

First—Instruction—revealing truth that we never could have found out in any other possible way. Second—Reproof—that is where the Word of God deals with the conscience, that is, where it sends its dart into the moral sense, and arouses the whole man to see he is a sinner against God and man; and then thirdly—the Word of God is for correction. The word means literally, setting upright. Man is fallen, the Word of God sets him upright and turns his feet into the way, restores him when erring. And the fourth object is—Teaching “instruction in righteousness,”—training the disciple for every good work. He has had truth revealed by the Bible that he could not otherwise have discovered; his conscience aroused, he has been set upright, corrected, restored; now he is to be taught in righteousness. It is the kind of teaching referred to by Christ when He said, “Go, disciple all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, *teaching* them to observe, etc.”; there is the instruction that comes after the setting upright, it is the training in righteousness, it is training the man to be a veteran soldier in Christ. And fifthly and finally, it is the furnishing him in all good works for service in the Kingdom of God. That is the practical test of the Bible; wherever man has gone it has taught men what they did not know and could not have found out for themselves, it has pricked the conscience and reproved man of sin, it has aroused the will to holy resolve and set the man right before God, once more made an upright man of him, it has turned him out a skilled soldier and warrior, and it has furnished him as a workman for all good service.

My dear friends, here is God's House-Beautiful. It is a Palace. You may enter by simple faith, and you may ascend to its topmost storey by simple obedience. It is a grandly-furnished Palace. It has in it a refectory, with milk for babes, with bread and strong meat for those that can assimilate such food, and with honey sweet and delicious to the taste, and the Water of Life. He brings us to the banqueting-house, and His banner over us is Love. In this House-Beautiful is a lavatory, where is at once a laver and a mirror. You come up to it, and in the clear, still surface you discover, as in a mirror, your deformity and defilement, and in the same water in the laver, which, as a mirror, discloses your defilement, you may wash your defilement away. In that same apartment there is a fountain of blood that is more efficient even than the laver of the Word, for while the laver of the Word sanctifies, it cannot justify. You may come to the fountain of Blood to be justified, and then, by the Blood and the Word and the Spirit, together, you shall be sanctified and perfected in holiness. In that same Palace-Beautiful there is a dormitory where the tired and worn and weary pilgrim lies down as in a chamber of peace and looks out through the window toward the sunrise and beholds the delectable mountains, and refreshes himself for the toils and strifes and conflicts of the coming day. In that same blessed Palace-Beautiful is God's gallery, where He has arranged before us portraits of prophets and saints, and martyrs and apostles, and, above, the immaculate portrait of the Son of God. In that same Palace-Beautiful there is a conservatory where the very plants and flowers and fruits of the Celestial City may both be perceived and partaken of; and if by obedience you ascend the spiral staircase, you shall come last of all to the observatory, whose windows look out on celestial scenes themselves, and through the cloudless atmosphere, you shall get a glimpse of the face of God.