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THE BISHOP OF TRURO ON THE BIBLE AND MODERN
THOUGHT.

At a meeting of the Truro Auxiliary Bible Society on December 10th, the Right Reverend the Bishop of Truro (Wilkinson) is reported by the newspapers to have said, that it was a great pleasure to him to be present at that meeting; but the work of the Society needed few words from him to commend it to them. They were probably present because they all felt an interest in the Society, and the fact that it had published 96,000,000 copies of Scriptures in 255 languages and dialects was sufficient to make every man and woman thankful, and anxious to do all that in them lay to help forward the work of the Society by whose instrumentality this great work for good had been accomplished. Linked as he had been for many years with foreign mission work; feeling as he had always felt that every country which did not fulfil the command of Jesus Christ, and carry His Gospel into every part of the earth, would eventually receive the judgment from above which had been pronounced upon all nations hugging their own treasures; and taking such an interest in missionary work of every kind, he had frequently been brought into contact with this Society. The last missionary he had to do with, who was what was called a strong Churchman, was working under the Society for the Propagation of the Gospel in Foreign

Parts, and he told his lordship that in carrying out his work in Japan he would have been paralysed had it not been for the generous way in which this Society had supplied his needs, and aided in the dissemination of the Scriptures, and his lordship was quite satisfied that the more leisure time they had to study the work which was being done by the Society, and the manner in which it was being done, the more anxious they would be to help on that work.

In the present day there was another side to their meeting on such occasions as that. They were present, if he understood it rightly, not simply to express their sympathy with the work—which he had done, and wished to do as fully as he could—but to express simply and humbly and with that solemn awe which all should feel who dared to touch the ark of God, their faith in the work, and their thankfulness for that treasure which they had in England—the Bible circulated freely everywhere. It was, perhaps, desirable that that should be said as simply and humbly, and yet as strongly as possible. They valued the Bible as much as their forefathers had ever valued it. They thanked God for it in this nineteenth century as much as any preceding age that had acknowledged its value. That was important, because one of the principal trials through which Christian people were passing to-day arose from what appeared to be a neglect of the Bible, and contempt thrown upon it. This arose from many causes—first of all, from the blessings which God gave to them in the development of spiritual life. Numbers of persons had been raised up who had written books which are full of comfort and instruction and guidance to Christian people—books full of holy aspirations, thoughtful meditations, and practical directions. They thanked God for this, but as this was an age of work—a busy age, in which men had not the time to devote to study which they once had, there was a danger that popular fascinating religious books too often took the place of quiet prayerful study of the Scriptures under the guidance of the Holy Spirit.

Another reason arose from the characteristics of the time in which we live. God had given them greater blessings than any previous age of Christianity ever experienced. There never was a time in which they could find a more earnest devotion to the cause of God than to-day. But there were, no doubt, certain characteristics of this age which were making Christian people anxious about the fate of the Bible; not anxious because they believed God would allow His Word to perish, but anxious lest it should lose that place which, thank God, it had hitherto held, and to the holding of which they ascribed, to a large extent, their national prosperity. This also arose from many causes, the first of which he need scarcely mention, as it had existed through all ages. There had always been men who had given themselves up either to the world, the flesh, or the devil. If a man was hugging his money, and would not put aside the portion that belonged to God because he wanted it himself, he must hate the Book which tells him that the love of money is a root of all evil. The man who was given to pride, and who looked down upon others because they were not as himself, must hate the Book that says God fights against the proud man to the death, and that the proud heart is an abomination unto the Lord. Men did not like the Bible because it was too much of a reflection of God's truth. But there were a number of persons who, in consequence of the great and wonderful progress made in this generation, because of the marvellous works being done on every side by the ingenuity of man, had come to feel that man was almost on a level with his Creator, that man had really brought himself into being. In the words of the old prophet they seemed to say "I am; and there is none beside me." The great improvement in everything, and the wonderful progress that the world had made, caused them to lose their heads, and they seemed to think they possessed the power to measure the infinite, forgetting that, "the High and Lofty One who inhabits eternity" only revealed His secrets to those who were of a humble and contrite spirit. He wished to speak of them in all

kindness, but they appeared to him to be like a little fly on a great wheel, and as the wheel goes round with immense velocity the fly locks up and says, "What a dust I am making, and how fast I am going." And many a man sitting in his solitary study, as though he were lord of all, forgets in the progress of the wheel of the world that he is being carried by it, and is not moving it.

Another reason why the Bible was treated with contempt was that in olden times there was not the amount of knowledge in the world that there was to-day, and many pious people had not the helps to understand the Bible which any might possess now who took the trouble to study their Bibles, and so a great many human ideas—often very ignorant ideas—were fastened on to the Bible as a sort of accretion to it. Persons explained certain passages, and then other good people explained them in the same way until it came to be taken for granted that these explanations were the Bible: but there came an increase of knowledge, and in this generation, through God's infinite mercy, men had risen up who could understand the Scriptures, and they had shown that those ideas of the former people were wrong; the God of truth was revealing to them that these old particular explanations were mistaken, and because of this, people were allowing their hands to fall down, or clasping them in despair, and saying, "the Bible is proved to be false." But it was not false—it was only the explanations which certain people had given of the Bible that had been proved to be incorrect.

Another reason why in the present age there was not so much weight attached to the Bible was the increase in scientific investigation. Thank God for it. By means of this investigation knowledge was increased, and great thoughts were given to those who have eyes to see and ears to hear the great works of the omnipotent and eternal God. A man who occupied his time in the study of one particular subject had no strong desire to be enlightened on any other, and consequently the man of science might not believe in religious work; because he had not experienced the great fact of religion, he very often put it aside as the dream of an enthusiast; and Christians, afraid of being called fools for venturing to question the assertions of scientific men, never attempted to prove to them the contrary. But they should never use hard words towards those scientific men simply because the latter were not prepared to receive their facts with regard to religion.

In concluding, his lordship said what they wanted was faith and patience. If only they would wait God's time; if only they would not expect God to hurry, as they were apt to do in this hurrying, fussing age; if they would only remember the thousands of years which God allowed to pass as a time of preparation for the coming of Christ; if they would only remember the eighteen hundred years which had passed since Christ ascended into glory; if they would remember that they were dealing with a God before whom a thousand years were as one day; if they would only be patient, God would become His own Interpreter. If they would only be patient, they need not have the shadow of a doubt that sooner or later whatever was true in science would be found in perfect harmony with the Bible. Whether it took its road through the azure depths of the heavens studded with innumerable stars, or over the changing ocean, or dug down into the deep resources of the earth, wherever science went they were certain that the Works of God would not contradict the Word of God. Ofttimes in their cowardice they might have to confess what miserable and unfaithful sinners they had been, but though heaven and earth should pass away God's Word would never pass away. Sooner or later the light would break upon them; the angel voices would be whispering that the Creator was there, and called for them, and in His light they would see light.—*B. & F. Bible Society Reporter.*

Bible Society Recorder.

TORONTO, 1st APRIL, 1884.

BOARD MEETINGS.

The regular monthly meeting of the Board of Directors was held on Tuesday, January 15th, at 7.30 P.M., the Hon. William McMaster in the chair. The meeting was opened with prayer, led by the Rev. H. M. Parsons. After the reading of minutes, &c., it was decided to request the Bishop of Huron to address the Anniversary Meeting on Wednesday, May 14th; and to request the Rev. Dr. Behrends, of Brooklyn, to address the meeting, and also to preach the annual sermon on behalf of the Society on Tuesday, May 13th. An interesting report was read from the Rev. O. Fortin, the Society's agent for Manitoba. Agents' Reports were also submitted from the Rev. J. G. Manly and the Rev. John Gemley. A letter was read from Mr. James Badger, expressing his fears that owing to failing strength he would not be able to continue his labours as a colporteur of the Society, and thanking the Board for their uniform kindness to him. On the recommendation of the Colportage Committee it was decided that a handsome Bible, with a suitable inscription, should be presented by the Board to Mr. Badger, in recognition of his long and faithful services. The meeting was closed with prayer, led by Rev. A. H. Baldwin.

The Board met again at the usual hour on Tuesday, February 19th, W. B. Geikie, Esq., M.D., in the chair. The Rev. John Burton read a portion of Scripture, and the Rev. H. D. Powis led in prayer. A number of letters were read, among which were one from the Rev. Dr. Behrends consenting to preach for the Society and address the Anniversary Meeting on Tuesday and Wednesday, May 13th and 14th, one from the Bishop of Huron, regretting his inability to attend the Anniversary owing to pressing duties that would demand his attention at that time, and one from the Bishop of Athabasca, in reference to Bibles sent up last summer to establish a Depository on the Mackenzie River. This last letter was dated Sept. 1st, reached Fort Chipewyan on the 31st of Dec., reached Carleton on the 23rd of January, and Toronto on 17th of February. It was decided to ask the Rev. Hugh Johnston to address the Anniversary Meeting. It was also decided to ask for the use of Knox Church for the Anniversary, and the Elm St. Methodist Church for the preaching of the Sermon. Grants of Scriptures were voted to the Infants' Home, the Boys' Home, a Sunday School in the back townships of

the County of Victoria, and to the Methodist Indian Mission at Stone Ridge. Agents' reports were submitted from the Revs. J. G. Manly, J. H. Moorhouse, D. Gordon, John Learoyd, E. M. C. Botterill, S. L. Umbach, O. Fortin, W. R. Parker, and Dr. O'Meara. Colporteurs' reports, the Depository's cash account, &c., &c., were submitted, and the meeting was closed with prayer, led by the Rev. T. W. Jolliffe.

The Directors met again on Tuesday, March 18th, at the usual hour, the Rev. Professor Gregg in the chair. The meeting was opened with prayer, led by the Rev. H. D. Powis. After reading of minutes, &c., several letters were read, among which were one from the Rev. Hugh Johnston, expressing pleasure in accepting the invitation to address the Anniversary Meeting, one from James McGee, Esq., intimating that the Trustees of Elm St. Methodist Church had cheerfully granted the use of that Church for Tuesday, May 13th, and a similar letter from Thomas McCracken, Esq., as to the use of Knox Church on the 14th. In submitting the Depository's cash account the Secretaries reported the donation of \$50 to the funds of the Society by Ferguson Whiteside, Esq., the President of the Little Britain Branch, and Mr. Whiteside was elected a life member of the Society. They also reported the payment of the very handsome bequest of \$1,000 from the late James Michie, Esq., and were instructed to send to the executors and family the resolutions of thanks passed by the Board. It was then moved by Mr. H. Mortimer, seconded by Mr. James Brown and carried, "That the Board having just heard of the receipt of the legacy of the late James Michie, Esq., it is resolved that the same be placed on special deposit, to be used by the Building Committee in the event of the money received for the erection of the new building not being otherwise sufficient for that purpose." Agents reports were submitted from the Revs. J. G. Manly, John Gray, R. McCosh, A. A. Drummond, J. H. Moorhouse, Isaac Tovell, and R. Jamieson, the Society's Agent in British Columbia. In Mr. Manly's report the Board was informed of a very handsome bequest left to the Society by the late James Kippen, Esq., of York, Grand River, the payment of which, however, cannot be expected immediately. Colporteurs' reports were submitted from Messrs Taylor, Jackson, Pyke and Aston. Their work was very much hindered during the month by the heavy snow and also by sickness. Messrs. Taylor and Jackson find themselves obliged to give up the work for a time, and the Committee on Colportage will appoint another Colporteur as soon as they can find one of sufficient strength and other necessary qualifications. The meeting was closed with prayer, led by the Rev. Hugh Johnston.

DEATH OF THE REV. W. W. ROSS.

It is with deep sorrow of heart that we record the death of one of the most enthusiastic friends of the Bible cause that we have ever known, the Rev. W. W. Ross, formerly Permanent Agent of the Society, who died at the Methodist Parsonage, Ingersoll, on Friday last, March 28th. Although his official connexion with the Society as its Permanent Agent ceased in 1879, he continued to be its permanent and earnest friend to the last, and it is only a year ago that we published his interesting report of his visitation of the Branches in Manitoba. This work, which he did gratuitously, has proved of very great benefit to the interests of the Society in that Province, and the Board, in recognition of his services, elected him a life-member of the Society. This he accepted as an honour in the most cordial and appreciative terms, and truly no man was more worthy of honour at the hands of the Bible Society. Alas, that his life membership should have been cut so short. But we must not murmur. Our Heavenly Father knows what is best. He knows when each man's work here is done, and where He wants His servants; and we know that He maketh all things work together for good to them that love Him, even for us who, are left behind, and who feeling the separation, cannot help speaking of our loss, even though there may be an apparent contradiction between our speech and our knowledge.

Mr. Ross was born in the County of Hastings, in the year 1837, and like so many good men, was the son of a pious mother. Whilst still quite a youth he was engaged in the dry-goods shop of Mr. Nathan Jones, of Belleville, and when the Rev. Dr. Carroll was sent to that town in 1855, he found him among the gifted praying members of the Methodist Church there. In the winter of 1855-56, there was a great revival, during which he became earnestly anxious for the salvation of others, and pressed in the spirit to preach. Being wisely encouraged and drawn out by Dr. Carroll, his pastor, he proved to be a young man of much more than ordinary earnestness in seeking and receiving the teaching of the Holy Spirit in the Holy Scriptures, and of uttering what he had learned to others. He was therefore sent to Victoria College, and in 1857, was received on probation for the ministry, but allowed to continue his studies at Cobourg. From that year to 1873, he was constantly at work in the ministry, and of course, in accordance with the itinerant system of his Church, he was in many places, among which we find such important stations as Three Rivers, Kingston, Hamilton, Toronto, and Montreal. In 1873, his health required him to cease pastoral work for a time, and his physicians peremptorily ordered him to travel. Whether to go East or West was the question; and this he considered in the same methodical, but earnest fashion in which he did everything. Having decided to go West, he went to California by land and returned by sea. On his return he published a little book entitled, "Ten Thousand Miles by Land and Sea," in which he gave a most interesting, pithy, and racy account of his visit to the Mormon Temple, the Yosemite Valley, and other places. In 1875, he was appointed the Per-

manent Agent of our Society, and never has she had a more earnest and devoted man in her service. Indeed it would be hard for any Society to find an agent combining in such degree enthusiasm and energy with system and wisdom. The good service he did the Society for four years, we need not describe; our friends all through the Province know it well. But earnest calls from his church and yearnings to be more at home with his family, of whom he was passionately fond, led him in 1879 to resign the office, although he was far from being tired of the work. It was with very great regret that the Board of Directors found themselves obliged to accept his resignation. As we have said before, he did not cease to be the earnest and active friend of the Society. He always said he was at the command of the Directors so far as his pastoral duties would allow, and this was no mere empty profession as he proved. From 1879 to 1882, he was pastor of the Centenary Church in Hamilton, since which he has been in charge of the church in Ingersoll.

Mr. Ross leaves a widow and four children, who will, we are sure, have the sincere and prayerful sympathy of all the friends of the Society in their sore bereavement.

THE WORD OF GOD AMONG THE JEWS IN PERSIA.

Some of our readers may remember a very interesting account we published in the *Recorder* for April, 1881, of the conversion of Hezkiel Hyim, an influential Jew in Hamadan, through the reading of the Word of God, and of the persecution suffered by him and those who joined him in the faith of Jesus Christ of Nazareth. The London Society for Promoting Christianity among the Jews sent the Rev. J. Lotka to try and comfort this party of Jews who had so bitterly suffered for confessing Christ. It has been the wish of the Committee to investigate further into the condition of the Jews in Persia with a view to discovering, if possible, additional traces of the Society's former work in that country. Mr. Lotka has hitherto remained principally at Hamadan, where it was his first duty to support by his presence and advice the poor sufferers under his charge. By the recent arrival of the Rev. L. H. Brühl in that town, Mr. Lotka has been enabled to carry out the wish of the Committee and we give the two following extracts from his account of his tour as they shew the wisdom of scattering far and wide copies of the written word.

"Proceeding to Khomain, I found no Jews actually resident, but some fifteen individuals staying there the greatest part of the year on business. These manifested much more interest in spiritual things than their brethren at Sultanabad. They called on me soon after my arrival, and those who could remained a long time, listening to the preaching of the Word. One, a hakim (physician) told me *he remembered the visit of our missionaries to this town when he was a boy: that his father had much intercourse with, and received from them a New Testament and some other of our publications, which were much read, but afterwards lost during the famine.* I have reason to believe that the seed sown by our missionaries in this desolate place many years ago has not been lost, and I ascribe the peculiar interest with which these sons of Abraham listened to the Gospel, to their preparatory reading of the New Testament and tracts which my brother missionaries had left with that old Israelite, who in a manner seemed to have been of the type of Simeon. One Jew had recently purchased a Persian Bible, Old and New Testaments, from the Colporteurs of the Bible Society, who are labouring

under the direction of the Rev. Dr. Bruce, and I provided with copies of the New Testament and tracts in Hebrew those who had none. They were very thankful for this precious gift.

"Another five days' journey brought me to Kashan, where I found a Jewish community of some 200 families. Here I spent a week of busy and, I trust, profitable labour. I had scarcely entered the Caravanserai when the Jews began to call on me, and they continued to do so all the time I was in their town. All the Rabbis, old and young men, women, and even children, called, and oh! what blessed days I spent at Kashan! *I was permitted to give God's written Word and to speak of the Incarnate Word to crowds of Jews, who listened most eagerly.* There was only one who raised objections: all the others seemed to have come with the sole intention of hearing the Gospel, and many even openly confessed Christ to be the true Messiah. An old, venerable, and learned Israelite sent word that he wished very much to see me, but being too weak to go out, he would beg me to call on him. On arriving I was received most kindly, and was soon surrounded by some fifty Israelites, who listened with a rivetted attention to the good news of Christ's coming to save sinners. There was not one among the audience who contradicted, but many voices were heard acknowledging Christ as the true Messiah. But what cheered me greatly was the story my host told of a visit he received from our missionaries some thirty years ago. He is a very old man, probably ninety, and apologized for being unable to rise from his seat, when I entered, in conformity with the custom of his country. His mind was clear, and he spoke with a vigorous voice. *With him I saw a Hebrew New Testament of our very earliest editions which he obtained from our missionaries many years ago and which he kept as a precious treasure, and had evidently read diligently.* I could only account for the readiness of the Kashan Jews to listen from the intercourse they had with my brother-missionaries long since, and the quiet working of the leaven left amongst them. Could we establish a Mission in Kashan, and could we but to some extent protect those Jews from persecution, *I believe many would be glad to be initiated into the Church and receive Baptism.*"—*Jewish Intelligencer* for December, 1883.

THE JEWS OF BAGHDAD.

Professor Delitzsch's Hebrew New Testament is much appreciated by the Jews of Baghdad. I meet some from time to time who are diligent readers simply for the purpose of enjoying his style, which is very smooth and elegant, and easy to follow even in the Epistles. Professor Delitzsch has laid his genius at the feet of his great Master, and his Master is using it here in Baghdad.

In the desert, where we are at present encamped in tents, on the highway to Babylon, and by one of its great rivers (the Tigris), perhaps—who knows?—on the very same spot where thousands of years ago the Jewish captives hung up their silent harps on its willows, refusing to sing Jehovah's song on a foreign soil, and vowing never to forget Jerusalem, but to place it above their highest joy—I am now sitting with five who may possibly be direct descendants of those who afterwards refused to return to their own land. These men came to spend the day with me, and I have just left them for a moment in order to add another few sentences to this letter. Had Professor Delitzsch seen the tears that rolled down from their eyes on my reading to them from his translation our Saviour's touching words from Matthew xxiii. 37-39, I am sure he would feel a thousand times compensated for his labours. We all, who are engaged in the vineyard of our Lord, have to trust in the promise, "They that sow in tears shall reap in joy," Psalm cxxvi. 5.

Nor has the work of the Bible Society been simply confined to Baghdad. Other places have been visited as well; and should you desire, I shall send you a description of my journey to the places round about the ancient city of

Babylon, with the purpose of exploring the ground for Bible work. Suffice it if I say at present that my journey resulted in sending to those places colporteurs, and the Lord has been with them to such an extent that they sold almost all the books they had taken there, and have since repeated the circuit with similar results.

In closing, let me repeat what I wrote a few months ago to the Rev. W. Gray, of the Church Missionary Society (for it is equally true of both Societies), on the importance of Baghdad as a station. Remember that by establishing your work here in Baghdad you are working for the entire Orient—India included. One of the mollahs of Kazemain, a suburb of Baghdad, with a population of about 20,000, told me that to that place come annually upwards of 25,000 Shiaks from India and the Persian Gulf. It is estimated that Kazemain has about 5,000 visitors daily. And let me tell you without boasting, that I was the first who ever sold a Bible in that place. No colporteur had ever ventured over the bridge—Kazemain is on the other side of the Tigris—before I came, but now that place is visited weekly, and almost each time the Lord opens the hands of some of them to buy a Bible or a Gospel; and may we not hope that with their hands the Lord will also open their eyes and heart?

If any work is to be done here or anywhere it must be done through the Bible—the Bible, and again the Bible. And although we may not now be permitted to see the actual results achieved by its dissemination, yet, nevertheless, the time will come, and will soon come, when the prophecy of Isaiah will be fulfilled—

“The wilderness and the solitary places shall be glad,
The desert shall rejoice, and blossom as the rose!
For they shall see the glory of the Lord,
They shall see the excellency of our God.”

May the Lord be with your work at home, and may He be with it abroad!

—B. & F. Bible Socy. Reporter.

EXTRACTS FROM THE LAST ANNUAL REPORT OF THE PARENT SOCIETY.

CHINA.

No subject has engaged a larger share of the attention of your Committee during the past year than the development of their work in China. For a considerable time there have been such unmistakable indications of willingness and even desire on the part of the people to hear and read about the Gospel, that the Committee felt they would be faithless and negligent if, having the means liberally placed at their disposal, they did not boldly go forward and remodel their organization in China on a scale that might serve the wants of years to come.

A visit to this country paid by Mr. Samuel Dyer, their Agent at Shanghai, offered a favourable opportunity for conference; and advice was sought from several eminent missionaries who happened to be in England. The result was a hearty and unanimous vote to create three distinct Agencies for North China, Mid. and South China respectively, and to engage a European head colporteur for each of the eighteen provinces, to travel with the native colporteurs and superintend their movements. One honoured friend, who takes the deepest interest in China, has given substantial token of pleasure at this forward movement by adding to large gifts previously made a thank-offering of £2,000 for colportage in that land.

But while a society may set up machinery and men may look on with approval it is only a divine Hand that can give it the pulse of life and enable it to do good and abiding work. To what purpose, it may be asked, all these

agents and colporteurs? Is it a mere array of offices and names? or are there such marks of God's blessing resting upon the labours of the men already engaged as alone can justify the increase of their number? Your Committee, in answer, would unreservedly acknowledge their dependence on the help and influence of the Holy Spirit, while at the same time they believe that no one can read the following sketch of the work of the past year without saying—"Behold the Lord our God hath set the land before us, let us go up and possess it."

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TIENTSIN.—Here Mr. Olsson, one of the European Colporteurs, has been at work; the Rev. Mr. Candlin, who kindly superintends him, says: "His sales are excellent and exceed our expectation. It is impossible to speak too highly of his diligence and devotion." In the streets of Tientsin he makes good sales. While on his journeys he says that, if there are in a crowd one or two persons not well disposed, they are soon put down by the more numerous friendly people. "Thank God, I have had the majority of the people in every place to take my part." At one village an inhabitant insisted on accompanying him and helping him in his work; and as this kind volunteer appeared to know everybody and to possess great influence, Olsson found that on his recommendation many of the people bought, not a single copy, but several portions each. The innkeepers also proved valuable allies.

A FRIENDLY INNKEEPER.—At one village the innkeeper showed them no little kindness. "His inn being rather crowded by people coming to the market, he put us into his own private room, and a fine room it was. But this was not all. When we left he would not be prevailed upon to receive payment for the use of his room." So when he returned to the boat, Mr. Olsson sent him one of the New Testaments on foreign paper to show their sense of gratitude."

A FRIENDLY HOST.—At another place, having taken up his position for a while for offering his books outside an inn, the innkeeper purchased two copies and was exceedingly friendly and affable. Some one went off with a book without paying for it. The innkeeper hearing of it made the strictest inquiry through the inn, but not finding the person, he came and insisted on paying for the book himself, though Mr. Olsson strongly objected to his doing so. He actually put the cash into Mr. Olsson's pocket, saying he would not allow any one to impose upon him at his doors, and very kindly and earnestly invited him to come again soon to visit him."

Mr. Olsson says he has been greatly cheered in his journeys to find natives spontaneously bearing testimony to the excellence of the teaching given in the Scriptures, and to see the way in which one man will urge another to purchase with the unanswerable argument, "I have the book myself, and so I know what it contains." He gives one little incident which shows well how the colporteur may prepare the way for the regular missionary.

"The keeper of a tea shop to whom he had previously sold books, and whose shop he occasionally visited with books, begged him to come and take him to the chapel the next Lord's day. This Mr. Olsson did. Later on the man sought him out, and expressed a desire, as he had also done once before, to become a member of some Christian Church. Mr. Olsson told him, if he would meet him at his house at 5 p.m., he would take him to see one of the missionaries. He appeared glad and punctually came. The missionary, after some necessary questions, placed him under the religious instruction of some native Christians."

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A CHINESE CONFESSION OF FAITH.—After listening to what the colporteurs said he proposed to meet them again in a day or two, and at the time appointed he brought them two papers he had written, which he presented

for their inspection. The purport of one was the brotherhood of man, founded on a common ancestry, and the fact that God was the Great Creator. He had never practised idolatry, but, in keeping with the customs of his people, he had been in the habit of sacrificing at the groves. The second paper exhibited his view of the superiority of Christianity over the prevailing systems, as being the doctrine best adapted to correct the human heart and benefit the country at large.

Such are the sentiments of not a few that one meets with. Some of the people, if not inquiring the way to salvation, are endeavouring to practise a life of virtue, and find out a better system of self-renovation. The colporteurs were greatly pleased with the man's manner and bearing, and were hopeful as to his sincerity and interest in divine things. May it be that he and others like him may find the truth as it is in Jesus! He makes the request that I will write to him and communicate the truth more fully. This I intend to do.

The following is from Mr. Thompson's diary :

At Peng Hein quite a meeting took place in the evening at the inn. A man had bought a book from somebody, and by the questions he asked it was clear he had been reading it and had been taught by the Holy Spirit. We had such an earnest time, and he, without any book, remembered the names of places and men, and would have me sit and tell him the meaning of this and the reason of that. His was a most interesting case; I was surprised at his knowledge, understanding and memory. I trust God the Holy Spirit will use the word spoken for his conversion.

Mr. Paton communicates from Swatow the following incident:—

WHAT CAME OF A STRAY BOOK.—About a year ago while an old man, a boatman, was crossing the river as it flows into the harbour at Swatow, he saw floating in the stream the remnants of a book. He immediately seized his boathook and caught it. Being acquainted in some measure with the Chinese characters, he laid it aside to be read by him after the labours of the day; and it turned out to be a few leaves of the Gospel of Matthew. He was specially attracted by the account of Jesus being able to multiply the loaves so as to feed the five thousand people. His attention being attracted by the account of that miracle, he read on and came to the conclusion that it was a very good book, and that the God whom it taught ought to be worshipped. Taking these pages home he requested his daughter to read them, and she also felt that she had been in error, and wished to find out more about how they ought to worship this God. They sought out a Christian place of worship, and went to hear more at a village near where the American Baptists have a chapel.

When their relations and fellow villagers discovered that he meant to forsake the idols, they raised such a trouble that the old man was intimidated, and dared not face their opposition. Some time after, a well-to-do female relative remembered having heard the Gospel at Swatow ten years ago; her interest was quite stirred up again, so she begged this old man to apply for some one to come and preach in her house on Sabbaths. A preacher has visited their village frequently, and now from ten to twenty meet regularly for worship. He thinks they have good evidence of being truly convinced of the folly of idolatry, and hopes they are earnest in their desire to know and serve the true God.

Quite lately two of the families interested came to Swatow and spent over two weeks living in their boat close by the entrance to the Mission Hospital. They wished thus to have the opportunity of attending divine worship morning and evening, so as to become better acquainted with the Christian doctrine and practice. Before leaving for their homes they came forward and professed a firm determination to confess Christ, whatever might be involved in such a step. Thus the finding of these few leaves of Scripture truth was

instrumental in causing these people to seek for more instruction ; and may we not be encouraged to hope and pray that they may find the "pearl of great price," for which they will be content to make whatever sacrifices are necessary ; and in such a land as China these are neither few nor small.

INDIA.

To secure the instruction of the masses of India, and to make that instruction Christian in its character, are tasks the importance of which cannot be exaggerated. The missionary force is at present sadly inadequate. At the recent Decennial Conference, held in Calcutta, it was stated that "many districts, with more than a million of inhabitants, are left to the care of but one or two ; and other tracts of country, equally populous and yearly becoming more accessible, have not a single Christian missionary resident among them. From all parts of the Indian Empire the cry is heard that there are abundant openings for labour, but no labourers ready to take it up." The appeal sent from this Conference, which was attended by nearly five hundred persons, ought to be heeded.

The Rev. J. A. D. Macdonald, who superintends the Colportage work of the Calcutta Auxiliary, gives an interesting and intelligent view of the situation.

Our colportage work is mainly undertaken to carry the Bible to those whom ordinary Mission agencies fail to reach. Every Christian preacher doubtless does what he can to induce men to read the sacred volume ; but Mission stations are few and scattered in this wide country. In the streets of Calcutta, and in remote towns and villages, there are thousands willing to buy and read the Holy Scriptures. Our problem is to reach these unprejudiced inquirers and to place the Word of God in their hands.

This problem is by no means satisfactorily solved. Colportage is pioneer work, demanding great courage, perseverance, and faith on the part of the agents, and considerable aid and attention from those under whose direction they labour. Colportours of the right stamp are not easily found, and most missionaries are too busy with their own duties to spare time for an effective supervision. So that there are vast stretches of country where the Bible never goes, though, for aught we know, there may be hundreds of inquirers who are wistfully seeking the Word of God.

A HINDU SCHOOLMASTER.—A few weeks ago a schoolmaster was baptized in Calcutta, whose religious history shows the necessity of sowing beside all waters. As a boy he was dissatisfied with idolatry, and longed for a purer faith. This dissatisfaction increased as years went on, and became so strong that he put off marriage in order to seek the way of peace. In a distant part of the country he heard Christian preachers, and obtained from them portions of Holy Scripture. These he studied in private until he became convinced of the truth of the Divine message. Under the influence of this conviction he came to Calcutta, sought out Christian teachers, and in spite of the entreaties and opposition of his relatives, joined himself by baptism to the people of God.

Those colporteurs who have made special tours into distant parts of the country have discovered that the Word of God is being studied diligently, although no human teacher is at hand to speak of Christ.

Year by year the influence of the Bible increases among the people. In illustration of this, I may mention, that one day when conversing with a young Hindu, who is a constant reader of the Bible, he said :—" I feel fully convinced that the Christian religion is the true one, although I do not profess it. You should regard me as a Christian at heart." On another occasion, when recommending the Bible to some educated natives as the true veda, they said :—" We are not strangers to its teaching. We frequently read it.

It is only the ignorant who argue against it. To the thoughtful it contains invaluable truths. We feel that we are not able to act up to its moral standard. If we try to do so, we cannot get on in the world." The temporal sacrifices involved prevent many from making a public profession of Christianity. Although caste prejudices have strong hold on the people, it is encouraging to know that they are being gradually undermined by the teaching of the Word of God and the advance of education.

The Telugu revision is now going on with the great advantage that the Rev. Dr. Hay has returned to India to give his whole time, to the work, for which he is pre-eminently fitted, his connection with the London Missionary Society having ceased. An arrangement has been made whereby he will be supported during the progression of the work by your Committee.

It is in connection with the Telugu that your Committee have taken the important resolution referred to at the close of the present report. They are sensible of the kind manner in which this resolution has been received, both at home and in India, and of the generous appreciation of their motive in passing it. The resolution is now under consideration of Baptist missionaries in India, whose opinions will shortly be forwarded to Madras and London.

One of the most interesting features of the past year has been a Bible tour taken by the staunch friend of the Society, the Rev. E. Lewis, of Bellary, who has been justly called the prince of itinerating missionaries, accompanied by three colporteurs. He gave to it seventy-four days, and visited nearly 150 towns and villages. It is not possible to give the whole of his journal, full of interest though it is, but a few extracts must be made.

The following extract needs a few words of introduction. About the year 1860 a Hindu goldsmith named Seeta Ram received from a Bellary colporteur a few portions; through the help of a merchant he got possession of the Telugu Bible; for about three years he kept up a meeting for Bible reading in his own house, and at last died honoured, and beloved, he never having seen a Christian teacher. When Mr. Lewis visited Bookapatnam in 1873 he found about twelve persons, intelligent and devout Christians, who still maintained these meetings. On his second visit to the town in 1875 he received further evidence of the genuineness and permanence of this work. Frequent visits had since been paid, so that he was not unprepared for the state of things he found on this journey.

On Sunday morning the 6th we arrived in Bookapatnam and remained there till the following Friday morning. These five days were as full of work, as full of joy and of triumph in Christ as we have ever had. The limits of my journal will not admit of more than an indication of what we saw and heard. As soon as our arrival was known the members of this interesting community came to our tent for service. They were four of the five persons whom we baptized last year, one being away from home, and eight others who join in Christian worship. It was a pure unmixed joy to us to read the Scriptures and pray with them and to preach to them. The Word of God is to these simple, honest believers, as the very bread of life. At the close of the service four adults came forward and asked to be baptized. In the evening, about five o'clock, we again met and talked together for some time of the preciousness of God's Word and of Christian experience. It was amusing to me to see the look of wonder and astonishment with which my colporteurs looked on and heard the Bookapatnam people talk of the Scriptures, and quote and explain several passages. One of the colporteurs who had not before been in this town remarked to me, "This is wonderful, these people quote the Scriptures and explain them as though they had been Christians and enjoying the best of Christian instruction for twenty years." At the close of the evening service it was our great joy to baptize the four persons above mentioned.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH
 SOCIETIES, 1st JANUARY TO 31st MARCH, 1884.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Jarvis Branch.....	8 04			
Courtland do.....		3 67		
Lynedoch do.....	14 95	25 00	25 00	
Port Rowan do.....	42 93	5 00		
Port Dover do.....	20 00			
Laskey do.....	3 56	14 38	10 00	
South Etobicoke do.....		34 55		
Windsor do.....	13 51	11 00	12 00	
Pine River and Amberley Branch.....		4 15	4 15	
Pinkerton Branch.....	2 70			
Armow do.....		11 00	11 00	
Brandon do.....		128 36		
Madoc do.....		31 50		
Bruce Mines do.....	33 22	13 10		
Rockwood and Everton Branch.....	2 30			
Drummondville Branch.....	20 00	95 86	46 98	
Wallaceburg do.....	12 00	30 79		
Milton do.....		100 00	80 00	
Bluevale do.....		40 00		
Bowmanville do.....	34 30	42 15	50 00	
Paris do.....		70 00	70 00	(1) 70 00
Clifford do.....	12 00	18 62	18 62	
Lakelet and McIntosh Branch.....	4 83	10 00	30 30	
Gorrie Branch.....	2 11			
Bell Ewart and Lefroy Branch.....		17 34		
Fenella Branch.....		3 69		
Newmarket do.....	2 40			
Winterbourne do.....		60 00		
North Etobicoke do.....		4 62		
Newark do.....		2 05		
Dereham do.....		10 00	10 00	
Eramosa do.....		111 25		
Barrie do.....	63 06	12 60		
Minesing do.....	3 40	44 62		
Georgetown do.....		38 50	38 50	
Erin do.....	9 00	46 78		
Cheltenham do.....	7 85	8 80		
Luther do.....		16 36		
Streetsville (Meadowvale Collection).....		2 31		
Stirling Branch.....	24 00	25 00		
St. Mary's do.....	19 40			
Zurich do.....		20 00		
Waterdown do.....		24 00	18 00	(2) 2 40
Ancaster do.....		46 20	26 10	
Orillia do.....	40 00			
Colborne do.....	24 00			
Warsaw do.....	27 36			
Kintyre do.....		16 00	16 00	
New Durham do.....	19 59	28 13		
Plattsville do.....	1 00	25 00		
Cherry Valley do.....		19 72		
Manilla do.....	7 76	34 00	33 05	
Ingersoll do.....	59 00	100 00	100 00	
Kincardine do.....		20 00	60 00	
Morrison do.....		10 85		
Bobcaygeon do.....		21 00		
Woodbridge and Pinegrove Branch.....		80 00		
Fergus Branch.....		100 00	100 00	

(1) To Montreal Auxiliary.

(2) On Recorder Account.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
Varna	Branch			44 00	
Oakwood	do	5 00	25 00		
Appin	do		36 00	37 00	
Orford	do		50 00		
Ayton	do	24 80	12 88		
Fullarton	do		25 00	25 00	
St. Catharines	do	63 35	113 00	113 00	
Botany	do	6 00	6 00	5 00	
Fordwich	do		28 72		
Glamis	do		3 56	22 10	
Little Britain	do	9 53	77 97		
Markham	do	14 70	40 00		
Thornbury and Clarksburg	Branch	25 00	40 00	13 00	
Beverly	Branch		38 29	38 28	
Norval	do	2 07	31 60		
Tilsonburg	do	37 61	22 54	22 53	
Molesworth	do		30 00	29 52	
Stouffville	do		37 58	37 59	
Glenarm	do	2 20	37 41		
Mount Forest	do	19 05	32 50	32 50	
St. Helen's	do		9 62	9 62	(3) 9 62
Fingal	do		40 00	40 00	(4) 20 00
Caledonia	do		31 97	31 98	
Clinton	do	56 85	100 00		
Baltimore	do		26 00		(3) 45 00
Glenallan	do		29 60		
Whitby	do	25 20			
Lakeside	do		22 00	22 00	
Arkonā	do	12 50			
Chesterfield	do		28 50	57 00	
Port Perry	do	15 95	27 75		
North Sydenham	do		56 00		
Aldborough	do		5 40		
Hillsburg	do		43 00		
Eden Mills	do		33 10		
Blyth	do		23 78	23 79	
Moorstown	do	9 67	9 31		
Teeswater	do	9 90	70 70	70 00	(4) 20 00
Bolton	do		40 00		
Wroxeter	do			(5) 64 00	
New Westminster	do	62 00			
Brighton	do	7 80			
Brampton	do	79 80	60 15	60 00	
Oneida	do	10 00	43 00	43 00	
Dunbarton	do		17 50	21 00	
Shakespeare	do		10 00	20 35	
Atwood	do	6 75	45 00		(7) 45 00
Watford	do		29 70	29 70	
New Hamburg	do		69 54		
Crediton	do	16 76	14 00	13 00	
Brougham	do	9 36			
Ripley	do		27 07		(6) 27 07
Craigvale & Strond	do		10 00	10 00	(2) 5 00
Milvertor	do		18 30		
Egmondville	do		15 00	15 00	
West Darlington	do		11 60	10 00	
Bond Head	do		47 00		
Trowbridge	do		10 60		
Port Albert	do		11 04		

(3) To Quebec Auxiliary.

(4) For Building Fund.

(5) For Turkey.

[(6) For Indians in North-West.

(7) For Manitoba.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Avening & Creemore Branch	23 12			
Brucefield do		26 50	26 50	
Comber do		11 00		
Sonya do		5 00		
Wingham do	22 05	25 00	25 00	
Alton do	2 47	12 00	11 00	
West Essa do	6 30			
Uxbridge do		128 78		
Brantford do			600 00	
Chatham do	37 00	114 48	114 48	
Kippen do		27 74		
Prince Albert do	2 90	13 30	13 30	
St George do	20 20	25 00	25 00	
Niagara Falls do		18 15		
Stratford do		85 00	85 00	
Bervie do	11 00	13 00	13 00	
Ashfield do		26 00	20 00	
Paisley do		31 62	75 00	
Thorold do		40 00	40 00	
Tyrone do	73	7 00		
Campbell's Cross do	13 20	65 00		
Dunford do		16 69		
Londesboro do	15 63	40 00		
Ravenswood do		10 00	15 70	
Bayfield do		8 78	13 72	
Bloomfield do		12 11		
Whitevale Depository	4 00			
Acton Branch		53 50	53 50	
Derry West do		46 34		
Dresden do	23 65	12 50	12 50	
Marmora Depository	7 18			
Woodstock Branch		100 00	200 00	
Hastings do		47 28		
Elimville do		17 00	18 00	(2) 3 03
Cavanville do		36 00		
Lambeth do		20 81	20 00	
Smithville do		4 00		
Thornton do	3 75	27 70		
Newbridge do		15 00		
Chatham Township do		28 00		
Castleton do		23 76		
Unionville do		34 00		
South Monaghan and Cavan Branch		100 00		
Underwood Branch	13 56	40 00		
Tweed do		18 40		
Napanee do		28 15		
Hanover do	27 88	17 12		
Buxton do		2 79		
Gorrie do		30 00		
Dawn Mills do	13 72	5 28		
Norwich do	46 11	5 86		
Cobourg do	69 49	35 98	60 00	(3) 35 98
Kintore do		37 00		
Mono Mills do		20 00		
North Pelham do		14 00		
Painswick do		15 00		
Melrose do		20 00		
East Oxford do		8 00	8 00	
Alberton do		23 00		
Garden Hill do		10 00	10 00	
Omeme do		20 00	20 00	
Hope do		50 55		
Embro do		15 31	30 61	

THE FORTY-FOURTH ANNIVERSARY
OF THE

Upper Canada Bible Society

-- IN --

KNOX CHURCH,

On Wednesday, May 14th, 1884.

THE CHAIR TO BE TAKEN AT 7.30 P.M.

SINGING.

Reading of Scripture and Prayer by REV. H. M. PARSONS,

CHAIRMAN'S ADDRESS.

The Permanent Secretary will move the adoption of the Report, seconded by D. HIGGINS, Esq.

1ST RESOLUTION—Moved by HENRY O'BRIEN, Esq., seconded by JOHN EARLS, Esq.:

"That thanks be given to the Officers, Committees and Collectors of the various Branches throughout the country, to whose zeal and energy the Society is so much indebted; and that the following gentlemen be Officers and Directors for the ensuing year:—

Patron:

His Excellency, the Marquis of Lansdowne, Governor General.

President:

THE HONOURABLE GEORGE W. ALLAN.

Vice-Presidents:

REV. E. WOOD, D.D.
" ALEX. SANSON.
" J. H. ROBINSON.
HON. WM. MCMASTER.
REV. T. S. ELLERBY.
HON. OLIVER MOWAT, Q.C.
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REV. JOHN POTTS, D.D.
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REV. JOHN GEMLEY.
" PROFESSOR GREGG, D.D.
" PROFESSOR MCLAREN, D.D.

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Bishop of Toronto.
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Principal of the Baptist Theological
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Principal of the Protestant Episcopal
Divinity School.
WALTER B. GEIKIE, Esq., M.D.
IGNATIUS COCKSHUTT, Esq.
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D.D., Bishop of Huron.

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HONOURABLE WILLIAM MCJASTER.

Secretaries:
J. GEORGE HODGINS, Esq., LL.D. } *Honorary Secretaries.*
REV. J. M. CAMERON, }
WARRING KENNEDY, Esq., *Minute Secretary.*
ROBERT BALDWIN, Esq., *Permanent Secretary.*

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JOSEPH LUGSDIN, Esq.
SHERIFF JARVIS
E. LEADLEY, Esq.
WM. GOODERHAM, Esq.
GEO. GILLESPIE, Esq.

2ND RESOLUTION.—Moved by the Rev. A. J. F. BEHREND, D.D., of Brooklyn, N.Y., seconded by COLONEL MOFFATT:

"That inasmuch as the Word of God is the Sword of the Spirit, the Churches of Christ are summoned to magnify this chosen agency of the Divine ministry, not only by making the Holy Scriptures accessible to all men, but also by so training them in the use of the Bible as to make it a means only of blessing."

SINGING.

3RD RESOLUTION.—Moved by the Rev. HUGH JOHNSTON, M.A., B.D., seconded by JAMES BROWN, Esq.:

"That seeing the wonderful openings that are continually presenting themselves to the Parent Society, and other great Bible Societies, for the extension of their grand work in all lands; and recognizing it as the will of God that all peoples should have in their own tongues His divine and matchless Word, it behoves the people of Canada to be foremost in zeal and liberality, not only in providing their own land with Gospel truth, but also in giving to other nations that Blessed Book which is at the foundation of their peace and happiness."

COLLECTION AND ANTHEM.

4TH RESOLUTION.—Moved by J. GEO. HODGINS, Esq., LL.D., seconded by the Rev. J. M. CAMERON:

"That the hearty thanks of this meeting be presented to the Rev. Dr. Behrends for the instructive sermon which he preached on behalf of this Society last evening; and to the Pastor and Trustees of the Elm Street Methodist Church for kindly granting to the Society the use of their Church for the occasion."

5TH RESOLUTION.—Moved by HON. WM. McMASTER, seconded by WARRING KENNEDY, Esq. :

“That the hearty thanks of this meeting be presented to the Pastor and Trustees of this Church for its use on the present occasion, and to the Organist and Precentor for their valuable services in connection with this Annual Meeting.”

DOXOLOGY AND BENEDICTION.

1ST HYMN.

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.

Know that the Lord is God indeed ;
Without our aid He did us make :
We are His flock, He doth us feed,
And for His sheep He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto :
Praise, land, and bless His name always
For it is seemly so to do.

For why, the Lord our God is good,
His mercy is for ever sure ;
His truth at all times firmly stood,
And shall from age to age endure.

2ND HYMN.

WORD of God, Incarnate,
O! wisdom from on high.
O! Truth unchanged, unchanging,
O light of our dark sky !
We praise Thee for this compass
That o'er life's troubled sea,
'Mid mists, and rocks and quicksands,
Still guides, O Christ, to Thee.

The Church from her dear Master,
Received the gift divine,
And still the light she lifteth
O'er all the earth to shine.
It is the priceless casket
Where gems of truth are stored ;
It is the heaven-drawn picture
Of Christ the living Word.

O ! make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old.
O ! teach Thy wandering pilgrims
By this their path to trace,
Till clouds and darkness ended,
They see Thee face to face.

O ! Father by Thy mercy,
And by Thy Spirit's grace,
May we abide forever
On this sure resting place :
And pass from life's long battle,
To Thy blest home of love,
And see in heaven's own radiance,
Jerusalem above.

3RD HYMN.

ALL hail the power of Jesus' name !
Let angels prostrate fall ;
Bring forth the royal diadem,
To crown Him Lord of all.

Crown Him, ye martyrs of your God,
Who from His altar call ;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

Ye seed of Israel's chosen race,
Ye ransom'd from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all.

Ye Gentile sinners ! ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Oh that with yonder sacred throng
We at His feet may fall,
Join in the everlasting song,
And crown Him Lord of all.