

and Seminaries, to prove either that the first chapters of Genesis do not disprove the discoveries of modern science, or else that they anticipate these discoveries. I do not believe that any part of the Bible conflicts with the discoveries of modern science, but when you make the further statement that these chapters anticipate such discoveries, I beg leave to withhold my assent, because the language of the Bible is religious, not scientific. We should take a short cut in this controversy by declaring that it does not exist, that it is a legacy of mediaevalism which we have as yet hardly dared to shake off. The Bible has no more to say about geology and Darwinism than a book on political economy has to do with the movements of the stars. In the early part of this century, Thomas Chalmers rose to his feet in a religious assembly when he saw that a conflict was about to be started on the question of geology against the Bible, and in his stentorian voice uttered the single phrase "the book of Genesis has not one word to say about the antiquity of the globe." I think the truth of that sentence ought to be generally recognised. The Bible is not a text-book of science but of life eternal. It deals with the righteousness of God and how it may be obtained. The two things—science and religion, can never clash, for they come from the same hand. In the 16th verse of the 3rd chapter of John we have the text upon which all Christ's teaching is based—"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life." What music like unto that for the broken heart, for the contrite spirit, for the soul standing on the edge of darkness and peering out into the land of shadows and silence. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." No suggestion of that love of God has ever come from the iron lips of science. And yet more than this: we are told that man "liveth not by bread alone, but by the word that proceedeth out of the mouth of God;" and of those words this blessed book is the chosen and sacred treasure. Let us ask the Lord Jesus Christ to increase in all our hearts a divine zeal to make known the knowledge of His word to the uttermost ends of the earth, and to bring the bread of life to a famishing and perishing world.

Rev. Hugh JOHNSTON, B.D., moved :—

"That seeing the wonderful openings that are continually presenting themselves to the Parent Society and other great Bible societies for the extension of their grand work in all lands, and recognising it as the will of God that all people should have in their own tongues the divine and matchless word; it behoves the people of Canada to be foremost in zeal and liberality, not only in providing their own land with gospel truth, but also in giving to other nations that blessed book which is the foundation of their peace and happiness."

The report before them and the eloquent and instructive address to which they had listened must, said the speaker, exercise a great influence upon them. He alluded to the work the Society was doing, and said that the man who could not here find room in which to stand with his brethren had not the love of the Bible and of the Lord Jesus Christ regnant in his soul. What would the various missionary societies do without the Bible Societies? The English and American Bible Societies had spent five millions of dollars in the distribution of the Bible through heathen lands. More than seven millions of copies were distributed annually, this being more than twice the number that were supposed to have been issued for the three centuries from the printing of the first Bible in 1460 to the organisation of the first Bible society. The total issue of copies of the Scriptures by all the Societies numbered 180 millions. Who could estimate the good done by this work, and imagine where all these copies of the word of God had gone? And yet, not-