

every one of the fundamental doctrines that are taught there appear in the last pages just as in the first. The being of a God, the perfection and spirituality of His nature, the creation of man by his Maker and yet in a little while his corruption and fall through man's sin, the necessity of an atonement, and yet the utter inefficacy of that atonement without the hand of faith to grasp it and make it one's own, the renewal of the heart by the Holy Ghost, and the certainty for every renewed heart of an everlasting and unquenchable immortality—all these appear in all these different writers just identically in the same form. There is no departure, no divergence whatever. Can we call that an accidental coincidence? Surely not. A coincidence such as that would be more miraculous far than the miracle of the common inspiration of the writers. I might speak again, Mr. Chairman, of the wonderful results that have been wrought by the circulation of the Bible in society. Allusion has been already made to that, but the subject is one that is absolutely inexhaustible—the results that have been wrought in society wherever it has gone. Now, when we go back to pre-Christian times, or to pagan or heathen nations in our own day, we see what the condition of things is there; but let the Word of God be once introduced, and in very little time what results follow; the results are always one and the same. The standard of public opinion begins to show signs of elevation; woman again takes her rightful place as man's friend and companion and ceases to be his drudge or his toy, or his plaything. Public ignorance melts altogether away before the genial influence of public systems of education. Thought becomes absolutely free. Conscience demands that her rights shall be respected. Man's civil and political rights are preserved to them by a bond that is absolutely indissoluble and inalienable; and all this is the necessary result of the circulation of the Word of God. Lands that two thousand years ago, and less than that, were socially and morally a perfect Sahara, a barren wilderness, such as Madagascar, are to-day, simply from God's blessing on the circulation of the Bible, blooming and blossoming as a rose, as a garden filled with roses. I do not mean to say that there was no civilization whatsoever before the Christian era. Of course there was. Greece and Rome had made certain steps in the path of progress. Why, go to Athens to-day, which has been the centre of so much discussion during this unhappy war, or stand on the banks of the Tiber in Rome, and you will see magnificent trophies of ancient genius there in the art of sculpture which are absolutely the despair of the nineteenth century, which our sculptors of to-day may copy but can never hope to rival. Look at its wonderful law givers, its painters, its legislators, its statesmen. So had Greece. And yet though they possessed them in such large abundance, neither the Greek nor the Roman Empires were civilized. The masses of the people were uneducated; nay, not merely were they uneducated, but they were brutalized by the uniform prevalence of the most degrading impurity. Go to the ruins of Pompeii to-day, and you will see frescoes on the walls of Pompeii dating back nearly two thousand years, as fresh almost in their colors as if they were inscribed yesterday, which are suggestive only of the foulest impurity. Examine what are known as the graffiti, the inscriptions scraped on the fresh plaster of the cities of ancient times, which have been covered up here and there, and they reflect the very same impure condition of the moral life of