

Upper Canada Bible Society.

SIR.—A letter appeared some little time ago in the columns of the *London Free Press*, signed "Veritas," attacking the management of the Upper Canada Bible Society, which contained so many erroneous and misleading statements that in the interests of the society it was thought desirable they should not be allowed to pass uncontradicted, and accordingly I addressed a letter to the editor of the *Free Press*, replying very briefly to the charges of "Veritas" and pointing out the misstatements which his letter contained.

The attention of the board of directors has also been called to a letter which appeared in the *CANADIAN CHURCHMAN* of the 16th of December, headed, "Mismanagement of the Upper Canada Bible Society," and signed W. Stout. The charges made in this letter, and the erroneous statements it contained, are so very similar to those of "Veritas," that possibly both communications may be the production of the same writer. Although these charges have already been replied to in my answer to "Veritas," nevertheless as my letter may not have been seen by many readers of your paper, which has a circulation specially among the members of the Church of England, I venture to trespass on your space to reply very briefly to Mr. Stout's charges against the management of the society. Mr. Stout heads his letter "Mismanagement of the Upper Canada Bible Society," but nearly all he says in the first half of it refers entirely to another society, with whose affairs the Upper Canada Bible Society has absolutely nothing whatever to do, and I am not therefore concerned to reply to his strictures on its management, but shall proceed at once to answer the latter part of his letter, and point out where he is mistaken in regard to the expenditure and work of the Upper Canada Bible Society.

Mr. Stout's charges, so far as they relate to the Upper Canada Bible Society, are like those of "Veritas," chiefly directed against what he terms "unwarrantably exhausting" the funds contributed to the society, by salaries and excessive expenses, and so diverting these funds from their proper aims and objects; and in confirmation of this charge, he states that the society pays for salaries alone \$10,591.38. If Mr. Stout had taken the trouble to read the treasurer's statement in the last annual report a little more carefully, he would have found that the total amount paid for salaries, including the salaries of the permanent secretary, the depository and his assistants, the permanent agent and his expenses, as well as the amount paid for provisional agency, is \$7,188.11, instead of \$10,591.38, as he puts it. Doubtless where Mr. Stout has fallen into error is, that he has included in the sum which he says was paid for salaries, the amounts expended in colportage work in Ontario, Manitoba and the North-West. Surely one of the principal objects for which the Bible Society exists, is the dissemination of the Holy Scriptures, and bringing the Word of God within the reach of those who are destitute of it; and the money that is expended in this most important work can certainly not be put down as spent in "high salaries," or as "diverting the funds of the society from their proper purpose."

Mr. Stout asserts that only 16 cents of every dollar collected by the society are remitted direct to the parent society, and that the total sum remitted is \$6,243.86. Like "Veritas," Mr. Stout overlooked the fact that the total sum remitted to the British and Foreign Bible Society is \$17,010.08, viz., \$6,243.86 free contributions, and \$10,766.67 on purchase account. Moreover, every cent received as free contributions to the B. & F. Bible Society is remitted without any deduction whatever. Mr. Stout is also apparently ignorant of the fact that the U. C. Bible Society, in addition to the free contributions, send to the parent society, and in addition to what it spends in colportage work nearer home, has sent, during the past year, some \$1,866 in free contributions and special grant to the Montreal and Quebec auxiliaries, to aid them in their work in the sister province. Mr. Stout's charges in respect to the permanent and provisional agents are as unfair and misleading as his other statements. Mr. Manley's salary and expenses together amount to \$1,614.67, but he is engaged for eight months in the year, and not four months (as stated by Mr. Stout), in visiting the branches; and when not so engaged his services are available for the society in other ways. In the case of the provisional agents, as well as in Mr. Manley's, it must be utterly misleading to suppose that the time spent in the work of visiting the branches is represented by the one day or evening on which the respective meetings may be held. In many instances there are matters to be attended to, and preparations to be made, before the meeting, which may require the presence and assistance of the agent. On many occasions the circumstances of a particular branch may render it both desirable and necessary that the agent should make a longer stay than one day, while occasionally a second visit is required; and it frequently happens that the agent is obliged to remain from the Friday until the Monday (there being

no meetings on the Saturday), to say nothing of the detentions which occur from the postponement of meetings, in consequence of inclement weather, bad roads, and other causes.

It is not necessary for me to dwell on the value of the services of the provisional agents. The help and encouragement which their visits afford, and the fresh life and vigour thereby infused into the work of the branches, fully compensate for the expenditure under this head.

To Mr. Stout's charges of "denominational greed" and "fraud," I scarcely think it necessary for me to make any other reply than to express my very great regret that anyone, and especially a clergyman of my own Church, should have indulged in language so utterly unjustifiable towards a body of gentlemen of the character and position of those who compose the board of directors of the Upper Canada Bible Society.

G. W. ALLAN,
President Upper Canada Bible Society.]
Toronto, 10th January, 1893.

P. S.—I regret very much that the publication of this letter has been delayed and Mr. Stout's charges allowed to remain so long unanswered, partly owing to my absence from town, partly owing to a misconception as to the time of publication of your paper.

Notes and Queries.

SIR.—In Matt. xxviii. 19, we read of our Lord commanding His disciples to go and "teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." Where do we read of their ever doing it? We read in Acts viii. 16, of persons being baptized "in the name of the Lord Jesus," and also (Acts x. 48) "in the name of the Lord," but I cannot find one instance where it is stated the disciples or apostles baptized in the name of the Father, Son, and Holy Ghost. Now, is there such a passage recorded, and where? Why did not the apostles obey the command given them?

A STUDENT.

Ans.—In an earlier passage (Acts ii. 38) St. Peter told his hearers that they must be baptized "in the name of Jesus Christ;" and St. Paul (1 Cor. i. 13-15) saw the possibility of some saying that he had "baptized in the name of Paul . . . in mine own name." To the query it may be answered—1. This is not the only command of Christ of which we have no mention made of obedience given to it. Once and again He gave the Lord's Prayer, and no further allusion is made to it in scripture. 2. There is no reference made in scripture to the three-fold invocation in baptism, but there is no direct assertion that it was not made. 3. St. Paul's argument (1 Cor. i. 12-15) seems to hinge upon the fact that "the name of Paul" was equivalent to the party of Paul. We similarly say that "the name of the Lord Jesus" and similar expressions are synonymous with such fuller expressions as all the teaching and gospel of Jesus, to which baptism was the way of entrance. It is simply a metonymic phrase, but why it is adopted, or why there is no further notice of the Lord's commands having been strictly complied with, we cannot say. 4. From later history we have every reason to believe that the formula, as now used, was never materially departed from. 5. The Acts of the Apostles present us with but the beginnings of Church life in a narrow sphere, and for but a few years. The scripture was never intended to be a complete *vade mecum*, and is not its own all-sufficient interpreter, because the Church was doing her work and teaching before the time of writing our canon, during the time and down to this hour.

SIR.—Who are the "Auld Lights" so often spoken of in "The Little Minister"?

READER.

Ans.—The *Auld Lights* did not exactly form one body, but properly two: The Old Light Burghers, and the Old Light Anti-Burghers. The Burghers and Anti-Burghers belonged to the body in Scotland called the Associate Synod or Secession, or Seceders, but in the middle of last century they split up upon the question of the burghal oath. Again, at the end of the century each made a split and there were four bodies, known as the New and Old Light Burghers, and the New and Old Light Anti-Burghers. The New Lights are now mostly found with the United Presbyterians, and the Old Lights with the Associate Synod of Seceders.

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

—To keep bread jar and cake box sweet rinse after washing with boiling water in which has been dissolved a little soda. Rinse, wipe and set them out in the sun for a few hours.

Sunday School Lesson.

3rd Sunday after Epiphany. January 22nd, 1893.

THE LITANY, IV.

We have to-day to consider the concluding part in the Litany comprising the *versicles and prayers*: these commence with what is called the Lesser Litany. In this we beseech our Lord (i) by His Divinity to hear our prayers; (ii) by His Humanity as the Lamb of God, to grant us the peace which He alone can give (S. John xiv. 27), and to have mercy upon us. Then follows the Lord's Prayer and a versicle in which we pray as taught in Ps. ciii. 10, so that God will be pleased not to deal with us after (*i. e.* according to) "our sins," nor reward us after (*i. e.* according to) "our iniquities." Then follows a collect introduced by the words "Let us pray," to mark the change from alternate petitions joined in by priest and people, to prayers said by the priest alone, the people only answering *Amen*. In the collect which follows, we pray to God, "Who despiseth not the sighing of a contrite heart, nor the desire of such as be sorrowful," (see Ps. li. 17), to assist our prayers, and that He will graciously hear us so that the evils which "the craft and subtilty," *i. e.*, the 'deceit and cunning' of the devil or man worketh against us, may be brought to naught, *i. e.*, rendered harmless, and that we His servants being hurt by no persecutions may evermore give thanks to Him in His Holy Church.

This collect does not end with the usual *Amen*, but is followed by two versicles adopted from Ps. xlii. 26 and Ps. xlii. 1, and then the Gloria appropriately follows the recalling of God's mercies to our forefathers.

In the *versicles* which follow, we invoke the Saviour to defend us from two classes of afflictions: (i) those due to the assaults of our enemies, and (ii) those sorrows which originate in our own sins. Then we invoke Him as the Son of David, "Who can be touched with the feelings of our infirmities," Heb. iv. 15, to have mercy on us; (ii) as *Christ* to hear us always, and (iii) as *Lord Christ* that He will graciously hear us.

Again as in the previous change from alternate ejaculatory prayers by priest and people, to one said by the priest alone, the same words, "Let us pray," are used. And then follow certain of the special prayers and thanksgivings which are printed in the Prayer-Book after the Litany. The two concluding collects in the Litany Service always come last. The first of these is concluded in terms of deep humility, and while confessing that for our misdeeds we rightly deserve punishment, yet we therein beseech God to enable us in all our troubles to put our whole trust and confidence in His mercy, and evermore to serve Him in holiness and pureness of living to His honour and glory.

In the prayer of S. Chrysostom, we humbly plead God's promise made to us through His Son, that He will hear and answer the prayers of those who are gathered together in His Name (See S. Matt. xviii. 19-20), and we beseech Him to grant what we have prayed for.

The *grace* taken from 2 Cor. xiii. 14, concludes the service.

There is an important lesson to be gathered from this concluding part of the Litany which we have been considering, which ought to serve as a guide to us in all our prayers to God, and that is the tone of self-abasement in which we are here taught to approach God. We find no vain boasting of what we have done, and how good we have been, or any setting up of our own deserts as a reason for imploring His aid and blessing. On the contrary, the whole spirit of these prayers leads us to feel that at our best we are but unprofitable servants, and without any merits of our own; and that it is only through God's mercy and the merits of His Son that we can hope for any favourable answer to our prayers. Another very important feature of this part of the Litany is, that we here indirectly testify our firm faith in the Divinity of our Lord. For in this part of the Litany, as in other parts of it, our prayers are directly addressed to Him as God. It is, as it were, a creed in prayer.

For a general family cathartic we confidently recommend Hood's PILLS.