

record his dealings with them during many centuries as they passed through what may be practically called specimens of all possible human experiences and relations. He selected from time to time certain persons from the nation, and in some instances from beyond the nation, to whom he made known what could not be discovered by unaided reason. These were inspired prophets and apostles, men of God, his representatives and mouthpiece. In the fulness of time the great fundamental miracle of Christianity, the Incarnation, occurred. The Word was made flesh and dwelt among men. The record of His life of His earthly sojourn during thirty-three years forms a large and most essential factor in the book of God. Four men acting under the guidance of the Holy Spirit selected and reported certain of the lessons he delivered and of the beneficent and mighty works which he performed. They testified to his sinlessness and absolute integrity. They dispassionately told the story of his death, burial, resurrection and ascension to glory. After his ascension other writers appeared to finish the canon of Scripture. Thus the book was gradually developed to its completion. It is undeniably characterized by progress. But when we use that term progress we must guard against supposing that the book is the product of the human mind, and that therefore the matter of it improved in its general character as to reli-

ability with the advancement of human intelligence and culture.

This was not the case.

And we must also guard against another common error, that of imagining that because truth is introductory or elementary it is on this account less reliable than that which is full and complete. This again is not the case. The alphabet and the multiplication table are elementary, but not unreliable or useless for this reason. They fill their own places with perfection, and are as necessary as the highest results of mental effort.

And so God's first and simplest word to man is as true and essential as his last and deepest disclosure of Divine thought.

We have not time to trace and illustrate fully the evidences of progress in the word of God; but it is a mistake to overlook or deny it. No true doctrine of Inspiration can be formulated and defended by doing so. The progress was from the external to the inward or subjective. Outward restraints came first, and afterwards subjective ethical principles ruled the race, or at least those of them who served God. Object lessons were first used, then higher abstract truths. The Cherubim and flaming sword at the gate of Eden, the Shekinah in the tabernacle and temple, the ministry of symbols in the Levitical code, and later the more abstract and comprehensive teaching of the prophets.

Negative precepts gradually de-