as contented and cheerful as I am." E. Prosser.

While shaking hands with an old man the other day we noticed that some of his fingers were quite bent inward, and he had not the power of straightening them. Alluding to this fact, he said, "In these crooked fingers there is a good text for a talk to children. For over fifty years I used to drive a stage, and these bent fingers show the effect of holding the reins for so many years." This is the text - is it not a suggestive one? Does it not teach us how oft-repeated acts become a habit which, once acquired, remains generally through life? John Vine Sturman, St. Kern Board School, Bodmin.

... the setting of the sun. Margaret S. Dangle.

Incidents in 1897.

July 12th St George's School trip to Seascale 5/- there & back.

" " Haverigg B.C.S.S. Tea. Splendid weather

" " Reported that J. Matthews's Wife in Africa left him, and took away many valuables, with her first Husband.

July 12th Jack Rich, Died Holborn Hill, 6^d & 3^d

" " Rev J. Hotherall's Lecture on old Tunes 130 years ago

July 9th Wick Pass left Cornwall for a foreign land.

" 13th W. Billing (Sene) had his toe badly crushed at Hodbarrow.

" 16th Mr. J. Carter, went through this house, No 93 Lonsday Road. near old Light House.

" 17th Hodbarrow Boy started to sink Diamond Jubilee Shaft.

" " A young man called Morris ~~was~~ Bathing on Sand, in deep hole drowned at Hodbarrow ~~to~~ ^{Boys to go shift work}

" " James Wright came back with 44th again. with Sabeys

Isaac Wall, was killed in Hodbarrow, August 7th 1877. (at office)

Tom Stanbury was killed before Hally (about 3 years before)

Rev J. C. Bassett left Millom on Monday July 19th (I have found Farewell Sermon on the 18th John 11th John 11th)

Rev W. L. Watkinson, Elected President of Wesleyan Conference (Lee = 427 votes) 1897.

Ed. Martin, went to Devonshire on Friday July 23rd 1897. (Tourist-ticket)

Wharston Conservative Trip to Blackpool on Saturday July 24th From Millom 3/-

Trip to Keswick on Thursday July 22nd by St. Marks Church, Barrow.

Millom Cricket Club went to Kendal on Saturday 24th July. (Mrs J. James same)

Thomas A. James, had reward for collecting for Miss 7th July 25th (Joseph Lines)

Mr. Mundella, M. P. died in London on Wednesday July 21st in his 72nd year. July 17th 97.

A Barrow man cut to pieces at Oxenholme station, named (Joseph Dow.)

Blackpool Tower on fire on Thursday July 22nd (350 high). Wheel 2 1/2 high

Mr. Ellis, Cornish Evangelist. Preached in Wesleyan Chapel July 25th 1897.

Elders of B. C. C. Millom sent a protest against Mr. Mundy's appointment (Mr. Sweet invited) July 26th

W. Shackley had 2-9 watch on Saturday July 24th came to Millom Tuesday Evening 27th (Willie went night shift)

W. James (Sr) & Mrs J. James went to Morecambe on Monday July 26th from Kendal

W. J. James Left Millom for Cornwall, thence to Africa on Tuesday July 27th

W. Pascoe's Brother came to Millom Wednesday July 28th (Fred)

Mrs Bray Died on Thursday July 29th Aged 53 years.

First trip to West of England from Millom Friday July 30th 1897. 35/-

Patrick Dunn, (Local Board man) Died on Friday July 30th 44 yrs

Tom Park of Haverigg went to Cornwall with trip

Wm Cole & Tom Harris & Wife, sometime *

The Trinity A Dialogue.

Thomas. - Good morning, Theophilus; I am very glad to meet with you for I am extremely desirous to have some conversation on a very important subject.

Theoph. - Our pleasure then, Thomas, seems to be mutual, and I need not say that mine will be increased if, by conversing upon the subject which lies at your heart, I can give you any light. But pray what is the subject?

Thos. - It is the Trinity. I wish to know whether there is clear Scriptural proof that there are three persons in the Godhead. I have read the Bible a little, but as you are far more conversant with it than I am, you know very much more about its teachings upon that subject as well as others.

Theoph. - You have rightly termed the subject "important," and you might have added, mysterious. Its importance and mysteriousness are reasons why we should approach it with seriousness, and with distrust in our mental adequacy efficiently to deal with it. Still, while there is mystery about it, and such that the clearest and most vigorous understandings cannot remove, I think the Bible is very explicit in its teachings in regard to there being three persons in the Godhead. I will now proceed to furnish proof of this; but I would say at the outset that every passage will not prove a trinity of persons, some will prove a plurality, others a trinity, but none will prove more.

Thos. - I am not anxious that each passage should prove a trinity; I only want to know whether it can be proved at all clearly.

Theoph. - I will try and show you that it can. My first proof lies in the fact that in the original language in which the Old Testament was written the word God is almost invariably plural. I do not say this from

my knowledge of the original, but because all the original
writers whom I have read upon the subject show this very
plainly, and their opponents cannot gainsay it. And
I may remark that this plural appellation is found in
connection with verbs and pronouns in the singular, which
indicates that there are in the God-head unity and plurality
combined, that while there is a plurality of persons there is
oneness of essence and Being. You remember, too, that when
God was about to make man He said, "Let us make man"; and
that when He was going to confuse the builders of Babel, He
said, "Let us go down, and confound their language".

Thos, - I know that the plural pronoun is used in these two
instances, but is it not probable that God consulted angels
on these matters, and that the use of the plural may be
accounted for in that way?

Theoph, - Such a thing comes within the line of possibility perhaps
but I think it is very far from being probable. Will you tell
me whether you think that the angels, whom you suppose
God to have consulted, acted in concert with Him in
the making of man and the confounding of the language?

Thos, - Well, there is no account that they did not, and I
should think it highly probable they did act concert
with Him.

Theoph, - If so, would it not be proper after these things were
done to say, they did these things?

Thos, - Yes, of course.

Theoph, - Now no such thing is said, It is distinctly stated in
Gen. 1. 27, "So God created man", and in Gen 11. 9. "The Lord
confounded the language of the earth". Now you would
not include angels in either the appellation God or Lord
would you?

Thos, - Certainly not.

Theoph, - Then your supposition, that God consulted angels,
falls fairly to the ground, does it not? and the use

of the plural pronoun establishes a plurality of persons.

Thos, - I see, from your quotations, that my supposition was not well founded, but please proceed with your proofs.

Theoph, - You know that in many places in the Bible, too many for me now to cite, the "Spirit of God" is spoken of. Now, assuming the Divinity of the Spirit, I consider these passages as proving a plurality of Divine persons.

Thos, - I do not see that, because it is quite possible the phrase, "Spirit of God," may be a kind of roundabout way of speaking of God Himself, or it may be an influence or an attribute of God.

Theoph, - I will look at your objections in order, and see what force they have. You say it is possible that the phrase "Spirit of God" may be a periphrasis for God Himself. Now we read in the Bible of "the hand of God," "the eye of God," "the mouth of God;" These phrases are exactly similar in construction to "Spirit of God," but you would not say that the writers when using them were periphrastically speaking of the personality of God, would you?

Thos, - No, I should not; I take the phrases as simply indicating something belonging to God.

Theoph, - Quite right, and I thank you for that admission, as by it you have taken away the point and power of your own objection; for if the eye of God, the hand of God, the mouth of God, are not periphrasis for God Himself, why should "Spirit of God," which is grammatically precisely similar, be so?

Thos, - But admitting that you have taken away the point and power of my first objection, still it is possible that the "Spirit of God" may be nothing

more than an influence.

Theoph, - I will just ask you one question: Do you think that an influence can speak, guide, teach, comfort, reprove, be grieved, be lied unto?

Thos, - Certainly not; neither have I said any such thing.

Theoph, - I know you have not said that, and I simply asked you if you thought it, and you have replied in the negative. Now the Scriptures teach, and I could give the passages if it were necessary, that the Spirit does all these things which you have admitted a mere influence cannot do; and if the Spirit does what you acknowledge an influence cannot do, I ask, how can the Spirit be merely an influence?

Thos, - I see you have got me into a dilemma, but it is quite possible that it is on account of your superior argumentative tact, and that if I were as well skilled in argument as you, I could maintain my point with quite as much plausibility and success.

Theoph, - I thank you for your compliment as to my logical skill, but I am very sorry you think I have broken down your objection by mere ingenuity of argument instead of by the force of truth, because I am quite sure it is by ~~the~~ the latter; and I am fully persuaded that if you had my side and I yours you would place me in the same dilemma that I have placed you. I must say, too, that as I am not contending for victory, I cannot think of continuing the conversation if you are going to attribute my success to mere dexterity in argument instead of to truth.

Thos, - I beg pardon, I am sure, for the objectionable statement, and as it was simply a weak manifestation of that mortification which we all feel, more or less, when we are defeated, I hope you will proceed with the argument.

Theoph - I will. The other objection which you raised against

the phrase "Spirit of God" proving a personality distinct from God was, that the Spirit of God may be an attribute. Now I think you will admit that a Divine attribute is a single excellence of the Divine nature, will you not?

Thos, - Yes.

Theoph, - Would you think it absurd to speak of omniscient power, or goodness, or justice, or holiness, or love?

Thos, - Not less absurd than to speak of an omniscient mountain.

Theoph, - Well, in 1 Cor 2.10, it is said that "the Spirit searcheth all things, yea, the deep things of God," from which it is evident that the Spirit is omniscient. This passage teaches, then, that the Spirit is omniscient; you say the Spirit is an attribute; you admit, too, that it would be absurd to speak of any other of God's attributes as omniscient; and I ask, why should it be absurd to speak of any other attribute as omniscient and not absurd to speak of this one as such? There is, manifestly, as much absurdity in the one case as in the other. Besides, I think you will admit that any interpretation of one passage that would make others read absurdly is not correct. Will you admit that?

Thos, - I am quite ready to make that admission.

Theoph, - Now I think I can show you that if we adopt your idea of the Spirit of God, many passages will read most absurdly. You remember that David prayed (Psa 51. 11) "Cast me not away from thy presence; and take not thy holy spirit from me." It is very evident from this that David had God's holy spirit; and upon the hypothesis that the Spirit is an attribute he possessed a Divine attribute. How could a finite being possess an infinite attribute? Take again the form of baptism -

"Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt 28. 19). According to your notion of the Spirit there is in this passage the incongruous association of two persons and an attribute. What a manifest absurdity to baptize in the name of two persons and one attribute. Take again the apostolic form of benediction:—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (2 Cor 13. 14.) Supposing your idea of the Spirit to be correct this passage would read, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the attribute be with you." Let us take any of the Divine attributes - that of power for instance - and see how some passages will read. Romans 15. 13 would read - "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy power." 1 Cor. 2. 4 would read - "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the power and of power." Isaiah 11. 2 would read - "The power of God shall rest upon him, the power of God of wisdom and understanding, the power of God of counsel and power the power of God of knowledge and of the fear of the Lord." Now can you think that your idea of the Spirit of God is a correct one when it makes the language of the sacred writers in so many places to be that of absolute absurdity?

Thos, - I must confess you have made those passages look very absurd, supposing my notion of the Spirit to be a correct one, and as I admitted just now that no interpretation of one passage could be correct which made others read absurdly, I am compelled, by the requirement of consistency, to give up my idea that the Spirit of God is an attribute.

But have you any further proofs of a plurality of Divine persons?

Theoph, - Yes, many. We read in Isa 48. 16, "The Lord God and His Spirit hath sent me", or, as some render it, "The Lord God hath sent me and His Spirit." The Messiah is considered to speak here, and there are, therefore, three persons, the Lord God, the Spirit, and the Messiah. In Hag 2. 4-7, we read of the Lord of Hosts, the Spirit, and the Desire of all nations. In Num 6. 24-26 we read, "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace," and it is considered that this triple form of benediction favours the doctrine of three persons in the unity of the Godhead. The seraphim's trinal act of adoration, "Holy, holy, holy, is the Lord of hosts," which we find in Isa 6. 3, is also considered, and I think reasonably, not only to harmonize with, but to confirm the views of tripersonalists.

Thos, - Pardon me please, but I do think that there is little or nothing in those passages confirmatory of your doctrine. The threefold repetition of a word or phrase is simply an ordinary biblical mode of adding force to an affirmation, and, to my mind, you weaken, rather than strengthen, your position by such quotations.

Theoph, - Now I am free to admit that the Jewish form of benediction may be nothing more than an emphatic mode of imploring the Divine blessing; and I do not quote the passage as demonstrative at all; but when we remember that three persons are distinctly taught elsewhere, that God, who emphatically speaks against vain repetition,

prescribed this form of blessing, and that it so singularly answers to the apostolic form of benediction, I think it looks very much like a corroborative if not a demonstrative passage.

Thos, - There is some force certainly in your reference to the striking coincidence between the Jewish and apostolic forms of benediction, but the same cannot be said of the seraphim's trinal act of adoration, and therefore that cannot be looked upon even as corroborative, to say nothing of being demonstrative of your doctrine.

Theoph, - Your statement, Thomas, that the same cannot be said of it is quite right, but your conclusion is not so. While the same cannot be said of it as of the other yet much more can be said to make it appear a strongly confirmatory passage. No one doubts but the Father is addressed in Isaiah; but if we turn to John 12. 41, we shall find that the Son is included, for the evangelist, in manifest allusion to the prophet's vision, says, "These things said Esaias, when he saw His (Christ's) glory, and spoke of Him". If we turn to Acts 28. 25, 26, we find these words, unmistakably quoted from the sixth chapter of Isaiah, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive, &c. We find, then, from Isaiah that God's glory was seen, from John that Christ's glory was seen, and from Paul that the Holy Ghost, termed by Isaiah, the Lord of hosts, delivered the message to the prophet on the occasion of his seeing the vision; and putting all these things together I think it more than probable that the trinal adoration, "Holy, holy, holy", referred to the three Divine persons in the unity of the Godhead.

Do you not think, now, it looks highly probable?
Thos, - Well, I must say that you have made it appear more strongly corroborative of your doctrine than I imagined it could be made, and I am beginning to think that the Bible, when well known, is much clearer upon the subject than people generally imagine.

Theoph, - Very true, Thomas, but however clear the Old Testament the New is still more so. I will just point out a few proofs from that part of the Christian Revelation. At Christ's baptism there were the Father speaking from heaven, the Son submitting to the rite of baptism, and the Spirit manifesting Himself in the form of a dove. In the baptismal form we have the Father, one person, the Son, a second person, and the Holy Ghost, a third person. In the apostolic form of benediction, to which reference has been before made, we have mention of the love of God, one person, the grace of Jesus Christ, a second person, the communion of the Holy Spirit, a third person. In John 14.26 we read, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." Here we see that the Father, one person, in the name of Christ, a second person, sends the Holy Ghost, a third person. You cannot say but that three persons are taught in these passages can you?

Thos, - I cannot, it is true, say there are not, but I cannot see how those Scriptures harmonize with some others.

Theoph, - Will you just point out those apparently conflicting Scriptures?

Thos, - Well, in Isaiah 9.6, Christ is called "the Everlasting Father"; in John 10.30, Christ says, "I and my Father are one"; and in John 14.9, "He says, He that hath seen me hath seen the Father". It appears to me

from the passages that the Father is Christ, and Christ is the Father, and that the Father and Christ are one and the same person.

Theoph, - Allow me to ask if you would set up your judgment against the judgment of the most pious and learned of Biblical critics?

Thos, - Though it is true that great men are not always wise, yet I should be sorry, with my limited information, to set my judgment against the judgment of the majority of them.

Theoph, - If you would not do that, then your passage from Isaiah is explained, for they render it, "The Father of Eternity," or "The Father of the Everlasting age," and consider it to teach simply the eternity of Christ. Having disposed of the first of your apparently conflicting passages allow me to ask whether you think a father and son, a sender and a sent, to be one person or two?

Thos, - Why two, of course.

Theoph, - If so, then Jesus Christ and the Father are not one and the same person, for in a multitude of places He speaks of Himself as the "Son of God," and says that He was sent by God into the world to save it; and as if to make His personality unmistakably distinct from the personality of the Father, He says, "My Father is greater than I." If the Father were the same person as Christ He could not be greater than Christ, but as He is greater He is not the same person.

Whatever may be meant, then by the passage, "I and my Father are one," identity of personality cannot be meant. In all probability Christ referred to the oneness or unity of nature between Himself and the Father. The only remaining passage, "He that hath seen me hath seen the Father," is as easy of explanation as

the others. If I were to hold up my portrait to you and say, This is myself, would you contradict me?

Thos, - No; I should understand you to mean that it was an exact image or representation of yourself.

Theoph, - Suppose I were to say to you, He that hath seen me hath seen my father, would you understand me to mean that I and my father were only one person?

Thos, - No; I should take you to mean that you and your father were very much alike in person, and disposition, and character.

Theoph, - You allow, then, that a striking representation may consistently be spoken of as the thing or person represented, and that that way of speaking is simply an emphatic mode of expressing the exactness of the representation?

Thos, - Yes.

Theoph, - That admission enables me to explain to your satisfaction the passage under consideration. Christ is such an exact and faithful representation of God, being, as Paul says, "The brightness of the Father's glory, and the express image of His person," that it may with propriety be said, "He that hath seen Christ hath seen the Father." And, by the way, I may remark that the passage I have just introduced from Paul, namely, "The brightness of the Father's glory, and the express image of His person," shows that He is not the same person as God, for an image of a person, which Christ is said to be of God, cannot be identical with the person himself. Well now, Thomas, I have explained the passages which appear to conflict with those which I considered to prove the doctrine of

tripersonalists, and, assuming the Divinity of the Son and Spirit, I have shown by many Scripture quotations, which might be indefinitely multiplied, that there are three persons in the Godhead, And now I ask, Are you satisfied with the proofs and the explanations?

Thos, - Well, I must say that you have made the Scriptures appear very explicit upon the subject; but I cannot see how there can be three persons and only one God; the statement seems to me a positive contradiction. How can three be one?

Theoph, - What we assert, Thomas, is not a contradiction. A contradiction is only where two opposites are asserted of the same thing in the same respect. If we were to say that three persons are one person, or one God three Gods that would be a contradiction, but we do not say that. We simply say, in harmony with the teachings of the Bible, that there are three persons and yet but one God.

Thos, - How can this be? It baffles and bewilders one to a degree that is most painful to think upon. Can you explain how it can be?

Theoph, - I cannot; and I regard all the professedly explanatory talk about priority, and generation, and procession as mere unintelligible jargon, talk which does nothing more than mystify the subject and bewilder the hearer.

Thos, - But are we expected to believe what we cannot understand?

Theoph, - No.

Thos, - We are not expected then to believe the doctrine of the Trinity. It is really a great relief to me to know that; and I thank you for making such a rational statement, for everybody else with whom

I have conversed upon this subject has bewildered me by saying that I am to believe it though I cannot understand it.

Theoph, - I perfectly agree with those people, Thomas.

Thos, - Then you contradict yourself, for you have just said that I am not to believe what I cannot understand, and as I cannot understand the Trinity I am not expected to believe that.

Theoph, - In accusing me of self-contradiction, I see you misapprehend my meaning. When I said you were not expected to believe what you cannot understand, I did not mean that you were to reject every doctrine or fact about which there is mystery, and therefore the Trinity. I simply meant that your faith had nothing to do with the unrevealed mystery of the revealed doctrine. The manner of the Trinity, which is its mystery, you are not expected to believe because it is not revealed, but the fact you are expected to believe because it is a matter of revelation. You have to treat the doctrine of the Trinity as you do many well known facts. Nature reveals the doctrine of gravitation and you accept the fact though the manner is a mystery. Nature reveals what I may call the doctrine of growth, and you accept the fact though the manner is a mystery. Nature reveals the doctrine of life, and you accept the fact though the manner is a mystery. And so the Bible reveals the doctrine of the Trinity, and you must accept the fact though the manner is a mystery. All that you have to do with is the fact. You have nothing to do with the mystery that may surround that fact. Secret things

belong unto the Lord our God, but those things which are revealed belong unto us? (Deut 29. 29) You see what I meant now, Thomas, do you not?

Thos, - Yes, I see from your explanation that I was too hasty in accusing you of self-contradiction, and that what you say on faith and mystery looks reasonable enough.

Theoph, - Well, I think we have had sufficient talk upon the subject for the present and now we must part.

Thos, ³⁵ - Allow me, before parting, to tender you my hearty thanks for the trouble you have taken to explain the teachings of the Bible on the subject, and when I tell you that I see the subject much more clearly than I ever did before, I think you will feel amply rewarded for your pains.

Theoph, ³⁵ - Quite so, Thomas, and I pray the light may increase, and that you may know God as your Father, Christ as your Saviour, and the Holy Ghost as your Sanctifier and Guide, and that when this life is over you may be found where mystery will never perplex you, but where you will "know even as you are known"

(Society Meeting July 7th) [J. Taylor. 19.6.97.]
B.C. Chapel Anniversary Millom.
on Saturday & Sunday Aug^r 21st & 22nd 1897.

Tea Committee; W. Martin, J. James
J. Matthews, S. H. Mitchell, W. Shackley, W. James (Sr)
& S. Higman.

Aug 14th Sub-Committees, J. Matthews & J. James (Order)
W. Martin & S. Higman get 4 Waiters.

W. Shackley & S. H. Mitchell get 3 Cutters.

S. Higman sell tickets; (S. H. Mitchell Boil Water, (look after) Aug^r.)

W. Shackley erect tables, 2 tables crossway (O.S.R.)

First Tea with Rev J. E. Mundy as resident Minister