



Published Quarterly.

Under Direction of the Upper Canada Bible Society.

VOL. XVI.

TORONTO, OCTOBER, 1884.

No. 3.

ANNIVERSARY SERMON,

PREACHED ON BEHALF OF THE UPPER CANADA BIBLE SOCIETY, BY THE REV.  
DR. BEHREND'S OF BROOKLYN, N. Y., IN THE ELM STREET METHODIST  
CHURCH, TORONTO, ON TUESDAY EVENING, MAY 13TH, 1884.

"That was the true light which lighteth every man that cometh into the world."—John i. 9.

In the sixth chapter of this gospel, our Lord speaks of Himself as the true Bread, and in the 15th chapter He again represents Himself as the true Vine. Thus He is the true Light, the true Bread, and the true Vine. There is progress in the symbolism, and the various phrases define what our Lord means to be and to do for us. As the Light of the world He is come to scatter our darkness, to remove our ignorance, to impart unto man that knowledge of God which is declared to be eternal life. He also quickens the heart. He who is the Light of the world is also the Bread of men. He comes not only to rescue us from ignorance, but to rescue us from the ignorance which involves famine, and from a famine that ends in death; and in this rescue there are established between us and our Lord such peculiar, such permanent, and such profound relationships, that all rights of ownership are vested in Him, so that we can live only as we live unto Him. He is the true Light; He is the true Bread; He is the true Vine. So, in different phraseology, He is our Prophet, He is our Priest, and He is our King. In all these phrases there is something peculiar indicated by the word "true." Christ is the true Light, the true Bread, the true Vine. That word "true" may be taken to represent that which is opposed to the false, or to the derived. It may be used to describe