

thing. "The man of God" will be supplied with all needed outfit for his work in this world, and hence among others with the Book requisite, to show him his path, to strengthen him while walking in it, to feed him with spiritual bread, and refresh him with spiritual drink, until he appears in that world of which the Lamb Himself will be the light. This is why God-inspired Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness. The principle that makes us believe in the Divine Providence incites us to believe in the Divine Word. God has made provision for the wants of His creatures. Hence there is dew for the flower, grass for the cattle, and a Bible for the man of God. The Bible is a proof and part of Divine Providence.

It is sufficient to guide man in all emergencies, in joy and sorrow, in plenty and want, in youth and old age, in peace and war, in life and death. By it he is thoroughly furnished unto all good works. It is not a Book of a mere historic interest, showing us what was vital to men in those distant days, but which to us is as foreign for all practical ends in its teachings and obligations, as the tent and sandals of Abraham would be, had we them in our possession. It is a living Book. Its words are spirit, and truth, and life for all time. It tells every age and condition of men what they are to believe concerning God and what duty God requires of man. It is the Supreme rule of "faith and manners." Its truths are Catholic. It is not for the man of Europe, or Asia, or Africa, the man of learning or ignorance, the man of poverty or pelf. It is for the man of God, the man that makes God his trust and portion. It so equips him, that every condition of life yields treasure to him whether he occupies a prison or a palace, whether he inhabits a cot or a castle. It gives true aim to life for adult and child. It points out what is the proper purpose of existence for man whether he be young or old in years.

This being a Book not for men who believe in popes, or prelates, or presbyters, nor for those who adhere to adult or infant baptism, but for men of God, it is evident that all true men are agreed regarding its essentials, because upon these they live.

III. In keeping with the Bible's own account in the text of its character and purpose, and suggested by the presentation now given of these, a few considerations offer themselves in conclusion for brief notice.

1. The truths of Scripture constitute a system. They are so related that one truth explains another. They are to one another as the members in the body.

If one truth is honoured all the others are also. The mind which degrades one hurts all others. Scripture truth is marked by solidarity. Its truths, therefore, mutually explain and protect one another. For this reason the Bible is the most easily translated book from one language to another. Its truths can either turn the idiomatic power of different languages to account, or it can so elevate the words of other tongues as to create out of them a new genius for itself. In the Pagan Greek, the word meaning "meek" in the Christian system of truths signified one who was mean-spirited, a nobody. In the Christian system we are to be nobodies, to have no minds of our own that we may have the mind of God. The meek mind is then an objective one which makes all things ours.

The teaching of the text presents reproof in inseparable connection with correction, or setting men right, and these two again as we have seen, are linked together with "instruction in righteousness," not to be separated therefrom unless we deny that there is any relation between men's present actions and their eternal destiny, and that they will not reap as they sow.

The text is an epitome of the nature of the Old and New Testaments, as well as the end common to both. The Mosaic Dispensation was a ministration of condemnation. It was "profitable for reproof." The Christian dispensation is a ministration of righteousness by setting men right, and being profitable therefore for correction, whilst both conspire to furnish the man of God thoroughly unto all good works.