

Does someone say "only in part"? Yes, only in part but the part they have seen has been wonderful. When I look at this flower, I see it only in part. I see this side. It is beautiful. Now I turn and see another side - it is beautiful. Now I tilt it and see it again. Always beautiful! Always Real! Always the same flower! I take my Bible and in a parable I see the love of God. I read again and I see the power of God. Again I see the wrath of God. Again the grace of God. Always in part, always true, always the same God. I read the same parable over again later and see something I hadn't noticed before. Oh! When shall I see Him as He is? When He comes. Never while I am here in this body of limited capacity. But now, while I am here, I can take the Scriptures real close up to my eye shutting out the light of the world: real close to my heart putting away vile affections: real close to my ear, keeping out discordant sounds: I can come real close to this tiny aperture - a passage of scripture - and gaze, and gaze, and gaze till I am filled with wonder love and admiration - I can thus "behold my God."

The man who classes the Scriptural Writings with the literature of the world or of man, betrays to my mind a woeful lack of appreciation of the intrinsic value and worth of the content of these pages: in fact if he is honest in making such a comparison, I would almost venture to say that he has never seen beyond the outward appearance; he has seen the letter but has never seen the life there revealed. For the Scriptures are quite different than the writings of man even in their outward appearance. The Scriptures have no gaudy attire of striking phrases, glaring head-lines, or racy expressions. There is no striking brilliance or dazzling display of phraseology that would appeal to and allure the worldly mind. There is no beauty theretto the natural eye that man should desire it, You will not find pleasing descriptions of scenery, enticing delineation of human beauty in face form or character. The beauty that is there belongs to another world - it makes no appeal here.. Remember that the manna did not satisfy the taste or the appetite that has been developed by the flesh-pots of Egypt. These pure holy pages of the Revelation of God have a flat taste to the man who enjoys and gormandizes himself with the current literature of a passing world. The woman who charts her life by the Society page of a modern newspaper will not find the message of God in I Timothy satisfying or even pleasant to her taste. But remember also the manna satisfied hunger and never failed; the water that gushed forth from the Rock quenched thirst. Even so the Scriptures though often rejected by the builders are yet nevertheless the Unhewn Stone, the only Foundation that will stand the test of Eternity and men and women in need turning to this fountain are satisfied. They who feast on this bread shall never hunger. The writings of men can be understood - at least intellectual strength can master them: but in the Scriptures you have a crystal stream of thought flowing limpid and clear that no man can sound the depths of. The Stamp of Divine Authority and Divine Authorship lies upon these pages of your Bible. No man however strong mentally can master these pages if his heart is proud and darkened in unbelief. He may spurn, despise or ridicule but he cannot master this Book. A poor illiterate broken-hearted, humble sinner can read here and discover gold mines - precious jewels. He does not try to master - He is willing to be mastered, and He is. Without any doubt in my mind I say that the man who couples the Scripture and human literature together, is ascribing to the literature of man a dignity, a value, an importance that do not belong to it, and is at the same time denying the Scriptures that reverence, esteem and consideration that belong to them as the