

pen until a few years ago, the existence and meaning of which the common people understood no better than the cattle which they herded; and all the far-reaching provinces with their capitals, monuments and viaducts and roadways fallen into decay. Naught exists of great Rome, only as her ideas and laws have passed into modern civilization. But the Church is as fresh and powerful as the day it was born; its triumphs and its institutions are filling many lands; its missionary forces are marching into all countries; its presence is marked everywhere by the fruits of peace and plenty; where it goes there the sciences and the arts flourish; under its influence the nations are rising and mankind are putting on the righteousness of God, and the rights of man; so that in the words of Renan, Christianity has become another name for civilization. How can this difference in history and destiny be accounted for except on the principle that the Church is divine in its origin and is divinely preserved? The seed abideth in her. And what is this seed but the Word of God, that liveth and abideth forever?

The resolution was seconded by the Rev. John Burton, B. D., and was adopted.

After singing a hymn, the 3rd Resolution was moved by the Rev. Professor Clark, M. A., of Trinity College; and seconded by the Rev. S. J. Hunter,

"That the constantly increasing demand for the Bible, both at home and abroad, constrains to thankfulness, and inspires with hope; and this Society resolves, with divine aid to continue its work of promoting Bible circulation with renewed energy."

Prof. Clark began by saying how thankful he was to be permitted to speak to a resolution conceived in so hopeful a spirit. Doubtless there were many anxieties in reference to the Bible and the Gospel, but he could not doubt that, at the present time, the encouragements preponderated. Only an hour or two ago he had seen by the evening papers that the Revised Version of the whole Bible was to arrive in Toronto that night. Such a work had never before been accomplished in the history of the world. If we considered the amount of money expended upon it, the immense labour devoted to it by men of the highest attainments, we should find, in these circumstances alone, an evidence of the esteem in which the Bible was held in these days. He did not forget that many persons would be distressed by changes made in passages that had become endeared to them by association; but perhaps they would find in time that they gained far more than they lost, if they were compelled to think more of the meaning than of the words, more of the Spirit than of the letter.

As regards the influence which the Bible exercised in our own days, it could hardly be doubted by those who looked below the surface, that its power on human thought and action was greater than ever it had been. It was quite true that, in some respects, they had had to re-consider their theories about the Bible. Alarm had been caused more than once by the notion that the Scriptures were at variance with the discoveries of modern science. These alarms had, for the most part, been dissipated. Men had discovered that the scientific teachings, which they supposed to be deduced from the Bible, were simply the teachings of a past science which had accidentally been grafted on the Bible. The views, which are found to be conflicting, were not those of the Bible with those of science, but the science of yesterday with the science of to-day. The Bible was not written to teach us science. If it had been so, it could hardly have adapted itself, as it had done, to the successive ages of human civilization. The Bible bore witness to a God, Creator, Ruler, Redeemer, to a God of love, of wisdom, and of