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"The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Psalm XIX., 7.

The "Law of the Lord" might signify the five Books of Moses,—the Law as distinguished from the Psalms and the Prophets; or, again, the element of precept, command, enactment, in whatever part of Scripture it may be found; or, in the third place, it might designate comprehensively the Scriptures at large. In the present context we have the terms Law, Testimony, Statutes, Commandment, all referring apparently to the Word of God so far as given, when the Psalmist wrote: each term denoting that Word under some peculiarity of aspect, and affirming of it something which has special relation to the aspect under which it is viewed. It is not necessary to prove that if the statement of the text is true when applied to the Scriptures so far as given in the time of David, it is not less true of the Completed Canon, which it is our privilege to possess. We proceed, therefore, with all humility, and invoking the Divine assistance, to consider the double statement or affirmation here made regarding Scripture,—that it is "perfect," and is in consequence fitted "to convert the soul."

I. *Let us speak of the Perfection which is ascribed to the Law of the Lord.* This Law stands distinguished from all other laws—this book from all other books—in that perfection may be attributed to it: for no one surely will claim perfection for any laws or any writings which are merely human. That which is only human exhibits the imperfection and frailty which attach to