

cord that it gives of men. This Bible meets every man on earth, and looking him in the face tells him: "You are bad from your head to your feet. You are depraved and fallen and ruined. Your conscience and will and judgment and memory and entire being, physical mental and moral, are utterly saturated with sin. Your heart is as a cage of unclean birds. Your true self is like the body in the sepulchre—white and beautiful without, but all corrupt within." Men are not given to writing such commendations on their character. This book is divine because it tells men who and what they are. This book is divine because of the incomparable superiority of its teachings. Its teachings demonstrate its claims. This book contains all the truth there is in the world on every subject of fundamental profit to men. There is not one left out, not one. Go bring me one such truth from the great realm of truth, and I will show you its record and better explanation in this book of God. This Book contains every good thought that is in every other book in the world, without a possible exception. You may traverse them all, and the more you read the more you will know how literally I speak the truth. Two other books hold a great place in the world. I refer to Bunyan's "Pilgrim's Progress" and "Shakespeare." Those two books are next to the Bible in leadership and in might among men. And yet there is not one thought in "Pilgrim's Progress" that is not from God's Book, not one, not one. And deep down, running through the unrivaled dramas of Shakespeare, are the oft noted truths of the Bible. You have not read Shakespeare if you have not seen that, or you have not read the Bible. Through all his great plays and tragedies is woven the truths of the living word of God, and that is the thing that will make Shakespeare immortal. That is the thing that puts the "Pilgrim's Progress" next to influence to this book of God. Every great thought in the world of truth and righteousness and goodness is found in this Book of God. Every great system of law and justice finds its basis here. It is no wonder that Kent, and Storey, and Hale, and Blackstone, and all the leading lawyers of earth recognize this Bible as the foundation for the entire system of jurisprudence. But somebody says: "There is truth in other books, and I will take truth wherever I find it." So will I. But be it remembered that all the truth touching morals, or religion, and all that is of fundamental profit to men, has been borrowed from this Book. But somebody answers: "Yonder are mighty men of unbelief, who write down some beautiful, noble thoughts." Yes, but they are all far better stated in this Book. Now and then, though it is rare, one of them writes some great and sublime truth. He is a plagiarist. He got it, directly or indirectly, from this Book. And so with every other noble, blessed truth that thrills through this world. The Bible contains them all. I repeat, go bring such thought to me, from any other book on earth, a thought noble and righteous and holy, and I will show it to you presented more beautifully and helpfully, and with more certitude, in this Book of God. This Book is divine because of the superiority of its teachings, and all earth's books that do not saturate their writings with the truths of this Book are the books that are going to last for only a few days. Those authors, poets, painters, and musicians who live in history, and who will always live, are those who get their inspiration out of this Book divine.

These teachings are divine because of their purity. They will win men to God because of their transcendent purity. Take the ten commandments. Men turn pale as death when they solemnly consider them, teaching, as they do, the relations of man to God and of man to man. Law comes therefrom, empires and republics are built thereon. Where do you find them matched? Take Christ's sermon on the mount. I do not wonder that the incomparable orator, Daniel Webster, said: "I must accept Jesus of Nazareth to be divine, when I read the sermon on the mount." Take Christ's teaching concerning forgiveness. It is fundamentally different from the theories of carnal men. Did you ever compare the teachings of the world's great unbelievers with the teachings found in this Book? Did you ever stop to do it? 'Tis a horrible revelation. It will shock your heart when you make the comparison. Will you look at some of them? Will you have the teachings of Lord Byron? He was a profane swearer and a drunkard, and led a life of unutterable licentiousness. Will you take Paine? He, too, was a wretched blasphemer, and gave himself most shamefully to drunkenness, and went on to defend it as being right. Will you take Rousseau? Here is what he said: "My feelings are my standard of morality!" Will you take Lord Herbert? He says: "Lust and passion are no more blameworthy than hunger and thirst." Will you take Bolingbroke? Here is his testimony: "The chief end of man is to gratify his lusts." Will you take Hume, that pitiable sneerer? Hear him: "Humility and self-denial are vices, and adultery elevates human character." Will you take Mr. Ingersoll? Then his slogan is what he calls "Liberty for man, woman, and child," which, carried to its legitimate conclusion, means unbridled licentiousness and anarchy. These poor men carry in their teachings their own condemnation. What infidel would be willing to rear his children in a community given to such influences?

This Bible inherently proves its divinity. Still again, the victory of this book against all its foes demonstrates its divinity. There has been nothing else that ever ran the

gauntlet as this Book has run it, and its perfect victory over all its foes demonstrates its divine claims. Governments have conspired against it, and monarchs have hurled their edicts forth to destroy it. And yet on and on it has traveled, like the all glorious sun. See the prophecies made respecting it, Voltaire, that brilliant infidel, gives this testimony just before his death: "In one hundred years there will not be a Bible on the face of the earth," and yet the printing press on which he had that prophecy printed to-day prints the Word of God, and the house he then lived is to-day a great Bible house, from which is scattered the Word of God. Tom Paine said in 1809: "In one hundred years not a Bible will be left." Well the hundred years have not gone and more than twenty times the number of Bibles have been printed in these eighty nine years than the world ever heard of before. These gentlemen, and all others like them have failed signally in all their prophecies respecting the Word of God. And I may say incidentally that infidelity, so far as I have read it and conversed with it knows practically nothing about this Book of God. Gibbon, who so sneered against Christianity, said: "At twenty two years of age I suspended my religious inquiries." And Paine in his "Age of Reason," seeking to throw mistery and confusion and contradiction upon the Bible, said these words: "If as the Christian claims, the book of Genesis is a history why do not the Jews sometimes quote it in their other books of the Bible?" He was ignorant of the Bible and therefore ignorant of the fact that over four hundred such references are made to Genesis in the other books of the Bible.

The influence of the Bible throughout the world demonstrates its claim that it is from God. The influence of this Book is rapidly conquering the whole world. Three-fourths of all the colleges of this earth are manned by Christian men, and are distinctly and openly Christian colleges. The scholarship of the world more and more is coming to corroborate all the teachings of this Book. A few years ago 617 of the world's greatest scientists signed a paper, now on file in the library of Oxford, deploring the insistence by some that science is in opposition to the Bible, and expressing the conviction that the time will come when the two will agree in every particular.

There is another corroborative proof that this Book is what it claims to be and that it is Christian experience. If you are God's redeemed, regenerated child, you know to what I refer. That Book, instrumentally, changes men fundamentally, their thoughts, their desires, their lives, their hopes, their longings. It has so changed you, and you and you. You would to-night make oath to that experience before God and men. Is such testimony valueless? To think so is madness. Would not these men be believed in the court? Here are hundreds and thousands and millions who will rise up and say: "What that Book said concerning me is true; and I have felt it and know it beyond all shadow of doubt, and to me it is infinitely the deepest, most blessed experience of life." No candid, thoughtful man will set at naught that testimony from the millions of earth.

Let me briefly conclude. Any lost man can here find out whether this Book is from God. There is no doubt about that. He can find out. I know not your conditions as you hear me tonight. I know not your theory, nor what is your opinion. But this I do know: Any lost man can find out whether this Book is from God. Here is the testimony of Jesus Christ: "If any man willeth to do the will of God, he shall know of this teaching, whether it be of God." On that promise many a troubled unbeliever has come to Jesus Christ. Dear friend, whoever and whatever you are, you may know whether this book be divine, however misty and difficult and complicated your belief to-day. Some of you have heard me tell about the conversion of a splendid citizen of Waco in the great meeting there five years ago. He was not only an infidel, he was not only an atheist, but he was a disbeliever in everything pertaining to God or a future beyond the grave. Now and again he would come to God's house and listen, carelessly sometimes and sometimes with seeming interest. And when the great meeting came and hundreds were converted to God—a great, quiet meeting, where men were quietly appealed to about Christ, this man came again and again, but showed no interest. One evening a lawyer went down to him and said: "Are you concerned about any of these things?" He said, "Not an atom." Said the lawyer: "If they were true would you be concerned about them?" And he said: "Why I would be insane if I thought they were true and did not give the matter my most serious attention." Said the lawyer: "If there be a God, wouldn't you love to know his will concerning you?" "Yes." "And if the Bible be from God wouldn't you love to know it?" "Yes." Said the lawyer: "Are you willing to say that before this crowd to-night?" He answered not. Said the lawyer: "I press the question. Are you willing to walk down this aisle and either say or allow me to state to this crowd that if there be a God you call upon him to witness the sincerity of your desire to know it, that you may do his will?" And down the aisle they came together, and the step was so taken. The next night he came, and for a week he came, and one evening as he sat back there, an honest soul struggling to find the light, God Almighty nigh 'em in the power of his great spirit, his soul was unspeakably troubled and in three days thereafter he stood on that rostrum and

gave the sublimest testimony to Jesus of Nazareth that I have ever heard fall from mortal lips. O men, you can know! You can know whether these things be from God. Earnestly and honestly seeking God's direction, his divine spirit shall meet you and reveal to you the truth, and you also will gladly say, "My Lord and my God."

This last word. The inattention that this Book receives is one of the most regretful things of life. How we ought to study this Book of God! More than anything else, more than the newspaper, more than the swift-passing books more than all other books or papers of earth. It will throw light on every problem of life, and out of every mist and difficulty we will be delivered if we consult this living oracle of God. And we ought to consult it with all confidence. I have no more doubt that it is from God than I doubt the divinity of Christ, or the existence of God. In this heart of mine I have proven it to my heart's content. This Book binds up the heart in its day of calamity and desolation. This book shows the ragged, wretched sinner deliverance from his shame and ruin and death. Oh, come and give it your best thought—and your best love. Sometimes do you not long to sit down and have a talk with God, or rather at least let him talk with you? He does identically that blessed thing every time you read this book. This book is God in his word. "In the beginning was the Word; and the word was with God, and the word was God." Oh you may have a talk with Him, Brother, brother it were well for thee before thou goest to thy business in the day, to take the time and let God talk to you from his blessed word. You will be armed against the difficulty danger and temptation of sin, if you will let God speak to you from his blessed Word. O lost men, out there in the night, all wrapped about as you are with sin, come to his book, follow its light, and there shall be light in your hearts. Come to it, and the Holy Spirit shall teach you!

Now I ask every one of you, without any exception, to make this solemn pledge to-night: "God witnessing and death coming and the judgment appearing, I do to-night in this solemn presence, purpose to love and study this book henceforth as never before with all my heart seeking to know God's will concerning me." Do you make it? God bless you!—Baptist Standard.

Why Preachers Fail.

Many preachers fail, not because they lack knowledge, but because they lack function. They are orthodox, but they never take fire when they preach. Their sermons are all brains and no blood. They have plenty of thought, but no feeling. The dinner they serve up to their people on Sunday is elaborately prepared, but cold. No preacher is to be excused who does not as diligently study his manner as his matter. It was said of a certain preacher that he had got his matter from God, and his manner from the devil.

Many a good sermon is spoiled by a cold delivery. Two men were addressing a large meeting at Exeter Hall, the one a D. D., and the other a working man. The Doctor was polished and pompous in his style of oratory, and his words fell like a drizzling rain upon the audience—they fairly shivered as he proceeded. Presently the working man rose to speak. He told of his experiences, and spoke out of his convictions; he was on fire with his subject, and his words fell like sparks among gunpowder—the people took fire and broke out in thunders of applause. Said a gentleman to a man sitting by his side, and who was applauding most vigorously "What is he saying?" "Oh I don't know, but look how he is saying it!" How much of pulpit power under God depends on that element of enthusiasm. They make others feel who feel themselves. How can he plead for souls who neither knows nor feel the value of his own? How can he recommend a saviour to others who himself despises and rejects him?

If I cannot preach like Paul, or give my thousands to assist in preaching the Gospel to the lost, there are other things I can do, must do, and will do. I can do my humble part toward saving the lost and rejoice in the victories won through the efforts of those of my brethren whose abilities and circumstances qualify them to do more for God than I can do. If I can only be successful in leading one precious soul to Christ, into the glorious light of the gospel of God's grace, into the warm cheering rays of the "Sun of Righteousness," where sweet peace with God is only found, my reward will be great in "that day," and happy assurance that I have done some good in life is my rich reward in time.—Sel.

A Child's Heroism.

Here is a noble instance of a child's heroism in real life. It is a peculiarly cool and gallant act on the part of a little girl named Edith Miles, aged ten, of Rearsby, in Leicestershire, to which the attention of the Royal Humane Society has just been drawn. Several children were playing on the banks of the village brook, which was swollen by the heavy rains, and ran at an abnormally swift speed, when one of the number, a little boy aged five, fell into the water and was carried rapidly down the stream. Edith Miles did not jump into the water, as she recognized even in this moment of excitement that she would be too weak to battle against the stream and effect a rescue. So she ran as fast as she could along the bank until she came to a plank bridge at a place called Goglane, about sixty yards away. Lying down at full length, she put both her arms out, and waited patiently for the boy, who had already sunk twice. When the stream had carried him within an arm's length of the plank, the girl caught hold of him firmly by the collar, and pulled him out of the water.—Christian Life.