

inction between right and wrong. But, while under the influence of a theory, men make such denials, they show that, in reality, they believe as other men do. They resent wrongs done to them, and exercise care over their bodies just as others. And in like manner, when death or some great trial reveals the real under-current of the Atheist's convictions, we see very clearly that he knows and feels that there is a God.

But the question may be asked, Is it a personal God in whom men universally believe? or is it merely a "stream of tendency," or something "*not ourselves*?"

The answer to this question depends on two things: what we mean by *personality*, as ascribed to God; and *what is involved in the intuitive belief that there is a God*. We remark:

(1.) All that theology means when it calls God a person, is that he is a self-conscious agent, one who has "intelligence, will and individual subsistence." Or, to put the matter in a simpler form, when it ascribes to him personality, it means that he is that which, when speaking properly says I; when spoken to, is addressed as Thou; and when spoken of, is called Him.*

(2.) Now, let any one examine his intuitive belief that he is dependent on God, and responsible to him, and he will at once discover that his sense of responsibility and dependence can only be cherished towards a being who has intelligence, will and individual subsistence—a being whom we can address as *Thou*, and think of as *Him*. No man can feel responsibility to a "stream of tendency," any more than to a river or a mountain.

(3.) In order to obviate a mistake into which it is strange to find an intelligent writer falling, we remark that it is not necessary to imagine that all who believe that God is a person, or that all who have convictions, or employ language which admits of no other explanation, have defined to themselves the idea of *personality*. It may surely be assumed that mankind, generally, believe in the personality of their fellow-men, and constantly use language which admits of no other explanation, while not one in a hundred can tell wherein personality consists. When, therefore, Arnold says,

* Vide C. Hodge, "Systematic Theology," p. 524.