

and he looked and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said Moses, Moses, and he said, Here am I, and he said, Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God."

In this passage the identity of the messenger is strongly brought out, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob."

When the angel appeared unto Zacharias the first question asked by the latter was, "Whereby shall I know this?" and the answer was, "I am Gabriel that stands in the presence of God," and, as with Moses, the angel with a message from a high source proved his identity by his works at the time of delivering his message. Exodus iv., 1-9; St. Luke i., 18-20.

In the passage already quoted, namely Exodus iii., 2-6, an important point is brought up which must be settled before we can understand that which is to follow. In this passage we read, "Moses talked with God, and hid his face, for he was afraid to look upon God;" and in Gen. iii., 8, we read, "Adam and his wife walked and talked with the Lord God in the cool of the day."

Now if the reader turns to the New Testament to such passages as, "No man has seen God at any time," St. John i., 18; "Ye have neither heard his voice at any time nor seen his shape, v., 37, he gets confused ideas about the personality of God. These ideas are not cleared up when he takes up the subject of the attributes of God and reads such passages as "For there is no respect of persons with God." Romans ii., 11; "If ye have respect of persons ye cannot sin." James ii., 9. Then, turning to the Old Testament, he reads "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gate, that he may eat it, or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God." Deut. xiv., 21.

The reader does not understand the meaning of the contradictory nature of these inspired passages of scripture relating to the "Personality" and "Attributes" of God and he seeks advice from his spiritual teachers and is met with such replies as, "It is all a mystery." "We cannot understand it." "It is God's will that it is so." "Just believe and it will be all right."

From this time forward the inquiring reader, consciously or unconsciously becomes a member of one of the three great classes into which the Christian world is divided at the present day.

1. He becomes an *Active Christian*, believes what his denomination of the Church teaches without question or reason, and continues thus to the end, when