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Under the Direction of the Upper Canada Bible Society.

TORONTO, APRIL, 1891.

OUR FIFTY-FIRST ANNIVERSARY.

The Fifty-first Annual Meeting of this Society will be held (D. V.) on Tuesday evening, 19th May, in the Metropolitan Church, when the Rev. T. Aston-Binns, Honorary Home Secretary of the British and Foreign Bible Society, of London, Eng., and others, are expected to address the meeting. A cordial invitation is extended to all interested in the important work of Bible distribution.

COLPORTAGE.

Distribution of the Scriptures since last report, up to the close of the fiscal year, 31st March, by our Colporteurs :

Mr. Cromar, in the Counties of Bruce and Grey	386 Copies.
Mr. Dean, in Essex, Kent and Lambton	861 "
Mr. Lockhart, in Frontenac, Lennox and Addington ..	715 "
Mr. Sinclair, in Muskoka and Parry Sound Districts ..	560 "
Mr. Armstrong, in Simcoe and Victoria	597 "
Mr. White, principally in Algoma District	708 "

UPPER CANADA BIBLE SOCIETY COMMUNICATIONS.

1. All Reports, Letters and other Communications from Branches, Agents, Colporteurs and other parties, relating to the Bible Society work, and designed for the Board of Directors, and all communications for the BIBLE SOCIETY RECORDER, to be addressed to "Mr. John Harvie, Permanent Secretary, Bible Society House, Toronto."

2. All orders for Bibles and Testaments, and for RECORDERS, etc., and all remittances, whether free contributions, or on Purchase Account, to be sent (the latter in registered letters, or by other safe conveyance) to "Mr. John Young, Bible Society Depository, Toronto."

BOARD MEETINGS.

The regular monthly meeting of the Board of Directors was held on Tuesday evening, the 20th January, 1891, Rev. Dr. Potts in the chair. Rev. Chas. Duff led the opening devotional exercises. The minutes of the last meeting were read and approved. An appropriate resolution referring to the death of the Rev. John Gemley was adopted and a copy sent to his family. A report from the Agency and Colportage Committee was submitted and approved. An invitation was received from the Montreal Auxiliary Bible Society to send a delegate to represent this Society at its annual meeting. At the request of the Board the Rev. Dr. Thomas kindly consented to attend. The Rev. Dr. Johnston gave notice that he would introduce resolutions at the next meeting of the Board with a view to increase the interest and contributions of the community. The Secretary reported that the Committees on Ketchum Trusts of the Bible Society and the Tract Society had jointly met and made arrangements for a distribution of gift books as soon as the necessary statistics of the city Sunday Schools have been received. The meeting was closed by the Rev. G. H. Sandwell pronouncing the benediction.

The Board of Directors met on Tuesday evening, the 17th February, Mr. James Brown in the chair. After the opening devotional exercises the minutes of the previous meeting were read and confirmed. A report from the Agency and Colportage was submitted and approved. The Permanent Secretary reported that the City Sunday Schools in connection with the Ketchum Trusts were sending in their statistics very slowly. A letter was read from Miss Rose, thanking the Directors for their resolution of condolence on the occasion of the death of the Rev. Dr. Rose, her father. An application from the Rev. J. J. Taylor, of Cañon Lake, Saskatchewan, for a grant of twenty-four Cree Bibles, one English Bible and twelve Testaments for the use of his mission was referred to the Secretaries. A letter from the Superintendent of the Victoria Industrial School at Mimico was read asking for a donation of eighty-five Bibles, which were granted. An application from Mr. Henry O'Brien for a grant of Bibles and Testaments for the use of the patients in the City Hospital was submitted; fifty Bibles were granted. Mr. Frank Hope's letters were read requesting a donation of Bibles and Testaments for the use of those persons attending the noonday meetings held in Messrs. Christie, Brown & Co.'s factory; twenty-four Bibles were given. A letter was read from Mr. Dutton, Depository of the Branch at Stratford, enclosing \$100 as a gift from an unknown friend of the Society. The Secretary was instructed to send the thanks of the Board to Mr. Dutton, and, through him, to the donor for this and previous remittances. The Depository's statement was read, showing that the total revenue of the Society was considerably in advance of last year at the same date. At the suggestion of Rev. Dr. Johnston the consideration of his notice of motion was deferred. The meeting was closed with the benediction.

Tuesday, 17th March.—The Directors met this evening at 7.30 o'clock, the Rev. Dr. Gregg in the chair. The meeting was opened with prayer. The minutes of the last meeting were read and approved. A report from the Agency and Colportage Committee was submitted and adopted. The report of the Secretaries resolving to grant twenty-five Cree Bibles to the Rev. J. J. Taylor, of Onion Lake, Saskatchewan, was approved. It was decided that the annual meeting should be held on Tuesday, the 19th May, in the Metropolitan Church. A letter was read from Miss Gemley thanking the Directors for their resolution of condolence in reference to the death of the

Rev. Mr. Gemley, her father. A letter was also read from Mr. Frank Hope thanking the Board for its grant of Bibles. The Rev. Dr. Johnston brought up his notice of motion, which, after consideration, was referred to a special committee for report at next meeting. The Permanent Secretary reported progress in the Jesse Ketchum Trust for City Sunday Schools. The routine business was disposed of and the meeting was closed with prayer.

Bible Society Recorder.

TORONTO, 1ST APRIL, 1891.

BIBLE SOCIETIES.

BY WILLIAM WRIGHT, D. D., IN THE SUNDAY SCHOOL TIMES.

This latest century, now coming to a close, has been distinguished from all the centuries that preceded it by its organized philanthropy. Homes for the poor, hospitals for the sick, asylums for the insane, homes for orphans, prisons fit for human habitation, schools for common children and hundreds of similar institutions for the suffering and the helpless, are not only the outgrowth of Christianity, but are largely the products of our century. The nineteenth century has recognized the fact that our obligation to our neighbour is not fully discharged by Oriental hospitality or medieval doles; that neither the cup of cold water from the table of the sumptuous glutton, nor proxy benefactions from ecclesiastical hands, relieve the civilized State from further concern as to the wants of the people; and hence our Christian civilization has during our century made provision, however blunderingly, for the physical and temporal wants of the needing.

But the philanthropy of the century has not been limited to local and material needs. It aims at nothing less than the bringing of infinite grace to the infinite wants of man's moral nature, and in its all-embracing energy it takes in those that are afar off as well as those that are within its narrow sphere. In this work of universal beneficence the great central agency is the Bible Society. That Society began its career in the early days of the century, and in the composition of causes which have gone to the formation of what is noble and true and self-sacrificing in the century, it has been the dominant and leading factor.

The immediate incident that led to the formation of the Society was the hunger cry of a little Welsh girl for a Bible. The tears were fruitful. The cry in Wales was not only effectual in securing Bibles for the principality, but for the whole world. The Rev. Thomas Charles, of Bala, told the legend of Mary Jones, converted by reading a neighbour's Bible; of her earnest desire to have a Bible of her own; of her pennies hoarded for several years; of her long and weary journey, barefoot, to purchase the book when she had saved the price; and of her bitter disappointment and grief when she found that the supply from the Society for Promoting Christian Knowledge was exhausted to the last copy, and that that copy was already promised to another. The story fell on sympathetic ears. William Wilberforce, the philanthropist, the friend of the oppressed, heard it. Granville Sharp, the patriot, who resigned office rather than do an official act in furtherance of the American war, heard it. Zachary Macaulay, a greater man than his more famous son, the historian, heard it. Samuel Mills, Owen, Hughes, Steinkopf, heard it.

And the story became the occasion for carrying out an undertaking for which many circumstances had prepared the way. A public meeting was held on March 7th, 1804; £700 were subscribed, and the British and Foreign Bible Society started on its career. Its creed was as wide as the Bible, its aim as wide as the world. Its sole object was to encourage the circulation of the Holy Scriptures, without note or comment in the mother-tongue of all the peoples on the earth. It was British, as it attended to the wants of its own people. It was foreign, because in the spirit of the Master it was to do for others as it did for its own.

The British and Foreign Bible Society is the great centre and parent of the world's Bible Societies, or, rather, the Societies are all sisters and allies.

The year that ushered in the British and Foreign Bible Society brought into existence also the Basle Bible Society; and the next eleven years saw the commencement of twenty-eight Bible Societies, among which were the Prussian, the Hibernian, the Pennsylvanian, the Swedish, the Calcutta and the Netherlands. The following year, 1816, was signalized by the birth of eight more Bible Societies, the most important of which was the American, now the great rival of the British and Foreign in all generous, peaceful, sisterly and world-wide enterprise. No less than seventy-three Bible Societies have been founded since the British and Foreign. Of these, fifty-nine are in Europe, five in America and nine in India. In addition, the chief Society has now 6,953 auxiliaries, branches and associations at home and abroad. The little seed, sown at the opening portal of the century, has grown into a mighty tree with majestic and wide-spreading branches; and, truly, the leaves of the tree are for the healing of the nations.

The first foreign country that engaged the attention of the British and Foreign Bible Society was China, and China is the country that more than any other at the present moment is engrossing the attention of the same Society. Dr. Montucci had drawn attention to a Chinese manuscript of a harmony of the Gospels, the Acts and the Pauline Epistles in the British Museum. The committee knew nothing of the origin or character of the version, and, after full consideration, declined to reproduce it at two guineas a copy. The manuscript, however, was copied by Morrison, the first missionary to China, revised by him, and published at the expense of the Society. Since then the Society has published some twenty versions of the Scriptures in China, in a dozen languages, and about five million copies, in whole or in part, have been distributed. Before 1853 the expenditure of the Society in China exceeded £30,000, and since then it has grown yearly in an ever-increasing ratio. During the past year about a quarter of a million copies have been put into circulation.

Chiefly at the request of the Society, the united missionaries at the Shanghai conference voted unanimously in favour of union versions; and the committees of the three great societies will now have the joy of seeing the labours of all previous translators in China revised and harmonized and perfected under the guidance of the best scholarship of the empire. The diversity of rival versions, which was found to be a serious evil, will now turn out to be a real blessing, furnishing rich and abundant material for the new and unified works.

The first foreign version of the Scriptures actually printed by the Society was the Gospel of St John in Mohawk. The translation was made by Captain Norton, a chief of the Six Nations Indians, who was then on business in England. This was the beginning of a forward policy which has carried the Society's operations into all lands. Wherever written languages existed the Bible was translated into them, and became a standard and conservator of the language, as well as light and salvation to those who read. Where no written language existed, the flying words were caught on the wing and fixed upon the page; and the first book that the savage people saw or read was the Bible. The number of versions brought out by the great central Society

now amounts to 291, and the number of copies circulated exceeds one hundred and twenty-four millions. The circulation of kindred societies is over eighty-one millions.

The forward movement at the present time, in missionary enterprise, has an important bearing on the Bible Society. The Society is the friend of all, the rival of none; and it is the great storehouse from which the missionaries receive their supplies. The missionaries are not, however, mere receivers. They are invaluable helpers. When the scholarly missionary reaches his sphere of labour, he becomes a philologist in the service of the Society. If there is a no version, he makes one. If there is a poor version, he makes it better. This work goes on incessantly, and at the present moment new work of translation or revision is being done in nearly eighty languages. Perhaps there are, on an average, seven workers actively interested in each of these languages, so that the Society has a staff of 560 philologists doing her service.

The increasing ratio of progress in such work is scarcely surpassed in any branch of human activity. It is computed that there were about forty versions of the Scriptures produced during the first eighteen centuries of our era. During the last thirteen years the Bible Society alone has brought out over eighty versions, or about twice as many as the whole Christian Church had produced from the days of Christ on earth till the formation of the Society.

It is not generally known that the Bible Society is itself a great pioneer and missionary society. Six hundred of her colporteurs carry the written Word to the homes of men all the world round; and through their visits our blessed Lord's words find a fulfilment—"Behold, I stand at the door and knock." Three hundred of her zenana women visit the degraded homes of the East; and while the Marthas serve and the Marys listen, happy Christian homes are formed where the Master loves to linger.

Jesus had compassion on the multitude by the Sea of Galilee, and said: "Give ye them to eat;" and through this great organization the disciples are still engaged in distributing the bread of life to a hungry world.

Woolsthorpe, Upper Norwood, London, England.

ARGUING WITH A SCEPTIC.

"The Bible the word of God!" exclaimed a young sceptic in hearing of a friend. "No, it is the invention of men."

"The Bible claims to be God's word, does it not?" asked the Christian.

"Yes, the men who wrote it pretend that they 'spake as they were moved by the Holy Ghost.'"

"If the Bible, then, is not what it claims to be, it is, you think, an imposture, and its writers liars?"

"Yes, that is what I believe."

"Good men would not lie and deceive, would they?"

"Of course not."

"Then the Bible you are sure, could not have been written by good men?"

"I feel certain that it was not."

"Now answer me candidly. Does the Bible condemn sin, and threaten bad men with punishment?"

"Yes," rather reluctantly.

"Does it condemn lying and deception?"

"Yes," a little sharply.

"Would bad men—deceivers and liars—make a book that condemns their own sins?"

"They would not be likely to do so, certainly."

The young sceptic felt the ground giving way under him, and changed the subject.

"THE NEW TESTAMENT AND LIBERTY."

FROM A LECTURE RECENTLY DELIVERED AT CHAUTAUQUA, BY THE REV. F. W. GUNSANLUS, D.D.

And see! Look abroad on the earth! Look yonder! One man there is that papal documents have not destroyed; one man no slavery has enchained. There he sits. Scorn has done its worst; fires have burned most luridly; but nothing has destroyed or intimidated intrepid and free John Wycliffe and his Bible. He is translating it. He has incarnated it in life. He is walking up and into the holy of holies, and, in God's name, leaving the door open for every man. He seeks the society of God, to make plain to men the elysian paths. He is liberty's apostle, because he prefers to give an open Bible to men, rather than to perpetuate the priesthood, and he champions the loftiest civilization by proclaiming that the only true citizenship in time springs from citizenship in eternity, and that the only aristocracy is the residence of a faithful soul with the immortals. More—as he translates that Book, he is saying, that he who bows in fear his neck before a man is a slave, but he who worships God is a king.

Look to yonder workshop! How shall John Wycliffe's Bible, and the truth of John Huss reach men? Why, just now, I hear in the steady blows of that small hammer in this dingy shop, how that which is nothing if not a popular treasure—how liberty shall be learned of men. See the sweat roll from his forehead, and we look again to see John Gutenberg lift off the first proof-sheets the world has ever seen. Printing by movable types is invented. There, in the midst of solitude, John Gutenberg makes a highway for the human soul. There he gives the spirit of man a voice that shall shake the world. He has made fast the thoughts of men. No more shall truth belong to the autocrats. The truth that makes free shall be as public as the sun. And because liberty is the tree which it brings forth, whose roots spread beneath, and whose foliage waves above the consciousness of men, new life shall come, and the juices of freedom shall circulate to blush again in rarest fruit that shall sustain the most unfettered and emancipated manhood forever.

Look yonder, and hear those sounds! What noise is that from yonder cathedral door? Who beats its wood with nails? Who has fastened thereon a scroll in open day? It is Martin Luther nailing to the Cathedral of Worms ninety-five propositions which announce the value of the individual, and signify the liberty of men. And he speaks when they warn him: "If there were in Worms as many devils as there are tiles on the roofs, I would on," and asserts, when all the fires are lit to consume him: "Here stand I. I cannot do otherwise; it is neither safe nor advisable to do aught against conscience; God help me! Amen."

Look again! and it has become so light now that it is easy to see—yonder in the west. A man has been pleading before courts, praying to God, thinking and dreaming. His brave heart sends forth hot tears, but it will not fail. The genius of God has seized him. The Holy Ghost has touched him as the spirit of liberty. Humanity cries through him for more room. Emperors will not hear. But he gains one ear, at last, and with the mariner's needle, sets out for the unknown. Civilization has always "walked by faith and not by sight." And do not forget to note that, in that log-book, the first mark is: "In the name of our Lord Jesus Christ." On! brave man, on!—over wastes of ocean in the midst of scorn; through hate, rage, mutiny, even death, and despair, worse than death—On! there is an America on the other side to balance. Cheerless nights, sad days, nights dark with woe, days hideous with the forms of death, weeks sobbing with pity; but in that heart is he whose name is written in the log-book.

"Land ahead!" And Columbus has discovered a continent. Humanity has another world.

Light from the four corners of heaven! Glory touching firmament and planet! It is morning. Triumphant, beautiful dawn comes apace, led forth by hands scarred by Cesarism on Calvary. It is morning. Farewell, ages of darkness! Morning, blessed morning!—and the smallest force which went into that chaos has become an angel leading the dawn—the idea of the fatherhood of God and the brotherhood of man.

THE FREE BIBLE IN THE LIVING TONGUE.

The work of American missionaries in Turkey proper, not including Syria, was begun in 1832. At that time it was the midnight of hope for all races, especially for the three subject Christian races, the Bulgarian, the Greek, and the Armenian, numbering altogether a little more than ten million souls. Education among all these races hardly existed. The priests were well-nigh as ignorant as the masses of the people. Schools were few and poor. Under four hundred years of oppression, aspiration had died out.

Not alone as a saving influence, but in *elevating and educating power, the free Bible in the living tongue of men is beyond all comparison to be placed first.* The first great work, therefore, undertaken by American missionaries in Turkey, was to give to all races the whole Bible in their living speech. This was to be done for Christian as well as Moslem, for Moslem as well as Christian. It was well understood that there could be no successful work among Moslems except through a reform and evangelizing of the Oriental churches. The corruption of early Christianity gave Islam opportunity and scope when it arose. The corruption of Christianity both east and west, in the middle ages—that ugly excrescence of Christianity in the twelfth century, the Crusades, thrust with such baleful moral effect upon the attention of the Moslem world—had steeled the heart against all Christian influence. Therefore American missionaries, understanding the magnitude of the task they had undertaken, began with the translation of the Bible, and with the creation of a Christian literature about that centre; and began with the Christian races. The great Bible Societies joined hands with the missionary society. The Bible has been translated into all languages, published in many editions, sold by the ten thousand and by the hundred thousand copies a year, and goes everywhere; and with it go the religious books, and the schoolbooks for all grades of schools, published in editions of three thousand or five thousand copies.

Until recently, in the interior of the country, almost all that was read by the people of all races, of periodical or permanent literature, was that which was issued from our presses. While these Bibles and other books have gone most widely among the Armenian and Greek races, other races have also been influenced. Twenty-five years ago, when the Bulgarians, who are now most influential in the affairs of a nation which is surprising Europe with its intelligent appreciation of civil and religious liberty, and with its patient and heroic purpose to secure its rights against mighty odds, were conning their lessons at school, and while there was scarcely a Protestant or "Evangelical" Bulgarian in the country, the first editions of the New Testament in Bulgarian were issued and were put into the newly established schools as reading-books. There is found the solution of a problem that baffles the diplomatist.—*Dr. George F. Herrick, in the Missionary Herald.*

When you experience on your soul the happy energy of the Scriptures, every attempt to stagger your belief, or withdraw your veneration from the Bible, will be like an attempt to shatter the rock in pieces with a bubble, or to pierce the adamant with a feather.—*Rev. James Hervey.*

STUDYING THE NEW TESTAMENT FOR ELEVEN YEARS.

At a recent Bible Society anniversary at Oxford, England, Sir Charles Aitchison, who occupied the chair, narrated the following incident on the authority of Mr. Fuller, a missionary to India. The incident occurred at Akola, and Mr. Fuller's account of it was as follows :

Some time ago I was in one of the large towns in our district. In the evening, after a hard day's work, I sat down by the cart to rest, when three men came up to me, one of them falling prostrate at my feet after slipping a rupee into my hand. I raised him up gently and inquired what he wanted. From his conversation I gleaned the following story : Eleven years ago a blacksmith in his village had bought a copy of the New Testament from some gentleman who was passing through, and he and this farmer and another person had been studying it all these years. Six years ago the Brahmans became so enraged that he was held down forcibly and made to drink water in which a Brahman had dipped his toe. In all this time they had never met with a Christian. When I went through this part of the district two years ago, he saw some of the books I had sold to others, and this day he met some one who had seen me ; so he dropped his work and hurried in without delay, reaching me, as I have said, late that evening. His talk was a continual surprise to me. He seemed to know the New Testament thoroughly, compared the Pharisees to the Brahmans, and was very familiar with Paul's Epistles. I went to his village the next morning, and the people were very joyful and entertained us, saying our coming had given them great support. He bought a first book to learn to read. His knowledge of the Scriptures was the more remarkable as he had only heard them read by the others. When they brought out the worn book, carefully wrapped in a cloth, I touched it with a feeling of reverence.

THIS BOOK IS TRUE.

Mrs. J. Williamson, of Chefoo, relates a thrilling story of a *Wenli* New Testament, which had been kept in the house of a Chinaman for ten years. One of the inmates, infirm and unable to walk much, spent most of his time in the library, where he read this book incessantly. He would sit in the courtyard on moonlight nights and tell to a circle about him the story of Jesus and how he was crucified. When dying the old man gave the sacred volume to his nephew and said : " This book is true ; read it. I have seen Jesus in the midst of heaven and I am going to him."—*The Chinese Recorder*.

THE GOOD THAT CAME FROM THE GIFT OF A TESTAMENT.

At the close of the Carlist war, in the Basque provinces of Spain, we removed from Madrid to Vittoria, hoping to make that place a centre for missionary effort to the surrounding districts. We were, however, compelled to leave in less than a year on account of the Bishop combining with the wealthy and bigoted Carlists to prevent us from remaining, though not until much seed had been sown and that with known blessing. One case was peculiarly interesting, as a striking proof that when man thinks he has failed God may be working through his means.

On a lovely afternoon in the spring of 1878, I left Vittoria on an evangelistic tour, accompanied by a young man who had been recently converted. We were well supplied with the Word of God in the knapsacks on our backs. We halted at the roadside inn of a village in the province of Alava for some light refreshment, and there we had the opportunity of making known the truth to the proprietor and a few travellers. I then wished to pay for what

we had taken, but the landlord absolutely refused to receive anything, saying that he knew our sentiments, and as he was a Republican he was friendly. This encouraged me to pull out a Testament and ask that he would, at least, do me the favour of accepting and of reading it. He turned over a few leaves of the sacred volume, and then in a tone of mingled confidence and disdain, he assured me he had read it through and through, and that it was of no use to him. I urged him to read it once more, asking for God's Spirit to enlighten him and lead him to the truth. To my great disappointment he resented my earnest endeavour, concluding with the words: "These books are all very well for women, I will send it to my sister who lives at a village near here." He kept his word, little imagining what would be the issue. We afterwards found that this sister was the same woman who had attended one of our meetings in Vittoria on a Sunday evening. I observed that she listened with more than ordinary attention, but as she withdrew quickly and silently at the close, we had not the opportunity of speaking to her. The meeting was followed by earnest prayer that a blessing would follow, and that He, who knew each one, would meet with them. It was answered in the case of this woman, for she returned to her home, in a distant village, deeply convicted of sin; for weeks she wept and prayed, until her mother thought she must be going mad. Her great concern was how to get some book that would shed light upon what she had heard. God answered her earnest desire by sending her His Word by the hands of the landlord who had refused it for himself. The reading of it was not without blessing, still she could not find peace, so determined to re-visit Vittoria, though she would have to travel several miles by road as well as by rail. I was absent when she arrived there, but my wife and Miss E. W. well remembered the afternoon she called. In the usual way they would have been out distributing, but on this occasion they were too discouraged, by the spies being again engaged to dog their steps, even to suggest going out. They were thus prepared to receive the woman, and Miss E. W. had the joy of leading her to where true peace can alone be found. Afterwards she wrote to tell of her joy and peace in believing. She is the wife of a substantial farmer, and I have had the delight of preaching the Gospel in her house, to her relatives and neighbours, whilst receiving her hospitality. Soon afterwards her husband became deeply impressed, and the Scriptures were read by him with an interest that gave good reason to hope a work of grace had begun in his heart. How wonderful are the ways of God; His servant, cast down by the rejection of the one whose salvation he sought, was rejoiced by the conversion of another whom he had scarcely seen.

O. E. F.

ELOQUENT WORDS FROM THE HON. ROBERT C. WINTHROP.

This distinguished man, who is now the senior Vice-President of the American Bible Society, and also the President of the Massachusetts Bible Society, at the last annual meeting of this highly valued auxiliary delivered an address, from which the following paragraphs are taken:

We have seen recent accounts of the Bible having been banished from schools, as having no place there! It is not our province to enter into controversy on this subject. "So much the worse for the schools," is all we care to say on this occasion. But it certainly is for this society, in co-operation with the great American Bible Society at New York, and with other auxiliary associations throughout the Union, to see to it, that neither our children nor their parents are deprived of the sacred volume, and that, if it is to find no place in the schools, it may all the more certainly have a place in every home and household of our land.

While spending a few days in New York, on my return from the South, a fortnight ago, I took occasion to look in at the great exhibition of Mr.

Edison's wonderful telephonic and phonographic instruments and experiments. I heard messages and music and voices from far distant places—some of them, as you all know, inclosed in cases, like so many canned fruits to be brought out afresh, whenever called for, to the end of time. It was all marvellous, and seemed almost miraculous. We know not to what great uses such wonderful instruments, some of which are as yet hardly more than toys, may be turned hereafter; but they certainly reflect the highest credit on their distinguished discoverer and inventor. I cannot help thinking, however, here to-day, as I look around on the volumes with which our shelves are crowded, how far more marvellous, how really miraculous, have been the preservation and transmission, through so many centuries, of the voices and messages and music which the Bible holds ever ready within its sacred covers, to communicate to all who have eyes to read or ears to hear. These priceless contents of the Old and New Testaments, with so much of the most ancient history, so much of the divinest poetry, so much of the sublimest prophecy and imagery, and with all their revelations of God and of Christ, have been preserved and transmitted from generation to generation, through so many ages, by no mere human ingenuity or instrumentality. To no earthly telephones or phonographs, but primarily, as Gladstone has recently written, to "pens and tongues commissioned from on high," is the world indebted for the story of creation and of the cross.

JAPAN.

The Rev. J. H. Pettee, of Okayama, writes:—

A student in our English school was induced to give one afternoon a week to the work of Bible distribution. He selected a farming village just west of the city, and has made three visits. At first no one could be induced to take any of the books. Some thought it a quack medicine scheme, that would require money later. Others understood better, but said the Jesus religion could never enter that village. One girl was very anxious for a copy of the Gospels, especially after the student had told her some of the Bible stories; but her father coming in just then forbade her accepting the book.

At last, quite discouraged, he was leaving the village the first day when some of the children timidly accepted the little gifts and carried Mark's and Matthew's Gospels home to read. On his second visit he induced a teacher to accept a copy, and on his third he had a very interesting talk with an official who knew a little about Christianity. He feels sure the Biblical wedge is well driven into that village. Distrust has given way to genuine interest; arrangements are about completed for a public preaching service; two or three persons seem deeply interested, and the young man is greatly encouraged to take up his pack of Bibles and operate on another village.

About a month ago I loaned a copy of the New Testament to a man who had called on me. Our city evangelist told me this morning that he had just received a letter from the man urging him to call at his house at once, as he had decided to give up Buddhism and embrace Christianity.

The Rev. Walter Andrews, of Hakodate, sends us the following:—

One old man with whom I am acquainted told me what a blessing the Word had been to him. Years ago he was a Buddhist, and often went to the temples to find peace and to find a God. He thought that in the quiet temples he would certainly be able to find a God, but he could not. Then he took to worshipping the sun, thinking that was God; but that gave him no peace.

One day a missionary came to his village and said that Jesus Christ was God. The old man was too stupid to believe it, and he said: "I wanted something better than a crucifixion for my God." The missionary told him to buy a Bible and read it. He did so; "and there," he said, "I found

for the first time that I was a sinner. I had no idea that I was a sinner till I read the Bible. Then my pride all vanished ; I found it very easy to believe that Jesus was God." This old man has been a consistent Christian for the past ten years, and has been the means lately of bringing about ten young soldiers to the knowledge of Christ.

THE BIBLE IN JAPAN.

Mr. Loomis has gathered up the following incidents to show the usefulness and importance of Bible distribution among people who are given to reading :—

One of the first Christians and greatest preachers in Japan is the Rev. Mr. Okuno. He was one of the chief helpers in the translation of the Bible, and also in the preparation of a Japanese hymn-book. On being asked what led him to Christ, he said that he was once a devoted Buddhist, and spent his time and means in visiting various shrines and worshipping all sorts of deities. But when he discovered that no benefit came from it he lost faith in every form of religion and became an infidel.

Being in great want, he entered the service of Dr. Eepburn, as his teacher and assistant. He was given various Christian books to read, but none of them made any special impression upon his mind. At length he was asked to prepare an edition of the Chinese Bible for Japanese readers, by inserting marginal marks to indicate the difference in construction of the sentences and the verbal endings. In this way he was brought to a careful reading of the Holy Scriptures and a knowledge of Christ as the Saviour of men. He thus became a firm believer, and for nearly twenty years has been telling what God has done for this guilty world in the gift of His Son.

About seven years ago there was living in Matsuye an old man named Takooka Kanounen. He had been a proud retainer of one of the feudal princes, and served his master most faithfully. But in the abolition of the feudal system he was separated from his master and left to provide for himself. He went into business, but from want of tact and experience soon made a complete failure. In addition to his other troubles his wife died, and his two daughters and only son were very sick. This complication of troubles reduced him to the very depth of misery and despair.

He was quite fond of reading, and one day he saw an editorial in one of the ordinary newspapers in which was this quotation from the Scriptures : "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." He was struck with this peculiar and strange idea, and longed to see the book in which these words were to be found. He was unable to do so for a long time, but one day he saw a New Testament in the shop of a second-hand bookseller, and he bought it and read it over and over again till the truth found a place in his heart and he was ready to acknowledge Christ as his Saviour.

Mr. Spurgeon saw on a country weather-cock what he thought was a strange motto, "God is Love," and asked his friend if he meant to imply that the divine love can be fickle as the wind. "No," said he, "this is what I mean—*whichever* way the wind blows, God is love ; through the cold north wind, the biting east wind, still God is love, as much as when the warm, genial breezes refresh our fields and flocks."

Every sale of a Bible or Testament represents a discussion of more or less interest, which may be of great importance and is not easily forgotten. A person of wealth, to whom I had sold a Bible, said to me afterwards : "How different is this doctrine from the lives and teachings of our priests. They hide from us the flowers and fruits and show us only the leaves and dry branches of the tree of holiness. Is it any wonder that all of us are freethinkers or hypocrites ?"

FREE CONTRIBUTIONS FROM BRANCHES, RECEIVED AT THE
BIBLE HOUSE, TORONTO, 1st FEB. TO 31st MARCH, 1891.

BRANCH.	Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B.S.	B. & F. B.S.	Quebec Auxiliary.
Acton		\$47 75	\$47 75	
Allenford		23 84		
Alton	\$5 67	10 21	8 00	\$8 00
Ancaster		69 00		
Anthracite	2 35			
Appin		25 00	26 00	
Arkona		7 60		
Arkwright		13 81		
Armow		14 00	13 00	
Atwood		20 00		*60 00
Auburn		16 27	16 28	
Aurora		50 00	50 00	
Ayr	5 05	60 00		
Ayton	20 70	15 96		
Baltimore	1	11 85		23 00
Banff	10 60	40 85		
Barrie	18 08			
Bayfield		38 15		
Beachville		5 85		
Beamsville	20 63	26 40		
Beeton	1 30	18 75	19 00	
Belleville	125 31			
Berlin	69 78	47 34	23 67	23 66
Bervie		15 00	15 00	10 00
Beverley		31 50	31 00	
Binbrook		65 70		
Birtle	28 25	4 86		
Blake		12 35		
Bluevale		15 00		
Boisserain	46 41	52 42		
Bolton		31 00	31 00	
Botany		10 00	8 00	
Brantford		100 00	600 00	
Breslau		32 00		
Brighton		21 30		
Brooklin		22 62		
Brucefield		21 84	25 41	
Brussels	17 28	53 86	53 86	
Burford		76 19		
Burgoyne	1 75	18 00	16 65	
Buxton		2 00	7 36	
Caistorville	2 87	27 13		
Caledonia	2 40	69 33	34 67	24 00
Calgary		23 15		
Cambay		11 42		
Camilla		17 18		
Campbellville	3 03	21 18	22 00	
Campbell's Cross	2 04	70 00		
Canmore		43 95		
Carluke		49 10		
Cartwright		35 00	19 00	
Cedarville		2 13		
Charleston		20 00		
Chatham Township		22 40		
Chatsworth	16 77	23 47		
Cheapside		7 67		
Choltenham		20 00		

* Quebec, \$40; Manitoba, \$20.

RECEIPTS FROM BRANCHES—Continued.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Quebec Auxiliary.
Chesterfield.....		24 33	48 67	
Churchill.....		16 70		
Claremont.....		45 88		
Clifford.....		31 43		
Coldsprings.....	3 35	50 48		
Collingwood.....	24 37	54 00	54 00	
Comber.....	7 70	18 28		
Constance.....		18 00		
Cookstown.....	5 10	19 40		
Cooksville.....		15 90		
Copetown.....		20 00	10 00	3 66
Corbettgn.....		58		
Corinth.....	35	7 75		
Corunna.....		14 95	14 00	
Craigvale.....		16 90	16 90	
Crediton.....	22 22	11 73	14 00	
Creemore.....	13 50	22 35		
Crystal City.....		4 60		
Deloraine.....	38 68	6 65		
Desboro.....	2 09	2 60		
Dromore.....		55 00		
Dundalk.....	11 73	2 82		
Dundas.....	7 39	65 00	20 00	30 70
Dungannon.....		18 86		
East Oxford.....		12 00	11 50	
East Westminster.....		40 00	55 00	30 00
Eden Mills.....		19 75		
Egmondville.....		16 00	15 00	15 00
Eldon.....		35 50		
Elimville.....	6 75	36 00	45 00	
Elmvale.....		15 00		
Elmwood.....	10 75	15 00	12 00	11 70
Embro.....		50 00	50 00	
Emerson.....	5 00	38 98		
Erin.....	7 98	20 86	21 16	
Etobicoke, North.....		24 50	24 50	
Etobicoke, South.....		30 15		
Fenella.....		10 50		
Fenelon Falls.....	3 21	40 10	22 00	20 00
Fergus.....		90 00	90 00	40 00
Flesherton.....		2 02		
Fordwich.....	9 37	15 00	15 09	
Fort Macleod.....	4 60	27 25		
Fullarton.....		72 00		
Garafraxa.....	11 57	18 34	18 33	18 33
Garden Hill.....		17 50	10 00	
Gladstone.....	7 83	16 87		
Glamis.....	17 52	7 00	12 00	7 00
Glanford.....		22 00		
Glenarm.....		38 32		
Glenboro.....		32 50		
Goderich.....		66 42		
Goodwood.....		14 00		
Gorrie.....	18 37	37 63		
Grafton.....		48 00		
Gretna.....		23 84		
Guelph.....	105 56	160 00	160 00	

RECEIPTS FROM BRANCHES—Continued.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Quebec Auxiliary.
Hamilton.....	232 00	150 00	194 67	150 00
Hampton.....		5 15	5 15	
Harrington.....			30 00	
Harriston.....	5 66	35 68	34 00	
Hastings.....		2 77		
Hawksville.....	11 00	6 05	6 00	
Highland Creek.....		21 35		
Hillsburg.....	7 20	26 00	26 00	10 00
Holland Centre.....	3 96	10 90		
Holstein.....		50 00		
Hope.....		22 06		
Horning's Mills.....		5 27		
Humber Summit.....		13 55	13 55	
Ingersoll.....	12 21	73 00	73 00	
Janetville.....	7 15	30 48		
Jarvis.....	5 99	12 45		
Keene.....		127 66		
Killarney.....		3 60		
Kinburn (see Constance).....				
Kincardine.....		30 00	60 00	
Kingston.....	31 48			
Kintyre.....		18 93	18 93	
Lakelet.....	9 42	9 60		
Lakeside.....	61			
Lambeth.....		1 51		
Langside.....		18 54		
Lethbridge.....	24 00	19 15		
Lindsay.....	83 38	78 81		
Linwood.....		7 71		
Lloydtown.....		10 00	10 00	
Londesboro.....	5 32	20 00		
Lucknow.....		3 60		
Lynden.....	3 14	18 63	4 03	
Lyradoch.....	21 76	45 50	25 00	
McIntosh and Belmore.....			9 83	20 00
Manilla.....	90	28 24	28 24	
Manitou.....	2 94	19 68		
Maple Creek.....	2 50	13 50		
Mara.....		17 87		
Markdale.....	6 98	15 00	11 00	12 00
Markham.....	6 00	20 00	20 00	10 00
Maxwell.....		1 36		
Medicine Hat.....	21 50	18 60		
Melrose.....		24 25		
Millbank.....	3 35	40 94		
Millbrook.....		27 00	23 00	
Milton.....		100 00	37 32	
Milverton.....	17 34	42 00		
Mimosa.....		5 50	5 50	5 52
Minesing.....	85	45 15		
Minnedosa.....	5 58	4 75		
Molesworth.....	4 85	24 70	49 44	
Mono Centre.....		15 61	14 00	
Mono Mills.....		10 00	10 00	
Morden.....	6 30	2 10		
Morris.....		2 20		
Morrison.....		11 74		

RECEIPTS FROM BRANCHES—Continued.

BRANCH.	On Purchase Account.	FRER CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Quebec Auxiliary.
Mount Albert.....	2 52			
Mount Pleasant (Cavan).....		27 47		
Nanticoke.....		43 51		
Neepawa.....		36 50		
Newdale.....		2 05		
New Durham.....	6 90	56 33		
New Dundee.....		30 31		
New Hamburg.....		47 90		
Newmarket.....	23 95	100 00		
Newtonville.....		12 50		
Niagara.....		34 00	23 62	
Niagara Falls.....		78 70		
Niagara Falls South.....		105 56	52 77	
North Bruce.....		15 56		
Norval.....	3 20	57 65		
Norwich.....	19 80	60 48		
Oakwood.....		4 65		
Odessa.....	3 47			
Omeme.....		12 60	53 40	
Orangeville.....		23 16	23 17	23 16
Orford.....		20 00		
Orono.....		25 65		
Painswick.....		9 91		
Palmerston.....		25 53	25 53	
Paris.....		59 39	59 39	*59 39
Parkdale.....		68 00	34 00	
Park Hill.....	10 00	70 00		
Peterborough.....	65 48	70 00	70 00	
Pickering.....	6 72	17 20		
Pilot Mound.....		4 50		
Pine River and Amberley.....		11 03	11 02	
Plattsville.....	20 65	37 35		
Pontypool.....	9 30			
Portage la Prairie.....	28 37	7 45		
Port Arthur.....		10 00		
Port Colborne.....	15 00	17 00		
Port Rowan.....		32 50		
Priceville.....		3 21		
Prince Albert (Ont.).....	3 32	2 18	13 00	
Princeton.....	5 00	15 00	10 00	
Rapid City.....	17 70	23 10		
Rat Portage.....		70 60		
Raverswood.....		20 00	19 00	
Richtmond Hill.....		16 00	16 00	
Riversdale.....	2 00	22 54		
Rothsay.....	3 89	11 31	10 00	
St. Catharines.....		126 98	126 98	
St. Helens.....		4 22	4 22	4 23
St. Thomas.....		183 72		
Saskatoon.....	7 22			
Sault Ste. Marie.....	30 91	42 76		
Scarborough.....		17 21		
Schomberg.....	5 00			
Sebringville.....	16 88	34 56		

* For Montreal Auxiliary.

RECEIPTS FROM BRANCHES—Continued.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Quebec Auxiliary.
Selkirk (Ont.)	10 09	8 62		
Selkirk (Man.)	22 32	48 25		
Shakespeare		26 75		26 00
Shelburne	13 70	4 30		
Shcal Lake		2 55		
Simcoe	25 00			
Singhampton	4 66	21 65		
Smithville	1 90	18 25		
South Monaghan		100 00		
South Saltfleet	10 63	40 06		
Springville		27 44		
Stayner	9 00	10 00	10 00	
Stirling		15 00		
Stouffville	27 34	47 70	47 69	47 69
Stratford		65 00	65 00	
Streetsville		68 89		
Sunbury		11 00		
Swift Current			8 15	
Tara and Invermay	16 42	50 00	50 00	
Teeswater		50 00	55 00	
Temperanceville		17 75		
Thornbury		57 55		
Thornhill		40 67		
Thornton	3 40	24 75		
Thorold		40 00	40 00	
Tilsonburg	18 67	55 30		
Tiverton		20 00	20 00	
Toronto Junction	7 03	29 25		
Treherne		20 00	10 00	
Trenton		8 76		
Trowbridge				25 00
Underwood		60 00		
Unionville	8 65	29 80		
Uxbridge		47 73		
Varna		23 00		
Vernonville	10 00	26 00		14 00
Virden	21 85	8 00		
Waldemar		11 23		
Walkerton	37 09	40 00	40 00	
Walter's Falls	13 05			
Walton		55 00		
Warsaw		8 58		
Waterdown		25 00		25 00
Waterford	7 89	19 05		
Waterloo	2 07	30 00	30 00	14 85
Watford		35 00	35 25	
West Flamboro	7 00	45 60	11 40	19 00
Whitechurch		29 25		
Whitemouth		1 30		
Whitewood		4 75		
Whitby	17 57	50 00	50 00	10 00
Whitfield		35 12		
Windsor	20 00	60 00		
Wingham		86 00		
Winona		20 25		
Wroxeter		63 33		
Zurich	22 79	45 28		