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NOTICE TO OFFICERS OF BRANCHES.

The fiscal year of this Society closed on 31st March, and it is earnestly requested that those Branches which have not yet reported for the year will do so immediately, so that the Reports and Subscription Lists may be included in the Annual Report. Any information concerning the decease of Life Members or Directors, any change of officers or residences, or any other matter of importance in connection with the Society should also be forwarded to the Secretaries, so that the necessary corrections may be made, and that our Annual Report may be as complete as possible.

OUR ANNIVERSARY MEETINGS.

The Anniversary Sermon will be preached (D.V.) by the Rev. C. J. Little, D.D., of Syracuse University, Syracuse, N. Y., on Tuesday evening, May 20th, in the Methodist Tabernacle (corner of Spadina Avenue and College Streets); and the Annual Business Meeting will be held on the following evening (21st May) in Knox Church (Queen Street, near Yonge Street) when addresses will be delivered by the Rev. Dr. Little and other prominent gentlemen, of which subsequent notice will be given in the daily papers.

BOARD MEETINGS.

The regular monthly meeting of the Board was held on Tuesday evening, the 21st January, Rev. W. S. Blackstock in the chair. The Rev. Manly Benson led the devotional exercises, after which the minutes of the previous meeting were read and confirmed. A letter was read from Mrs. Williams thanking the Board for their resolution of condolence on the occasion of the death of her husband, the Rev. Dr. Williams; a report from the Agency and Colportage Committee was submitted and adopted. The special committee on "Indebtedness of Branches" reported that a circular was prepared, also, a form of statement showing the whole stock of Scriptures on hand, which is to be filled in by each Branch Depository, and returned to the Secretaries at Toronto. The appointment, by the Secretaries, of Messrs. James Thomson and J. K. Rae, to be collectors of subscriptions and donations in Toronto for the Society was approved. The Permanent Secretary reported that the distribution of prizes to the Public Schools in Toronto and Jesse Ketchum School in Yorkville had been completed under the terms of the "Ketchum Bequest." An application for 150 Bibles by the Prisoners' Aid Association was granted. Instructions were given to the Secretaries to secure the services of speakers for the annual sermon and meeting of the Society, and after the usual routine proceedings the meeting was closed with prayer.

The Board met on Tuesday evening, the 18th February, the Rev. Dr. Potts in the chair. The meeting was opened by the Rev. F. H. Duvernet reading from the Scriptures, and leading in prayer. The minutes of the last meeting were confirmed. The following resolution relating to the death of the Hon. John Macdonald, one of the Vice-Presidents, was read and adopted unanimously:—

"That this Board places on record its deep sense of loss in the death of one of its Vice-Presidents, the Honourable John Macdonald. Though of late years seldom at a Board Meeting, his interest in the work of the Society has continued unabated, and his purse ever open to its needs. Endowed with business capacity, God blessed his endeavours with wealth, and these talents, with others, he held tributary to the cause of Christ and of humanity. This tribute is cordially offered to his memory; and to his family, the sympathy of this Board accompanied with the prayer that the God of all comfort may comfort them in this their hour of bereavement. The memory of the just is blessed; such a memory is theirs and ours to cherish."

The following resolution of congratulation to the Rev. William Reid, D.D., was unanimously adopted:—

"The Directors of the Upper Canada Bible Society embrace the earliest opportunity of tendering in the most affectionate manner their sincere congratulations to the Rev. Dr. Reid in having attained his fiftieth year of the Christian ministry. The Board recognizes the faithful services he has rendered to the Bible Society since his connexion therewith, extending over a period of about forty years, and whose wise counsels have been of great value in the management of its affairs. They desire to express their sense of gratitude to a kind Providence for having so long spared him to the Church of God, and earnestly pray that he may live to enjoy many years of companionship with the Church Militant, and finally be brought home to receive the Victor's reward. Further, it is resolved, that a copy of this resolution be engrossed and forwarded to Dr. Reid."

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

The Joint Committee of the Secretaries reported the resignation of Mr. James M. Robertson, as assistant and salesman in the Depository, and stating the steps taken for the appointment of a successor. The report was adopted, and the matter referred back to the Joint Secretaries for completion.

A letter, dated 3rd February, 1890, was received from Rev. Dr. Little, of Syracuse, accepting the invitation of the Board to preach and speak at the annual meeting and services of this Society.

A letter, dated 14th instant, from Mr. A. E. O'Meara, solicitor, was submitted, in which the Directors were informed that Mr. J. W. G. Whitney, umpire of Messrs. H. Graham and J. E. Smith, arbitrators in the matter of the case for ground rent of premises, 106 Yonge Street, occupied by Mr. Riordan as the *News* Printing Co., had delivered his award as follows, viz.: That the rental of the land occupied by the *News* Printing Co. be \$1,500 per annum for the next twenty-one years, which amount is to be over and above all taxes.

An application from Mr. H. O'Brien, Chairman of the Hospital Visitation Society, for 24 Bibles was granted. An application was also received from the Sault Ste. Marie's Women's Christian Temperance Union through its President, Mrs. Brundage, for a grant of books for distribution in the lumber camps. It was agreed to send at once 50 Testaments, and ask for further information respecting this work.

The record of Monthly Balances, the Schedule of Colportage, Colporteurs' Reports, the Depository's Cash Account for January were all submitted.

Mr. Warring Kennedy introduced a resolution of condolence with Mr. Walter Geikie, M.D., on the recent death of his wife, and other members spoke kind words of sympathy in the sad bereavement. The resolution was adopted by a rising vote. Dr. Geikie replied with deep emotion.

The meeting was then closed with prayer by the Rev. Dr. Gregg.

The March meeting was held in the evening of the 18th, Rev. Dr. Gregg in the chair. After the opening devotional exercises, the minutes of the last meeting were read and confirmed.

A draft lease of premises, 106 Yonge Street, under decision of the umpire, J. W. G. Whitney, Esq., appointed by the arbitrators, was submitted, and the following resolution relating thereto submitted and adopted:

"That the draft lease of the land occupied by the *News* building, by the Upper Canada Bible Society and the Upper Canada Religious Tract and Book Society to Charles Riordan for a period of twenty-one years from the first day of May, 1889, at the annual rent of fifteen hundred dollars, which is now produced, be and the same is hereby approved by this Board; and that any one of the Vice-Presidents and any one of the Secretaries of this Society be and are hereby empowered to formally execute the same when engrossed by affixing thereto the corporate seal of this Society, and their signatures. A letter of thanks from Dr. Reid was received for the resolution of congratulation to him passed by the Board. It was resolved that Mr. S. Alcorn be nominated as one of the Vice-Presidents at the next annual meeting. A report from the Agency and Colportage Committee was submitted and approved. An application from the Parkdale Collegiate Y. M. C. A. for 25 Bibles at half price was granted. On application from Mr. Herbert Mortimer, a grant of portions of the Bible in large print was made for the patients in the Home for Incurables.

The usual monthly statements were submitted, and the meeting closed by the Rev. T. R. O'Meara pronouncing the benediction.

The English Bible—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*T. B. Macaulay.*

Bible Society Recorder.

TORONTO, 1ST APRIL, 1890.

MOHAMMEDANS IN PERSIA.

Among other encouragements to labour for the conversion of Moslems, the Rev. J. H. Shedd, in *The Church at Home and Abroad*, mentions:

Their regard for the Holy Scriptures: By the Koran the holy books of Jews and Christians are affirmed to be from God, and are commended to be read. This renders it incumbent on all Moslem rulers and teachers to treat the Old and New Testaments with the respect due to holy books and to sanction their circulation. Sometimes the sale of the Bible is forbidden, but the position is inconsistent and soon gives way, and then there is the fullest right for Christians to sell their Scriptures to all who will buy. Here is certainly a powerful leverage. The way is open for colporteurs to visit every town and village of Persia with the word of life. This is being done with the sale of several thousand copies annually that are read by increasing thousands of Moslems, many of them leading minds in the land.

A native Christian was in the market. A Moslem trader invited him to enter a little room back of his stall, and then said, "Here is my book. I am a brother in your faith. A company of us meet at night and study this Word of God, and we believe in Christ as you do. We do not openly confess to be Christians, for you know the time has not come for that."

Again: A short time ago a missionary and his companion reached a large Moslem village at the eventide, not knowing who in a place so bigoted would receive Christian guests. Judge of their surprise as a man came out and not only pressed them to tarry for the night, but warmly embraced them as brothers. They found he was a reader and had a copy of the New Testament. A company of a dozen or more men came regularly to be his disciples and listen to his reading. The company have ceased to worship at the mosque, are looked upon as reprobates, and are suffering persecution for Christ's sake. They need instruction. How many such companies, in the manner of the early Christians, hold their night meetings to study the Bible, missionaries cannot tell. But God's eye sees them and His Spirit enlightens.

PERSIA: A CONTRAST.

The circulation of the Scriptures is one of the bright features of the work in Persia. Thousands of copies of the Bible, or portions of it, have been distributed by sale or grant, and in the Teheran district the work has encountered but little opposition.

It is curious to note how this feature of Christian effort contrasts with the practice of Moslems as to their sacred book. A missionary who had been in the country a few months only wished to test their reported unwillingness to sell the Koran to a Christian. He inquired in the bazaar for an interlinear Persian and Arabic Koran. Various excuses were offered, but one man bluntly said, "I will not sell it to you!" At last he obtained a copy at a high price. In his indiscretion he returned, and in triumph showed his purchase to the one who had refused to sell it to him. The effect was magical. The man leaped from his little stall, ran to his fellow merchants, and in an instant a crowd began to gather. The unfortunate seller immediately came, proffering the money, and demanding back the book. It was deemed prudent to comply with the demand. They cannot endure the sight of a Koran in the hands of an "infidel." We, on the other hand, have such confidence in the potency of the printed word of God that its circulation among the Moslems causes us to rejoice.—*Rev. J. L. Potter in The Church at Home and Abroad.*

PORTIONS OF AN ADDRESS

DELIVERED BY THE REV. J. M'GOWAN, BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY AT ITS EIGHTY-FIFTH ANNIVERSARY.

I consider it to-day to be a great privilege to be amidst this great assembly to listen to the splendid story of this British and Foreign Bible Society. I have a very great love for the Bible, and I think every Englishman ought to have the same. If there is any subject upon which an Englishman ought to be enthusiastic, it is the Bible. Our growth in liberty, the heroic lives of men whose deaths have shed a lustre upon the dull pages of history, the growth of righteousness and truth in our land, which is, I believe, increasing day by day, all spring from the Bible. There is no one that feels this more truly and thoroughly than the missionary.

Now, I want to show you what our Bible is doing in China. Sometimes you hear people say—If you want to advance a people, give them commerce. I earnestly say, No; commerce will not raise a nation. I have seen the steamers coming to Amoy, the Manchester cotton landed on the wharves, and the boxes of opium piled on the piers. I have seen men standing around them and opening those boxes of opium. I follow them into the narrow streets round about where the commerce is best, and where the opium boxes have gone, but I don't find the men elevated there. I do not find that even scientific knowledge will advance a nation. In one region which I often passed through many years ago, a strange sight has latterly been visible. I see the telegraph wires there now. Men look at them in wonder and they say: "This comes from your country. This is from England." But I do not find morality has increased along the course of those wires. I do not find that the men are better men, I do not find husbands better husbands, I do not find wives better wives because they live in the region of these telegraph wires. No; after this quarter of a century's work among the Chinese, I say that there is no power that will teach and elevate that great nation except the truth and the spirit of the Bible.

Let me give an illustration of this. Some eighteen years ago, with a very fine Christian man as my companion, I went into the interior of China, some forty or fifty miles from Amoy. There is there a large market town containing some 10,000 inhabitants. This town was known in all the region round as one of the very worst in that region. All around the scenery was magnificent. The town was situated at the base of the mountains which stretched back one upon another until the last seemed to be touching the clouds. A beautiful river flowed through the plain. But it was a bad town. I went through the narrow streets, and I found as I had been told—that every house was either an opium house or a gambling den. When the crowds gathered around me I saw there the gamblers and the opium-smokers—the gamblers with hungry eyes and with hands twitching as though they still held the cards or were just about to throw the dice; the opium-smokers with faces opium-dyed—men who seemed lost to all sense of right and wrong.

I remember the first time I landed. The crowds were down on the shore. They had never seen an Englishman. Being market day, there were 10,000 more people in the town, making 20,000 altogether. They gathered round me. They wanted to see a European and what he looked like. Strange stories had come up the river that there were certain men going about preaching strange doctrines. Now here was the man in their midst, and he could talk their own language, too. When we got into our church the place was immediately crowded. I could see the heads of the people at the open door. There was no room to sit down. Amongst my audience there was one man who took my attention—a scholarly and thoughtful-looking man about fifty or sixty years old. I saw him standing there listening to what I was saying.

The next day it was the same ; and day after day, there he was, always standing in the one place. I knew from my experience of Chinese life that I was making an impression upon him.

Remember that the Chinese do not take their religion simply because we preach it. They think out their religion. A man comes sometimes to me and says, "I have listened to all you have said," and I reply, "Well, I have answered all your objections—now are you not a Christian?" "Yes," he will say, "You have answered my objections. You can argue better than I can ; but there are some questions I cannot answer myself, and I want to think them out. By-and-by, when I have thought them out, I will come again." And these men have thought them out and have become sterling Christians.

Well, this man came to me and said : "Sir, I have been very much pleased with a great deal of what you have said. A great deal of it I believe. You have spoken of God. Before you came here I could not know about Him who made the mountains, and the air, and this river that flows at our door. I agree with a great deal you have said, but a great deal is not in accordance with the teachings of Confucius, our great classic." I said : "Very well ; bring your classics and I will bring my Testament, and we will discuss the matter together. You may have something to teach me, and I think I have a great deal to teach you." We did so, and we took some of the doctrines of Confucianism, and after a time he said, "Now I am satisfied. Will you baptize me?" I said, "Well, you know, before I can baptize you, you will have to give up your profession." I must tell you what his profession was. This man was a geomancer. Let me digress a little.

In China they do not bury their dead in cemeteries as we do here. They bury them everywhere—on the mountain-side and in the rice-fields. Sometimes I have travelled into the interior a hundred miles, and all the time have been walking over the resting places of the dead. I have often been more impressed with the population of China from the dead than from the living. These graves are supposed to have a great connection between the living and the dead. For example, a tea merchant in Amoy has a very large business, and some day his business fails. He looks round and asks himself, "What is the cause of this?" He will not put it down to any misjudgment of his own, or to anything in the state of the market, but to the graves. He will go out on to the mountain, and will take up the bodies of the dead and will remove them somewhere else. Then he will say, "Now my ill-luck will stop. The trade will come back again now that the evil influences have gone, and I shall be able to carry on my business once more." I have known a man, for instance, whose wife had died. He had been in great sorrow, for men love their wives in China as they do here, although the process of getting them is different. Such a man thought : "Why has my wife died? Last week she was young and strong. Why is she dead to-day? It is the grave on the hillside." And he will go up on to the hillside and will take up some of the dead buried there and move them elsewhere, and say, "Now sorrow will stop, and death will stop on its way to my home, and I shall not have to sorrow again." There are certain men called geomancers whose business it is to find out these spots. They have a compass with Chinese characters upon it, and when they have selected a spot they say, "You bury here—neither a foot this way nor a foot that—and then fortune will come, children will come into your family ; official honours and favours will come."

Well, this man was a geomancer. I said to him, "Now we have studied our Bibles together and I have proved to you that you do not bring the luck from the hillside. It is a deception of the people. Therefore, before I can baptize you, you must give up your profession." He held out his arms, looked very solemn, and said, "You want me to die." "No, I don't," I replied. "You do," he said ; "all my life I have followed this profession. I

have gained a good deal of money, but I have saved nothing. I have been kind to my poor relatives, and am now training my nephew to be a scholar. I have saved nothing, and you say to me, 'Give up your profession.' You want me to die." I said, "Don't say that to me. Do you think I have come ten thousand miles from England to preach among gamblers and opium-smokers, and to get honest men like you to become Christians, and then want you to die. No, I want you to live; I want you to be a member of the Church, I want you to use your influence and your power and your good name in this town to help me in building up a church here. You must go away and pray about this." He went away very sadly. I think I see the old man now, as when at the front door I heard him say, "He wants me to die." I can hardly tell you the sorrow I felt at that moment. You have no idea of the sorrow to a missionary's mind when he goes and preaches in a town like that, and by-and-by some man, who comes up to the very door of the kingdom, and has only to take one more step, seems to be slipping out of his grasp, and seems to be going back into heathen darkness. But a few days afterwards he came to me, a bright and happy-looking man, and said, "Sir, it is all right. I have made up my mind; but, you know"—holding up his right arm—"it is just like cutting off my right arm. I have nothing, for I am going to give up all for Christ's sake!" Then, speaking in the figurative way of the Chinese, he said, "Soon the sun will set behind the western mountains"—meaning death—"and I shall be with God, and it matters not what happens to me now."

Now, I could give you more accounts of that church, but let me just tell you this: Eighteen years ago I went to that bad town. So far as I knew, there had not been any gospel ever preached in that place—never. As far as you liked to go, it was all heathenism. What was my power? It was not my eloquence; it was not my power of putting things; no, I went with the Bible. And to-day, what is the case there? To-day there is a large church, and the mountains now look down, not only upon opium-smokers and gamblers, but upon a large Christian church. And all from what? The divine power acting through the Bible.

My dear friends, sometimes when I think of that place I seem to have been in the region of miracles. You cannot understand what such a position means out in China. The Chinese are the most conservative people in the world, and yet here is a man who, just at the bidding of a stranger from a far-off land with a strange book, but moved by this divine power, says: "I will give up everything. Henceforward I will follow another profession, because I believe this book tells me to do so." Every time I look at these people I say, "It is the divine power of God." I have seen those old banyan trees in China, with their great branches and their great roots rising up out of the ground in the course of ages and generations. Men used to sit down upon the stone seats around them; but these roots have taken the stones up in their grasp, and have put them up into the body of the tree. What will move that tree, with its immense branches and its roots? Nothing but the typhoon. I have seen the typhoon take them up and uproot them, but no other power will do it. We may have evils to contend with as deeply rooted as these banyan trees. We have no force—no force of arms, no power outside—to compel these men to become Christians; but the divine power of the truth comes in, and they are made free forever.

Just let me give you one case: Years ago, in one of our country churches, one morning, while the service was going on, a man came in and he stayed while the preacher was preaching. Look at this man for a moment. He was a most dissipated man—a man upon whose face vice was set, a man whom no influence in all China could make better. He was an opium-smoker, and had been for years. His lands had dwindled away; his wife was in poverty and sorrow; he was a man in the lowest ebb of life, even in China. He came in, and he stood listening to what the preacher said. You

can tell by his long dress and an indescribable something about him, that he is a scholar; and you might say to him, "Now, why don't you be a good man, and give up your opium? Your wife is starving; your land is gone; your house is in ruins. Why not be a good man?" "I dare not," he replies; "I am afraid if I attempt to give up my opium I shall die. I cannot." "But you are a Chinese scholar. You have read the books of Confucius." "Yes; I know them from one end to the other. I can repeat them." "Do you never, when you read these Confucian books, find some inspiration coming to you and saying, 'I must be a better man, and live a good life?'" "No, never," he says; "I dare not give up my opium. I am afraid I should die." This is the impression, unfortunately, of every opium-smoker in China—that in the course of giving up the opium he will die, and he says, "I dare not." But after the service a conversation was begun, and the scholar was told of the worship of the God that Confucius mentions—the God of China before Confucius lived. "Perhaps you would like to look at one of our books." The Old Testament was put into his hand, and he was told to read the first chapter of Genesis. And he read it. He said, "I am amazed at the beauty of that first chapter—at the majesty, at the wonderful power of that chapter." When he had read that first chapter, unconsciously to himself, he had taken the first step to God. He came again and again, and heard the gospel and read the Bible, and the result was that one Sunday he said, "I am going to be a Christian. I am going to give up all my Confucianism; but the first thing I am going to do is to give up my opium." The preacher said to him: "Well, we are very glad of that, but you will have to be very careful. Do it gradually. It is a very serious business." He said: "I know it is, but I am not going to do it gradually. It is wrong, and from this moment I will never touch opium as long as I live!" He was employed as a tutor by a rich merchant who was a great opium-smoker himself. By-and-by his employer said to him: "Come away to your opium." "No," he replied, "I am never going to smoke it again." The rich merchant smiled sarcastically, and said: "Before midnight comes you will want it. When you do, here it is on the tray. Here is the opium, and here are the lights." Midnight came and found this man in intense agony. Every bone in his body ached, and forced an indescribable wail from his mouth. Sleep fled from his eyes as though they were never intended to sleep. As night went on the pain increased, and he felt as though the outside world were in terrible conflict with the influences that made up his own individuality. In the next room was the opium all ready; but he never took a step towards it. He and the opium were separated for ever. There was a new force in his life. No; he would not move, although it seemed that the night would never end, and that the Chinese sun was shining in his eyes all through. No; he would suffer, but he would not take the opium as long as he lived. That was the same power that evoked the martyr's spirit. This Chinese scholar was being brought among those whose names have stamped themselves upon history. For years this man has been one of our chief workers and best pastors in the church—a man whom the Chinese can look up to. I often hear him pray. His prayers are mainly, "Christ and Him crucified. Christ my Saviour." And as I listen I am not listening to any theological statement, for I know that the man is going back upon his old life of sin and to his opium, and that it is passing vividly before his mind as he says, "Christ has saved me."

You ask that man if the Bible is inspired. Ask him! He will look with pity on you. You say: "But what evidence have you?" He says: "My life. Everything is changed!" Dear friends, hold on to the Bible—don't give 't up for all the noise and din of criticism. I have gone to places where there was only heathenism—dark, intensely dark—and to-day there is light there; I have baptized hundreds of converts, and it is all by the power of the gospel.

THE BIBLE INSPIRED.

Only the Old Testament was completed and a few books of the New Testament, when Paul wrote, "All Scripture is given by inspiration of God." Objectors to inspiration claim that the different authors write in the exercise of their own faculties, in the use of advantages within their reach, and with the same diversities of style as is common with other writers, and that the discrepancies with which they abound are inconsistent with the idea of their inspiration.

The apparent discrepancies, however, vanish, as we carefully examine them, and as to diversities of style, and the use of advantages within their reach and the exercise of their own faculties, it is claimed that the correct conception of inspiration embraces all these things. It does not override, neither does it neutralize or destroy, but makes use of the individuality and even the idiosyncracies or mental peculiarities of the writer, in expressing the Scripture given by inspiration of God.

We might reasonably expect our Heavenly Father would thus impart saving knowledge to the race placed here on probation and created for an immortal existence. His heart from eternity has yearned for our welfare. His compassion flows towards us, and his intervention in our behalf appears again and again. He does care for us and tells us so. As a father pities his children, so the Lord pitieth them that fear him, and the angel of his mercy encampeth round about them. He hears the cry of the poor and the needy; he breaks the arm of the oppressor; he punishes the transgressor and rewards the obedient. In emergencies, extraordinary men appear to administer justice and judgment in his name; and prophets come forward from age to age, endowed with miraculous power, foretelling future events, and writing down important communications respecting the final triumph of the Church of God on earth, and its eternal blessedness and glory in the kingdom of heaven.

These communications are bound up in this one volume of the Old and New Testaments which contain the complete unfolding of the divine will to man, and the declaration, "All Scripture is given by inspiration of God," applies to them all.

Here men speak to us with lips touched with live coals from the heavenly altar; here the blessed angels hover over us, take us by the hand and point us to the skies. Here the Son of man, divine and human, the Messiah promised from the beginning, shows us the way of everlasting life, and invites the weary and heavy laden to come to him for rest. Here apostles with holy consecration teach us what we are to believe concerning God, and the duty God requires of man. All assure us, if we lead lives of penitence, humility, trust, filial obedience, and fight the good fight of faith, through the influence of him who gave the inspiration, we shall be presented faultless before the throne of God, and conquerors' robes shall be put upon us and an immortal crown.

Look at the comprehensive range of inspiration and see its completeness. It does not tell us much about astronomy, although it does speak of the sweet influences of the Pleiades and of the bands of Orion, and of Arcturus. It does not tell us much of mineralogy, although it assures us that there is wisdom above rubies, and to be prized above fine gold, and it commands us to seek the spiritual pearl of great price.

In a single sentence—its first sentence—it announces, "In the beginning God created the heaven and the earth," and in this one declaration teaches us more about the origin of the world than we could learn from all the libraries of Egypt, Greece or Rome. It tells of the genesis of the human race, of man made in the image of God, of his apostasy, and of the divine method of redemption. It tells us the chief end for which man was made—that he might glorify God and enjoy Him forever.

It prescribes definitely, by precept and example, how this end may be attained. It teaches us of a sleepless Providence, which secures seedtime and harvest, which numbers the hairs of our heads, which cares for the lilies of the field and the birds of the air, and for our temporal and spiritual wants. The eyes of the Lord, it says, run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward Him. However dim our vision and dull our taste by reason of sin, it cries to us, Oh taste and see that the Lord is good and gracious; He is long-suffering to the children of men. It teaches the duty and the privilege of prayer. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you, for everyone that asketh receiveth. It promises the Holy Spirit to keep us in times of weakness and sorrow and temptation. It invites all to its gospel feast. Though infinitely holy the Deity it reveals, the invitation sent to sinful men is, Come! Are you hungry, thirsty?—have you no money?—without money, without price, come; and whosoever will, let him take the water of life freely.

And beyond this changing scene of conflict, sorrow, mortality, and graves, it points all who hear and heed to a bright realm where sorrow and sighing forever flee away; where all tears are wiped from all faces; and triumphant over sin and Satan and death, and every trace of the divine displeasure, they shall live and reign with Christ forever. Such knowledge as this is vital. Let the soul put itself under the direction and control of such inspiring and saving truths as these, affiliating it with God and angels, and linking it to such a magnificent destiny, and no wonder it will love the blood-bought mercy seat, and pour forth its grateful joy in sacred song, and go cheerful and singing even through a world of evil on its way to everlasting bliss. It finds its happiness in Christian service in the home circle, at the meeting of social prayer, in the sanctuary, and in carrying out the Master's golden rule, to do unto others as you would have others do unto you; it becomes a better father, a better mother, a better son or daughter, a better citizen—purer, truer, and nobler in all the relations of life. Hence it is said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."
—*The Repository.*

JAPAN.

When the Bible has been translated and published for any nation, it is all important that it be read and studied. It is therefore gratifying to see what success has attended the efforts of the Scripture Union in Japan, to promote the systematic reading of the Holy Scriptures. At the sixth annual meeting of the Union, which was held in Tokio on the 13th of December, an address was delivered by Dr. Eby, of the Canada Methodist Mission, on "The benefits, both physical and spiritual, accruing to the lower classes from the circulation of the Bible." Rev. H. Kozaki followed with an address on "The Distinguishing Characteristics of the Bible," with illustrations from his own experience and that of others, to show that it excelled every other book. He stated that on becoming a Christian, while at school at Kumamoto, he was persecuted by his friends and relatives, his parents even threatening to disown him. The only thing which enabled him to endure this persecution was the Bible. He drew attention to its perennial freshness, so that one never fails to find some new thing in it. He was followed by the Rev. W. Spinner, who made a scholarly address in German on "The Influence of the Bible on Society," which was interpreted to the audience by Mr. Minami.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM
BRANCH SOCIETIES, FROM 1st JAN. TO 31st MARCH, 1890.

NOTE.—(1) Quebec; (2) Building Fund; (3) Montreal; (4) Manitoba.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Allenford.....	\$6 49	\$20 00		
Ashburn.....	11 22			
Ayr.....		30 00	30 00	(2) 9 24
Armow.....		7 00	7 00	
Appin.....		27 00	27 00	
Auburn.....		4 33		
Alexander.....		5 25		
Anthracite.....	8 25			
Alton.....	12 83	10 00	10 00	10 00
Ayton.....	15 04	22 23		
Atwood.....		20 00		(1) 40 00 (4) 20 00
Avening and Creemore.....	10 35	15 80		
Auburn.....		13 12	13 13	
Acton.....		34 90	34 90	
Boissevain.....		8 90		
Beaverton.....		25 00	25 00	(1) 7 00
Broadview.....	12 85	9 90		(1) 5 00
Birtle.....		5 90		
Bobcaygeon.....	59 24	23 63		(1) 5 00
Brandon.....	19 95	11 95		
Bervie.....	5 13			
Brooklyn.....		15 00		
Rayfield.....	2 82	30 58		
Bluevale.....		21 00		
Beverley.....		31 00	30 95	
Bolton.....	7 03	30 00	30 00	
Burlington.....		29 70		
Banff.....	9 05	38 85		
Baltimore.....		16 15		(1) 32 00
Brampton.....	50 00	126 00		
Bethany.....		15 00		
Blyth.....	9 50	29 82	29 83	(1) 29 83
Burgoyne.....		9 25	9 00	
Berlin.....	89 21	61 95	30 97	(1) 30 97
Brantford.....		100 00	600 00	
Brighton.....		11 65	11 65	
Banff.....	9 05	38 55		
Buxton.....			22 78	
Burford.....		39 35		
Brussels.....	7 18	59 55	59 55	
Binbrook.....		65 00		
Breslau.....	5 62	34 00		
Bradford.....	5 66	29 00	28 89	
Cookstown.....	1 10	19 95		
Craigvale.....		14 19	14 00	
Caledon East.....	0 50			
Comber.....		7 64		
Copetown.....		20 17	10 00	
Chesley.....	25 00			
Chesterfield.....	8 65			
Caledonia.....	10 30	33 86	67 72	

RECEIPTS FROM BRANCHES.—Continued.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Cheapside	8 72			
Crediton	13 41	13 75	13 75	
Cambray	6 05	10 00		
Cooksville	1 55	25 30		
Churchill		22 45		
Caistor	5 00			
Collingwood	34 95	59 89	54 89	
Comox Depository	12 00			
Calgary	23 37			
Campbell's Cross	4 00	70 00		
Claremont		59 27		
Chatham Township		25 50		
Carluke		57 00		
Carman		4 00		
Carberry	2 90	23 00		
Cherry Valley		15 35		
Cannington	1 06	59 00		
Calgary		5 00		
Caistorville		16 00	8 00	
Clifford	15 83	28 06	28 06	
Campbellville		30 00	30 00	
Camlachie		16 29	8 15	
Cheapside		6 00	5 00	
Colborne		11 10		
Casmilla		24 39		
Cedarville	3 03	13 01		
Campden	14 00			
Cartwright		36 00	18 00	
Coldsprings		47 75		
Dunville	25 00	25 00	25 00	
Drumbo	10 55	15 00	14 00	
Dundas	9 21	65 00	20 00	(1) 34 48
Dawn Mills	5 20			
Dungannon	3 60	29 84		
Dunmore		3 50		
Downsview		13 83		(1) 13 84
Desboro	3 16	20 00		
Douglas		6 00		
Dundalk		31 00		
Dereham			22 75	
Dromore	1 55	2 00		
Dresden	6 04	16 00	16 00	
Deloraine		7 10		
East Oxford		13 00	12 00	
East Puslinch		27 50	27 50	
East Westminster		40 00	55 00	(1) 31 00
Eglinton		24 50		
Edmondville		19 00	19 00	
Eldon		31 00		
Elora		50 00	90 00	(1) 35 00
Embro		50 00	50 00	
Emerson	8 84	3 75		
Enniskillen		14 00	14 00	
Eramosa		44 47	44 48	
Erin		45 26	22 75	
Fenelon Falls	15 00	45 00	20 00	(1) 20 00
Fergus		100 00	100 00	(1) 50 00

RECEIPTS FROM BRANCHES—Continued.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Fonthill	31 00			
Fordwich	9 42	21 33		
Forest	38 34	34 78	17 49	(1) 5 68
Fort McLeod	15 96	1 45		
Fullarton		60 00		
Garrafraxa		12 27	12 27	(1) 12 27
Garden Hill		1 22		
Garden Island		17 55		
Georgetown		1 00		
Gladstone		5 50		
Glamais	3 50	11 01	14 68	(1) 11 01
Glanford		5 00		
Glenarm		23 32		
Glenboro	13 30	5 00		
Glenmorris		2 60		
Goderich	12 08	58 62		
Goodwood		9 00		
Gore Bay	7 00			
Gorrie	29 00	46 00		
Grand Valley		27 65		
Greenbank		13 70		
Guelph	133 48	185 00	185 00	
Hagersville	14 37	4 30		
Hamilton	305 30	100 00	389 33	
Hampton	1 70	2 53		
Harrison	2 62	33 00	33 00	(2) 4 82
Hastings		32 80		
Hespeler	4 90			
Hibbert	10 26			
Highland Creek		28 32		
Hillsburg		20 00	20 00	(1) 10 00
Holland Landing	3 00			
Hope		14 90		
Holstein		40 00		
Humber Summit	5 00	23 90		
Indian Head	25 46			
Ingersoll	61 10	75 00	75 00	
Innerkip		16 42	16 42	
Janetville	2 07	13 00		(1) 26 98
Jarvis	2 88	32 86		
Jerseyville	0 34	12 05		
Keens		80 35		
Kendal	4 85			
Kileyth		1 00		
Kinburn	6 50	6 07		
Kinlough		15 29	15 29	
Kintyre		15 60	15 60	
Kippen		5 44		
Kirkton		20 00	10 00	(1) 20 00
Lakefield	38 15			
Lakeside		25 00	25 00	
Laketet		8 50		
Langside		16 00		
Langton	7 44	1 05		

RECEIPTS FROM BRANCHES—Continued.

BRANCHES.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Laskey		60 00		
Lefroy and Belle Ewart		14 60		
Lindsay	50 00	13 83		
Linwood	28 48	4 73		
Little Britain	17 73			
Londesboro		20 00	20 00	
Lucknow		43 62	21 81	
Manilla	6 50			
Manitou		11 80		
Maple Valley	13 10			
Maple Creek		3 10		
Mara		21 15		
Markdale	6 98			
Markham	10 00	10 00	20 00	(1) 10 00 (2) 10 00
Marmora	9 51			
Medicine Hat	4 96			
Medonte		3 70		
Melrose		25 00		
Milford		6 70		
Millbank	13 16	24 83	24 83	
Millbrook		19 51	16 57	
Milton		100 00	66 73	
Milverton	22 93	5 62		
Mimosa		6 33	6 34	(1) 6 33
Minesing		48 00		
Molesworth	4 65	24 00	48 00	
Mono Centre	1 10	14 50	14 40	
Mono Mills		2 07		
Moorefield	7 50		6 90	(1) 6 90
Moosejaw	15 12	66 15		
Moosomin	7 53	7 30		(1) 7 46
Morden		8 00		
Morris	4 60	5 00		
Morrison		9 14		
Mount Forest		13 00	13 00	
Mount Pleasant (Brant)	1 52	27 48		
McGillivray and Biddulph	5 09			
McIntosh and Belmore	4 45	14 00		(1) 27 25
Nanaimo	14 75	15 00		
Nanticoke		55 50		
Napanee		58 64		
Newbridge		16 50		
Newcastle		23 00	15 00	
New Hamburg	25 02			
Newmarket		25 00		
Newtonville	0 60	1 17		
Niagara	13 32	34 69	50 00	
Niagara Falls South	5 40	97 76	48 88	
North Bruce		16 36		
North Etobicoke		27 90	27 90	
North Sydenham		56 00		
Norval		34 83	16 92	
Norwich		61 55		
Oaklake	14 10			
Oakville		23 05	30 00	(1) 10 00 (3) 10 00
Omeme	11 61	33 39		

RECEIPTS FROM BRANCHES—Continued.

BRANCHES.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Orangeville	79 88	17 32	17 31	(1) 34 63
Orford		30 00		
Orillia	60 00			
Orono		7 79		
Owen Sound	16 32	123 49		
Pamswick	0 90			
Paisley	10 98	19 16	19 15	
Palmerston		33 71		
Parkdale	9 36	82 00	41 00	
Parkhill	17 00	50 40		
Penetanguishene		23 05		
Peterborough		63 00	63 00	
Pickering		28 25		
Pine River and Amberley		16 77	16 78	
Pinkerton	2 40			
Pontypool		1 00		
Portage la Prairie	30 04	8 57		
Port Albert		26 09		
Port Arthur		10 06		
Port Dover	16 27	25 05		(1) 20 50
Port Elgin	10 00	10 00	7 00	(1) 5 00
Port Hope	24 99			
Port Perry	10 45	20 00	20 00	(2) 15 00
Port Rowan	26 36	22 75		
Prince Albert		12 50	12 50	
Princeton	10 00	15 00	10 00	
Rapid City		17 65		
Rat Portage		4 65		
Ravenswood				(1) 41 48
Rheinland	5 00			
Richmond Hill		19 00	19 00	
Ripley		31 44		22 22
Riversdale	1 20	17 44		
Rockwood and Everton		85 54		
Rodney		17 93		
Rothsay	10 10	10 00	9 64	
Rugby		25 00		
St. Catharines	47 18	129 85	129 85	
St. George		37 50	37 50	
St. Williams	7 29	11 70		
Scarborough		16 16		
Scotland		28 50		
Seaforth	6 20	4 20	7 00	
Sebringville	25 72	30 20		
Selkirk		4 00		
Shakespeare	10 00	29 30	29 30	
Singhampton		15 97		
Smithville	8 50	22 24		
Sombra	8 89			
Sonys		5 04		
Souris		7 20		
South Etobicoke		14 45		
South Monaghan		112 00		
Springville		14 42		
Stayner		19 10		
Stirling	14 77	15 00		
Stockton	2 55	9 00		

RECEIPTS FROM BRANCHES—Continued.

BRANCHES.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Stouffville	4 77	40 05	29 05	(1) 29 05
Sutton West	6 87	28 03		
Sydenham	17 08			
Tara and Invermay		40 00	40 00	
Teeswater		40 00	40 00	(1) 40 00
Thamesville	9 25	23 85	10 00	(2) 5 00
Theodford	3 69			
Thornbury and Clarksburg	7 00			
Thornhill	3 40	42 86		
Thornton		14 73	14 73	
Thorold		40 00	40 00	
Tiverton	1 98	40 00		
Treherne		5 70		
Trowbridge	5 70			(1) 26 00
Tweed		5 25		
Underwood	6 57	40 00		
Unionville	8 75	52 70		
Uxbridge		44 80		
Virten	12 66	39 00		
Varna		58 26		
Vittoria		13 39		
Vernonville	11 43	24 57		(1) 12 00
Victoria, B. C.	100 00	223 00		
Wallaceburg	6 95	45 46		
Wolseley	5 26	2 30		
Whitewood	14 90			
Woodstock	68 76	75 00	250 00	(1) 75 00
Winterbourne		50 00		
Waterford	57 29	41 55		
West Essa	9 88			
West Selkirk		27 11	27 12	
Walters' Falls		49 20		
Walton		23 00		
West Flamboro	5 00	42 98	10 75	(1) 17 91
Waterloo		20 00	20 00	(1) 12 07
Walkerton	25 39	45 00	45 00	
Whitby	16 60	100 00	70 00	(1) 20 00
West Lorne	6 00	12 33		(2) 10 00
Woodville		25 00		
Woodbridge	9 00	21 30	21 31	
Windsor	28 00	100 00		
Whitfield		18 00		
Wroxeter		63 53		
West Tilbury		6 40	6 40	1) 6 40
Whitemouth		5 10		
Zephyr	5 50			