

tion of the invisible, appears to have been almost as wide as the race itself, and has found expression in nearly all the various faiths which have secured an existence in the past. "Show us the Father and it sufficeth us," was not only the prayer of Philip, but the teachings of all comparative religions point to this longing and anticipation for a further revelation of God, as the deep, and abiding, unspoken prayer of humanity itself. The inventions of the countless idols which the world's paganism has furnished, appear, in their best form, to be a mighty effort to bridge the gulf of separation between man and God, and a groping of the human mind for a representation of the Infinite, which nature and reason utterly fail to supply.

"Every nation," says MacKay, "that has advanced beyond the most elementary conceptions, has felt the necessity of an attempt to fill the chasm, real or imaginary, separating man from God;" and again, "men cannot worship a mere abstraction; they require some outward form in which to clothe their conceptions and enlist their sympathies." "I need a God," said a learned Pagan, "who can speak to me, and lead me." This is a common and universal conviction, and accounts for "the irresistible tendency in the race to personify the Supreme Being."

Says a distinguished writer on comparative theology, "Behind all the searchings of humanity are seen the distinct outlines of a man—a man in the likeness and majesty of God, and that the entire religious history of the world has been a prayer for a living and personal Mediator." The universal consciousness of guilt and the felt need of some sacrifice to propitiate the unseen, has also been one of the most real and influential elements in the religious career of the past generations. This sense of guilt and condemnation and attempted reconciliation by sacrifice, stands written out across all the ages of mankind's troubled life, in characters so large and deep, that they defy all the obliterating waves of time to wash out the crimson and gloomy page. "I consider sacrifice," says Madame de Staël, "the basis of all religion." "Sacrificial atonement, especially atonement by blood," says MacKay, "has ever been the great religious idea."