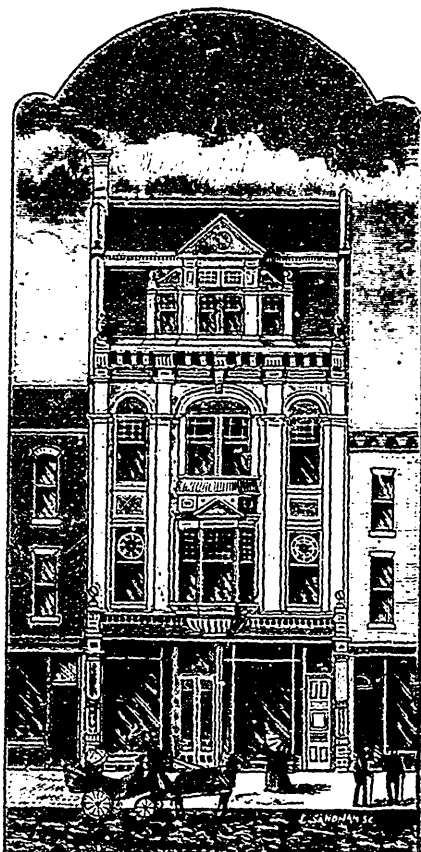


Bible Society Recorder.

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TORONTO, APRIL, 1886.



THE NEW BIBLE HOUSE,

102 YONGE STREET;

To be opened for business on 12th May, 1886.

THE NEW BIBLE HOUSE.

On the front page we present our friends and readers with a Cut, giving the general appearance of our New Depository and Offices, which are now receiving the finishing touches of the different artisans.

It is proposed to open the new premises for public business, simultaneously with the Annual Meetings of the Bible Society and Tract Society, which will be held during the second week of May next.

About \$3000 is still required to meet the expense of the undertaking, and friends are earnestly requested to assist in this matter. Donations are specially desirable now, as the contractor's accounts are becoming payable. Any donations will be gratefully received by the secretaries of the Building Fund (Rev. A. F. McGregor and Mr. John Harvie).

ANNUAL MEETINGS.

The Annual Meeting of the *Tract Society* will (D.V.) be held on *Tuesday evening, 11th May*, and the Annual Meeting of the *Bible Society* will (D.V.) be held on *Wednesday evening 12th May*. It is expected that interesting addresses will be delivered on both occasions, when it is hoped that many friends, not only citizens, but from a distance, will be present.

Bible Society Recorder.

TORONTO, 1st APRIL, 1886.

BOARD MEETINGS.

The monthly meeting of the Board of Directors was held in the office of the Confederation Life Association, 15 Toronto St., on Tuesday, the 19th of January, at 4 o'clock in the afternoon, the President, the Hon. Geo. W. Allan, in the chair. The opening devotional exercises were conducted by the Rev. J. F. Sweeney and the Rev. H. D. Powis. After the reading and confirmation of the minutes, a letter was read from Mrs. Baldwin, acknowledging receipt of the resolution of condolence on the death of her late husband, and thanking the Board for the kind expressions of sympathy therein contained.

The special committee named for the purpose, recommended the appointment of the Rev. T. A. Ferguson, and of Mr. John Macgregor as collectors of subscriptions in the city, which was approved, as well as a report from the Agency and Colportage Committee.

The Joint Building Committee reported the progress made to date on the new building, and recommended that a suitable woodcut of the building be obtained.

A letter was read from the Rev. H. D. Powis, one of the Directors of the Society, resigning his office as he is about to leave the city. Regret was expressed in prospect of the loss of such a useful member, but as his departure is not immediate, it was resolved that the communication be not now taken up.

The Rev. T. C. DesBarres closed the meeting with prayer and benediction.

The February meeting of the Board was held at 4 p.m. on the 16th, the President, the Hon. Geo. W. Allan, being in the chair. The meeting was opened by the Rev. Elmore Harris reading a portion of the Scriptures, and the Rev. Hugh Johnston leading in prayer. The minutes of the previous meeting were read and confirmed.

The Permanent Secretary submitted reports from the Agency and Colportage Committee, also joint report of the Building and Finance Committee, and a special report from the Chairman of the Joint Building Committee, John K. Macdonald, Esq., which were all approved.

A letter was read from the British and Foreign Bible Society, acknowledging receipt of the resolution of sympathy passed by this Board on the occasion of the death of their late President, the Earl of Shaftesbury, and expressing their sympathy with this Society in the loss by death, of its late Permanent Secretary, Robert Baldwin, Esq.

A letter was read from Mr. John Barclay, enclosing a cheque for \$200, being a bequest by the late Mr. James Bower, of Mono Centre.

Several grants of Scriptures were made, and the ordinary routine business transacted. The meeting was closed by the Rev. Dr. Reid pronouncing the benediction.

The Board met as usual on the 16th March, the Hon. Wm. McMaster in the chair. The opening devotional exercises were conducted by the Revs. T. C. DesBarres and J. G. Manly. The minutes of the previous meeting were read and confirmed.

Steps were taken to secure the attendance of speakers at the annual meeting in May. It was resolved to co-operate with the Upper Canada Tract Society in having the opening of the new building simultaneously with the annual meeting of both societies, and that suitable arrangements be made with that view.

Messrs. D. Higgins and T. J. Mason were appointed to audit the books and accounts for the year.

A report from the Agency and Colportage Committee was submitted, as

also a joint report from the secretaries of the U. C. Bible and U. C. Tract Societies respecting the *personnel* or the staff of officials in the depository.

Applications for grants of Scriptures were received and disposed of. The usual routine business transacted, the meeting was then closed with prayer by the Rev. W. Blackstock.

THE DEAN OF LLANDAFF ON THE BIBLE SOCIETY.

At the Annual Meeting of the Cardiff Auxiliary, the Dean of Llandaff, Dr. Vaughan, spoke of the Bible Society in terms of such discriminating appreciation, that we are thankful to give to his remarks the widest circulation in our power. The Dean said :

"It is difficult on occasions of this kind to say anything new, but I have put down six reasons why the Bible Society should be supported.

"(1) *In an age of combinations it sets the example of an entirely disinterested combination for entirely spiritual purposes.* I know of no Society of which this can be said with greater truth. In an age marked by combinations—from strikes upwards—it is a great thing that there should be combinations for God and for truth, and I challenge contradiction when I say that it is a disinterested combination. It enlists the spontaneous labours of a multitude of workers. It is not only disinterested, but philanthropic; and not only philanthropic, but directed altogether to spiritual purposes.

"(2) *It usurps no doubtful province, removes no landmarks of Church or congregation, but occupies a ground entirely safe as well as comprehensive.* A Society of this kind might be suspected of a tendency to form itself into a sect; but it does not. It occupies a broad ground on which all Churches may meet, without any fear of treason to their own Church, or in any way trenching upon the province of the divinely appointed instructors. The office of the Society is not, directly speaking, to instruct, but to furnish the *parabulum* of all instruction—to spread everywhere that without which the instructor talks in vain; it is to make it possible for the various churches to teach.

"(3) *It asserts liberty to use God's light and air; maintains the right, duty, responsibility, inevitableness of private judgment; but it spreads a revelation which is order, not licence.* 'It asserts liberty!' Yes; that liberty which God has intended to be as free to us as His own light and air. It asserts what is sometimes called the right, but which is more properly described as the duty, of private judgment—a duty which involves a great responsibility. I know of no responsibility equal to that of the exercise of private judgment in matters of religion. If you submit yourselves to the authority of one Pope or twenty Popes, that submission is itself an act of private judgment; and I know of no exercise of private judgment more daring or more criminal than that which decides to give into the keeping of another conscience-keeper that conscience for which God has made each individual man responsible. While I assert the right, the duty, the responsibility, the inevitableness of private judgment, I say that the office of this Society is to spread a revelation which is order, and not licence. The Bible teaches no socialism and no communism.

"The liberty which the Bible offers encourages no such use of it as could be dangerous either to religious or civil order. The Bible rule is, 'Submitting yourselves one to another in the fear of God.'

"(4) *This Society is on the side of human progress, the lands of the Bible being notoriously the lands of light and growth.* 'On the side of human progress!' Is there any one person here present who wishes that the world of thought or of science should stand still, and say it has reached its terminus? I trust not; I trow not. We are for progress; when progress stops, existence stops.

"We have an opportunity, within the limits of one small country of comparing districts which have the Bible with districts which have it not. I ven-

ture to appeal to every traveller in Switzerland as to which cantons there are those of light and progress—those in which the Bible is free, or those in which it is chained?

“(5) *This Society bears witness to a Christianity within and above all shapes and forms of ecclesiastical organization, without which Christianity itself could never be the religion of all nations.* The Society recognizes to the full the existing differences of forms and creeds, but it says that within all Church systems there is a deep-lying unity, which makes the Gospel the voice of God to the heart of His creatures, and without which Christ Himself could not be the Desire of all nations.

“(6) *This Society is the handmaid of all Churches in that work of evangelization which is the condition of the perpetual presence.* All churches have to turn to this Society for the implements of their evangelization. Is it quite fair for these to say, when using the British and Foreign Bible Society all the time, that there is something lacking, either to the completeness of its shape or to the shade of its complexion?

“The reasons which I have given—many others could be adduced—amply sufficient, in my judgment, to justify clergymen of one Church in standing side by side on this platform with the ministers of others. We cast no stones at others, but for ourselves we can say that we never feel on safer or surer ground than on a platform of the Bible Society.”

A RETROSPECT.

The seventy-fifth anniversary of the American Board of Commissioners for Foreign Missions, recently held in Boston, gave fit opportunity for a review of what has been accomplished since its organization in 1810, as well as for a forecast of the work to be done in the immediate future. An immense gathering of persons from near and from far thronged the largest halls and churches, and made it necessary at one time to have as many as five meetings held at the same hour. A specially interesting feature of the meeting was the presentation of congratulations from kindred societies, Presbyterian, Reformed, Baptist, Methodist, and Episcopal, some of which were formerly united with the Congregationalists in conducting foreign missionary work. Such a series of addresses was a demonstration of the unity of Protestant Christendom, aiming to evangelize the nations and to establish families and churches in Christian faith and love, through the agency of the press, the pulpit, and the school.

An invitation having been presented to the American Bible Society to be represented on this occasion, the following address was made in its behalf.

ADDRESS OF REV. E. W. GILMAN,

CORRESPONDING SECRETARY OF THE AMERICAN BIBLE SOCIETY.

In this family re-union, the American Bible Society appears as the younger brother of the American Board. Its origin is due to the same conditions of Christian life; it stands on the same non-provincial, non-ecclesiastical, non-sectarian platform; and is an active co-partner in heralding the gospel throughout the world.

The earliest church historian tells us how the lord treasurer of Queen Candace, while reading in the book of the prophet Isaiah, was helped to a better understanding of the text by Philip the evangelist; but in the conversion of that pioneer missionary to Africa and in the work which he was to do in Ethiopia, the labour of the unknown scribe whose skillful hands prepared the manuscript volume of the Hebrew prophet, was of no less importance than the words of the preacher who showed the student of prophecy how the Scriptures had been fulfilled.

I speak of the American Bible Society as the *younger* brother of the Board, because six years must yet elapse before it can celebrate its seventy-fifth anniversary. But I might almost call them *twins*, inasmuch as the formal organization of the Bible Society in 1816 was but the blending in one of numerous local societies whose existence began in the first decade of the century.

The close relationship of the two societies is due to various circumstances. If in colonial days the fathers had preached the Gospel to the Indians of New England, and translated the whole Bible into their tongue, why should not the sons, one hundred and fifty years later, look out on the wide world and ask what could be done to give all men the glorious Gospel of the blessed God?

The firm establishment of our national life had given unity to Christian activities and prepared the way for societies distinctively American; recent revivals of religion had enkindled earnest desire in Christian hearts for the thorough evangelization of our land, and for the conversion of such of its inhabitants as were Catholics, infidels, or pagans; the value of the printed page as an agency for diffusing light and knowledge had become more clearly understood; and the success of Moravian and British missions prompted the enquiry whether the American churches might not have a larger share in advancing the kingdom of Christ among remote nations. So while young men like Mills and Hall, in college and in seminary, were consecrating their lives to missionary work abroad, older men, in Massachusetts, in Connecticut, in New Jersey, in Pennsylvania, were organizing societies for circulating the Bible without note or comment; and in 1809, Dr. Jedediah Morse, of Charlestown, went so far as to advocate the forming of a *National Bible Society*, and to draw up a plan for that purpose. The next year this American Board of Commissioners was formed "for the purpose of propagating the gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Holy Scriptures," and six years later, Dr. Morse's desire was fulfilled by the alliance of forty-three local societies in one national body, which from the first resolved "to extend its influence to other countries, whether Christian, Mohammedan, or pagan."

The men who laid the foundations of these two American institutions were to a considerable extent the same. Dr. Jedediah Morse and Dr. Samuel Spring, who had so much to do with shaping the early history of this venerable Board, went to New York in 1816 as delegates from Massachusetts to organize the American Bible Society. One-fifth of all the members of that convention are on the roll of corporate members of the American Board. Elias Boudinot, its first president, was a corporate member. So have been seven of the nine who have held that office since his death. Jeremiah Evaris was one of its first managers.

The close relationship of the two bodies is shown in other ways. The Hon. John Cotton Smith, a vice-president of the Board in 1823, became its president in 1826, and held that office fifteen years. He was also a vice-president of the Bible Society from 1816, became its president in 1831 and held that office fifteen years.

The Hon. Theodore Frelinghuysen was president of this Board for sixteen years from 1841, and president of the Bible Society for sixteen years from 1846.

In 1823 a young man, who had graduated from Andover in the class with Rufus Anderson and Wm. A. Hallock, was sent by this Board to explore certain parts of South America with reference to mission work among nominally Christian people. He spent some time in Buenos Ayres, crossed the continent to Chili, came up the west coast to Mexico, and passed overland to the Gulf. When he returned in 1826, the time was not deemed favourable for sending him back to reside permanently in any country which he had visited, and so the Bible Society gained a secretary, John C. Brigham, whose experience as a missionary in a foreign field gave him exceptional fitness for his work.

In 1833 the Board sent another young man to Canton to superintend its press and to offer to the followers of Confucius the Gospel of Jesus Christ. Returning after years of honourable service, not as a printer only, but as editor, translator, lexicographer, author, sinologue, and diplomatist, Dr. S. Wells Williams counted it one of his highest honours that he was called to be the president of the American Bible Society.

Time does not permit me to call the long roll of missionaries, dead and living, who as translators, distributors, or agents, have had a conspicuous part in promoting the circulation of the Scriptures in foreign lands. But it must be said that the ability of the Bible Society to do anything in circulating the Bible abroad, is largely due to missionary co-operation and counsel. How shall the word of God be printed in a tongue which has never yet been written, and never paid allegiance to the name of our Redeemer?

We cannot too much admire the pluck and patience of men who undertake to catch and tame unwritten words and employ them to express inspired truth to men who have never learned letters. Each language conquered and enriched with Bible terms; each translation, attempting to express God's truth in human formulas; each revision made with larger knowledge of vocabulary and idiom, opens a wider range for the Bible Society to do its work.

I hold in my hand the latest production of this kind, issued this very month from the Bible House, the New Testament in the language of the Marshall Islands. Not thirty years have yet elapsed since the first attempt was made to reduce this language to writing. Fifteen hundred copies of this Testament will form part of the cargo of the Morning Star next year. The Gilbert Islands Testament has already passed through numerous editions. The Mortlock Islanders are reading theirs this year for the first time. Next year the Ponape Testament will be complete. Kusaie has also had the printed Gospels. So five languages of the Micronesian group are already enriched with the truths of inspiration.

And this is part of the work of giving the Gospel to such as sit in darkness and in the shadow of death. Seventy-five years ago the founders of these societies confessed that they were looking for the millennial day as close at hand. Who knows but before another seventy-five years has passed away, the kingdoms of this world will have become the kingdoms of our Lord and of his Christ, and all shall know him from the least to the greatest?

But if that consummation is reached, much, very much work remains to be done in the fields cultivated by this Board, and in the regions beyond. Some versions born in this century, like the Arabic, Armenian, Bulgarian, Turkish, Hawaiian, Dakota, and Mandarin, may become accepted classics, needing but little change; but the *entire Bible* has been given to comparatively few nations. Shall we hold back any part of it from them? As good stewards of the manifold grace of God, are we not under obligation to give them "Moses and the prophets" as well as Matthew and Paul?

But the isles are still "waiting for His law." The common people in Japan have not yet read what Isaiah predicted of Christ. China, with all that has been done for it, has not yet received its standard Bible, adapted alike to the learned and unlearned. Corea is only just spelling out the gospels. New versions of the Bible are needed for the Spanish and Portuguese-speaking people of the western hemisphere. And no one knows how many dialects must be studied and brought into subjection to Christ, before the "dark continent" is illuminated with the radiance of the gospel.

The groundwork of all this must be done by missionaries. Years afterward, converts from paganism may revise and perfect their work. But the theory of Protestant missions requires that all oral teaching shall be supplemented and confirmed by an appeal to Scriptures. So said the fathers; so say we; and on this blessed work of providing for the nations the same Holy Book which we possess, may a heavenly benediction rest!

HOW "THE WORD" SPEAKS TO THE ORIENTAL HEART.

By the Rev. J. L. Phillips, M.D., in the "Sunday School Times."

One of the men who was a kind and helpful friend to me in my student days in America was Chancellor Matthews, of the New York University. While attending lectures at the College of Physicians and Surgeons, I used to conduct the Sunday morning services for a small band of disciples who worshipped in a modest little edifice near Broadway, up town; And how it came about I don't know, but Dr. Matthews was often with us. Sometimes he took the service; but whether he did or not, he never came without doing us good, and I am indebted to him for not a few valuable hints relating to Christian work.

One point to which my venerable friend used to call my attention was this: the wonderful way that the Bible appealed to men's hearts; and he showed me how strong heads or well-trained brains are reached through the heart. "Study all you like, my young brother, and the more the better, but when you preach speak to the heart; for God's word was sent to move and mould and manage the human heart." These were not his exact words, but after more than twenty years I've reproduced his thoughts as best I could. Whoever has read the good chancellor's book, "The Bible and Men of Learning," knows how well he has proved the power of the Holy Scriptures over the human intellect, as well as over the heart.

An old English writer has spoken of the self-evidencing power of the Bible. I have been reminded of this many times since I came to India. I have watched the effect of Bible lessons upon thoughtful and scholarly men. Several years ago I had a Hindu pundit who illustrates this. He was a fine Sanscrit scholar and a thorough disciplinarian; hence he was much esteemed by his pupils. We used to open school with responsive readings from the Psalms and the book of Proverbs, I reading a verse and the pundits and pupils together reading the next, and so on. It was truly affecting to see how these words spoke to this man's heart. I have seen him powerfully moved at times by passages we were reading. He would stop in the middle of a verse, his quick eye taking it all in, tears would fill his eyes, he would heave a deep sigh, then make a peculiar sound with his lips, such as natives of India make when strongly oppressed or astonished. As he stood near me when we read the Scripture lessons, I often noticed this effect that God's word was producing upon this man's heart. Several times after the lesson was done and prayer offered up, he spoke to some of us about certain passages, saying so heartily, "Very wonderful, very wonderful words, these." He is still a Brahmin outwardly, but I believe the living word is doing its work in his heart.

Only yesterday there came another illustration of how the word speaks to the heart. A Mohammedan friend, a fine Persian scholar, chanced to call while I was teaching one of my Old Testament classes. He listened with profound attention, was pleased to find the young men so interested in their work, spoke a cheering word or two about the triumphs of Christianity in India; but what interested me most was the quiet and sure way that the truth of God's holy word was appealing to the man's heart. The lesson, the references, the proof-texts, the illustrations—all were speaking to him. Suddenly starting from his reverie, he asked, "Do you know that Bible by heart?" "No; but I like to carry all I can of it in my heart."

As never before, the blessed Bible is speaking to the heart of India. As English education increases, the demand for the English Scriptures increases. The British and Foreign Bible Society is doing much for India, and its work grows apace. The whole Bible can be bought now for four annas (ten cents), and the New Testament for an anna. This Christian literature—the Bible and books about the Bible—is a mighty lever lifting society out of the dark-

ness of centuries into the light of truth. Every well-wisher of the race will pray for the conquests of the Bible in India. This wonderful book in scores of languages is now speaking to the hearts of these wakening millions.

STORY OF A BIBLE IN LEBANON.

Some years ago a peasant living in a little village on Mt. Lebanon, Syria, received a Bible from an American missionary. He read it and was so impressed with the truth that "there is but one mediator between God and mer, the man Christ Jesus," that when he was asked to become the village priest, he refused.

His son Simeon learned something of the wonderful book, and longed to know more of it, so he went to the missionary and begged the privilege of working for him, that he might be taught to read. Eventually he became a believer, and having returned to his native village he opened a school and conducted a simple service on the Sabbath, thus carrying to his neighbours the light he had received from God's word. When his father died "in the faith," there being no missionary or Christian brother near, Simeon conducted the funeral service, reading Scripture and offering prayer. He has since then been a dutiful son to his blind stepmother, who had always treated him with unkindness, but has become softened towards him as she has seen his gentle spirit. He has cared like a Christian father for the large family of brothers and sisters. He has now the joy of seeing four of his sisters members of the church, two of them married to Christian men, one a teacher and the other preparing to be a teacher. Simeon is rich in simple, childlike faith, and ever seems to live, "as seeing Him who is invisible." To how many souls has that one Bible, dropped by a missionary, brought the light that maketh wise unto salvation!

Another peasant in the same village often met a Protestant and argued with him on religious subjects, the Protestant getting the best of the argument. He went to a priest and asked, "How can I defeat this man in his arguments?" The priest replied, "These Protestants accept no argument not founded on the Bible, so get a Bible and study it; you will then be able to silence him." He bought a Bible of a missionary, who also gave him three tracts. He started for home with the Bible, safely tied up in a handkerchief on the end of a stick, slung over his shoulder. As he walked he began to read a tract, and was soon so displeased with what he read that he tore it up and threw it away. The second tract shared the same fate, and the third he tore up without reading. He studied the Bible, and as he pondered its truths he felt less and less hopeful of silencing his neighbour in argument. He was soon quite convinced of the truth as it is in Jesus Christ. He kept silence until he could contain himself no longer, and then declared himself a Christian in truth, and after a time he was received in the mission church. He has three promising sons, who are all being educated in Protestant schools. One of them recently publicly confessed his faith in Christ.

THE CHRISTIAN BIBLE.

The revision of the early Protestant version of the Bible in different countries, and the widespread interest felt in the work among all classes, are among the many signs that the Scriptures are not losing their hold upon the minds of men. The study of comparative religion does not operate to weaken, it rather tends to increase the influence and authority of the Christian Bible. Let any one attempt to read the Koran, and he will rise from the effort with a profounder sense of the depth of power that belongs to the writings of the prophets and apostles. Editions of heathen Scriptures and

excerpts from heathen sages which have been sometimes put forth as rivals of the Bible, bring no very large profit to editors or publishers. The Bible remains a well-spring of spiritual life. The conviction is not likely to be dislodged that within its hallowed pages life and immortality are in truth brought to light. The progress of culture and civilization in the lapse of ages does not lessen the worth of the treasure which they contain.—*The Century*.

LOVE FOR THE BIBLE.

A little girl was one summer's day sitting at her mother's cottage door, reading her Bible. A gentleman who was taking a walk stopped at the cottage to ask for a drink of water. Her mother gave him a cup of milk, and after he had rested himself a while, he set out again on his walk. Seeing the child still at her book, he asked what it was.

"It is the Bible," said she.

"Oh, I suppose you are learning your task for school?"

"Task, sir? No," replied she.

"Then what are you reading your Bible for?" he asked.

"Because I love it, sir."

The gentleman went away; but the little child's words and her evident sincerity laid hold of his mind. "That child," he thought, "certainly did love her Bible. I don't." He resolved to read it again, that he might find out what there was in it to love. He borrowed a Bible that evening from his landlady and continued thenceforward to "search the Scriptures," and found in them Jesus Christ and "eternal life."—*Christian Observer*.

THE WHEAT AND THE CHAFF.

In going my rounds (says M. Forget, a French colporteur), I happened to pass by a stack of wheat, which some men were thrashing out with a steam-engine. I offered them my books; they looked at them and began to insult and mock me. Suddenly, one of them said, "Oh! I shall buy one, and you'll see the fun." He took a Testament, tore it up, and stuck some of the leaves into the cylinder of the machine.

It gave them a moment's pleasure to watch the leaves as they were passing through.

But it so happened that there were two men waiting at the other side to receive the chaff; one of these men lifted up a leaf of my unlucky Testament, read a few verses, and exclaimed, "Well, this must be a fine book, judging from what I have just been reading."

He called me, and immediately bought one of my Bibles, to the great astonishment of all his friends. That single leaflet of the New Testament will perhaps have helped a soul to pass from perdition to everlasting happiness.—*Gleanings*.

CHINA.

REPORT BY MR. J. AMINOFF.

I have been much struck with the difference between the people in Hingwha and at other places in this province. They are evidently religiously inclined, and their well-kept temples show that the people are ready and willing to support their places of worship. In one week I sold out my stock of books and went to Foochow for a new supply, which were also sold before the end of the month. Three more loads arrived from Foochow, and these I am now disposing of as fast as this hot summer weather allows.

It is with much pleasure, and with gratitude to my Heavenly Father, that

I can testify that the books I sell are read. Sometimes I return to my lodgings through the same street where I have been selling, and I notice here and there a group of people around a doorstep listening to some one, who having purchased a book now reads it aloud. Surely this is all a colporteur, whose time is limited, can do or can be expected to do, namely to get the people to read the books he is selling.

Since my arrival I have learned to read the first ten verses of the Sermon on the Mount in the Foochow Colloquial, and sometimes I read a verse or two to those who stand around me; and when they ask me to read more I tell them that I have not time, but if they wish to know more they had better buy the book, and they generally do buy one.

EROMANGA.

The Rev. Dr. Steel, of Sydney, referring to the cost, delayed by this Society, of printing, at Toronto, 2,000 copies of the Gospels in the Eromangan language, as mentioned on page 239 of the Report, writes—

“You will be pleased to receive a free contribution of £10 to the funds of the Bible Society from the Native Christian Teachers of Eromanga, as a mark of their gratitude to the British and Foreign Bible Society, for their kindness in printing portions of the Holy Scripture in their language. When you know that these teachers do not receive more than £6 a year in money, the contribution will appear in its liberality. There are now some 32 Christian natives of Eromanga who are employed in teaching their fellow-islanders, and in conducting religious services in different parts of the island, which they cover as by a network of hallowed influence. Since the Rev. H. A. Robertson returned last April, he has been much encouraged by the state in which he found the island and the Mission, which were entirely in the hands of the Christian chiefs and Teachers. At the Holy Communion he had 179 persons who partook of the memorials of the Redeemer's body and blood, and there were 400 more present, thus making a congregation of about 600. Mr. Robertson baptized 37 adults and 24 children. He also married eight couples. These services were held in the Martyr's Church, which is erected very near the spot—just across the river—where John Williams and other martyrs fell. The river is now called the Williams River, and the overhanging hill, where the Rev. G. N. Gordon and wife were killed, Mount Gordon.”

SOME FELL ON GOOD GROUND.

A native colporteur in China says :

At Chu jo hien, a literary man named Yuen Ping told me that over two years ago he bought a “Matthew book,” and after glancing at it laid it aside. Lately he began to read it, became interested in its contents, and studied it intently. He now professes to be a Christian.

NATIONAL MEMORIAL OF LORD SHAFTESBURY.

The late Lord Shaftesbury was so closely in touch with the religious world all along the line of philanthropic and Evangelical effort, that it could not have been a question of years or of months, but only of days or weeks at most, when steps would be taken towards establishing, “in testimony of his useful and devoted life, some enduring memorial or memorials of the national gratitude.”

It is with much pleasure, therefore, we notice that, as the result of a public meeting, held at the Mansion House, on the 16th of October, the Right Hon. the Lord Mayor, Sir R. N. Fowler, Bart., M. P., in the chair, a large and

most influential Committee was formed, for the purpose of carrying out the above-named object.

It was resolved that, should the funds placed at their disposal permit, the following should be the form of memorial:—

1. Marble statue (with the permission of the Dean) in Westminster Abbey.
2. Bronze statue, to be erected on a conspicuous site in some much-frequented thoroughfare. Lord Shaftesbury's life work to be shown in bas-relief on the pedestal. A drinking-fountain to be combined therewith, if possible.
3. A National Convalescent Home for Poor Children, bearing the name of Lord Shaftesbury.

The list has been opened, and contributions will be thankfully received by the Treasurer, Sir R. N. Fowler, Bart., M. P., 50 Cornhill, E. C., or by H. R. Williams, Esq., Hon. Secretary, 6 Lime Street, E. C.

Many friends of the British and Foreign Bible Society will doubtless gladly aid to perpetuate the memory of its late distinguished and beloved President.

AN ENGLISH BIBLE READER.

He lived and laboured in the great city of London. With his Bible under his arm he was visiting one day a large tenement house occupied by the poor. As he reached the landing in the fourth story he saw a rough looking man, with his arms folded, leaning against the wall. Holding the Bible in his hand he went up to him and said, "My friend, I have a book here which tells the secret of true happiness. May I not read some of it to you?"

With a frown upon his face the man replied, "Get away with your book, or I'll kick you down stairs."

Several doors opened into that landing. One of these stood ajar. From the room to which it led he heard a feeble voice saying, "Come in here with your book."

He entered the room. In one corner of it he saw a sick woman lying on a heap of straw. Picking up a wooden stool he went and sat down by her side. As he did so she looked at him earnestly, and asked, "Does your book tell anything about the blood that cleanseth from all sin?"

"And why do you want to hear about that blood, my friend?" asked her visitor.

Leaning on her arm and looking earnestly towards him, "Why do I want to know about it?" she asked. "Why, man, I'm dying. I have lived a very wicked life, and with all my sins about me I'm afraid to go into the presence of God. One day, in going through the streets, I was overtaken by a heavy shower of rain. Seeing an open door near me I stepped in to avoid the rain. It proved to be a church. It was the only time I ever was in one. The minister was preaching about 'the blood that cleanseth from all sin.' This is what I need now. Oh, sir, does your book tell anything about that blood?"

Her visitor turned to the first chapter of the First Epistle of John and read it. In the seventh verse of that chapter are found these precious words: "The blood of Jesus Christ, His Son, cleanseth from all sin." Then he talked to her about Jesus, and prayed with her. While he was doing this he noticed that the man who had spoken so roughly to him on the landing had entered the room and was listening to what he was saying. It seemed he was the son of the sick woman. The Bible-reader visited the poor woman every day for a week. Then she died a happy death, rejoicing in the thought that her sins were all forgiven through the precious blood of Christ.

The Bible-reader attended her funeral, and at the close of the service the son of the poor woman came up to him and said, "Sir, I want to thank you for your kindness to my mother. The words that were such a comfort to her have been a great blessing to me. They have brought me to Jesus. I am now happy in him. And I wish to spend the rest of my life as a Bible-reader."—*Selected.*

TO A FAMILY BIBLE.

What household thoughts around thee, as their shrine,
 Cling reverently!—Of anxious looks beguiled,
 My mother's eyes, upon thy page Divine,
 Each day were bent—her accents gravely mild,
 Breathed out thy love; whilst I, a dreamy child
 Wandered on breeze-like fancies oft away
 To some lone tuft of gleaming spring-flowers wild,
 Some fresh-discovered nook for woodland play,
 Some secret nest; yet would the solemn Word
 At times, with kindlings of young wonder heard,
 Fall on my wakened spirit, there to be
 A seed not lost—for which, in darker years,
 O book of heaven! I pour, with grateful tears,
 Heart-blessings on the holy dead and thee!

—Mrs. HEMANS.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH SOCIETIES, FROM 1st JANUARY TO 31st MARCH, 1886.

	Or Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Temperanceville Branch.....	6 93	40 00		
Milford do		3 65		
St. Mary's do	12 33	37 10	37 10	
Pickering do		27 00	11 15	
Walkerton do	10 80	25 40		
Amherstburg do	10 25			
Bracebridge do	15 00	69 51		
Collingwood do		20 00		
Dunnville do	22 65			
Mara do		8 90		
Omemeo do		3 36		
Winterbourne do		55 00		
Norwood do				(1) 5 00
Pine River and Am- berley Branch.....		10 00	10 02	
Baltimore do		14 68		(1) 41 00
Emerton do	50 94	11 55		
Ayr do	6 00	19 39	19 39	
Chesterfield do	8 46	34 64	69 28	
Hastings do		6 51		
Bethany do	9 50			
Seaforth do	15 50	26 50	32 50	
Little Britain do	7 00	31 75		
Palmerston do	23 17			
Napanee do	42 62		50 00	
Wellington do	5 05			
Prince Albert do	4 50	16 11	16 00	
Sault Ste. Marie do	36 00	7 55		
Garafraxa do	13 10			
Drayton do	35 30			
Cambray do		4 87		
Tilsonburg do	8 40			
Wiarion do		2 63		
Arkwright do		3 00		
Princeton do		39 41	19 69	
Manitowaning Depository	5 75			
Chippawa do	10 00			

(1) To Quebec Auxiliary.

RECEIPTS AT THE BIBLE HOUSE.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Morrison B. B. S. Branch.....	5 50	12 19		
Lefroy and Bell				
Ewart do		18 00		
Eramosa do	1 11	48 81	48 81	
Mildmay do		65 36		
Alliston do	20 00			
Ashburn do	3 30			
Hagersville do	35 24			
Port Hope do	63 25	201 08		
Elora do	1 15			
Kingston do	231 15	80 00	122 22	
East Williams do				(2) 3 00
Blyth do	7 40	35 08	29 25	
Manchester do		30 42	35 00	
Goderich do		6 27		
Dunzannon do		21 95		
Bayfield do		3 77		
Varna do		3 82		
Brucefield do		36 30	31 00	
Egmondville do		20 66	9 00	
Seaforth do		9 48		
Clinton do	17 00	106 00		
Londesboro' do	3 00	21 30		
Kippen do		2 83		
Nile do		25 78		
Guelph do	72 73	225 00	225 00	
Rheinland Depository do	25 00			
Sarnia Branch.....		41 80	83 61	
Oakville do	9 60			
Springville do	1 30	1 84		
Fordwich do	13 67	34 93		
Innerkip do		18 50	18 50	
Stratford do	2 15	50 00	50 00	
Caledonia do		49 77	24 88	
Kinlough do			22 72	
Stouffville do		27 14	27 13	(4) 27 13
Bradford do	7 65	17 75		
Rodney do	21 84			
Arnov do		8 00		
Ayton do	23 98	14 33		
Sebringville do	10 85	27 35		
Plattsville do		20 00		
Nassagaweya do	2 90	51 63	2 04	
Jarvis do	6 19	30 82		
Strabane do		31 25	15 63	
Minesing do	5 87	36 17		
Woodbridge and Pinegrove do		26 42	26 43	
Port Rowan do		11 70		
Fullarton do		60 00		
Waldemar do		20 00		
North Sydenham do		45 53		
Fergus do		100 00	100 00	(3) 25 00
Langton do		5 00		
Langside do		30 00		
Campden do	17 60	10 09		
Teeswater do		50 00	50 00	
Avening and Creemore do	35 08	24 45		

(2) On Recorder Account.

(3) To Building Fund.

RECEIPTS AT THE BIBLE HOUSE. --Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Edgar Branch	5 55			
Selkirk do	4 99	9 26		
Eglinton do		17 40		
Orford do		15 00		(3) 10 00
Hollin do		20 00		
South Etobicoke do		22 00		(3) 1 00
Bervie do		14 76	17 50	
Oakwood do	6 58	15 55		
Oneida do		36 00	36 00	
Parkhill do	30 00	53 00		(3) 10 00
Paris do		57 00	57 00	(4) 57 00
Bowmanville do	22 00	33 00	32 11	
Forest do		29 25	29 25	
Fingal do		35 00	45 00	
Twerd do	14 30	37 39		
Stirling do	15 41	18 00		(3) 9 00
Campbellford do	27 72			
Embro do		27 87	55 74	
Bolton do	10 18	61 00		(3) 15 00
Lakefield do	22 55			
Smithville do	8 00			
Chatham do	25 00			
Ingersoll do	30 80	120 00	120 00	
Glamis do				(5) 25 00
Cavanville do		38 05		
Parkdale do		40 00	15 00	
Zurich do	31 82	35 74		
Appin do	18 60	18 20	18 20	
Trowbridge do		11 50	11 50	
North Etobicoke do	9 50	17 80	17 80	
do Humber Summit Sub-branch do		24 75	22 50	
Holstein do		50 00		
Camlachie do			10 21	
Clifford do	12 50	36 00	36 00	
Elmwood do		24 41	24 00	
Claremont do		35 60	25 00	
Harrowsmith do		5 90		
Angus do		7 05		
Brussels do	99 38	32 90	32 90	
Brooklin do	29 05	13 40		
Cartwright do	7 50	28 00	14 00	
Uxbridge do	22 22	86 51		
Gorrie do	32 80	57 50		
Manilla do	1 35	18 38	18 38	
Lakelet do		43 10		
Alberton do		19 60		
Elfrida do		7 00		
Ashfield do		48 00		
Sutton do	5 47	26 59		
Kirkton do	1 90			
Brantford do		100 00	600 00	
New Hamburg do	34 80	87 50		
Cobourg do	17 40	42 50	42 51	(1) 42 51
Port Dover do		50 00		
North Bruce do		35 00		
Acton do		51 92	51 93	
Paisley do			29 50	

(1) To Quebec Auxiliary. (3) To Building Fund. (4) To Montreal Auxiliary.
(5) Unappropriated.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

		On Purchase Account.	FREE CONTRIBUTIONS.		
Branch.			U. C. B. S.	B. & F. B. S.	Sundries.
Hope	Branch		58 40		
Milverton	do	40 00	12 86		
St. Anns	do	3 97	14 81		
Melrose	do		23 82		
Tiverton	do	2 85	40 00	20 00	
Thornhill	do		33 43		
Brighton	do		15 00		
Corunna	do		12 00	12 00	(1) 4 61
do	do				(3) 5 00
Burgoyne	do		5 00	5 00	
Mono Mills	do		20 00	20 00	
Beachville	do	9 00	19 00		
Binbrook	do		50 00	22 00	
Ripley	do				(6) 51 00
Niagara	do		30 55	25 00	
Atwood	do		35 00		(6) 35 00
West Essa	do		8 00	7 00	(3) 7 00
Singhampton	do		6 43	6 43	
Garden Island	do		8 90		
Cherry Valley	do		11 00		
Arthur	do		51 82		
Glenarm	do		26 82		
Sonya	do		6 00		
Erin	do		6 25		
Mount Forest	do		12 50	12 50	
Lindsay	do	58 43	50 25		
Markham	do	15 85	40 00		
Theford	do		20 50	20 50	
Grafton	do		53 38		
Berlin	do	63 17	31 75	31 70	
Streetsville	do		33 05		
Maple Valley	do		20 00		
St. George	do		20 50	20 50	
Bond Head	do		25 00		
Aurora	do		32 00	40 00	
Elimville	do	13 79	10 00	10 00	(2) 1 21
St. Catharines	do	53 00	65 50	65 50	
Whitby	do	6 42	45 00	45 00	
Alton	do	7 72	11 00		
Grand Valley	do		34 00		(3) 5 00
Vernonville	do	5 19	48 81		
Shakespeare	do		18 55	30 00	
Chatham Tp.	do		31 43		
Newcastle	do	4 00	19 50	19 50	
Comber	do		11 00		
West Lorne	do		15 00		
Corinth	do	9 50	5 30		
Windsor	do	38 31	53 00		
Kintore	do		25 00	15 00	
Keene	do		81 50		
Mono Centre	do	4 80	13 00	14 35	
Eden Mills	do		35 05		
Craigvale & Stroud	do		10 00	9 00	(2) 85
Molesworth	do	8 00	30 00	30 00	
Scarborough	do		71 52	30 00	(4) 20 00
Cherrywood	do		9 25		

(1) To Quebec Auxiliary.

(2) On Recorder account.

(3) To Building Fund.

(4) To Montreal Auxiliary.

(6) For Manitoba and North-West.