

For what is the Scripture? It is the Word of God—that is, the disclosure of God's thought. Why does God disclose His thought to men? Manifestly for one purpose and one purpose only—to make men think as God thinks. On whatever points God has spoken, on those points we have God's thoughts. God's thoughts on such points are true thoughts, and thoughts on the same points that disagree are false thoughts. We must come to God's way of thinking. We must be orthodox. And this wonderful book, with all the glorious, though partial, revelation that it contains of the unsearchable mind of God—why, the book itself, the great, awful, blessed book, is God's effort to make us think as He thinks, to make us think right, to make us orthodox. What need to search the Scriptures for separate texts to prove the importance of orthodoxy? The whole book itself, with all its texts, is one vast monumental proof of the importance of orthodoxy. Has God spoken, and shall we not heed? It is infinitely pathetic and awful to think of it—through what a range of eloquent appeal, to men to come to God's views on certain matters, God in the Bible has condescended to go! God bends himself to human speech, and He argues, He remonstrates, He warns, He expostulates, He entreats, He urges, He invites, He promises—there is nothing that He does not do in the Bible to make us think right. So much value does Scripture attribute to orthodoxy. The book—the book itself as a whole—by virtue of merely existing, is God's voice to men, for ever and for ever saying in their ears, whether they will hear or whether they will forbear, Behold this is the truth; believe it. Hear, O heaven, and give ear, O earth! Thus I, God, swear by my book to the importance of orthodoxy.

2. In further illustration of the value set in Scripture upon orthodoxy, we may say that the object of Christ's incarnation and advent was to make men think right.

This I know is an almost startling statement to make. But I make it considerably, and with full warrant of Scripture. I use Christ's own calm and most solemnly emphatic words. Christ said to Pilate: "To this end was I born and for this cause I came into the world, that I should bear witness unto the truth." Observe the sublime impressiveness with which Christ speaks. He looks back to that occasion in eternity when His visit to this world was decreed, and gives the reason of the visit. He does not assign one object *o.* His birth, one cause of His coming. He says, "To this end was I born and for this cause came I." The language is simple, but it is comprehensive in its simplicity. It frames