

ness and death exist is to make Him inferior to man. It is to go contrary to all our intuitive and acquired knowledge both of ourselves and of the Supreme Being. How can He be God to me if He does not know all my personal experiences? How grateful we ought to be for the assurance that He does know. "Thou knowest my downsitting and my uprising; Thou understandest my thought afar off, Thou art acquainted with all my ways." — Psalm 139: 2, 3.

From the third chapter of Genesis to the last chapter of Revelation, the Bible recognizes the existence of sin. Again and again we are told that Israel sinned and "did evil in the sight of the Lord." The Psalmist recognized the fact that all sin is primarily against God, when he said, "Against Thee, Thee only have I sinned and done that which is evil in Thy sight. Hide Thy face from my sins and blot all my iniquities." In vain did Jesus teach His disciples to pray, "deliver us from evil," if the Father does not know that there is evil in the world. In vain also did Jesus Himself pray to the Father, saying, "I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from evil."

Let us admit that our knowledge of God is very limited, that we have to speak of Him in terms familiar to us, though altogether inadequate, yet the fact remains that from the dawn of man's creation to the present time the human heart has instinctively cried unto God for deliv-