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NOTICE.

The fiscal year of this Society terminates on the 31st day of March. Treasurers and Depositories of Branch Societies are earnestly requested to forward at once to Mr. John Young, Bible House, Toronto, all funds in their hands, whether from *contributions* or *sales*, so as to be included in the revenue for this year.

The reports of branches, subscription lists, etc., and any information concerning the decease of life members and directors, any change of officers or residence, or any other matter of importance, should also be forwarded to the Secretaries, so that the necessary corrections may be made, and that our Annual Report may be as complete as possible.

OUR ANNIVERSARY MEETINGS.

The Anniversary Sermon will be preached (D. V.) by the *Rev. T. Harwood Pattison, D.D.*, Principal of the Theological Seminary of Rochester, N.Y., on Tuesday evening, 10th May, and the annual business meeting will be held on the following evening, when addresses will be delivered by several prominent gentlemen, of which subsequent notice will be given in the daily press.

"THE KING OF BOOKS."

BY T. DE WITT TALMAGE, D.D.

"The statutes of the Lord are right."—*Psalm* xix, 8.

The following discourse was recently delivered at Lakeside, Ohio, and published in the *Religious Herald*, of Hartford, Conn :

Old books go out of date. When they were written they discussed questions which were being discussed ; they struck at wrongs which have long ago ceased, or advocated institutions which excite not our interest. Were they books of history, the facts have been gathered from the imperfect mass, better classified and more lucidly presented. Were they books of poetry, they were interlocked with wild mythologies which have gone up from the face of the earth like mists at sunrise. Were they books of morals, civilization will not sit at the feet of barbarism, neither do we want Sappho, Pythagoras or Tully to teach us morals. What do the masses of the people care now for the pathos of Simonides, or the sarcasm of Menander, or the wit of Aristophanes ? Even the old books we have left, with a few exceptions, have but very little effect upon our times. Books are human ; they have a time to be born, they are fondled, they grow in strength, they have a middle life of usefulness, then comes old age, they totter and they die. Many of the national libraries are merely the cemeteries of dead books. Some of them lived flagitious lives and died deaths of ignominy. Some were virtuous and accomplished a glorious mission. Some went into the ashes through inquisitorial fires. Some found their funeral pile in sacked and plundered cities. Some were neglected and died as foundlings at the door of science. Some expired in the author's study, others in the publisher's hands. Ever and anon there comes into your possession an old book, its author forgotten and its usefulness gone, and with leathern lips it seems to say : " I wish I were dead." Monuments have been raised over poets and philanthropists. Would that some tall shaft might be erected in honour of the world's buried books ! The world's authors would make pilgrimage thereto, and poetry, and literature, and science, and religion would consecrate it with their tears.

Not so with one old book. It started in the world's infancy. It grew under theocracy and monarchy. It withstood storms of fire. It grew under prophet's mantle and under the fisherman's coat of the apostles ; in Rome, and Ephesus, and Jerusalem, and Patmos. Tyranny issued edicts against it, and infidelity put out the tongue, and Mahomedanism from its mosques hurled its anathemas, but the old Bible still lived. It crossed the British Channel and was greeted by Wycliffe and James I. It crossed the Atlantic and struck Plymouth Rock, until like that of Horeb it gushed with blessedness. Churches and asylums have gathered all along its way, ringing their bells and stretching out their hands of blessing ; and every Sabbath there are ten thousand heralds of the cross with their hands on this open, grand, free, old English Bible. But it will not have accomplished its mission until it has climbed the icy mountains of Greenland ; until it has gone over the granite cliffs of China ; until it has thrown its glow amid the Australian mines ; until it has scattered its gems among the diamond districts of Brazil ; and all thrones shall be gathered into one throne, and all crowns, by the fires of revolution, shall be melted into one crown, and this book shall at the very gate of heaven have waved in the ransomed empires. Not until then will this glorious Bible have accomplished its mission.

In carrying out, then, the idea of my text—" The statutes of the Lord are right"—I shall show you that the Bible is right in authentication ; that it is right in style ; that it is right in doctrine ; that it is right in its effects.

I. Can you doubt the authenticity of the Scriptures ? There is not so much evidence that Walter Scott wrote " The Lady of the Lake ;" not so much evidence that Shakspeare wrote " Hamlet ;" not so much evidence that John

Milton wrote "Paradise Lost," as there is evidence that the Lord God Almighty, by the hands of the prophets, evangelists, and apostles, wrote this book.

Suppose a book now to be written which came in conflict with a great many things, and was written by bad men or impostors, how long would such a book stand? It would be scouted by everybody. And I say if that Bible had been an imposition, or if it had not been written by the men who said they wrote it; if it had been a mere collection of falsehoods, do you not suppose that it would have been immediately rejected by the people? If Job, and Isaiah, and Jeremiah, and Paul, and Peter, and John were impostors, they would have been scouted by generations and nations. If that book has come down through fires of centuries without a scar, it is because there is nothing in it destructible. How near have they come to destroying the Bible? When they began their opposition there were two or three thousand copies of it. Now there are two hundred millions, as far as I can calculate. These Bible truths, notwithstanding all the opposition, have gone into all languages—into the philosophic Greek, the flowing Italian, the graceful German, the passionate French, the picturesque Indian, and the exhaustless Anglo-Saxon. Under the painter's pencil the birth and the crucifixion and the resurrection glow on the walls of palaces; or under the engraver's knife speak from the mantel of the mountain cabin; while stones touched by the sculptor's chisel, start up into preaching apostles and ascending martyrs. Now, do you not suppose, if that book had been an imposition and a falsehood, it would have gone down under these ceaseless fires of opposition.

Further, suppose that there was a great pestilence going over the earth, and hundreds of thousands of men were dying of that pestilence, and some one should find a medicine that cured ten thousand people, would not everybody acknowledge that that must be a good medicine? Why, some one would say: "Do you deny it? There have been ten thousand people cured by it." I simply state the fact that there have been hundreds of thousands of Christian men and women who say they have felt the truthfulness of that book and its power in their souls. It has cured them of the worst leprosy that ever came down on our earth, namely, the leprosy of sin; and if I can point you to multitudes who say they have felt the power of that cure, are you not reasonable enough to acknowledge the fact that there must be some power in the medicine? Will you take the evidence of millions of patients who have been cured, or will you take the evidence of the sceptic who stands aloof and confesses that he never took the medicine.

The Bible intimates that there was a city called Petra, built out of solid rock. Infidelity scoffed at it. "Where is your city of Petra?" Burckhardt and Laborde went forth in their explorations and they came upon that very city. The mountains stand around like giants guarding the tomb where the city is buried. They find in that city a long street, where once flashed imperial pomp and which echoed with the laughter of light-hearted mirth on its way to the theatre. On temples fashioned out of coloured stones—some of which have blushed into the crimson of the rose, and some of which have paled into the whiteness of the lily—aye, on column, and pediment, and entablature, and statuary, God writes the truth of that Bible.

The Bible says that Sodom and Gomorrah were destroyed by fire and brimstone. "Absurd," infidels year after year said; "it is positively absurd that they could have been destroyed by brimstone. There is nothing in the elements to cause such a shower of death as that." Lieutenant Lynch—I think he was the first man who went out on the discovery, but he has been followed by many others—Lieutenant Lynch went out in exploration and came to the Dead Sea, which, by a convulsion of nature, has overflowed the place where the cities once stood. He sank his fathoming line and brought up from the bottom of the Dead Sea great masses of sulphur, remnants of that very tempest that swept Sodom and Gomorrah to ruin. Who was right,

the Bible that announced the destruction of those cities or the sceptics who for ages scoffed at it?

The Bible says there was a city called Nineveh, and that it was three days' journey around it, and that it should be destroyed by fire and water. "Absurd," cried out hundreds of voices for many years; "no such a city was ever built that it would take three days' journey to go around. Besides, it could not be destroyed by fire and water; they are antagonistic elements. But Layard, Botta and Keith go out, and by their explorations they find that city of Nineveh, and they tell us that by their own experiment it is three days' journey around, according to the old estimate of a day's journey, and that it was literally destroyed by fire and water—two antagonistic elements—a part of the city having been inundated by the river Tigris, the brick material in those times being dried clay instead of burned, while in other parts they find the remains of the fire in heaps of charcoal that have been excavated, and in the calcined slabs of gypsum. Who was right, the Bible or Infidelity?

Moses intimated that they had vineyards in Egypt. "Absurd," cried hundreds of voices; "you can't raise grapes in Egypt; or, if you can, it is a very great exception that you can raise them." But the traveller goes down, and in the underground vaults of Erlithya he finds painted on the wall all the process of tending the vines and treading out the grapes. You see the vine did grow in Egypt, whether it grows there now or not.

While God wrote the Bible, at the same time he wrote this commentary, that "the statutes of the Lord are right," on leaves of rock and shell, bound in clasps of metal, and lying on mountain tables and in the jewelled vase of the sea. In authenticity and in genuineness the statutes of the Lord are right.

II. Again: The Bible is right in style. I know there are a great many people who think it is merely a collection of genealogical tables and dry facts. That is because they do not know how to read the book. You take up the most interesting novel that was ever written, and if you commence at the four hundredth page to-day, and to-morrow at the three hundredth, and the next day at the first page, how much sense or interest would you get from it? Yet that is the very process to which the Bible is subjected every day. An angel from heaven, reading the Bible in that way, could not understand it. The Bible, like all other palaces, has a door by which to enter, and a door by which to go out. Genesis is the door to go in, and Revelation the door to go out.

These epistles of Paul the Apostle are merely letters written, folded up, and sent by postmen to different churches. Do you read other letters the way you read Paul's letters? Suppose you get a business letter, and you know that in it there are important financial propositions, do you read the last page first, and then one line of the third page, and another of the second, and another of the first? No. You begin with "Dear Sir," and end with, "Yours truly." Now, here is a letter written from the throne of God to our lost world; it is full of magnificent hopes and propositions, and we dip in here and there, and we know nothing about it. Besides that, people read the Bible when they cannot do anything else. It is a dark day and they do not go to business, and after lounging about a bit they pick up the Bible; their mind refuses to enjoy the truth. Or they come home weary from the store or shop, and they feel, if they do not say, it is a dull book. While the Bible is to be read on stormy days, and while your head aches, it is also to be read in the sunshine and when your nerves, like harp strings, thrum the song of health. While your vision is clear walk in this paradise of truth, and while your mental appetite is good pluck these clusters of grace.

I am fascinated with the conciseness of this book. Every word is packed full of truth. Every sentence is double-barrelled. Every paragraph is like an old banyan tree with a hundred roots and a hundred branches. There has never been a pearl diver who could gather up one-half of the treasures

in any verse. Nine-tenths of all the good literature of this age is merely the Bible diluted.

Where is there in the world of poetic description anything like Job's champing, neighing, pawing, lightning-footed, thunder-necked war horse? Dryden's, Milton's, Cowper's tempests are very tame compared with David's storm that wrecks the mountains of Lebanon and shivers the wilderness of Kadesh. Why, it seems as if to the feet of these Bible writers mountains brought all their gems, and the seas all their pearls, and the gardens all their frankincense, and the Spring all its blossoms, and the harvests all their wealth, and heaven all its grandeur, and eternity all its stupendous realities; and that since then poets, and orators, and rhetoricians have been drinking from exhausted fountains, and searching for diamonds in a realm utterly rifled and ransacked.

This book is the hive of all sweetness. It is the armoury of all well-tempered weapons. It is the tower containing the crown jewels of the universe. It is the lamp that kindles all other lights. It is the home of all majesties and splendours. It is the marriage ring that unites the celestial and the terrestrial, while all the clustering white-robed denizens of the sky, hovering around, rejoice at the nuptials. This book—it is the wreath into which are twisted all garlands; it is the song into which are struck all harmonies; it is the river into which are poured all the great tides of hallelujah; it is the firmament in which suns, and moons, and stars, and constellations, and universe and eternities, wheel, and blaze, and triumph.

I am also amazed at the variety of this book. Just as in the song you have the basso, and alto, and soprano, and tenor, so it is in this book; there are different parts of this great song of redemption. The prophet comes and takes one part, and the patriarch another part, and the evangelist another part, and the apostle another part, and yet they all come into the grand harmony—"the song of Moses and the Lamb." If God had inspired men of the same temperament to write this book, it might have been monotonous; but David, and Isaiah, and Peter, and Job, and Ezekiel, and Paul, and John were men of different temperaments, and so, when God inspired them to write, they wrote in their own style.

God prepared the book for all classes of people. God prepared it for all zones—for the Arctic and the Tropic, as well as for the Temperate zone. Cold-blooded Greenlanders would find much to interest them, and the tanned inhabitant at the Equator would find his passionate nature boil with the vehemence of heavenly truth. The Arabian would read it on his dromedary, and the Laplander seated on the swift sled, and the herdsman of Holland guarding the cattle in the grass, and the Swiss girl reclining amid Alpine crags. Oh, when I see that the Bible is suited in style, exactly suited, to all ages, to all conditions, to all lands, I cannot help repeating the conclusion of my text: "The statutes of the Lord are right."

III. I remark again: The Bible is right in its doctrines. Man a sinner, Christ a Saviour—the two doctrines. Man must come down—his pride, his self-righteousness, his worldliness; Christ the Anointed, must go up. If it had not been for the setting forth of the atonement, Moses would never have described the creation; prophets would not have predicted; apostles would not have preached. It seems to me as if Jesus in the Bible were standing on a platform in a great amphitheatre, as if the prophets were behind him, throwing light forward on his sacred person, and as if the apostles and evangelists stood before him, like footlights throwing up their light into his blessed countenance, and then as if all the earth and heaven were the applauding auditory. The Bible speaks of Pisgah, and Carmel, and Sinai, but makes all mountains bow down to Calvary. The flocks led over the Judean hills were emblems of the "Lamb of God that taketh away the sin of the world;" and the lion leaping out of its lair was an emblem of "the lion of Judah's tribe." I will in my next breath recite to you the most

wonderful sentence ever written : "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." No wonder that when Jesus was born in Bethlehem heaven sympathized with earth, and a wave of joy dashed clear over the battlements and dripped upon the shepherds in the words : "Glory to God in the highest, and on earth peace, good-will towards men." In my next sentence every word weighs a ton : "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Show me any other book with such a doctrine, so high, so deep, so vast.

IV. Again : The Bible is right in its effects. I do not care where you put the Bible, it just suits the place. You put it in the hand of a man seriously concerned about his soul. I see people often giving to the serious soul this and that book. It may be very well, but there is no book like the Bible.

Take this Bible and place it in the hands of men in trouble ! Is there anybody here in trouble ? Ah, I might better ask, are there any here who have never been in trouble ? Put this Bible in the hands of the troubled. You find that as some of the best berries grow on the sharpest thorns, so some of the sweetest consolations of the gospel grow on the most stinging affliction. You thought that death had grasped your child. Oh, no ! It was only the heavenly Shepherd taking a lamb out of the cold. Christ bent over you as you held the child in your lap, and putting his arms gently around the little one, said, "Of such is the kingdom of heaven."

Put the Bible in the school. Palsied be the hand that would take the Bible from the college and the school ! Educate only a man's head and you make him an infidel ; educate only a man's heart and you make him a fanatic ; educate them both together and you have the noblest work of God. An educated mind without moral principle is a ship without a helm, a rushing rail-train without brakes or reversing rod to control the speed. Put the Bible in the family. There it lies on the table, an unlimited power. Polygamy and unscriptural divorce are prohibited. Parents are kind and faithful, children polite and obedient. Domestic sorrows lessened by being divided, joys increased by being multiplied. O father, O mother, take down that long-neglected Bible, and read it yourselves and let your children read it !

Put the Bible on the rail-train and on shipboard, till all parts of this land and all other lands shall have its illumination. This hour there rises the yell of heathen worship, and in the face of this day's sun smokes the blood of human sacrifice. Give them the Bible. Unbind that wife from the funeral pyre, for no other sacrifice is needed since the blood of Jesus Christ cleanseth from all sin.

I am preaching this sermon because there are so many who would have you believe that the Bible is an outlandish book, and obsolete. It is fresher and more intense than any book that yesterday came out of the great publishing houses. Make it your guide in life, and your pillow in death.

"How precious is the Book divine,
By inspiration given ;
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

"This lamp, through all the tedious night,
Of life shall guide our way,
Till we behold the clearer light
Of an eternal day."

The quiet influence of the word of God in thousands of families, the good seed sown broadcast, and waiting for the quickening influence of the Spirit of God, the progress of all the people in religious liberty, the growing demand for more of spirit and less of form in the service of the different churches—these and such as these are unseen agents preparing the way for the establishment of the kingdom of God.—*Dr. Farnsworth of Cesarea.*

Bible Society Recorder.

TORONTO, 1st APRIL, 1837.

BOARD MEETINGS.

The Board of Directors met on Tuesday, January 18th, at 7.30 p.m. Hon. G. W. Allan in the chair.

Rev. W. S. Blackstock opened the meeting by reading from the Scriptures and leading in prayer.

The minutes of the previous meeting were read and confirmed. The secretaries recommended the appointment of the Rev. W. Kay, as city collector for the Society, which was approved.

A report from the Committee on Agency and Colportage was submitted, together with the Depository's monthly report.

The Permanent Secretary called attention to the fact that the collection in the city for the Building Fund had not been completed, and suggested that steps be taken to finish the work.

The Secretaries were instructed to take the necessary steps to secure the attendance of speakers at the annual meeting and to make the usual arrangements.

It was resolved that a request be made to every Protestant minister in Toronto to preach on the subject of the Bible and the Bible Society and its work, on the Sunday previous to the annual meeting of the Society, and that this idea be also extended to the whole Province of Ontario.

The meeting was closed with prayer led by the Rev. E. A. Stafford.

The Board met as usual on Tuesday, the 15th of February, at 7.30 o'clock, the Hon. Wm. McMaster in the chair.

The opening devotional exercises were conducted by the Rev. E. A. Stafford.

After the minutes of the previous meeting were read and confirmed, a personal application was made by Mr. George Buskin for a grant of Bibles in aid of his work along the line of the Canadian Pacific Railway. After earnest discussion the application was declined.

A report of the Committee on Agency and Colportage was presented.

A letter from the Rev. T. Harwood Pattison, D.D., of Rochester, N. Y., was read, accepting the invitation of the Society to preach the anniversary sermon and speak at the annual meeting.

A letter from the Quebec Auxiliary Bible Society was read and left in the hands of the Committee to make selections for embodiment in the annual report.

Application was received from Mr. H. O'Brien for twenty Bibles for a mission school in East Toronto, which was granted.

The Permanent Secretary reported a donation of \$50 from T. H. McCaul,

Esq., Toronto. On motion Mr. McCaul was elected a life member of the Society.

The death being announced of Thos. J. Mason, Esq., a Director of this Society, the Secretaries were requested to prepare a suitable resolution to be entered in the minutes of the Board.

The meeting was closed with prayer led by the Rev. Professor McLaren.

The regular monthly meeting of the Board was held on Tuesday evening, March 15th, at 7.30 o'clock. Hon. Wm. McMaster in the chair.

The Rev. J. Burton opened the meeting by reading from the Scriptures and leading in prayer.

The minutes of the last meeting were read and confirmed. The following resolution of condolence on the death of Mr. Thomas J. Mason, a Director of this Society was read and adopted :

"The Directors of the Upper Canada Bible Society desire to place on record their expressions of sincere sorrow at the removal by death from their midst of the late Mr. Thomas J. Mason, who became a member of this Board in the year 1880. The deceased was known to the Board as a consistent Christian, of quiet and gentlemanly deportment, securing the esteem of his co-Directors ; and although prevented latterly by ill health from being so regular at its meetings, he took a deep interest in the operations of the Society.

"The Directors humbly acknowledge the hand of an all-wise Father, who has been pleased to remove him to the land ' where the inhabitant shall not say, ' I am sick.' "

"The Directors desire further to sympathise with his widow and family in their sore bereavement, commending them to Him who comforts, as none other may, those who are in affliction, and also request the Secretaries to convey to Mrs. Mason and her children a copy of this resolution."

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

A grant of 100 testaments was made through the branch at Winnipeg to Archdeacon Crowley for circulation among the Indians, at St. Peter's Reserve Manitoba.

The usual routine proceedings were gone through and the meeting was closed with prayer.

OBITUARY.—BARRIE BRANCH.

The following resolution, on motion of His Honour Judge Ardagh, was cordially adopted : "That this Branch Society at this its first meeting since the death of the late Rev. Canon Morgan (for many years President of the Society), and the Rev. Thomas Crompton, one of its Vice-Presidents, desires to place on record its sense of the great loss sustained by the Society, and the community at large, by the removal of two such earnest workers, not only in the cause of the Society, but in every work having for its object the salvation of souls, and, by consequence, the glory of the Lord." March 15, 1887.

THE LATE REV. JOHN BUCKLEY, D.D.

"They go from strength to strength."—Ps. lxxxiv. 7.

In its "Record of Translation and Revision for the Year" the Report says of the Uriya version, "The Committee have agreed to bear the expense of

an edition of 2,500 of the Old Testament, which the Rev. Dr. Buckley, of the Baptist Mission, Cuttack, has revised and is now carrying through the press."

Dr. Buckley's pen is still ; he has died in harness. We are indebted to the Rev. W. Hill for some particulars concerning his last moments, and we make the following extracts from the *General Baptist Almanack* and the *General Baptist Magazine* for December, which he has kindly forwarded :

"On Saturday, October 2, our beloved brother was in his usual state of health. Commencing at seven a.m. with Biblical revision, he continued at this till half-past eight, when he completed the eighty-third Psalm. To Shem Sahu, his native assistant. He remarked, 'Here we stop for the present ; the eighty-fourth is a beautiful Psalm.'

"It was noticed that he looked pale, but he made a hearty tea, and afterwards went into the verandah and began preparation for Sunday evening, having to preach in English. His text, found after his death, was Luke xxiii. 42, 43, 'Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise.' He also selected the hymns for the singing class to practise, one of which was his favourite, by Cowper, suggested by, and founded on Rom. iii. 23, 26, beginning with—

"'There is a fountain filled with blood ;'

and ending with the verse—

"'Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.'

"Not feeling well after he had partly prepared his sermon, he went to bed, where he passed a restless night, but slept occasionally and took refreshment.

"On Sunday morning he was weak, but during the day revived and became stronger. He remarked to Dr. Stewart that he felt so ill he thought the Lord had called him, and that it was a warning call ; but, as he was better, he trusted that God intended him for more work in Orissa.

"To our native brother Shem Sahu, who called after Communion service in the afternoon, Dr. Buckley remarked, 'We feel that there is a great amount of work for us, but when the Lord calls us we must feel that that much was appointed.' Referring to the visit of his brother-in-law, the Rev. W. Orton, he observed, 'It is not quite certain I shall see him, but there is no uncertainty in Christ. He is "the same yesterday, to-day, and for ever."' On Shem's expressing a hope that the Lord would be with him, Dr. Buckley replied, 'He is with me. Jesus is to me a blessed experience of sixty years, and not merely a subject of yesterday. Having served the Lord for sixty years I know him!'

"Beside his ordinary duties as a Missionary, he became the President of the College for training native ministers, an office which he held, with the exception of two brief intervals on furlough, for *thirty-nine years*. At the request of his brethren he undertook, in 1859, to prepare a revised edition of the Scriptures, a work upon which he spent fifteen years, and which he describes as a labour of love. Since then he has carried through the press several editions of the New Testament, and at the time of his death was engaged upon another revision of the Old. For this work he was singularly well fitted by his knowledge of Greek and Hebrew, and his familiarity with the Scriptures. The New Testament and Psalms he knew by heart, and it was difficult to quote a passage of Scripture for which he could not give chapter and verse. In 1870 the Bates' College, Maine, U.S., conferred upon him the well-earned distinction of Doctor of Divinity.

"Full of years, honour, and while still engaged in the Master's service, he died at Cuttack, India, October 4, 1886, in his seventy-third year."

RECEIVING THE BIBLE.

Our acceptance of the Gospel and obedience to its requirements, depend upon the way in which we receive the will of God as revealed in the Bible. If we accept it as authoritative because spoken by God, we have a sure foundation on which to rest. But if we submit it to trial, and decide according to our own preferences, reason, and attainments, our entire religious convictions must be feeble and liable to be shaken at any time. Christ himself set forth the proper method of receiving the word of God and the salvation which it makes known when he said: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." The most noted saints, the most successful preachers, and the greatest theologians, have been distinguished for receiving God's truth as little children.

In the discriminating and admirable delineation of the character, gifts, and work of the late Rev. A. A. Hodge, D.D., delivered at his funeral by Rev. W. M. Paxton, D.D., we find the following significant and true statement of the way in which this wonderful theologian received the word of God:

"He received the Bible simply on the authority of God; hence it was the word of life and light to his soul. He believed a doctrine simply because God said so. Few men were so thoroughly versed in the philosophy of the age, and perhaps no one was able to handle these arguments with greater power and sagacity; but the basis of his own personal belief was not philosophy or human reason in any of its dicta, but simply the word of God. These two features of his religious experience made him a teacher whose theology was Scriptural and *Christo-centric*. It rested on the Bible, and gathered around and centred in Christ."

This is according to the divine teaching with respect to receiving the word of God. And those who accept it in this way not only conform to the requirement, but find strength and comfort to their own souls and become strong in the Lord and in the power of his might. "Thus saith the Lord," should be an end of all doubt and controversy. Just as soon as the real meaning of any passage of the Bible has been ascertained, its authority is to be admitted, even though the carnal mind or partially sanctified heart may rebel against it, and our intellect may be unable to understand it fully. What we know not now we may know hereafter; though there are no doubt many things pertaining to God, His word and His works, that we will never either in this life or in that which is to come be able to comprehend.

And all preaching that does not insist upon the reception of the Bible "simply on the authority of God," is faulty, weak, and will fail to edify the church or bring sinners to repentance. All apologizing for what God has said is out of place; and all attempts to discredit or lower the force of anything God has revealed because we may be unable to explain it or assign what we may be pleased to call satisfactory reasons for it, in the Sabbath school or in the pulpit, cannot fail to be injurious. In this way not a few preachers have made their people weak and sickly. To all such the inquiry of Job may be pertinently put: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."—*Presbyterian Banner*.

 THE BIBLE A CENTURY HENCE

FROM AN ADDRESS BY BISHOP J. F. HURST.

Hawthorne says a woman's face is never so beautiful as after her soul has passed through a great struggle. Our Bible will have passed through its great

struggle and how beautiful will be its face! Many of these dark passages will have lost their perplexity. Years ago we used to pore over words relating to slavery and wonder at their confusion. That is now all past; we read the letters plainly now, for they are written in gold and blood. Grant's sword and Lincoln's pen, and God's golden scales of even justice to guide them, have proven a perfect exegesis for the knotty question. We now make inquiry about the character of the sacred vines—what kind of wine it was that the water was converted into at Cana of Galilee, and whether it was really wine which Paul gave Timothy liberty to drink. When no man who advocates the manufacture or sale of intoxicating drinks will have the effrontery to ask for public office in these coming brighter days, and when each party will hold up the cup of cold water, and declare that it never did hold up anything else; and when the American saloon shall be rent asunder, one half falling into the Atlantic and the other into the Pacific, to be tossed about and rent asunder by the mad tides of all the seas, then the exegesis of the biblical question will be settled for ever.

Shall our descendants, when they take up this Bible, find the Pentateuch eliminated; the second half of Isaiah put after Daniel; Job made the beginning of the Canon; Hebrews banished; John's gospel declared spurious, and the Book of Revelation only a romantic myth? No. When we shall have passed away, and our names will be well-nigh forgotten, and those who enter upon the study of theological science shall go out upon foreign missions, and open the Bible, and read the sacred books to the people, it will be found that the number is just the same. It will begin as now: "In the beginning God created the heaven and the earth," and it will end just as now: "The grace of the Lord Jesus Christ be with you all, Amen." And between these two passages not one word will be lost. It will have endeared itself anew to millions of the world's toiling population. New hymns will have been inspired by it, and have taken their sweetest melody from it. New rules of interpretation will have been written, to make clear the sacred words. Hearts which defy all arithmetic to number them, will have feasted on its promises, lived on sublime faith in them, and have gone home to their reward with the words of holy writ upon their lips, as they went out from the vale of tears into the blessed land where they sing one song and speak the one language of the blood-washed and triumphant. All the languages of the world will, I suspect, in less than a century, have been reached and the Bible translated into them. Where will be our Bible? You might as well ask, Where will Gibraltar be to-morrow morning? or, Where is Bunker Hill Monument to-day? or, Where will God's sun be a century from now? No, there are no analogies which our eyes see, on the fairest field, or in the most distant horizon to express its power. The Bible alone can state its own immortality: "The grass withereth, and the flower thereof fadeth, but the word of our Lord endureth for ever."

PROF. STOWE'S BIBLE CLASS.

Among the notable things in Hartford, Conn., some twenty years ago, was a Bible class conducted by Prof. Calvin E. Stowe, held on Sunday afternoons in the chapel of the Asylum Hill Congregational Church. It was an object of extraordinary interest, not only in the immediate vicinity but outside.

The *Religious Herald* says that at a recent service commemorative of this eminent instructor, an address was made by his pastor, the Rev. Joseph H. Twichell, who described his Bible class as follows:

A large number of people from different parts of the city flocked to it, and the chapel was always full. And if you wondered at first what the attraction was—for he was a man without the slightest pretension to any of the taking arts of speech—you did not wonder long. You presently saw that there was

that about his handling of the Scriptures that made the *life* that is in the word felt. It was "in demonstration of the spirit and of power." He was a biblical scholar, but a scholar with his heart as well as with his head. All divine truth was *vital* as he viewed it, and he made it seem so. He was upon the Gospel of Matthew when I became his hearer; and I well remember, when it came to the twenty-fourth chapter, what a vivid, intense air of reality—going on in his plain way—he threw around our Lord's discourse concerning the end of the world. So much so, that once, as I distinctly recall, when I got out of doors the aspect of the still summer day was somehow strange to me—tinged, as it were, with the awe of the tremendous scenes it was one day to witness.

I often walked home with him after his lectures, and almost always his talk was a continuation of the theme he had been unfolding, showing how profoundly it had engaged him. I am sure I never knew one whose thoughts of what he was doing were so entirely impersonal as his seemed to be in connection with that exercise. Not infrequently when he ceased speaking and sat down he would turn to me and say, "Wasn't that good?" The subject was all.

From the Gospel of Matthew he passed to the Book of Daniel, thence to the Epistle to the Romans, making us the fortunate partakers of the rich fruits of his lifelong study in those scriptures. For about two years he served us in this work, bringing it to an end the last Sunday in March, 1867. Many a time I have wished that his closing lecture might have been taken down just as he gave it, and preserved to us. It was about the Bible, and was a free utterance of his thoughts and feelings regarding the Holy Book—of his unbounded reverence, enthusiasm and love for it. He said that through the whole forty years he had thus been employed in studying and teaching it he had been doing *just what he wanted to do*. He spoke of its divine greatness, of its treasures, of its knowledge, both that which was open to our understanding and that which was as yet hidden from us. He said that because it was so great, he, for one, found it easy to be humble before it; that simplicity and godly sincerity were essential to a true insight of it, according to its nature; that it was, as respects the most precious things in it, as St. Peter declares, "a light shining in a dark place till the day dawn and the day star arise" in the heart; that though there were depths in it that thus far no one could fathom, he was perfectly assured that through the unfoldings of Providence and the advance of the kingdom of heaven on earth, sooner or later *all its meaning would come out*. Many things more he said. He gave us counsel how and what to read for our spiritual edifying, but ever returned to the Book that was so dear to him—the friend of his soul. As he spoke he kindled and glowed, and the tears ran down his face. He was a man quite unwonted to betray his emotion, and it moved the hearts of all present that day when more than once he had to pause, and recover his voice before he could go on.

I am thankful for this church and always shall be, and count it the happiest circumstance that it fell to our lot thus at the outset of our history to be taught in the word of God by such a learned, and honoured and reverent student of the same, who was also of our own household. It was one of the best of all possible good gifts to us. And I am thankful for myself that in the early stage of my ministry I was brought so near such a man—into intimate communion with his mind and with his spirit. It was an opportunity that I trust was not altogether lost upon me.

NEGLECT OF THE BIBLE.

The Bible comes to us claiming to be the word of God. And it bears abundant evidence that its claim is just. Such a book could not have been written by uninspired men. This has been acknowledged by the wisest and

greatest of men. They have been firm believers in the inspiration of the Holy Scriptures.

This book treats of the most important subjects. It reveals to us God in all His infinite and glorious perfections. It makes known His Son, Jesus Christ, who came down from heaven to be the Saviour of the world. It satisfactorily answers that most important question: "If a man die shall he live again?" and also that not less important question: "How shall a man be just with God?" It gives perfect rules for the regulation of our lives, and it abounds with exceeding great and precious promises. It infinitely surpasses all other books that have been written. It is a lamp unto our feet and a light unto our path, in our pilgrimage through this dark world.

And yet by large numbers it is a neglected book. There are many that seldom or never read it. They spend much time in reading other books, and in the perusal of secular newspapers and periodicals, but they find little or no time for this best of all books that would make them wise unto everlasting life. It has a secondary place even with many that profess to be the people of God. There are days and weeks in which they do not open it; or if they do, only for a hasty, careless perusal of it. And it is no wonder that their souls pine and starve. If the Christian would be a growing Christian, he must partake freely of the sincere milk of the word. He must feed and feast on this bread of life. Those that have been eminent for Christian attainment have been in the habit of much meditation on the divine word. It was the prayer of the Saviour for the disciples: "Sanctify them through Thy truth: Thy word is truth." If we would become holy, we must habitually bring our souls into close contact with God's holy truth. Thus shall we be quickened in the divine life, and go on from strength to strength in the Christian course.
 —Clericus, in the *New York Observer*.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM
 BRANCH SOCIETIES, FROM 1ST JANUARY
 TO 31st MARCH, 1887.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Aldbrough Branch.....		7 00	6 50	
Alton do	1 72	21 56	10 00	
Amherst Island do	12 70	13 84	6 96	
Angus do		17 71		
Appin do		32 50	32 50	
Armow do		14 00	14 00	
Ashfield do	3 65	50 00	16 05	(3) 10 00
Attwood do		25 00		(5) 50 00
Avening and Creemore do	22 90	20 13		
Ayr do		5 25		
Ayton do	15 85	14 33		
Baltimore do	18 48	17 00		(1) 34 00
Bayfield do	10 00	3 95		
Beaverton do		28 00	28 00	
Becton do		50 00		
Berlin do	42 82	43 80	43 79	
Bervie do		14 07	17 49	
Lethany do	13 94			
Bluevale do		44 00		
Blyth do		35 25	35 00	

(1) To Quebec Auxiliary.

(3) To Building Fund.

(5) Half to Quebec and half to Manitoba.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Bolton	Branch	46 50		
Rotany	do	6 62	9 00	9 00
Bowmanville	do	32 40	44 40	44 40
Brampton	do	50 00		
Brantford	do		100 00	600 00
Breslau	do		12 00	20 00
Brucefield	do		33 70	33 70
Brussels	do	10 75	80 00	80 00
Burford	do		19 25	
Buxton	do	30	42 77	
Caistor	do		27 00	
Caistorville	do	5 61	8 40	8 00
Caledonia	do		42 27	21 13
Camlachie	do	8 03	8 10	16 21
Campbellville	do		25 00	25 00
Castleton	do	5 06		(3) 10 00
Cataraqui	do		18 41	
Cavanville	do	1 61	40 12	
Cayuga	do		2 81	
Chatham	do	55 00		
Cheltenham	do		15 50	
Cheapside	do		14 00	
Chesterfield and Ratho	do		21 25	42 00
Cherry Valley	do		14 70	
Churchill	do	5 81	23 20	
Claremont	do	2 55	52 05	
Clifford	do	11 03	30 00	30 00
Clinton	do	4 80	120 00	
Cobourg	do	42 00	46 15	46 15
Collingwood	do	27 50	80 00	84 85
Colborne	do		15 35	
Comber	do		16 53	
Copetown	do	5 71	8 90	4 45
Corinth	do	7 00	8 00	
Corunna	do	10 60		
Crediton	do	18 01	19 67	18 00
Dawn Mills	do		3 27	(3) 2 00
Dereham	do		7 48	
Derry West	do		17 85	
Drayton	do		30 91	
Dresden	do	15 83	18 50	18 50
Dundas	do	7 20	87 20	43 60
Dungannon	do		28 15	
Durham	do		35 00	
East Williams,	do			(2) 3 00
Edgar	do		5 60	
Edmondville	do		28 87	10 00
Elimville	do	5 82	11 18	20 00
Embro	do		32 00	64 00
Eramosa	do		43 50	43 50
Erin	do		19 72	20 00
Etobicoke (Humber Summit)	do		21 35	21 35
Fenelon Falls	do		40 00	35 00
Fergus	do		100 00	100 00
Fingal	do		30 00	50 00
Fordwich	do		37 20	
Forest	do		33 43	33 44

(1) To Quebec Auxiliary.

(2) On Recorder account.

(3) To Building Fund.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Fullarton Branch		41 00		
Galt do		50 00	100 00	
Garafraxa do	8 37			
Garden Hill do		27 00		
Garden Island do	90			
Glammis do	4 38		10 00	
Glanford do		13 57		
Goderich do	2 00	45 35		
Goodwood do		40		
Grimsby do		15 50		
Hastings do		35 70		
Hilbert do		20 00	20 00	
Highland Creek do		19 70		
Hillsburg do		20 00	28 00	
Hollin do		21 67		
Hope do		63 21		
Ingersoll do		100 00	100 00	
Innerkip do		22 50	22 50	
Kincardine do		25 00	55 00	
Kinlough do			18 27	
Kinmount do	6 00	1 50		
Kintore do		20 00	14 00	
Kintyre do		15 91	15 91	
Kirkton do		20 00		(3) 10 00
Lakefield do	24 26			
Lakelet do	4 78	11 07		
Lakeside do		20 00	20 00	
Langside do		20 00		
Langton do	3 30			
Laskey do		37 51	30 00	
Lefroy and Bell Ewart do		17 00		
Londesboro' do	9 70	2 96		
McIntosh and Belmore do		53 00		
Madoc do		2 50		
Manchester do	10 53	4 13		
Manilla do	3 69	17 63	17 64	
Meaford do	16 30	23 80	11 90	
Melrose do		22 27		
Milford do		7 18		
Mimosa do		7 00		
Moira do	8 36	10 90		
Molesworth do	21 11	33 00	33 00	
Mono Centre do		17 82	17 00	
Morrison do	6 43	11 47		
Mount Forest do		14 50	14 50	
Mount Pleasant (Brant) do	94	29 71		
Napanee do		22 75		
New Hamburg do		45 64		
Niagara do		29 10	20 00	
Nile do	8 70	31 79		
North Bruce do		27 00		
North Sydenham do		42 60		
Norwich do		82 85		
Norwood do		40 00	25 00	(1) 20 00
Oakville do	10 00			
Oakwood do	16 62	38 39		
Omamee do		45 00		
Oneida do		25 00	25 00	

(1) To Quebec Auxiliary.

(3) To Building Fund.

RECEIPTS AT THE BIBLE SOCIETY HOUSE. *Continued.*

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B.S.	B. & F. B. S.	Sundries.
Orono Branch.....		36 00		(2) 3 00
Oshawa do.....		24 00		
Otterville do.....		15 00		
Painswick do.....		13 00		
Paisley do.....	75	62 85	35 00	
Paris do.....	30 00	65 00	65 00	(4) 65 00
Parkhill do.....	18 69	60 00		
Peterborough do.....	68 96			
Pickering do.....		17 75	10 00	(3) 6 25
Pine River & Amberley do.....		27 55	15 30	
Plattsville do.....		50 00		
Preston do.....		45 50		
Prince Albert do.....	3 23	10 31	11 69	
Queensville <i>Depository</i>	3 48			
Roslin & Thomasburg Branch.....	4 77	20 44		
Rugby do.....		20 00		
St. Catharines do.....		104 00	104 00	
St. Marys do.....	51 27	120 05	120 00	
Sebringville do.....	34 32	13 15		
Selkirk do.....	11 10			
Shelburne do.....		22 49		
Singhampton do.....	13 27	11 72	11 72	
Sonya do.....		6 00		
Springville do.....	7 25			
Stockton (Man.) do.....	4 55	1 25		
Stouffville do.....		3 81	3 81	(4) 3 81
Strabane do.....		21 75	10 88	
Streetsville do.....		35 10	40 00	
Sutton do.....		7 64		
Tavistock do.....		41 35		
Teeswater do.....		60 00	60 00	
Temperanceville do.....		11 95	11 95	
Thornhill do.....		35 10		
Thornton do.....		24 00		
Tilsonburg do.....	27 70			
Trenton do.....	10 00			
Trowbridge do.....		13 11	13 11	
Tweed do.....	15 16	12 29		
Underwood do.....	15 66	20 00		
Unionville do.....	5 77	22 14		
Varna do.....		2 25		
Vernonville do.....	5 18	56 06		
Vittoria do.....		14 22		
Walkerton do.....		20 00	15 00	(3) 15 00
Waterdown do.....	4 20			
Waterford do.....		11 00		
Watford do.....	24 57	4 25		
West Flamboro' do.....		52 54	25 00	
West Lorne do.....	3 40	23 16		(3) 10 00
West Tilbury do.....		7 66	(4) 7 68	(3) 7 66
Weston do.....		35 00	35 00	
Warton do.....	3 95	39 78		
Windsor do.....	26 75	45 80	50 00	
Winnipeg (Man.) do.....	4 29			
Woodstock do.....		150 00	250 00	
Wroxeter do.....			69 11	

(2) On Recorder account.

(3) To Building Fund.

(4) To Montreal Auxiliary.