

spiritual enlightenment of their countrymen, the confessions which they make of their own insufficiency, have, even now, lost nothing of their eloquence. These are the moral of the story. "Every man," writes Cranmer, "that cometh to the reading of this holy Book ought to bring with him first and foremost [the] fear of Almighty God, and then next a firm and stable purpose to reform his own self according thereunto, and so to continue, proceed and prosper from time to time, shewing himself to be a sober and a fruitful hearer and learner, which if he shall do he shall prove at length well able to teach, though not with his mouth, yet with his living and good example, which is sure the most lively and effectuous form and manner of teaching."

"As for the commendation of God's Holy Scriptures," writes Coverdale, "I would fain magnify it as it is worthy, but I am far insufficient thereto; and therefore I thought it better for me to hold my tongue than with a few words to praise or commend it; exhorting thee, most dear reader, so to love it, so to cleave unto it, and so to follow it in thy daily conversation, that other men, seeing thy good works and the fruits of the Holy Ghost in thee, may praise the Father of heaven and give this word a good report; for to live after the law of God, and to lead a virtuous conversation, is the greatest praise that thou canst give unto his doctrine."

"I have here translated," writes Tyndale, and these were his first words, "brethren and sisters, most dear and tenderly beloved in Christ, the New Testament, for your spiritual edifying, consolation, and solace; exhorting instantly and beseeching those that are better seen in the tongues than I, and that have higher gifts of grace to interpret the sense of the Scriptures and meaning of the spirit than I, to consider and ponder my labour, and that with the spirit of meekness; and if they perceive in any place that I have not attained the very sense of the tongue or meaning of the Scripture, or have not given the right English word, that they put to their hands to amend it, remembering that so is their duty to do. For we have not received the gifts of God for ourselves only, or for to hide them; but for to bestow them unto the honouring of God and Christ, and edifying of the congregation, which is the Body of Christ."—*Bible Society Record*.

Canadian and Domestic.

SIXTH REPORT OF THE LONDON AUXILIARY.

The Annual Meeting of this Auxiliary was held on the evening of April 18, 1871, in the City Hall, London, Ont.—the Right Rev. Dr. Cronyn, Bishop of Huron, President, in the chair, and other office-bearers on the platform, with ministers of the city; also, Rev. Dr. Caulfeild, of St. Thomas, Rev. R. H. Warden, of Bothwell, (both of whom had acted as visiting agents among the Branches,) and Rev. Wm. Clark, Senior, Agent of the Congregational Mission in Manitoulin Islands, &c. The number of people attending was not nearly so large as ought to have been furnished by the various churches, amounting to scarcely two hundred. The meeting was opened with singing that beautiful hymn, "From Greenland's icy mountains, &c." The 72nd Psalm was read by Rev. David Camelon, and an earnest prayer was offered up by Rev. Dr. Cooper. The President then gave a short address bearing on the ever increasing importance of Bible Society work, in diffusing the Inspired Scriptures throughout the world. The report of the past twelve months was next read by Rev. D. Camelon, for the Secretary, Rev. Andrew Kennedy, giving an abstract of what had been done during the year, the stock on hand, and the present funds in cash, amounting to \$1,682.72.

The first resolution was moved by Rev. G. M. Innes, and seconded by Rev.