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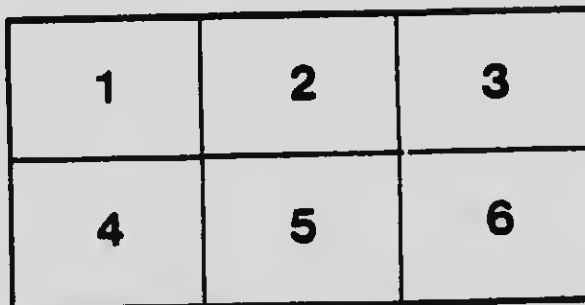
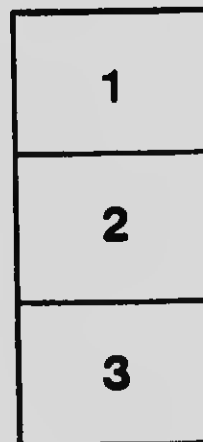
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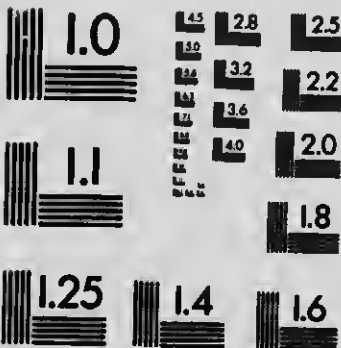
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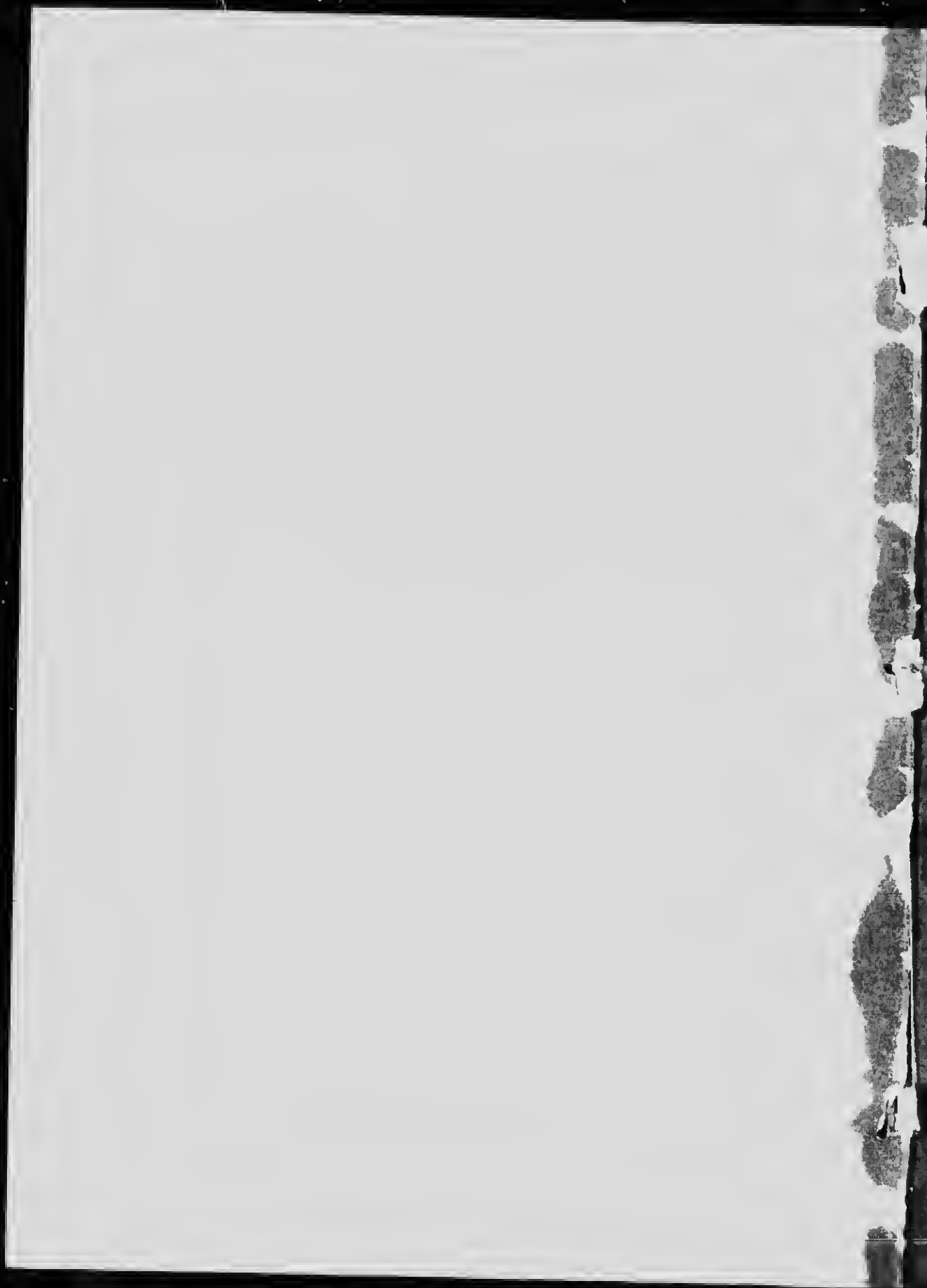
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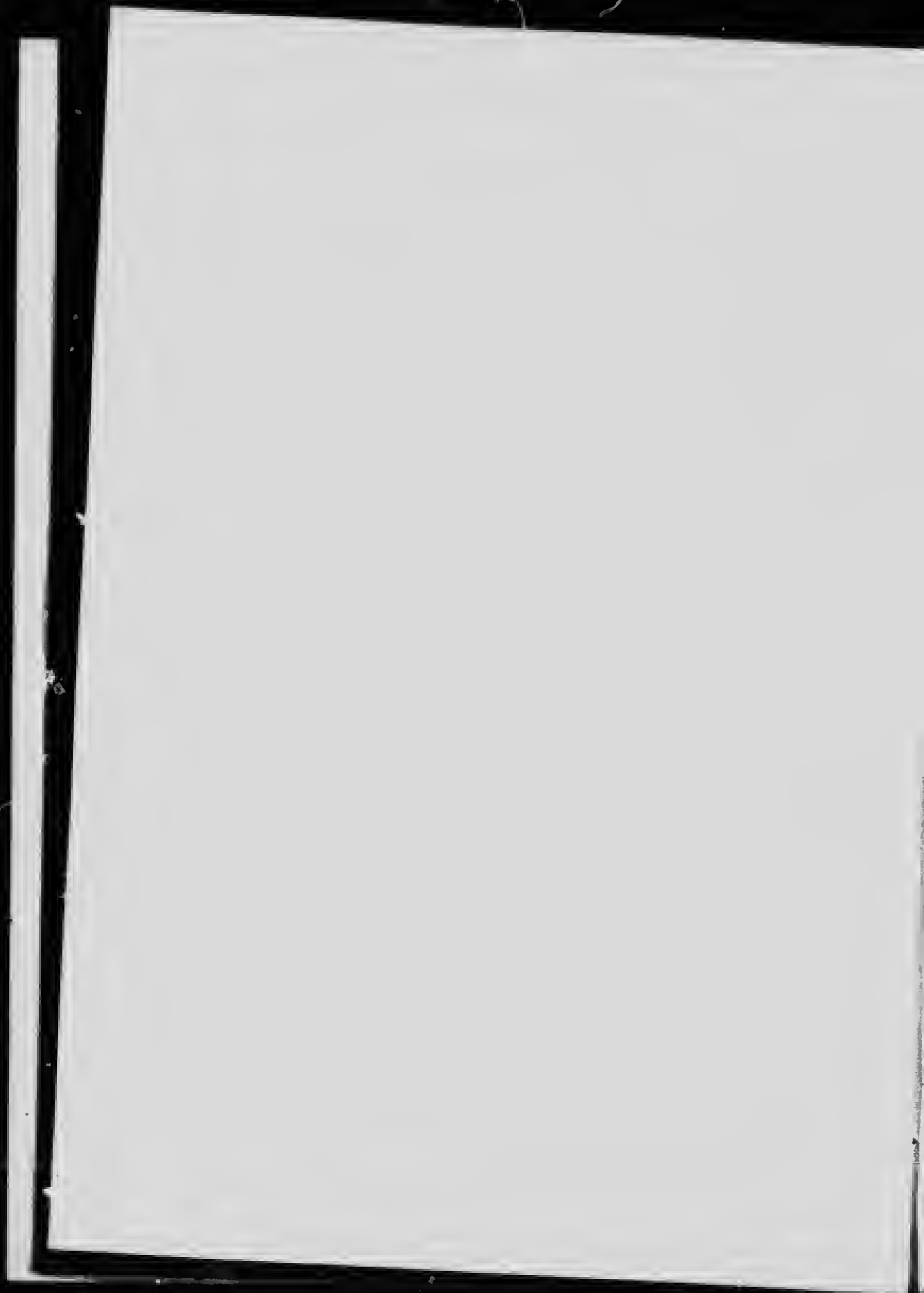


Seminar
The Bible in
Context

1970-1971

1970-1971





SOUVENIR
of
The Bible Society Centenary

CONTAINING
THE CHOICEST THOUGHTS OF LEADING CANADIAN
PREACHERS ON THE BIBLE AND THE BIBLE SOCIETY,
PREACHED ON SUNDAY, MARCH 6TH, 1904;

ALSO
ADDRESSES DELIVERED AT THE CENTENARY MEETING
MASSEY HALL, TORONTO, MARCH 7TH, 1904.

Issued by
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INTRODUCTION.

The Centenary celebration of the British and Foreign Bible Society had one feature almost universally observed. Sunday, March 6, was set apart as Bible Sunday throughout the British Empire. King Edward VII., with the Queen, purposed to attend divine service in St. Paul's Cathedral on that day as a special expression of their interest in the Society's work. Though the King was prevented by indisposition from carrying out his intention, he was represented by His Royal Consort Queen Alexandra, the Prince and Princess of Wales and Princess Victoria. The idea of Bible Sunday was readily adopted, not only in the Motherland and in the Colonies, but also in many foreign countries. In Sweden, Norway, Denmark, Germany, Austria, Hungary, Switzerland and the United States of America the proposition was received with enthusiasm, and the day generally observed.

The Board of Directors of the Upper Canada Bible Society, recognizing the readiness of the ministers of all the denominations to assist in every good work, especially a work so eminently Christian as that of the Bible Society, and fully aware of the conspicuous ability that would be displayed by them in the presentation of the worth of the Bible and the work of the Society, felt that words so wise and helpful should be gathered and preserved in permanent form for future service in the Society's work. They therefore directed the publication of this brochure, containing extracts from a number of selected sermons preached by representative ministers of various denominations in different parts of Canada. The sermons are well worthy of the occasion, and regret is felt that the limits of this volume has required such severe condensation.

There will be found here also a brief account of the Centenary Meetings held in Massey Hall, Toronto, on Monday, March 7, with synopses of the addresses delivered at that time.

With the hope of sustaining and stimulating the interest already manifested in the Bible Society's work, and inspiring the uninformed to earnest co-operation in future labor, this booklet is now sent forth.

G. T. W.



“LET THERE BE LIGHT.”

BIBLE SOCIETY'S CENTENARY SERMON

BY

HIS GRACE THE ARCHBISHOP OF CANTERBURY

“And God said, Let there be light; and there was light. And God saw the light, that it was good.”—Gen. 1 : 3.

Let there be light. It is at once the motto and the condition of all progress that is worthy of the name. From chaos into order, from slumber into wakefulness, from torpor into the glow of life—yes, and “from strength to strength”; it has been a condition of progress that there should be light. God saw the light, that it was good. That, surely, is the thought which is ours to-day.

We thank God for His revelation in the Bible, and specially to-day, with thousands who in other lands are gathered like ourselves, we are thanking Him for this—that He is making these joint prayers and praises possible and practical and intelligent by means of our having in our hands throughout the world, “every man in his own tongue wherein he was born,” the written record of the story of our Father's love. That is our special thought this morning. Not the infinite marvel of the Gospel message; not the significance of the cradle at Bethlehem, and the uplifted Cross on Calvary, and the open grave, and the Pentecostal gift; but something more limited than that—the deliberate recollection and the thankful acknowledgment of what we owe to the written record—humanly compiled—but Divinely ordered and guided—the record of that stupendous fact in the world's story, and of the preparation, and the discipline, and the promises, and the prayers, which had gone before. It is just in proportion as the Divinely-ordered record has been known and read of all men—just in proportion as those on whom rested the responsibility of guidance have let it make its way and do its work, and bear its message straight to the heart of gentle and simple, of the learned and the ignorant, that its power has become patent, and that its fruitfulness for good—inexplicable otherwise—has proclaimed to every thoughtful observer the Divinity of its origin.

And yet in the chequered story of the Bible's life since first, as a written Bible for the people's use, it was delivered and ex-

8 HIS GRACE THE ARCHBISHOP OF CANTERBURY'S SERMON

pounded to the listening crowds of men and women and children from Ezra's pulpit of wood "in the broad place that was before the water-gate" at Jerusalem, at sunrise on a September day 2,350 years ago—since first that happened it has again and again been true to say that men, consciously or unconsciously have loved darkness rather than light, or at least that the light has shined in the darkness and the darkness apprehended it not.

Go back in thought, and picture the scene enacted upon this very spot less than 400 years ago, when on Shrove Sunday, 1527, a great platform was erected in the nave, whereon sat the high potentates of English Church and realm. Opposite the platform, over the north door of the Cathedral, was a great crucifix, a famous image, in those days called the Rood of Northen, and at the foot of it, inside a rail, a fire was burning with a multitude of condemned books ranged round it in baskets waiting for the flames. What were those books? They were the "Testaments" in English, the very translation which forms the basis of that which we have read to-day. We are not met now to pass judgment upon the opinions or the prejudices of other days and other men. They may have been as conscientious as our own. But at least we can thank God for the ampler light. The baskets were cast upon the flames, not because those who burned them wished to withhold from any man the Word of God, but because they honestly believed the form of these vernacular translations to be erroneous, or their circulation to be misleading and therefore harmful. What stood in the way was darkness and prejudice, rather than any deliberate intention to mar the Divine message. Princes—our Sovereign himself had health allowed—Princes and clergy and people meet to-day within these walls to thank God for the distribution to every nation under heaven of just such Bibles for the use of man and woman and child as those which so good Christians as Bishop Fisher and Sir Thomas More committed with solemn censure to the flames.

By degrees the light spread, and "God saw that it was good." We are all, I imagine, persuaded in our minds that among the means of extending that light the Bible itself has for centuries taken the foremost place. But with man's proneness to distort or misuse even the grandest of God's gifts, this very privilege has had a peril of its own. People have forgotten, in the using of it, the manner in which the book, under the guiding hand of God, came to take the form in which we know it now, and have neglected the help thus given to us for understanding how to use without abusing it, how to accept it as both human and Divine.

Some here will remember a notable sermon by one of the greatest preachers of our own or any age, in which he compares the double aspect of Holy Scripture as the Word of God and the work of man, with the two aspects in which His contemporaries looked upon the earthly life of the Lord Jesus Christ Himself: "The Word became flesh and dwelt among us, and we beheld His glory. Is not this the carpenter?" You may dwell on the human side; you may dwell on the Divine. Realize one of these alone, and you will fail to apprehend Him aright.

And the mystery of the Incarnation of the Son of God—the living Word—has its parallel in the mystery of the inspiration of the written Word of God. The Bible is God's word. "As truly and as certainly as in Jesus Christ dwelt the fulness of the Godhead bodily, so truly and so certainly in the hearts of those who gave us this Book dwelt the divine Spirit of God." God, who speaks to us in the Bible, spoke first in the souls of those whom He stirred to give us these words. They are, therefore, their words as well as His. God was speaking through the lips of real men. "It was the tender thought, the glowing aspiration, the lofty hope, the trembling fear, the solemn awe, the stern indignation of men, moved to the very depths of their nature by the power of God working in them, that shaped the words which live and burn in the pages of Scripture to this very day, and which stir our hearts because they first stirred the hearts of those who uttered them." It is because men, it is because teachers in the Church of God have forgotten this that half our perplexities about the Bible have arisen. The Church has sometimes so insisted on the true Divinity of the written Word that she has almost forgotten its humanity. And hence men have trembled at reasonable, intelligent, reverent criticisms which seemed to them profane, "instead of meeting them by the simple straightforward admission that they are, in many cases at any rate, quite valid, but that they only prove to us what we knew already, that this Word is truly human, and that, in spite of them, we hold it to be also truly Divine."

Let there be light. No man, I suppose, will admit, probably no man ever did admit, even to himself, that in these matters it is daylight that he fears. But has it not been true, nevertheless, and true of many of the best and most devout souls, as the Christian centuries have run their course, that—albeit unintentionally or unawares—they were setting themselves, however impotently, to thwart the Divine purpose, "Let there be light"? What else can we say of the persistency with which—untaught by

past experience—the guardians and champions of orthodox belief as based on Holy Scripture have, times without number, denounced the authority of their own interpretation of the Bible, denouncing as presumptuous or even blasphemous error the discoveries and aims of scientific men? It was on the strength of Biblical texts that the scheme of Christopher Columbus was condemned by the Spanish Junta in 1490 as vain and indefensible. In 1616 Galileo's teaching that the earth moves round the sun was formally censured by the consulting theologians of the Holy Office "because expressly contrary to Holy Scripture." A generation or two afterwards English students were warned by high authority against the investigations of so true and profound a Christian thinker as Sir Isaac Newton as being "built on fallible phenomena and advanced by many arbitrary presumptions against evident testimonies of Scripture." And the lives of Roger Bacon, of Copernicus, of Kepler, and of many more, down even to our own day, and to incidents fresh in the recollection of the imperitive need of a reverent and humble-minded caution in our attitude towards every controversy of the kind. We have been oftentimes reminded that it is only the foundation of God that remaineth sure, and on that foundation have been built also the irrefragable conclusions of science. We are not, indeed, required to accept at once every unproven hypothesis, or to mistake for absolute science mere assertions about that which is unknowable. Some of the votaries of science have had a little right to speak authoritatively and finally in the name of God. True science and true religion are twin sisters, each studying her own sacred Book of God, and nothing but disaster can arise from the petulant scorn of the one, or from the timidity of the tyrannies of the other. Let there be light. From the Father of light cometh every good and every perfect gift.

And as with the scientific knowledge which has been so strangely supposed to be contradictory to Scripture rightly used and rightly understood, so too—must we not say it to-day?—so, too, with every reverent and honest investigation into the history and the character of the sacred volume itself. Let there be light. I wonder sometimes whether those who find themselves depressed or distraught, because the investigations of modern students as devout and honest as themselves have suggested a re-setting of some of our traditional opinions about the dates and composition of the ancient Hebrew books of our Bible, and who feel such re-setting to be audacious, if not profane, have ever asked themselves, quietly, and with real deliberation, upon what

authority it is that they base their firm beliefs as to these questions of authorship and date—nay, as to the contents and limits of the Scriptural Canon itself. Upon what authority, for example, do you draw the line which includes the Book of Ecclesiastes or Esther and excludes the Book of Wisdom, or which includes the Second Epistle of St. Peter, and excludes the Epistles of St. Clement? I am not for a moment disputing the correctness of the line we draw. I believe it to be perfectly right. But who drew it! What is the authority upon which you rightly trust it? To ask ourselves such questions is helpful, I think, as a reminder to us that upon some of the largest and deepest problems of date or of authorship, or of what is called canonicity—in which we perhaps accept a particular theory as a matter of course, and are even shocked if it be challenged—we can hardly claim Divine or infallible authority for the answer which, on the basis of our present knowledge, we rightly and even unhesitatingly give. As regards the Old Testament, we have had access in these latter days, under the over-ruling Providence of God, to a wholly new range of facts about the dawn of civilization in the ancient nations of the world. Egypt and Assyria now vie with each other in their once undreamed-of contributions to the elucidation of our Sacred Book. And every fresh discovery, every new disinterment of significant tablet or cylinder or inscription from its resting place of literally thousands of years, seems, to me at least, to do something more towards the strengthening and deepening of our belief in the genuine inspiration of the written Word of God, and in the distinctive glory at its divinely ordered message. We can give a new application to the Gospel sentence, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Let there be light. If it be true, as one sometimes fears it is that there is less of the deliberate, prayerful devotional study of the Word of God in our homes and on our knees than there used to be in England in days gone by, it is certainly true, I think, to say that there never was a time when so many people as now were bringing the whole power of trained intelligence and of cultured thoughtfulness to bear upon its every part. And that sustained effort cannot but be fruitful, cannot but react in its turn—and react healthfully for us and for our children—upon the other mode of Bible study, that mode which shapes itself in prayer. For this surely is unquestionable—he who sets himself in faith and hope to evoke from the Bible such secrets as it will disclose about the story of its structure and its growth will find

himself, so to speak, forced to his knees by the very divineness of the message of guidance and of revelation which it will impart to his inmost soul. If there be, here and there, a "removing of those things that are shaken," it will be in order "that those things which cannot be shaken may remain." Bring to the study of God's Word every implement which you possess of intelligence and education to aid you in the task; but remember that what, after all, matters most is that you should learn how God meant, through that life of other days, to speak to your own life now. It is in the truest sense a "revelation," an unveiling of some One Who is now alive and near, and Who has, every whit as truly as in Bible times, a message for your daily life.

It is in order to make the learning of that supreme lesson, the realization of that Divine presence, more possible in the households of every land that the great Society for whose Centenary we give thanks to-day has applied itself single-heartedly to the one task of placing within the reach of old and young the opportunity of possessing for themselves the written Message of the Word of God. Various teachers will in different ways interpret that Message, and from widely different standpoints will bring its lessons home. From every corner of the Mission field—from every kindred, and people, and tongue—comes the grateful recognition of this elemental provision of the material or the weapon on which each Christian teacher must rely. As we trace the story of the Bible Society's successive conflicts for a hundred years with the giant obstacles of poverty and distance and language, we look upwards and outwards and onwards. We thank God and take courage. The object of it all is one—"That they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent."

I end with words spoken from this pulpit, fourteen years ago, by the most eloquent, perhaps, of its countless occupants: "As we drift—along the swift, relentless current of time—towards the end of life; as days, and weeks, and months, and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably, what are the interests, the thoughts, the books, which really command our attention; what do we read and leave unread; what time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the passage into the unseen world; for the sights and sounds which then will

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HIS GRACE THE ARCHBISHOP OF CANTERBURY'S SERMON 13

burst upon us ; for the period, be it long or short, of waiting and preparation ; for the Throne and Face of the Eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it? 'O Lord, Thy Word endureth for ever in heaven ; Thy Truth also remaineth from one generation to another.' "

SERMON PREACHED IN ST. ANDREW'S CHURCH
OTTAWA.

BY THE REV. W. T. HERRIDGE, D.D.

"*Thy word is truth.*"—John 17 : 17.

Christ's immediate reference here is to the message which He Himself came to unfold, and which He says is not His own but belongs to the Father. Yet, since there may be other words of God, the crucial question is this: "Is the Bible a word of God, or is it a mere ordinary writing which may be accepted or rejected at our pleasure?" If the Bible cannot bear to be looked at in the most searching way, its authority rests on a precarious foundation. So far from being alarmed by the critical spirit of the age, we ought to rejoice in every reverent attempt to bring the Bible out into the light where it may be seen of all men.

If there be a God, it is natural to suppose that, in some way or other, He will reveal Himself; and for this purpose a Book may be found an appropriate vehicle. Apart from the limitations of the "earthen vessel," this unfolding of God must needs be gradual. Many superficial objections to the Old Testament are answered if we remember that only by a slow process of education, and by a partial eclipsing for a while of His gracious character, can God prepare the way for the fulness of the time when He sent forth His Son. This fact does not impair the value of any part of Scripture, but simply puts each part in its proper place. It is no heresy to regard the story of the Evangelists as more precious than the pessimism of Ecclesiastes, or the tragedy of Job, or the symbolic visions of Ezekiel, instructive though all these may be. Some pages of Holy Writ shine with greater lustre than others, unfold more profound truths, and search more deeply into human life and character. That the Bible should do these things in the pre-eminent way in which it does, proves that its writers were inspired for a distinctly moral and religious purpose, and were made the instruments of communicating what the world would otherwise have never known at all. Those who think to demolish the Bible by petty blows of textual criticism are not unlike children who chip off a small fragment of rock from the base of a mountain, and, running away to a safe distance, wait for the whole mountain to tumble down; while all the time the towering mass, its

peak hidden among the clouds, mocks them in its silent, immovable greatness.

A thoughtful writer has compressed the internal evidence for the Divine origin of Scripture into these words: "The Bible is not such a book as man would have written if he could, or could have written if he would." A careful examination of its view of sin and of salvation will confirm the truth of both sides of this statement. Sin is not glossed over with specious apology, and salvation is revealed as a thought of God's heart, guessed at and dreamed of, it may be, by a suffering race, but not to be realized by any mortal power.

And as to external evidence, this is abundantly furnished by the influence of the Bible in the world. Wherever its teaching has been received and practiced, it has checked superstition, it has overthrown idolatry, it has given freedom to the slave and dignity to the woman; it has guided the perplexed, it has strengthened the weak, it has cheered the disconsolate, it has comforted the dying, and they have fallen asleep on the pillow of its gracious promises; it has turned many from darkness to light; it has lifted the veil which hides the future, and revealed the Captain of our salvation marching triumphantly through the dark portal of the grave into the realms of eternal peace and joy, the first of a countless multitude who follow in His train.

No other book, therefore, deserves such a place in our affections and life. Its study should be begun in the home, and made an essential part of all subsequent education. Its mere literary value is unique; but its moral and religious truths are the chief equipment of manhood. If any one will examine the Bible for himself, intelligently and reverently, not adopting a casual method, but trying to get an adequate perspective, and letting the whole Bible speak to him in its most profound and searching way, he must feel his nature stirred by a noble awe, a grand enthusiasm, and a contrite humility which leads him to the feet of Jesus Christ.

The more we know about the Bible, the more fully we shall value it. Other scriptures of the world have proved themselves insufficient for man's moral necessities. But the Bible follows the race whithersoever it goeth. It is equally in place in the cottage of the peasant and the palace of the king. It enters the secret chambers of our being with gracious warming, with glad encouragement. It sits by the bedside of pain; it looks into the eyes of sorrow; it takes the cold hand of death. When we are most worn and weary, most desolate and sad, it comes with

sweetest solace; and while the rest of our companions stand silent and powerless at the outer gates of the temple of life, he advances with sacred tread into the Holy of Holies, and there chants the Psalm of our great High Priest before the mercy seat of God. Other guides may lead us astray after phantoms, but it points always to the path of truth. Other oracles may be perplexing and often meaningless; but it declares with unmistakable clearness the love of the Father, and His self-sacrificing passion to make us like Him. Other lights may fade away, and at last be extinguished altogether; but high above the smoky glare of earth's dim lamps, it shines like the unsullied stars in heaven's firmament. Therefore the Bible cannot be superseded, nor its truths pass into oblivion. We may grow into it, but we shall never grow out of it. Amid the changing centuries it abides, fresh in eternal youth. Its silver chord is not loosed, nor its golden bowl broken. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever; and this is the word which by the Gospel is preached unto you.

SERMON PREACHED BY THE REV. J. L.

GILMORE, B.D.

MONTREAL.

"The Lord giveth the word: the women that publish the tidings are a great host."—Psalms 68: 11.

The text in the Revised Version gives to those of the gentler sex a large place in the scattering of the good news—a place that modern times are not likely to deny them. For our present purpose, however, we wish to draw from the text two principles—that the Word comes from the Lord, and that He looks to men to scatter the good seed thus given. These are the two principles upon which the work of the Bible Society rests.

Those who have supported the work of this Society have always held that the Bible brings to us the Word of God, and whatever difference there may have been in regard to critical questions and in regard to the literary structure and history of the individual books of which the whole Bible is composed, there is no difference of view regarding the divine origin of these books, nor regarding their spiritual authority.

Assuming the validity of this principle, the next duty to consider is that of spreading the Word.

When the Bible Society was organized in 1804 it inherited another principle, the validity of which had already been amply demonstrated—that it is safe and wise to give the Bible to the people in their own language. There were those who doubted this safety and this wisdom, and there are those who still doubt it, but the Society has never for an instant shifted its ground in this matter—indeed this is its very *raison d'être*. Not that the Bible Society was the first to translate the Scriptures into the common tongue. Before the advent of our Saviour the Old Testament Scriptures were translated from Hebrew into Greek, for the convenience of those who did not understand Hebrew. This translation was used undoubtedly by the apostle Paul and probably by some of the other apostles, and there are scholars who hold that even our Lord Himself knew it and used it. And when the New Testament was added to the Old to make our present Bible, the same principle was adopted in putting the Bible into Syriac for the East, and into Latin for the West. After the night of the Middle Ages the same principle was reasserted in the translation of the Bible again into the languages of the people of modern Europe for whom Latin had become a

dead language. It was therefore no new thing for the Bible Society to seek to put the Scriptures into languages that the people understood. What was new was the large scale in which this task was undertaken. The work of the century has been so successful that seven men out of every ten can now read the Scriptures in the "language wherein they were born."

The difficulties encountered were great in the extreme, and the more we think of them the larger they seem to become. A great many of the languages had never had a book of any kind written in them, and in the goodness of God a succession of heroes was raised up, and these men with rare patience and ability gave themselves to the task of reducing the language to a form in which it could be made to convey the Gospel message. They had to listen to the people talking and wait with great patience till out of the chaos of speech they had found order that would give an alphabet, a vocabulary, and a grammar. If we did not stand so near it we should feel that the achievement of all these results in a century is little short of a miracle. But by the grace of God the work has been done.

The work of the Society, however, does not stop here. It aims not only to put the Scriptures into words that can be understood, but to put those words where they can be read. There are agencies established all over the world, and there have been Bible men and Bible women sent hither and thither all on the same errand. Some of these Bible men travel on foot, and some on a bicycle, and some on a sleigh, and some on boats, but they all have the same Pearl of great price to speak about. And the work of the agencies where the Bibles are sold must make a great appeal to the imagination. Think of how the Scriptures keep drifting up into Afghanistan and Tibet from the agencies established on the north-western passes of India, and of how they pass up into the Soudan from the lower parts of Egypt. These men and these women and these agencies are doing work while those who contribute to the funds are asleep.

It is a record of great achievement that we are called upon to give thanks for to-day as we look back upon these hundred years.

There are three great ends that we should have in view in the celebrations of to-day.

In the first place we should learn to take further into our hearts the work of a great Society whose history has been honoured by the Lord. To become familiar with the work of this Society is an education in itself.

In the second place we have an opportunity to look at the whole field of world-wide missions. In the discharge of our mission obligation we naturally devote our chief attention to those fields in which we are working, and for which we are responsible. It is a sound principle to do well our own special part of any large work upon which we are engaged with others. But we should welcome such an opportunity as that now given us of lifting up our eyes upon the whole field to see all the forces that are engaged and to note their interplay.

In the third place the circumstances of to-day should lead us to prize the Bible more highly in our own hearts and in our own homes and in our own church. As the hero who returns home, laden with the trophies of victory that he has gained abroad, is placed higher than ever in the esteem of his own family and friends, so the Bible should come to us with a new message at home when we have seen how great things it has accomplished abroad.

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SERMON BY THE REV. S. P. ROSE, D.D.,
HAMILTON.

"Thy word is a lamp to my feet and a light to my path."—Psalm 119 :

Though the original reference of the text is not to our Bible, the Psalmist here suggests the mission and character of Holy Scripture so accurately and picturesquely, that I may adopt the verse just read as a motto for the sermon which I am about to preach.

We unite to-day with thousands of Christian congregations in celebrating a most interesting and important anniversary—the centenary of the British and Foreign Bible Society.

There is a danger, on the occasion of an anniversary such as this, that we should fall under the spell of the delusion that our past achievements may be accepted as an apology for relaxation of effort in the future. In our gratitude for the victories of the past we must guard against the self-complacency which so often proves a foe to continued and persistent toil. One has but to reflect upon the aim of the Bible Society, an aim so simple and direct, and yet withal so comprehensive and inspiring, to realize that the goal of endeavor is still far from reached. The Society was called into existence "for the express purpose of putting into the hands of all men the Word of God, in their own tongue." What gigantic work remains to be done before the Scriptures are translated and printed in the many tongues which men speak!

When we speak of the circulation of 180,000,000 copies of the Bible we are naturally so impressed and gratified that we may forget how many millions of our fellowmen have never so much as heard of the book; and we are also in danger of forgetting that there is a constant demand for a new supply of Bibles in localities where the book has already found its way. One of the hopes, therefore, which we may cherish in connection with this centenary is that it may be the occasion of still greater zeal and success in the world-wide circulation of the sacred volume.

Surely the time is past when it is needful, in a Christian congregation, to argue on behalf of the noble ambitions of the Bible Society to place the Holy Scriptures in their own tongue in the hands of every man and woman on the earth. And yet it may not be wholly amiss to remind ourselves of the sacred

obligation which rests upon the Christian world. This obligation is deep-rooted in the fact that the Bible not only contains a revelation which transcends in value the revelations of all ethnic religions, but so transcends them as to differ vitally from them. This is especially noteworthy when we compare what the Bible teaches of God, of life, of destiny, with the noblest doctrines of those forms of religion which obtain amongst the nations that do not possess our Scriptures.

A priceless deposit has been committed to Christian lands, but the deposit is held in trust, and the law of distribution is set forth in Christ's own words, "Freely ye have received, freely give."

Comparatively few of us realize how intimately and necessarily the world-wide circulation of the Bible is linked to world-wide evangelism.

[The inter-dependence of the Bible Society and the missionary societies of the different Christian churches was emphasized and illustrated by the preacher.]

A farther hope may be indulged in connection with this anniversary, that it may so stimulate a profitable and wholesome curiosity, as to lead to a much more intimate and accurate acquaintance with the history and content of Holy Scripture. Extended illustration is needless here. The painful ignorance of Christian people in regard to the history of the book we profess to love, and of its message to the world, is a confessed disgrace to the Christian commonwealth of the twentieth century.

But if this disgrace is to be wiped out, improved methods of Bible instruction and study must obtain. That these have been faulty, the painful ignorance of church-goers in regard to the Word of God is sufficient proof. To improvement in this direction the Bible Society may make a direct and important contribution. Why should the present form in which the Bible is printed be made perpetual? The arbitrary division of the scriptures into chapter and verse, in utter ignoring of the many forms of literature which are here gathered into one volume, has done much to lessen the popularity of what Matthew Arnold has well called the "only one literature there is, one great literature, for which the people have had a preparation." It has done more than that. It has led to a scrappy method of teaching and studying, and has been the occasion of the building up of doctrines upon single texts, texts which, when studied in their historical relation, refuse to bear the weight imposed upon them. Why should not the Bible society, the people's society, give the people this wonderful collection of Oriental literature in a literary form?

Our schools of learning must do their share. The Bible must be studied as literature in the schools of our land. For this there must be a preparation. Teachers should themselves be taught that they may handle the book effectively and reverently. It is an unspeakable shame that the Bible should not have its proper place in education.

But upon the Church the chief burden of responsibility rests. Reform in methods of instruction must be inaugurated whereby the whole congregation shall come together, once a week, not to hear a sermon, but to study the book, under the guidance of well-trained and competent teachers.

The Bible Society centenary should be the occasion of quickened faith in the blessed volume. Despite the mistakes of its friends and the attacks of its foes, it lives and exhibits a greater vitality to-day than ever. The oldest literature we possess, it is likewise the newest. Criticism has not touched and cannot touch it, save to lead men to understand it better, and to love it more, while its purpose and mission are duly remembered. The truth which it reveals is self-evidencing. We may send it forth upon its mission with unfaltering faith that it will accomplish that whereunto it is sent, and lead Spirit-guided men everywhere into the truth which saves.

SERMON PREACHED BY THE RT. REV. MAURICE
S. BALDWIN, D.D., THE BISHOP OF HURON,

LONDON, ONTARIO.

"In the volume of the book it is written of me."—Ps. 40 : 7.

It has been well observed that man could no more have written the Bible than he could have made the world. Both are unutterably beyond his powers. It is emphatically the Book of God. He is the sole Author and Inspirer. Here He tells us how He made the universe in the illimitable ages of the past, before the morning stars sang together or the sons of God shouted for joy ; here He reveals to us how salvation came into the world ; first by prophecy, type and symbol, and secondly by the advent of His only Son ; and finally He lights up eternity itself, and throws the searchlight of His truth upon the ages that are yet unborn.

The ancient copy of the Law was ordered by God to be placed in the very Holy of Holies, under the wings of the Cherubim in His immediate and awful Presence. So, too, we are to place it in our very heart, in the very centre of our being, as the holy revelation of God to man.

When our honored King was being crowned in Westminster Abbey by the Archbishop of Canterbury, in the most solemn part of the ceremony, the Archbishop took the Holy Bible and presented it to the King, saying these words :

"Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is wisdom ; this is the Royal Law ; these are the very oracles of God."

If it be now asked, Why is this high honor given, this infinite importance attached to this wonderful Book ? the answer is :

First—Because herein is revealed the Lord Jesus Christ, the glory as of the only begotten of the Father, full of grace and truth. It is His awful Presence, throned in it, which gives to it the inviolable sanctity, the unending perpetuity, the supreme authority which it to-day possesses. He Himself speaking of it says : "In the volume of the Book it is written of Me." This is apparent from the fact that just as Christ is honored on the one hand, or lightly esteemed on the other, this glorious Book is prized or laid aside. Diocletian, who persecuted the Church

of God with all the fury of his soul, was the fiercest persecutor of the manuscripts of the Bible: he sought them out, he burnt them, he waged war against them just because he found that Christians built all their faith on the unerring statement of these stupendous records. At last he thought he had succeeded, and struck a medal to commemorate the utter destruction of Christianity. Poor fool! like many others since he had spent all his time in making an anthill to prevent the rising of the morning sun. It is the same everywhere: some homes the Bible is only a book in the library; in others the sole fountain of all authority and power. The two, that the Living Word which is Christ, and the Written Word which is the Bible, as has been well said, are indissolubly one, and no power on earth can separate them. Like the Cherubim and the wheels in Ezekiel's vision, they are one in their aim and direction.

Secondly—Because it is the Book in which the Lord Jesus Christ Himself wholly believed, and by whose statements He felt Himself absolutely bound. Praying for His disciples, He said, "Sanctify them through Thy truth; thy word is truth." And again, when speaking of unbelief, He referred to the Books of Moses—those very books which are being so blasphemously treated by the destructive critics of the day: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." He also said, "The Scriptures cannot be broken." One writer beautifully says, "Our Lord found His whole itinerary, from the cradle in Bethlehem to the Ascension glory laid down for Him in this wonderful Book." One thing He says of Himself is this: "All power is given unto Me in heaven and in earth," and yet though He was omnipotent, there was one action which He did not feel Himself at liberty to take, and that was to deflect one inch to the right hand or the left from the inspired Word of God. When urged vehemently to do so, He would always answer, "How then can the Scriptures be fulfilled?" There was a divine law; they must be fulfilled. "Heaven and earth," He said, "shall pass away, but My words shall not pass away." Thus we see that the Lord Jesus Christ, who was Himself "the Truth," stamps this glorious Book with the impress of His own name, and woe-worth the man who dares to contradict Him. This is His own saying: "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." When we contrast this deep and solemn language of our Lord with the vile, impudent, and shameless statements made by many learned

men of the present day, we are amazed at their audacity and wickedness.

Thirdly—It is the Book written by men inspired by God the Holy Ghost, so that whatsoever is contained therein is the eternal truth. This statement applies to all its contents, historical, doctrinal and prophetic, so that we can stake all time and eternity on its perfect accuracy and fulfilment. Whatever is here concerning the past is a most truthful and literal account of what happened in the past, and whatever is stated concerning the future is absolutely that which will happen in the future. The vision may tarry, but in God's own good time it will certainly be fulfilled and come literally to pass.

Of late Satan has invented a way by which he enables men to save, as they think, their own consciences, and yet violently impugn the veracity of the Word of God: he instructs them to say that certain passages in the Bible are not direct narrative, but metaphor and poetry and symbolic; anything and everything so as to turn its edge and remove that which is distasteful to them.

Let us remember the Word of God cannot be overthrown by such devices, but stands forever as the eternal citadel of the truth, against which the gates of hell will not prevail.

Lastly—The Bible proves its Divine origin by its indestructibility in time. The Christian religion was born without youth, it lives on without old age. Its first attack on the Gentile world was on the large and populous city of Antioch, one of the most abandoned and vicious cities of the age, and here it established a strong and influential church, afterwards the mother church of Gentile Christendom; and now to-day, after well-nigh two thousand years, it is advancing to the conquest of the world. A Book of the immense antiquity of the Bible, with a yearly circulation of at least 6,000,000 copies a year, must have the Divine imprinted upon it; no power but that of God could make it what it is, and if it be asked, What is that power? the answer is, Because it shows forth the wisdom, power and goodness of God the Father; the redemption and sacrificial death of His own dear Son, in whom to believe is everlasting life; it magnifies His Holy Ghost, the Lord and River of life; its eternal truths are those absolutely essential to the welfare and happiness of man. Therefore it lives on with that indestructibility which only God could give it, to be vindicated at last, word by word, sentence by sentence, and book by book, before the Throne of the Eternal.

SERMON PREACHED BY THE REV. WYLIE B. CLARK, B.D.

BRAMPTON, ONTARIO.

THE BOOK.

Text: "*When he opened the book, he found the place.*"—Lu. 4: 17.

"It will be all the same in a hundred years." So runs the saying which has half become a proverb; but he who thus believes is neither philosopher nor historian, for the trifle of a hundred years ago is the master power of to-day.

Anyone noticing the little girl in Wales as she toiled and sacrificed in order that she might own a copy of the Scriptures in her native tongue could easily have said: "Little girl, why make such a fuss, your effort will mean nothing to yourself nor to your land." And with the voice of a prophetess the child might have replied: "You smile at this craving of mine, you think it is but a small matter which will be forgotten in a night but I tell you this is the beginning of an organization which in a hundred years from now will have translated the Scriptures into over three hundred languages, will have in all parts of the world twelve hundred men and women selling and giving away the Book and yearly distributing five million Bibles, New Testaments or some portion of the New Testament like the Gospel of St. John." And the child would have been right, for the movement in Wales a hundred years ago is the great Bible Society of to-day. All through the years of the century some of the greatest and best men of the Empire have freely and lovingly given their services to its advancement. Many have paid their fortunes into its coffers, and wherever its aims have been set forth the people have given their sympathy and aid. And why all this? Just to send a Book out into the world and send it so that it might be read by any people no matter what their speech or dialect.

But, surrounded by the literatures of all lands, why should the Society choose the sending of one book? Because it is different, vastly different from all other books. It stands unique, and like Joseph's sheaf receives obeisance from all. As Joseph in Egypt became a storehouse to provide for his brethren in the day of famine so the Bible has been the rich treasury from which all the great books have freely drawn, and were we to take from even the greatest of them what they owe to the Bible the remnants would be fit for only the waste-basket.

This Book has a story to tell, and to that story the Bible Society has added no word of explanation, no book of prayer, no ritual, no catechism, no apocrypha. Only the old, old story has been translated, printed and sent forth that each heart which reads may speak face to face with its God and learn the great mysteries of life and death. This Book is imperial in its sweep. It appeals and dictates to the conscience of the Anglo-Saxon, the Hindoo, the Chinaman, the Ugandain and the man from the Islands of the Sea, and each is sure that the message was intended just for him. In this imperialism there is but one God, one human race, one devil, one Saviour, one Holy Spirit, and in the great end, one Flock and one Shepherd. While the Book deals with these universal themes it also possesses the power of being very local in its teachings. It enters into the home and speaks of the spirit of love which should exist between parents and children and between husbands and wives. It deals with the relationship of master and man. In all business transactions it requires honesty and integrity. In the consideration of the poor and the oppressed it insists that there should be mercy and sympathy. Throughout the whole world the man who has should be a neighbor to the man in need.

This Book being a revelation from God, it has explained to man the things which he could not otherwise have known. From very early days man has attempted the solution of the universe and himself. He has asked over and over again "Where did I come from?" "Why am I here?" "Whither am I going?" and his own unaided knowledge has not enabled him to return clearly defined and satisfactory answers. It is true that in his research he has discovered certain laws and principles which have rendered him valuable service in his development; but these have carried him back to an unknown origin and forward to an ever-waiting grave with a stretching span of years between, when he struggles for an existence. When he turns to his Book he finds the veil lifted from the mystery and he stands in the presence of a personal, intelligent, all-wise and all-loving God who created man in His own image and ever afterwards followed him with Providential care. Here, too, man reads the story of the tempter and the broken law; but hears also the voice of mercy and the offer of pardon. Before the cross of Christ he realizes the guilt of his own soul, utters his cry of helplessness, casts himself upon his knees and prays, "God be merciful to me a sinner." He rises justified and turns to discover that the world like himself has been re-created and that all about him is God's handiwork. He moves on into the future

WYLIE E.

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It is from the daily "opened Book and found place" that man learns the will of God. The pages of the Book are like a paved pathway leading into the realms of light. The rustling of the turning leaves is symbolical of the whisperings of the Holy Spirit. The possession of its wisdom gives to man a royal dignity and a blameless character. The Bible then is man's best friend, and no greater gift may be presented to him. The Society therefore which distributes yearly its millions of Books sending them among all the peoples of the earth, is engaged in a work than which there is none greater.

Looking back over the history of the Bible Society during the one hundred years of its existence one can scarcely grasp the amount of work done or guess at the harvest; yet in the backward look we see that which calls upon the civilized world to pause and give thanks. Standing upon the edge of another century we have a vision of even more wonderful possibilities and achievements. The outlook is such as to invite the prayers and gifts of every heart devoted to the advancement of the Kingdom of Our Lord and Saviour, Jesus—the Christ.

"Blest Book of true salvation,
Pursue thine onward way;
Go thou to every nation,
Nor in thy richness stay.
Stay not till all the lowly
Triumphantly reach their home;
Stay not till all thy holy
Proclaim "The Lord is Come."

SERMON PREACHED BY REV. H. F. WARING, M.A.

HALIFAX, N.S.

THE BIBLE TO BE CIRCULATED BECAUSE INSPIRING.

"That the man of God may be perfect, thoroughly furnished unto all good works"—2 Tim. 3: 17.

We believe in the circulation because we believe in the inspiration of the Bible. How great its inspiration in our literature, especially the best! Its influence upon Milton was such that the presentations of his religious views have been so identified with the Bible that sometimes, where they differ from or supplement it, they are taken as from the Bible itself. To intelligently read Shakespeare and Tennyson involves a knowledge of the Bible that we learn many college students to-day do not possess. The pages of Macanlay and Ruskin are brightened by it, and the eloquence of Gladstone and of Webster, of Burke and of Bright is heightened by it. Dickens replied to Walter Savage Landor that he got the style that Landor praised "from the New Testament, to be sure." Its influence upon Thackeray was also great. To Scott it was *the Book*. Through the whole range of English literature its influence is reflected, not only in definite references to it, but also in the making and the moulding of the greatest thoughts. As with our own literature, so with those of other tongues.

Much might be said of its influence upon art, but more important than its inspiration in art or literature is its inspiration in lives. "I am interested," says one, "in the people who made the Bible, but I am more interested in the people whom the Bible makes." A great, if not the great, argument for the Bible as inspired literature is its result—inspired lives. Think of the influence upon Jesus of whatever He had of it, and of its influence since through Him. How it has fitted "into every fold and crevice of the human heart." This is the reason for the work of the British and Foreign Bible Society, and the secret of the wonderful results from the circulation of the Bible in so many different tongues, many of which have been reduced to writing for the one great purpose that the peoples using them might read the inspiring and inspired "Word of God." As Handel, in his production of the "Messiah" as obtained from the study of the Scriptures, said of himself, "I did think I did see all heaven before me and the great God Himself," so men,

throughout the ages, through the study of the Bible that might give to the world the inspiring music of a Christ-like life. I have beheld heavenly things and felt the presence of the Holy Spirit. Why? I can but answer that it is because in a special way the Bible contains revelations of celestial things—revelations coming with the very breath of God.

The wonderful work of the British and Foreign Bible Society in translating and circulating the Bible has been doing the "sacred writings" of Christianity into comparison with those of other religions. It is interesting at the present time to consider the religious situation of the "Far East" from the standpoint of the circulation of the Bible there. Buddhism, a missionary religion is endeavoring to impress Japan, Korea, China, etc., with the idea that what Christianity is for the West, Buddhism is for the East. This is the religious significance of the so-called "yellow-peril." With the Bible the sacred writings of Buddhism are being, and of necessity will be, increasingly compared. Confident of the result, we welcome an honest and intelligent comparison, because we believe that in its production the influence of the Holy Spirit was such that, when thus compared, the Bible (especially in its revelation of the Father of God, His teachings, vicarious death, etc.) will be shown to be a paradox—to be beyond comparison. Instead of a pessimistic atheistic pessimism because of the "evil of conscious existence," the Bible tells us of the Fatherhood of God, the Brotherhood of man and Eternal Life.

As the outcome of the inspired movement of which Christianity is the religion and Jesus Christ "the bright consummation of the flower," the Bible is now the inspiring supporter of an international, world-wide movement; and its authority is felt in both East and West, because the author of its truths is the God of both East and West. Believing that the best defence of the Bible is the Bible itself, that it might not simply defend itself but win victories for our Father's Kingdom, our prayer may well be for increased circulation, truer translations, increased knowledge, truer interpretation and better living of the Bible. The critics most to be feared are not the Higher Critics of the Bible itself, but rather the ordinary critics of the Bible as translated into our lives. Let us see to it that ours be a constantly revised and improved edition, as we pray for the circulation of the Bible, and for its mighty unsectarian agent, the British and Foreign Bible Society.

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SERMON BY REV. J. COOPER ANTLIFF, D.D.

KINGSTON, ONT.

THE BELIEVER'S LOVE FOR THE HOLY SCRIPTURES.

Text: Psalm 119: 97—" *Oh how love I Thy law!*"

The preacher said the text, which consisted of only six short words, gave expression to the strong and abiding affection of the Psalmist for the Word of God. The word "law," by a familiar figure of speech, by which a part is used to signify the whole, means all the Holy Scriptures at that time in the possession of David, or whoever wrote this remarkable psalm, which on account of its acrostic character has been called "The Saint's Alphabet," the love that found expression in the text, and the words are repeated thrice in the subsequent part of the Psalm, will find a response in the hearts of vast multitudes, who this day will be meditating on the subject of Bible study and distribution. The object of the Psalmist's love is the Holy Scriptures, which in his day comprised but a small part of what we possess. His use of the word "law" is seen to be very appropriate when we consider that the Old Testament is largely a system of commands, and represents God as a Supreme Ruler. We, who have a fuller and brighter revelation in the New Testament, find the truth set forth in tender and loving words by Almighty God, who speaks to us as a gracious Father. Taking the book as a whole, however, we recognize it as God's Word; inspired in a special and peculiar sense, and in a far higher sense than the masterpieces of mere human learning and genius. That God should reveal His will to men is reasonable, and it is further reasonable that this revelation should not be left to the risk of loss and change involved in unwritten tradition. Other so-called sacred books indicate this felt want of man; but what a contrast do the Vedas, the sacred books of Confucianism, the Koran, and the more modern books of Mormon present to the true sayings of God! Reasons for loving this holy book are not far to seek: taking the lowest ground, we may well love the Bible as the masterpiece of literature. Who can tell its literary value? Think of its history, eloquence, poetry, philosophy. Testimony has been borne to its unique character in this respect by such writers as Milton, Locke, Hall Caine, Sir E. Arnold and a host of others. The greatest painters have found their subjects

in this book, as witness Rembrandt's "Lot and his daughter," Raphael's "Transfiguration," Guido's "Christ in the Grotto," and Ruben's "Descent from the Cross." Music has also come to the Bible for its inspiration and themes, as witness Haydn's "The Creation," Mendelssohn's "Elijah," and that greatest and finest of all human music, "Handel's "Messiah." It is not surprising that some time ago the University of Tien Tsin adopted the Bible as a classic. Again think how beneficial is the influence of the Bible on national prosperity. Compare the condition of the nations where the Bible is an open book and where its reading is forbidden or where it is little used. It has been said, "You can mark its course, as you know the progress of a stream by the verdure it creates." The commerce of the world is chiefly in the hands of Bible-reading countries. Why is it so? Because the principles inculcated in this book make the people industrious, frugal, honest and law-abiding. The Bible is the friend of the common people, and a godly populace is the basis of a nation's defence and glory. Another reason for loving the Bible is because of its blessed influence on the moral and spiritual life of individuals and families. Truly "The law of the Lord is perfect converting the soul." It is the book that works. Other books may instruct the mind, but this transforms the character. We do not hear of drunkards being made sober by reading Spencer's "Data of Ethics" or dishonest men becoming honest by the study of Plato's "Republic," but this Bible has often changed the character of a whole neighborhood, lifted life to a higher plane and inspired those whose lives were spent amidst poverty and drudgery with visions of God and immortality.

"Most wondrous book! bright candle of the Lord!
 Star of eternity! The only star
 By which the bark of man can navigate
 The sea of life, and gain the coast of bliss
 Securely."

Where the Bible is honoured you find domestic peace, for it sweetens and sanctifies family life, teaching alike the duties of husbands and wives, parents and children and masters and servants. Surely in the keeping of its precepts there is great reward.

Consider how our love for God's Word should find fitting expression? It is not enough to indulge in sentimental admiration or verbal eulogies, but its sacred pages must be read and pondered. Our Lord said, "Search the Scriptures," and He

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frequent quotations from the Law and the Prophets show that He was Himself a diligent Bible student. Read and inwardly digest. Andrew Bonar tells of a peasant who had "*meditated* the Bible through three times." Let its teachings be hidden in the heart; especially will the young find benefit by committing to memory large portions of the blessed volume.

Finally assist in its distribution throughout the world by contributing to the funds of the great society whose centenary we are celebrating. For, as the Bible is the king of books, so the British and Foreign Bible Society is the queen of all benevolent societies, and well deserves our sympathy, our gifts and our prayers.

SERMON PREACHED BY REV. CANON CODY, D.D.

TORONTO.

"A sower went out to sow his seed. . . . The seed is the word of God."—
St. Luke 8 : 5, 11.

We are commemorating a century's work of one of the greatest sowers of the Divine seed the world has ever known. As members of the Church of England we join with special enthusiasm in this celebration, when we recall the position of absolute supremacy in which our Church in her formularies places the Bible, the large portion of Holy Scripture read in our public services and embodied in our Liturgy, the great share taken in the foundation of the Bible Society by leading members of our Mother Church, and the present unspeakable debt our missionary societies owe to the generosity of this handmaid of all missionary enterprise.

Christianity is in one aspect summed up in a sacred record, in which men are brought face to face with a God who is Creator, Redeemer and Judge. This record has proved itself to possess, by the Divine blessing, a unique and unearthly power, as it conveys to every age and race the message of God's redeeming love. In individual lives and in national life it is the power of God unto uplifting and blessing. As a matter of historical fact "the Bible," in Coleridge's words, "has been the main lever by which moral and intellectual character has been raised to its present height." President Roca of Argentine not long ago declared that the immense superiority of North America to South America was due to the Bible which the Pilgrim Fathers carried, whereas the conquerors of South America had absolute faith in force and violence.

The first printed book was a Latin Bible, and before the end of the sixteenth century nearly every European country had the Sacred Story in its vernacular. The Reformation itself sprang virtually from a re-discovery of the Bible. Christianity then received, and always receives, new life when confronted with Christ Himself in the Scriptures. The Bible is the great book of revivals. Bible study, deepened spiritual life, missionary activity and philanthropic effort are inextricably intertwined. It was so in the Puritan days, in the Pietist movement in Germany, and in the Evangelical Revival in England in the eighteenth century. The very success of the last movement created

a fresh demand for copies of the Bible, and the same spirit which showed itself in this Revival, in the formation of the great missionary societies, and in others philanthropic efforts took form in the attempt to meet this demand by the establishment of the British and Foreign Bible Society on March 7, 1804. The Abolitionist Granville Sharp was in the chair at the organization meeting, and William Wilberforce lent his eloquence to the occasion. At the very time when lowering storm-clouds filled the political sky, when Napoleon was threatening the invasion of England itself, when the country seemed on the brink of ruin, when trade was well-nigh paralyzed and the poor half-starving, the fathers of the Bible Society had faith enough to launch this new venture which undertook to publish among all nations the Gospel of peace. This child of faith has nobly fulfilled the purpose of its parents, "to promote the circulation of the Holy Scriptures in the principal living languages." Since its birthday it has spent over £14,000,000, and circulated more than 186,000,000 copies or portions in 370 languages or dialects.

The work of the Bible Society may be summarized as follows :

I. *The Society is a great Translational Agency.* Its aim is to give God's message in every tongue, and the underlying assumption is that all languages can be made the vehicles of Divine grace. One of the most striking proofs of the unique inspiration of the Bible is the fact that it can be rendered into the manifold dialects of the world without losing its majesty, tenderness and power. It seems to fit the tongue as if it were made for it. Surely this means that it was made for it! Many languages are comparatively poor raiment for God's Word, and yet in some way or other that great Word can clothe itself in each. The Bible stands alone among sacred books in its strange capacity to conquer and consecrate human speech. Many languages had been not only raised as vehicles of spiritual expression, but also fixed and made permanent as literature by Bible translations. When the Bible Society was founded the Bible or the New Testament was current in forty languages, understood by two-tenths of the inhabitants of the world. To-day some portion of the Bible is read in 436 tongues, used by seven-tenths of the people on the earth, and the chief factor in producing this result has been the British and Foreign Bible Society. This translational work is costly, and steadily increasing. Every advance of missionary work creates a new demand for a version. Many versions are as yet only partial—and must be completed. Existing translations of the whole Bible are in

need of revision. All these calls the Bible Society steadily seeks to answer.

II. *It is a world-wide Missionary Ally.* The man and the book must go forth together with the Evangel of Christ. A permanent conquest of Christianity can scarcely be effected without the possession and diffusion of the vernacular Scriptures. The Bible Society depot is the great arsenal of the Church's weapons. Nearly all the British missionary societies and several European and American, representing all branches of the Reformed Faith, obtain the Scriptures they need for their work from the Bible Society, and the returns from the sales cover only about forty per cent. of the cost. The Society has never refused the request of any mission to print and publish a properly authenticated version of the Bible in a new dialect or tongue. The whole missionary work of the Christian Church would be impaired and hindered beyond measure if the operations of the Bible Society were curtailed.

III. *It carries on an "international business," and binds the nations of the world together.* It is perhaps the first institution which arose in any one nation of Europe for the express purpose of doing good to all the rest. Its operations have no frontier. Its 850 colporteurs are selling Bibles or portions in all parts of the civilized world. During the past year, to quote from the last annual report, "we hear of them in the marble quarries of Carrara; in the cafés of Andalusia, and among the pitories of the German black country; at the iron-smelting works in Siberia, and in the Alfama ("the Whitechapel") of Lisbon; at Buddhist festivals in Japan; in the jungles of Upper Burma, and in the opium dens of Selangor; in Peruvian market-places, and in Cossack barrack-rooms; in Alpine custom-houses along the Swiss frontier; among silver miners in the Andes, and the gold miners in the Urals; and in the wake of the Arabs of the Soudan, On horse and foot, bicycle and automobile they go; they carry their packs on mule-back in Bolivia, on bullock-carts in Malaysia, on sledges in Siberia; among the nomad tribes of Mongolia they journey with caravan of ponies and camels across the great desert of Gobi. So polyglot is the business that the Egyptian agency alone supplies portions in fifty-three tongues, for Europe, Asia and Africa. Nor is the British emigrant or colonist forgotten. In the uttermost part of the Empire the colporteur with his precious wares is found. One of the finest fields for colportage effort is the vast student population of India and China.

IV. *It is a most valuable supplementary agency in the economy of the Church's work.* The Bible can go through doors closed against the human agent. Into Afghanistan, Nepal, Tibet, Abyssinia the missionary may not enter; but the subject of his message, the written word, may. The Bible supplements and multiplies the scanty numbers and possible efforts of the missionaries in the field. It reaches the secluded women of the East through the hands of 500 Bible women. The Society supplies the emigrant with the Scriptures in his own tongue in the land where he is a stranger. With the great spread of education in all civilized lands, there grows an increasing body of readers, and the influence of the printed page is extended. One million new readers leave the schools of India every year. The Bible Society supplies all these with the best of literature, the living word of God. And the cost of the sacred volume is so small that almost the poorest can buy it. A Bible may be had for 6d., and a New Testament for a penny.

V. *The Bible Society is a witness to the marvellous vitality of the Scriptures.* The Bible to-day is issued in more editions and published in more styles than any other book in the world. Amid all the criticism of the age it thrives, it wins a wider circulation, and it remains intact in all that makes it to be what it is. It is the book of the progressive nations of the world.

VI. *The Society is one of the greatest agents in the unification of Christendom,* as fellow-Christians co-operate in circulating that Book, which they all agree to accept as the one charter of the Church missions.

If this is a partial statement of what the Bible Society is doing, what are we to do for the Bible and the Bible Society?

(1) We are to aid in raising a centenary fund to extend the Society's operations.

(2) We are to read and digest the teaching of the Bible ourselves, and secure its use, if possible, in all our schools, from the primary to the highest.

(3) We are to translate it not merely with the language of the world, but into the lives of ourselves and others. How few chapters of the Divine Life have yet been translated into action in human lives!

(4) We are to diffuse the Bible. That is its best defence. There is no argument for the Scriptures like their circulation. Faith's apostle is Faith's best apologist.

SERMON PREACHED BY THE REV. ALFRED
GANDIER, B.D.

TORONTO, ONT.

"How hear we every man in our own tongue wherein we were born, the wonderful works of God!"—Acts 2: 8, 11.

The gift of tongues impressed upon the first disciples of Jesus, what was no easy lesson for them to learn,—that their message was for all races of men, and to be translated into all languages. Pentecost was the primal demonstration that Christianity speaks to the universal human heart, and that it can speak in all languages. Modern missions have amply attested that if men are human enough to have a language, Christianity can speak to them in that language.

It was at Antioch, the mother church of the Gentiles, that the first Christian mission was organized, and there the New Testament was first translated into a language other than that of the original manuscripts—the Syriac. Then followed the Egyptian version, and the Old Latin, in North Africa. Jerome's revision of the Old Latin version became in turn the accepted Bible of the Western Church, and was known as the Vulgate. The Gothic version of Ulfilas in the fourth century is the earliest written monument of the Teutonic languages. In the fifth century there was an American version and in the ninth century a Slavonic. These versions are a witness to the early diffusion of Christianity in the remotest regions of the ancient world.

When after the disintegration of Roman empire new national dialects arose, and the laity ceased to understand Latin, the church of Rome was too intent on the preservation of her homogeneous organization, her visible unity of worship to allow the vulgar tongues to supplant the old Liturgical Latin," and the Bible ceased to have any intelligible place in the services of the church. As the missionaries of the church pushed out among the barbarous peoples of the north no attempt was made to give them the Scriptures in their own languages, but instead they were given pictures, images, processions, sacraments, a kindergarten presentation of Christianity that was supposed to be level with their capacity. The paramount aim was not enlightenment, but to secure sub mission to the hierarchy and obedience to the rules of the Church.

When through some awakening of the human spirit there arose among the people individuals who sought to inquire into

the teachings of Scripture, the whole weight of the church's authority was turned against the use of the Bible by the laity. But no decrees of councils could repress the new spirit that was awakening. In many lands souls were hungering for a deeper more spiritual religion than the church presented. When Martin Luther read the Latin Bible in the monastery at Erfuit, it was as water to his thirsty soul ; and when, in after life he translated the Bible into German, a momentous step had been taken for the religious life of Europe. What Luther did for Germany Wycliffe and others did for England, and the first printing presses sent forth Bibles not only in Latin and German and English, but in French, Spanish, Italian and Dutch.

The Reformers were determined that the people should drink of the stream at its fountain head, and not further down where the waters had been polluted, they therefore placed the Bible in the hands of the people and asked them to go back from church traditional and hierarchical authority to Christ and His Apostles.

With this spirit of the reformation, this re-discovery of the Bible, there came in God's providence, the invention of printing which made it possible to multiply copies of the Bible and extend the art of reading to the common people.

After the reformation, copies of the Scriptures were multiplied greatly in every country where the reformed church had a foothold ; yet so late as one hundred years ago, copies of the sacred volume were so costly as to be quite beyond the reach of the poor, nor had the Reformed churches awakened to the responsibility of giving the word of life to the nations beyond the pale of Christendom. Protestantism had waged its war against Rome, had established itself as a permanent factor in history, had given new life to the Teutonic races, had secured to the people the right of personal access to the Scriptures, but had not yet placed the Bible within reach of the poor, nor felt its responsibility for the regions beyond, that still lay in the unbroken darkness of heathendom.

But at the end of the eighteenth century and the beginning of the nineteenth, when clouds hung low upon the political horizon, when trade was paralyzed, the poor starving, the country on the brink of ruin, when men's hearts began to fail them as they thought of the future awaiting the Homeland, some of God's people awoke to their neglected duty toward the heathen world beyond ; and the modern missionary movement had its birth.

How often has the hour of national distress and commercial depression been the hour of spiritual quickening; and this is God's way of sending new life to a people. All fresh advance begins with spiritual quickening. The rebirth of the missionary spirit was the rebirth of the nation, and the missionary century has been the century of unparalleled progress.

The re-birth of the missionary spirit, originated the great missionary societies and chief among them the British and Foreign Bible Society.

It is the glory of Protestant missions that following the true spirit of the Reformation, they have translated the Bible into the language of the people, and have taught them to read it for themselves; and this has been possible only through the ever-present help of the British and Foreign Bible Society.

The occasion for the founding of this noble society was the scarcity of Bibles in Wales, but then came the larger thought, "If for Wales, why not for the world."

Since 1804, this society has multiplied Bibles in the English language, and made them so cheap that they are within the reach of the poorest. It has printed and circulated Bibles in the various languages of Britain and Europe. It has co-operated with every missionary society at home and abroad. Its colporteurs and Bible women have penetrated the dark recesses of every land under heaven, and it has never for one moment drawn back from its professed object. "to give to every man the Holy Scriptures in his own mother tongue."

The Bible Society has united evangelical Christians as nothing else has done; it embodies the very genius of Protestantism; it is the miracle of Pentecost repeated on a modern and magnificent scale.

SERMON BY REV. J. F. VICHERT, M.A.

VICTORIA, B.C.

THE SWORD OF THE SPIRIT.

Eph. 6: 17.

God had great and gracious plans for the uplift and redemption of fallen humanity. In the fulness of times His Son Jesus Christ appeared and became the propitiation for our sins. Having accomplished the work which the Father had given Him to do He was received back again into the heavens. And then there came to earth the third member of the Trinity, the One who was to further carry out the Father's purposes in grace, by applying to the hearts of men the work of their divine Redeemer. As the Holy Spirit works with sovereign power men are born again and carried forward in the life of faith and holiness. This omnipotent Spirit, present here and everywhere, active to some extent at least in all hearts, wields a weapon, a weapon which "is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It is of this weapon that I venture to speak this morning: "The sword of the Spirit, which is the Word of God."

First of all we have thrust upon our thoughts here the significant fact that God has spoken. It is not enough for us that the heavens should declare the glory of God and the firmament show His handiwork. They have their message and tell us something of their mighty Maker, but our dulled and imperfect understanding could never learn from them all that we need to know. Talk as we will of the revelation of God in nature, it remains true that amid nature's noblest scenes men grovel uninspired and unilluminated. God must speak more plainly if we are to learn His thoughts. Accordingly we find Him choosing certain men to be His prophets, that is, those who should speak in His behalf. To them He makes known His will that they may in turn declare it unto men. These "Holy men of old spake as they were moved by the Holy Ghost," and we have now the words which they spoke, words throbbing with divine energy, because into them God has poured His life and power.

In these later times it has pleased God to speak unto us through His Son, Jesus Christ, of whose life and works we have

inspired records by inspired men. Also through a goodly company of Apostles, who by divine command declare unto us what they have seen and heard that we may have fellowship with them.

These many things spoken at sundry times and in divers manners have been gathered together for us, and we have them now in this book, the Bible, which we reverence because we believe it to be the Word of God. The book itself affords the best evidence in support of our belief. Here are the writings of men separated from each other by many centuries, living under vastly different circumstances and conditions, and yet we find throughout such marvellous unity and harmony that we are forced to the conviction, that however numerous and various the writings, the work is one and its author one. As the searching truths of this book lay hold upon our hearts we are compelled to conclude that here is in very truth "Scripture, given by inspiration of God; profitable for doctrine, for reproof, for correction, for instruction in righteousness." God has spoken to man and we have in this book His message.

What God has thus spoken and recorded the Spirit uses. It constitutes the weapon which the Spirit wields with mighty and resistless power. Into what particular form of human speech this which we call the Word of God is cast, seems to matter very little. That is one peculiarity of Scripture. It apparently fits any tongue, and the Society whose work we are to consider to-day has succeeded in rendering the Bible or parts of it into nearly four hundred different dialects and tongues. Unlike other works it preserves its majesty, beauty and power in whatever language it is clothed. Further, it matters little among what people His Word comes. It possesses the same efficacy and produces the same results everywhere. Missionaries have gone to many lands, and worked among widely differing peoples, but they all report the same thing. Among all men, whether white or black, ignorant or intelligent, cultured or rude, His Word, brought to bear upon the human heart, is "quick and powerful." From which fact we conclude that the Scriptures contain a message for all, and constitute a weapon divinely adapted to the Spirit's use among those of every people, tribe and nation.

The Word and the Spirit cannot be separated. "Useless each without the other" perhaps. But we know how mighty the two are together. The Spirit uses the sword to thrust conviction upon the soul and accomplish His great work of reproofing the world "of sin, of righteousness, and of judgment to come." Again, it is the work of the Spirit to guide us into

truth, and He uses the Word to flash the truth in upon expectant hearts. And then when His Spirit seeks to strengthen us, to comfort us, to kindle inspiration and hope within, how He seizes the Word and holds it up before us until it glows and burns its way into our souls! And so on every hand we have abundant evidence that the Spirit works in and through the Word, and the statement of our text is confirmed: "The sword of the Spirit which is the Word of God."

Once more, God has entrusted His Word to the custody of men. He delivered it to men to begin with, and thus committed to the hands of men it has been guarded and preserved through all the centuries. Some Jehudi might cut the roll with his pen-knife and cast it into the fire, but that did not destroy the message. And as we now study the documents which remain to us, and learn their history, we behold a miracle in the way in which the sacred writings have been preserved to us almost inviolate. Under God we are deeply indebted to the faithful scribes and copyists who with great labour and infinite pains made copies and thus handed the oracles of God from generation to generation. Now they are in our hands, and thanks to the printing press we may have at little cost almost as many copies as we please. The art of printing has lessened the labour of reproduction, but it has in no sense lightened our responsibility. The Word of God is in our hands. It is our task to communicate it to those who have it not. What more glorious work could there be than this, of giving the Word of God to all the peoples of the earth? Remembering that, I make grateful mention to-day of a Society which has as its professional aim: "To supply every man with the Holy Scriptures in his own mother-tongue." The British and Foreign Bible Society is now one hundred years old. It is fitting at this centenary of its birth to review some of its achievements. I can state them but briefly here. Since it was founded, in 1804 it has issued more than 180,000,000 copies of the Scriptures—complete or in parts—in 370 different languages and dialects. It is promoting translations or revisions in over 100 languages to-day. Nearly all the Foreign Mission Societies have been supplied by it with the versions required in their work. It has thus greatly assisted the mission work of all denominations. The Society itself keeps a large staff of colporteurs and Biblewomen constantly at work distributing the Scriptures. It comes before us now with one hundred years of useful and honourable service behind it. We must regard it as one of the noblest of institutions and give fervent thanks to God for its work. How can we withhold our active

help and support. The Society is facing constantly enlarging opportunities, to meet which its resources must be as constantly increased. If we wish to assist in the work of giving the Word of God to all people we cannot do it better than by helping this worthy institution realize its inspiring ambition: "to supply every man with the Holy Scriptures in his own mother-tongue." And whatever you do to this end you may do in the full assurance that "your labour is not in vain in the Lord," for this Word which the Society is seeking to publish abroad is in very truth "The Sword of the Spirit."

SERMON PREACHED BY REV. J. B. SILCOX,

WINNIPEG, MAN.

THE SUPREMACY OF THE BIBLE.

The Bible begins by assuming the existence of God. It brings us at once face to face with our Maker. All the way through from Genesis to Revelation it exalts God. The Bible is a revelation of God. It is the word of God, that is, it is God manifesting Himself in human experience and revealing Himself in human speech. The Bible brings God into fellowship with man. We believe in the divine origin of the Bible. It is as reasonable to believe that the Bible is the word of God as to believe that nature is the work of God. That the Bible is a unique book, and has had a unique influence on the civilization of the world, will be admitted by all who have studied the book and its history. There is a quality in the Bible that is not to be met with in any other book. Years ago Henry Rogers wrote a book on the Bible entitled "The Superhuman Origin of the Bible Inferred from Itself." The author's argument is that the study of the Bible will show how impossible it is to account for its existence by referring its origin to purely human sources. The leading idea of the book is tersely expressed in one sentence, "the Bible is not such a book as man would have made if he could, or could have made if he would." A statement like that is of advantage because it puts the issue clearly and defiantly before us, and compels those who deny the divine origin of the book to study the book itself, its structure and history, its position and influence in the world to-day. The best way to defend the Bible is to produce the book itself, show what it is, what it teaches, what it has done, and what it is doing in the world to-day. "Give her of the fruit of her hands, and let her own works praise her in the gates."

This book, like the sheaf in Joseph's dream, stands erect, and by its intrinsic worth commands the homage of earth's imperial intellects. The men of clearest brain and purest life are foremost in testifying to the supreme place the Bible holds in literature. They recognize its intellectual as well as its spiritual superiority over all other books.

The Bible is the oldest book we have, and yet shows no sign of decay. It has a more vigorous hold upon the faith and affec-

tion of the world to-day than it ever had before. Its empire widens with the centuries. Many books have been written by wise men since the Bible was written, and yet the Bible has never been surpassed or superceded. If you want the wisest and truest word on the great themes of religion, you must go to the Bible for it. There is the fact, account for it as you may.

The Bible is a living book, sending out beams of light to the ends of the earth. It is the seed-bed of all that is best in human progress. It is the fountain-head of all that is noblest in human character. It has a history that no other book possesses. It is being translated into every language, and is pushing itself to the uttermost corners of creation. It adorns the palace of the monarch, and sheds a glory over the cottage of the peasant. It has produced the saintliest characters, and evolved the noblest civilization. It is the only book that exalts man by asserting his kinship with God. From beginning to end this Book is in sympathy with sinful, struggling, oppressed humanity.

The Bible has nothing to lose and everything to gain from investigation and discussion. Its worst foe is indifference and neglect. It has stood all sorts of criticism. It shines on undimmed by anything that man may say against it. The sun in the heavens is not affected by false theories that the scientists have held concerning it. It shines on. So the Bible stands independent of all the theories that men advance as to its origin and structure. It does what it undertakes to do. It makes men wise unto salvation. It brings the richest blessings of heaven to all who obediently read its sacred pages. It inspires in human souls a passion for righteousness, and creates a longing for true holiness. The divineness of the influence of this book on its readers is evidence of the divineness of its origin. The facts of the Bible compel the faith that it is not of man, but of God. It is a fact that what Moses wrote in the desert thirty-five centuries ago, that what David and Isaiah wrote thirty centuries ago, that what Jesus spoke and Paul wrote twenty centuries ago, on the great themes of God, life, duty, death, immortality, still lives and rules the religious faith and life of millions of the most educated and highly civilized people on the earth. This book has attracted to itself the finest intellects of the world. No other book has evoked such enthusiastic study. It is a significant fact that the men and women who have studied it most thoroughly are strongest in the belief that it is not of man, but of God. The greatest intellects are reverent in its presence. The Bible as we have it has revealed to men the grace and glory of God in the face of Jesus Christ, and will continue to

reveal His grace and glory to the end of time. The stars will fade and fall, the sun grow cold and dead, before this book will lose its place and power with the children of men. It came from God, and will guide men to God.

SERMON PREACHED BY REV. G. K. B. ADAMS,
BRANTFORD, ONT.

"The Lord gave the word; great was the company of those that published it."—Psalm 68: 11.

To-day there appears before us a colossal, yet unfinished, monument, the topmost courses of which may be seen from every shore, the wide world over. The material used in construction is composed of upwards of 180 millions of copies of the Word of God, translated into 370 different languages and dialects; whilst the work of construction represents just 100 years of prayerful consecrated labor of the British and Foreign Bible Society, which "with its universal presence, and nhads that are everywhere," is giving God's Word to the world at cost to those who can afford to buy, and as a gift to those unable to purchase. As to-day we celebrate the Centenary of this non-sectarian, non-political, international Society, there are two objects to which I would call your attention, first—the Word—second, The Publishers of the Word. And first, the Word, the Book of God. What shall we call it? One of the seven wonders of the world? Nay, but the one unrivalled wonder of the world. A Book absolutely unique in literature, dominating all the libraries of Christendom. Absolutely unique in moral quality, in spiritual worth, in religious importance. A Book teaching the highest ethics, and most beautiful humanitarianism; but more, a revelation direct from God. A Book containing the greatest truth in the world, deepest-lying and highest-reaching; most necessary to men; and most vital and vitalizing to the human soul; thus representing one of the great unities of Christendom—all Christians in all ages agreeing to accept the Book as a precious and principal part of the Divine provision for the needs of universal man. A Book whose truths strike the deepest chords of human nature, in pathos and in passion, penetrating the inner secret of things—Consoler of the sorrowful; supplier of the needy; helper of the feeble; assurer of the fearful; life-giver to the dead—it is a Book that has revolutionized, transformed, and transfigured human life. So that, divinely touching human life at every point, it might well be named, Emannel, God with us.

Or look at the Word from another standpoint. Think of the marvellous vitality of the Book. No dissection by methods

of linguistic analysis has been able to destroy its life. The fires of higher criticism have failed to turn it into vapor. The fires of lower criticism have failed to becloud its beauty. The murderous hatred of its open enemies have failed to bring about its death. Indeed, the result of criticism and hatred has been to make it far more the living record of the revelation of God to mankind than it ever was, or could be, had its truths never been questioned or its composition assailed. To-day it is a Book of undiminished, unquenchable vitality; more accredited, more confirmed, more vindicated than ever in the eyes of scholarship and truth, as the vehicle of the revelation of God. What a privilege is ours—the most distinguished privilege that can be conferred on any people that “unto us have been committed the oracles of God.” What shall we do with them? You may examine a drop of water under a microscope and make some very interesting discoveries; but the process will not quench your thirst. So you may analyze the Bible word by word, and learn many wonderful things. But it will not satisfy the hunger of your soul, nor build you up in spiritual strength. The Bible is ours—not to analyze, but to appropriate. May we exclaim with the Psalmist, “O how I love Thy law! it is my meditation all the day.”

I have just asked, What shall we do with the oracles of God? A fuller answer to this question will bring before us our second object—The Publishers of the Word—The British and Foreign Bible Society. That Society which like Redemption, was born of the Holy Ghost and human need. The Society which like Jesus Christ was born of a woman, and her name Mary—the Welsh maiden, Mary Jones. The Society by which we are answering the question, What shall we do with the oracles of God? Shall we simply use them for our own personal enlightenment? Do you possess a Bible? For how much will you give it up? Has it been a comfort to you? Will you not then help others to the same assistance, and thus follow the teaching of the Man who said, “Give ye them to eat?” Somebody has already said that we are dying of self-edification, and suggested that we must save the Church as men are saved—by self-forgetfulness and self-effacement; by seeking to bless the world outside; at our own door; all the world outside—in distant lands. How can we do this so well as by a liberal support of the British and Foreign Bible Society. Over the portals of the Society might well be placed the words found on the grave in Westminster, of Lady Augusta Stanley—“The unwearied helper of the people; uniting many hearts in many lands; and leading all to things above.”

With few exceptions, the Bible Society supplies every missionary society in the world with the translations and copies of the Word of God. This noble Society is the handmaid of all other religious societies; the helper of the Sunday Schools and Churches; and of all work that has for its object the spread of the truth concerning the Lord Jesus Christ. For the last year the Society issued over 5,943,000 copies of Scripture, an advance of 870,000 over any previous year. Without the work of the Society the missionary in the field would be as helpless as an army on active service, without the department of transport and supply. The fact is, this Society is able to do work where the missionary cannot go; supplying as it does, Bibles for Abyssinia, where no living Christian speaker is able to penetrate; and reaching the illiterate women in the Zenanas of India. Truly the British and Foreign Bible Society is an "unwearied helper of the people." "Uniting many hearts in many lands"—The great unifier—lifting above the petty differences of race and creed.

"Leading all to things above." For if there is any force in the statement of the late Hon. W. E. Gladstone, "My only hope for the world is bringing the human mind into contact with Divine revelation," then surely this Society may well be ranked as Ar at Lloyds in doing the work of the world's uplifting. It has already done a noble work, but "there remaineth yet very much land to be possessed." At the present time there are something like 450 millions of people who have never yet had any opportunity of reading any part of the Bible in the only tongue they understand and speak. At the fewest there are now one thousand linguists at the work of translation; and there is still a world of labor to be done, at great expense, before all the sons of men can have the blessed Word of Salvation put into their native speech. With these hundreds of peoples and tribes without a single Gospel in their own tongue, and these hundreds of translators constantly at work, the income of the Society is altogether inadequate. Last year's workings shewed a deficit of \$102,380.75; whilst the deficit of the four previous years amounted to \$184,680. It is impossible to retrench without withdrawing from vitally important work.

This being the one hundredth birthday of the Society, its promoters are asking for a special offering from the Christian world of upwards of a million dollars. Of this sum, we in Brantford are asked to donate 1600 dollars. It would be a mistake not to support this undertaking. All the departments of Christ's work would be the worse for it. Our beloved King has

set a good example by already subscribing upwards of 500 dollars. Canada was not behind in her patriotism in connection with the late war of the Empire. From Halifax, Quebec, Montreal, Toronto, Winnipeg, Vancouver and Victoria, men went forth. Shall we not also clasp hands in this brotherhood of Christian faith and devotion. We have been redeemed by a love that we did not deserve. Shall we not send to others the story of redeeming love, that they may share its glory, its power, and its joy.

REV. DR. FLETCHER, PRESIDENT OF THE HAMIL-
TON BRANCH OF THE BIBLE SOCIETY.

Text : " *Holding forth the word of Life.*"

He concluded his sermon with the following remarks on the Bible and the British and Foreign Bible Society :

These Holy Scriptures, which God has given us to guide us in life, and teach us, how we may glorify and enjoy Him, were not given at one time, but at sundry times, and in divers manners, until at last the great God had spoken to us by the lips of His own Son Jesus Christ, the words of our salvation.

The Scriptures are of unspeakable value to us. We could not know Jehovah as a God of mercy and salvation without them. Man could not arise by the light of nature—by the unaided light of reason, to a saving knowledge of the one loving and true God; the world by wisdom knew not God, says Paul. It could not by its own wisdom attain to a true knowledge of Jehovah; hence the fearful idolatry which prevailed among those nations of antiquity who attained to a high state of civilization. The Greeks and the Romans reached a very high state of advancement in science, arts and literature, but in their worship they bowed down to blocks of wood and stone, the workmanship of their own hands, and worshipped them as their gods. "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The Bible gives us a full and clear knowledge of the way of salvation—it is the only record which the Holy Ghost has given us of the work of human redemption. Without the Bible we could not acquire a true knowledge of sin—the knowledge of sin is by the law revealed to the conscience—hence we find that heathen nations who had not the written law of God to enlighten and guide them became so thoroughly ignorant of the nature of sin as actually to regard as virtues some of the grossest vices—yea, some of their celebrated moralists gave attractive names and splendid titles to some of the greatest vices that disgrace and dishonour fallen humanity.

This Bible which God has given us is adapted to all classes of minds—the most intellectual, the profoundest thinkers, will find in its depths more than sufficient to engage their most splendid and brilliant mental powers; and, on the other hand,

the illiterate, those of feeble mental capacity, will find the saving truths of God in this book so plain, clear and simple that he who runs may read and understand. It is adapted to men in the most varied stations of life. It teaches the king how to discharge his onerous duty in a manner that shall be acceptable to him by whom kings reign and princes decree justice. It teaches subjects how to obey, not as men pleasers, but as the servants of Jesus Christ, doing the will of God from the heart. It teaches the parent the very spirit in which he is to discharge his parental duties, and the child how he should love, obey and revere his parents—in a word it teaches us how we are to love and promote the welfare of our fellow-men in all the relations of life. What a wonderful book the Bible is as a rule of life! Well indeed has the gifted poet written regarding it:

“Hast thou ever heard of such a book?
 The author God Himself;
 The subject God and man,
 Eternal life—eternal death
 Most wondrous Book!
 The only star by which the bark of
 Man can navigate the sea of life
 And land in safety in eternal bliss.”

We should feel deeply thankful that we have this precious book in our possession, a book so essentially needful to our race, and which has exerted such a benign, elevating influence in those communities and nations where it is read and honoured.

One of the most effective institutions ever organized for translating, printing and circulating the Holy Scriptures in all lands is, undoubtedly, the British and Foreign Bible Society. The actual work of this society may be described as twofold:

1. Translating the Scriptures into all languages; and it may be truly affirmed that through the operation of this society the Bible is taking to itself new languages every year. The work of translation is necessarily of primary importance. Before the sacred volume can be offered for sale in the foreign depot, or sent forth by the hand of the colporteurs, it must be translated into the language of the people to whom it is offered. This is often a very expensive and tedious process. It is one thing to translate the Bible into a language that has already a literature of its own, and quite a different matter to translate it into some savage tongue never before reduced to a written form. This work of translation necessitates the constant employment of a large staff of eminent scholars in all parts of the world. To Dr.

Morrison and his assistants for producing a Chinese Bible grants were made to the extent of \$50,000; while to Dr. William Carey and his associates, for translating the Bible into several of the languages of India early in the last century, the Society's repeated grants of money and material amounted to \$150,000.

2. Circulating it in its cheapest form all over the world. It is not merely a British Bible Society—its glory is claiming a field of labour limited only by the bounds of the earth. Its unalterable policy pursued from its organization has been to give the word of God without note or comment in the language of the people to all the nations of the world. Every branch of the Christian Church is greatly indebted to this society, and ought, from a sense of justice, as well as from a sense of gratitude, to contribute generously to its funds. It has not only issued the Scriptures in so many various vernaculars, but acts as the generous partner and ally of every foreign missionary association, supplying them with the necessary arms and munitions in subduing the natives to the Lord Jesus Christ. Great and gratifying as has the work of the society been it is still steadily advancing, and in order to meet the constantly increasing claims that are pressing on it from every side Christians are asked to celebrate its hundredth birthday by raising a centenary thanksgiving offering of 250,000 guineas.

This will enable the society to extend its noble work at home and abroad. The advance of missions requires versions in new tongues as well as versions already begun.

Give of your means and sympathy to this Society that is doing so much to usher in the time. "When the earth shall be full of the knowledge of the Lord as the waters cover the sea."

SERMON BY REV. O. FORTIN, D.D.

ARCHDEACON OF WINNIPEG, MAN.

"*Thy Word is truth.*"—St. John 17: 17.

The Saviour is with His disciples in the upper room. The end is near. The great tragedy is at hand. But the Lord is ever mindful of His own. Most lovingly He provides for them. He institutes the Holy Communion; He reminds them of the close union which will still subsist between them; He prays for their sanctification; He points out the source of all holiness; He says, "Sanctify them through thy truth; thy word is truth."

In all ages of the Christian Church that prayer has been answered. The Word of God has been the great agency through which men have come to God and have been made holy.

Well may we call the Scriptures *The Book*. It is the book of the race. It is for all mankind—for the Gentiles as well as for the Jews.

Yes, this is the truth that the Bible Society has undertaken to disseminate over the entire world. Grand, noble conception! Why should not every man, woman and child in the whole world know of God's mercy in Christ Jesus? Why should not the precious book be in every hand? It was a stupendous undertaking, do you say? Yes, but one altogether worthy of Christian people, for Christian people must attempt great things for God. It is the work of faith, and faith removes mountains; it mounts on wings like eagles; it penetrates into the very presence of God, and shares His omnipotence.

The story has often been told how, in the mountains of Wales, a young girl travelled on foot seven miles over rugged roads to read the Bible. The book was very scarce, and difficult to get, and so the Rev. Thomas Charles, a faithful clergyman, conceived the idea of forming a Bible Society for Wales. He communicated his plans to friends in London, who said: "If a Bible Society is to be formed for Wales, why not for England, why not for the whole world?" And thus the idea grew and developed. At first a tiny seed, it took root in the fertile soil of loving and generous hearts, and shot forth mighty branches. It has become a gigantic tree, overshadowing the entire world. Under its benign branches the work of God is progressing. It is a tree whose leaves are for the healing of the nations.

On the 7th of March, 1804, I suppose what we may justly call the greatest and most blessed enterprise the world ever saw was inaugurated. Surely on that day the realms above must have rung with paeans of supreme joy! Surely the angels must once more have wakened the echoes of their celestial abode with the strains of the glad anthem which announced a Saviour's birth—"Glory to God in the highest, on earth peace, good will towards men"! The Truth was going forth to subdue the nations for God. An angel of mercy, it was going forth to break down ignorance superstition and error. A blessed messenger, it was going forth to proclaim liberty to the captives, and the opening of the prison to them that were bound. The light was about to shine upon a dark and perishing world, and reveal its tyrannies, its revolting miseries, its festering sores. The bread of heaven was about to be carried to starving multitudes, and save them from spiritual destitution and death. Could there be a worthier theme for the acclaim of the celestial host? And God, too, was looking on with favor. His rich blessing descended in streams upon the labors of His servants who desired to enlarge His kingdom.

The successes of the Bible Society have been phenomenal. It has won the respect and sympathies of the entire Protestant world; nay, it has created a bond of union between the different sections of the Christian Church. On its platforms have stood archbishops and bishops of our Church together with distinguished pastors and doctors of other denominations, all working together in the interests of the blessed Book we all equally love, and which we all recognize to be the only source of truth.

For one hundred years its labors have been prosecuted with ever-increasing energy. It has been the willing handmaid to all missionary societies in the foreign field. It is impossible to overestimate the service it has rendered to our own Indian missions in this great Northwest. Some years ago it printed a translation of the Bible in syllabic characters, and at this present time Ven. Archdeacon McKay is in London putting through the press a revision of that work. It has also printed a translation of the Bible in the Tuced dialect, made by Ven. Archdeacon Macdonald, of the Diocese of McKenzie River. There is no open door which it has refused to enter. There is not a part of the mission field where its footprints may not be discerned.

Furthermore, its noble example has produced a stimulating effect upon the Church of Rome, a benefit which may perhaps escape our notice. We read that at the present time there is a

Committee of Bible Students sitting at Rome, studying all problems connected with the Holy Scriptures, and that there is a desire on the part of that Church to encourage the spread and study of the Bible.

Thus the light is advancing, and the darkness, though often unwillingly, is receding. If the Church of Rome will establish a Bible Society on the model of our own, and print cheap Bibles, and send them out broadcast throughout their people, we shall all rejoice and give thanks. It will be the best thing that could happen to these people and countries. It will be life from the dead—truly a regeneration. God grant it may be so.

Meanwhile let the Churches who love the Bible, and hold it in reverence as their foundation and corner-stone, do what they can for the Bible Society on this grand anniversary day. Let them contribute of their substance in aid of so noble a work, and thus put fresh zeal and vigor in the heart of those who are at the head of it.

SESSION BY REV. T. BRADLEY HYDE,

TORONTO.

SUBJECT, "THE BOOK FOR THE WORLD."

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24: 14.

In order to realize our Lord's glory we must fulfil our Lord's commands. Whatever we may understand by the end of the world, or more correctly "the consummation of the age," it cannot come until the Gospel is preached in the whole earth for a testimony. In other words we must give the Bible to the world if we would see our Lord exalted and His kingdom set up.

That the Bible is the "Book for the world" is evident for several reasons.

First. Because it is the only universal book. Other volumes have come and gone and been forgotten, this lives on in perpetual youth—so after 1900 years it is more read and more beloved than ever before. Last year alone the British and Foreign Bible Society issued almost 6,000,000 copies of it in whole or in part.

It was born in the Orient but has become *The Book* of the Occident. Its message appeals to all sorts and conditions of men, from the Sovereign on the throne down to the outcast on the street.

Second. Because of its Message. Whatever truth may be contained in other religious books of the world like the Koran, the Vedas, or the Tripitaka—this book outshines them all as the noonday sun outshines a rush light. Its revelation of God. Its code of morals. Its denunciation of sin. Its message of a Saviour and forgiveness, stand alone in all the history of the race.

Third. Because our Lord declared that its message should be preached "in all the inhabited earth." (Matt. 24: 14. R.V. Marg.), and as it has been its power and blessing have been made manifest. See what one of its heralds states:

Rev. J. Nettleton, Wesleyan missionary to Fiji:

"I am bound to say that the *Gospel* has turned the *Fijian* from his widow-strangling, cannibalism and infanticide, and from his priesthood and his love of torture, into a loyal, devoted, peace-loving, and tax-paying subject of King Edward. It has made the savage into a *Bible-reading* and *Bible-loving* man, into a devout and consistent Christian man. In the place of the teachings of old mythologists he now has the Word of God

throughout the group of islands from one end to the other. Thousands upon thousands have been brought to conversion through the New Testament, and to a sense of their need of the Saviour, *simply through reading the Word of God*. You will find that 60 per cent. of the people in Fiji have been led to God practically by reading His Word over as a school-book at family gatherings. When I landed one day on an island—the people had not been Christian for more than twelve months—I was received by 4,000 Sunday scholars. They were all dressed in a particular costume in which to sing their native song. Each one had a native club on one side and a copy of the New Testament on the other. The song was called "The Song of the Two Books." They began chanting in a monotonous yet unmusical sound. Each one held up the club, which represented the *Old Book*, and then sung :

"Within and without write this book of the heathen,
Lamentation, and mourning, and woe ;
The widow is strangled, and clubb'd, cook'd and eaten,—
Is the only song that we know.
No school for thy child, no Bible to read,
No Sabbath for worship or rest ;
War, cruel war, is the drum that we beat,
And the blood of the slain is our quest."

Then the club dropped, and they held up the New Testament and they went on singing about the New Book :—

"But the Gospel of Peace has been heard in our land,
The past has all gone with its night,
The club of the Savage is not now in my hand,
But the Bible which bringeth us light.
A new song we sing and a new book we write—
We rejoice and our offerings bring,
Peace and good-will our homes have made bright,
And therefore the children sing."

Amongst the agencies used of God in carrying out this great enterprise, The British and Foreign Bible Society stands in the forefront. Organized 100 years ago with the distinct purpose "to give the Word of God to all people in their own tongue," it held steadily on its course. So that at the close of its centenary it has been enabled to give the Bible to seven-tenths of the human family in no less than 370 different languages having printed and published 180,000,000 copies of the Scriptures in whole or in part.

Its agents are found in 20 different countries, scattering its pages like leaves of healing from the tree of life.

SERMON PREACHED BY REV. A. B. WINCHESTER, B.D.
TORONTO.

SUBJECT: REJOICING IN THE WORD OF GOD AN ESSENTIAL
ELEMENT OF CHRISTIAN CHARACTERS.

"I rejoice at Thy Word as one that findeth great spoil."—Ps. 119: 162.

The missionary translators who have translated the Holy Scriptures into well-nigh 400 languages; the preachers who have proclaimed this divine message of pardon and hope to all tribes and conditions of men; the colporteurs and Bible-women who have gone into all the world scattering the leaves of the book which has been for the "healing of the nations"; and the praying and working contributors and staff of the British and Foreign Bible Society—what a God-sent, world-blessing, consecrated host! What splendid sacrifices have been made! Some were "tortured, not accepting their deliverance; . . . and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: . . . (of whom the world was not worthy.) . . . And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." What unparalleled miracles have been wrought in the past 100 years by means of the Book of God in the hands of this devoted host! They have explored unknown continents, discovered new nations, and created new civilizations; they have led brutalized and wretched peoples out of worse than Egyptian bondage and manumitted them into glorious and inextinguishable freedom; they have wrought for famine-haunted and incapable millions a vaster miracle than the daily manna which fell in the wilderness; for the blind, halt, maimed, dumb and the leper, for the darkened mind and afflicted heart, and for the sin-stricken and hopeless soul, they have brought unconceivably greater blessing than the Angel of Bethesda's intermittent healing pool; they have been the knights of a nobler chivalry than has been, reclaiming woman-kind in non-Christian lands from the unspeakable debasement of lust or the degradation of a stolid beast-like drudge, to the noble plane of intelligent and ministering sisterhood in the redeemed family of God; they have cast the Divine "Branch" into the "bitter waters" of the world's sorrow, bereavement and pain, have sweetened, uplifted, refined

and inspired human life inexpressibly, and have been among a sin-cursed world's most wild and menacing physical and moral wastes, "Restorers of paths to dwell in." "Ten thousand times ten thousand and thousands of thousands" through their instrumentality have become in Jesus Christ our Lord, heirs of like precious faith with us—multitudes of whom having "witnessed a good confession" and having "finished their course" are now with our glorious Lord in Paradise, and multitudes more are our worthy fellow-laborers "preparing the way of the Lord and making His paths straight."

Is not even such a rough outline of the work which the British and Foreign Bible Society, directly and indirectly, has accomplished in the century now closed, calculated to awaken fresh gratitude to God in the dullest Christian heart, and to thrill the most unresponsive with like joy to the victor who returns from the hot conflict laden with rich and abundant spoils?

Can we say less than this, that any Christian who has not thought it worth while to read the ubiquitous and attractive literature in which the Society has narrated the entrancing story of its birth, life and service, and who can hear unmoved a fraction of what God in gracious condescension has been pleased to work through her, has great reason to examine himself and see whether he be in the faith and whether he be entitled to wear the Holy Name of Him whose one post-ressurrection command was to give His "Gospel to every creature."

The Christian rejoices in the Bible because it is God's Word. With what sublime majesty, final authority, and unspeakable tenderness does God speak to us in the Book! The grandeur of the style and the marvellous revelations are utterly beyond any mortal writing. . . . It is most important to distinguish between the rejoicing of our text, and some things which, alas! some to their irreparable loss, mistake therefor.

(a) Rejoicing at God's Word is an affair of the heart rather than of the head. The intellect may give assent to doctrines of the Scripture, to which the heart persistently refuses consent. Devils believe and tremble. So do men betimes.

(b) Unconverted men, moved by partisan influences, may earnestly contend for the Bible and yet not rejoice in it. Orthodoxy may be loveless, sectarian, and dead.

(c) Some manifest pleasure and interest in the able arguments by which the doctrines and claims of Holy Scripture are proved or defended, whose souls are dead to any spiritual experiment. Had the subject been rocks or stars it would have mattered not.

(d) Hereditary preferences, if not too costly, delude some into the belief that they rejoice in the Word of God. Pride of family name or loyalty to ancestral religious traditions are far away from the rejoicing of the text.

True rejoicing at the Word of God is a "fruit of the Spirit," influences character and conduct, and exercises itself toward all appropriate objects. It is manifest in its ceaseless interest in all the doctrines of God's Word, and in all that affects God's people and prepares for the coming of His kingdom. It rejoices in all that is God's. It will not presumptuously reject or change one jot or tittle of all that the Divine Spirit has written for our learning and comfort. The Christian joins David in saying concerning all God's words: "I have esteemed the words of His mouth as more than my necessary food"; "I have rejoiced in the way of Thy testimonies, as much as in all riches." He is not offended by any doctrine of the Word because that rash tongues or pens raise questions about it; or because God has not practised vivisection of the truth so as to lay bare to human conceptions the "secrets of the Lord." He receives the cardinal doctrines of the Word in their completeness, not because His intellect comprehends them, but because they are the Word of God. He believes the doctrines of the Trinity, of the Deity of our Lord, and of the Holy Spirit; election according to the foreknowledge of God; the natural depravity and sinfulness of man; particular redemption by the blood of Jesus Christ; effectual calling by the power of the Spirit; the final perseverance of the saints; the second coming of our Lord in glorious majesty to diadem His saints and to judge the world, and the future and eternal punishment of the wicked and blessedness of the righteous. Rejoicing in the truth will constrain the Christian to a faithful and fearless defense of the doctrines of the Word. He knows that there are many in the membership and ministry of the Church against whom God's complaint against Ephraim may be urged to-day: "I have written to him the great things of my law, but they were counted as a strange thing." Rejoicing in the truth will lead the Christian to join head and heart in searching it; to seek satisfaction in the various means of propagating it; to rejoice as one that taketh spoil over its confessors and over its marvellous victories, and because in a rebellious world it is the Sword of the Spirit and able to break the power of Satan and his hosts of darkness.

We rejoice over the work of the British and Foreign Bible Society, the most marvellous and beneficent enterprise, the Church, whose chief auxiliary it is, only excepted, which the

world has ever seen. Until the kingdom come and God's will be done on earth as it is in heaven, may it continue to prosper and continue to publish "without note or comment" the Holy blessed life-giving Word of God in its completeness.

May God bless the Society and constrain us by the love of Christ to be among its most active partners. "For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever."

SERMON BY REV. H. FRANCIS PERRY, D.D.

TORONTO, ONT.

THE BIBLE FOR EVERY MAN IN THE TONGUE IN WHICH
HE WAS BORN.

As I attempt this morning to present the glorious work done by The British and Foreign Bible Society for one hundred years, I seem to hear ringing in my ears the words of the old Jewish patriot to the fair Esther: "And who knoweth whether thou art come to the Kingdom for such a time as this?"

I count it no small privilege to have begun my work in the Dominion of Canada in this Centenary year of the British and Foreign Bible Society. In many ways it would seem more appropriate for some man, who for years has been engaged in the work of the Bible Society, to speak to-day of its splendid achievements, and yet it may not be altogether a misfortune that a comparative stranger to the work of the Society could review its history and attempt to point out its claims, since they have already captured his own heart, and made him enthusiastically loyal to the work, which has such a magnificent past, inspiring present, and splendid future.

The work of this Society for any recent year reads like a romance. Some annual reports are dull, but these scintillate with jewels for the Master's crown.

THE PAST IS MAGNIFICENT.

I have learned that the British and Foreign Bible Society was founded as a work of faith, when the sky of Europe hung gray and forbidding with war-clouds, which were not finally swept away until the glorious victory of Waterloo decided the destiny of Napoleon. The terror of invasion, which caused anxious days and sleepless nights, was not finally dispersed until Trafalgar in 1805.

Within England it was a time of ignorance, of immense taxation, of bread riots, and slavery. Criminal laws were savage, manners coarse, and political life was corrupt.

The modern missionary enterprise was still increscent when this Society was formed. It was two years after this time that the first American missionary society had its beginning. The founding of such a Society at such a time as this was a work of

faith in the midst of death-struggles and birth-pangs. It was a time of uncertainty and darkness.

I find its principles to be simple and comprehensive. It purposes to supply every man with the Scriptures in his own tongue. Pentecost was the reversal of Babel, and the new faith was heard by the astonished pilgrims in the tongues in which they had been born. The same Pentecostal principle is now at work, and God's Word is heard in the tongues spoken by sevenths of mankind, in 370 languages and dialects. I hear, with profound gratitude to God, that our Society has been entrusted with \$68,040,000, has issued 186 million copies of the Scripture, that it has 7,900 branches and auxiliaries. Six million copies of the Word of God were issued last year. I have learned that the Bible Society is not only a help to missionaries, but is itself a missionary society in places where a missionary is not permitted to go. It goes to the mysterious highlands of Thibet, into distant Abyssinia, and to the far-away Indian frontier. Its white feet traverse roads which are barred to the living herald of the Cross.

I can think of no more apostolic deed of the Church than this unselfish giving of the Bible to men of every clime. It links the nineteenth century with the first century in universality and evangelism.

THE PRESENT IS INSPIRING.

There is an appeal to the imagination as well as to the heart in the sight of the dusky hands of men, whose fathers taught them to worship idols, stretched out for the Word of God. There is inspiration in an enterprise so large that it awakens the soul and thrills the entire being. "Give me a great thought, that I may live upon it," said the German thinker. "Give me a great cause, that I may love it and labor for it," says the Christian disciple.

What wider and more glorious conception than to give the Gospel to all the sons of men, in their own mother-tongue!

We understand something of the greatness of the work when we remember that all similar Bible societies, including those of Europe and the United States, do not in their combined work issue as many copies of the Scripture as does our own Bible Society. As Paul stood upon the new shore of the Aegean, and heard the new cry from Europe, and knew the call to be God's voice, so let us, standing upon the new shores of a new century of Bible Society work, respond to the cry of men who need to know the Message of Heaven.

Our own Northwest, growing in an unprecedented way, needs the Bible, to lay for it the same broad foundations that have made England's greatness.

Shall the new Canada be a Canada glorious in its love for God's Word, or be filled with men who have not the fear of God in their vision?

THE FUTURE NEEDS ENLARGEMENT.

While it is true that a century ago the Word of God was only accessible to one-fifth of the world, and is now more or less open to seven-tenths of mankind, yet probably, out of the fourteen hundred millions of the human race, not more than four hundred millions of our fellow-men have any real knowledge of the Message of Heaven.

When Queen Victoria went to Edinburgh in 1842, torches in the hands of the mountaineers flamed from Berwick to Fife and Fife to Stirling. During the Diamond Jubilee in 1897 the beacon fires of the Empire were lighted throughout Great Britain. Peak answered to peak, as fire after fire was lighted, and then slowly, as twilight changed into night, around the world the lights flashed, and the Empire's fires were lighted.

A still more glorious conception is that of the world lighted by the glorious Gospel of Truth. When the "King of Kings" shall return to the earth, then the glorious radiance of the Truth of Revelation shall have illumined every dark place of the world, and the world shall have been lighted. To have some part in engirdling the world with light is a destiny incomparably glorious.

CENTENARY MEETINGS
UNDER THE AUSPICES
OF THE
UPPER CANADA BIBLE SOCIETY
HELD IN

MASSEY HALL, TORONTO, MARCH 7TH, 1904.

The Centenary Meetings directly under the supervision of the Upper Canada Bible Society were held in Massey Hall, Toronto, in the afternoon and evening of Monday, March 7th, the birthday anniversary of the parent Society.

The afternoon meeting was arranged especially for school children and young people. A holiday had been arranged for with the Board of Education, and about three thousand scholars, with a number of adults, filled the vast hall before the hour of commencing. His Worship the Mayor of Toronto presided. Amid profound silence devotional services were led by Rev. T. Bradley Hyde, after which addresses were delivered by Mr. Jas. L. Hughes, Public School Inspector, and Mr. S. J. Moore, of Toronto.

Space will not permit even a brief synopsis of these able addresses, which were delivered under the disadvantage of considerable restlessness on the part of a large number of the children gathered together.

The prizes awarded in the essay competition were then presented by Rev. A. B. Chambers, D.D., assisted by Rev. Geo. T. Webb, Mr. Allen M. Denovan and Mr. A. T. Crombie, to forty-six scholars and four teachers of the Public Schools of Toronto, after which the meeting was closed with the benediction.

His Honor the Lieutenant-Governor presided at the evening meeting, and after devotional services, led by the Rt. Rev. the Bishop of Toronto, His Hon. delivered a brief address, congratulating the British and Foreign Bible Society on its accomplishment of a century of noble work. Addresses were then delivered by Rev. Robt. Johnston, D.D., of Montreal; Rt. Rev. John P. DuMoulin, M.A., D.C.L., Bishop of Niagara, and Rev. Albert Carman, D.D., of Toronto. Synopses of which follow.

THE REV. ROBERT JOHNSTON, D.D., OF THE AMERICAN PRESBYTERIAN CHURCH,

MONTREAL.

THE BIBLE.

Dr. Johnston introduced his address by some remarks of congratulation to His Honor the Lieutenant-Governor and to the city of Toronto, a city whose enthusiasm in every good work had won for it the not wholly undeserved title "Toronto the Good," a title which it was his hope the city would continue to wear, and wear worthily.

It was his privilege to-night as a representative of the Presbyterian Church to speak on "The Book"—the Book which had given to the great Society, whose centenary we were celebrating, its greatness. Not alone did this Book claim greatness, but that claim was recognized, sometimes even unconsciously, by the world. Over the portals of the Royal Exchange of London, a building representing, more than any other, the world's commerce, were words from this Book, as though the commerce and the progress of the Empire represented there, acknowledged thus their debt to the Bible; while crowning the Congressional Library at Washington, a building that represented so much that was great in every department of human progress, was a sentence from the Bible—a tribute from the world of letters to the Book that has inspired all that is best in the world's history.

The Bible is itself a standing miracle. Think of the miracle of

ITS UNITY.

While we speak of the Bible as one book, it is nevertheless a collection of many books. It has come to us through many centuries, from many lands, and by the hands of many men; yet, so perfect is this mosaic of Scripture, so complete the picture that it unfolds, that we speak of it as "the Book" and recognize its unity and completeness.

Seven centuries before Romulus and Remus were suckled on the banks of the Tiber its earliest pages were written; while before the last Gospel story was told the Eternal City was already in decline; over more than fifteen centuries its history is spread. Among its authors were statesmen like Moses, whose

legislation has influenced the government of nations more than have the principles of Justinian; philosophers like Paul, who has affected the thinking of the world more profoundly than did Plato; poets like David, whose songs have found a place in the hearts of men, more permanent than the poetry of a Dante, a Milton or a Browning; seers like Isaiah, sages like Solomon, craftsmen like the apostles—all have written, and yet the unity of the Book is unbroken. Nor can that unity be marred. As well hope, with earth-born audacity, to snatch from Heaven's firmament one of those glowing suns that whirl in ceaseless rhythm a part of the glorious but undiscovered whole, as to expect to take from this perfect Word of God a sentence or a syllable that makes the whole complete.

ITS VITALITY.

This Book has been, as history records, the object of numberless attacks—attacks the most virulent that the powers of darkness could inspire, and yet it has gone on its triumphant way unhindered. Intellects the most brilliant have undertaken the work of disproving its claims, but their brilliancy has but served to shed new light upon its beauty, and to bring its deathless charm into clearer prominence. Governments have decreed its destruction; the governments have passed, the Book remains.

It has been cast into the flames, but from them it has come forth, as did the Hebrew children, without smell of fire upon it. It has been thrown into the waters, but the waters have dried up before it, as did those of the Red Sea before the children of Israel. It has been driven into the wilderness, but it has made the wilderness to blossom into a garden, whither nations have come for refreshment and delight.

Its enemies, men like Voltaire, Paine, Hume and Ingersoll have passed into history, history not the most fragrant, but the Book abides to-day in its peerless power and ever increasing influence, and is received and acknowledged, as never before, as The Word of God.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
And looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, then said with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
 For ages sceptic blows have beat upon,
 Yet, though the noise of falling blows was heard,
The anvil is unharmed, the hammers, gone.

THE BIBLE'S POWER OF UNIVERSAL ADAPTATION.

If the Bible possessed no other feature than this, that it is capable of translation into the languages of all people on the earth, this alone would mark it as distinct from every other book that has been penned. Even the authors that are described as universal, Dante, Shakespeare, Cervantes, and Goethe, suffer when translated from the languages in which they wrote, into others; but, so marvellous is this Book that it can be translated not alone into the prevailing languages of the world, but even into the dialects of obscure tribes and into the tongues of degraded nations. It is at home among the denizens of the forest, and with the hunter on Siberian snows, with the conservative tribes of China, and with the progressive races of the Western world. Dr. Lawes, a missionary to New Guinea, describes the power with which the conviction came to his soul, that this Book is indeed the voice of the Universal Father to all His children, when he found that it was possible to translate the Bible even into the dialects of races, that never before had had a written language. This feature of the Bible declares it the Universal Book—God's Word to all His children, even to the most degraded and the longest lost.

THE BIBLE'S CONQUESTS.

To speak of these, would be to tell the story of all the great movements that have marked the progress through the ages of liberty and of truth. It would be to write the biography of the men who have been the leaders of their time. It would be to review the history of art, of literature, and of music: to show that the great painters, writers and musicians, the Raphaels and Angelos, the Mozarts and Handels and Beethovens, the Danter and Miltons, and Bunyans, have sat at the feet of prophet and psalmist to catch the messages with which they inspired the world. It would be to review the history of the nations, and especially that of our own Empire, for all that is great and glorious in Britain's past, all that is hopeful for her future, our Empire owes to this Book—The Bible.

From a child she has known the Scriptures. From the day of Bede's translation of the Gospel of John the Bible has been sung into the hearts of her people by seer and sage and minstrel.

It was preached from hamlet to hamlet and from shire to shire by the Lollards and other early Reformers. It was to the music of the stately chants of Scripture that the Elizabethan mariners sailed westward for conquest and for glory, in those days when Britain's Imperial naval power was founded. It was the Bible that inspired the heroic Puritan movement that created a new and better England. It was the Bible that inspired the spirit of the man who broke the power of Stewart tyranny, and made England again a land possible to dwell in. It was the Bible that inspired the Evangelical Revival of the 18th century, arousing a slumbering Church and renewing a fast degenerating society. It is the Bible that has inspired the great missionary movement of the present day, that has sent servants of the Cross into every land, to make conquests for our Empire more far-reaching and more enduring than those achieved by soldiers, diplomatists, or statesmen.

And what the Bible has accomplished for Britain it can accomplish for the world. Already it has transformed savages into saints and has made lands which were the abode of horrid cruelties gardens of delight, where the Church bell rings and Christian homes abound.

In a series of panels that adorns one of the great public buildings of Boston, there is told the story of the mystic spell of slumber that fell upon a Court.

Heralds, warriors and purveyors of pleasure came, but neither winding horn, nor wild alarm of war, nor music's sensuous strains could arouse the sleepers, until the appointed messenger arrives. At his word the spell is broken and the slumberers are awaked. It is a picture of the nations of the world. So they have lain long and so many of them still lie. The merchant, the teacher, the statesman, the soldier may come, but these cannot break the spell, none can awake the world to life till He comes, Who is Himself the Word of Life, and this Book is His voice to all the nations of the world.

"There is but one Book," said the dying Sir Walter Scott to his son-in-law. There *is* but one Book, Mr. Chairnau—this Book—God's Book—The Bible.

THE RT. REV. JOHN P. DU MOULIN, M.A., D.CL., THE
BISHOP OF NIAGARA.

THE BIBLE SOCIETY.

Every great society that has justified its foundation you may be quite sure is founded upon good and sound principles. Such we claim for the society that has brought us together this evening in such magnificent force. Its fundamental principle is, the Word of God for everyone in his own tongue. I want you to observe, if you will, that all along the history of the human race that great principle has been in existence. It was no new discovery. It was the great principle upon which the mighty Governor of the universe proceeded, in His administration of all the affairs of this world from the very beginning. Step by step that great principle is unfolded and exhibited to us, clearer and clearer in every successive stage. Now, the first era began with the beginning, and stands the period before writing was invented. God during that period recognized this great principle, that His Word was for every man in his own tongue. He addressed our first father; he gave him instructions; he founded for him institutions which exist to this day, and upon which our civilization is built and established. His word was conveyed in like manner to the patriarchs. He conferred upon them a great longevity, enabling them to converse with one another, so that one man, Methuselah, standing between Adam and Noah, could preserve the communications of his day. Four men standing between Adam and Moses could overlap in their preservation and transmission of the words which God addressed to His creatures in those early days. The weak part of this arrangement, if so I may say, was the breaking up of the world afterwards into nations, and the confusion of tongues which took place at the Babel; and this brings us to a new era with new methods. It pleased God, in order to meet these difficulties, and to perpetuate the provision that His Word should be the inheritance of every man in his own tongue, to separate for Himself one nation from all the nations that were then multiplying in the world. To that one people He gave His law. Writing had now become an art. He inscribed His great words on the imperishable rock of Sinai. He delivered voluminous instructions to that people touching all things pertaining to life and godliness. He commanded that these should be written

upon their door-posts, upon the walls of their houses; that they should be taught diligently to their children. He was in the church in the wilderness, as St. Stephen afterwards said, delivering the lively oracles that were to be passed on to the fathers of that period in which Stephen spoke. And thus, all along the history of that people He delivered to them His written word. When they became in a measure separated, after they returned from the captivity, when their knowledge of their own tongue was somewhat diminished, the Targum was brought into existence, enabling them to read, as before, the words of God, written and preserved and transmitted from generation to generation, and when the Samaritans separated they had their Pentateuch. And now we follow and observe this uniform law that God Almighty through all this time had been recognizing and enforcing, His word for every man in his own tongue, in a most conspicuous and remarkable way. As the world advanced, as nations multiplied, it came to pass that by conquest one arose above another, and thus empires were formed; and in order to meet this necessity, and to send the written Scripture far and wide through the great world empires that in this way grew up and asserted themselves some 240 years before our Lord appeared upon earth, the Sacred Scriptures were translated into the wonderfully beautiful and flexible language of the Greek empire, that thus the civilized world of that day might have the benefit, as it has this day, of the infallible principle—*The Word of God for every man in his own tongue*. This brings us face to face with the ministry of the great Lord and Master Himself. The world of those ages, by the application of this principle, was preparing for His advent. He recognized in all His life and ministry, most plainly, most emphatically, that God's Word was for every man. And so from the day in which He stood in the synagogue at Nazareth, where he had been brought up, and unfolded the great roll and read out the words of the great prophet, down to the closing days after His resurrection, when He expounded to them all the things written in the law of Moses and in the prophets and in the psalms concerning Himself, He uniformly observed that great rule, and treated the Bible of that day as the rightful possession and inheritance of every man. He treated it always and ever as the final tribunal of appeal. "Have ye never read," said He, when they questioned and disputed, "what saith the Scriptures?" When He looked upon the people, involved in the mazes of error, He told them distinctly it was because they knew not the Scriptures nor the power of God. He treated that word, and described it, as the great seed

that, scattering itself over the face of the earth, should regenerate the whole world. He upheld the authority, the inspiration of that Word. He never cavilled at translations or additions or versions. He recognized in it that it contained and revealed and brought home to man the words of his God and Lawgiver and Judge; and in all His dealings and in all His ministry He asserted and maintained the fundamental principle—*The Word of God for every man in his own tongue.*

I come now to that period after His ascension. The foundations of the church were laid by Him during the days of His earthly ministry. The perfect organization of that church were all after His ascension vested in the divine person and administration of God the Holy Ghost. And this brings us to the day when the curse of Babel should be abrogated and indeed reversed; when every man should hear in his own tongue wherein he was born the wonderful works of God. There were dwelling in Jerusalem Jews, devout men, out of every nation under heaven. The apostles whom he had commanded were there waiting with one accord in one place. The moment had arrived; the rushing, mighty wind filled the place where they were sitting; the cloven fiery tongues sat upon every apostolic head; their tongues were set on fire; they arose and preached; they declared so that every man heard in his own tongue the wonderful works of God; and they all came together, and were amazed, and said, "Are not all these that speak Galileans? And how hear we every man in our own tongue wherein we were born?" What an assembly was that! What a representative gathering from all the world! What a parliament of Man! What a federation of the world! And as that great assembly dissolved, and those men returned to their distant homes, each of them was the bearer of the Word of God addressed to him, which became his own. He carried it back with him; he preached it; so that by God's great providential arrangement the whole world of that day was flooded with the Word of God. Nor was this all. It pleased the great ascended and glorified Head of the Church shortly after to raise up a world-apostle, a man who should be able to carry out and fulfil His command, "Go ye into all the world and preach the gospel to every creature." The world of that day, as you have heard, rested upon three civilizations; and therefore Pontius Pilate, when he wrote the superscription and placed it over the cross of the world's Redeemer, being guided by a power that he knew not of, wrote that superscription in the three languages of the civilized world—the ancient Hebrew, and the Greek and the Latin. And

so this world-apostle was raised up and enabled, through all the providential course of his early training, to turn himself to the three great civilizations upon which the world was founded, and to address *every one in his own tongue*. Thus you remember he saved his life from violence by turning quickly to the chief captain and speaking to him in Greek. He stilled the rage and tumult of his own people as he stood upon the stairs by speaking to them in the Hebrew tongue. "And when they heard that he spake to them in the Hebrew tongue they kept the more silence." And he understood, and he answered completely, the charges that were made by the Roman orator who thundered against him in the great Latin tongue of the empire that then bare rule over all the earth. Here was God's man; here was the universal apostle; he could say, "I labored more abundantly than they all; I preached Christ where He was not named; this gospel has come unto you, as it has in all the world—it is preached to every creature under heaven, whereof, I, Paul, am made a minister." Through all those changing ages, through all those years and years, you see the principle appearing and re-appearing again and again, and asserting itself in all time—the Word of God for every man in his own tongue wherein he was born.

Now I come to the final period, that which claims our attention particularly—the period during which, under the wonderful providence of God, the foundations were laid of this Society—the greatest organization for spreading the Word of God among the people in their own tongue that the church had ever discovered. Like all great eventualities, the way was prepared and the events of the world were leading up to that time. The eighteenth century, you know, was one of dullness and deadness. The atheists were abroad, and men lived voluptuous lives and were given to pleasure and utter godlessness; and all those terminated in that frightful outburst of blasphemy and blood that we look back upon whenever we read the sanguinary story of the French Revolution. That had its effect upon our own country. Through all that century of darkness and dullness and deadness she suffered, though not to the same extent. It is almost impossible to believe it, as now we look back over a hundred years, that England during that eighteenth century was in a state of almost semi-barbarism. Of the inhabitants of the country—one-half of what now they are—one in every three could read and write. The people were given to pleasure; duelling pervaded the land; blood was lightly thought of; the seas were covered with pirates, the roads with robbers. There were

more than two hundred crimes for which capital punishment might be inflicted under the laws of great England. Liverpool and Bristol and such places fattened on the slave trade. Yea, the very wooden walls of England that Nelson commanded were manned through the influence of the press gang. Nor was this all. England during that century had lost her American colonies, and was mightily troubled by the Irish rebellion. More than that; in the very year in which this Bible Society was born, Napoleon had his camp at Boulogne, and looking through his glass he could see the coasts of Albion that he was preparing, with his Continental allies, to attack and to destroy. He hated that great country to which we belong; he hated it with an awful enmity, because it was the only country in Europe that had never lowered its flag before his proud army. It is a fact worthy of remembering, that in the year following the foundation of this Society, in the year 1805,

" Along the line the signal ran :
 ' England expects that every man
 This day will do his duty !'"

And so they did, for Nelson and his fleet extinguished the combined efforts of Spain and France. Those were dark and terrible days for Britain. There were threatenings and murmurings, and men's hearts failed them for fear, and for looking upon the things that were coming upon Europe. But here was one redeeming feature. In all the throes and struggles of the dying eighteenth century was brought forward the great missionary spirit—the great missionary societies were founded. There was a famine of Bibles; it was felt particularly in Wales; this caused a meeting of three hundred good people in London. You know the sequel; the remainder of the story is familiar to you; there was founded the British and Foreign Bible Society—the unique spectacle of one nation laboring and expending its money for the good of all other nations in the world. That Society has existed now for one hundred years. My Lord Bishop of Toronto, you have conferred a great benefit upon the community by setting forth in succinct form the labors and the achievements of that great Society during the hundred years. Let me mention just the heads of them most briefly: 180 millions of Bibles, in whole or in part, circulated in the world; 7½ millions of New Testaments sold at one penny apiece; 68 millions of dollars expended in this work. One day's issue of Bibles from the depots of the Bible Society number 16,000; and we are told by the curious that if they were piled one upon another they would reach to the golden cross that surmounts the great

cathedral of St. Paul. Translated was the Scripture into 430 languages. Now this Society is engaged in translating and revising 100 languages more. Seven-tenths of the people of the world, in consequence of these labors, can read to-day in their own tongues the wonderful works of God. This has created a literature, in translating by bands of scholars languages spoken under the arctic zone and the torrid; spoken in the bush and in the jungle; these languages have been systematized and reduced to grammatical form. The blind have not been forgotten. 850 colporteurs in 27 countries have sold more than two million copies of the Scriptures. 650 Bible women have read to 6,000 heathen women and children every week. In a hundred years no application for a Bible or Testament has ever been refused. Last year's income was \$1,200,000. The price of a Bible has been brought down during the century from \$5 to 20 cents, and of a Testament to one penny. These are the achievements of the great Bible Society; and the demand now of the hour is that she should send the Bible in their own tongue to the remaining three-tenths of the human race. We look out and see two-thirds of the human family do not yet recognize the Saviour as theirs. We feel our inability to send missionaries. Here is a Society by which we can send out 13,000 missionaries every day. St. James said in the Council of Jerusalem, "Moses of old hath in every city them that preach him, being read in the synagogues every Sabbath day." Every Bible is a silent preacher. As the sweet singer of Israel and the great world-apostle sang and said long ago, they are like those silent plauets, mighty in their orbits and illuminating, showing forth the handiwork of God and declaring His eternal power and Godhead. Send them, then, into all lands, that the words of the sweet singer may be fulfilled in another and wider sense, "There is neither speech nor language where their voices are not heard."

REV. ALBERT CARMAN, D.D.,

TORONTO.

THE OUTLOOK FOR THE NEW CENTURY.

The new century implies older ones ; times passed away ; generations, possibly ages gone. It implies work done, success achieved, lessons learned. The position and condition of affairs to-day and the prospect for years to come, are largely the result of the forces, movements, diversions, resistances and stagnations of eras almost forgotten. The Bible, the Book of God, the record of divine revelation to the sons of men from Adam to Moses, from Moses to Ezra, from Ezra to John, has, by the Father's power, wisdom and love, climbed the rough steepes of human experience and history ; and now with an eye undimmed, a strength undiminished, and a holy purpose unabated, casts a forward look over areas ever broadening and highways ever lengthening, to the ultimate and universal triumph of truth, and the realization of its radiant promise and hope—the establishment of the kingdom of God among men,— even as our Parliaments and Courts are the growth of an ancient day and the present pledge of civil and religious liberty.

The scope and completeness of any outlook depends (1) upon the view-point, the standing ground, the *πρυταν*, the eminence from which the telescope sweeps the circle of the earth and the arch of the sky ; (2) the scenery, the landscape under view ; (3) the vigor of sight, the power of vision ; (4) the flooding or the failing light ; (5) the clearness of the medium.

First. The vantage ground, the view-point of our present outlook is solid and lofty, not crumbling at the base, not walled in by higher eminences. We have (1) the general consensus of the Church upon the essential doctrines of the Christian religion. The age of controversy has largely gone by ; the doctrines and creeds are fairly well settled, and the spirit and temper of the times are for action. Not that controversy, in such a world as this, has not had its place. Controversy has settled our positions and our direction of advance. We would have no British Empire as it is but for Gibraltar, and Malta, and Halifax, and Hong Kong, and Khyber Pass. (2) Infidelity, Rationalism, Materialism, Pantheism and their criticisms are pretty well driven from the field. (3) The improvements in printing fur-

nish mighty agencies. (4) The facilities of circulation are increased an hundredfold. (5) The printing press and steam and electricity have changed the face of the earth; scholarship finds its highest satisfaction and richest triumphs in translations of the Book of books. (6) The intelligent devotion and evangelistic activity of the Church far surpasses its attainments and efforts in former times. (7) Liberty of conscience is generally secured; the Bible-burning age is pretty well over, and the Bible Society, itself a mighty Christian and philanthropic organization, is fully committed to the spread of the Inspired Word and the Scriptural enlightenment of the nations to the ends of the earth.

Second. The scene, the field over which we look, presents discouragements as well as encouragements. It is true darkness hath covered the earth, and gross darkness the people. We may penetrate this darkness far enough to study it, especially as conducted by Isaiah and Paul. (1) The Gentiles walk in the vanity of their mind, (2) having the understanding darkened, (3) being alienated from the life of God through the ignorance that is in them because of the blindness of their heart; having lost out of their thinking and study all ideas of God and true manhood, real life, immortality, heaven, righteousness, justice, holiness, right and wrong, regeneration, resurrection of the dead. Oh, what a darkness! (4) No wonder they are past feeling, without moral sense, compunction of conscience, restraint from vice, impulse to virtue and goodness, and (5) give themselves over to lasciviousness (looseness) to work all uncleanness with greediness. What a picture is here of the condition of the heathen in his blindness! How plain the relation of the intellectual, moral, spiritual, physical in man, and how sin works the ruin of all! What remedy is there but the Word of God by the Holy Ghost sent down from heaven?

Third. We may well learn the power of vision, on which by nature we depend, from the urgent plea of Isaiah against the idolator in his utter abandonment of even the common sense of mankind. The smith gets hungry and thirsty when he is making a god to abide for ever in the house. The worshipper plants the ash, nourishes the sapling, cuts down the tree, burns part in the fire to warm himself, part to roast a roast, and the residue he makes a god to fall down and worship it, and cry, Deliver me, for thou art my god! Neither is there spirit nor understanding to discern the folly of all this, nor to say, Is there not a lie in my right hand? How could there be grosser darkness? Where is there remedy but in the light of life, the Word of God?

Fourth. And so also we learn how the spiritual vision is obscured, and how mists and darkness roll over the soul. (1) That which may be known of God is manifest in them, for God hath shewed it unto them. But they became vain in their imaginations, their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man. They changed the truth of God into a lie, and worshipped and served the creature rather than the Creator. And because they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient. Even as in our day they that receive not the truth in the love of it are committed to strong delusion to believe a lie. (2) Hence errorists and false systems, superstitions and false religions abound to the delusion, damnation and destruction of many. In apostate and heathen lands how thick must be the mists that roll over the soul? Oh, for the rising of the Sun of Righteousness!

Fifth. The condition were hopeless and the disaster remediless but for the Word, the light, the life, the Scriptures of inspired truth, and the Church of God. (1) The Bible itself is clear in its utterances. Prophecy precept, promise, hopeful and forceful—Go through, go through the gates, prepare ye the way of the people "Lift up a standard for the people," Go ye into all the world, and preach the gospel to every creature. Of Christ it is said: "I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles; He shall not fail nor be discouraged till He have set judgment in the earth; and the isles shall wait for His law." "The Gentiles shall come to Thy light, and kings to the brightness of thy rising." "For as the rain cometh down and the snow from heaven, and watereth the earth, that it may give seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth; it shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (2) And we have our demonstration in what has been accomplished. Think of 186,000,000 copies in 370 different tongues—the Babel of the ancient day met by the Polyglot of Pentecost. (3) And there is much light upon the prospect in the providential government of the world, and the opening of the gateways of the nations as in China, India, Africa, Japan, looking on to the Kingdom of God. (4) Light streams upon this glorious scene from the improvements in science and art, education and civilization. (5) We have on our side the all-conquering Christ, the omnipotent

Holy Spirit, and the lively oracles divine. (6) We have the Church of God, the ministry of the Word and missionary evangelization. (7) We have the great commercial and industrial movements of the age. (8) We have a deeper consecration, an apostolic zeal, an increasing liberality and the martyrs' fidelity. (9) This moral outlook brings moral obligation. This religious outlook brings religious opportunity and obligation. It is as when Christ looked down from the heavens upon a sin-stricken world. He came to seek and save that which was lost.

"Down from the shining seats above
With joyful haste He sped,
Entered the grave in mortal flesh,
And dwelt among the dead."

He gave up all that He might save all that would come to Him. Let that mind be in us which was also in Christ Jesus. Let us consider Christ's outlook upon Jerusalem as He sat upon the slopes of Olivet. In love of us and in obedience to the Father's will He went beneath the mighty load, that He might lift the world up to God. Now enthroned in glory, He sends us forth to scatter the seed of the living Word, and to share in His sacrifices, toils and triumphs.

