

Lord's; and it is not to be given up, if the Lord can save it. Said a profound thinker: "Had I been an inhabitant of another planet, and had the news been brought to me, that in one of the orbs keeping us company round the sun, a moral revolt had led its inhabitants away from God; and with that news, had it been told me that to win back his free creatures their loving Creator had gone among them in the person of His Son; had taken their sad condition upon himself; had lived their life, and died their death—indeed, to show them what they had done both to Him and to themselves, by a great sacrifice, even that of His Son's ignominious death, had so commended His righteousness and righteous laws to them as to win them back by love, I should willingly have given my life for the idea, and that irrespective of whether it were true or false." And such is the estimate we put upon this thought of God—we who unite to preserve it in this book.

9. And it is an additional reason for our distribution of the Bible, that by it as a book of truth, and not by coercion, is this saving idea to gain its supremacy. "Why" we are asked, "if the Bible is the book of God, why does he not have it believed at once by all who read it?" The answer is at hand. Truth cannot be taught by force; not even by the force of one intellect on another. Even our Lord did not convince every one who heard him. "If I speak the truth," said he, "why do you not believe me?" The bruised reed of a human mind he is not to break by the weight of an infinite wisdom. He is to handle it as a bruised reed till he sends forth his truth unto its victory. It does not surprise us to hear that learned men, and men of great intellectual grasp, find things in the Bible that trouble them. How else shall they be tested and tried by the truth if there is nothing to task them in their commerce with it? Were any minds resistlessly overborne and carried into this kingdom of truth by any kind of force, how could they ever become its willing subjects? Wisdom is justified of her children; but how if they cannot justify her, but by force?

10. To conclude. We desire to be instruments in the continuance of this blessing to the world. "What," said one to a Roman conqueror, "what can be added to a triumphal procession like this?" "Continuance!" was the answer. Yes, the fine show would soon be over, and what next? And so we say, as the glare and glory are passing away. This we can add: "The glory of man is as the flower of grass; the grass withereth, the flower fadeth, but the word of the Lord endureth for ever." It has shown good evidence of this already. From its life after the decay of Rome, we can hold that when Macaulay's New Zealander sits on the broken arch of London Bridge and sketches the ruins of St. Paul's, there will be Bibles in the hands of those wandering among the ruins of mighty London.

Allow a conclusion from personal experience touching the lasting nature of the word of God. Said my honoured instructor, Professor Stowe, on my calling upon him not long before he died: "Do you remember the days at Andover over the Bible? Do you remember the close of the ninety-first Psalm? Well, I am a living instance of its truth. With long life God has satisfied me; I have lived as long as I desire to live. I am satisfied with all he has shown me here, and now I am just waiting to see his salvation."

Said one other venerated teacher of teachers, President Woolsey, of Yale, to me the other day: "I am about through this life: the only event of interest to me is death. Here is my hymn book, here is my Bible—without my Bible how could I live out what remains of life?"

Blessed man, who through all his fame has held to the one book, ever saying: "How precious are thy thoughts unto me, O God! how great is the sum of them!"—*Religious Herald*.

I call the Book of Job, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sec-