

WHO IS GOD? WHAT IS GOD?

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II.

IN the preceding number, the importance of this question is shown; and, also, that God is the Known and Knowable; that man may have an actual, experimental knowledge of God through the spirit's faculty of love. It was further shown that a knowledge of Divine things was progressive, and that man has the right to correct any misconceptions of God in order to a correct solution of the all-important interrogative, "Who is God? What is God?"

OUR CONCEPTION OF GOD.

Man will have a conception of God; but, as to kind and quality, it always depends upon the character of our spiritual knowledge and the development of the love (perception) faculty of the soul. Since all human knowledge must be imperfect, and the development of any faculty limited in degree, it follows that our conception of God can never be absolutely perfect, but may ever be approaching thereto. As already intimated, the development of our spiritual nature and perfection of our moral character is so inherently associated with "Who is God?" in relation to man, and "What is God?" in nature and character, that man has in all his upward endeavors been attempting an answer to this involuntary question of his immortal nature. The questions are so perplexing to unassisted human reason, that man has been completely puzzled in their solution; and many attempts at answering have produced very erroneous notions of the Divine Being. We get our religious ideas as we do our politics—largely by inheritance—in which may be traced the trend of human nature, the influence of the thought of the age, and the bias of personal characteristics. In Joshua's fare-