

not find elsewhere. It appeals by its self-evident truthfulness to the moral nature. When the woman of Samaria conversed with Jesus at the well, His words so penetrated her, that in her eager haste to speak of Him to her countrymen, she bounded away, forgetting her watering pot at the mouth of the well, exclaiming, "Come, see the man which told me all things that ever I did; is not this the Christ?" Mark the transition from He told me all things that ever I did, to—Is not this the Christ? The fact that He had read her life, had held up to her her own heart, proved to her His Divinity. And so it is, the best proof at last of the divine origin of the Bible is that it reveals every man to himself. It not only makes known to the heart what it is, but satisfies all its yearnings. As long as men are groaning under the weight of sin and guilt, they will welcome the glad evangel of pardon; so long as they are burdened and baffled with corruption, they will welcome the doctrine of freedom and purity; while they continue in a world of light and darkness, surrounded by the painful and inscrutable occurrences of the present life, the teaching of a divine overruling Providence will be sweet to them; and most of all, so long as the earth is filled with the dead and dying, and our homes and hearts are made desolate by the great Destroyer, men will hail the wondrous declaration of the Cross, "I am the resurrection and the life, he that liveth and believeth in Me, though he were dead, yet shall he live." On all these points, vital to human happiness, all other systems except revealed religion are either vague, uncertain or silent; it alone gives forth a certain sound. And I cannot think while human nature is what it is, that it will finally and universally turn away from such positive truth in its direst need.

4. The Bible has additional guarantee for its preservation and spread, in the constitution of that special organ for its teaching, found in the Christian Church. Particularly is this seen in the organization and perpetuation of the order of the Christian Ministry. Here is a class of men called and qualified by God, for the simple work of explaining and enforcing the truths of Holy Scripture. Provision is made that this class, not by the transmission of birth-right, or arbitrary rule, but by the free movement of the Holy Ghost, shall exist through all time, and disciple to Jesus all nations.

And mark the providence which has been over the preachers of God's word! When one great and effective preacher has been set aside by sickness, imprisonment or death, a successor has been quickly raised up to carry forward the work. Herod beheaded John the Baptist, but soon Jesus was abroad, preaching, "the Kingdom of Heaven is at hand." The Jews crucified Jesus, but ere His death, He had called disciples and sent them forth—and from His open sepulchre they went everywhere heralding His death and resurrection; the Sanhedrim condemned Stephen, and as he died, with uplifted eyes looking into Heaven, lo! among the mob which stoned him, was a young man whom the spirit of God had already selected to utter a grander testimony to the Gospel than ever he had done; and now Saul of Tarsus, armed with letters from the Chief Priests, was on his way to Damascus to drag to prison and death the fugitive disciples of the Nazarene, and as he neared the city and was about, as a vulture, to swoop upon his victims, lo! a light above the brightness of the sun, flashed about him, and a voice came from the brightness, "Why persecutest thou me?" He fell to the ground the fierce persecutor, and arose Paul the Apostle of Christ to the Gentiles. Thus commissioned of Jesus, he began to preach at Damascus, and ceased not until he had declared the Gospel throughout the whole world. He was seized and beheaded near Rome. On the traditional site where he was martyred, stands the Church of the Three Fountains. Each fountain, you will be told, marks the spot where his head struck, bounded and rebounded—as though