

This *systematic* feature of Biblical truth is a guarantee in its very nature of its indestructability and incorruptibility. Hence there is a unity of teaching in the Word of God.

2. There is also a unity of testimony in the Bible. The Bible in one sense is a literature; viewed, however, as possessing unity of testimony, we would rather contemplate it as a book. Written in the most diverse conditions, and by men of varied pursuits and gifts, and during a long reach of centuries, its testimony is yet one. It testifies in one form or another, from Genesis to Revelation, of Christ. It is "the testimony of Christ." The Rock that followed Israel was Christ. It was Christ that Israel tempted in the wilderness, when they were bitten with serpents. The temple with all its appointments prefigured Christ, and fulfilled its mission when He came. The whole Scripture is only luminous to us as we see in it Christ who is "the Prince of life, the Fellow of God," the same "yesterday, to-day, and forever." Being the testimony of such an One it never can become obsolete, for He ever liveth. It can be no other than "Spirit and life," in all ages and to all people. In proof of this, let me ask by what other kind or system of truths could thousands be brought together from week to week to listen as attentively as they do but to Bible truth? Why, if a play of some literary genius runs successfully for a few weeks, it is reported as a marvellous achievement. But you say, is not political discussion interesting to men, for have they not a supply of it daily in the newspaper? I would like to know how many read political articles in the daily papers; I believe the number who look at the heading of articles and finding they are political, pass them by, is far from few. I believe if people were united together to listen to political matters from week to week as they are summoned by God to do in regard to Scriptural truth, that very soon few would respond to the invitation. In short, let me say, that no truth can so deeply and protractedly command the attention of men as that of the Bible. The most successful churches are those which are most Scriptural in their teaching. God honours those who honour Him by believing in His Word with such steadfastness, that they invariably seek to proclaim, as well as conform to, its teachings.

3. The aim of the Bible is grandly and vitally practical. It is none other than that the man who makes God his portion in life may be thoroughly equipped for the discharge of every duty.

The Bible has intellectual and ecclesiastical interests for men. It contains too what is pleasing to their literary tastes. It has considerations also by which "proud philosophy" will find its attention arrested. But this is not its grand, its appointed purpose. It is given us to train us to become like God. How widely and sadly has it been turned from "this high emprise!"

We pity the stars when we think of the tragic uses made of them by superstition and astrology. They were set in heaven to guide men on land and sea, but they have been made the occasion of sad misguidance to thousands by the perversity of man. The Word of God, given us to discipline us in everlasting righteousness, think of it used only to drill us in ceremonial, or political, or social *proprieties*! It does not specify to us how to divide an earthly inheritance, but enjoins that we beware of covetousness—a warning that we must observe, would it be well with us, in all transactions and at all times. The righteousness in which the Bible is profitable to discipline us is of the heart and not the outward estate. It requires us here to cease to be profane, and to die rather than sell our heavenly birthright for any material good, however tempting the guise it may assume, or severe the necessity that may press it upon us. We are in this world to be like God, to imitate Christ. To think that this vocation is ours in any real sense only at death, is the most fatal delusion. It is thinking that goes in the teeth of the very "reproof and correction, and instruction in righteousness," with which God freighted the Scriptures and thus made them profitable to us.

Is it necessary at this point to affirm that we by the circulation of the Scriptures give the best proof of our confidence in its power, triumphantly