

remember that we might have a revelation from God without any record of it in writing—a revelation without a book. As a matter of fact the revelation we have is as much a "Thus did the Lord," as a "Thus saith the Lord." To preserve for man and give force to the revelation God has graciously taken care that there should be a record of it. That record is the Bible, the book. Professor Bruce has well said, "Put the book foremost in your idea of revelation, and you almost inevitably think of revelation as consisting in words, doctrines. Put it in the background for a moment, forget at this stage that there is a book, and you make room in your mind for the idea that revelation may proceed by acts as well as words, even more characteristically than by words." When this is borne in mind, many of the difficulties in connection with the Bible vanish. Look then at the Bible in all its variety of authorship, its growth through many centuries, and see in it a divinely inspired record of a revelation from God wrought out in human history, and you at once see a reason for its marvellous unity.

Now let us suppose this Book placed in our hands for examination. The Book is to speak for itself. I open the Book and begin to read. I read steadily through from Genesis to Revelation. I traverse a wide tract of time and many varieties of composition. I read the productions of at least forty different writers, and from beginning to end one thing is borne in upon my mind. This is God's Book. God is the central object of the Book—the controlling power. This God is represented as a Spirit, infinite, eternal and unchangeable. He is all-holy, all-powerful, all-wise. He rules over all things, all men, all nations. He rules even in that invisible world, the heart, thoughts, purposes of men. There is

no other book like it in this respect. It is not written from the human standpoint, but from the divine standpoint. The more one reads the Book, and reflects upon this, the more is the conclusion borne in upon the mind that we have here such a Book as "man would not have written if he could." It is God's Book, and there must have been Divine guidance in the production of it.

I read again, and more carefully, to find the inner meaning of the Book. As I read, I see this God of infinite holiness and power and wisdom represented as working out a benevolent design for the good of mankind, who, on their part, are represented as having sinned against Him and provoked Him to anger. I find that the Book in substance is the record of the working out of God's great purpose of Grace—the salvation of man from sin, its power, its condemnation. I find this purpose wrought out in the history of nations, especially the Jewish, in the lives of patriarchs, prophets, priests and kings; in action and in word; in type and sacrifices; in promises and prophecies, until it culminates in the coming of the Son of God as the Saviour of the world. The holy God throughout is represented as seeking the sinner. Can we think that human nature, being what it is, could have possibly devised this? Think of the wonderful record of the development of this design from the promise in Eden to the completion of the work in the Lord Jesus Christ. Is it such a thing as man would have or could have devised? I believe with this key to the Bible, no one appreciating its contents and knowing the power and tendencies of human nature, can fail to see that it is far removed from the possibility of being a human compilation. The Book, in its formation, must have had the special guidance of that God who was working out the gracious