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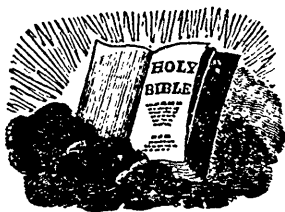
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THE
BIBLE ADVOCATE.

The *Bible Advocate* is published monthly, under the superintendance of the Montreal Auxiliary Bible Society, and is issued by Mr. WILLIAM GREIG, from



the Montreal Depository for Religious and Useful Publications, 195, St. Paul Street, to whom all Communications are to be addressed, in all cases post paid.

VOL. I.

MONTREAL, APRIL, 1838.

No. 12.

FAREWELL ADDRESS

TO THE READERS OF THE BIBLE ADVOCATE.

AGREEABLY to the intimation given in our last number, the Committee of the Montreal Auxiliary Bible Society have resolved to discontinue the publication of the *Advocate*. Its sale, after twelve months trial, has proved utterly inadequate to cover its expenses; and the Committee do not consider themselves authorized to devote any portion of the Society's income to the support of the work, or feel themselves called upon to make any farther individual sacrifice in favour of a plan which the public have not evinced a disposition to sustain.

The purposes the Committee had in view have been fully detailed in the Prospectus which appeared in the first number. We do not mean to affirm that none of these purposes have been attained by our little publication; on the contrary, we have reason to be thankful that the general interests of the Society have been promoted in various ways by our monthly statements and appeals. The formation of Branch Societies and Bible Associations in various parts of the Province, has been encouraged and assisted by the information which our little work has been the means of diffusing. The knowledge of the

Society's operations has been more extensively circulated. An increasing interest, we have reason to believe, has been excited, in some quarters, in behalf of the Bible and its distribution. In particular, we have much satisfaction in expressing our belief that the great object last year avowed and undertaken by the Society in Montreal,—that of supplying every family in the Province with a copy of the Scriptures,—has been in some measure promoted by the circulation of our periodical.

Disappointed as we have been in our expectation that the public would afford sufficient encouragement to a work of this kind to justify its continued appearance, we are by no means disposed to infer from the failure of the experiment that the friends of the Bible are indifferent to its circulation, or that those who are engaged in the good work are disposed to relax in it. We are rather inclined to suppose that,—from the difficulty of conveying the numbers to distant stations, regularly, as they appeared, the information received through the annual reports and other channels of intelligence, and the necessity of confining the *Bible Advocate* to a very limited range of subjects,—the friends of religion in

the Province were in general less sensible of the value and importance of such a publication, than we believed they would have been. On the other hand, we are assured that many individuals of great piety and sound judgment, not only approved the plan of our little periodical, and considered its regular issue as materially helpful to the cause, but will sincerely regret its discontinuance. Had their number been equal to their good-will, such an event would not yet have been necessary.

On looking back upon the brief period of our labours, we are reminded of various circumstances which place in the strongest possible light the importance of the Bible to the temporal welfare of the community, as well as its value in the concerns of salvation. The events of the last few months have proclaimed, as in a voice of thunder, the evils of ignorance and infidelity, and taught us, if we will but learn the lesson, that religion is the best safeguard of states, and the Bible the best instructor in the principles of loyalty and good order.

Great, however, as the destitution of the Scriptures in this Province was shewn to be by the enquiries of Capt. Maitland, and other agents of the Society, the commercial difficulties in the summer and autumn, and the rebellious agitations of the winter, had excited a fear that the work of distribution would be stopped, at least for a season. It is, therefore, a pleasing reflection, that, notwithstanding these unpropitious appearances, the work has not been interrupted for a moment. The agents were enabled to carry the precious volume with which they were entrusted to places at a distance from the scenes of disturbance, and thus to distribute in safety their copies of the word of life; and, now that the country is opening before them in every direction, there is reason to hope that the great object will be attained at no very distant period. The distribution has been hitherto almost entirely confined to Protestant families; but it is worthy of very serious consideration whether some method might not be resorted to, in which persons speaking the French language should be employed, like the *Colporteurs* in France, to circulate

the Scriptures among the Roman Catholic population. We cannot permit ourselves to doubt that the recent commotions will be over-ruled for good; and the present times appear to us peculiarly favourable for making such an attempt as we have suggested. Should the work be undertaken and pursued in a proper spirit, as we feel confident it would be, and should it succeed in any considerable degree, we have no fear that the blessing of God would be withheld from an enterprise so consonant with the dictates of his own word. It is impossible to calculate how much good might be thus effected in the instruction of the ignorant, the reformation of the unruly, and the salvation of many immortal souls. The honour and advantage which the Father of mercies often confers upon the perusal of his word, a subject to which we have repeatedly called the attention of our readers, afford ample encouragement to try, at least, what can be done in this field of promising labour.

That this is not an impracticable measure is demonstrated by the success which has attended it in other places, particularly in France and the United States of America. Instances of this success in the former country have already been given in our pages; and in the last Report of the Young Men's Bible Society of New York we are informed that "Wherever Catholics are induced to read the Scriptures, we soon discover a decrease of hostility, a willingness to read religious Tracts, and a readiness to send their children to Protestant Sabbath Schools. One visiter states that in her district there are more than thirty Catholic families, and that now every one of them willingly receives Tracts. Eight of these families received the Bible from us in the same month, and in another month more than twenty families in this ward were supplied with the Holy Scriptures at their own request." It appears that in one ward more than one half of the Bibles and Testaments distributed during the year had been given to members of the Romish Church. The report of another ward states that "there is a growing interest manifested among the Catholics for a knowledge of the Bible, and it is generally read by those who have a copy,

and in some cases with very deep interest. A Bible was given to one man whose head was white with the frosts of many winters, and yet he had no passport to heaven, and no Bible to guide him thither. He received one with evident pleasure; he had not owned one for twenty-seven years, nor read a page in one during that time. He appears much interested, and now reads no other book." With such facts as these before us, and they are not alone, we have every inducement to make the trial here. Let it be made in faith, and we have no misgiving as to the result.

The present aspect of our country and the world, from whatever point we view them, is such as to supply the Christian with materials for contemplation, and motives for the most vigorous activity. His understanding and his feelings will be called into lively exercise. Should he find that, in proportion to the success of measures for regenerating the world, fresh disclosures are made of the extent and malignity of its corruption, and that as the circle of holy influence extends, the surrounding darkness appears wider and more palpable, he will consider this as a natural consequence of the progress of truth; and, so far from being disheartened by it, will only be urged to redouble his exertions, to give more fervency to his prayers, and more energy to his benevolence. In all this he will be sustained by the promises of God, and the conviction that the dissemination of His holy word to the extremities of the earth will, at length, by the all-conquering power of Him who inspired it, drive away the last vestige of error and guilt from a world over which they have long borne a terrible and destructive sway.

Let, then, the friends of the Bible, and of the Bible Society, as the most efficient organ for dispensing its blessings, mark "the signs of the times," and rouse themselves to the high duties which the crises calls for; and let them remember that, though our monthly appeals to them will cease, their obligations will remain unaltered, their negligence or remissness be equally culpable, and the success of their faithful labours equally animating and delightful. Let those who have done nothing in this cause, now "learn to do

well,"—and those who have hitherto done "well," henceforward do better.

Montreal, April 4, 1838.

It affords us pleasure to inform the friends of that cause to which our pages have been devoted, that the Montreal Auxiliary Bible Society, have secured the services, for one year, of the Rev. W. F. Curry, as General Agent. The business of the Society had become so onerous on account of the special effort to supply the Province with Bibles, that the appointment of an individual qualified to organize Branch Societies—to plead the cause in all the pulpits in the Province to which access can be obtained—and in general to arrange and keep in activity the machinery necessary for the fulfilment of the Society's Resolution, became strictly necessary. It is matter of thankfulness that one so well qualified as Mr. Curry has been obtained, and it is hoped that he will every where meet with a cordial reception, and be aided by the vigorous co-operation of all who desire the circulation of the Bible.

In regard to the most Eastern part of Upper Canada, which has hitherto formed a part of the field consigned to the Montreal Auxiliary, the Committee have agreed to include those localities in which Branches now exist in the sphere to which the Resolution of the Society applies. Thus, the families within the bounds of such Branch Societies, will be supplied on the same terms as if they were resident in Lower Canada. It may be further remarked, that, should they be furnished with means, they may include ultimately the whole of that part of Upper Canada in this special arrangement.

WANT OF BIBLES

IN THE PROVINCE: *further evidence.*

We have examined the Journals of Mr. Elliot, the Agent of the Society

detailing his visits through the Island of Montreal, and many of the townships and settlements on the North and West of it; and though some places, particularly within the Island, were better supplied than had been expected, the destitution in other places was very lamentable. The following are specimens:—

“Feb. 5. I have finished the Gore to-day. I find there are 132 families, many of whom are extremely poor, and many have been destitute of Bibles these many years.

Feb. 17. I met this day with one family, a father and mother and ten children. They told me that a young man gave them thirty leaves of a Bible twenty-two years ago, and that is all they have now, or ever had. They are very poor, and not able to buy a Bible; they were rejoiced when I presented them with one.

Feb. 19. Of 77 families, many were very destitute. Some never had a Bible, nor could afford to buy one.

Feb. 24. This evening a woman, who had been convinced of her sin, came to me in great distress of mind. * * * After the meeting was over she said she wished to get a Bible. I enquired if she could read. She said, No—nor could her husband; but she thought if she had a Bible she would get some person to read it to her. Seeing her earnestness, and her distress of mind, I gave her one. She seemed overjoyed—pressed it to her breast—and shed tears of delight, while she praised the Lord that she had now a Bible. She went home, and prevailed upon some kind friend to read to her. The account of the sufferings of our blessed Lord deeply affected her; and, exercising faith in Him, she found peace and joy in believing.

Another family told me they had had no Bible these twenty-three years past: there were ten children, four of whom can read; but they never had a Bible.

Another man who has a large family said his father was a German. His father and family came out to this country when he was young; his father had a German Bible, and could read it; but he was sent to an English school, and learned English. When his father died, he gave the Bible to one of his father's friends who could read German. He never had an English Bible, nor was he able to purchase one.

The Cross of Christ, (or suffering for his sake,) is a crabbed tree to look at, but sweet and fair is the fruit it yields.—*Rutherford*.

FUNDS OF BIBLE SOCIETIES:

Means of increasing them.

The Directors of the New Hampshire Society say that, to obtain funds, their reliance has been placed principally on the ordinary sources,—the annual subscription of members, the annual instalment of those who are becoming life members, the annual collection of Ladies' Associations, and the sale of Bibles—but that they had adopted the additional method of requesting clergymen generally through the State, to bring this cause before their people in a public discourse, and take an annual collection in its behalf. However adequate these measures may have been in common seasons, they have, in the times on which we have fallen, come short of securing the usual amount of funds. In view of the pressure of the times and the importance of the cause, the Directors are deeply impressed with the necessity of some more efficient Agency to sustain the Society's operations. It would very much gratify their wishes could they enlist to a greater extent in this cause, the influence and the labors of the different clergymen in the State. Could they feel that every minister of the Gospel regarded himself as an authorised agent of this Society, to press its objects in every possible way upon their people, and so far as prudence and the claims of other benevolent objects would allow, make an annual collection in its behalf, a great point would be gained—a great desideratum would be supplied—and a great increase to the funds would be realized. Unless this can be done, the Directors see not how the interests of the Bible Society can be kept up, or the cause sustained. It is much to be desired, also, that an impulse may be given to the Ladies' Associations, by having their annual meetings attended by some one who can give interest to the occasion by an annual address. Cannot such an

arrangement be made in every town, by a little timely attention on the part of clergymen, or through the agency of the County Auxiliary in which these Associations are embraced?

The formation of Young Men's Bible Societies in the large towns, in many parts of our country, has proved a successful way of advancing this cause. It has occurred to your Directors that perhaps a more effectual mode of accomplishing what is greatly needed in the manufacturing villages of our State, could not be adopted than by encouraging the young to unite in such an organization. The multitudes of youth who are flocking to these villages, might in this way be furnished with the volume of sacred truth, and it may be by its influence preserved from destructive and polluting vices.

SPAIN.

LETTER FROM AN ENGLISH GENTLEMAN.

MALAGA, October 1st, 1837.

Mr. C. tells me that in his letter he has requested you to forward to Malaga some Spanish Bibles, and other religious translated works, understanding them to be furnished by your Society on the same principle as that of London, viz. for gratuitous distribution among such Spaniards as the person intrusted with them may think likely to make a proper use of them, avoiding, of course, an *indiscriminate* distribution, which would perhaps tend to defeat the object.

There is not the least shade of doubt in my mind that Divine Providence is now opening a way for the dissipation of the horrible abuses and crimes which, under the holy name of religion, have so long stained this most unhappy but finest country of the globe, and of which the intelligent portion of the nation are now beginning to see the effects. Believe me, Sir, when I tell you, from my own personal

observation as well as collected information, that the way is now open, and if proper and prompt measures are adopted, we may reasonably expect, ay, *even in our time*, to see the Gospel *founded on the apostles and prophets*, and not on *tradition*, that great corner-stone of Romish superstition, established in this country. But let it not be imagined for a moment that this will be the work of a day, or of little exertion. No—the prejudices and pre-occupations of more than a thousand years are not so easily overcome. Let it not be supposed that without immense exertion we can hope to see even a moderate degree of success; people bred from the cradle in the exercise of unhealthy opinions, however they may be convinced of their fallacy, are not so easily, after so long a course of indulgence in them, made to consent to their alteration, and particularly by reasons urged by persons of that name so generally disliked in matters of apparent innovation, *foreigners*. But as I have said before, let us not despair; the way is open, and, the horrible carnage of the day between the parties contending for empire at an end, we may with reason expect to see a field open for our exertions, spacious enough to afford labor to hosts of those real Christians who ardently desire the extension of Christ's kingdom upon earth.

The moment that toleration is publicly allowed, then will be the time to commence our labors; even now, I am convinced, no objection would be offered. But let the way be prepared slowly, and at the same time zealously, in the distribution of the Scriptures and other religious works, and the assistance of a few truly pious ministers of the church, and we need not doubt of success.

“Fear God and keep his commandments.”—*Solomon*.

THE BLESSING OF GOD UPON THE
PERUSAL OF HIS WORD.

NO. VIII.

We have found for our encouragement in the distribution of the Bible, that the Bible *alone*, without preaching, without visits, has sometimes converted souls, or at least begun the work. This fact may be useful to those Christians who are not of this opinion, and I confess that till lately I was of the number. A young person living near Lyons, one day found a Bible in a friend's house. She borrowed it, took it to her brother's house where she lived; her brother opened the book at the history of Joseph, which delighted him so much, that he continued reading it with a singular interest. "A few weeks afterwards," says he, "I found that I had believed without perceiving which way I got there." He was afterwards visited, but seldom, and it is to the Bible *alone* that he attributes his change. Another person was led to the Bible by the reading of a bad book. He had been in his youth a chanter in the Romish Church, and had had some serious thoughts. Afterwards, engaged in business, he entirely lost them. However, different trials that he had, made him sometimes think of God. Some one lent him some bad books, and amongst others, an infamous work of the last century, the subject of which seems to be to make certain parts of the Bible appear ridiculous, and even improper. This book pleased him so much that it made him wish to see the Bible. One day, being in a house with a member of our church, and hearing him speak with much warmth, he inquired after he was gone what was the subject of the conversation; he was told it was religion, and that Mr. P. was a Protestant. If that be the case, thought he, he must have a Bible; he took his address, and went to borrow the Bible. When he went

to return it, he bought one for himself, and continued reading in a spirit of curiosity. In this way he read the whole of the Old Testament, but when he got to the New, he was touched, and at the same time enlightened as to the errors of Rome. After much hesitation he went to the chapel, and has attended regularly ever since. I thought I discovered a heart upon which the Sun of righteousness has shed his light.—From a *Brief Sketch of the Evangelical Church at Lyons*, by Adolphe Mound, Pastor. *Evang. Mag.*

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THE CHIMNEY SWEEP.

At the close of the year 1836, says a tract visiter in New York, while a boy was sweeping my chimney, I conversed with his master. Ascertaining he had no Bible, and had never read one, I gave him one, on condition that he would read a portion every day. He received it with gratitude, and departed.

During the last month, I again had occasion to call in a sweep. The moment he entered, he exclaimed, "Oh, madam, how glad I am to see you!" This salutation surprised me. "Don't you remember," said he, "the Bible you gave me a long time ago, and the promise I made? I kept my promise, I was convinced that I was a sinner, and the Lord has converted my soul. My wife, seeing the change in me, thought this religion worth possessing—attended church with me—is converted—and now both of us have united with the same church. Oh, how I have tried to find you, to tell you! Bless the Lord for that Bible, and may you be rewarded a hundred fold."

Since that time, three more sweeps have applied for Bibles. I told one man I had not a Bible, but could give him a Testament. "Well," said he, "if that will tell me about Jesus, that will do. I want to be like Tom. Before he got the Bible,

he would swear, get drunk, beat his wife, and do every thing that is bad. Now Tom prays for us, goes to church, loves every body, and is a good man; and I want to be like him."—*New York Observer*.

ILLUSTRATION OF PROV. xvii. 19.

"He that exalteth his gate, seeketh destruction."
Prov. xvii. 19.

To the inhabitants of Europe, the language of this proverb is by no means intelligible. Matthew Henry, who lived before Oriental customs were so well understood as they now are, has given the probable spirit of this passage; but its striking allusion was evidently unknown to him. He says, "Those that are ambitious and aspiring, expose themselves to a great deal of trouble, such as many times ends in their ruin. He that exalteth his gate, builds a stately house, at least a fine frontispiece, that he may overtop and outshine his neighbours, he seeks his own destruction, and takes a deal of pains to ruin himself; he makes his gate so large, that his house and estate go out at it." The moral which Matthew Henry seems to deduce from this proverb is, that extravagance leads to ruin. Perhaps it should rather be, that the most humble are the most safe. The Arabs are accustomed to ride into the houses of those they design to harass, as they seldom dismount in their attacks. To prevent this, Thevenot tells us, that the door of the house in which the French merchants lived at Ramia, was not three feet high, and that all the doors of that town were equally low. Agreeably to this account, the Abbé Mariti, speaking of his admission into a monastery near Jerusalem, says, "The passage is so low, that it will scarcely admit a horse; and it is shut by a gate of iron, strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron, a precaution extremely necessary in a desert place,

exposed to the incursions and insolent attacks of the Arabs." Travels through Palestine, vol. iii. page 37. The same illustration we may derive from the customs of the Persians. Morier says, "A poor man's door is scarcely three feet in height; and this is a precautionary measure to hinder the servants of the great from entering it on horseback; which, when any act of oppression is going on, they would make no scruple to do. But the habitation of a man in power is known by his gate, which is generally elevated in proportion to the vanity of its owner. A lofty gate is one of the insignia of royalty. It must have been the same in ancient days; the gates of Jerusalem, Zion, &c., are often mentioned in Scripture, with the same notion of grandeur attached to them." From these illustrations, it is evident to what the writer of the proverb alluded; and to exalt the gate, would consequently be to court destruction. J. C.

ANECDOTE OF THE QUEEN.

The following is authentic, and exhibits a most gratifying feature in the character of our young Queen:—A man named Hillman, who served in the capacity of porter to the late Duke of Kent, and who was accustomed to assist our present Queen (then a child) into the carriage, has long since been pensioned by the Duchess of Kent, and is not a little gratified by receiving a bow of recognition from her Majesty whenever he chances to pass her carriage. The aged man has a daughter much afflicted, she having been confined to her bed the last eight years. On the evening of the late King's funeral, this young woman received from Queen Victoria a present of the Psalms of David, with a marker worked by herself (having a dove, the emblem of peace in the centre,) placed at the 41st Psalm, with a request that she would read it, and expressing a hope that

its perusal might give *peace to her mind.*—*Globe.*

THORNTON.

"Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear, with a disdainful smile,
The short and simple annals of the poor."—GRAY.

It gives us always sincere pleasure to record instances of kind feeling on the part of our labouring population. These, we verily believe, are not only far more numerous, were there witnesses to observe or chroniclers to narrate them, but a thousand times more cordial than can be found among the more artificial classes of opulence and refinement, falsely so called. We rejoice in having it in our power this week to mention a most pleasing instance of this sort which occurred lately in our neighbourhood, and which is creditable to all concerned. The people engaged at Lochty Bleachfield, in token of their regard for the excellent character, steady habits, and obliging disposition of Alexander Wilson, engineer, presented him with silver spectacles and a most elegantly bound copy of the New Testament. It was truly a joyous sight to behold "lads and lasses" assembled on the green on the evening when the Testament was presented, while the "good old man," in lieu of a formal speech, read, at their request, a verse from its sacred page. It may be mentioned that "Saunders" has been engaged for 24 years in the service of Mr. Landale, without, as he himself pithily expresses it, ever having had a *single word with him*. This fact, it is needless to observe, speaks volumes both for "master and man."

STUDY OF THE BIBLE.

The study of the Scriptures, in their native simplicity, and without the intermixture of the technical language of theologians, and of party opinions, would be of vast importance in religion. It would convince the

unbiased inquirer how little foundation there is in the Scriptures themselves for many of those disputes about metaphysical dogmas which have rent the Christian world into a number of shreds and patches, and produce jealousy and animosity, where love and affection should have appeared predominant.

Poetry.

THE FAMILY BIBLE.

How painfully pleasing the fond recollection
Of youthful connections and innocent joy,
When bless'd with parental advice and affection,
Surrounded with mercies and peace from on high,
I still view the chairs of my sire and my mother,
The seats of their offspring as ranged on each hand,
That richest of books which excels every other,
The FAMILY BIBLE that lay on the stand—
The old-fashioned BIBLE—the dear blessed BIBLE—
The FAMILY BIBLE that lay on the stand.

That BIBLE, the volume of God's inspiration,
At morning and evening, could yield us delight;
And the prayer of our sire was a sweet invocation,
For mercy by day and for safety through night.
Our hymns of thanksgiving with harmony swelling,
All warm from the heart of a family band,
Half rais'd us from earth to that rapturous dwelling,
Describ'd in the BIBLE that lay on the stand.
The old-fashioned BIBLE, &c.

Those scenes of tranquillity long have departed,
My hope's almost gone and my parents no more;
In sorrow and sadness I live broken-hearted,
And wander unknown on a far distant shore.
Yet how can I doubt a dear Saviour's protection,
Forgetful of gifts from his bountiful hand;
Oh, let me with patience receive his correction,
And think of the BIBLE that lay on the stand.
The old-fashioned BIBLE, &c.

Blest BIBLE! the light and the guide of the stranger,
With thee Iscem circled with parents and friends;
Thy kind admonition shall guide me from danger,
On thee my last lingering hope now depends.
Hope weakens to vigor and rises to glory,—
I'll hasten and flee unto the promised land;
For refuge, lay hold on the hope set before me,
Revealed in the BIBLE that lay on the stand.
The old-fashioned BIBLE, &c.

Hail rising the brightest and best of the morning,
The Star that has guided my parents safe home;
A beam of thy glory my pathway adorning,
Shall scatter the darkness and brighten my gloom;
As the Eastern Sages to worship the stranger,
In ecstasy hasten'd to Canaan's bright land,
I'll bow to adore him, but not in a manger,
He's seen in the BIBLE that lay on the stand.
The old-fashioned BIBLE, &c.

Tho' age and misfortune press hard on my feelings,
I'll flee to the BIBLE and trust in the LORD;
Though darkness should cover his merciful dealings,
My soul is still cheered by his heavenly word.
And now from things earthly my soul is removing;
I soon shall shout "glory" with Heaven's bright band,
In raptures of joy be forever adoring
The God of the BIBLE that lay on the stand,
The old-fashioned BIBLE—the dear blessed BIBLE—
The FAMILY BIBLE that lay on the stand.