

everything is pivoted, and when he reaches the point there is nothing there but an invisible globule of ether; on that the universe swings because the word of God's power is there. It is the one power from which development gets its force, from which development is manifested and by which it is guided.

When the gospels were brought by Augustine and his monks, this influence took England within its grasp and made it the enlightening power of the world, the power which has more of prophecy for the future in it than any other on earth, except that of the nation of which we are a part. When we go back to the Declaration of Independence we say, there is the birth of the American nation; very well, but there is something behind it. When we go back to the petition of right in the time of Charles the First, we say, there is the beginning of our liberty; and so it may be, but there is something behind it; and when we go back to Magna Charta and say, there is the basis of English liberty, it may, indeed, be so, but there is something behind it, and we have not come to that something until we come to the gospel brought to England by Augustine and the monks, some of the pages of which are still preserved in the libraries of that land. Out of that little spring has come the mighty river; on that apparently small foundation has been built the mighty structure, and we are all of us children of savages converted by missionaries. We go back to the mouths of the Elbe and the harbours of England and the northern ports of France, and find our ancestors there pirates on the North Sea. It was the gospel of Christ which gave to us our Christian liberty. The thoughts and hopes and aims of commercial establishments as well as of churches stand on those gospels; railways and cities, commerce and manufactures, as well as asylums, are built on those gospels.

Now, "Freely ye have received, freely give." Let us never think it is by our own strength we have gotten the victory, but let us remember the word of God's power in the gospel was under this perfect development in which we are part and of which we are glad.

THE LATE LORD SHAFTESBURY AND THE BIBLE SOCIETY.

The *London City Mission Magazine* for November, in the course of an narrative of the late Earl Shaftesbury's connection with that Society, contains a paragraph relating to this Society of sufficient interest to be transferred (with one or two slight emendations) to these pages.

"'I am so ill,' he said, almost in a whisper, 'that I can do nothing to-day.' 'I am sorry for that,' was the reply, 'as I have a message from Mr. Joseph Hoare' (Treasurer of the Bible Society). 'He wishes you to be reminded that two letters have been addressed to you—one asking your signature to the presentation Bible for the Princess, which must be delivered to-morrow, and the other is of some importance.' His Lordship was energized in a moment, and exclaimed, 'Make my apology to Mr. Hoare. Through life it has been a principle with me, as the first of all duties, to attend to those of the Bible Society.' We hunted through his papers and letters, and hastened to the Bible House to arrange for the 'Royal' Bible to be brought for signature next morning. After doing so, his Lordship exclaimed, with feeling, 'God bless Princess Beatrice and her husband! God bless them!' This was a part of his last official act as President of the British and Foreign Bible Society."

The signing of the address to the Princess, written on the fly-leaf of the Bible, cost Earl Shaftesbury a great effort. The Secretary, who waited upon his Lordship, found him so enfeebled that, after seating himself at his desk, he several times drew back, and said he could not write. It needed much encouragement before he could be induced to put pen to paper. When,