

words of those who, attesting them also, declared the phenomenal God. Documents and other records contemporary with the New Testament confirm the facts of which they and it make common mention. Why then should the latter be doubted when it states that Jesus Christ has come in the flesh, for He also was a phenomenon, a fact. He, who will not accept such testimony as that of the writers of the Testaments would not believe should one rise from the dead to convince him, would reject the witness of an angel from heaven, would, in spite of signs and miracles and mighty works, deny the Son of man himself as did the apostate Jews.

History was for a long time, in many minds is still, denied a place among the sciences because it is the record of that which is in flux, unstable, ever changing with man's volition ; whose laws, if laws it have, are hard to discover. The laws of mathematics and physics are fixed and constant, and so, until the palæontological record was revealed, were supposed to be those of animal and vegetable life. Now, however, we are told that biology has its history. If this be so it should consistently fall out of the sphere of true science. The theology of the phenomenal God, though it be found in history, unlike ordinary history, deals with one being, the being from whom all thoughts and objects of science proved. There is no flux and reflux, no disappearance of old forms and appearance of new, but the same, the same Jehovah manifested in the phenomenal world in such a way to assure us of his continued existence, unchanging power and character, as does the sun though he withdraw himself from our gaze at sunset or from that of more northern people for half the year ; though to our eyes his light be dim by reason of fog or dark cloud or passing eclipse even in the day. If for a thousand years our earth should be so beclouded that the great orb of heaven remained unseen, the testimony of former ages would suffice to let us know what his appearance really was, and the life in us and all around us due to his life-giving powers would be gratefully recognized as his gift.

So though God be unphenomenal now in veiled personality, by word or touch, he is phenomenal in the effects He produces, in the life He gives. Hidden Himself from view, shrouded from mortal gaze by the clouds and darkness that are round about Him, who is light and in whom is no darkness at all, His light, His heat, His purifying power are seen and felt through all the earth. We do not live on memories, we do not move in history, we have not our being in the once phenomenal God but in Him who, unphenomenal, comes to a higher sense than those of sight and hearing and touch to work in us and for us wonders manifold. Blessed are they who have not seen and yet have believed. Blessed are we if we believe that the God of creation, the God of Abraham and Isaac and Jacob, the Jehovah of Israel, the man Christ Jesus whom we learned and daily learn better to know from sacred story, still lives and works, the God of our fathers, our God and Father in heaven.