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“GOD’S PROVIDENCE TOWARDS THE BIBLE.”

PORTIONS OF AN ADDRESS BY THE REV. B. M. PALMER, D.D., AT THE ANNI-
VERSARY OF THE SOUTH-WESTERN BIBLE SOCIETY, NEW ORLEANS, JAN. 16,
1881.

After referring to the connexion of the Society with the American Bible Society, and to the work of this and the British and Foreign Bible Society, the Rev. gentleman briefly stated the claims of the Bible as being *The Book*, and then proceeded thus :—

“In view of all this there arises a question which I propose for solution. If the Bible be the Book of God, claiming jurisdiction over all other writings, is it not to be expected that God’s providence shall be conspicuously concerned about its history? I desire, to-night, to point out some of the forms in which this providential intervention and care may be distinctly traced.

1. First then, I direct attention to some facts connected with the two languages in which the Old and the New Testaments were originally written. It is obvious that in a Revelation which is intended to unfold a plan of salvation to guilty men, terms must be employed which shall denote general conceptions, such as those of holiness, sin, redemption, repentance, forgiveness, regeneration and the like. But these purely abstract terms are devoid of significance, until a meaning is put into them by taking up the language of sense—perception and glorifying it with a spiritual import. As ideas are originated in the mind through impressions made upon the senses, the whole terminology of Grace must be created by the transfiguration of images which are drawn from the outward world. Hence the symbolical character of Divine Revelation in the Old Testament. The doctrine of atonement was taught by the institution of animal sacrifice, at the very beginning and instantly upon the first transgression; and this germinal symbol expands afterwards into the whole complex ritual of the ancient Hebrews. Conviction of sin and the con-