

each other. "He that is not with Me is against Me;" "He that is not against us is on our part;" "Render unto Cæsar the things that are Cæsar's; render unto God the things that are God's."

These, and many more that might be quoted, are examples of that comprehension of different sides of truth which alone can give to any teaching a permanent and enduring value. Only those teachers, only those churches which so embrace the various wants of the minds and consciences of various and conflicting characters can hope to render their voices heard beyond the narrow circle of time and space in which their own lot is cast. Such wide expressions of truth, such seeming contradictions, brought about, doubtless, in great measure by secondary, inferior causes, yet producing the same blessed, evangelical result, we happily possess in the mixed forms of our own church; in this respect, we may humbly say, echoing the various tones of our Master's words, and securing something of the same vitality to the whole counsel of God thus delivered amongst us.

4. There is yet another feature of Christ's words, more important than any that I have named; namely, that they are not merely abstract words, but they directly flow from His acts, His character, Himself. Above all qualities needed to give force to a teacher's words, is this correspondence between himself and them. "He only" (says the old proverb) "whose life is lightning can make his words thunder." Most remarkably is this the case with the teaching of our Lord. Not only do His discourses and parables bring before us His mind, His mission, one might almost say His very look and countenance, but nearly every one of them grows out of some special occasion, and is intertwined with the memory of some gracious action. In each turn of expression, not He only, but the whole scene, the whole atmosphere, the whole spirit of the Gospel narrative, seems, as it were, to live over again. His words live because He lives; they continue the same, because He was and is the same; His immortality, His eternity, is reflected in them; they are the words of God, because He is "The Word" of God.

#### DO YOU READ THE BIBLE?

A strange question this, to ask, and yet not needless; for multitudes have the Bible who do not read it. Are you one of these? Is it laid upon your shelf as a forgotten thing, or only looked at now and then? Do you neglect it while in health, and fly to it for comfort only in sickness? Do you pass over it on the six days of labour, and consult it only on the seventh day of rest? Do you neglect it in prosperity, and have recourse to it only when in trouble? Do you read it in your family, and not in your chamber? or in your chamber, and not in your family? Do you read it for amusement and not for instruction? for its consolations, and not for its warnings? for its promises, and not for its precepts and threatenings? The possession of a Bible is no security against danger. The leaves of the Bible contain no charm against trouble. The treasure is there truly; but it is those who seek that shall find, and they alone. What would it avail you to have food within your reach if you refused to taste it? Would that food prevent you from starving? What would you be the better for rivers of water if you lay down by their streams, but still neglected to drink? Would those waters quench your thirst? The Bible is food for the hungry soul and water to the thirsty soul, but are the soul's hunger and thirst to be satisfied by an unopened volume? With a fierce and unrelenting enemy behind you, and an open door before you, entering which you would be safe, of what avail would be the asylum if you linger on the way, or turn your back upon it? Alas! alas! Such is your condition while you treat the Bible with neglect. An enemy is behind you; that enemy is death, and hell is in her train; an open door is before you; that door is the salvation which the Bible reveals. Flee for your life, sinner! Flee for your life!—*Selected.*