

itself, is various. Its different phases come into view in different circumstances and according to the medium of the mind through which it passes. By tracing any given subject through the whole Bible we see, as it were, all round it; we avoid onesided views which are always hurtful and we gradually acquire a knowledge of "the whole counsel of God." Acts XX: 27.

#### GROUPS.

By another natural transition we pass on to consider the study of groups of subjects which cover vast stretches in the field of Revelation, but which stand upon the same groundwork. The Parables e. g. have a collective as well as an individual meaning. Though diverse in their character and teaching they form a complete retinue of heralds and servants in the court of what they themselves call "the Kingdom of Heaven." The analysis of the Sermon on the Mount will show it to be a masterpiece of arrangement, which few are aware of, as well as an inexhaustible mine of vital truth, which everybody knows. In the consecutive study of the Life of Christ, by a comparison of the Four Gospels each word and work and incident acquires fresh force when time and place are clearly marked and teaches fresh lessons from the special aspect presented by each Evangelist. The study of the Acts of the Apostles, as a whole, reveals the rise and progress of the Christian Church as a human as well as a divine institution, wherein men were taught by experience as well as by the Spirit; wherein they grew in knowledge as well as in grace; wherein human passion and prejudice and weakness and ignorance had free play but were overruled by divine wisdom; wherein the crisis called forth the man; and wherein, under the guidance of the great Architect, each builder or master-builder erected on the foundation his "gold, silver, precious stones, wood, hay, stubble." 1 Cor III: 12. Thus the Bible becomes a living oracle. It takes its place in history as well as in religion. It is the lake toward which all pre-Christian streams of life converge and in which they eventually lose themselves. It is the source from which all post Christian streams of life do flow and continue to be fed. Thus too it bears witness to its own inspiration and carries conviction to the mind that, like Him who is its central, predominating figure, it is, in truth, "a teacher come from God." John III: 2.