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No. 1.

ANNIVERSARY MEETINGS

—OF THE—

Upper Canada Bible Society,

—AT THE—

METROPOLITAN CHURCH, TORONTO,

—ON—

TUESDAY AND WEDNESDAY,

8TH AND 9TH MAY, 1888.

THE ANNUAL SERMON, under the auspices of this Society, will be delivered on Tuesday evening, at 8 o'clock.

THE ANNUAL GENERAL MEETING of the Society will be held on Wednesday evening, at 8 o'clock.

We are pleased to be able to announce that the Rev. JOHN HALL, D.D., of New York, has kindly consented (D.V.) to preach the sermon. Also to address the meeting.

FURTHER PARTICULARS IN DAILY PAPERS.

GOD'S WORD THROUGH MEN TO MAN.

Portions of an address delivered before the Bible Society of Maine, May 15, 1887, by Dr. G. D. B. Pepper.

All the reasons for the universal distribution of the Bible to which your attention is now invited may be summed up in this one general reason: the genuine, complete humanity of the book. I know, we all know, that the Bible is "the word of God." It is his word truly and fully because he is truly and fully its Author. When we get at its thought we have reached the thought of God; when we have breathed in its spirit we inbreathe his spirit. God's heart is the heart of the Bible and its life is the life eternal. We love it as we love nature, because in it we hear the voice of our Father, see the Father's face, and feel his heartbeats.

Just because it is thus utterly divine it is also utterly human. Our heavenly Father knows his earthly children better a thousand fold than they can know themselves; better a thousand fold than even the great masters in the interpretation of the human soul have known them. Not a spring in the life of any one is hidden from his view, not a human possibility, whether of good or ill, can escape his notice. Body, soul, and spirit; individual, family, and community; the life that now is in time and sense and that life which is to come in the eternity beyond; all, all this is clear to his vision and facile to his exposition. His word is a word to man and for man. He undertakes to find and fit the race, and in this undertaking he succeeds. In speaking to man he has spoken through men. Nor have the prophets been his merely passive tools, conveying the divine voice as dumb, dead things, mere hollow tubes. Into the inmost being of men did the spirit of God enter as an inspiration of life, and so caused their tongues and pens to give out and send along his words, aglow not less with human than with divine life. Before the coming of the Son of God, the light of heaven, all humanized in this passage into and through human experience, came in flashes and gleams, in reflections and refractions. But when he came who was himself the word, "the brightness of the Father's glory and the express image of his person," there shone for man and among men "the Sun of Righteousness," full-orbed, the solid globe of pure white light. But even then this, too, was a human light, for "the Son of God" was "the Son of Man." The word had become flesh and dwelt among us. He was made like us in all save sin. How human was "the Man, Christ Jesus!" human in body and soul, in form and features, in sense and spirit, in mind and heart and will, in his needs, his sympathies, his conditions, his activities—human in the totality of his life and relations, utterly, purely, mightily, multitudinously human—utterly but not exclusively—for he was as truly and purely divine as human. So was the personal word and so also is the written word. Because it is man's book, complete in a genuine humanity, we give it to men.

We ought to distribute the Bible because it is the mightiest factor in mental development. No one need tell us the value of intelligence, of a mind thoroughly disciplined, trained to clear and accurate and strong thinking. Mind has a worth which is all its own. A richly cultivated mind is the choicest of treasures. And when a whole people are educated, intelligent, and refined, we have that which every man of sense places far above the wealth that is measured in terms of money.

Now it is certain that the Bible is a mighty power in awakening mind. Arresting the attention even of the little children and engaging their interest, it keeps its hold on them through life. It gives themes for thought that are high and worthy. It reveals the value of the soul as immortal, and so induces it to find value in something else than gold and silver and lands. It presses home and keeps pressed home upon the conscience the greatest ques-

tions of life. It opens vast views of the mind and work of God, carrying the reader back to the dawn of time, and forward, not only to the end of this world, but into the world to come. And then it gives the only view of this universe that is consistent with reason, or compatible with intelligence. Education must die and mind die with it, if we are to sink down into the mire of materialism, and find no intelligence of an intelligent being in heaven above or earth beneath. When a man has become saturated with the spirit of Christ, he cannot live a thoughtless, listless life; and if he is a young man, he will feel "the powers of the world to come" urging him forward to his highest and best mental endeavour. And then most directly does the Bible act upon him who is a student of it by its literary character. Nowhere else are there such models of perfection along every line, such sweet and beautiful narration, such strong and stirring history, such poetry and oratory, such models of didactic instruction, such compact and mighty logic, such inimitable fiction, such symbolism of supernal truth, such combination of manifold perfection. Who can wonder at the stories of the sublime eloquence of those early preachers who, without the education of academy or college or theological school, without libraries or a literary atmosphere, simply laid to their Bible their mind and hearts, lived in it, and made it live in them, and so spoke it out in its own purity, sweetness, richness and authority? The Bible is the perennial and inexhaustible fountain out of which openly or secretly, immediately or mediately, have been flowing in the ages past those streams of intellectual life which have given rise, more than all other causes combined, to schools and school systems, to sciences and arts, and to the imperishable literature of the world. As we value the mental life and growth and perfection of our people, therefore, we shall give to them the Bible.

We should prosecute this work, also, *for the sake of our social life and institutions.* No man liveth to himself, and no man dieth to himself. And as population in this country increases and multiplies, as the streams of immigration flow in upon us, as new cities spring up everywhere, and the old cities enlarge their boundaries, and become more densely packed, as we reckon from the ratio of our past increase the prospect for the next fifty and the next hundred years, our social relations take on a new and startling significance. This swarming in, this crowding together, what shall come of it? Good or ill? The possibilities in either direction are tremendous. No question more presses upon the thoughtful American, and no question awakens graver fears. What of the relations of labor and capital? What of the family? How as to our form of government, and even as to the fact of our government? There come ominous answers from revolutionary theories and theorists, from the attempts to put in practice the theories. Monopolies and strikes and riots, easy divorces, free-love, Mormonism, and anarchists—these last striking, not at the abuse and the abusers of law, but at law itself, at government in any form.

Obviously, and by the concession of all, a prime condition of society and of social institutions is universal good-will, a prevalent and dominant spirit of kindness, charity, humanity, philanthropy. The only law that can bind mankind together, and keep the unity of organic life, is "the law of love." Selfishness is disintegration. It strikes down others to build up self, or, if with larger view of self-interest, it regards the interests of others in order to subserve its own, the union is cold and heartless and dead. It is as liable to be broken in a conflict of self-interests, or, if it becomes consolidated in immovable strength, it is a tyranny, a great organic death. The hearts that are bound fast in such an organism are imprisoned, and while life is in them they beat helplessly against the prison bars. The breath of divine and of human love breathes everywhere in the sacred volume, and is its very inspiration. If in the grim severities of the Old Testament revelations this does not at once appear, we cannot miss the knowledge of it in the New, as we walk and talk with Jesus, as we lay our hearts to his, and breathe in the spirit of his

life and his death. And so too in the words and works of the apostles the Master's love speaks and acts. Nor will a just comprehension and fair interpretation even of the Old Testament in its whole scope and tenor fail to find in it the same universal sympathy and omnipotent love. Send abroad, then, the Scriptures, in order to secure this prime condition of social well-being.

We must circulate the Scriptures also *for the sake of a pure morality*. More weighty is this reason than any other or all of those that have gone before. Have what we may besides, if we have not virtue, we are already lost. Without character there is no true wealth and worth, whether for individual or for nation, but integrity enriches its possessor, though poor in everything else. The moral corruption of Greece and of Rome, wrought a destruction which intellectual genius and culture in the one, and civil and military greatness in the other, were helpless to avert. The spirit of the age and of our land is often said to be materialistic. We believe in matter, and in material wealth. Even education is largely subservient to mammon and utilitarianism in aims. Whether this be or not "the spirit of the age," there is a prodigious amount of this spirit in the age. Success is measured by dollars, and culminates in millions. Men value office for the money it brings, and honour follows in the track of the golden-footed. It probably is not worse now than it has been in the past, nor worse here than it is elsewhere. "The seen and temporal" is before us. It presses upon our attention. It seizes and drags us along. And we love to be seized and dragged. Nay, we run, we rush along this way, for the nature within us answers to the nature around us, and the two are joint workers of the wish and will to find all good here and now.

But we all have also a moral nature. Conscience is not only in us, but of us. It is while we are and where we are. And while it exists it is alive. While it lives it acts. Its voice may seem to have died quite away. There are the loud and clamorous voices of passion. But the whisper of conscience can be heard amid the uproar of aliens. Its whisper is not its own, but the whisper of God's moral law, and that whisper is mightier in authority than the thunder of all laws beside. Man's moral nature lives, and he who degrades himself has a sense of his degradation. He hears in his nature an undying protest against his character. The protest may be resisted, but it remains a testimony of God in man to both the worth of man and the worthlessness of such a man's life.

God's written word is at one with man's moral nature, and at war with his sin. It is God, coming to man from without and meeting God within, God without co-operating with God within to clear man of his own plague, and hold him fast in righteousness. The whole Bible testifies of Christ as the Righteous One, and does its utmost to rivet upon him the reader's gaze. And no man ever looked steadfastly into that face and failed both to see "the glory as of the only begotten of the Father, full of grace and truth," and also to be "changed into the same image from glory to glory." Bring together all the published works on moral science, all the moral tales and the well-wrought homilies, pile them up together as mountains of dry leaves, and set them on fire. They burn. They are gone. The Bible remains; and in it not only the science, but also the living and life-giving spirit of morals. There can be no sound morality apart from the Bible, but where it goes and works, there is a manhood and womanhood clean and sweet, strong and symmetrical, Christlike and Godlike. Where goes and works God's word, there is honesty in business, purity in politics, and integrity in all things. As we love virtue, therefore, we shall send abroad the Bible.

But there is another and final reason for the work of this society which overtops all the others. *God's word meets the wants of man's religious nature.* Such a nature we have. It belongs to us as men, and like our moral nature, is not only in us, but of us. We all have, we cannot but have, thoughts that go beyond, above, below, time, sense, this world, the universe. We are children of God. In us is the child nature. But of such a nature the one

deathless demand is the living presence of the loving Father. Go to any child in city or in country, and get from its being an answer to the question. What constitutes for you a home? Is it house and furniture and grounds and surroundings? No, not these. Home is the mother's heart, speaking in the sweet-toned voice, the affectionate eye, the untiring care. And if mother is gone, if only house and furniture and grounds and surroundings remain, if the loving, living presence has forever departed, the home has vanished.

This world is the dwelling-place of man, man's house. It is a great, grand, beautiful, wonderful house. But it neither is nor can become our home. And if atheistic scientists could succeed in their attempts to warn Almighty God off these premises, and to banish him from the universe, the human heart would soon find and feel itself an orphan—homeless—a prisoner imprisoned, around it only the cold masonry of natural law, of physical force, eternity blind, deaf, dead, immovable. The universe is our home while the presence of the holy, heavenly, eternal Father fills it, and the child everywhere feels the presence. Lose this and it ceases to be home. God knew and knows that no man can climb up into heaven of heavens, to his secret dwelling-place, on the ladder of his own good works, or on the stairway of the stars, and so he came down by his Spirit and his Son, speaking to us face to face, making his presence to shine upon us through all the pages of holy writ, and there joining his life to ours for time and for eternity. And so wherever the Bible goes there springs up and grows the filial trust in God as revealed in Jesus Christ. There is heard in the family and in the social circle the song of praise and of hope from hearts full of unspeakable peace and joy. The voices of little children, of those bowed and furrowed with age, and of all between, join together in a common fellowship of a common life and love. And there, too, when death comes, in whatever form, the eyes of the dying have in them a light not of earth, and death is conquered even before it is encountered, for, saith Jesus, "Whosoever liveth and believeth on me shall never die." Then send abroad God's word, for it carries with it God's life. "It is the power of God unto salvation unto every one that believeth."

Bible Society Recorder.

TORONTO, 1st APRIL, 1888.

BOARD MEETINGS.

The regular monthly meeting of the Board was held on Tuesday evening, 17th January, Mr. James Brown in the chair. After the opening devotional exercises and reading of the last minutes, a report from the Secretaries on sundry applications for grants of Scriptures was presented and adopted.

A report from the agency and Colportage committee was also presented and approved. The Depository's Cash account, the statement of Cash balances, the schedule of Colportage, and list of gratuities for the month of December were all read and approved, and the Rev. A. F. McGregor closed the meeting with the benediction.

Tuesday, 21st February, the Board met as usual this evening at 7.30

o'clock, Mr. James Brown in the chair. After the usual devotional exercises, the following resolution in reference to the death of the Rev. Dr. Wood was submitted by the Senior Honorary Secretary and approved, with instructions that a copy be sent to Mrs. Wood:—

Resolved—Again, it is our sad duty to record the death of one of our number—the Rev. Enoch Wood, D.D., Senior Vice-President of this society, who was called to his rest on Tuesday, the 31st day of January last, in the 85th year of his age and 62nd year of his ministry, after a painful and protracted illness which he bore with great patience and Christian resignation.

He was called to the ministry in the Methodist Church in the year 1826, became a member of this board and was elected Vice-President in 1849, and from that date till the period when he was laid aside through physical suffering, he took a lively interest in its affairs, and exercised, especially in its early history, a great influence in its behalf.

The deceased Divine was among the early missionaries who were sent out to this country from the old land. He arrived first in New Brunswick in the year 1829, where he labored for eighteen years, and removed to Toronto in 1847, at a critical period of the history of this country, and for fifty-nine years moved through these colonies as a preacher of Truth and Righteousness. A man singularly honored of God and esteemed by men.

Dr. Wood was personally known to only a few of the present members of this board; growing infirmities inseparable from prolonged years having caused his complete retirement, which continued for about seven years prior to his death; but those who were intimate with him felt that "to know him was to love him." He was a man of great tenderness—singularly kind and gentle. He occupied positions of honor and responsibility in the church of his choice, having been for a long period Superintendent of missions, and having filled the conference presidential chair for nine years (seven years consecutively), during which he became distinguished as an able administrator and wise counsellor. His death removes one of the most faithful and energetic Christian workers from the field of toil. From life's meridian and even down to near its close, he was the subject of sore bereavement, through which he was graciously sustained, and the gathering shades of life's eventide were beautifully illumined by the light of a steadfast Christian faith. This board desires to tender to his sorrowing widow and family its sincere expressions of sympathy in this hour of their deep affliction, and prays that the abounding consolations of Divine Grace may be supplied to them, while they look forward to that glad morning, when the sorrows of the past shall be but "as a dream when one awaketh."

A report from the Joint Committee on Agency and Colportage in Manitoba and the North-West Territories was submitted and approved.

The following resolution concerning the departure of the Rev. P. McF. McLeod, one of the directors, to take up his residence in Victoria, B. C., was unanimously agreed to:—

"That this meeting desires to place on record its appreciation of the interest and work of the Rev. P. McF. McLeod, for this Upper Canada Bible Society, its regret at his departure, and its hope that the Divine Blessing may accompany him to his new field of labor."

A report from the Agency and Colportage committee, on the general work of agency and Colportage during the past month, was read and approved.

A letter from Mrs. Nelles was read, thanking the Board for its expressions

of sympathy on the occasion of the death of her husband the Rev. Dr. Nelles.

A grant of fifty Bibles was made to the Prisoners' Aid Association.

The Permanent Secretary reported the donations to this society of fifty dollars from Mr. James Robinson, Toronto, and fifty dollars from Mr. Hugh Ross, of Ripley. On motion, both were elected life-members of the society.

The routine business having been disposed of, the meeting adjourned after benediction, pronounced by the Rev. A. F. McGregor.

The usual monthly meeting was held on Tuesday evening, the 20th of March, at 7.30 o'clock, the Rev. J. G. Manly in the chair. The Rev. A. Gilray read from the Scriptures and led in prayer. A report from the Agency and Colportage Committee was submitted and approved. The arrangements for the annual sermon and meeting were considered, and a committee struck to carry them out, and also to secure the attendance of speakers.

A letter was read from the Rev. Dr. John Hall, of New York, dated 3rd of March, consenting, D.V., to preach the anniversary sermon and address the annual general meeting, on Tuesday and Wednesday, the 8th and 9th of May next.

The routine business was proceeded with, and the meeting adjourned after benediction by the Rev. T. W. Campbell.

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 wines—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 half into the Pacific, to be tossed about and rent asunder by the mad tides of all the seas, then the exegesis of that 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 those 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."

PECULIARITIES OF THE BIBLE.

This is a great subject, on which we can only now touch. But it seems obvious, that if left to themselves, the sacred writers would have been immensely more voluminous. A thin, short pamphlet, that one can slip into his vest pocket, contains all that the four evangelists gave to after ages of the life, the work, the doctrine, of Jesus. Why only four writers, when eleven faithful apostles hung upon his lips, and seventy commissioned disciples could each have added his ray of cross light to the full illumination of those amazing and momentous scenes? How came the four to touch so small a portion of what he wrought and taught? Thirty parables and forty miracles out of an uncounted number—surely such severe abstinence can be nothing less than divine! Think of the big thick books which tell, and retell, and tell again, what our common (little) great men do and say! Think of the British Museum, with a hundred thousand volumes, or so, of biography! Think of the tons of congressional reports every year printed, of committees raised to investigate this and that. Yet here, where the world was waiting, and all times and nations were to be interested, and instructed and saved, you have it all in your vest pocket—and room to spare! This is not like *meu*.

Nor is the *manner* of the record a human manner—so simple, calm, concise, without superlatives, when dealing with supernal matters. The tone so judicial, the language so quiet, even when the most amazing, the awfullest, things were done. He touched the bier; the widow's son sat up; he began to speak; the Lord delivered him to his mother; and all feared and glorified God. Seven lines tell the whole story; and there are two adjectives, one of which describes the man as "dead," and the other as "young." Look at the most wonderful scene of ail—the raising of Lazarus. He cried with a loud voice; and he that was dead (and corrupted) came forth, bound hand and foot with grave-clothes; and his face wrapped in a napkin; Jesus said, "unloose him, and let him go;" then many of the onlooking Jews believed, but some went to the Pharisees and told them. Six lines and not one adjective! Could anything go beyond this?

For eighteen of the most important and interesting years of the life of the Lord—after He was twelve, and before He was thirty—we have just one

verse of one line, and a single additional word. Luke says He increased in wisdom and stature, and favour with God and man, and Mark calls Him the "carpenter." So for those three times six years we get but these hints of quiet, wholesome, steady growth in bodily, mental and spiritual vigour, and of faithful and increasingly skilful industry at the trade of his mother's husband. This is absolutely all; only that we may reason back from the languages which He spake and understood, and from other obviously actual attainments, to the inference of studies which must have filled and busied those years.

How different from all this would have been the wisdom of the world—as we can see in the Apocryphal Gospels which were plentifully written! There, in place of this divine and quiet simplicity, we have a blaze of repulsive prodigy. Many marvels they report of Him, indeed, that were simply puerile: as that He carried water in His robe; that He would pull out a short board to make it long enough for a larger place; that He would mould sparrows from clay and make them fly by clapping His hands; that He would throw a heap of clothes into a dyer's vat, and pull them out red, or green, or blue, or any liked colour. Others are cruel if not blasphemous: as that He turned His playmates into kids; or struck dead with a curse boys who had angered Him. Only one of them all fails to be utterly intolerable, and that—from the Arabic Gospel of the Infancy—depicts Him as assembling all the young men as if He were their king; their strewing their garments on the ground for Him to sit upon; then putting a crown of flowers upon His head, and compelling every passing boy to pay Him reverence. And, surely we all must be glad that this is an Apocryphal Gospel and not a real one.

We may indeed, without violence, apply Paul's words to describe this, and as he did, say that our glorying is that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, the sacred writers spake from God, being moved by the Holy Spirit.—*The Congregationalist*.

INCIDENTS IN THE WORK OF BIBLE DISTRIBUTION.

BY DR. ISAAC G. BLISS.

A year or two ago a Greek merchant in one of the larger towns of Northern Macedonia, bought several Bulgarian Bibles of a colporteur, and put them in his store for sale. A few months after, two Bulgarians, brothers, came from a distant village to this town to make various purchases. Passing from shop to shop in search of the articles desired, they came to the store of the Greek merchant, where they obtained what they needed. As they were leaving, the merchant said: "I have some Bulgarian books which are said to be of great value. If you buy one you will prize it highly." He then showed them the bible. The brothers examined it carefully, and were greatly pleased, and asked the price. The Greek had watched their countenances as they examined the book, and was sure that they knew nothing of the price at which it was sold by the colporteurs. He therefore ventured to ask an exorbitant sum, several times the ordinary price. The brothers bought the book, took it home, read it with great interest and showed it to their priest, who was much pleased. After a little they persuaded the priest to read from it in the church on Sabbath. This he did, much to the edification of the people.

This incorruptible seed of the word found lodgement in good soil, and began to germinate. All went well in that village until the bishop of the province came around on his regular visit. Learning what the priest had done, he reprimanded him severely, and told him and the people that if such a thing was again done in the church he would anathematize all in the village. The two brothers had read altogether too much from the divine word, and were too much interested in its teachings to give up the book, even at the

call of the bishop. Many of the people were also in deep sympathy with these brothers. The result of the entrance of this copy of the Bible into that village is that a very interesting work of grace is now in progress in that place.

Not many months ago a family of Bulgarians from a village near Samakov moved into that city for a brief residence. A Protestant neighbor became quite ill soon after, and the mother of the family proffered assistance in the care of the sick man. He had his Bible near his bed, and read out of it as he was able, and often spoke of it to the woman, telling her what treasures of good things the Bible contained. Sometimes he read to her, and she listened attentively, and soon desired to read herself. The result was a radical change in her views and conduct. Her family noticed the change and taunted her with being a Protestant. She, however, remained firm and true to her new convictions. Her husband and his mother became severe and even violent in their persecution of the poor woman. Various priests and the bishop visited her, and made unsuccessful efforts to persuade her to give up the reading of the Bible and return to the old church. They then persuaded the husband to take his wife and whole family back to their village, hoping thus to win her back to the old paths, but the villagers were indignant that a Protestant Bible reader should be brought among them, and ere long they insisted that the woman be driven forth from their village. The husband and his mother joined in this, and the poor woman was obliged to go. She went immediately to Samakov, rejoicing to be counted worthy to suffer for Christ. Friends received her and provided her with means to earn her bread. Not many days elapsed ere the village teacher came to intercede with her to change her course. She told him that she was ready to do anything but give up her Bible and her Saviour. Soon the husband and his mother came for her, saying: "Why should so good a wife and mother not be at home with her children when she had no other fault than reading sometimes out of a book that she so much loved? It was surely a good book, for the more she read it the better wife and mother she became." The family is now united and happy, and the Bible is honored and loved by all.

REASONS WHY THE BIBLE SOCIETY SHOULD BE SUPPORTED.

Dr. Vaughan, the Dean of Llandaff, recently presented six reasons why the British and Foreign Bible Society should be supported. We reproduce them, as given in the *Monthly Reporter*, because they are also reasons why our own Bible Society should be supported:

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

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

3. It asserts liberty to use God's light and air; maintains the right, duty,

responsibility, inevitableness, of private judgment; but it spreads a revelation which is order, not license. "It asserts liberty!" Yes; that liberty which God has intended to be as free to us as His own light and air. It asserts what is sometimes called the right, but which is more properly described as the duty, of private judgment—a duty which involves a great responsibility. I know of no responsibility equal to that of the exercise of private judgment in matters of religion. If you submit yourselves to the authority of one pope or twenty popes, that submission is itself an act of private judgment; and I know of no exercise of private judgment more daring or more criminal than that which decides to give into the keeping of another conscience-keeper that conscience for which God has made each individual man responsible. While I assert the right, the duty, the responsibility, the inevitableness, of private judgment, I say that the office of this society is to spread a revelation which is order, and not license. The Bible teaches no socialism and no communism. The liberty which the Bible offers encourages no such use of it as could be dangerous either to religious or civil order. The Bible rule is, "Submitting yourselves one to another in the fear of God."

4. This society is on the side of human progress, the lands of the Bible being notoriously the lands of light and growth. "On the side of human progress!" Is there any one person here present who wishes that the world of thought or of science should stand still, and say it has reached its terminus? I trust not; I trow not. We are for progress; when progress stops, existence stops. We have an opportunity, within the limits of one small country, of comparing districts which have the Bible with districts which have it not. I venture to appeal to every traveller in Switzerland as to which cantons there are those of light and progress—those in which the Bible is free, or those in which it is chained?

5. This society bears witness to a Christianity within and above all shapes and forms of ecclesiastical organization, without which Christianity itself could never be the religion of all nations. The society recognizes to the full existing differences of forms and creeds, but it says that within all church systems there is a deep-lying unity, which makes the gospel the voice of God to the heart of his creatures, and without which Christ himself could not be the desire of all nations.

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

If you cannot give away any books, I believe you do a good work when you sell them, or give money to help to produce them cheaply. If you cannot afford a whole Bible, something is done when a portion is given away or a Gospel is left in a cottage. You can never tell what may come of a single portion of the word of God—aye, of a leaf of it. Instead of regretting, as I have heard some do, that Bibles are sold for waste paper, and goods are done up in them, I am glad that it should be so. I admire the enterprise of Andrew Fuller, and some others long ago, who printed hymns upon papers which were to be used in the sale of cottons and other small wares. They gave those papers to tradesmen that they might do up their goods in them. So long as the truth does but travel, it does not matter how. If you can place the Bible where men may read it, who knows what may result? I knew a friend who, in purchasing his tobacco, found it done up in a passage of the word of God, and by the perusal of that portion became a converted man.—*C. H. Spurgeon.*

THE EVER FRESH PARADISE.—A boy came to buy a Gospel. We gave him St. Luke's, and turning to the parable of the Prodigal Son, we asked him to read it. After he had read it, he told us in his own words what he had read, and we explained it. The next day he came for another Gospel, and the catechist gave him St. Matthew's. He came back to the tent soon after, and said :

"I don't like this. I should like one the same as I had before."

"Why would you like one the same?" we asked.

"I took the one I bought before," he said, "and read the story you pointed out to me to a man in the village. It was so nice that he wanted the book, so I sold it to him, and I want another for myself."

It is a fine instance of the Bible winning its way by its own power. There is something in that parable which seems to commend it to the human heart, no matter in what language it is written.—*Rev. C. Montfort, Nasik, India.*

"TAKE UP THE BOOK, AND READ."—St. Augustine was once in great doubt and trouble. He had a dream in which he dreamt that after he had tried all philosophy, and could find no real peace, no real wisdom in any book, he thought he heard some one say, "*Tolle, lege,*"—"Take up the Book, and read." He took up the Gospels and read them, and found they were the books which he wanted, and that wisdom was to be found there.

RECEIPTS FROM BRANCHES AT THE BIBLE SOCIETY HOUSE,
TORONTO, FROM 1st JANUARY TO MARCH 31st, 1888.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. E. S.	B. & F. B. S.	Sundries.
Acton	Branch	.....	23 34	23 34	.....
Alberton	do	.....	19 57		.....
Aldborough	do	.....	11 90	11 90	.....
Alton	do	\$ 18	11 50	10 00	.....
Amherstburg	do	.....	20 00	40 00	.....
Amherst Island	do	9 41	5 52	3 00	(1) 4 00
Ancaster	do	3 45			.....
Appin	do	12 35	19 33	19 32	.....
Armow	do	2 06	17 00	16 00	.....
Arthur	do	.....	22 40		.....
Ashburn	do	.....	17 25		.....
Ashfield	do	.....	32 75	20 00	.....
Atwood	do	2 42	95 00		.....
Aurora	do	.....	40 66	50 00	.....
Avening and Creemore	do	.....	65 53		.....
Ayten	do	16 53	17 74		.....
Baltimore	do	.....	18 20		(2) 34 00
Bayfield	do	.....	14 65		.....
Beamsville	do	.....	\$ 65	\$ 65	.....
Becton	do	.....	22 16	22 16	.....
Bervie	do	\$ 00	17 43	17 42	.....
Beverley	do	.....	31 50	31 25	.....
Bloomfield	do	.....	\$ 50		.....
Bloomington	do	.....	11 91		.....
Bluevale	do	.....	6 00		.....
Blythe	do	23 04	37 34	37 35	.....
Botany	do	13 00	20 00	13 00	.....
Bracebridge	do	10 00	46 20		.....

(1) To Building Fund.

(2) To Quebec Auxiliary.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
Brampton	Branch	50 00	77 50	77 50	
Brandon	do		97 45		
Brantford	do	53 95	100 00	600 00	
Breslau	do	2 34	24 75		
Brighton	do	14 40	27 00		
Brucefield	do		28 00	28 00	
Brussels	do	9 67	66 00	66 00	
Burford	do		78 55	6 50	
Buxton	do			37 67	
Caistor	do		10 50	10 50	
Caistorville	do		8 00	4 00	
Caledonia	do		55 14	24 30	
Calgary (N. W. T.)	do		6 15		
Cambray	do		4 00		
Camilla	do		30 00		
Canlachie	do		27 70	1 50	
Campbell's Cross	do	1 08	75 00		
Campbellford	do		25 80		
Campbellville	do	4 71	41 00	42 00	
Campden	do		20 00	26 00	
Cartwright	do		52 20	26 10	
Castleton	do	10 64	4 02		
Chatham	do		103 04		(1) 103 05
Chatham Township	do		30 20		
Cheltenham	do	3 10	35 16		
Cherry Valley	do		10 00		
Chesley	do	79 00			
Chesterfield and Ratho	do	11 14	28 74	57 48	
Claremont	do	4 00	44 00		
Clifford	do	24 13	19 22	19 22	
Clinton	do		120 00		
Cobourg	do	126 29			(1) 36 68
Colborne	do	38 62	25 06		
Coldsprings	do		59 12		
Collingwood	do	55 48	62 34	62 34	
Comber	do		18 00		
Copetown	do		21 65	10 00	
Corinth	do	4 86	7 14		
Corunna	do		27 39	27 25	
Crediton	do	37 69	20 00	19 08	
Dereham	do		42 02		
Deseronto	do		29 55		
Dover	do		3 07		
Downsview	do	2 85	3 63	3 63	
Drayton	do	12 20	1 27		
Dresden	do	4 81	18 70	18 70	
Dundas	do	6 25	100 75	50 00	
Durham	do	2 40	37 00		
East Oxford	do		21 00	20 00	
East Williams	do		3 00		
Eglinton	do		9 10		
Egmondville	do		25 00	15 00	
Elimville	do		16 84	25 00	
Elmwood	do	6 49	27 47		
Elora	do	4 00	45 00	85 00	(2) 30 00
Embree	do	17 23	34 15	60 00	
Enniskillen	do	30	20 00	6 00	
Eramosa	do		37 50	37 50	

(1) To Building Fund.

(2) To Quebec Auxiliary.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B.S.	B. & F. B.S.	Sundries.
Erin Branch	15 97	12 08		
Etobicoke, North do	12 34	16 62	16 63	
Etobicoke, South do		1 00		
Fenella do		14 72		
Fenelon Falls do		50 00	33 00	
Fergus do		100 00	100 00	(1) 10 00
Fingal do		30 00	50 00	
Fordwich do	10 55	22 92		
Forest do		37 38	37 37	
Fort Chipewyan Depos.	30 00			
Fullarton Branch		34 00		
Garafraxa do	23 79	32 31	32 00	
Garden Island do		19 35		
Glammis do		13 35	13 00	(5) 3 00
Glanford do		30 42		
Glenallan do		10 00	11 23	
Glenarm do		33 49		
Gorrie do		12 00		
Grafton do	12 74	107 52		
Grand Valley do		38 50		
Grimsby do		58 00		
Guelph do	77 11	275 00	275 00	
Hampton do	6 94	32 50		
Hastings do		59 25		
Hespeler do		47 76		
Hibbert do		18 00	18 00	
Highland Creek do		30 90		
Hillsburgh do	15 00	25 00	25 00	
Holland Landing Depos.	5 50			
Hope Branch		56 64		
Humber Summit do		16 10	16 10	
Ingersoll do	30 00	100 00	100 00	
Innerkip do		19 88	19 88	
Jerseyville do		9 25		
Keene do	7 80	75 82		
Kincardine do		15 00	25 00	
Kingston do		100 00	121 67	
Kinlough do		35 28		
Kinmount Depos.	4 00			
Kintore Branch		15 00	12 00	(1) 5 00
Kintyre do		20 00	20 00	
Kirkton do		25 00		
Lakefield do	4 37	90 00		
Lakelet do	5 86	13 00		
Lakeside do		12 50	12 50	
Lambeth do		6 64		
Laskey do		30 65	30 00	
Lindsay do	82 00	41 80		
Listowel do	57 99	40 00		(1) 2 50
Little Britain do		42 76		
Little Current Depos.	9 45			
Londesboro' Branch	19 00	25 00		
Lynedoch do	18 44	74 00	37 00	
Macgillivray and Biddulph		18 7		
Magnetawan Depos.	7 00			
Malton do		24 00	23 00	
Manchester do		6 72		
Mara do	4 06	17 15		

(1) To Building Fund.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Markham Branch.....	10 00	40 00	20 00	
Marmora Depos.	3 12			
Meaford Branch.....	24 32			
Medonte do.....		3 20		
Melrose do.....		15 10		
Mildmay do.....	35 82	13 42		
Millford do.....		1 10		
Millbrook do.....		16 00	16 00	
Milton do.....	15 89			
Milverton do.....	35 00	1 80		
Minesing do.....	1 58	43 78		
Molesworth do.....		22 76	45 51	
Mono Mills do.....	14 76	30 00	28 00	
Moorefield do.....	17 93	16 00		
Mooretown do.....	5 01	27 74		
Moosamin do.....		4 25		
Moose Jaw do.....		4 90		
Morrison do.....	4 48	14 53		
Mount Albert do.....		27 00		
Mount Forest do.....		13 75	13 75	
Mount Pleasant(Brant) do.....		48 20		
Nanticoke do.....		53 84		
Napanee do.....		4 00		
Nassagaweya do.....	4 46	55 40		
Newcastle do.....		17 50	17 50	
New Durham do.....	6 98	26 86		
New Hamburg do.....		50 80		
Newtonville do.....		18 00		
New Westminster, B.C. do.....	130 00	200 00		
Niagara do.....		93 00	40 00	
Niagara Falls South do.....		22 65		
North Bruce do.....		23 00		
North Sydenham do.....		43 00		
Oakville do.....	15 69			
Oakwood do.....	7 52	28 57		
Omamee do.....	5 31	41 69		
Oneida do.....		29 00	29 00	
Owen Sound do.....	18 11		50 00	
Painswick do.....		9 13		
Paisley do.....	10 00	23 00	23 00	
Palmerston do.....		66 00		
Parkdale do.....	24 29	86 00	43 00	
Parkhill do.....	8 00	50 00		
Penetanguishere do.....		26 70		
Percy do.....	10 03	59 46		
Peterborough do.....	26 28	65 00	65 00	
Pickering do.....		22 40		
Pine River and Amberley do.....		13 12	13 13	
Port Albert Branch.....		35 21		
Port Elgin do.....	13 07	20 00	20 00	
Prince Albert do.....	3 95	11 45	14 00	
Princeton do.....		30 00		
Regina (N. W. T.) do.....		3 60		
Richmond Hill do.....	8 00	3 10		
Ridgeway do.....	15 60	14 40		
Ripley do.....		37 87		(3) 55 00
Rosemont do.....	2 30	42 09		
Rockwood do.....	3 50	51 16		

(3) To Ottawa Auxiliary.

RECEIPTS AT THE BIBLE SOCIETY HOUSE. -Continued.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B.S.	B. & F. B. S.	Sundries.
Rothsay	Branch		17 09	11 00	
St. Ann's	do		7 27		
St. Catharines	do	55 03	127 59	127 59	
Sarnia	do		97 39	177 31	
Scarborough	do		83 80	30 00	(4) 20 00
Sebringville	do	14 79	39 43		
Selkirk	do	4 50	3 00		
Shakespeare	do		32 00	18 07	
Shelburne	do	12 32	22 33	22 33	
Singhampton	do		11 93	11 00	
Smithville	do		39 50		
Sonya	do		7 50		
South Monaghan	do		110 00		
Springford	do	2 30	70		
Springville	do		20 80		
Stirling	do		10 00		
Strabane	do		41 68	20 85	
Stratford	do		80 00	80 00	
Streetsville	do	1 50	27 00		
Sutton West	do	66	24 86		
Teeswater	do		60 00	60 00	(1) 13 07
Temperanceville	do		39 43		
Thamesville	do		28 26	20 00	(1) 5 00
Thornbury and Clarksburg		14 63			
Thornhill	Branch		25 15	13 00	
Thornton	do	8 55	8 45		
Tilsonburg	do		27 43	13 72	
Tiverton	do	3 78	40 00	20 00	
Trenton	do	22 17			
Trowbridge	do	8 00	16 00	16 00	
Underwood	do	5 31	58 00		
Unionville	do	3 54	76 11		
Uxbridge	do	30 00	76 43		
Vernonville	do	11 77	30 00	30 00	(5) 35 00
Victoria (B.C.)	do	100 00	200 00		
Victoria Harbour	Depos.	12 65			
Waldemar	Branch		8 55		
Walkerton	do	16 80	35 00	20 00	(1) 10 00
Walsingham Centre	do		5 00		
Warsaw	do	9 72	32 49		
Washington	do		26 00		
Waterloo	do	11 75	7 15		
Waterdown	do		47 30		
Wellandport	do		9 80		
West Essa	do		19 00		
West Flamboro'	do	8 66	50 00	23 00	
West Lorne	do	9 00	25 62		
West Tilbury	do		6 25	6 27	(1) 6 25
Whitby	do	18 00	50 00	50 00	
Whitewood (Man.)	do		2 30		
Windsor	do	36 27	20 00		
Winnipeg (Man.)	do	128 79	105 79		
Winterbourne	do	12 43	57 57		
Woodstock	do	81 99	150 00	250 00	(1) 25 00
Wroxeter	do		30 00	30 00	
Zurich	do	31 67	21 71		

(1) To Building Fund. (4) To Montreal Auxiliary. (5) \$15.00 to Building Fund, and \$20.00 to Quebec Auxiliary.