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ANNIVERSARY SERMON,

PREACHED ON BEHALF OF THE UPPER CANADA BIBLE SOCIETY, BY THE REV.
DR. BEHREND'S OF BROOKLYN, N. Y., IN THE ELM STREET METHODIST
CHURCH, TORONTO, ON TUESDAY EVENING, MAY 13TH, 1884.

"That was the true light which lighteth every man that cometh into the world."—John i. 9.

In the sixth chapter of this gospel, our Lord speaks of Himself as the true Bread, and in the 15th chapter He again represents Himself as the true Vine. Thus He is the true Light, the true Bread, and the true Vine. There is progress in the symbolism, and the various phrases define what our Lord means to be and to do for us. As the Light of the world He is come to scatter our darkness, to remove our ignorance, to impart unto man that knowledge of God which is declared to be eternal life. He also quickens the heart. He who is the Light of the world is also the Bread of men. He comes not only to rescue us from ignorance, but to rescue us from the ignorance which involves famine, and from a famine that ends in death; and in this rescue there are established between us and our Lord such peculiar, such permanent, and such profound relationships, that all rights of ownership are vested in Him, so that we can live only as we live unto Him. He is the true Light; He is the true Bread; He is the true Vine. So, in different phraseology, He is our Prophet, He is our Priest, and He is our King. In all these phrases there is something peculiar indicated by the word "true." Christ is the true Light, the true Bread, the true Vine. That word "true" may be taken to represent that which is opposed to the false, or to the derived. It may be used to describe

that which is real, or that which is original, the architypal, the uncreated. The light of my lamp, for instance, is a real light, but it is a light which is derived; the true, original, and archetypal light is in the sun, from whose inexhaustible resources light has been drawn for thousands of generations. There are three qualities by which the light of my lamp is distinguished from the light of the sun; first, it is derived; second, it is circumscribed; and third, it is transient. Such illuminating power as my lamp has is not original, but derived. The light of my lamp is circumscribed; it is enough for me, but it would not be enough to light this city, nor even this church; but the true light, the sun, fills all space with its glory. Again, my lamp needs replenishing; it may fail me at any moment; a sudden gust of wind, or a movement of my hand, would extinguish it. But the true light needs no care of mortal man; its radiance is undiminished, inexhaustible, administered with unceasing vigilance, and abiding in its power and influence. Now, when the Holy Scripture speaks of our Lord as the Light of men, we understand it to refer to His vocation as a Teacher. Darkness is always a type of ignorance in Holy Scriptures, and light represents knowledge. But our Lord is not come to teach men all that they are capable of learning; in many spheres of knowledge the Bible is not needed, and is not offered to us as a guide; there are other spheres where man's reason guides him but little way—spheres which are full of darkness and mist to him, which can be dispersed and dissipated only by a power so deep and intense that it may be appropriately called "the Sun of Righteousness." Of those things, are all those which pertain to the moral and spiritual and eternal relations that the life of man sustains to the Living God; and in the consideration of these themes of supreme moment, our Lord is not only the Light, but the true Light; not one of many lamps, shedding a flickering radiance, not even an electric lamp, before whose splendour all other lights that we possess grow dim; but the one true, original, and uncreated light, the original, infallible, and permanently authorized teacher of man as pertaining to the things of God. The teachings of other men are fragmentary and hypothetical, and are wanting in solidity and permanency; but our Lord Jesus Christ comprehended and taught the truth, and taught it not as if it were a thing far above Him, or a thing outside Himself, but as if it were His own personal inheritance, and had always been and would always remain so; as if it were His own original, undervived, and eternal treasure; as if it were, so to speak, consubstantial with His being. He was the Way, the Truth; He was God embodied walking among men, and speaking to them those things that they should know; and that truth of God which was in unison with the very being of our God, He comprehended and taught so clearly and completely that His utterances leave light behind them and give God's word a peculiar and unmistakable worth. This gives us, it seems to me, a clue to the place that belongs to our Lord among the ranks of the world's religious teachers, and provides us also with the place that must be assigned to Christianity in comparison with other religions of the world. Our Lord is the only true Teacher; all others are but fragmentary and tentative. His authority is not to be set over against that of other teachers of the world, as if they were false and impostors. We may liken His teaching to the spring from which a great river rises, and to the ocean into which it empties its mighty volume; and so Moses, and David, and Paul, and Isaiah, and Confucius, and Socrates, and Luther, and others, were all great and wise and earnest teachers of men, but not one of them was the true Light. It is impossible to point to a single philosopher or theologian who is thoroughly consistent with himself in all his utterances. For the wisest of all teachers other than Christ can give us only their personal convictions, and these are very largely speculations, though resting perhaps on very good grounds. Jesus Christ is the Word become flesh; as the Godman He is the eternal Reason, the true Light, and all other teachers are only lamps. But lamps they are; very fragmentary and unsatisfactory their radiance may be; but, still, they

emit a real radiance, which proves helpful to men as they stumble in the darkness, because that radiance is borrowed from Him who is the world's true and universal Light. "He lighteth every man that cometh into the world;" and so, there is some truth to be found in all religions, because in the heart of every man there is a lamp placed, which is watched over and guarded by God. Men tell us sometimes, that the maxims and precepts of the Bible can be culled from the Vedic hymns and from the writings of Confucius. Well, what of it? Certainly, Christ did not borrow from India or from China. The great world lay in the light of His teaching just as in that of the teachings of Confucius and Socrates. No man claims that he introduced any change in the constituents of moral law or government. It was the substitution of the light of the sun for that of the moon, or of an Oriental lamp. Other religions than Christianity have taught the immortality of the soul, and probably the finest philosophical argument ever evolved was evolved more than two thousand years ago by the most spiritual of all Grecian philosophers—Plato. The belief in the immortality of humanity is wrought into man's being, and he believes it for the same reason as the heart beats and the lungs expand by action of the air—because he cannot help it. And yet the faith was only tentative and shadowy until the Lord Jesus Christ came, with the true Light burning on His lips, and shining from His form. The doctrine of immortality has been taught by many in the ages that have passed away, but Jesus Christ was the only one who so taught it that men were compelled to hear and believe. It seems to me that we are forced to go one step further; for when we come to analyse the idea of authority we find that true authority lies in the ability of the teacher to quicken the intelligence, and to awake a responsive echo to the idea he is endeavouring to impart. And so with our Lord Jesus Christ. The fundamental fact of all moral and spiritual life is the vital and indestructible relation that every human heart sustains to Jesus Christ. He "lighteth every man that cometh into the world." He lighteth every man because He is the true Light, from whom all reason, everywhere and always, derives its energy and radiance. He "lighteth every man that cometh into the world," so that we are bound to assume that no man has ever lived who has not had sufficient light whereby he might have walked in safety. Every man has the light of reason and conscience, which, however unsatisfactory, is that which is given to him from God; and however unsatisfactory and fragmentary its guidance may be, man cannot afford to ignore it altogether. There are some lands where the gospel never has been heard; else why does this Society exist? else why do we distribute Bibles? But there is nevertheless sin in these places; and where there is sin there is a knowledge of right and wrong. In other words, everywhere there is a recognition of the supremacy of moral law, and because the word of God cannot be broken, because His government is always one and the same, therefore we insist and conclude that where moral law exists, there grace is present. Therefore we conclude that no wrong has been done to those who lived and passed away before Christ came into the world, and all those who have lived and passed away since His advent, without hearing the blessed message of His ministry to men, because so much of light as is essential to responsibility belongs to every man even by virtue of the creative act of God which makes him man. But if it be true, that personal accountability is not dependent upon that knowledge of God which is taught in the Scriptures, some of you may ask the question—"why support our missionary organizations?" You may argue that it would be just as well to leave men as they are and to disband our missionary and our Bible societies. I would reply that we should continue the efforts we are making for the same reason that we avail ourselves of the privileges and advantages offered us by railways, and since their introduction have dispensed with the old-fashioned stage-coach that we were wont to use in years that are passed; or, for the same reason that we snuff out our candles when the sun rises; because the radiance of the sun is infinitely better than that of the

lamp ; because there is a power in the sun not to be found in a lamp or in a taper. A taper may help man in the midnight darkness, or when the skies are overcast with clouds ; then he may walk patiently by the light of a taper and not stumble ; but not ten thousand times ten thousand lamps can turn night into day, or bring summer warmth from out the cold dearth of winter. I am fearful that sometimes we forget the importance of the work pressing upon our hands at this present time, because our eyes are cast into the future, and we are anxious to know what is in store for us, and for the church. And yet we speak of the historical character of our religion. As far as you and I have any part in the fulfilment of the ideas of Providence, our business is to see that the kingdom of God is spread into all parts of the earth, and therefore it is that we always insist, in our advocacy of christian work, that its results cannot be measured by arithmetical calculations ; it cannot be measured by the number of churches that are built, nor by the number of generous contributions poured into the treasuries of our charitable and benevolent institutions ; it must be gauged at last by the extent to which it has accomplished the purification of our literature and by the growth of national virtue. Our work is not only in the present, but it is for the present. We have to do with men of to-day, and we have to do with them on earth. I confess that I have very little liking for the illustration which likens the church to a life-boat, which goes forth on a tossing and raging sea to save the shipwrecked mariners of the earth. That may be part of the Church's mission, but it is not the most glorious part ; I love to think of that other illustration which has been given us, in which the earth is likened to a huge quarry from which the Church is continually bringing forth material out of which a great and glorious temple of God is to be constructed, whose spires shall reach the highest heaven and be radiant in the supernal glory of God. The Church can maintain her position only as she is active in spreading her principles. That, certainly, whatever may be the ultimate vocation of the Church, is the most important work now entrusted to her hands. Can any of us doubt that the spiritual deliverance of the nations and their firm establishment in righteousness and love, can ever be brought about in any other way than by the spreading of the gospel. Can it be accomplished by the revival of the pagan rites of the Greeks and the Romans, or by universalising those of India and China ? Can it be accomplished even by the revival of Judaism itself ? No ; our future lies in the pierced palms of our Lord Jesus Christ, by whom we are summoned to proclaim everywhere His infinite and unceasing love for mankind. Just one more thought. Who shows a lamp or a lantern when the sun is shining ? We are summoned in this world of ours not to call any man master—but for what reason ? Not because we are to be free from all restraint, but because One is our Master, even Christ Himself. The acknowledgement of this fact is the link of our common Protestantism for which we have been fighting for more than three hundred years. Call no man master, because One alone is your Master, even Christ. In these days, while others are numbling their new theologies, let us be found speaking the words of Christ clearly and emphatically, and where He does not speak, let us enjoin on ourselves and on others a reverent silence.

Every Bible is a missionary that preaches Jesus and the resurrection, and where one Bible is preserved in a nation, there is a spark of celestial fire which shall break forth into a flame to chase away darkness.—*John M. Mason.*

“This lamp off the everlasting throne,
 Mercy took down, and in the night of Time
 Stood, casting on the dark her gracious bow,
 And evermore beseeching men with tears
 And earnest sighs, to hear, believe, and live.”

Bible Society Recorder.

TORONTO, 1st OCTOBER, 1884.

BOARD MEETINGS.

The regular monthly meeting of the Board was held on Tuesday, April 15th, at the usual hour. The Rev. Prof. McLaren in the chair. The Rev. R. Wallace conducted the usual devotional exercises. After the reading of the minutes, etc., a resolution was passed, referring to the great loss of the Society, by the death of the Rev. W. W. Ross, and expressing the deep sympathy of the directors with his widow and family. The annual report of the agency and colportage Committee to the Board was read, discussed and adopted. The chairman of the Building Committee reported, that Mr. Copp being unable to take up the work of canvassing for the Building Fund, Mr. William Hewitt had been appointed to do so. The Depositary's financial statement for the year was submitted, and Messrs. Higgins and Harvie were appointed auditors. The money grants for the year, as stated in the annual report, were then voted by the Board. Several agents' and colporteurs' reports were submitted, and other routine business was transacted, and the meeting closed with prayer, led by the Rev W. S. Blackstock.

An adjourned meeting of the Board was held on Tuesday, April 29th. The Hon. G. W. Allan, President, in the chair. Letters were read from the secretaries of the Montreal and Quebec Bible Societies, expressing their thanks for the help received from this Society. The President was requested to correspond with the Governor-General, respectfully requesting him to become patron of the Society. The Board then proceeded to revise the list of the officers and directors for nomination at the annual public meeting. A draft of the annual report of the Society was read by the permanent secretary. This was unanimously adopted and ordered to be printed for distribution. The meeting then closed.

The newly elected Board met on Tuesday, May 20th, at 7.30, p. m. The Hon. William McMaster in the chair. The meeting was opened with prayer, led by Rev P. McF. McLeod. After the reading of the minutes, etc., Mr. Higgins presented the auditors' report which was adopted. Another communication was read from the auditors, setting forth the efficiency of the officers and employees of the Society, and recommending the following increase of salaries:—The permanent Secretary's to \$1,000; Depositary's to \$800, and his assistants to \$125, \$240, and \$160 respectively. The recommendation was unanimously adopted. The standing Committees for the year were appointed as follows:

Agency and Colportage.—Revs. Dr. Reid, John Burton, T. C. Des Barres, Hugh Johnston, Professor McVicar and T. W. Jolliffe; and Messrs. Brown, Kennedy, Higgins, Walker, Lugsdin, Colonel Moffatt and the Secretaries.

Ketchum Trust.—Revs. Dr. Rose, H. D. Powis, Septimus Jones; Messrs. S Alcorn, Thomas Kirkland, Sheriff Jarvis and the Secretaries.

Railways and Hotels.—Colonel Moffatt; Messrs. Harvie, Copp, Gooderham, Gillespie and the Secretaries.

On the New Building.—The President, Treasurer and Secretaries; Revs. Dr. Reid, Dr. Rose, Dr. Castle, Septimus Jones; Messrs. Mortimer, Brown, Higgins, Alcorn, Ball, Gooderham and Sheriff Jarvis.

The Depository's cash account for April was submitted, and other routine business transacted and the meeting closed with prayer, led by Rev. H. D. Powis.

The Board met again on Tuesday, June 17th, at the regular hour. The Hon. G. W. Allan in the chair. A letter was read from the Bishop of Huron, accepting the office of Vice-President, and one from E. Leadley, Esq., declining his appointment as director. John Harper, Esq., was appointed in the place of Mr. Leadley. A report was submitted from the Agency and Colportage Committee, recommending plan of operations for the year, and asking authority to erect a permanent stand for the Society in the Exhibition Grounds, at a cost not exceeding \$600. The report was adopted. The Depository's cash account was submitted, and the permanent Secretary reported donations of \$50 each, from D. W. Doan, Esq., and C. H. Doan, Esq., of Aurora, who were elected life members of the Society. Several grants of Bibles were voted, some routine business transacted, and the Board adjourned to the 3rd Tuesday of September.

A special meeting of the Board was called for Friday, July 18th, 7.30 p.m., for the purpose of re-considering the amount voted to erect a Kiosk on the Exhibition Grounds. The Rev. Dr. Reid was called to the chair, and the meeting opened with prayer, led by Rev. John Burton. The Rev. J. M. Cameron, Secretary, laid before the Board two plans for a Kiosk on the Exhibition Grounds, estimated to cost \$622 and \$1,011 respectively. After the Board had inspected and discussed the plans, it was moved by Mr. T. J. Mason, seconded by Rev. H. M. Parsons and resolved, "That in view of the permanent character of the building to be erected, and its probable usefulness at a large number of gatherings during the season, the Committee be instructed to proceed with the erection of the larger Kiosk, the plan of which has been submitted, the cost not to exceed \$1,000, and the amount to be entirely raised by private subscription." The meeting was then closed.

The Board met again on Tuesday, September 16th, Herbert Mortimer, Esq., in the chair. The meeting was opened by Rev. Hugh Johnston reading a portion of Scripture, and the Rev. T. W. Jolliffe leading in prayer. The minutes of the regular meeting in June, and also of the special meeting in July were read and confirmed. The Secretaries announced to the Board, the sad news received of the sudden death by accident of the Rev. Charles E. B. Reed, one of the Secretaries of the Parent Society, and submitted the letter addressed to his colleagues on the occasion, which was approved. The Secre-

taries also stated that they had hoped to have had with them that evening, Mr. Braithwaite, a member of the Committee of the Parent Society, and to have heard from him much interesting information about Bible work in Eastern Europe, where he had been travelling with the late Mr. Reed, but unfortunately he had met with an accident near Picton, and was still unable to return to Toronto. The Depository's cash accounts for June, July and August were submitted. Thomas Ryan, Esq., of Winnipeg, was elected a life member of the Society. The colporteurs' reports from Messrs. Taylor, Pyke, Aston and Dobson were submitted, the first showing very interesting and encouraging work in Algoma. Other routine business was transacted, and the meeting closed with prayer, led by the Rev. W. S. Blackstock.

EXTRACTS FROM SPEECHES

DELIVERED AT THE ANNUAL MEETING OF THE BRITISH AND FOREIGN
BIBLE SOCIETY IN EXETER HALL, LONDON.

The Bishop of SASKATCHEWAN.—“I ask you, my friends, to answer this all important question, Why has the Society been so successful? I think it is because it has been founded upon Bible principles, and because its work is carried on upon Bible principles too. * * * * *

“Now, briefly, what are the great principles of the Bible Society that I gather from the Report of last year? I have gathered these principles in detail from facts narrated in that wonderful Report. First of all there is an acknowledgment by the Society that the Word of God is a seed that has life. There is a great difference between God's Word and every other book in the world. There is this difference. We hear a great deal from scientific people about evolution, but I believe that the best scientific men have now come to the conclusion that there is no such thing as the evolution of life from death. Wherever there is life in the world it must have proceeded from a life-giving touch. I read some time ago of the shaking out of the folds of a mummy that had been discovered in a pyramid in Egypt. It had laid there for 3,000 years, and out of the folds there were shaken some seeds of wheat which fell into the ground, germinated, and after a time sprang up and brought forth fruit. Oh! these long 3,000 years that it had lain apparently dead—but there was the life within the seed. I take one of the little seeds in my hand, and place it side by side with something from the mineral kingdom—a stone. Where lies the difference? The chemist comes and takes the little seed, and skilfully analyses it. He tells me it is composed of certain primitive principles, and there is no denying the truth of what he says. But there is one thing the chemist cannot explain to me, and it is this: I put it in the form of a question. Where, sir, is that wonderful life principle which enables that little seed to lie buried in the folds of a mummy's dress for 3,000 years, and the moment it is brought into contact with another life-giving principle—the rain and the sunshine and the dew—the heavenly powers sent down upon it—it springs up into life? Can any of your evolution theories make a stone germinate into life? And so in the case before us there are two sources of life—the wonderful hidden life that God has placed in His own Word written, and the coming in contact of this Word with the mighty Spirit of the living God.

“Now I come to another principle of the Bible Society. What says Christ? Oh! to keep to these grand old Bible principles, and we should be more than a match for the infidelity, and the scepticism, and the nihilism,

and the nothingarianism of the nineteenth century. What says Christ? 'The sower went forth to sow.' So there are two things, the sower and the seed. And, speaking in this regard, the sower is the Bible Society—the humble man of God of whom we have heard so much to-day—the colporteur. I have carefully analysed this Report with regard to the colporteurs of the Bible Society, and I do confess I feel ashamed, in the sight of Almighty God, to see these men toiling and labouring in the midst of difficulties that so often appal the ministers of Christ—in the midst of ridicule, in the midst of bodily discomfort—toiling through storm and wind and rain, with a pack of the blessed Bibles upon their backs, in order that they may carry the Word of Life to poor perishing souls. Look at this other great principle with regard to the colporteur. The Bible Society insists upon this cardinal fact, that before they send a man out as a bearer of the seed he must be a converted man. The colporteurs of this Society are not signposts pointing the way to a town they never approach. They are real men of God, and *that* under God explains to a large extent the reason of their success. And then look at the way in which they deal with the poor and needy. 'Madam,' says one of them to a poor woman, 'buy one of my Testaments.' 'What need have I to buy?' she replies, 'I cannot read.' 'Madam, if the richest man in the parish were to die and leave a will to say he had left you one-half his fortune, would you be careless about it?' 'No, certainly not.' 'Then, this book tells of a fortune left for you. Buy it, and get some of your friends to read it.' And she buys it. And so on, and so on. Look again, there are native colporteurs, and one of them addressed his brother colporteurs not long ago in the following words—oh, what a body of divinity there is in the man's little address! He took for his text the words, 'Nimrod was a mighty hunter before the Lord.' He said 'You must all be hunters before the Lord. What does a hunter do? He takes care to dress himself so that he shall not startle his game. Take care that you put on Christ. What sort of weapons does he use? They must not be rusty, at all events. Your bow, what will you make it of? The wood of Christ's cross. Your bow-string? The death of Christ.' See how sound he was on the Atonement. 'And the arrow, tip that arrow with God the Holy Ghost.' It was with bows and arrows such as these that St. Peter brought down his thousands when he preached the Gospel in the olden times, and I think if the ministers of Christ would be more careful to set forth these grand fundamental Day-of-Pentecost—St. Peter and St. Paul—doctrines, without troubling ourselves as to whether the highly intelligent and educated and critical congregation thought we were eloquent enough perhaps we might be made instruments even in this nineteenth century, of bringing tens of thousands to the feet of our Lord and Saviour Jesus Christ."

Mr. A. PEASE, M.P.,—"I think the Report has not only given us reasons for the continuance of the Society, but as we look around at the state of society at the present time we shall come to the conclusion that there never was a period when there was more occasion for the free distribution of the Holy Scriptures at a reasonable price. When we consider the progress that education has made, and with it the increase of intellectual power in this country, and necessarily following that, in accordance with our representative institutions, an increase of political power which is exercised and will be exercised by the great mass of the people, it is important that we should recognize that those who hold the power should be guided by sound principles. As we look back over the history of the past in this country, we recognize how much Christian principle has influenced the legislature of this country and the action of our rulers; although on many occasions we may have to deplore that these principles have not found their full place, either in legislation or in administration. But alongside with this increase of intellectual power, and with the increase of political power, we know that there are greater efforts being made through the printing-press and the platform to enunciate principles

which lie at the foundation of all that is evil both to the community and to the state; and, therefore, what the earnest desire of this Society should be, is to teach Christian principles.

“ We hear many of the working classes declaring that the arrangements of our churches do not promote that brotherhood among mankind which they feel is right. We none of us pin our faith to the arrangements of our churches—our faith is in those principles which our churches are formed to carry out, and, if the arrangements of our churches are inconsistent with the best interests of mankind, these arrangements must be changed to adapt them to the circumstances in which we live. But for those who cavil at the arrangements of our churches, we can confidently recommend them to the Book in whose interest we meet to-day, and can point to that Book from the beginning to the end, point to the one Fatherhood of the living and Almighty God, and point to a common brotherhood of mankind, and point, also, to that direct communication which is permitted, through the Holy Spirit in mankind, with the Author of man’s being, with Him who gave His life for man’s salvation. And, therefore, I feel in meeting the difficulties of the present day we can take no better course than point to the Holy Scriptures, and encourage the masses of the people of this day to study the Scriptures for themselves, and see whether these things are so, and tell them that in this study they will find that which does not lead to their thralldom, but to their emancipation in the best sense of the word.

The Rev. Dr. MONRO GIBSON next said:—“ My Lord Shaftesbury and Christian friends, I don’t think it is necessary for me to say much in the way of directly urging the adoption of this Resolution, and therefore I am permitted to take the opportunity that is afforded me of mentioning a difficulty that I have about the whole matter. I was reading a little while ago in one of our high-class reviews an article by an exceedingly able writer, in which he made a most important statement. He made it so confidently in the name of the thinking people of the present day that there surely must be something in it, and yet it has seemed to me to be quite irreconcilable by any logical process I can think of with the facts of this Report that is soon, I believe, to be printed. The statement was to the effect that Bible Christianity was, at the time of writing, in the very article of death. That was a good many weeks ago, and I suppose it must be quite dead by this time. Now, I am perfectly aware that this is not the first or the second, or the hundredth time that wise and learned men have told us that the Bible was dying or dead, but this distinguished writer had actually seen the graveclothes in which it was to be buried, so there could be no mistake about it this time. Many of you may not have heard of this before, but that is not to be wondered at, for the same distinguished writer speaks with great contempt of Exeter Hall and all the people who go there! You will not wonder, then, that one who has read this able article should be in a difficulty, and expect to hear to-day of diminished sales and decreasing income, and the approaching collapse of the Bible Society, and to find one of the resolutions a motion to go into liquidation. But I have looked over the whole paper and can find no such motion. On the contrary, we are told of largely increased sales, finances advancing by leaps and bounds, and everything brisk and buoyant and hopeful. There must be some mistake somewhere. It surely cannot be with the distinguished and able writer, considering the constituency for whom he spoke. It must, then, be with the stupid people—of Exeter Hall. And yet the millions of copies and the hundreds of thousands of pounds! I cannot exactly make out how the stupidity of Exeter Hall can account for all that. And then all other business is so dull, exceedingly dull. I can speak feelingly on that subject for I have been trying to raise a little money for a church building fund, and I have been told, with what may be called a painful iteration, that business is very dull. I do not know much about business, but I know enough to know that when business generally is dull, business in

books is specially dull, and that those who deal in 'old' books have the dullest time of all. Now I am just coming to my difficulty. Here is a publishing Society that confines its operations to one Book, and that Book the oldest of all; a Book with which the market is fairly glutted, hundreds of millions having been discharged into it; a Book, moreover, which we learn, on excellent authority, is now quite dead; and yet the Society flourishes! It is not running down, it is running up, and if it were the fashion to quote this sort of stock in the newspapers, I fancy you would need a stronger term than 'lively' to indicate the vitality of it.

"You see, friends, the dilemma I am in. I am forced to one of two conclusions—either we have in all this a veritable miracle of the nineteenth century, to which I am afraid our learned friend would hardly give his assent, or—I shrink from stating the alternative, but I must do it—the statement cannot be quite correct. The Bible cannot be quite dead after all. There must be some life in the old Book yet. Perhaps it is the same with the Bible as with some of those who wrote it, who spoke of themselves in a strange fashion like this: 'As dying, and behold we live; we are persecuted, but not forsaken; we are cast down, but not destroyed; always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.' And it has occurred to me that possibly our learned friend may be somewhat like a certain well-known rustic, whom the poet Horace, in a passage exceedingly well known and often quoted, speaks of as standing upon the bank of a river and waiting till it should have flowed past and disappeared; not considering that as the river had flowed on from age to age before he was there, so from age to age it still would flow on after he had vanished from the scene. The streams of the Water of Life are flowing still, and they still will flow; there is no sign of any slacking of the tide, for what is true of the little brook is no less true but still more true, of this brimming river—

'Men may come, and men may go,
But I go on for ever.'

The constant and ever increasing demand for the Bible, which is reflected in the wonderful history of this noble Society, is well worthy of consideration, quite apart from a publishing point of view; for what does it mean? It means that this old Book, which it is the work of this Society to circulate, is as young as ever—that it is a Book for the times as much as it ever was.

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"The fact is, all this talk about the Bible being out of date as a matter of science is so much nonsense. Let us have done with it, and let us ask how the Bible stands on its own ground. How does it accomplish the object which it sets before it? Is it out of date as a book on sin, on righteousness, on salvation? All other books that have been attempted on these subjects, except those which have drawn their inspiration directly or indirectly from the Scriptures, were either out of date at the time they were produced, or became out-dated in a very few years. The ethical and religious productions of those who made their researches and recorded the results of them apart from the Scriptures, where are they? Where, for example, are the moralists and philosophers of Greece and Rome? Their works, indeed, are on the shelves of every scholar in Christendom; but in what capacity? As authorities? Not at all; simply as monuments of genius and chapters of intellectual history. Who would ever think, when considering the question, 'Wherewithal shall a young man cleanse his way?' of answering it by saying, 'By taking heed thereto according to Aristotle's "Nicomachian Ethics!"' And yet Aristotle's 'Nicomachian Ethics' is the very best book ever produced on the subject without aid from revelation.

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“The path of the Bible is not like the path of the infidel production—a steep descent to dark oblivion—but it is like the path of those who are justified by its faith, which is as ‘the shining light which shineth more and more until the perfect day.’ In some old Bible of your grandfather, between the leaves which enclose some cherished passage that had often cheered the old man’s heart, there is, perhaps, a little relic of the past—

‘Tis but a little faded flower’

The colour is gone, but a good deal of the form is still there. You must touch it very tenderly, or it will crumble into dust and be all gone. It abides, after a fashion, as most human things abide, it does not live and abide as Divine things live and abide. But the promise, over against which the little faded flower is lying, not only abides, but lives—lives! It lives in ten thousand hearts as well as in yours, as rich in colour, as fresh in fragrance, as delightful to the soul as ever it was. ‘All flesh is grass,’—and even our reviewers come under that head—‘All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever.’ The Word of God is not like that of Demosthenes or of Cicero, whose speeches may still move to admiration, but can no longer lead men on to action as in the days when they were fresh and strong. The Word of God lives and breathes; lives with the life and breathes with the breath of the Spirit of the living God. This is the secret of its perennial freshness; this is the secret of its immortal youth. ‘It is the Spirit that quickeneth.’ ‘The words that I speak unto you, they are spirit and they are life.’ Of Homer, and Virgil, and Dante, and Milton; of Aristotle, and Seneca, and Descartes, and Bacon; of Demosthenes, and Cicero, and Burke—it may be said, ‘he, being dead, yet speaketh;’ but of the Author of the Bible, and of Him alone, it can be said, ‘He, being alive, yet speaketh.’ ‘The mighty God, even the Lord, hath spoken.’ And speaketh still: ‘I am He that doth speak; behold it is I.’ The Spirit of God may use, and often does use, other books; but He identifies himself with the Bible. He makes it vocal with His loving voice, and vital with His living power. He breathes through it on the living soul, and thus communicates the life eternal. And so the work of this Society is not that of a mere publishing firm. It is a great missionary work. This Society is called of God to the grandest missionary work—called of God to send forth His light and His truth, His Word of ever-fresh and living power, to the ends of the earth. Therefore I heartily support this Resolution.”

The Rev. E. Lewis (Beilary).—“I cannot but feel at home in any assembly where the work of the Bible Society is a topic of conversation or of advocacy. For more than eighteen years past I have had much to do with the circulation of the Scriptures—that good old Book of which we have heard this morning—in various parts of the Madras Presidency in India. * * *

“We wish to speak a little of our own experience, and to lay before you a few simple facts connected with the work of Bible circulation, feeling persuaded that facts will show, far more effectually than any speculations we could offer, the glory of the work in which we are engaged, and the necessity which is laid upon us to carry on that work in the future. Very early in my missionary career I saw the necessity of distributing the Scriptures wherever I preached. On various occasions people would say to me, after preaching, ‘We have heard your words; they have approved themselves to us; but you are about to leave us, and when you are gone we want to think about them, and study them, and talk about them among ourselves. In case of doubt or difficulty to whom shall we refer? We want a book—an authoritative book—a book that we can read for ourselves and study closely, so that we may not forget the main points.’ I need hardly say that we felt there was no

book equal to the Bible—no book that would take the place of the Bible with these people. Consequently, we then commenced to circulate the Scriptures, and have continued to do so in every missionary tour we have made since that time. Here and there, in various parts of the country, we find groups of thoughtful, intelligent men, who are giving much time and attention to the study of the Scriptures, and it is the knowledge of this fact that causes us to believe that before long there will be a speedy and rapid increase of the kingdom of Christ among the people of India. There are large tracts of country with immense towns and large populations, where the voice of the Christian preacher is never heard, where there is no effort put forth to extend the knowledge of the Gospel of Christ; where people are left simply undisturbed in their idolatry. With the present staff of missionaries, and with the present resources of the Church of Christ in India, it is simply impossible to work the field well and effectively that we see all around us; and we know that if we go a little into the regions beyond, we cannot do a tithe of the work that we see is necessary to be done. Here it is that the Bible Society comes in and renders us most efficient and most glorious aid with the system of colportage and with other plans for distributing—broadcast the Scriptures wherever its colporteurs may go. * * * * *

“We have abundant evidence that the Bible, which has been circulated in such large numbers! in India, is not only read, but understood by the people. We have heard hundreds of these men, non-Christians, quote passages from the Bible most aptly, which proved that those who read were quick to understand and appreciate, and apply to their own lives and experience the truth as it is in Jesus Christ. Not many months ago, after I had been speaking in a village on the evil of idolatry, one of my hearers went into his house and brought out a copy of the Telugu New Testament; turning to the seventeenth chapter of the Acts of the Apostles, he said, ‘I have often read this, and my views of the worship of God are contained in this verse,’ and he read verse 24, commencing ‘God that made the world and all things therein.’ He was not what we should have called a Christian man—he was a professing heathen—and yet he had taken the New Testament; he was hoping in God and trusting in Him in accordance with what he had read. About twelve years ago I remember selling a Canarese Bible to a villager in my district who had shown great interest in the truth of Christ. He said, ‘I have heard you preach, I believe what you say, but I want to know more about it,’ and he asked me to sell him a Bible. ‘But,’ I said, ‘you cannot read,’ and I knew there was no member of his family who could read, so I asked him what was the use of his taking the Bible. He replied, ‘There are people in my village who can read, and I shall get them to read to me as often as possible.’ We sold him the Bible, and we did not see him again for many years. Eighteen months ago I went to the village and I inquired for the Bible. I saw it had been well used, and I asked if it had been read. A little man, a clay potter, came forward and said, ‘I have been reading this book regularly to Basappa, and the words are very precious to me.’ I examined him, and I found that the book had been well used, and that he had obtained a very correct and true view of the Gospel. A few months ago, when I again went to the village, Basappa asked me to baptize him and his household, and it was my privilege and my pleasure to welcome ten persons—seven adults and three children—by baptism into the Church of Christ; and this was the result of the circulation of the Bible. * * * * *

“I am able to give the most unqualified testimony to the energy and thoroughness with which the work of this Society is carried on in the Madras Presidency. The Auxiliary is efficiently worked; fresh efforts are constantly being made to extend the work in all directions, and the statistics we have received will show with what success this has been done. It is fit that the Secretaries, the Committee, and the constituencies of the Society in England should feel encouraged with the success of past efforts. It is meet that we

should give praise to God with overflowing hearts, that His Word which we have been circulating has not returned void. It is proper that we should take courage, increase our efforts, and labour with more diligence than ever. The work of the Bible Society was never more successful, important, and imperative upon the Church of Christ than it is at this present time. Our faith in the Word and facts from our actual experience alike call us to-day to take or send the Bible amongst all nations, and to pray that the Word of God may have free course and be abundantly glorified."

The Rev. TALBOT GREAVES, Vicar of Clifton, said :—" Societies, like individuals, ought to grow better the older they grow, but it is not always so. Sometimes a river is purest at its source, and the longer it flows and the broader it grows, the more turbid it becomes. But, thank God, this is not the case with this Society. The longer it flows the purer the water becomes, because we have heard in this Report, and in the Resolution I am asked to second, that the work, not merely of translation, but of revision, goes steadily forward. And so I trust that more and more the careful revision of the Holy Scriptures will commend the work of this Society to all those who love the pure word of God.

" Now, there are two circumstances which strike me as showing the immense importance of completely saturating our people at home with the Holy Scriptures. Believing, as I do, that superstition and speculation are the two hereditary enemies of the soul of man, and that the Word of God is the grand remedy for both of them, I conceive that it is our bounden duty to redouble our efforts to saturate our English people with the Scriptures. Cardinal Manning, in his remarkable address a short time since, in opening the Oratory at South Kensington, was pleased to let us a little behind the scenes. He stated that a change was coming over the whole face of England, that old animosities were dying out, that old malevolences were turning almost into benevolences, and then he went on to unveil very distinctly the future campaign. He stated that this age is an age of hatred of sacerdotalism, and therefore he seemed to indicate that it was socially, and by means of vigorous co-operation in philanthropic efforts, that the interests of his church were to be advanced; and I believe that here he thoroughly indicates to us at once our duty and our danger. You know that there have been many aristocratic converts to Romanism. When we go into society we are almost tongue-tied by this fact, for whenever we say that Romanism is Antichrist we are confronted by the objection that such views will give pain to many very excellent persons. When the Cardinal goes on to say that 'the English people, robbed and spoiled and disinherited by the sin of their forefathers, were not apostates by acts of their own, and are yearning for the truth,' I think he altogether misreads both the past and the present. Surely the overthrow of the Spanish Armada in 1588, and surely the Revolution of one hundred years later, were the acts of the English people. As the *Times* newspaper remarks, it is certainly singular that if the English people were robbed and spoiled by the sin of their forefathers, they staked their very existence upon the overthrow of one man, and sent another into exile, rather than take back the fatal inheritance which those men strove to recover for them. A certain writer has said that of the twenty-three millions of people in England most are fools. Well, that may be so, but I think they are not quite such fools as to put their necks under the yoke of Romanism--at least, if they know what they are doing. But then, I am afraid that a good many people don't know what they are doing. There is an immense amount of ignorance and indifference in regard to the doctrinal errors of the Church of Rome. Well, what is the remedy? Why, the circulation of the Word of God. Remember, Romanism has never been able to stand side by side with the Bible, and never will. It was the Bible which won the English Reformation. It is the Bible which has always proved more than a match for Romanism. Only let us have an open Bible, a Bible undimmed by human tradition, un-

darkened by human misrepresentation, and free to all, from the highest to the lowest, that they may search the Scriptures daily to see whether the things taught them by their authorized teachers are so,—and let the children in the schools be little Timothys, from their youths knowing the Holy Scriptures by heart,—then the gulf between England and Rome will remain as wide and deep as ever.

“If I might venture to urge one sacred duty upon my hearers, it should be to redeem more time for the study of God’s own Word, and to remember that the best religious books become rank poison to your souls if you allow them to absorb the time which ought to be devoted to the study of the Bible. You will never be strong against error, you will never be tenacious of the truth, so long as you take your religion from religious magazines or from the lips of ministers. If you would be grounded and settled in the truth you must give yourselves far more universally, far more industriously, far more honestly, to the study of God’s own Word, and then you will double your efforts to saturate our English people with the teaching of the Scriptures. Circulate the Scriptures and depend upon it that the more they are circulated the more they will be read, and the more they are read the more they will be believed. For God’s Word is like God’s light: it is its own best evidence. I have great pleasure in seconding the resolution.”

DEATH OF THE REV. CHAS. E. B. REED.

The sad intelligence has reached us of the sudden death of the Rev. Chas. E. B. Reed, Corresponding Secretary of the British and Foreign Bible Society. He had recently returned from an extensive official tour in south-eastern Europe and adjoining parts of Asia, and the committee looked forward to valuable results from the extended knowledge of the Society’s work thus gained. But Mr. Reed’s voice having failed him, he was compelled, temporarily, as was supposed, to withdraw from engagements, and under medical advice took a tour on the Continent. He first went to Northern Italy, and, after a short stay there, was returning through Switzerland, when, on Saturday, 27th July, crossing a mountain pass in company with a friend and a guide, he lost his footing, and falling over a precipice, was almost instantly killed. Although not personally acquainted with Mr. Reed, yet an official but most friendly correspondence of several years seemed almost like personal intimacy, and we therefore, equally with our friends in London, mourn the loss of a friend. The deceased was son of the late Sir Charles Reed, and grandson of the late Rev. Andrew Reed, both of them noted Christian philanthropists.

WORK YET TO BE DONE.

A very zealous and true friend of the Society writes as follows:—“I am pained when I hear it stated, as I too often do, by leading men in the religious world (as I know that what they say must influence their hearers and possibly prevent them doing much or anything for the Bible Society), ‘The Bible is now translated into nearly all languages and is distributed all over the world.’ The following words, written by the Rev. W. G. Lawes, of

New Guinea, and published in one of your periodicals in March, 1880, are worthy to be considered in this connection :—

“ One of the most remarkable illustrations of the Bible Society’s foreign work is to be found in that most interesting pamphlet which contains specimens of the 215 (now about 261) languages into which portions of the Word of God have been rendered by this Society. But another, if it could be published as a companion volume, would be even more full of sad and painful interest—if we could have printed in every language into which the Word of God has *not yet* been translated, some such verse as this, “ When there is no vision the people perish.” It would make a great volume, and we should be amazed at the amount of work yet to be done before the whole world has the Word of Life.”

A VISIT TO THE HEALTH EXHIBITION.

The first thing we noticed was the circular stand or kiosk of the Bible Society, on the left hand as you enter, before you go down the steps into the South Gallery. Here, on cleverly contrived shelves, something like venetian blinds, are arranged, one over another, specimens of the Scriptures in 250 different languages and characters.

“ But what has this to do with health ?—this is only a way of advertising the Society and its publications,” many will exclaim. That was my *first* thought, I own ; but then came to my mind the words of One who said, “ Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life,” and “ Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.”

And has the health of the soul nothing to do with the health of the body ? As sorrow and distress often cause illness, so true peace “ ruling in our hearts ” will tend to preserve our bodily health. “ Length of days, long life, and peace,” are held out by the Wise Man as the reward of those whose hearts keep God’s commandments.

My *second* thoughts were best, and I felt glad the Bible stand was on the threshold of the Health Exhibition.—From “ *The Home Friend*,” July 1884.

CHOLERA IN FRANCE.

At their meeting of July 21st, the Committee had great pleasure in acceding to a request made on behalf of some noble-hearted Christian ladies who have gone to Marseilles and Toulon, to labour among those struck down by cholera there for a supply of such Scriptures as they may require for distribution.

Mr. Monod, the Society’s agent in France, has also instructed M. Genre, who is in charge of the Depot at Marseilles, and M. Schloesing at Toulon, to distribute as many portions as they may consider advisable under the circumstances.

M. Tourn, the Society’s colporteur, who was lately on his way to leave his wife with her family on the Italian side while he continued his work as a colporteur among the Hautes Alpes, experienced the vexatious delay of five days’ quarantine near Modane on the frontier. The travellers were kept during that time under a tent without beds. They suffered much, but, says M. Monod, “ they took advantage of the opportunity of speaking of the Gospel among their 800 fellow-sufferers, amongst whom they sold no less than 125 Bibles and Testaments during that time.”

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH SOCIETIES, FROM MAY TO SEPTEMBER.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Goderich Branch.....		46 80		
Port Dover do.....		44 00		
Mount Pleasant (Brant) Branch.....	5 58	33 46		
Galt do.....		90 00	220 00	
Bimbrook do.....			27 00	
Simcoe do.....		2 00		
Corinth do.....	6 00	7 00		
Nassagaweya do.....		4 00	4 90	
Milford do.....		5 85		
North Etobicoke do.....		7 60	7 60	
Durham do.....	22 50	23 00		
Mud Bay (B C) do.....		20 00		
Highland Creek do.....		13 20		
Cooksville do.....	43	15 86		
Fort Erie do.....		19 40		
Waverley do.....	20			
Dresden do.....	75	1 50	1 50	
Brantford do.....	100 00	100 00		
Thamesville do.....	9 68	16 00	12 00	
Ancaster East do.....		34 95		
Nanticoke do.....		9 00		
Belleville do.....		100 00	100 00	
Charleston do.....		13 79	13 80	
Scotland do.....	5 07	1 93		
St Thomas do.....		122 02	122 02	
Sheguindah Depository.....	4 00			
East Williams Branch.....		*231 00	50 00	
Rheinland Depository.....	20 00			
Drumbo Branch.....		17 00		
Rothsay do.....		6 15		
West Lorne do.....	5 77			
Arthur do.....	7 35			
Moorefield do.....	11 00	6 22		
Brooklin do.....		20 00		
Arkwright do.....		2 85		
Zurich do.....	26 43			
Craigvale do.....	10 35			
Hollin do.....	30			
Fordwich do.....	5 00			
Medonte do.....	5 00			
Kirkton do.....	1 20			
Winona do.....		28 62		

*Including bequest of \$150.00 from the late Mr. Donald Fraser.

1. All communications relating to the *Bible Society Recorder* to be addressed to "Robert Baldwin, Esq., Permanent Secretary, Bible Society House, Toronto."

2. 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, or for the Secretaries, to be addressed to "The Secretaries of the Upper Canada Bible Society, Toronto."

3. All orders for Bibles and Testaments, and for *Recorders*, etc., and all remittances, to be sent (the latter in Registered Letter, or by other safe conveyance) to "Mr. John Young, Bible Society Depository, 102 Yonge Street, Toronto."