

Christian alone, but to the philanthropist, linguist, philologist, and student of comparative theology. Many of the books were the property of private individuals, or of private or public libraries, and were in due time after the close of the exhibition returned to their owners. It is said that the collection was unique, "the like of it having never before been seen in Asia."

After mentioning the names of seven Bible societies in India and Burmah, the *Review* calls attention to the fact that this publication and circulation of the Scriptures is entirely a Protestant work. "The only versions of the Scriptures published by the Roman Catholics, in any Indian language, are a Hindustani New Testament, by Dr. Hartmann, North India, 1864; and Tamil Gospels and Acts, in 1857. But copies of these are not procurable in the Calcutta bookshops."

The report of the Calcutta Bible Society, issued shortly after the exhibition, said:

It is a matter of thankfulness that we are able to show to the multitudes that thronged the court, specimens of the Bible in no less than 160 languages. Lists of these books were freely circulated, and carried to their homes by the people, and it could not fail to impress the minds of the more thoughtful, as a fact of the greatest importance, that the Bible which we offer to the millions of India as the word of God, has been put into languages spoken by so many of the nations. This fact proves more clearly than any mere words can do, that we believe the Bible to be a divinely given book, whose truths are suited to meet the spiritual wants of all men; and it also furnishes one of the strongest proofs of the sincerity of our aims when it is seen that at so great an expenditure of time and money the Christian Church has been trying to fulfil the Lord's command to "preach the gospel to every creature."

The Calcutta Bible Society showed the Scriptures in the various languages that it has been directly instrumental in publishing, from the Sanskrit for the learned classes, to the Santali for the more ignorant aborigines; in languages spoken by hundreds of millions, as the Bengali, and in patois, such as the Pahari, that are intelligible only to a few thousands of the people.

Taken as a whole, there can be no doubt that this collection of translations of the Scriptures was interesting to the antiquary, who wished to trace the present versions back to the very imperfect ones that were first in use, but without which they would probably not have attained their own excellence; to the Christian, as he saw in them evidence of the efforts that have been and are now being made to teach the world the story of Jesus and His saving work; and to the heathen, as he could not fail to see that the Christians believe in the eventual spread of their religion, until the whole world shall come to recognize Jesus as their Saviour and their King.

ONE'S OWN BIBLE.

All the better if it be kid or morocco-bound, golden-clasped, and silk-sewed. "The best for the best," appeals to one's sense of fitness. Only be careful that it is not too nice for daily use. If it is too fine to bear a pencil-mark, then get a cheaper one that you can use and enjoy. You can have no idea what a sense of ownership and companionship you will feel for a Bible that you own and use. See to it that the scholars of your class possess Bibles and use them. Set them the example of bringing them to church and Sunday school.

While there is such a thing as an indiscriminate Bible-marking, we are apt to go to the other extreme, and treat our handsomely bound Bibles as we do our most formal and least enjoyed acquaintances—give them the best place in the parlour, and carry (not use) them on only "state occasions."