

their energies toward the one great work of "Holding forth the Word of Life," that Word which is ever new, and the well-spring of joy and consolation to which we instinctively turn in time of trouble and sorrow. In it alone do we find an inexhaustible storehouse of lessons for the child, and of ripest wisdom for the aged. In countless homes it is opened every morning to yield its portion for the day. In ten thousand pulpits it furnishes the texts of as many sermons, as each Lord's day returns.

The Bible Society must succeed in its great work, for it is God's great purpose that *The Book* shall be spread abroad, and man can no more obstruct the Divine end than arrest the sun in its course. The Society does not undertake to interpret the book. "Theirs is to circulate in its simplicity and in its multiplicity; to spread abroad by single gospels where they can do no more; to spread abroad in its integral completeness where that can be done. In single gospels they must do it without doubt or misgiving, for He in whose Person two whole and perfect natures were joined together condescends to be made whole Truth and Life within limits which are, according to St. Matthew, St. Mark, St. Luke, or St. John. In complete Bibles it is their fuller privilege, without stint or grudging, to do the same; for God has spoken in divers manners of ways to divers manners of men, and we cannot tell in any given case how He will cause His goodness to pass before them, or by whose voice He will proclaim to them His Name."—*Our Mission*.

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### THE "BUILDING FUND."

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We desire to remind the friends of the Society throughout the Province, that at least two thousand five hundred dollars are still required by the Building Committee to cover the expense of the New Bible House. We trust this appeal will be liberally responded to.

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### THE BIBLE THE BOOK OF THE PEOPLE.

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BY REV. JOSEPH PARKER, D.D.

*From his Address before the Joint Assemblies of the Congregational and Baptist Unions, London, May 14th, 1886.*

I believe we shall largely qualify ourselves for a great and enduring work in proportion as we risk everything as to our church life and influence upon a grammatical interpretation of the Holy Bible in the light of human experience and a fearless interpretation of nature in the light of impartial science. I claim the supreme place for the Bible. I do not go to the theologian, but to the living fountain to which the theologian himself went. I have dismissed the priest who pretended to keep the altar of worship, and I will dismiss the priest who pretends to keep the altar of truth. If every man is to have free access to the throne of grace by Christ Jesus our Lord, every man must also have free access to the book of revelations under the guidance of the Holy Spirit.

There is no second Bible. There is no divinely-authorized metamorphosis or alias of the Bible. There are helps to Bible-reading many and invaluable; but the Bible must be read by itself, for itself, in the light of itself, and every man must be responsible to its divine Author and not to its human interpreters. To some of those interpreters we may have been unjust. We may have made cast-iron of thoughts or expressions which the interpreters themselves would be the first to change under the influence of wider know-