

however, he was persuaded to make the effort, the signatnre had the freedom and grace which always characterized it.

As everything relating to Earl Shaftesbury is a matter of deep interest to all friends of the Bible Society, the following extracts from the last two letters he addressed to the Secretaries will be read with pleasure.

On April 23rd he wrote, "The budget of the Bible Society is truly grand. God be praised! But the sale of the Penny Testament is worth all the other intelligence put together. The loss will be *nil*; the liberality of contributors will make up the deficiency. It is the best movement of the present half-century."

On May 1st he again wrote, "I am living in hope, and I think a good hope, that I shall by God's blessing be able to attend, for a short time at least, your Anniversary Meeting on May 6th. If so, it will be the first and only act of Chairman's duties that I have been in a condition to perform since July last. I am deeply anxious about it, for if I can't give *personal* service to my various Societies, I can give nothing else.

"The Committee will, I am sure, forgive me if, after a short period of occupation of the chair, I yield to my physical incapacity, and resign it to another.

"My disorder is very capricious; sometimes it gives me an interval of a few hours, sometimes not of one. I shrink from the very thought of not presiding at the Anniversary of our blessed Society. God forbid it!"

The last services his Lordship fulfilled for the Society were, forwarding the Committee's invitation to the Bishop of Southwell to become a Vice-President of the Society, and signing the inscription in the Bible presented to Princess Beatrice, as before mentioned. On July 25th he simply forwarded in envelopes, addressed in his own handwriting, the replies of the Bishop, and of Sir Henry Ponsonby on behalf of the Princess.

The affixing of his signature to the inscription in the Bible presented to the youngest child of our beloved Queen on her marriage, was not an inappropriate close to the long and pre-eminently useful services his Lordship rendered the Society. We are sure the volumes will be all the more highly prized, and we trust devoutly read, because it was commended to her Royal Highness's acceptance by one of the noblest of England's peers.

### THE BIBLE, A MODEL HISTORY.

Has it ever occurred to you to ask how it is that so many of us have a much clearer knowledge of the history of the Jews, than of our own annals? Is it not because the Bible is in one respect the model of all history?

Look at it without reference to its higher claims, simply as a piece of narrative. Consider how it is that it conveys to its readers so clear and full a knowledge of Jewish history during many centuries. There is, for example, a period of about one thousand years, from Abraham to Rehoboam, and how is the history of the time told? We have first the story of the Patriarch's personal career. We are led to understand his character and his motives; we see him as the centre of a scene in which pastoral life is attractively portrayed, and which affords us glimpses of the patriarchal government, of life and manners, and of the social and domestic conditions of the time.

In like manner we see Isaac and Jacob with their families and their environments; and then the narrative, disdaining to go into details about lesser matters, expands into a copious biography of Joseph, whose personal history and fortunes make us incidentally acquainted with the state of Egypt, its government, its political economy, and many facts of great interest, which had they been tabulated in a book of outlines, we should not have cared to learn.