

same spirit, tone and temper running through the Book from cover to cover. Some of you have seen in New York harbor that magnificent statue of Liberty which was sent over from France, a gift from the European Republic to her sister Republic beyond the seas. That statue, as you know, is huge in its dimensions and perfect in its proportions. It necessarily was so, because it was wrought out from one plan under the guidance of one superintendent and presiding genius. Suppose, however, that the conditions of its being sent had been different—that it had come not from one nationality but from different nationalities; that various European powers had contributed to make the gift; England for example providing the garland, France the head, Russia the body, Norway one arm, Sweden the other arm, Northern Italy one foot, Southern Italy the other foot, and that the different architects or artists, as we might term them, in those different nationalities had prepared their contributions separately each from the other, entirely independent, without communication each from the other with regard to either dimension or proportion or countenance or anything else; and suppose when they had all been brought together into the New York harbor it had been found despite this fact that they did fit in exactly each with the other. What would men have said? Why, men would have said it was a miracle—absolutely a miracle—that this should have been wrought by different men who had absolutely no correspondence each with the other. That, my friends, is exactly and literally what has happened with regard to the Word of God. No less than sixty-six books written by forty writers occupying every conceivable social station, from the king upon the throne down to the shepherd on the hillside or the fisherman by the lake of Galilee—these forty books covering a long period, as long as fifteen hundred years, written on different themes, necessarily fragmentary in their nature, covering absolutely a period of forty centuries in the history of which they treat, and yet when they are brought together we find that the facts connected with the earlier stages of the history of our race appear in the latest pages of the Word of God exactly as they did in the first. How do we account for that except on the supposition of this one superintending power, namely, the inspiring influence of the Holy Ghost? And then this unity becomes still more remarkable when we think of the unity in doctrine that pervades the Word of God. We have history on one side, doctrine on the other. Now, the unity in point of doctrine in different parts of Scripture is just as remarkable as the unity in history. When historians deal with facts of course they are not at liberty to alter the facts very much, or to fashion them by their own liking, but when we come to the points of doctrine theologians generally fashion them and can fashion them as they like; in fact I might say, Mr. President, I suppose we do fashion them very much according to our own liking. I have read of one good Christian man who in a Christian gathering, when a certain point of doctrine was promulgated, said angrily "I cannot believe it, I cannot accept it," and repeated this again and again; he was very much excited. He was pressed time and again to tell why. He could not. He said, "Why, I don't know; but I feel something here that says 'I won't, I won't, I won't!'" and so it is exactly; we fashion the doctrines on matters of opinion very much after our own liking. Now, notwithstanding this fact, when we come to the Word of God we find that