

each period of silence, the most unbroken in its awful stillness, is part of the education of the world.

"We ask you, then, brethren, to-day to take such part as you can, by alms, by word, by reflection, by prayer, in bringing this hope in all its simple grandeur, in all its unfathomable depth, in all its personal persuasiveness, within the reach of every nation and language, not as men have fashioned it of necessity in human systems through the processes of partial experience, but as it is written in its original charter.

"We ask you to recognize the nobility of the work whereby after a thousand years the writings of prophets and apostles are again made to give form and consistency to unwritten varieties of speech, as when the foundations of the whole literature of Northern Europe were laid by Ulfila and Cyril in their translations of the Bible.

"We ask you to welcome the opportunity as those who believe that every fragment of human life will illuminate the teaching of the Bible, and that no single race can exhaust it.

"We ask you to rejoice that you can realize in this way something of that spiritual fellowship, which lies deeper than our external differences, in the frank and sincere acceptance of Holy Scripture as the common heritage of every Christian, the source and test of all necessary doctrine, the adequate interpretation of the ways of God. And we ask all this in a place more closely connected than any other with the history of our English Bible, in the very birthplace of the Welsh Bible, which gave occasion, as you know, to the establishment of the Society for which I plead, in the Abbey where for the first time a Bible was placed in the hands of the new-crowned king, the earliest offering to completed sovereignty."—*Extracts from a Sermon preached in Westminster Abbey, on Sunday morning, May 2, for the British and Foreign Bible Society, by the Rev. Canon Westcott, D.D.*

THE BIBLE THE BOOK OF THE PEOPLE.

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 Jesus Christ 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 knowledge and clearer visions. My simple claim is that the Bible should always be allowed to speak for itself, because my belief is that whatever is essential to human redemption, pardon, purity, and development is written in the Bible with a pencil of light. Again and again I would disclaim saying one word