



Published Quarterly.

Under Direction of the Upper Canada Bible Society.

VOL. XVII.

TORONTO, JANUARY, 1886.

N. 4.

ASLEEP IN JESUS.

Mr. Robert Baldwin, a vice-president, and for ten years the devoted and efficient permanent secretary of the Upper Canada Bible Society, passed away on the 9th of December, after a protracted illness, which he bore with the utmost Christian cheerfulness, fortitude, and patience. His death was a relief from distressing bodily infirmity, and his end was peace. Truly it may be said of him, "For to me to live is Christ, and to die is gain."

His remains were followed to their resting place by a large concourse of attached friends, including many of the directors of the Bible and Tract Societies.

Resolution passed by the Board of the Upper Canada Bible Society, in condolence with the widow and family of the late Mr. Robert Baldwin:

It having pleased Almighty God to remove by death, since the last meeting of the Board, Mr. Robert Baldwin, for many years the permanent secretary of the Upper Canada Bible Society, the Board desires to place on record its very high estimate of his Christian character, and of his fidelity, zeal and efficiency as an officer of the Society. Mr. Baldwin lived and worked for the Bible Society, not merely from a sense of duty, but from love to the Bible, and devotedness to the Lord Jesus Christ the living Word. The Board would desire not only to bear testimony to his official work, but also to give expression to the feelings of esteem and affection which they had all learned to entertain for him personally. His consistent Christian character, his

manly adherence to truth and principle, his loving and gentle disposition, and his catholicity of spirit endeared him to all who became acquainted with him; and his memory will long be cherished by friends of the Bible Society, not only in Toronto but throughout the Province. May we all profit by his example and life, and may we be stimulated by his death to greater fidelity and diligence in the work of our common Master.

The members of the Board desire to express deep and sincere sympathy with Mrs. Baldwin and family, and order that a copy of this resolution be sent to her.

Toronto, December 15th, 1885.

THE NEW BIBLE HOUSE.

CEREMONY OF LAYING THE TOP STONE.

The rapidly approaching completion of the new building on Yonge street erected as the Depository and offices of the Upper Canada Bible Society and the Religious Tract and Book Society, was signalised by a gathering of the friends of both societies, and the formal laying of the top stone of the building, on Tuesday afternoon, 15th December, Mr. J. K. Macdonald, chairman of the Building Committee, presided, and among those present were Hon. G. W. Allan, president, and Hon. Wm. McMaster, treasurer, of the Bible Society; Rev. Dr. Reid, president of the Tract Society, Rev. Dr. Castle, Rev. Dr. Potts, Rev. Principal Sheraton, Rev. Septimus Jones, Rev. Dr. McLaren, Rev. A. F. McGregor, secretary Religious Tract Society, Rev. J. Denovan, Rev. T. Cullen, Rev. Robt. Wallace, Rev. J. M. Cameron, Dr. Geikie, Messrs. A. T. Crombie, J. G. Woodhouse, Warring Kennedy, T. J. Mason, H. Mortimer, M. Nasmith, C. B. Grasett, Pim, Kirkpatrick, John Young, Depository Bible and Tract Societies, John Harvie, secretary Bible Society, and others. The gathering took place in the large room of the building on the first floor.

The proceedings were commenced by Rev. J. Denovan reading a portion of the Scriptures, followed by prayer from Rev. Dr. Potts.

Mr. Macdonald stated that in connection with all public buildings it was usual to mark in a public way the purpose for which the building was to be used. Perhaps this was not the proper time for any elaborate ceremony, but it had been felt, owing to the new Bible house having been erected on an old foundation, that no service could very well be held in connection with the laying of a corner-stone, and perhaps it might be well to defer to a later stage of completion any appropriate ceremony in connection with the building now being erected. The committee had deemed it a suitable occasion on which to ask the members of the two Boards and their friends to meet within the unfinished walls to celebrate, so to speak, the completion of the outward part of the building by laying in its proper place the

"TOP STONE,"

a simple ceremony in which the hand of the Lord would be recognized, and their hearts could go out to the Almighty for the success given to the two societies in connection with that building in which their future operations were to be carried on. Towards the cost of the building there had been subscribed a sum of \$9,000. Nearly \$6,000 of this had been received, leaving something like \$3,000 subscriptions to come in, and they wanted \$3,000 more in addition to the unpaid amount, in order to complete that beautiful build-

ing. Mr. Herbert Mortimer, one of the oldest directors of the Bible Society, then presented Senator Allan, president of the Bible Society, with a beautiful mallet (the gift of the building committee) for the purpose of laying the stone, and in doing so expressed the pleasure he had in being present at the ceremony.

Hon. G. W. Allan said it afforded him great pleasure and gratification to be called on to perform this ceremony of laying the top stone of the building which occupied the site of the one that was for so many years the home of the Bible and the Religious Tract Societies. He did it with the greater pleasure, and esteemed it a privilege to have this honor assigned to him, because he believed the erection and completion of this building would be for the honour and glory of God and the good of many souls. He trusted that from this building would be sent forth from year to year, to every part of our Dominion, increasing numbers of copies of the Word of God, and that that wide building would be a centre of earnest Christian counsel and active work for the glorious cause of the Bible. The time was when the street on which that building looked down was nothing more than a muddy path through the remains of the primeval forest. They now saw the street thronged with the busy multitude from day to day, and they could not but be thankful for the forethought of one man who had provided among the busy throng a home for the Bible house for all time to come. He trusted that the words

" BIBLE HOUSE,"

would be prominently inscribed on the front of the building, so that they would serve to remind men as they passed up and down the street that there were other things than the toiling for worldly success to look for, namely, a house not made with hands, eternal in the Heavens.

The company then repaired to the platform on the roof of the building, 65 feet above the street level, where the top stone was well and securely laid. Returning to the second floor, the Rev. Dr. Reid offered up a beautiful dedicatory prayer.

Rev. Mr. McGregor then presented to the Rev. Dr. Reid, as president of the Tract Society, a beautifully bound copy of the Revised Version (also the gift of the building committee) as a memento of the occasion. Rev. Dr. Reid said he accepted with gratitude this copy of the Revised Version. Looking back on his past life in Canada it was a great satisfaction and comfort for him to know that from the earliest period of his ministry he became connected with the Upper Canada Bible Society, and for thirty-three years he had been connected with both societies in Toronto. He rejoiced at the good these societies had done, and anticipated still greater success in the future. He hoped that a spirit of liberality would be manifested by the friends of these societies, not only in Toronto, but throughout the country, because this was not a work of local interest merely, but one affecting the welfare of the entire country.

Rev. Septimus Jones pronounced the benediction, and the proceedings terminated.

Toronto, 16th December, 1885.

BOOKS AND THE BOOK.

One thing I want you very much to be quite clear about. No amount of "good little books" will do you any good unless they lead you to love the Book of books. If you really love Jesus, you are quite sure to love his word. But one reason why some of you do not love it half as much as you wish you did, is because you do not know enough of it. And you only *read*, you don't "*search*," which is what God especially tells you to do. A capital piece of advice was given by a man who did a very great deal towards leading people to love and know their Bibles. He said, "When you take your Bibles, you should be always hunting for something."—*F. R. Havergal.*

Bible Society Recorder.

TORONTO, 1st JANUARY, 1886.

BOARD MEETINGS.

The regular monthly meeting of the Board was held on Thursday afternoon, the 22nd of October, in the offices of the Confederation Life Assurance Co., Toronto Street, the President in the chair. After the opening devotional exercises led by Rev. J. Fielding Sweeney, the minutes of the two previous meetings were read and confirmed.

Rev. Dr. Potts stated that he had been deputed to express the views of the Montreal Auxiliary Bible Society, which are in the direction of the necessity of increased effort to disseminate the Word of God in the North-West. It was ordered that the matter be referred to the Agency and Colportage Committee.

A recommendation from Rev. J. McDonald, that a depository be opened at Bancroft, was disposed of in like manner.

A letter was read from Mr. Wilson, Secretary of the Cobourg Branch, suggesting that the Dominion Government be petitioned to remove the duty on Bibles and Testaments.

The warm thanks of the Board were heartily given to Hon. William McMaster for his noble gift towards the building fund of \$452, the amount of his parliamentary extra sessional allowance, said sum being additional to his original subscription.

A Committee was appointed to draft a resolution in reference to the death of the Earl of Shaftesbury, President of the British and Foreign Bible Society, with instructions to forward a copy of same to the Parent Society.

Mrs. Margaret E. Wood's application for twenty-five copies of the Scriptures for the Haven, was granted.

It was decided that during the erection of the new building, the Board shall meet in the offices of the Confederation Life Association, in the afternoon at 4 o'clock.

A report from the Agency and Colportage Committee, and the list of gratuities for August and September, were read and approved; and the meeting was closed with prayer by the Rev. Dr. Potts.

The Board held its regular monthly meeting in the offices of the Confederation Life Association, at 4 o'clock on Tuesday afternoon, the 17th November. Hon. William McMaster in the chair.

Rev. Mr. Sanson opened the meeting with prayer, after which the minutes of the previous meeting were read and confirmed.

The Committee appointed to draw up a resolution in reference to the death of the Earl of Shaftesbury, submitted the following, which was adopted :—

“ We, the Directors of the Upper Canada Bible Society, desire to convey to the Parent Society the expression of our deep sense of the great loss which the Society has sustained in the death of their venerable and much honoured President, the late Earl of Shaftesbury, who by a long and noble life devoted to every good and beneficent work, illustrates the teaching of that Holy Book for the diffusion of which throughout the world he did so much, and while we acknowledge with devout gratitude to Almighty God, all that He enabled His servant to do, we would offer our most earnest prayers that the Society may by the continued blessing of the Most High obtain a worthy successor to him whose loss we deplore, and one who shall follow him in all good and holy work, as he followed Christ.”

Reports from Agency and Colportage Committee, and the Joint Committee on Building, were read and adopted.

J. K. Macdonald, Esq., Chairman of the Joint Building Committee made a verbal report of the meeting held immediately before the present Board meeting, as follows :—

“ That it is desirable to have a suitable demonstration on the occasion of inserting the key-stone of the new building, and that His Honour the Lieutenant-Governor of Ontario, be invited to be present.”

The report was adopted and the Joint Committee on the new building was instructed to carry out all the arrangements in connection with the demonstration.

The list of gratuities, statement of monthly balances, Depositary's cash statement, Schedule of colportage, colporteur's reports from Messrs. Taylor, Jackson, Cromar, Dobson, and Aston, were submitted and read.

An application from Rev. Thomas Culbert, of Cape Crocker, for twenty-four Bibles for an Indian mission, was granted.

A letter was read from Mrs. Woods, Secretary of the Haven, thankfully acknowledging the gift of Bibles.

Rev. Professor McLaren closed the meeting with prayer.

The Board held its monthly meeting on Tuesday afternoon, the 15th December, at four o'clock, in the offices of the Confederation Life Association.

The President, Hon. George W. Allan, in the chair.

The opening devotional exercises were conducted by Rev. Joshua Denovan.

The minutes of the previous meeting were read and confirmed.

Mr. J. K. Macdonald, Chairman of the Joint Building Committee, reported verbally, “ That owing to the lateness of the season, and the probable early opening of the ‘ New Building,’ when an appropriate ceremony can be had, it would be inexpedient to go on with any public ceremony at this time as the progress of the building might be thereby delayed and the cost somewhat increased.

“The Committee would now recommend that the members of the Boards of the Bible and Tract Societies be invited to meet on the occasion of placing the ‘Top Stone,’ and asked the concurrence of the Board to this change in carrying out its instructions.”

The recommendation was heartily approved.

Rev. Dr. Reid, Rev. J. M. Cameron, Herbert Mortimer, Esq., and John Macdonald, Esq., were appointed a committee to prepare a resolution of condolence in reference to the death of Robert Baldwin, Esq., late Secretary of this Society, with the request that a copy be sent to the family of the deceased.

It was resolved that a circular be sent to the respective branches of the Bible Society throughout the country, asking that in the case of each of these branches a special appeal be made in aid of the Building Fund, with the hope that the money so given be not permitted in any way to lessen the ordinary contributions sent in to the Society.

Reports from the Agency and Colportage Committee, and from Rev. J. M. Cameron, on his visit to St. Catharines, were read and approved.

A letter from Rev. Thomas Culbert, Indian missionary at Cape Crocker, was read, thankfully acknowledging the gift of Bibles for the use of the Indian mission S. School, of which he is superintendent.

The appointment of a collector of City subscriptions having come up, it was resolved to commit it to the President and Secretaries.

The Depository's cash statement, and the list of gratuities for November, were read and submitted.

The meeting then adjourned, Rev. W. S. Blackstock leading in prayer.

THE WORK OF THE BRITISH BIBLE SOCIETY.

(From the London Daily News.)

Very few of those who read their Bible by their own fireside have the faintest idea of the vastness of the organization having its centre in Queen Victoria Street, but sub-centres all over the globe, in which work is done and whence the results are distributed. Almost from pole to pole—certainly from England to its Antipodes—may be found diligent grammarians and dictionary-makers hard at work in reducing savage languages and dialects to form and system, and in translating the Scriptures into them. Considered apart from its civilizing and Christianizing influence, the Bible society is a vast philological engine which has supplied and continues to supply a mass of matter to those highly learned in the tongues of the earth. The society retains at its head-quarters in London the services of an admirable linguist, Dr. Sauerwein, who probably knows more languages than Pico di Mirandola, and certainly with greater accuracy. But London is only the heart of the society from which flow gold and counsel through many arteries, and which receives back both gold and new knowledge and experience through a thousand veins.

In the handsome building, not, be it well understood, paid for out of the funds of the society, but by compensation money for original site and special subscription, there hangs the portrait of one of the worthiest celebrities of this current century, or for that matter of any other. It is a magnificent work of art, painted by Sir John Millais, and represents to the life the presi-

dent of the society, the venerable Earl of Shaftesbury. No more energetic or otherwise perfect representative of the far-reaching organization of which he is the head, could have been selected than the veteran combatant in the cause of humanity, who fought, while yet Lord Ashley, for the 'Ten Hours' Eill, who has since given a large interpretation to the duties of a landowner to his poorer people, and who has, during a long and industrious life, probably done as much actual good to mankind as any living man. Lord Shaftesbury has admirable associates in the work of carrying out the object of the Bible society. The committee is selected from church and dissent, and with its sub-committees seems to carry on its work with energy as well as discrimination. It would in this place be too long to allude to the numerous lay and clerical celebrities who are either vice-presidents or members of committee. It will suffice to state of the working staff that Mr. Joseph Hoare is the treasurer, who distributes some £240,000 per annum; that the Rev. John Sharp, M.A., and the Rev. W. Major Paull are the secretaries; that the Rev. William Wright, D.D., is the superintendent of the translating and editorial department; and Mr. Charles Finch the assistant foreign and financial secretary.

The latter gentleman was good enough to show me several more of the treasures of the Bible House, as No. 146 Queen Victoria Street is called. In addition to the fine Millais just mentioned are several portraits of the distinguished men who have from time to time shared in the work of the society such as Wilberforce, Henry Thornton, Granville Sharp, and the first president, Lord Teignmouth.

Everybody knows that the Bible society was founded eighty-one years ago; since when it has circulated more than a hundred millions of Bibles, Testaments, and portions of Scripture at a cost of about nine and three-quarter millions sterling. I naturally inquire whether any part of the great income of the society is carried to reserves, building funds, and other devices for absorbing "live" capital.

"Not at all," is the answer. "We keep about six months ahead of our outgoing, that is all. And we have, as a matter of course, always a large stock. You are aware, that except in special cases, we do not actually give our books away. We sell many of them at a loss, made good by subscriptions. For instance, we sell a sixpenny Bible, which costs us eightpence; and we have penny Testaments. It is desirable that possessors should attach some value to their property. It does not matter how small that value may be; but people are apt to disregard what is given away. What we claim to have effected is an enormous reduction in the price at which Bibles can be purchased, and the organization of a system of colportage by which they may be brought to every household."

"This library should contain many rare and curious volumes of Scriptures?"

"A few gifts we have, and most of these were exhibited at the Caxton celebration a few years ago. Here is a Miles Coverdale Bible, and numerous memorials of Tyndale; but we have not the Mazarine or other Bibles of great value. They would not be given to us, and we should certainly not buy them. Our mission is not bibliographical, but to extend the area and fruit of the teaching of the Scriptures by multiplying copies of them in every attainable language at the lowest possible price. Here are specimens of the octavo Bible in the type called "small pica." In the beginning of the century it was priced at 12s. per copy. Here is the old book, and here the new one, which costs 2s. 9d. Here are school Bibles in nonpareil and pearl type. The old ones cost 4s. 6d. and 5s. 2d.; the new respectively 1s. and 9d. each. The free contributions, amounting last year to 144,970l. 4s. 3d., enable us to sell these books below the cost of production to schools and the poor, and to make absolutely free grants where they are shown to be necessary. But our main idea is that of cheapening the scriptures, and distributing them from house to house by the system known as colportage. We dis-

tribute an enormous number of these sixpenny Bibles and penny Testaments. Of the latter 955,169 copies were sold in eight and a half months."

"This must mean a large printing and binding business as well as the work of translation and distribution?"

"Not at all. All our printing and binding is done by contract except the Scriptures for the blind, which are specialities and produced by us according to the two systems in vogue. All the rest of the printing is done by contract not of course all in London, but some in Australia and elsewhere, at the nearest convenient spot."

"I see by the screen before me that the variety of languages and dialects in which the society publishes is very great."

"About the time when the society was founded, translations of the Bible, or of parts of it, existed in about fifty languages. Since then the society has promoted directly or indirectly, the production and distribution of the Scriptures in 206 languages and dialects. Our present list includes many which have recently been reduced to grammatical form. Of these many are African and Polynesian. Africa has been greatly studied of late, and is very interesting to those having the gift of languages, on account of the numerous groups spread, and in some instances scattered, over that great continent—as the Semitic group, including among others Arabic and Amharic, some of which extend from the north far into the interior; the Hamitic group of Coptic and the rest; and the Nuba-Fulah group, which, together with the two first mentioned and the Negro group, occupies Northern Africa nearly down to the equator; the great Bantu group, which, with the Hottentot, occupies Southern Africa; and Malagasy, which, again, belongs to the Malay group. Considerable progress has been made in the translation of the Scriptures into the language of Dahomey. From Basutoland we have received £100 as the proceeds of sale, during the last year, of the Scriptures in the Sesuto language; large portions have been translated into the Swahili language and sent to Zanzibar; a fount of type costing £120 has been specially cast for an edition of the Bible in Amharic to be exported to Abyssinia; the sales in Malagasy have been nearly as large as those in Sesuto. Mauritius requires the Bible, or portions of it in several languages, French, Mauritian, Hindi—the language of the great North Indian Valley, and Tamil—the language of the great South Indian plain. In Hindostan itself the larger Christian communities lie in the southern part of the peninsula, in Tinnevely; and the Tamil, Telugu, Malayalam, and Canarese are the most Christian tongues in India. You will not be surprised to hear of Archdeacon Maunsell's Maori Bible, now in course of revision, but you may not be aware that Mr. Lawes and Mr. Macfarlane are making rapid progress in translating portions of Scripture into the languages of New Guinea, Saibai, and other islands, or that the gospel of St. John is being published in a compromise dialect of the New Hebrides. You are aware of a Fiji Bible, but we also have copies of the Gospels in the tongues of Eromanga and Nguna, and Mr. Creagh is revising the Bible in Lifu, in the Loyalty Islands. A new edition of the Tongan Bible has left the press; we have the Scriptures in Samoan, and Savage Island or Niue has been supplied for some time with the New Testament, and now receives the Old Testament book by book as completed. Mr. Lawes says, 'The people are very pleased with the Pentateuch, three of the books being new to them.' Tahiti also takes a large number of Bibles. The new pocket edition has been a great success.

It is very interesting to inspect under Mr. Finch's guidance the immense stock of various Bibles, Testaments, Psalms, and other portions of the Scripture ready to be expedited from the Bible House in hundredweights and tons. It is not, however, entirely a wholesale concern, for any customer is served with any single volume in the retail office set apart for that purpose. But the principal work done is comparatively wholesale, and in addition to a large staff of clerks there are packers filling cases and lowering them. An

idea of the diversity of characters printed may be gathered from the revolving show cases, in which pages of the Scriptures in various languages and types are displayed, such as the strange looking and dissimilar Amharic, Burmese, Canarese, and Armenian; numerous varieties of Chinese, as written at Canton, Swatow, Foo-Chow, Hong-Kong, Nankin, Peking, and Shanghai; quaint Korean, the numerous kindred of Arabic, Japanese, Tekke Turkoman, Javanese, varieties of Hebrew and its kin, dialects of Mongolian, such as the Kalmuck previously mentioned, the Lepcha character used in Darjeeling, Manchu, Sanskrit and its congeners, Siamese, Afghan, Peguese, and many others, including Pali, in which language and character the society has a volume written on strips of palm-leaf. The oldest book in the Bible House is probably the Latin version beautifully written about the beginning of the thirteenth century. It is natural that the society should contrast this fine piece of patient handiwork with one printed by the Oxford University Press for the Caxton Celebration in 1877 from electrotype plates [from standing type] and bound in morocco—all in twelve hours, the volume to which Mr. Gladstone referred in his speech on Caxton.

The Bible society is especially encouraged by the success of its work in Russia, where an immense number of Bibles are distributed mostly by colportage, the large cities being few and far between. At these the society has agents, but the problem in Russia is essentially that of distribution through an empire of villages. The society has met with no opposition from the Church or Czar, the difficulty has been simply that of getting at a population spread over an immense expanse of country; 284,586 copies of the Old and New Testaments, etc., were distributed in the Russian Empire last year. Of these not half were entirely in Russian, the rest being made up of Russian with Slavonic reading or pure Slavonic, Finnish, German, Lettish, Hebrew, Esthonian, Tartar of Khirghiz and Kazan; smaller numbers are also distributed in the languages of Siberia, the work of dissemination having been carried by Baron Wrede as far as Kiachta. The society has agents in Tomsk, has reached Samarkand, has touched Vernoe and Karakol, among the Tunguse and other Tartar tribes. The largest foreign customer of the society in the area now included in its ramifications is, however, Germany. France is the country of colportage, but the demand for Bibles is not increasing. In Germany, on the contrary, the receipts of the agents of the society rose last year to £13,000. The energy displayed in such marked degree by the committee, sub-committees, and working staff of the Bible society is evidently fully shared by the pioneers at its most remote extremities.

THE GOSPEL WORK OF THE PRINTING PRESS.

Protestantism's strongest bulwark is the open Bible. Protestant effort is largely dependent upon popular Bible knowledge. Protestant mission work is chiefly Bible work, and before there is widespread Bible work there must be widely circulated Bibles. Thus it has come to pass in each of the two leading Protestant nations is a great organized society for Bible translating, Bible printing, and Bible distributing—the work of each society being world-wide; the work of neither society being denominational; the work of both societies combining to help unspeakably in the advancing effort of Christianity to preach the gospel to the whole creation.

Four years after the nineteenth century came in, the British and Foreign Bible Society was organized in London, of which "the sole object" was "to encourage the wider circulation of the Holy Scriptures, without note or comment." Thereby is meant the circulation of the Bible text, unannotated, as translated by the King James revisers, or as translated from that translation into foreign tongues. Especially and emphatically do the society's regula-

tions forbid the circulation, through its agencies, of Bibles wherein the Apocrypha is contained—very likely because the society has everywhere to take decided ground against all distinctively Roman doctrines. In the eighty-one years of its establishment the society has been carrying out its object with constantly increasing effectiveness. Last year by its agents over three million copies of the Scriptures, in whole or part, were distributed; and the grand total of its work, since its work began, represents over *one hundred million* copies sold and given away. Of the society's yearly work, no detailed mention can be made in a column; indeed, its own published annual reports fills six hundred octavo pages, including mention of the work on English soil, and a still fuller summary of the results abroad. A million and a quarter of dollars came into the society's treasury last year, nearly all of which passed at once out in meeting printing and colportage expenses.

Not yet has the American Bible Society attained to an equally large income, though it is also engaged in a similarly important work. Indeed, during the last four years, the American Society has in all expended a quarter of a million dollars over its available receipts, and its managers are viewing with anxiety the heavy draft thus made upon the reserve fund. In some respects the past few months has been specially trying in the Society's work. Last year, in the death of Dr. S. Wells Williams, the Society lost its efficient President. Last spring, the death of the Hon. Frederick T. Frelinghuysen removed the man whom the Managers had elected to be Dr. Williams' successor; and again, a few weeks since, the sudden decease of Dr. S. Irenæus Prime, of the *New York Observer*, deprived the Society of still another strong friend. It was Dr. Prime who, at the Society's annual meeting in May, moved a resolution of sympathy for Mr. Frelinghuysen in his sickness. In the few weeks since, both Dr. Prime and Mr. Frelinghuysen have passed away. Three Vice-Presidents of the Society also died during the past year.

But, of course, the Society's work is too firmly established now to be materially shaken by the death of an individual or individuals. Like the British Society, than which it is a few years younger, it labours both at home and abroad. Recently it began a thorough canvas of the United States, and at present, by colporteurs, and through other agencies, about a million families are visited annually, twelve per cent. of whom are found destitute of Bibles. Two-fifths of the entire issues from the Bible House last year were consignments to colporteurs, and grants to auxiliary local Bible societies, and to individuals, churches, and Sunday schools. In addition, the missionaries of the American Sunday School Union, and of the various denominational home mission societies, receive annually from the Bible Society many thousands of Bibles, which they distribute in needy localities of the South and West. The Bible Society itself kept three hundred and fifty-nine colporteurs at work in the United States during a part or whole of last year. The Managers would be glad to enlarge this department, and would do so, except for the deficit noted above. The financial depression throughout the country interferes somewhat with the sale of Bibles published by the Society. Then, of course, (though the Society's report makes no mention of this point), the recent large sale of the revised version decreases, considerably, the sale of the authorized version—and both the British and the American societies are forbidden by their constitutions to circulate other versions than that which owes its origin to the King James revisers.

Abroad, the Bible Society smooths the path of the missionary by furnishing the Scriptures in the local vernacular, or by preceding him by colportage work. "Leaving it to others to circulate books about the Bible, commentaries, introductions, concordances, and the like; to employ catechists, preachers, and Bible readers, and to endow schools, churches, and hospitals; the province of this Society has been to provide copies of the Scriptures, in a legible form, in the language of common life, and to disseminate them, as far as could wisely be done, among all classes of people and in all lands to which

access could be gained." Especially does the American Society aid in Bible distribution throughout the South American States, through China, Corea, and Japan, and among the Micronesian islands of the Pacific. Half a million copies, in various foreign tongues, were sent abroad last year by its efforts, and each year the total grows larger.

Such is the gospel work of the printing-press as represented by two organized societies for Bible distribution. So much these two Christian agencies are accomplishing toward the world-wide circulating of Christ's gospel. Three hundred and sixty-three versions of the Scriptures in two hundred and eighty-seven languages have been made through the efforts, principally, of the British Society—and still there remain hundreds of languages and dialects into which the Bible has never been translated. Six hundred thousand dollars, in round numbers, is annually expended by the American Society, and twice as much by the British Society—yet neither society has more than a fraction of what money it could profitably use. Protestant Christendom in this and other ways is doing much to scatter knowledge of the word; yet only a small part is being done of what would be practicable if Protestant Christians who have found for themselves that the Bible is the book of God, would give as they might of their own earthly treasures to support these faithful societies for Bible distributing. (*The Sunday School Times.*)

OUR OBLIGATIONS TO THE GOSPEL.

From an Address in Boston, by the Rev. Dr. Storrs.

One of our obligations to this work of missions is the obligation of gratitude for a similar work performed for our fathers by missionaries of the gospel. The coming of St. Augustine and his monks into Saxon England was the turning point of English and American development. I know it seems as if they brought a small force, and the skeptics are never tired of declaiming against the fanaticism which finds in that small force any essential element in power in the vast development that has followed. But all the forces in the universe which are of the first rank are invisible. No man ever saw light; he sees the effect of it. But whether it be an undulation or whether it be an ethereal fluid is a matter of dispute among scientists to this day. No man ever saw lightning; the child thinks he sees it when he sees the blazing zig-zag in the air, but it is only the fiery edges of the cloud through which the lightning has burst which are revealed to his eye, and that mysterious and mighty power, subtle and overwhelming, is as really invisible in the thunder-storm as it is when it paces the wire and articulates your message a thousand miles away. No man ever saw the power of life, though he has it within himself and is not dependent for his knowledge of it upon outward sources; conscious of that power he ever searches for its root and never finds it, not coming to those ultimate forces of life by which he acts and moves and thinks and is. No man ever saw the power of gravitation, that mighty force which holds the universe together, reaching from the shell on the beach to the farthest nebula which leaves its almost imperceptible stain upon the azure, so remote that no arithmetic can count the distance. Here is this immense force extending from end to end of the creation, to the infinitely little, to the infinitely vast, and no man sees it, though he feels it upon himself and sees the effect of it upon all matter. So it is in the social and the political world; the mightiest forces are the most secret. The universe stands where he who wrote the Epistle to the Hebrews said it stood, before telescopes were thought of, before the structure of the universe was understood; it stands upon the word of God's power. And the astronomer rushes from moon to planet, from planet to sun, from sun to star, and tries to find the mighty centre on which

everything is pivoted, and when he reaches the point there is nothing there but an invisible globule of ether; on that the universe swings because the word of God's power is there. It is the one power from which development gets its force, from which development is manifested and by which it is guided.

When the gospels were brought by Augustine and his monks, this influence took England within its grasp and made it the enlightening power of the world, the power which has more of prophecy for the future in it than any other on earth, except that of the nation of which we are a part. When we go back to the Declaration of Independence we say, there is the birth of the American nation; very well, but there is something behind it. When we go back to the petition of right in the time of Charles the First, we say, there is the beginning of our liberty; and so it may be, but there is something behind it; and when we go back to Magna Charta and say, there is the basis of English liberty, it may, indeed, be so, but there is something behind it, and we have not come to that something until we come to the gospel brought to England by Augustine and the monks, some of the pages of which are still preserved in the libraries of that land. Out of that little spring has come the mighty river; on that apparently small foundation has been built the mighty structure, and we are all of us children of savages converted by missionaries. We go back to the mouths of the Elbe and the harbours of England and the northern ports of France, and find our ancestors there pirates on the North Sea. It was the gospel of Christ which gave to us our Christian liberty. The thoughts and hopes and aims of commercial establishments as well as of churches stand on those gospels; railways and cities, commerce and manufactures, as well as asylums, are built on those gospels.

Now, "Freely ye have received, freely give." Let us never think it is by our own strength we have gotten the victory, but let us remember the word of God's power in the gospel was under this perfect development in which we are part and of which we are glad.

THE LATE LORD SHAFTESBURY AND THE BIBLE SOCIETY.

The *London City Mission Magazine* for November, in the course of an narrative of the late Earl Shaftesbury's connection with that Society, contains a paragraph relating to this Society of sufficient interest to be transferred (with one or two slight emendations) to these pages.

"'I am so ill,' he said, almost in a whisper, 'that I can do nothing to-day.' 'I am sorry for that,' was the reply, 'as I have a message from Mr. Joseph Hoare' (Treasurer of the Bible Society). 'He wishes you to be reminded that two letters have been addressed to you—one asking your signature to the presentation Bible for the Princess, which must be delivered to-morrow, and the other is of some importance.' His Lordship was energized in a moment, and exclaimed, 'Make my apology to Mr. Hoare. Through life it has been a principle with me, as the first of all duties, to attend to those of the Bible Society.' We hunted through his papers and letters, and hastened to the Bible House to arrange for the 'Royal' Bible to be brought for signature next morning. After doing so, his Lordship exclaimed, with feeling, 'God bless Princess Beatrice and her husband! God bless them!' This was a part of his last official act as President of the British and Foreign Bible Society."

The signing of the address to the Princess, written on the fly-leaf of the Bible, cost Earl Shaftesbury a great effort. The Secretary, who waited upon his Lordship, found him so enfeebled that, after seating himself at his desk, he several times drew back, and said he could not write. It needed much encouragement before he could be induced to put pen to paper. When,

however, he was persuaded to make the effort, the signature had the freedom and grace which always characterized it.

As everything relating to Earl Shaftesbury is a matter of deep interest to all friends of the Bible Society, the following extracts from the last two letters he addressed to the Secretaries will be read with pleasure.

On April 23rd he wrote, "The budget of the Bible Society is truly grand. God be praised! But the sale of the Penny Testament is worth all the other intelligence put together. The loss will be *nil*; the liberality of contributors will make up the deficiency. It is the best movement of the present half-century."

On May 1st he again wrote, "I am living in hope, and I think a good hope, that I shall by God's blessing be able to attend, for a short time at least, your Anniversary Meeting on May 6th. If so, it will be the first and only act of Chairman's duties that I have been in a condition to perform since July last. I am deeply anxious about it, for if I can't give *personal* service to my various Societies, I can give nothing else.

"The Committee will, I am sure, forgive me if, after a short period of occupation of the chair, I yield to my physical incapacity, and resign it to another.

"My disorder is very capricious; sometimes it gives me an interval of a few hours, sometimes not of one. I shrink from the very thought of not presiding at the Anniversary of our blessed Society. God forbid it!"

The last services his Lordship fulfilled for the Society were, forwarding the Committee's invitation to the Bishop of Southwell to become a Vice-President of the Society, and signing the inscription in the Bible presented to Princess Beatrice, as before mentioned. On July 25th he simply forwarded in envelopes, addressed in his own handwriting, the replies of the Bishop, and of Sir Henry Ponsonby on behalf of the Princess.

The affixing of his signature to the inscription in the Bible presented to the youngest child of our beloved Queen on her marriage, was not an inappropriate close to the long and pre-eminently useful services his Lordship rendered the Society. We are sure the volumes will be all the more highly prized, and we trust devoutly read, because it was commended to her Royal Highness's acceptance by one of the noblest of England's peers.

THE BIBLE, A MODEL HISTORY.

Has it ever occurred to you to ask how it is that so many of us have a much clearer knowledge of the history of the Jews, than of our own annals? Is it not because the Bible is in one respect the model of all history?

Look at it without reference to its higher claims, simply as a piece of narrative. Consider how it is that it conveys to its readers so clear and full a knowledge of Jewish history during many centuries. There is, for example, a period of about one thousand years, from Abraham to Rehoboam, and how is the history of the time told? We have first the story of the Patriarch's personal career. We are led to understand his character and his motives; we see him as the centre of a scene in which pastoral life is attractively portrayed, and which affords us glimpses of the patriarchal government, of life and manners, and of the social and domestic conditions of the time.

In like manner we see Isaac and Jacob with their families and their environments; and then the narrative, disdaining to go into details about lesser matters, expands into a copious biography of Joseph, whose personal history and fortunes make us incidentally acquainted with the state of Egypt, its government, its political economy, and many facts of great interest, which had they been tabulated in a book of outlines, we should not have cared to learn.

The history then passes over a long uneventful period of nearly four hundred years with scarcely a sentence, and again becomes full and graphic about the exodus and the journey in the wilderness, investing even the details of legislation with a special interest by connecting them with the person, the character, and the private life of the lawgiver, *Moses*.

And thus the story is continued, sometimes passing over a long interval of inaction or obscurity with a few words of general description, or a list of names; but fastening here and there on the name of Joshua, of Gideon, of Samuel, of Saul, or of David, and narrating the history of the times in connection with the circumstances of his life.

The current of human events, as it is described in the sacred writings, is not like that stream of uniform breadth and depth which text-books seem to describe, and which we see often depicted in chronological charts. It rather resembles a picturesque river, diversified in its aspects as it glides along; now feeble and narrow, now broad and swelling; hemmed in at one part of its course by overhanging rocks, and at another spreading out into a vast lake; becoming again contracted, or like the Arcadian river of Alpheus disappearing altogether from view, then reappearing, and yet flowing ceaselessly; now past a fair city or a noble castle, and anon through a vast region which is flat and comparatively barren; continuous but irregular, possessing unity but not uniformity; inviting the traveller to glide rapidly along at one time, and to linger long and tenderly over some memorial of vanished greatness at another.

Who does not see that such a narrative precisely corresponds to the real picture of a nation's history? In the life of a people there are always great epochs of change and activity occurring at irregular intervals, and so marked and characteristic, that if they be once understood, all the lesser details and the intermediate events become intelligible through their means.

Moreover, the Scriptural story of the people of Israel curiously resembles the actual knowledge which even the most accomplished historical scholar possesses. That it is adapted to the needs and conditions of the human understanding will be evident to any one who will take the trouble to recall his own experience, and will remember how he has secured one after another certain fixed points of interest, has grouped around them, little by little, the facts which he subsequently acquired, filled up the intervals of time between them by slow degrees, but to the last has continued to retain his hold on these fixed points, and to refer every new acquisition to some one or other of them.—*From J. G. Fitch's Lectures on Teaching.*

ECCLESIASTICAL ACTION.

The following preamble and resolutions were adopted at the meeting of the Agustana Synod of the Swedish Lutheran Church, at their meeting at Rockford, Ill., on the 29th of June, 1885:

In view of the vital relations of Protestantism in general, and of Lutheranism in particular, to an open Bible and to the universal dissemination of God's word; therefore, *resolved*.

1. That we heartily rejoice in the great and growing interest in the study and in the spread of the Scriptures.

2. That we are in hearty accord with the Bible societies of the world in their zealous efforts to publish the Holy Scriptures in all languages and in all lands.

3. That we will cordially co-operate with the American Bible Society and its auxiliaries in our respective fields of labour, in efforts to place the word of God in the homes of all the people of this country, and to give it to the world.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH SOCIETIES, FROM 1st OCTOBER TO 31st DECEMBER, 1885.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Glenallan Branch	3 22			
Mildmay do		33 10		
Hampton do		10 88		
Claremont do	15 00	12 46		
Drummondville do	24 25			
Unionville do	7 06	5 11		
Sutton do	11 04	2 22		
Bowmanville do	30 00	27 46	27 46	
Glamis do		7 40		
Kinraunt do	5 00			
Stouffville do	35 85			
Mount Albert do	6 68	1 52		
Sandford do		2 17		
Goodwood do		85		
Teeswater do	7 52			
Tavistock do	18 85	4 89		
East Westminster do		35 00	80 00	
Caledon East do	3 65			(1) 2 00
Appleby do		2 50		
Lucknow do		7 86	15 00	
Rosemont do		45 71		
Ivy do	5 35	17 15		
Lloydtown do	3 72	23 00		
Rheinland Depository do	25 28			
Pine River and Amberley Branch	3 65			
Ashfield do		3 23		
Bervie do	34	2 74		
Woodbridge and Pinegrove do	5 00			(1) 2 00
Duffin's Creek do	15 80	3 00		
Dumbarton do	6 90	2 00		
Cherrywood do		2 15		
Highland Creek do		2 60		
Brougham do	4 65			
Greenwood do		9 97	8 35	
Brooklin do	5 00	5 59		
Ashburn do	7 00			
Orford do	9 34			
Lefroy and Bell Ewart do	19 80			
Churchill do	3 20	3 82		
Singhampton do	11 06			
Bath do		28 30		
Garden Island do		6 05		
Battersea and Sunbury do		5 61		
Pittsburgh do		1 02		
Shelburne do	55 37			
Newtonville do	6 99			
Tyrone do	8 90			
Mount Forest do	15 68			
Kintore do	7 84			
Watford do	6 58			
North Etobicoke do				(1) 2 00
Rackwood and Evertan do	17 30	83 80		
Mildmay do	45 00			

(1) For Building Fund.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries. A
Charleston Branch		12 95	12 95	
Dunnville do		15 00	5 00	
Cayuga do		47 08		
South Cayuga do	4 86	72 49		
Selkirk do	5 75	3 05		
Cheapside do		7 11		
Scotland do	1 34	21 00		
Weston do		35 00	35 00	
Trowbridge do	3 00			
Kinlough do	5 74			
Cannington do		46 00		
Woodville do	3 45	29 75		
Tamworth do	10 33	6 34		
Newburgh do	4 34			
Deseronto do	56 19	37 41		
Bloomfield do	3 28			
Milford do		2 85		
Bluevale do	20 00			
Trowbridge do		10 40	10 40	
Greenwood do		1 60		
Burlington do	27 08	42 92		
Fenelon Falls do		25 08	17 00	
Favistock do		31 50		
Lask do		38 00	30 00	
Armow do		13 00	12 00	
Newbridge do	4 00			
Coldsprings do	27 30	5 75		
Grafton do		1 75		
Colborne do		2 76		
Brighton do	19 12	1 70		
Castleton do	7 40	6 40		
Drumbo do	4 25	17 80	8 89	
Plattsville do	45 30			
New Durham do	14 10	36 78		
Mount Pleasant (Brant) Branch		8 18		
Kirkton Branch		20 00		
Port Rowan do	14 09	2 82		
St. Williams do	3 95	1 25		
Langton do	6 15	3 10		
Vittoria do		4 74		
Port Dover do	27 00			
Luther do	12 59			
New Dundee do	12 22			
Cataraqui do		12 07	12 08	
Chippawa do	20 00			
Galt do		80 00	190 00	
Amherstburg do		25 00	40 00	
Drummondville do	39 95	57 83	28 91	
Milton do	44 15			
Hibbert do		11 00	11 00	
Bond Head do	30 00			
Durham do	6 70			
Brantford do	207 75			
Walkerton do		24 15		
Warton do	20 00			
Stayner do	62 59	9 24		