

sounding the wald-flute, next the diapason, and then the others in their order, and I can form some imagination of what the effect would be, if they were all put together and sounded—especially if I had heard other organs; and yet, when I go at twilight in the evening, where some John Zundel, who thinks with his hands, whose brains run down to the ends of his fingers, and who is pouring out, for his own comfort and enjoyment, devotional thoughts and feelings, through the tones of that grand instrument, with all its combined power and richness, then I say, in my amazement, "Fool, fool! that I should have supposed that I had ever heard this organ!" I had heard every one of its stops, and had some conception of what it would be to hear them after they were put together; but when I heard them after they were put together, I found that the conception which I had was entirely inadequate.

When I go up to heaven—if it please God to give me admission to his presence,—I shall know what love is. I do know what love is—*for is there no love on earth? I know what justice is—is there no justice on earth? I know what generosity is—is there no generosity on earth?* But when I stand in Zion, and before God, and see what infinite justice, infinite generosity, and infinite love are; when I see that they have no bounds, no latitude nor longitude, and that they have endless diversities and combinations, then there will rise upon my thought a conception of God's majesty and riches, and power, and grandeur, such that I shall say, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee;" but I shall not say, "I repent in dust and ashes;" for I shall be lifted up by the hand of God's love, I shall be called his own, and I shall be able to look him in the face, and stand as his redeemed child, spirit to spirit. I do know much of God: and yet, comparatively speaking, I know nothing of him. I do understand God, and yet, he passes understanding.

So you shall find other passages which go to show that God was revealed to men personally in those old times; but I cannot see how such conceptions of him as then existed came into their minds in any other way except by the infusion of the divine Spirit. By searching we cannot find out God; but we can find out much about him—enough to give us something to worship and to love.

#### RICHNESS OF THE BIBLE METHOD.

See how the Bible represents God, in order to convey an idea of his personality. See how he is brought down to our condition. See how he walks and rides. See how all things in nature are made to speak of him. See how he produces on the minds of children—Old Testament men—a sense of his personality.

Let any man read the book of Isaiah and say, if he can, that there has not risen on his imagination a most magnificent conception of a personal God, which has more than any abstraction or any metaphysical creation. There rises a majestic figure before the minds of those who read that book, which fills them with the conception of One whom they can adore.

Sometimes men say that the Old Testament is worn out. When the heavens are worn out and men no more need to understand God, then the Old Testament may be worn out, but not until then. I hardly hesitate to say that you could not understand the New Testament if it were not for the great and grand background upon which God stands unfolded. The Old Testament is wonderfully adapted to the wants of the mind in childhood and in the savage state, and to the preparation of the mind, all through the different stages of civilization, for the higher condition of human culture. There is nothing like it. And it is a marvel to be, being, as it is, the work, not of one painter, but of many, and the illustrations being wrought out by one, and another, and another, all working together without jar or discord, and the result being a representation of a God so personal that when he is said to perform any function it is a *Person* that is conceived of as performing that function, and the sense of personality, made up of the various divine attributes, being larger and more influential than those same attributes taken separately.

The fault of men in preaching God is in not producing in their hearers a sense of his personality, although in the Bible the representation of that personality is such that, relatively, all other representations fall into insignificance in the comparison:

#### LEANNESS OF PHILOSOPHICAL METHODS.

Let any man take the Old Testament, and compare it with the efforts which have been made to represent God by any other method than this. I will not compare it with the efforts of pantheists—for I will not argue with mists, but let any man compare it with the efforts which have been made by Mansel. I do not know whether you have read his lectures. They are admirable; but in reading them I could not help feeling how weak they came out. It is pitiable to see how faint and feeble is the result of the efforts of a Christian Philosopher, who meant to do well, in developing the unknowable.

I could not preach any such God as he and others pourtray. I had the good fortune to be pitched into the ministry headlong, without any thing to do but to make men better—for really my stock of *theology that I believed in* was very small. I have increased it very much since, but it was meagre enough then; and my business was to do what I could for men, and let theology take care of itself. I had nothing but the Bible to go to; and I remember times of deep water, when I took what I could get out of the Bible to help people with; and I went out to help them; and there was something that brought up the idea of God; and I fell back on the Old Testament, as well as on the New, for my conceptions of him. In my early ministry I studied to preach God so as to touch the imagination, the reason, and the affections of men; and I learned to have great respect for that element in preaching which develops steadily and continuously the attributes of the Divine Being in such a way as to give men an idea of