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THE VALUE OF THE BIBLE IN A COURSE OF EDUCATION.

The following extract is taken from the Baccalaureate Sermon of President Bartlett, of Dartmouth College, delivered before the last graduating class of that institution.

And the volume that contains and transmits this mighty agency, the volume that the world knows as *the Book*, the BIBLE—what good reason can be given why in a course of education it should be kept out of sight, thrust into a corner, or treated otherwise than with that conspicuous honour which its central position in the world's literature requires? In its contents, its circulation, its moral influence, and its intellectual stimulus, it is confessedly without a rival. No volume has so secured, or so endured, translation into the languages of the earth. No volume has ever so spoken to every age, class, and condition. No volume has been so centrally and vitally related to human thought and human achievement. No other volume so absolutely refuses to grow old. Intellectually, its contents are of commanding excellence. It antedates, and by some thousand years anticipates, all other history. One chapter in Genesis contains a record of the early nations which all the nations together could not supply—"the most learned among all ancient documents," says Bunsen, "and the most ancient among the learned." The famous Chaldean account of the Deluge, with its garrulousness, its seven days' duration, and its frightened gods crouching "like dogs" in the heavens, seems absurd beside our sober narrative. The migration of Abram from Ur of the Chaldees was a more momentous event than the fabled voyage of Alectes or the colonizing of Carthage. In comparison with the Exodus, the Anabasis was a trivial incident. Joshua's subjugation of Canaan was a great military movement, fraught with more far-reaching consequences than the Norman conquest. Jerusalem, the city of twenty-seven sieges, has as weird a history as any other city on the globe, and the Jewish race a vitality unparalleled and unique. The Galilean Sea but thirteen miles in length, has witnessed events more marvellous than the great and classic Mediterranean. What

are the laws of Solon and Lycurgus beside the Decalogue and the laws of Moses—a lawgiver, says Milman, “who has exercised a more extensive and permanent influence over the destinies of mankind than any other individual in the history of the world.” Where are there more true and touching narratives, or more faithful and more thrilling biographies? Where in the world’s literature do there stand out such majestic characters as Abraham, Joseph, Moses, Elijah, Daniel, John, Paul? What collection of aphorisms excels, in range, point, and truth, and application to every phase of human life, the Proverbs of Solomon? How low and shallow do the selected hymns of Egypt and Chaldea appear beside the Psalms of David—lyrics that the church still sings with delight, and will always sing? The thunder-storms of Virgil and of Homer are far inferior to that of David (Psalm xviii), both in graphic power and in sublimity of use. “Indeed,” says Professor Francis Bowen, “I know not anything in all Greek, Latin, or English Poetry, that matches the sublimity and grandeur, the magnificent sweep of this description of the providence of God as manifested in the phenomena of nature.” In like manner the passionless Alexander von Humboldt could speak of “the splendour of lyric poetry in the Psalms of David,” and express his astonishment to find a single psalm (the 104th) representing “with a few bold touches the heavens and the earth—the whole image of the Cosmos.” So fastidious a critic as Goethe could pronounce the Book of Ruth “the loveliest specimen of epic and idyllic poetry we possess;” and Carlyle, the deist, could find in the Book of Job “one of the grandest things ever written with the pen,” adding, “there is nothing written, I think, in the Bible or out of it, of equal literary merit.” It is but the literal truth to say that some single paragraphs and even sentences in that volume contain more breadth and depth of moral meaning than the whole Offices of Cicero. Viewed merely on its intellectual side, what ethical discourse in all classic literature can be named in the presence of the Sermon on the Mount? What exhibitions of genius—to speak it reverently—compare with those parables of Christ, ready for every occasion, and sometimes bursting forth in whole harvests at once? what rejoinders approach the consummate wisdom and skill with which He enlightened the inquirer, met the caviller, or silenced the foe? And in their original form, how matchless often in their vividness, terseness, brilliancy and grace. “Let me,” wrote John Ruskin to the *Pall Mall Gazette*, “let me tell your readers who care to know, in the fewest possible words, what the Bible is. It is the grandest group of writings existent in the rational world,” put into two of the grandest languages of the rational world, “translated with beauty and felicity into every language of the Christian world, and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate, and happy.” And it was no less a man than the gallant patriot, Garibaldi, who wrote to the Earl of Shaftesbury, while struggling for the deliverance of Italy from the Austrian and Papal power, “The best of allies you can procure for us is the Bible, which will bring us the reality of freedom.”

• Holding thus in our hands a volume of such transcendent merit and such potent influence, so centrally related to history, and literature, morals, and civilization, how can we hesitate for one moment to place it, in a course of education, on the throne which it has itself acquired? Any doubt or hesitation might be put to shame by a visit to the Mohammedan University at Cairo with its ten thousand students, having for their chief study that Koran of which the same John Ruskin has written, “I have read three or four pages of the translation of the Koran, and never want to read any more,” and which Carlyle has characterized as “insupportable stupidity;” or to the Hindoo College at Benares, with its learned lectures on the Sacred Books, of which their ardent editor Max Müller, asserts that their “chief, in many cases the only, interest is historical.” Or, to cite an example that no man can affect to despise, we might visit a German gymnasium, to find the study of Christi-

anity extending through the whole nine years' course, two and three hours each week, including the study of the Bible itself in German, Greek, and Hebrew, and extending to its history, biography, poetry, prophecy, epistles, and doctrines, the life of Christ, and the missionary journeys of Paul, the growth of the church, not only as recorded in the Book of Acts, but through the first four centuries of its career, as well as the history of the Reformation, and of modern missions. Is the most learned nation of the world wholly wrong in its judgment? What narrowness could be more signal than to exclude such a book from the horizon of the student. Judged by the severest intellectual tests, the Puritan was not far from right, and the agnostic is wholly wrong.

The case each year grows stronger because of the steadily growing prominence of God's Word. The light cannot be hidden under a bushel. It shines from the mountain top. A single society scatters it broadcast in two hundred and sixty-seven tongues and dialects. The press teems as never before with learned commentaries. Eastern explorations gather round and mutely point us to it. New revisions, English, German, and Chinese, awaken new discussions and world-wide attention. There are lessons for the international study of God's Word. A national school has been formed for the study of the Hebrew. And so long as the Greek tongue is the original depository of the New Testament, we need not fear that the noblest of languages will be forgotten. The onset of Strauss on the life of Jesus evoked a host of mailed defenders like Neander, Lange, Ellicott, Farrar, Geikie, Edersheim, and Weiss. And, meanwhile, our gospels have stood not only like some gallant iron-clad of war, where for every new missile shot has been furnished a thicker and more impenetrable plate of steel, but like some Gibraltar, hurling down its own explosives on the wooden decks below.

Bible Society Recorder.

TORONTO, 1st JANUARY, 1837.

BOARD MEETINGS.

The stated monthly meeting of the Board was held on the 19th October, at 7.30 p.m., D. Higgins, Esq., in the chair. The meeting was opened by the Rev. J. F. Sweeney reading a portion of the Scriptures, after which the Rev. P. McF. McLeod led in prayer.

The minutes of the previous meeting were read and confirmed. The secretaries submitted a report on Rules recommended to Branches, and Instructions to Agents; it was resolved that the secretaries be a committee, and that the Rules and Instructions be referred to it for consideration.

A report from the Agency and Colportage Committee was submitted and adopted.

An application for four dozen Bibles for the University Y. M. C. A. was granted.

The Permanent Secretary reported the receipt of \$1,219, amount of a bequest by the late John Holden, Esq., of Prescott, to the British and Foreign Bible Society.

After the usual routine business had been disposed of, the meeting was closed with prayer, led by the Rev. T. W. Campbell.

The November meeting was held on the 16th, at 7.30 p.m., the Hon. Wm. McMaster in the chair.

The opening devotional exercises were led by the Revds. J. F. Sweeney and A. Gilray.

The minutes of the last meeting were read and confirmed.

The Committee of Secretaries submitted their revision of the Rules and Regulations for Agents, which were ordered to be printed. A set of Rules for the employees in the Depository was also adopted.

A report from the Agency and Colportage Committee was read and approved.

A letter was read from the University Y. M. C. A., acknowledging with thanks the grant of Bibles received.

An application for a special grant of Scriptures was received from the Methodist Missionary Society, for the Indian mission schools, which was agreed to; also from the Rev. C. A. Cook, for a pulpit Bible for a mission in Muskoka, which was granted.

An application for a grant of Bibles for the Herrick Street Mission School was deferred to next meeting for further consideration.

The Depository's Cash Statement, Colporteur's reports, and list of gratuities were read and approved, and the meeting adjourned after prayer, led by the Rev. J. M. Milligan.

The Directors met as usual on the 21st December, at 7.30 p.m., the Hon. G. W. Allan presiding.

After the opening devotional exercises, the minutes of the last meeting were read and confirmed.

A report from the Agency and Colportage Committee was presented and approved.

The application for Bibles for the Herrick Street Mission, held over from last meeting, was granted.

An application for two dozen Bibles and one dozen Testaments, for the House of Industry, was agreed to.

The Schedule of Colportage, Depository Cash Account, Statement of Cash Balances, and List of Gratuities for the month, were read and approved, and the meeting closed with prayer, led by Rev. W. S. Blackstock.

ONE NEW TESTAMENT.

[TRANSLATED FOR THE "BIBLE SOCIETY RECORDER" FROM THE GERMAN.]

The French nation maintains a penal colony in New Caledonia, to which many vessels go every year from Toulon, transporting condemned criminals. In 1864 a young and earnest preacher, Emile Ray, was stationed at Toulon as mission preacher. Among the many painful things to be witnessed in the

over-changing life of that great seaport were the crowds of convicts borne away by sea to remote lands, where not a word respecting faith or duty was likely ever to reach their ears.

Pastor Ray succeeded in gaining access to the transports, and a kind lady of Toulon furnished him with the means for distributing Testaments among the convicts at every visit. In this way he distributed that year a hundred copies. Yet he was often discouraged, and asked himself if all that he was doing was not in vain. "Of what use," he said, "are these Testaments to people who are too ignorant to read them understandingly, and too hardened by sin to understand if they could read?" Coming home one day from one of these visits, he sat down in his chair overcome with discouragement, and broke out with the lamentation, "Again a day lost, and Bibles thrown away!" But his wife cheered him with the words: "You are doing the very service God requires of you. Let that be enough, and leave it to Him to make such use of your work as He will."

Ten years later, in 1874, Pastor Ray had himself gone to New Caledonia, in response to an appeal from a Protestant committee in Paris, for volunteers to cross the ocean and look after the spiritual concerns of the convicts. He succeeded in gaining their confidence, and wherever he went they received him with joy. In order to distinguish him from the Catholic *père*, they called him, half in earnest, half in fun, "Papa, the good Papa Ray." He did them many a kindly service, bringing them from the town letter-paper, tobacco, ink, etc. Whenever a sceptical Communist would say, "Papa Ray, I don't want either a Catholic or a Protestant priest," he would reply, "Very well: while I am with you I will put the pastor in my pocket, but you will surely allow me to bring you anything you need from the city."

In making a journey he happened one day to stop at an inn for dinner. The waiter, a middle-aged man, paid him marked attention, and, when he rose to leave the table, addressed him with great respect: "Sir, am I mistaken, or are you the person who, ten years ago, gave some Testaments to galley convicts on board a transport ship at Toulon?" "Yes, I am the man; why do you ask?" "Why, I was one of those convicts! I have served out my time, and am now free, but have chosen to remain in the country. At the time you gave me the Testament you said, 'Take this book and read it; you will find your Saviour in it.' I *did* read it; I found my Saviour, and I am a happy man. Let me take your hand and thank you!"

Pastor Ray was astonished. So his work of Bible distribution had not been in vain! The two men joined hands, and, with tears in their eyes, stood speechless.

CHEAP SALES BETTER THAN PROMISCUOUS FREE DISTRIBUTION.

So long ago as the year 1824, the Rev. Dr. Steinkopff, one of the Secretaries, in reply to an application from Mrs. Elizabeth Fry, for a grant of Scriptures for free distribution, wrote to that lady in these terms: "In general, we have found cheap sale preferable to gratuitous distribution, but if, in consideration of all the peculiar circumstances of the above mentioned men [of the coast-guard], you should judge it most desirable to present the copies as a donation to them, you are at liberty so to do."

Nor have the Committee seen any good reason, in the sixty-two years which have since elapsed, to alter their views on this subject. All subsequent experience, and the united opinion of the Society's District Secretaries, its Foreign Agents, and its oldest friends, point in the same direction.

The Rev. Dr. Thomson, writing from Constantinople, on October 30, states, with right discrimination, the general desirableness of cheap sales rather than unrestricted free gifts, in these words—

"My own opinion is that there are circumstances when, from the social position of people with whom we may be brought into contact—high, or very low—or their peculiar religious attitude, or even their prejudices and hostility, it is desirable to give books, and make no attempt to sell them. But, as a general rule, it is my experience that our low prices deter scarcely any, even in Turkey, while the payment of the price brings out just those who, from intelligence, earnestness of character, candour, and education, as well as good sense, are the most likely to read the Scriptures, and not only to profit by them, but to communicate their views to others. Besides the demand of a small price reminds all, both of the liberality of their Christian brethren, and of their own obligation to possess and study the Word of God.

"I have stated my views on this point because, with the exceptions I have named, I regard gratis distribution as undesirable and out of harmony with God's general procedure, that a man must do his part—often a very laborious one—in order to obtain what is, after all, the gift of God; as, for example, in agriculture, and, indeed, in all our works. I think, too, that in the numerous and generous grants made by the Society, large provision is made for most of the cases I regard as exceptional.

"Now, I deduce from this that, if some of our brethren think this a mistaken course, and insist on another, which I regard as wasteful, inconsiderate, and fitted to depreciate the estimate of the Word in some cases, and in others to encourage a selfish traffic in the volumes so given, or even to lead to their destruction, it is only fair that they should be asked to act on their convictions at their own cost, and that they should not expect us to give them exceptional facilities for carrying out their views.

"Our selling prices abroad are very far indeed from representing the actual cost of the books; and I think there should be no ground of complaint if we ask our brethren who hold by gratis distribution to bear a little more of the cost of their own plan. Without that, or an approach to it, the working of the two systems cannot be properly compared."

The Report, recently issued by the Committee, contains testimony after testimony from the Society's Agents abroad as to the positive harm done through the contempt into which the Word of God is brought by profuse free distribution, especially in the East, where sacred books are treated with exceptional regard by people of various religions.

"The Rev. R. H. Weakley's testimony is the same as that of all the Society's experienced men," says the Report, in the chapter on Port Said: "Tens of copies sold, after much earnest dealing with individual souls, represent much more real missionary work than thousands of copies given away easily to all receivers. There is much painful waste in the latter method of distributing the Holy Books."

After visiting Port Said twice, Mr. Weakley wrote, in July, that the greatest difficulty with which the Society's Depository and Colporteurs had to contend was the wasteful free distribution of the Society's own books, which was being made, to a large extent at its expense, before the very eyes of its own employés. "Packets of books, so distributed, are brought to our dépôt for sale by Arab boatmen, who had obtained them on board the ships for a few oranges or some other trifling article. The captain of a collier told Mr. Taylor the other day, 'It is no use your coming; we can buy cheaper from the Arab boatmen.'

"The alleged justification for all this is that if one book in a thousand is useful, the effort is not in vain. The scandal caused by the misuse of the 999 is not considered. There is no serious effort to get at souls in this kind of work. A single Bible sold to an ungodly man after an hour or two's earnest expostulation tells more to the angels than the mechanical and hurried distribution of thousands on board vessels during their stay at the gate of the Suez Canal."

To similar purport come letters from all quarters. The following extract

is from the Society's Agent in Vienna, who has had forty years' experience in Bible circulation under great difficulties. He wrote, on November 5, "Complaints come from Trieste, etc., that at Port Said and at English ports, Scriptures are being *given away* indiscriminately, without any discretion, so that sailors and stewards offer whole assortments for sale, at Trieste and elsewhere, at nominal prices."

A different picture is presented at page 217 of the Annual Report, by the account of co-portage in the Mysore Province: "When it is remembered that all these [6,247 copies of the Word of God] have been *purchased*, we have good ground for believing that they have been *read*, and we may hope, in many instances, with spiritual profit."

THE POWER OF THE NEW TESTAMENT AMONGST THE JEWS.

"Dr. Delitzsch, with the help of many Hebrew scholars, continues the work of making more perfect his version of the New Testament," says the report for last year.

That the New Testament is no longer almost universally spurned by the Jews, as was formerly the case, is clear when it is seen that this Society has issued, in whole or in part, more than 90,000 copies of it in Hebrew alone—whilst in Judeo-German, Judeo-Persian, Judeo-Polish, Judeo-Spanish, and Arabic in Hebrew character, more than 130,000 books have been disposed of either as New Testaments, New Testaments with Psalms, or New Testament Portions.

The following are a few only out of many equally forcible examples which we extract from a paper by the Rev. E. H. Shepherd, M.A., formerly missionary to the Jews in Roumania, Morocco, and Tunis:—

"At the opening of the Missionary College at Palestine Place, a few years ago, a veteran Missionary of the London Jews Society said, 'I asked a faithful missionary, in the early labours of our Society, what he thought to be the best way of introducing the subject of Christianity to the notice of the Jews. He said, "You must be ready for argument and discussion, but avoid controversy as far as possible, and, if you do it, get the Jew to listen to the words of the New Testament itself. If you can induce him to sit down quietly, and hear you read passages from the New Testament, you will be more likely to secure a blessing than by the use of any other arguments you can produce. An observation made by a learned Jew, who was a bitter enemy to Christianity, is worth repeating as harmonizing with this advice. He said, 'I do not care for their tracts and their arguments. Argument leads to argument, and a man is generally confirmed in his own opinion by being called on to defend himself against an opponent. But,' he said, 'there is something in that New Testament of theirs which I do not like; it is a dangerous book; there is something in the tone and manner in which it is written which is very taking for a Jew who is familiar with the Hebrew Scriptures.'" It often happens, indeed, that the Jew reads the New Testament with no other end in view than to controvert the missionary: but often, instead of over-throwing the truth, he is overcome by it. The Rabbis know this well, and therefore say that a Jew can commit no greater sin than reading the New Testament.

"A great change has passed over the Jewish mind as to the light in which the New Testament is regarded. Fifty years ago the Jew dreaded to touch it, as though it were the accursed thing; and the very sight of it seldom failed to arouse the greatest prejudice and hatred, and to provoke language bordering on blasphemy. If, after much pressing, a Jew, more liberal-minded than the rest, accepted gratuitously a copy of the New Testament, the heart of the missionary leaped for joy, and he hastened to thank God on his knees for this unexpected measure of success. How different it is now! *The gra-*

tuitous distribution of the New Testament is being abandoned—in some missions it has been for years entirely given up; and, instead, the Jews zealously seek after and buy the New Testament by thousands. In the year that it was my privilege to join the London Jews Society's Mission in Roumania, 2,942 New Testaments, in whole or in part, were sold to Jews in this one station only; and, besides these, there were large numbers sold by the active Colporteurs of the British and Foreign Bible Society.

"A Jew, who had bought an entire copy of the Bible, expressed himself thus with regard to the New Testament: 'Sublimar and more solemn lessons are nowhere to be met with. They are just fit to seize with power the whole of one's heart, so that it is almost impossible to withstand the conviction that Jesus is the Messiah.' 'Let me feel the Book,' said a blindman, putting it to his lips and kissing it. 'This is God's Book. It is the truth. God bless the missionaries who have come here to do us good.' 'There I find my comfort,' said a sick boy, lying upon his bed. 'That is the source of my peace and hope.' A poor widow, when asked if she would like to read the New Testament, answered, 'Read it! Who would not read such heavenly words, which are so comforting to a widow's heart?' A Jewish teacher in ill health frequently confessed that it was entirely owing to his perfect belief in the Old and New Testaments that he could bear, with patience and humble submission to his Lord's will, the cross which He was pleased to put upon his shoulders. When the missionary saw him for the last time upon his deathbed, he said, 'You know my mind; you know what has been my strength and support through life; you know what I believe, and through faith in whom I know I shall be saved.' A poor Jew, to whom the missionary had lent a copy of the New Testament to read, grasped it, saying, 'That Book, sir—that Book has brought peace to my wroubled soul.' 'I have read the New Testament,' said a Jew, in the presence of a Rabbi, 'and there is not a more interesting Book.' 'You are known as a sinner in Israel,' growled the Rabbi, 'and we expect you will soon be baptized.'

"Nor are the Rabbis the last to feel the influence of this holy Book. One of these masters in Israel showed the missionary his well-used New Testament, and assured him that he used for his sermons many of the sayings of Jesus and His apostles. Another teacher was so influenced by the diligent reading of the New Testament, that it gave a certain tone and style to his preaching in the synagogue. His congregation, after listening to him for a time, suspected him of Christianity; and, as he persisted in the same manner, they dismissed him from his office. Before entering upon a new appointment, he came to take leave of the missionary, and said, 'Be assured, I am resolved to continue the study of the New Testament, and I hope it will bring me to the conclusion of embracing Christianity.'

"With joy, therefore, let us draw water out of the wells of salvation. But, whilst we drink freely, do not let us forget through what channel we have received it. As the custodian of the Holy Scriptures, God chose one nation—the Jews. To them were committed the oracles of God. Faithfully they kept and guarded the written Word, and faithfully they delivered it to us; but to themselves for the most part this source of light and blessing has become as a sealed Book. Not only is the veil upon their hearts when Moses and the Prophets are read, but Rabbinitism has deprived the Jewish people of the Old Testament as Romanism has deprived Papists of the Bible. In the place of it the Rabbis have put their traditions, the oral Law, which has all but superseded the study of the Word of God. Let us, then, give back to the Jew his own Bible, and God's Word will not return unto Him void."

COLONIAL AND INDIAN EXHIBITION.

The Society has been greatly indebted to the kindness of H. R. H. the Prince of Wales, and the Executive of the Royal Commission, for the favourable positions granted to it in the Exhibition this year. As stated in the May number of the *Reporter* (p. 77), on the application of the Right Hon. the Earl of Harrowby, President, space for a kiosk, in which versions of the Holy Scriptures, in one hundred and thirty-four languages and dialects spoken in the British Empire, were displayed, was granted in the South Africa section of the Queen's Gate Annexe; and the shop, No. 14, in Old London street, was placed at the service of the Society for the sale of the Scriptures. The results have been most satisfactory in respect to the numbers of copies purchased. The issue of the penny Testament since the Fisheries Exhibition took place has greatly increased the number of Scriptures sold, at the same time that the sum received in return is much less. The outlay is increased by the fact that the Penny Testament is sold at half its cost. The number sold in the recent Exhibition was 15,775. The following table gives the figures for the three Exhibitions at which the Society has been allowed to make sales. At the Health Exhibition they were prohibited :

Exhibition.	Sales.			Total Scriptures.	"Gospel in many Tongues," etc., sold.	Total of all Publications.	Receipts.
	Bibles.	Test.s.	Portions.				
Fisheries. . . .	3,111	5,397	2,708	11,216	438	11,654	£ 600 1 4
Inventions. . .	849	11,746	1,388	13,978	1,562	15,540	206 6 8
Colonial.	2,799	23,310	1,402	27,511	4,156	31,667	462 7 2

In addition to the books sold, 100,000 special papers, referring to the Society's work in various parts of the world, were given away. Ladies and gentlemen from all parts of the Colonies have expressed their satisfaction at what the Society has accomplished in the translation and diffusion of the Word of God, and at its exhibit on this occasion.

THE BIBLE THE CHARTER OF HOPE.

"But in order that we may feel truly what this marvelous breadth and variety of the Bible means, we must endeavour to look upon the facts which it meets—facts greater than the facts of personal experience. To do this is not easy. It requires a serious and painful effort, from which we are inclined to hold ourselves excused. We are all for the most part busily occupied with the cares, the problems, the lessons of our own place and time. The range of our activity tends to limit the range of our interest; and we yield to the temptation of forgetting the great deserts of barbarism which are spread over the face of the earth—the long ages of dull monotony which represent the life of many peoples. But those dreary spaces also belong to the history of that one body of mankind of which we are members, of that planet which was the scene of the Incarnation. We must, then, it is evident, let our eyes rest also on these if we would take just account of the whole counsel of God. We must be able to bring these within the range of our Father's care if we are to have hope. For, as we put the question to ourselves, we are constrained to confess that every race of men, the most forlorn and fallen, is part of that humanity which Christ has taken to Himself; that

each period of silence, the most unbroken in its awful stillness, is part of the education of the world.

"We ask you, then, brethren, to-day to take such part as you can, by alms, by word, by reflection, by prayer, in bringing this hope in all its simple grandeur, in all its unfathomable depth, in all its personal persuasiveness, within the reach of every nation and language, not as men have fashioned it of necessity in human systems through the processes of partial experience, but as it is written in its original charter.

"We ask you to recognize the nobility of the work whereby after a thousand years the writings of prophets and apostles are again made to give form and consistency to unwritten varieties of speech, as when the foundations of the whole literature of Northern Europe were laid by Ulfila and Cyril in their translations of the Bible.

"We ask you to welcome the opportunity as those who believe that every fragment of human life will illuminate the teaching of the Bible, and that no single race can exhaust it.

"We ask you to rejoice that you can realize in this way something of that spiritual fellowship, which lies deeper than our external differences, in the frank and sincere acceptance of Holy Scripture as the common heritage of every Christian, the source and test of all necessary doctrine, the adequate interpretation of the ways of God. And we ask all this in a place more closely connected than any other with the history of our English Bible, in the very birthplace of the Welsh Bible, which gave occasion, as you know, to the establishment of the Society for which I plead, in the Abbey where for the first time a Bible was placed in the hands of the new-crowned king, the earliest offering to completed sovereignty."—*Extracts from a Sermon preached in Westminster Abbey, on Sunday morning, May 2, for the British and Foreign Bible Society, by the Rev. Canon Westcott, D.D.*

THE BIBLE THE BOOK OF THE PEOPLE.

BY REV. JOSEPH PARKER, D.D.

From his Address before the Joint Assemblies of the Congregational and Baptist Unions, London, May 14th, 1886.

I believe we shall largely qualify ourselves for a great and enduring work in proportion as we risk everything as to our church life and influence upon a grammatical interpretation of the Holy Bible in the light of human experience, and a fearless interpretation of nature in the light of impartial science. I claim the supreme place for the Bible. I do not go to the theologian, but to the living fountain to which the theologian himself went. I have dismissed the priest who pretended to keep the altar of worship, and I will dismiss the priest who pretends to keep the altar of truth. If every man is to have free access to the throne of grace by Jesus Christ our Lord, every man must also have free access to the book of revelations under the guidance of the Holy Spirit.

There is no second Bible. There is no divinely-authorized metamorphosis or *alias* of the Bible. There are helps to Bible reading many and invaluable; but the Bible must be read by itself, for itself in the light of itself, and every man must be responsible to its divine Author and not to its human interpreters. To some of those interpreters we may have been unjust. We may have made cast-iron of thoughts or expressions which the interpreters themselves would be the first to change under the influence of wider knowledge and clearer visions. My simple claim is that the Bible should always be allowed to speak for itself, because my belief is that whatever is essential to human redemption, pardon, purity, and development is written in the Bible with a pencil of light. Again and again I would disclaim saying one word

against learned and reverent interpreters of the Bible. I simply wish them to be kept in their right places as elder brethren, and not to be set up as idols, ruling generations of whose progress and advantages they could have had no personal knowledge.

There is a deep sense in which every man must be his own theologian. Human expressions of theology must change because language itself changes, and every tide of time's great sea brings in riches from the land that is beyond which must be added to the abounding treasures of the church. No one man knows all the truth; no sect has all the truth; that is as certain as that no vision can absorb all the sunshine and no roof can accommodate all the sky. It does seem to me, then, a thing worth doing to send men into all the villages of England who will help the people to read the Bible and lead the people to see that nature and revelation are expressions of the same God, and that both are open to reverent and patient inquiry without human penalty and without ecclesiastical degradation.

We may not, indeed, be always able to send learned men into the villages of England; but I will tell you whom we can send—we can send men who will say to the peasantry of England, "Let us read the Bible in our mother tongue together; let us read the 23rd Psalm; let us listen to the Sermon on the Mount; let us commit to memory the parable of the prodigal son; let us watch and wonder and pray at the cross of the Son of Man." Can such words be read in a right spirit without Jesus himself drawing near and setting the heart aglow with a love kindred to his own, and making the darkening eventide brighter than the summer dawn? This is what we aim to do: to get the men to read the Bible, to read it in houses of the people, to read it at the bedsides of the people, to read it as the book of the people, and to make the people feel that, come what may, the word of the Lord endureth forever and is an open vision to the broken heart and the contrite spirit.

OBITUARY.

At the annual meeting of the Hastings Branch of the Upper Canada Bible Society, held on November 8th, 1886, the following resolution was moved by H. Mor'ou, Esq., and seconded by Rev. D. A. Thomson, and unanimously adopted:

For as much as it has pleased Almighty God in his Providence, to remove from our midst, by death, the Rev. John McCleary, for ten years incumbent of St. George's Episcopal Church, Hastings, during that period one of the Vice-Presidents of this Society, that this annual meeting resolves to place on record its deep regret at the loss sustained by the removal of one whom we highly esteemed for his christian character as well as his fidelity and zeal as an officer of this Society, and expresses its deep and sincere sympathy with Mrs. McCleary and family; also orders that a copy of this resolution be sent to her.

J. H. SCRIVER,
Secretary-Treasurer.

"THE SCRIPTURE CANNOT BE BROKEN."

JOHN X. : 35.

No equal has the Word of God
To meet all human need;
Who leans on other staff or rod
Shall find a broken reed.

In words like these, when sight is dim,
What comfort may there be:

"In perfect peace Thou wilt keep him
Whose mind is stayed on Thee."

To him whose hope He would inspire
He says, "If ye believe,
What things soever ye desire,
Ask, and ye shall receive."

The man by sin or sorrow prest
May trust His loving word,
And "find from every burden rest
If cast upon the Lord."

It is not always sure release,
But strength is given in this ;
"For weakness that disturbs thy peace
My grace sufficient is."

To think such words for me may be !
His tenderness to prove ;
"The love with which I have loved thee
Is everlasting love."

"If called in dark, divided sea,
'Midst rearing waves to stand,
Thou'lt find the cloud that covers thee
The shadow of Mine hand."

"The cup of trembling that was filled
With fiery dregs and pain,
Thou, weary one, the tempest stilled,
Shalt never drink again."

"The hungry, thirsty, anxious soul,
Fainting, distressed, astray,
Cries to the Lord, and finds the goal
Led forth by the right way."

And thus it reads from page to page,
Gracious, and good, and pure.
What other word of any age
Shall "through all time endure."

So precious is this fund of truth,
So filled with every good,
It meets all wants of age or youth,
'Tis love, 'tis light, 'tis food.

—*Christian Intelligence.*

MISCELLANEOUS.

We do not remember to have seen anywhere in literature a more concise and forcible statement of the strength of the testimony in favour of the integrity of the New Testament than the following beautiful paragraph extracted from the *Introduction to the Holy Scriptures*, by Professor Harman, of Dickinson College :

"What strong testimonies we have to the integrity of the New Testament! Versions made from the original Greek in the *second, third, and fourth* centuries, in widely distant lands, and which are still in existence. Manuscripts going back to the *fourth, fifth, and sixth* centuries ; the extant works of Christian writers, who, in all parts of the Roman Empire, from the middle of the

second century, made the most extensive use of the New Testament and gave us numerous quotations. All these witnesses testify to the same great truths, and their divergences from each other are generally of small moment; and from the comparison and combination of the whole testimony we can in almost every instance detect the specific errors of each witness, and fix with a wonderful degree of exactness the contents of the original documents for which they are vouchers. For the integrity of what writing of the Augustinian age have we so many witnesses?"—*The Christian Advocate*.

THE NEW YEAR.

"Farewell to 1886! Its record is closed. It saw a new President and a new Treasurer installed in the Bible House. The figures announced at the Anniversary in May were ground for rejoicing, and a call for generosity. The work accomplished had entailed an outlay far higher than that of any previous year in the Society's history. The expenditure had outstript the income by £2,437. For a second year in succession, a circulation of over four million copies of Holy Scripture had been effected. This is very nearly at the rate of eight copies for every minute in the year. The new copies of Scripture printed during the twelvemonth had numbered more than four millions and three-quarters. They were in sixty-one different languages, and in one hundred and four separate editions. And God's promise, that His Word shall not return to Him void, was graciously fulfilled during 1885 and 1886 in many a land."

A new year is now before us. Its story is still veiled from our eyes. "Commit thy way unto the Lord," says God's Book. It says again, "Continue in prayer, and watch in the same with thanksgiving."—*From the British and Foreign Bible Society Reporter*.

HONOURED SERVICE.

Extract from the Agent's Report of the Annual Meeting held by the Branch of this Society, at Norval, on 20th December, 1886.

"Much regret was felt and expressed by the Committee that the venerable and most esteemed President, Rev. J. Alexander, retired from office, after having been officially connected with this branch for thirty-two years, about twenty-five of which he served as Secretary, during which period the branch flourished as few branches flourish. A vote of thanks was moved by your agent and spoken to by several, and carried very cordially."

TO CITY SUBSCRIBERS.

The Rev. Wm. Kay has been appointed as Collector for this Society for the year, 1886-7. We bespeak for him a cordial reception, and trust that the donations to this great work of disseminating the Holy Scriptures at home and abroad will be very liberal. About \$2,500 is yet required to clear the debt on the new Bible House, and Mr. Kay is authorized to receive donations from friends desiring to contribute to the "Building Fund."

CIRCULAR TO BRANCH DEPOSITARIES.

The Upper Canada Bible Society has uniformly sold the Bibles of the British and Foreign Bible Society at *cost price* laid down in Toronto; and it has required of local Depositaries to sell at the *same prices*, without any commission. No doubt, in the majority of cases, the Branch Depositaries have

faithfully observed this rule. It has, however, come to the knowledge of the Board that some have not adhered to the fixed prices, but have made unauthorized advances upon them. This defeats one of the main objects of the Society, which is to supply Bibles throughout the whole Province, at uniformly low *net* prices, so as to enable even the poorest to purchase and possess the Word of God.

As every Depository has undertaken the work with a distinct understanding of the rule referred to, any advance on the fixed prices is quite unwarrantable; but, no doubt, it has seemed a hardship to many that they should be expected to attend to any business matter without some remuneration. With a view to obviate this objection the Board has, after much consideration, resolved, in future, to allow a commission of 10 per cent. on all actual sales, to be deducted when remittances are made. On the other hand the Board will insist on the strict observance of the rule to sell at invoice prices, which will also be stamped on the books themselves. The commission may be considered small, but it must be remembered that there is no risk, as payments are not required until sales are made.

TORONTO, December, 1886.

A revised price list of the publications of the Society may be had on application to Mr. John Young, Bible House, 102 Yonge Street, Toronto.

RECEIPTS FROM BRANCHES AT THE BIBLE SOCIETY HOUSE,
TORONTO, FROM 1ST OCTOBER TO 31ST DECEMBER, 1886.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Niagara Branch	4 85	3 67		
South Cayuga do	16 07	49 65		
Rainham Centre do	2 75			
Selkirk do	8 64	5 94		
Thornhill do	8 15	6 50		
Bradford do	8 65	2 00		
Rosemont do		49 28		
Beeton do	8 00			
North Pelham do		19 00		
East Oxford do		14 00	14 00	
Thornton do		15 00		
Port Perry do		21 47		
Michael's Bay Depository	22 70			
Gore Bay do	12 52			
Underwood Branch	35 28			
Tiverton do		4 85		
Pine River and Am- berley do	15 00			
Port Albert do		1 72		
Ripley do	4 59	5 22		
Bervie do	8 48	3 41		
Arnow do	36			
Glamis do	4 05	3 60		
Milton do	15 35			
Dungannon do	8 10			
Mt Pleasant (Brant Co) do		8 26		
Scotland do		15 70		
Parry Sound do	48 91	8 94		
Galt do		90 00	180 00	
Garden Island do	3 29	23 00		
Alliston do	5 95			

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Welland Branch	19 66			
Sydenham do	5 76			
Thornbury and Clarks- burg do	10 00			(1) 20 00
Brantford do	268 70			
Temperanceville do	7 07	15 00	15 00	
South Etobicoke do		31 60		
Shakespeare do	8 56			
Victoria (B. C.) do	100 00			
Port Elgin do		20 00		
Linwood do	14 61	6 17		
Hespeler do	43 16	9 56		
Breslau do	2 73			
New Hamburg do	26 00			
New Dundee do	6 02	8 40		
Waterloo do	20 31	11 40		
Mount Forest do	54 96			
Pickering do	3 68	2 25		
Dunbarton do	36	4 73		
Highland Creek do			2 48	
Cherrywood do		2 50		
Brougham do	75	5 66		
Columbus do		5 67		
Claremont do	1 20	4 12		
Greenwood do		1 05		
Greenbank do		2 25		
Prince Albert do		1 39		
Port Dover do	40 00	4 00		
Port Rowan do		3 53		
Langton do		7 90		
Victoria do		5 69		
St. Williams do		2 60		
Walsingham Centre Dep'y Ayr Branch	65	9 76	9 77	
Belgrave do		5 00		
Parham do		1 34		
Verona do	5 00	51		
Pittsburgh do		67		
Seeley's Bay do	4 95	1 40		
Bath do	5 10	14 20		
Battersea & Sunbury do	6 32	2 68		
Inverary do		6 42		
Garden Hill do		24 50		
Woodbridge and Pine rove do	6 23			
Lloyd swn do	8 70	8 00	8 00	
Wellington do	11 32	1 32		
Bloomfield do	7 05	2 10		
Napanee do	24 69	4 25		
Deseronto do	22 05			
Scarborough do		35 43		
Beamsville do		34 25		
Grimsby do	6 26	32 04		(2) 15 00
Ashburn do		2 35		
Manchester do	10 50			
Niagara Falls South do		93 02	44 01	
Port Hope do		192 57		
Newtonville do	1 75	2 38		

(1) \$10 to Quebec and \$10 to Montreal Auxiliary.

(2) To Building Fund.

RECEIPTS AT THE BIBLE HOUSE. —Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Orono Branch.....		5 55		
Hampton do	4 24			
Tyrone do	2 80			
Enniskillen do		20 00		
North Bruce do		3 63		
Painswick do		80		
Lefroy and BellEwart do	2 55			
Meaford do		20 00	17 55	
Warsaw do		31 98		
Norwood do	4 85			
Caledon East do		5 78	5 77	
Hamilton do	94 65			
Angus do	13 33			
Malton do		26 00	26 00	
Lambeth do		10 00	20 00	
M. idoc do		10 70		
Mt. Pleasant (Cavan) do		11 38		
Downsview do		4 50	4 50	
Richmond Hill do		2 81		
Woodville do	6 00	20 00		
Cannington do	15 00	45 00		
Holstein do	11 73			
East Westminster do		20 00	80 00	(2) 4 75
Mount Albert do	10 37	2 93		
Stouffville do	21 37	21 79	21 79	(3) 21 79
Millbank do		30 25		
Sarnia do	92 20			
Seaforth do	6 80			
Eglinton do		4 29		
Atwood do	16 17			
Arkona do	20 50			
Stratford do	19 00	70 50	70 50	
Winterbourne do	54 27	60 00		
Tilsonburg do	5 78			
Goodwood do	13 72			
Percy do	12 35	3 41		
East Ancaster do			9 75	
Frankford do		6 00		
Campbellford do	1 35	9 43		
Plattsville do	38 50			
York do		13 00		
Fordwich do	1 68			
Grafton do		4 36		
Vernonville do		5 50		
Baltimore do		1 42		
Coldsprings do		4 09		
Colborne do	9 00	2 78		
Castleton do		1 19		
Brighton do	33 10	4 05		
Campbell's Cross do	26 64			
Rheinland <i>Depository</i>	21 60			
Thorold Branch		50 00	50 00	
Spangville do		2 00		
Norval do	1 60	10 37	10 38	
Maia do		16 90		

(2) To Building Fund.

(3) To Montreal Auxiliary.