

purpose which it records. I confess for myself that the more I look into this view of the Bible, the more am I amazed at its grandeur, and the more do I feel constrained to say, "Not of man, but of God."*

Again I read the Book, this time as a student of history. I come to it fresh from the study of the histories of Egypt, Assyria, Greece, Rome. As I read this history I become aware that it is different from other histories. It has one remarkable peculiarity. The tendencies of the people go one way; but a singular power compels it to develop contrary to these tendencies. This anti-historical development of the Jewish national life has been a puzzle and a study to many historians. How came these Israelites with their inveterate tendency to idolatry to preserve the knowledge and worship of the one true God? "Here is an evolution not in accordance with the natural tendency to variation, and contrary to the immediate historical environment. The development of the Bible, and the religion of the Bible, makes head seemingly against the natural gravitation of the Israelitish history. A people are pressed forward who are always turning back. A religion is lifted up into the light when the external forces tend to carry it down into the darkness."

Jewish history and Jewish scriptures can be explained only by the recognition of an unseen hand, some supernatural power that gave to it this unnatural development. It is but part of that argument furnished by the history of this remarkable people to the truth of the Christian religion. Profound, indeed, was the reply of the Prussian chaplain, who, when his monarch asked for evidence of the truth of Christianity in a single sen-

tence, replied, "The Jews, your Majesty."

We read again in this Book. There is brought before us a series of most striking characters—a line of patriarchs, prophets, priests, kings. We find, moreover, an expectancy created of *One* who in greatness and wisdom shall far transcend all His predecessors. We read on, and in the Gospels find the history of this great personage in the life, character and teaching of the Lord Jesus Christ. In these narratives we see Him grow up, the one spotless flower of manhood, the perfect chrysolite of character. He grows up amidst humble surroundings, among a people narrow and bigoted. Yet there is no trace of narrowness or bigotry in Him. We see Him combining all the elements of a perfect character, of strength and gentleness, power and meekness, activity and patience, truth and love—all in a wonderful harmony never seen before or since upon earth. We listen to His words. He had studied in no school. He "had never learned." He taught as no philosopher, rabbi or scribe had ever taught. His teaching is acknowledged to be the profoundest, wisest ever given to the world. With the utmost ease He expresses the greatest truths. The grandest thoughts are given to us in the simplest language. He speaks of things Divine and human as One to whom all truth is known. "His teachings are as full of Divine nature as Shakespeare's teachings are full of human nature."

Nothing strikes us more than His humility, yet in perfect calmness He makes for Himself the most astounding claims. He is the "light of the world," the "Saviour of the world," the "judge of mankind." He asserts an imperious claim upon the time, energies, possessions—upon the very souls of men. He surrounds Himself with a few humble fishermen and

* For a development of this argument the reader is referred to "The Chief End of Revelation," by Professor A. B. Bruce.