

which wrings from the heart of believers the anxious cry, "Take to Thyself, O Lord, Thy great power, and reign." Among the masses in the greater and lesser towns, materialism and atheism in their coarsest form are spreading with ominous rapidity. Hundreds of thousands have literally no higher philosophy than "Let us eat and drink, for to-morrow we die;" and this not from ignorance, but as a deliberately chosen creed. They recognize no God, no immortality, no religious obligation, and, as a natural consequence, no Divine Revelation. 'I demand,' said a Russian speaker in the last Peace Congress, 'the annihilation of religion, the emancipation of reason from its trammels, the subversion of the influence of the clergy on the people, a state of society without God and without a King.'

Not in this coarse form, but still in scarcely a less dangerous degree, unbelief in the Divine authority of Scripture and the relations of God to man therein revealed, has taken firm footing in influential classes within the pale of the Protestant Church. In a Congress of Protestant Professors, Pastors and Laymen, from all parts of Germany, held last June, the President of the Congress, without encountering earnest opposition, could place the belief of Christians in the inspiration of the Scriptures on the same footing as the belief of Mohammedans in the inspiration of the Koran. Let it not be said that the speaker was only combating the theory of literal verbal inspiration; far from it; he not only scouted the idea of all special inspiration whatever, but also rejected the entire Biblical teaching concerning the relations of God to man. He ended his remarks amid the bravos of the Assembly, in the following words: 'Our God has become purer and more human than the God whom the Jews worshipped; the whole conception of the Bible is purely child-like; let us, therefore, give it up; we lose nothing by it.'

After some additional remarks Mr. D. adds:

"The conclusion I draw from these facts is, that this is not the time for our Society to give up one inch of the ground it has already won in Germany."

The adaptation of the British and Foreign Bible Society to turn passing occurrences into facilities for the circulation of the Scriptures has been frequently observed. When the memorial to Martin Luther was inaugurated at Worms, (on the occasion when our beloved Queen sent a most encouraging telegraphic message) the Bible Society was not inactive. The Report says:

"This monument being the monument of the Reformation, and of the Holy Scriptures as the book of the people, what could be more in harmony with the spirit of the festival than the exhibition and sale of Luther's greatest work—his German Bible? Yet to obtain permission to do this was a work of the greatest difficulty. It was only through the personal intervention of the highest civil functionaries that the difficulties were at last overcome, and the Bible-stall brought from Baden allowed to be set up. But the place then assigned to it was a place of honour, on the promenade right in front of the entrance into the great enclosure where the monument stands. Once there, everybody felt it ought to be there. To compare small things with great; the monument proclaimed in granite and bronze

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