

truth coming from God could we ask ? What could be simpler and yet what could be more profound ? So deep that Paul, a man of mighty intellectual and spiritual grasp, speaks of this luminous revelation through the Incarnation of the Son as the "great mystery of godliness," something which the human intellect cannot fully penetrate.

And we must remember that there is still further limitation and difficulty in conveying God's thoughts to the human mind by reason of our sinfulness. We are distinctly assured that "the natural man receiveth not the things of the Spirit of God." These are the things contained in the Bible, and they are there expressly through the agency of the Spirit of God; but "the natural man receiveth them not; for they are foolishness unto him; and he cannot know them because they are spiritually judged." Sin has utterly blinded him. His spiritual but not his natural vision is gone; and none can enable him to see the truth savingly but he who indited it. Hence Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by the Spirit; for the Spirit searcheth all things, yea, the deep things of God." The revelation thus made sometimes transcends the possibility of giving it articulate expression in words; for there are experiences of the regener-

ate heart which are unutterable, a joy which is unspeakable and full of glory. But when human speech fails the indwelling Spirit becomes the interpreter of our deepest consciousness, as well as of the Scriptures, "with groanings which cannot be uttered."

This much as preparatory to a condensed statement as to the matter or contents of the Bible. You all know that this matter is largely historical, biographical, doctrinal, devotional and prophetic. It is not all pure revelation. The lives of the men of the Bible fill many of its pages. The record stretches over many centuries and countries. It contains concrete examples divinely ordered and selected of all possible fundamental human experiences under all conceivable conditions. It sets forth, so far as it is necessary for us to know, all relations between God and man, between man and man, between communities of men or nations, and, finally, between men and other orders of sentient and intelligent beings.

If asked why the Scriptures assumed this form, and what the specific use is of this mass of materials so heterogeneous and comprehensive ? We answer, God, who cannot err, deemed this the best form in which to cast his book and determined the extent and variety of matter which it should contain. It is all wisely adapted to the education of our race, and specially designed for the manifestation of his infinite