

He appeared in our world, clothed in our nature, He himself declared that He "spake not in His own name, but in the name of the Father who had sent Him." And the Evangelist John, in commencing the history of His doings here below, speaks of Him as "the Word:" "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us."

In this application of the expression, it may, with the very highest propriety, be said, "Thy word is truth." He who came out from God, who had dwelt from eternity with Him in glory,—whether when He inspired holy men of old by His Spirit, or when He spake in His own person,—was not only true, but emphatically "the Truth." The words of Nicodemus were justly applicable,—"Rabbi, we know that Thou art a teacher come from God, and that Thou teachest the way of God in truth." He, indeed, was "the Amen, the faithful and true witness."

But we are inclined to think that the "Word of God" in the text is to be understood in its more common acceptation, as denoting simply the holy Scriptures. It is in this sense that the Psalmist uses the expression when he says, "Thy Word is a light unto my feet, and a lamp unto my path." It is in this sense, accordingly, that we are now to consider it. And in doing so, it shall be my object, in dependence on Divine aid, not so much to prove, as to unfold, the statement it contains. I request your attention, then, to the three following propositions: The Word of God is, 1st, Unmingled Truth; 2nd, Important Truth; 3rd, Undiscoverable Truth. Truth unmingled, Truth important, Truth undiscoverable by man. These are the several topics on which I am now to address you.

I. The word of God is truth unmingled. It not only contains truth, but it contains nothing else but truth. If it be admitted that the Bible is the Word of God, it follows as an unavoidable consequence, not only that there is truth in it, but that it must be altogether true. This is an assertion that cannot be made respecting any other book in the world, and it is this that gives the Bible all its value. One poisonous drop infused into a healing medicine might render it fatal to all who partook of it, and, were it conceivable that the very slightest admixture of error could be found in the Bible, it might completely counteract all the good which it would otherwise have been fitted to produce. But, when a communication from the Upper Sanctuary is made to man, that communication must be true. When Jehovah speaks, by a very necessity of His nature He must speak the truth. And of this the Bible itself is the very best evidence. I know no more effective method of convincing a man of the entire truthfulness of the Scriptures than to send him to the pages of these Scriptures. Truth alone can, at all times, and in all its parts, be consistent with itself. Error will, of necessity, be sometimes found at variance. Now there is this remarkable peculiarity in the Bible, which no other book possesses in the same degree, and which strongly stamps it as truth, that, amid occasional apparent discrepancies, there is throughout, in reality, the most perfect harmony. In every possible variety of composition, and by a very great variety of authors, one object is continually kept in view. The loftiest strains of poetry, the interesting details of history, the apocalyptic visions of the prophets, the minute descriptions of rites and ceremonies, the instructive examples of biography, the tender and pathetic hymns of the sweet singer of Israel, the close and powerful arguments of the Apostle of the Gentiles,—all contribute to establish the same doctrines, and to enforce the same duties. Had the whole of that volume which we call the Bible been penned by one individual, this circumstance, though striking, would not have been so extraordinary. That one man should, through the whole of a widely extended plan, have been able to preserve a unity and consistency in all its parts, is barely possible; that a hundred different individuals, living in different ages and different countries, without the possibility of any