

ing bush, the pillar of fire and the thundering voice of Sinai. Though but few in all the ages of Old Testament history beheld the veiled godhead or heard his voice, the others were content to receive the direct or traditional testimony of the few, and to believe in the unphenomenal existence of the phenomenal God of their fathers. It was faith in the being of this God who had been seen and heard, and whose outstretched hand had been manifested in wondrous deeds of mercy and judgment that furnished the Jew with the piety, the valour and the confidence of his best days. Take away the history, remove the theophanies from the Old Testament, and its abstractions would have as little moral force as those of the philosophers.

He who in old times spoke to the fathers through the prophets, in the latter days spoke to men by His Son. That which we have seen and heard, have looked upon, and our hands have handled declare we unto you, says John, that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ. Philip saith unto Him : " Lord shew us the Father and it sufficeth us." Jesus saith unto him : " Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, " shew us the Father." The speaker is the same as He who said to the woman of Samaria : " God is a spirit." " Without controversy," wrote Paul to Timothy, " great is the mystery of godliness. God was manifest in the flesh." The unphenomenal spirit became the phenomenal Jesus. In Christ we know God. What is the regenerating power of the world to-day? It is the story of that appearing, the life of the man of sorrows. Nor does the ever living God come into human hearts with conviction of sin, words of pardon and peace, lessons of holiness, joys of communion, comforts in trial, and good hope of an endless blessed life, but through that story of one who has been seen and looked upon, whose voice speaking as never man spake, has been heard by friends and foes, the very flesh of whose humanity has been felt by human touch. The much commended answer to the question, " What is God? " in our shorter Catechism, " God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth," might be accepted by any Deist. The modern Brahmin, the Parsee, and the Mahometan would not scruple to accept it. Does it, can it, give them fellowship with the Father and the Son? Is there any gospel in it, any real manifestation of God, any drawing of Divinity near to humanity? It is a good answer, good for a theological system, but if God could have been grasped or known by such conceptions as its words denote there would have been no need for a divine revelation.

What then is God? God is a fact, not a necessary existence nor a principle, nor a mental abstraction, but a fact; the reality of whose existence is attested as is the reality of the existence of all other facts by the evidence of