

omniscience. It reveals to us spiritual and heavenly realities. It unveils to us a world which we never could have discovered by our own research. Here there is not a steep and laborous ascent which reason attempts. Here there is not the bold flight of genius, intuition, or imagination. Here the things which eye hath not seen, nor ear heard, neither have entered the heart of man, the things of God which God freely gives to those that believe, are unveiled to us by the Spirit of God who searcheth the deep things of God. It is on account of the things which are revealed to us in the Holy Scriptures that the children of God recognise in Scripture the Word of the Most High. Here, there is revealed to us the true and living God, as Pascal wrote upon the memorial that he always carried about with him—not the God of the philosophers, of the wise, but the God of Abraham, Isaac and Jacob, whom Athens did not know, whom Samaria did not understand, the true and living God Jehovah. He reveals Himself in this Word, and we know Him—that God is light, that God is love, that God is Father, Son, and Spirit.

Here is revealed to us what no human wisdom could discover—creation, and, without the knowledge of creation, man not merely walks in ignorance and blindness, but he walks also in bondage and in servitude, as if there was a blind force and fate surrounding him on every side. Here is revealed to us the origin of man, the condition of man, and the glorious prospect which God in His wonderful love has put before us. Here the great mystery is disclosed as we find it in no other nation, and in no other book of literature—divine grace through righteousness, by a sacrifice bringing to us the salvation of God in all fulness, not as the heathen nations dreamt of a sacrifice by which they had to appease the gods, but a sacrifice which God makes, suffering in the person of His own Son ;

not as the heathen imagined sacrifices, self-denials, which gradually and slowly may lead to the goal of the acceptance of the Deity, but, beginning from the very beginning, with the love of God and our full acceptance in Christ. Here is that wonderful mystery of godliness, the incarnation, of which there is no trace to be found anywhere else—that God was manifest in the flesh, and that the Son of God became man, to be man for ever and ever, the true Mediator between God and man.

We have here the new life of God having communion with us, and here the idea of the kingdom of God, inward and spiritual, outward and manifested, having for its two agents the nation of Israel and the Church of Christ, and waiting yet to be revealed at the second appearing of our great God and Saviour. It is because we have found these things in the Holy Scriptures, and because the Spirit of God has made these things clear to our minds and our hearts, that we find in the whole Scripture, large capacities, varied as it is, one spirit which pervades it, one light which illumines it, and that we hear in it the voice of one, even of that eternal One who, having in His own mind purposed in Himself the great plan of our salvation and of His glory has spoken to us and caused it to be written for our instruction.—A. SAPHIR.

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When a trial comes upon me, let me look at it as a peculiar blessing. If I receive it as such, I shall not consider how heavy it is, nor ask when will it be removed? but how much advantage shall I gain through it? and how shall I turn it to the best account?

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We may try to make the best of the world; but we must all feel that something has come in, something that has brought in death and judgment. Happiness cannot be associated with sin, any more than sin can be associated with God.—J. N. D.

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The Lord Jesus always finds service for willing hearts and willing hands; let us desire only that service for which He has fitted us.