

declares that through them He is going to set up a kingdom in the world that shall be universal. This kingdom is to be a spiritual kingdom in the hearts of men, a kingdom that is to be universal in time and in extent. As the centuries roll on we see that these claims are being acknowledged and fulfilled.

We cannot fail, moreover, to be struck with the singular religious consciousness of Jesus. He rebukes sin with terrible emphasis. He enjoins repentance upon all. But never is there the faintest acknowledgment of sin or trace of repentance in Himself. His is a sinless consciousness. None other of the sons of men possessed this or could have pictured it. Of all the remarkable things in the Bible the character of Jesus is the most remarkable. It is the greatest of miracles. In my humble judgment it compels the admission of the supernatural, the Divine. The argument here has been stated illustratively as follows:—"If amid the ancestral pictures which hang upon the walls of some old English manor house and which betray the same noble lineage through many generations, we should notice a face unlike all before it, having eyes of southern fire or beauty of another clime; we should at once conclude that the strange countenance represented some other line of descent; that its presence there could not be explained by the laws of heredity working through the English blood, and that an altogether new element at that point had come into the family line. But in the world's gallery of illustrious persons, we find introduced in the portraiture of the evangelists a countenance never seen before on earth. It is neither a Jewish nor a Gentile face; it resembles none before it; it is like itself alone. From whence did it come into the human family?"

No amount of human ingenuity

has been able to account for the wonderful personality of Jesus Christ on purely natural grounds. The portrait does not belong to ordinary humanity. Attempts have been made to bring the gospels under the head of fictitious narratives. All such attempts have landed and must land in absurdities. The narratives are in themselves so simple and natural that they carry with them their own vindication. One simple question settles the whole matter. Where could there be found in that age—or in any other age—men capable of inventing such a history, such a character and such teaching? The men who wrote the gospels painted from life. The only adequate explanation of the character is that given by the Master Himself, "Ye are from beneath; I am from above. Ye are of this world; I am not of this world."

"I came forth from the Father and am come into the world. Again I leave the world and go to the Father." What Jesus says of Himself must be accepted as true, unless we are prepared to take the alternative that he was an imposter. Even sceptics admire and praise the grandeur and purity of His moral character. They forget that in so doing they are logically shut up to admit his claims. There is no escape from the alternative, *Christus si non deus, non bonus*. To sum up,

1. We have looked into the Bible and noted its wonderful adaptation to all conditions and classes of humanity, its adaptation to the great heart wants of humanity, its capacity to bring blessing to humanity. Surely He who made man, made the Bible for man. The key that fits the lock is the key for the lock.

2. We have looked into the Bible and found it to be many books in one, written by many authors, in different places, through many centuries; yet through all this variety there is unity,