

testimony, whether the testimony be that of our own senses or that of the senses of others. That God must be this or that or something else because I say that I cannot think of Him save as such is to talk nonsense. How can one apply such reasoning to the person and character of any human being, however humble or exalted, concerning whom the existence and position in society only are known. Who, having heard the name of some great potentate, the ruler of a vast empire, could, without further knowledge, sketch out the character, describe the person, and foretell the actions of such a one? And yet, what men will not attempt to do in the case of the creature they arrogate to themselves the right to perform for the Creator. It is the crowning mercy of our human lives that God is a fact, that we cannot make Divinity by our thought. The misery of the heathen ages of which Paul speaks, when with vain imagination and darkened foolish heart man made his god after his own device, wails its sad note of warning to modern god-makers. Moloch, Juggernaut, the God of the Inquisition, alike with the indifferent deities of ancient and modern epicureans are the melancholy work of men's minds, but as the heavens are higher than the earth so are God's ways higher than man's ways, and God's thoughts than man's thoughts.

Paul says that the heathen in ancient times made their gods by their vain imagination. Modern heathens make them by metaphysics, which in many cases is much the same thing. It would ill become me to cast a stone at that which has been called the queen of the sciences, for among men of science, metaphysicians have borne noble testimony to the reality of spirit, and have many a time stemmed the tide of materialism, when with the Atomists and Epicureans, Lucretius, the Arabian Aristotelians and, later, English and French sensationalists, it threatened to sweep away the barriers between psychology and physiology. But yet it must be confessed that metaphysics has touched the throne of God in human souls that materialism with its ruder hand could not enter. It seems to me that the very fact of God's thoughts and ways being higher than man's is warrant enough for showing the queen of the sciences the door when she enters the inner sanctuary. We do not philosophize about a fact. No reasoning in the world will remove the Rocky Mountains or the gulf stream, or raise the sunken Atlantis. God is a great fact, to be observed and known. As far as we are concerned practically He belongs neither to the field of nature nor to that of mind, but to the domain of history as an object of knowledge. We thus refuse to allow either the naturalist or the metaphysician to furnish us with our knowledge concerning Him, or to place barriers in the way of that knowledge. The God of history the God phenomenal to holy men of old, the God of the Bible, is our God.

This makes theology an inductive science, and thus I believe it is taught within these walls. The sayings and doings of God through the ages reveal His character, declare His purposes, make Him known to His creatures. What-