

verse of one line, and a single additional word. Luke says He increased in wisdom and stature, and favour with God and man, and Mark calls Him the "carpenter." So for those three times six years we get but these hints of quiet, wholesome, steady growth in bodily, mental and spiritual vigour, and of faithful and increasingly skilful industry at the trade of his mother's husband. This is absolutely all; only that we may reason back from the languages which He spake and understood, and from other obviously actual attainments, to the inference of studies which must have filled and busied those years.

How different from all this would have been the wisdom of the world—as we can see in the Apocryphal Gospels which were plentifully written! There, in place of this divine and quiet simplicity, we have a blaze of repulsive prodigy. Many marvels they report of Him, indeed, that were simply puerile: as that He carried water in His robe; that He would pull out a short board to make it long enough for a larger place; that He would mould sparrows from clay and make them fly by clapping His hands; that He would throw a heap of clothes into a dyer's vat, and pull them out red, or green, or blue, or any liked colour. Others are cruel if not blasphemous: as that He turned His playmates into kids; or struck dead with a curse boys who had angered Him. Only one of them all fails to be utterly intolerable, and that—from the Arabic Gospel of the Infancy—depicts Him as assembling all the young men as if He were their king; their strewing their garments on the ground for Him to sit upon; then putting a crown of flowers upon His head, and compelling every passing boy to pay Him reverence. And, surely we all must be glad that this is an Apocryphal Gospel and not a real one.

We may indeed, without violence, apply Paul's words to describe this, and as he did, say that our glorying is that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, the sacred writers spake from God, being moved by the Holy Spirit.—*The Congregationalist*.

INCIDENTS IN THE WORK OF BIBLE DISTRIBUTION.

BY DR. ISAAC G. BLISS.

A year or two ago a Greek merchant in one of the larger towns of Northern Macedonia, bought several Bulgarian Bibles of a colporteur, and put them in his store for sale. A few months after, two Bulgarians, brothers, came from a distant village to this town to make various purchases. Passing from shop to shop in search of the articles desired, they came to the store of the Greek merchant, where they obtained what they needed. As they were leaving, the merchant said: "I have some Bulgarian books which are said to be of great value. If you buy one you will prize it highly." He then showed them the bible. The brothers examined it carefully, and were greatly pleased, and asked the price. The Greek had watched their countenances as they examined the book, and was sure that they knew nothing of the price at which it was sold by the colporteurs. He therefore ventured to ask an exorbitant sum, several times the ordinary price. The brothers bought the book, took it home, read it with great interest and showed it to their priest, who was much pleased. After a little they persuaded the priest to read from it in the church on Sabbath. This he did, much to the edification of the people.

This incorruptible seed of the word found lodgement in good soil, and began to germinate. All went well in that village until the bishop of the province came around on his regular visit. Learning what the priest had done, he reprimanded him severely, and told him and the people that if such a thing was again done in the church he would anathematize all in the village. The two brothers had read altogether too much from the divine word, and were too much interested in its teachings to give up the book, even at the