



Published under Direction of the Upper Canada Bible Society.

VOL. VII.

TORONTO, JULY, 1876.

No. 3.

BIBLE SOCIETY SERMON.

Preached in St. James' Cathedral, Toronto, on the evening of Sunday, April 30.

BY THE REV. CHARLES MATTHEW, B.A.

"And how hear we every man in our own tongue, wherein we were born?"—
Acts ii. 8.

The words carry us back to the Pentecostal birthday of the Church of Christ. With ardent prayerfulness and deepening expectancy the little flock had awaited the promise of the Father. And now Jehovah's arm was made bare. The mighty power and working of an ascended Saviour displays itself. With wondrous sights and sounds the Holy Ghost is given. Breaking in upon nature's laws, overriding its operations, interrupting its sequences, the last and most mighty dispensation of redeeming love begins. Bursting in its divine illapse the confines of nature, the Spirit takes forcible possession, if we may so speak, of the soul of man, and consecrates human language to become the organ of the Gospel. Through the whole city the vibration of its miraculous impulse is felt. All Jerusalem is moved. Her festal thousands, from whatever near or distant land assembled, hasten to verify this wonder for themselves, and find utterance for their amaze in the words of our text, "How hear we every man in our own tongue, wherein we were born?"

I will ask your attention, in connection with these words—

- I. To the *fact* here affirmed :
- II. To its *prophetic significance* :
- III. To its *marvellous fulfilment*.

I. And first as to the *fact*. It is this—that the foreigners, Jews and proselytes present, heard ignorant unlearned Galileans speaking the various languages peculiar to their several countries—languages which they could not be expected to know, and the command of which must have been suddenly and miraculously bestowed upon them. This is the clear, literal, indisputable sense of the passage. True, other explanations have been proposed. Some have imagined that the disciples *spoke* in their own mother tongue, while the listeners *heard* in their various dialects. Some hint at animal magnetism and the possibility of a clairvoyant *rapport* being established between the apostles and their hearers. And some, again, suppose that a new spiritual language was uttered, and that the susceptible hearers involuntarily translated, each into his own tongue. But all these explanations are connected with some forcing of the text, or propped up by some far-fetched or impossible interpretation; they do not comport with the plain natural view of the passage. To the candid, unprejudiced mind there can be no doubt that the fact which the whole narrative sets before us is that by a sudden and powerful inspiration of the Holy Spirit, the disciples uttered, not of their own minds, but as mouthpieces of the Spirit, the praises of God in the various languages of their hearers—languages hitherto (and possibly at the time itself) unknown to them. Such is the wonder affirmed.

II. Let us, secondly, mark its prophetic significance. The contemplation of a miracle so extraordinary, so stupendous, cannot but give rise to questions as to its nature and meaning. Was it, we are led to ask, a *gift bestowed on the disciples for their subsequent use*; or was it a *prophetic sign*?—their utterance being *only* as they were *mouthpieces* of the inspiring Spirit.

The former is the view more commonly taken. According to this, the gift of speaking in various languages was bestowed on the disciples for the purpose of enabling them, not only at Pentecost, but subsequently, to preach the Gospel to men of other lands and tongues. This view seems plausible, and it certainly is popular. But few of its upholders have seriously considered the many and weighty objections to which it lies open. Let me point out some of them. In the first place, if this had been the meaning and this the use of the Pentecostal gift, is it not strange that we find no trace whatever, in the whole New Testament history, of such a power as it would have conferred being either possessed or exercised by the apostles or by apostolic men? Is it not strange that such a standing miracle as it would have been is never pointed out in any of the sermons after Pentecost, as undeniable proof of the more than human authority with which the apostles spoke? And is it not strange that such a use of the gift as that supposed was unheard of in the earliest times—unmentioned until the fourth century—that is to say, until long after the gift itself had died out of the Christian Church? Besides, if the dissemination of the Gospel were the direct purpose of the miraculous donation, why should the speaking with tongues, referred to in our text, have *begun* prior to the arrival of those who could understand the tongues? It certainly had commenced before the multitudes came together. And where, in this view, was the necessity for it? for they all understand the one language in which Peter immediately after addresses the whole assemblage; and thousands are moved, touched, converted. And as to that Roman empire from the many provinces of which the hearers come, whose far-extending domain is to be the field where apostolic hands are to labour and apostolic tongues to preach, the primitive missionaries could make themselves understood almost anywhere by means of that graceful, subtle and flexible Greek which had interpenetrated the whole known world. And lastly, while the history of primitive missions gives no intimation that the rapid spread of the Gospel was caused or even aided by any such use of this spiritual gift, distinct intimations, we think, appear that *ordinary* and *continued* ability to speak and to comprehend foreign tongues formed no part of it. For many consentient early Christian writers declare that Mark was the

"*interpreter*" of Peter at Rome ; and Paul, although he "spoke with tongues more than all," did not understand the language of Lycaonia.

But if the gift of tongues did *not* consist in the ability to use all sorts of foreign languages at will, what was its nature and what its significance ? It was primarily an address to God, and not to men. It was rather an act of *divine worship*—the ecstatic expression of the utterer's gratitude and praise. It was an extraordinary elevation of soul, in which the Holy Spirit for the time,—*not for all time*,—enabled its subject, in rapt inspiration, to utter languages before unknown.

Nor is it difficult to discern the prophetic significance of the gift displayed at Pentecost. It symbolized a world-wide preaching and hearing of the Gospel—marked the going forth of a power which was to restore to the nations a lost unity. In the language of one of our most able modern writers, "it was for all present an ocular prophetic demonstration of the universality of Christianity as ordained for all tribes and lands, and of the fact that the preaching of Christ and the praise of God should be heard in every language. In this respect, the speaking with tongues on the birthday of the Church, like the day itself, stands forth without parallel in history ; and at the same time as a significant prophecy, which is being fulfilled as the Gospel advances from nation to nation, not to rest till the whole world shall become obedient to the faith, and 'every tongue confess that Jesus Christ is Lord, to the glory of God the Father.'"

III. In the third place, note the remarkable and advancing *fulfilment* of this "significant prophecy." The miracle of speech upon the day of Pentecost being the Divine foreshadowing and promise of the future, see how largely, how gloriously, these latter days have realized the result thus anticipated and typified from the beginning. To an extent which far outstrips the Pentecostal miracle, men "hear" to-day "in their own tongues" the wonderful works of God. And this not merely through the onward and triumphant march of missionary enterprise, but much more through that which, unobtrusive and retiring, lies behind the unexampled success of modern missions, and reaches farther and deeper than any mere human agency—through the work of that noble Society whose cause we plead to-night—the "British and Foreign Bible Society." Is it too much to say that our text is a foreshadowing of this great Bible work ? Let me place before you a few facts to show how widely, through the instrumentality of this Society, the prophetic miracle of the text is realized to-day. When the Bible Society was founded at the beginning of our present era—eighteen centuries after Pentecost—the Bible was to be had in only about half a hundred languages. But fifty nations could then "hear in their own tongue, wherein they were born." In the seventy years of its existence, it has multiplied that number fourfold. Since the days of our grandfathers, in the space of less than three generations, it has promoted the distribution, printing, or translation of the Scriptures in more than two hundred languages and dialects—in sixty-eight of the tongues of Northern, Western, Central and Southern Europe ; in twelve of the languages of Eastern Asia ; in no less than forty out of that Babel of dialects which is found in India ; in twenty-six different idioms of Eastern Asia and Malaysia ; in twenty tongues spoken in the Islands of the sea ; in the speech of twenty-three African nations and tribes, and in fourteen dialects of North and South America. Who can review this mighty work without being irresistibly reminded of that apocalyptic angel flying through mid-heaven on far-reaching pinion, having the everlasting Gospel to preach to them that dwell on the earth—to every kindred and nation and tongue and tribe ? What *Christian* heart shall not kindle with enthusiasm at a result so world-wide and so beneficent ? And yet there are men called Christians who listen in cold blood to the recital of these grand outcomings of united Christian effort, without sympathy, without gratitude, without praise. Tell them of the bringing of light and deliverance to a few scores of their fellows immured in the fell darkness of some English colliery—their concern is instantly aroused. Tell them of the "en-

trance of that Word which giveth light" and life to millions of perishing souls—they hear unconcerned. Come to them with tidings of the discovery of some great African river which can be made the channel for commerce and civilization to the heart of a continent—interest is awakened at once. Bid them behold the mightiest stream of blessing humanity can know, brought in world-wide flow to every man's door—unmoved they behold the spectacle. Remind them that *their* nation has led the world in striking the chains off fettered limbs—how you touch the chord of their quick sympathies, and kindle the fires of pride and patriotic exultation! Yet on the going forth of a mightier deliverance than ever was purchased by British gold, or won by American steel, they gaze with chill indifference.

Oh! my friends, from my soul I pity the so-called Christian who, unconcerned, can hear that, in his own lifetime perchance, hundreds of millions of his fellows have had the life-giving Word placed in their reach—who can learn that in one hundred and sixty tongues in which it was before unknown the Gospel of Jesus is given to the perishing, without extending the warm sympathy of the heart, and the free and ready aid of the hand, to the Society which has been instrumental in compassing a work so glorious.

And as its widespread work of translating, printing and circulating the Word in every various dialect and tongue which has become the vehicle of Christian teaching, gives the Society a claim upon the sympathy of every Christian man, so likewise upon the support of every pure Christian church; because the assistance which it has thus afforded to the foreign missionary work of each has been of vital importance. For at the very base of all our missionary work lies the Holy Bible. And herein we have perhaps the most marked difference between Protestant and Romish missions. The latter are designed to be prosecuted with the least possible use of the inspired volume. But the Protestant missionary's first effort is to master the language of the people to whom he is sent, not only that he may be able to preach, but that he may render the Scriptures at once, either in whole or in part, into their tongue. His version completed, he sends it home to the British and Foreign Bible Society; and, no matter what his denomination, or what the unknown, uncouth, barbaric character in which he writes, types are punched and cast, the work is printed and bound, and numbers of copies gratuitously given to the missionary for use in his distant work. There is not an evangelical British church represented in this great congregation whose missionary work has not, in this respect, been mainly if not entirely dependent upon the freely rendered aid of the Bible Society—not one whose Societies for Foreign Missions have not, during the past year, received free grants of the Scriptures in various tongues for their work. I find by referring to the latest Report of the Bible Society that Presbyterian missions have been thus aided. Grants have been made, among others, to the British Jews' Society and to the London Jews' Society, to the London Missionary Society (Congregational), to the Central African Mission, to the Baptist Missionary Society, to the Wesleyan Missionary Society, to the Moravian Missionary Society, to the Church Missionary Society and the Society for the Propagation of the Gospel, to the South American Missionary Society, and to the French and *Canadian* Missionary Societies.

Acting thus, in Scripturc phrase, as "a nursing mother" to the evangelistic work of the various churches, she has established a claim upon all which no church, and we would hope no churchman, would deny—a claim which has been recognised by thousands conspicuous for their piety, learning, and rank in every branch of the evangelical church. In our own communion, the Archbishop of Canterbury and nearly thirty of his suffragan bishops, by their countenance and willing support, testify their sense of the value of the Bible Society to the church of which they are members, and to the world at large.

But though none need in these days be ignorant of them, many in the various churches seem to ignore the claims which the Bible Society has upon their

support and co-operation. For instance, notwithstanding the good example afforded by the venerable bishops to whom we have referred, the Society is far from receiving that measure of countenance and assistance from Episcopalians, either at home or in Canada, which is justly due in return for the bounty year by year received from it. I may be pardoned, therefore, if from this pulpit I refer a little more largely to the claims of the Bible Society upon the Church of England, in connection with its work of giving "every man" the Scriptures "in his own tongue, wherein he was born." I will point out that we of the Church of England cannot and do not carry on our foreign missions without the aid of the Bible Society.

When I say that the Church of England is almost entirely indebted to the British and Foreign Bible Society for the editions of the Scriptures used in our foreign missionary work, many will be surprised. They have never asked themselves whence all the different translations of the Scriptures came—who printed them and sent them out. Or perchance they have had the common but erroneous idea that they were provided by the Society for Promoting Christian Knowledge, which is a Church of England institution. A comparison of the Reports of three Church Societies will quickly dispel this illusion. The Society for the Propagation of the Gospel is *partly*, and the Church Missionary *wholly*, an agency for *missions to the heathen*. The labourers of the former Society require the Scriptures in twenty-five languages and dialects for the carrying on of their work. Of these the Christian Knowledge Society can supply but eight. The remaining seventeen have to be procured from the only other source—the Bible Society. The agents of the Church Missionary Society employ forty different languages and dialects in spreading the Gospel. In only four of these does the Christian Knowledge Society print the Scriptures. For the remaining thirty-six they must turn to the Bible Society. Striking out the languages used in common by both Societies, we find that the foreign missionaries of the Church of England require the Word of God in at least fifty-five languages and dialects, in only nine of which does the Christian Knowledge Society print and circulate the Scriptures. The remaining forty-six are supplied, and in many cases have been supplied for years, by the noble institution whose claims to-night we urge—the British and Foreign Bible Society.

These may seem startling facts to many. They may be easily verified by an examination of the published Annual Reports of the Societies themselves. In view of them, I venture to make an appeal to the right feeling of my many fellow-churchmen who have hitherto held aloof from this great Bible Society. I appeal—and I think I may fairly appeal—to their sense of honour and justice. Is it consistent, is it honest, is it right for members of the Church of England to repudiate a Society of whose benefits we as a church are so largely availing ourselves? Is it not very much as if one were to go on drawing a large amount of his support from the labours of some humble and unobtrusive relation to whom he was daily giving the "cut direct" upon the street? There are many earnest and sincerely pious members of our church, who, if they would give this matter a calm and prayerful consideration, would, I am sure, become active supporters of the Bible Society in pure and person. What we ask of them—what we ask of all—is a serious and candid investigation of the work and ways of this grand and glorious Society. The more her work at home and abroad is known, the deeper, we feel assured, will be the affectionate respect with which she is regarded, the more spontaneous and enlarged the liberality with which she will be supported. Engaged in simply doing for men of other lands and tongues the work which has made our dear old fatherland the land it is, her labour of love is well set forth in the eloquent words of the Bishop of Bath and Wells:—"I see," said he, "in my mind's eye, the hundreds of nations and tribes of earth in all their various stages of civilization, in all their varieties of clime and colour, knowledge and government. I seem to hear their discordant accents, their manifold tongues and dialects—the polished tongues of the East, the rude jargon of

Lapps and Finns, the guttural utterances of Celts, the soft dialects of the South Seas. As I look, there rises in the midst of them a fair figure, crowned with Charity, girt with Knowledge, clothed with Christian Faith. A great chest is at her feet, from which she draws forth countless volumes of great price. Without distinction of race or creed, of barbarian, Scythian, bond or free, she freely distributes them to all nations and peoples around her; and as each opens the book he has received, he finds it is a copy of the Word of God uttered many hundred years ago, but now rendered 'in the tongue wherein he was born.' And as I watch those who receive this precious boon—whether the process takes years or centuries matters not—I see a gradual and most blessed change. It is like the morning mist dispersing before the sun. The knowledge of the truth takes the place of ignorance, superstition and error. The savage warrior, glorying in bloodshed, becomes the tender-hearted brother, loving his neighbour as himself. Oppression and cruelty yield to justice and mercy. Christian civilization springs up in the barren wilderness. Human nature, with its wonderful gifts and powers, is directed to its true end. The Word of God has done its work—has leavened humanity with the leaven of the kingdom of heaven.

"Such an image represents, I believe fairly, the work of the Bible Society. Nothing can be simpler than its design, nothing more beneficent than its end. Seeing that the Word of God in Holy Scripture is needed alike for teachers and taught—seeing that it is God's great gift to man—seeing with what care God has preserved it for man's use through so many centuries—seeing what an injury is done to men when the Scriptures are hidden and unknown, and what an immense blessing was conferred on England when, at the Reformation, the Bible was unchained and given freely to the people, it seeks simply to bring the Bible within the reach, not of our own people only, but of every nation and language on the face of the whole earth."

This is the work which we commend to you to-night. If it hath glory or preciousness or blessedness in your view, work with it, pray for it, give to it.

Bible Society Recorder.

TORONTO, 15TH JULY, 1876.

SINCE our last issue, the Society has lost another of its Vice-Presidents, the Rev. Canon Baldwin, of St. James' Cathedral, Toronto, who died on the 31st of May. He had been in poor health for several years, and although he continued until his last illness to do much in the pastoral visitation of the sick, to whom his visits were peculiarly welcome, he had only preached occasionally during the past three years. For the same reason his attendance at the Board meetings had not of late been frequent, although he continued to take a lively interest in the Society, of which he had always been a warm friend, and of which he had been a Vice-President since 1865. He loved the Society because he loved the Book it circulates, and also because of its Catholic platform, for he was one who delighted in every manifestation of the unity of the Church of Christ. He was a constant attendant at the weekly meetings of the Evangelical Alliance, of which he was also a Vice-President, and he will be much missed when the meetings are resumed next winter.

He was born in Toronto in 1826, was educated at Upper Canada College and King's College, now University College, and spent very nearly the whole

of his ministerial life as senior assistant minister at St. James' Cathedral. The love and respect felt for him was shown by the large attendance at his funeral of ministers and members of all churches. He was borne to the grave by the Rev. Dr. Topp, and the Revs. Messrs. Potts, King, Matthew, Greene and Moxon. The service was read by the Rev. Rural Dean Givins, the Rev. A. Sanson, and the Rev. S. J. Boddy.

THE BOARD met on the evening of Tuesday, June 13th. Alexander Christie, Esq., in the chair. Several of the Directors expressed the sense of loss felt by the Board at the death of their late Vice-President, the Rev. Canon Baldwin, and requested the Honorary Secretaries to convey the expressions of their sympathy to the family. After the routine business, a letter was read from the Hon. Major Kennedy, of Winnipeg, with regard to colportage in Manitoba. The Rev. Professor Bryce, of Winnipeg, being present, gave the Board much valuable information, and urged strongly the employment of a colporteur able to speak French. After considerable discussion, the matter was referred to the Colportage Committee.

The Rev. Mr. Ross reported that he had gone to Philadelphia, as appointed, and had, as the representative of this Society, been very cordially greeted by the President of the American Bible Society. He also reported what he had seen of the Bible Societies' work at the Centennial Exhibition. The Permanent Secretary, who had accompanied Mr. Ross, also gave an account of what the Pennsylvania Bible Society is doing in the grounds of the Exhibition, and recommended that, in view of the interest felt by the Society in our French Canadian fellow-countrymen, a grant be made to promote the circulation of French Scriptures at the Exhibition. The Rev. Mr. Ross supported the recommendation. After the matter had been discussed at some length, it was moved by Mr. John Gillespie, and seconded by Mr. John K. Macdonald, "That the sum of \$500 be placed at the disposal of the Agency and Colportage Committee, for the purpose of promoting the free distribution of French, or French and English, portions of the Scriptures at the Centennial Exhibition, provided that satisfactory arrangements can be made with the Pennsylvania Bible Society to carry out that object." Carried.

SEVENTY-SECOND ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the British and Foreign Bible Society was held at Exeter Hall on Wednesday, May 3rd.

The Right Hon. the Earl of Shaftesbury, K.G., President, in the chair.

The Abstract of the Report read showed the free income of the Society to have amounted to £116,802 5s., and if to this be added the sum of £105,410 2s. 3d. received from the sale of Scriptures, it will be seen that the receipts from the usual sources have been £222,212 7s. 3d. Adding £108 1s. 8d. dividends on stock invested on account of Lieut.-Col. Roxburgh's Fund for

Colportage in India, the total net receipts have amounted to £222,320 8s. 11d.

The total net payments of the year have amounted to £211,251 16s. 5d.

The Society is under engagements to the extent of £122,800 13s. 1d.

The issues of the Society for the year are as follows:—

From the depot at home.....	1,528,867	} 2,682 185 Bibles, Testaments and Portions.
From depots abroad.....	1,153,318	

The total issues of the Society now amount to 76,432,723 copies.

The Earl of Aberdeen moved the following resolution:—

“That the Report, an abstract of which has been read, be received, and printed under the direction of the Committee.”

The Very Rev. Dean Close, in seconding the resolution, said:—My Lord, and dear Christian friends,—The noble speaker who preceded me seemed to claim some exemption from speaking at length, on the score of inexperience and extreme youth. Perhaps I might plead the opposite qualities—experience and extreme old age. But, instead of that, I ground my appeal to be heard this morning on those very circumstances. When I look back over a long life, if there is anything that I can regard with satisfaction, it is that sixty-four years since I became a worker for this institution. It was in 1812 that I became a collector of a penny a week for the British and Foreign Bible Society, under the direction of that excellent man, the eldest son of “Bible Scott,” and the lesson which he then imparted to me I have never forgotten. I may truly say that from boyhood to youth, from youth to manhood, and from manhood to old age, I have never hesitated to support to the utmost of my ability this glorious and blessed institution. I have advocated it and stood by it in fair weather and in foul. There have been occasions in past years, when I was permitted more frequently to attend your meetings, when this room was not more than two-thirds full, if so much. Division and strife, which have always been the curse of the Christian Church, had found their way even into the bosom of this Society; but there was something in her, which I shall endeavour to show before I sit down, which prevented the good ship from foundering; and now when I come before you after the lapse of so many years, I find you, my Lord, in your old position, presiding as you have done year after year for twenty-five years, and God grant that you may live to preside over these meetings for many years to come! You are inured to the changes and fluctuations of the Society. They do not strike you so forcibly, coming, as they do, on you gradually, but when we in the far country—for I live in North Britain, according to the direction on many of my letters—I live far away from the influence of these great changes, and therefore I regard them from a different standpoint to that of your Lordship, and they strike us as wonderful interventions of Divine Providence. I made the remark that I had stood by this Society in fair weather and in foul, and it has had some very foul weather. Among other things, I remember that when I was young the wisecracks used to say, “Oh, those poor fellows at Exeter Hall, let them alone, it will soon evaporate.” And now, sixty years after, I find this noble room filled by persons desirous of promoting the circulation of the Word of God. I see this Bible Society—this noble ship, often sorely pressed and half a wreck—thoroughly equipped and laden with the Word of God in all languages and tongues. She is going down Channel with every sail set, and, I am afraid, in spite of Mr. Plimsoll, with deck-cargo and all; and above her flies, I will not say a Royal or an Imperial standard, but I will say the standard of the Lord of Hosts, and under such a flag there must eventually be victory. But some may question whether I am not overstating the case of this British and Foreign Bible Society. It can hardly be overstated. I dare say very few of you have looked as you ought to do into that big book, the Report. Why, it is a volume. I cannot read it—I have not time; but I skim it over. What a wonderful book it is! What extraordinary facts it relates! What successes it records! Yet, when I go round the country I find very few people talking about the British and Foreign

Bible Society, and it is nowhere supported as it ought to be. What, then, is your strength? Where is it? Undoubtedly there has been great skill, great learning, deep piety, many prayers. I would not undervalue human agency, and I confess, as a very old friend of the Society, I felt a little proud when our friends the *literati* could not find what they wanted in the Bodleian Library or the British Museum, and were obliged to come to the Depôt of the British and Foreign Bible Society. There must be something worth looking at when they condescend to visit our stores. Yes, I admit that the best of human learning and piety has been devoted to this work, but even this has not been the reason of your success. Why has not your ship sunk in her many storms at sea? It is because of the cargo that you bear; it is because you are freighted with the Word of the living God. You recollect that many of those Norman timber-ships have suffered much from bad weather, and sometimes all their crews have been driven from them and washed overboard, but the ship did not sink, because she was laden with timber. And so it is with the Bible Society. Abuse her as you will, she will swim in spite of you, because she carries the cargo of the living God? And what is that cargo? Let us be Custom-house officers for a while and examine the cargo of this ship. You will tell me it is an old book—it is the Bible. What is the Bible? God's written Word, or, as we call it in the Church of England, God's Word written. I do not like the definition altogether. It is true, but not the whole truth, and it is a definition which some are disposed to take advantage of. Some folks there are who sneer at the written Word, and say the world was never converted by a book, and it was not the Word which the Apostles and the Prophets wrote which has authority, but the Church. Some folks build the pyramid apex downwards, in my judgment, and put the Church before the Bible, instead of the Bible before the Church. Here, then, we come to a great point, the view we should take of this blessed Word. How is it that we are so anxious to circulate it? What is it? It is not merely the written Word of God. A great portion of the Bible was spoken before it was written. It is the record of the oral Word of God in all ages; it is the utterings of the earthquake at Sinai. "God spake these words," and when He had spoken them He wrote them. It was first spoken and then written, and that is the history of the greater portion of this grand Book. It is the record of what God said to Adam and Eve in Paradise, of what God said to Abraham, what He whispered in the ear of Jacob when He wrestled with him, what He said to Moses on the Mount. It was all spoken before it was written, and the prophecies were all spoken before they were written. Then with regard to the Psalms, what do you say of them? Were they spoken? I do not know that they were ever intoned till the Middle Ages, but they were said, and sung, and prayed, and then they were recorded for the edification of man. And how strikingly this is the case of the New Testament! What are the Gospels? What are the Acts of the Apostles? Are they merely writings written from God to us? No, they are the very record of the words and actions of the Lord Jesus Christ Himself, so that when you hear this Book read you hear the very words of the Lord Jesus Christ Himself. This gives me a noble idea of the doctrine and power of this Word. I have no longer to quibble about the inspiration of this or that passage; but, as our blessed Lord said, and as the Apostles said, holy men of old spake as they were moved by the Holy Ghost. Yes, it is the oral Word of God, recorded by inspired reporters for our edification, and therefore it is that your Society is as prosperous as it is, and therefore it is that I feel assured in my parting address to you—for it may be the last time I shall ever address you—it will be my comfort and consolation to know that when one generation of advocates passes away another will be rising up. I feel almost to-day as if I were the last of a generation. Your fathers, where are they? Where are the stirring voices of a Stowell or a M'Neile? Where are your Pratts and Brandrams? They have passed away; but I thank God that there are younger men rising up, and I have no fear of God's cause. I pray

God that He may continue to shed His abundant blessings upon you. My dear friends, I pray for you sincerely. You have had great advantages in London since I knew it. The spirit of the Lord is abroad ; it is working in the opening up of fresh fields, and I pray God that you may know the day of your visitation, and that the men and women and children here present to-day, all having an interest in the circulation of the Scriptures, may testify to the power of the Word in their own souls. The more you study it, the more rich discoveries you will make of God's grace, and, instead of its being in any way a dreary book and a heavy book, the light will shine brighter and brighter in every page, and when you want it most, when your flesh and your heart fail, you will find that God will be the strength of your heart and your portion for ever.

Dr. Joseph P. Thompson, of New York : My lord, ladies, and gentlemen,—I have been requested to submit, and I have great pleasure in submitting, the following Resolution :—

“That this meeting, recognising in the Bible the inspired voice which breaks the silence between heaven and earth, and reveals to men, under the teaching of the Holy Spirit, the way of their salvation, rejoices in the continued vigour of a Society which unites all bodies of Christians in the simple yet Godlike work of spreading this Book amongst the nations of the earth, and cordially supports the Committee in their purpose of responding to the growing confidence shown towards the Society, by a bold, and at the same time prudent, enlargement of its operations.”

My Lord, it is my privilege and honour this morning to bring to the British and Foreign Bible Society the fraternal and Christian salutations of the American Bible Society, a Society formed upon your own model, governed by your own principles, administered after your own methods, and co-operating with you in the single work of circulating the Word of God in every tongue. In the foreign field we, for the most part, use the versions which your liberality has provided ; in other instances we have been happy to supply you with versions prepared by American missionaries and placed at your disposal ; and there have also been cases where we have shared with you the expense of the translation and the issue of foreign versions. Then, as to the field at large: with a wise and Christian courtesy we have divided that field so as to work in it jointly without interference, having the same grand endeavour to put within the reach of every inhabitant of the globe a copy of the Bible. No nobler emulation, my Lord, could stir these two great peoples ; may nothing less worthy ever arise to incite them! * * *

But where shall we find character, where gain the basis of character as we have it in this Book ? What guarantee for the future of a people like building continually upon the Word of God ? Our strength has not outgrown dependence upon it, our wisdom has not made us wiser than its teachings, our wealth has not enabled us to say, “We have no need of thee.” Just at this point, my Lord—and it is the one point to which, for a few moments, with your permission, I beg to speak—I shall be met by the cry so common in England and in Germany, and echoed among us, that this is mere book-worship ; that you are setting up for your guide, a book ; for your authority, a book ; that you are neglecting reason, and nature, and conscience, and intuition, and are no better off really than the African with his fetich, or the Papist with his superstitions and idolatries. If there be any weight in this objection, surely such a resolution as this ought not to be passed, in which we proclaim this Bible as the voice that breaks the silence between heaven and earth, and urge you to go forward in distributing the Book. Book-worship ! What is this book-worship that our critics sneer at ? Is a truth any the less a truth that it is written and handed down in a book ? Suppose Sir Charles Lyell has discovered and settled for us the gradual process of the earth's formation ; suppose Darwin has discovered for us the solution of the origin of species ; will that be any the less true that they have written it in a book ? What would not any one of those

philosophers give for the assurance that his book would be read a thousand years hence—that there would be book-worshippers in those far-off generations who would name them side by side with Bacon and Aristotle! It is not the homage to a book that they are afraid of. Take another view of it, and suppose the German exploring expedition now at work in Greece should stumble upon a manuscript that could be authenticated as the oldest manuscript of Plato; or suppose in some as yet unvisited tomb of Egypt we should come at last upon the lost books of Manetho, could the whole receipts of this Society for a year begin to express the competition between London, Paris, Berlin, and New York to get possession of that book? And when once they had it, they would set it up in a museum, cover it with glass, lock and double lock with padlocks, chain it, and leave it for the long line of scholars and antiquaries who shall come up year after year and generation after generation to pay their homage to the book. It is not the thing that they complain of—it is *this* Book and what is in it. And wherefore? Because we are pleased to recognise in this Book an authority. Very well, if man is to have character, he must recognise authority somewhere. His conscience is but the interpreter and executor to him of law; it is not the maker of law. His conscience respects something. His intuitions recognise something. Call it the laws of nature, if you please; call it the voice of history; call it the general consent of mankind; call it abstract truth—the principle of ethics: no matter what; call it, as we do, a living and personal God—a power somewhere that can say, “Thou shalt and thou shalt not”—until man recognises that, there is no possibility of a sterling character. Well, but they offer us a substitute. Our intuitions, our moral reason—all admirable, beautiful in their way. One of the ablest expounders of these doctrines says, the faith of the future must look for its moral law to the intuitions of the soul, not to the authority of a book. These intuitions will teach us—what? “The brotherhood of mankind, the love of the weak and the lowly, even though they be unlovely, and will pour the spirit of love into duty.” Noble, beautiful sentiments; only they were spoken 1,800 years ago, and put into a Book; and because they were recorded in that Book, and that Book has lived through these ages, there is to-day a Christian civilization, the light of which, poured into the consciousness of these philosophers, quickens their intuitions; and they think they have made some new discovery for the future of mankind, when they are only reflecting an old one. Why is it that I honour this Book? Is it because I find it speaks to my intuitions, speaks to my conscience, speaks to my reason, speaks to my whole nature, and lifts me up above from the plane of this life to where I know I shall live and live for ever? If veneration be worship, then I do worship this Book; if gratitude for all that I am and hope to be, be worship, then I do worship this Book; if loyalty to live for it—and I hope, God helping me, if need be, to die for it—be worship, I acknowledge and confess I do worship this Book; but only in such sense as this: that it meets me as a man where I most need to be met. There is such a thing as absolute truth, and I find it here. But absolute truth must have absolute authority. Now, the very fact of the power of this particular Book is one of the marvels of history, and one of the marvels also of mental philosophy, that scientists are bound to study and explain. No book has been so feared as this—feared only, however, by tyrants and haters of mankind. No book has been so hated as this is—hated only by those who would love darkness and who would do evil. But, on the other hand—and this Society is a witness for it, and it is, I think, the most striking fact with regard to the Book—no book has ever kindled such love and devotion and enthusiasm as this. We have Societies for procuring correct and revised editions of Shakespeare, and they draw together the *élite* who have an interest in that particular topic. Who would ever think of forming a Society to propagate Shakespeare all over the world; to have him translated into every tongue and sent free on the wings of the wind to all the nations of the earth? This is the only Book that stirs men to do that; and why?

We do not set this Book up upon a shrine to be worshipped. We do not lock it in a case in a museum and cover it with glass. We do not seek to force it upon any man. We give it to the wings of the wind, and wish only that it may be free; and this is what your Resolution calls upon you to endorse and encourage your Committee in doing for the future. Ah, this Book lives on with a calm majestic power through all ages of society. How, then, shall we best honour this Book? There is but one way. We can do nothing to honour it by words or acts. Give it freedom; give it utterance. Multiply copies of it.

The Rev. Daniel Wilson, in seconding the Resolution, said: I stand before you to-day, like my friend Dean Close, as an old man. Forty-three years ago I was called upon to utter from this platform a few words in expression of my desire to adhere to the principles of this Society. It was when I succeeded my honoured father in Islington. I have loved this Society from childhood. My dear friend the Dean has stated to you that sixty-four years ago he was a collector for the British and Foreign Bible Society. It is now sixty years ago that I, as a boy at school, was a collector for this Society. I loved the Society then, and I have loved it ever since. My earliest recollections are connected with the venerable form of your first President, Lord Teignmouth. I knew your Secretaries, Owen and Joseph Hughes, and Dr. Steinkopff, and they embodied, as it seemed to me, the expression of the Apostle, "God has given us the spirit of power, of love, and of a sound mind." The first was a man of great power as an orator; Dr. Steinkopff, I need hardly tell you, was a man overflowing with love; and Joseph Hughes exhibited in a remarkable manner the sound mind. It so happened that I was permitted to attend the funeral of Mr. Hughes at Bunhill Fields burial-ground, and that I officiated also at the funeral of Dr. Steinkopff in Norwood Cemetery. These recollections bring to my mind the changes which have taken place year by year in the officers of this Society; but the great principles remain the same, the Book is the same, the Gospel is the same, the way of salvation is the same. Dean Close has referred to the troublous times. I remember in the year 1831 being present on this platform, when the whole meeting was in a state of the greatest possible excitement, and when the venerable Rowland Hill, then in his eighty-eighth year, uttered very solemn and just words of warning. Thank God, those times are now over, and we are met in peace and quietness. Thank God for His mercies, and for the wondrous work He has been permitting us to do for Him! I rejoice that so much is said about the Book; I rejoice that our colporteurs are often called the Men of the Book. You may possibly remember that when the illustrious Sir Walter Scott was on his death-bed he asked his daughter to read to him. She inquired, "What book shall I read?" The answer of the dying man was, "There is but one Book." There is but one Book for a dying man; there is but one Book for a man seeking pardon and acceptance through the atoning blood of Christ. I remember well that the late Sir Fowell Buxton, a name illustrious in connection with negro emancipation, was very jealous of any human commentary or exposition when reading the Bible. The Bible with any Commentary or exposition he called the Bible and milk-and-water. Now, my Lord, this is what we desire; we desire to send the Bible alone. The Bible needs no commentary—no human addition. We desire to send the sincere milk of the Word without the water. We believe that God's Holy Spirit will accompany and does accompany that Word, to the conversion and edification of His Church and people. It is a remarkable fact, or at least an interesting one, that we always find in the biographies of eminent Christians that when they come near to the eternal world they never ask for learned criticisms or erudite expositions. What they ask for is a simple chapter, psalm, or text on which to feed when they come to the close of life. How wonderful is the history of this Society! How little did that Welsh girl, who, in 1802, was met by Mr. Charles, of Bala, in her seven miles' weekly walk to a place where she could read the Bible—how little did she then imagine that the simple fact

of Mr. Charles meeting her at that time would lead him, as it afterwards did lead him, to come up to London to ask for Welsh Bibles—that the thought should then strike our venerable friend, Joseph Hughes, “Why not establish a Society for sending Bibles to Wales, and if to Wales why not to England, and if to England why not to Europe, and if to Europe why not to the world?” And thus the little mustard-seed has spread and increased so that within the life of a single man that simple act of the little Welsh girl going seven miles a week for her Bible has led to this wonderful distribution of 76 million copies of the Word of God, in whole or in part, circulated throughout the length and breadth of the world. Need I say how wonderful that Book is? As one grows in years and ripens in experience one becomes more and more alive to the value of the simple Word. So plain is it, that you teach it to your little child as soon as it can learn to lisp the name of Jesus; so profound, that an inspired Apostle stands aghast at the sight. Oh, the depth of the riches both of the wisdom and knowledge of God—how unsearchable are His judgments, and His ways past finding out! May we all increasingly value this blessed Book! As we grow in years and reach the verge of life, may all of us increasingly value the simple Word—the God-inspired Word—until we reach that blessed place where, as Richard Baxter expresses it, “we shall have an enlightened understanding without Scripture, be governed by no written law, have joy which we draw not from the promises, and communion without the Sacraments.” “I saw,” says the inspired Apostle, “no temple therein, for the Lord God Almighty and the Lamb are the temple of it.” I have much pleasure in seconding the Resolution.

J. W. Pease, Esq., M.P., then moved the following Resolution:—

“That the thanks of this meeting be given to the President and Vice-President for their continual patronage; also to Joseph Hoare, Esq., the Treasurer, who is requested to continue his services. That grateful thanks be also presented to the officers, Committees, and collectors of the various Auxiliaries, Branches and Associations throughout this country and the colonies, to whose untiring zeal and energy the Society is again indebted for so large an amount of free contributions, and to whom they would earnestly appeal for a continuance of their efficient and valuable services; and that the following gentlemen be the Committee for the ensuing year, with power to fill up vacancies. (Then followed the names of the Committee.)

My Lord, ladies and gentlemen: I feel certain that it requires no words of mine to commend this Resolution to your acceptance. You are most fortunate and happy in your President; and with regard to the other members of the Committee, I should feel that I was only taking up your time unnecessarily if I were to attempt for a moment to commend them to your attention. Their work has been before you in the Report that has been read, and I feel certain that my Resolution will have your unanimous approbation.

* * * * *

I would encourage the contributions of each individual, however small those contributions may be; for I feel certain that the success of this Society does not depend so much upon these large contributions as upon the broad basis of individual interest; that these little streams, coming into the great aggregate, show not only that a great amount of good is to be done, but also that there is a warm feeling towards the Society on the part of a Bible-loving people. I would not detain you by going over the list of places and that list of nations to which the efforts of the Bible Society have been directed; but the thought has occurred to me how interesting it would be if we could trace the large circulation which has taken place during the last twelve months of copies of the Word of God, or portions of it. How many a cottage has been blessed by it, how many a palace, how many a merchant's home! how much have the people of the middle classes in other countries, as well as in our own, been enlightened by the dissemination of the Word of God in these 210 languages in which the Society prints this blessed Book! There is another

feature which is apt to be lost sight of in these large meetings, and that is the great number of earnest workers whom we have in the country, who visit, as in districts I know, every inn and every public-house, to see whether every room and apartment is supplied with a copy of the Bible. In the district which I have the honour to represent, every miner's little cottage and every little place is not only visited by colporteurs, but, what is a much more blessed thing, the work is done by means of a free and unpaid agency. Then there is another very interesting feature, namely, the great amount of silent good which I believe has been done day by day, by the Scriptures being sent out in various languages, not only from the great port of London, but also every port on the north, east and west of England, to other countries. Bibles put into the hands of foreign seamen have often been as bread cast upon the waters, which has borne fruit, and, God be praised for it, not after very many days. Crews of vessels that have come back to the same ports have sought out the colporteurs or missionaries who supplied copies of the blessed Book; and these copies they take with them to places where the Scriptures are very little, if ever, read or seen. All this shows that, in addition to the more evident work recorded in the Report, there is a vast amount of silent work which demands your kindest attention, and is well worthy of your pecuniary support. Now, I am afraid that I am trespassing too much upon the time and patience of the meeting, but I should like to bring this matter a little closer home to each one of us. This is one Book, and one alone, which, in the midst of the storm or the shipwreck—and so it has lately proved—will satisfy the soul, and it is that Book which contains the promises of the Gospel and the way of salvation—that Book which emphatically declares that a time shall come when there shall be no more sea. We, who are engaged in a humble way in discharging the duties of public life in this country, often feel harassed by its cares and anxieties; but when we open this Book we learn that “the just shall live by faith,” and that “faith without works is dead.” There is another declaration which must ever come up before us, that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” There are amongst us the middle classes, or trading classes, who return home weary at night, often finding it difficult, in such times as these that we live in, “to provide things honest in the sight of all men.” There is a declaration by one who wrote much, and who well knew what were the cares and troubles of life: “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” And so we might go on through the Book, which conveys its blessed promises so plainly and palpably to our hearts. If, then, these promises, or a part of them, come home to us with their comfort and consolation, we are each bound, as we value the blessing we derive ourselves, to do all we can to disseminate this Book among the nations of the earth. Let us, therefore, continue to support the agencies of this Society, for there will be no end to its labours until the time comes when the Church on earth shall become the Church triumphant in heaven.

The Rev. Dr. James, in seconding the resolution, said: My Lord Shaftesbury, ladies and gentlemen,—It is many years since I had the privilege of attending a Bible Society meeting in this hall; and I must confess to some unusual perturbation in addressing any but a Methodist meeting. Yet I have felt myself in a most genial atmosphere this morning, and I have been carried back through many years of happy association with honoured men, as I have recognised on this platform, one after another, Bible Society workers in Hull, Sheffield, Cheltenham, and other places. May I be permitted to say with what profound and reverent love I have looked upon the form, and listened to the voice of the venerable Dean of Carlisle? Dr. Close was Vicar of Cheltenham in the first year of my ministerial life. I remember two or three instances of his kindness and condescension to me, for I commenced my ministry when I was almost a boy. I well remember being greatly stirred and benefited many times by the discourses which it was my

privilege to hear from his lips. May God spare his life, and keep him strong for His service! Now, I have no delegation or appointment to represent the communion to which I belong in this assembly to-day, but I am quite sure that, in the substance of what I shall venture to say, I shall be supported by the vast majority of that communion. In the first place, I think it my duty to convey to you what, I am sure, if an appointment had been given me, would have been the first instruction, namely, the acknowledgment of our obligations to this grand Society in the work which God has called upon us to do, especially in foreign lands. Only those who have to do with missionary work, and with the Bible Society, are aware of the greatness of those obligations. It is, of course, a settled and fundamental principle of all Protestant missionary work that the Bible must be in the tongue of the common people, as soon as it is possible to render it into that tongue accurately. We claim no authority and no warrant but what the Word of God gives us; and we reckon it to be one of the most serious parts of our duty, to be entered upon with all reasonable speed, to put into the hands of the communities among whom we go God's Book, and, appealing "to the law and to the testimony," to speak to men "according to this Word," by which they will be judged. I believe that the work we have thus to do has been immensely aided by the liberality of this Society. During the long period of its existence, I am disposed to think that we owe to the wonderful way in which God's Book has been distributed, chiefly through your zeal and liberality, the fact that we have comparatively little to deplore, as to error, deflection, or moral impropriety and inconsistency among the native churches scattered up and down the field of our labours. I speak not only as a Methodist, but as a member of the Church of Christ, when I say that I believe that the comparative purity of the churches during the last half-century, when contemplated in the light of the Epistles to the Corinthians, and some other portions of the New Testament, is owing to the fact that we are enabled to give to every member of those churches God's Book, and leave it to work on the heart and life. We find that it regulates that life, renews that heart, and builds up a rampart against the assaults of error and temptation to sin. Therefore, I cannot but feel that it is a great privilege to stand here to-day and acknowledge the obligation to which I have referred. * * *

Reference has been made by some of the venerable speakers to-day to old strifes and controversies. I remember "the Battle of the Versions," although I was just passing from my boyhood when it was waged, and I can call to mind the somewhat fierce and angry contentions to which Mr. Wilson has referred. I also remember that your Society came triumphantly out of the struggle, being victorious both in argument and in fact. I, for one, must venture to say that I have no sympathy with any attempt to revive in a new generation an old and long-since settled controversy. Why cannot we be content each to go to work upon his own lines, asking God's blessing upon labour which should be common labour, though it may differ in some slight circumstances? I have nothing to say about this controversy; but I will make one general remark. It is this: wherever I look, I see that the hand of God has written, by means of the British and Foreign Bible Society, an unanswerable reply to every cavil, and has written it in almost every language. When I think upon the countless personal conversions that have taken place, not only from Popery to Protestantism, but from "darkness to light," and "from the power of Satan unto God," when I take up your Reports and cast my eye upon the fruit of your labours in all manner of departments, I see there an answer to your cavil. People may say, "It cannot work;" but then it does work. It has worked and wrought to the glory of God in the salvation of thousands, and in the effecting of innumerable moral ameliorations and improvements in the condition and habits of men and of society. I am satisfied with God's stamp that I find upon the work of your Society. I hope I shall stand among you as long as I live; and I am sure I may answer for the people to whom I belong that we shall continue with you, "walking by the

same rule, and minding the same thing," God being our helper. With regard to the Bible being its own best interpreter and its own best evidence, it seems to me that however valuable books on Christian evidence may be, and however thankful we must be to the great Head of the Church for the amount of consecrated learning, talent, and genius that has been devoted to the arguments of Christian evidence, the best evidence for the divinity and inspiration of the Book of God is the work it has done and is doing in the world at the present moment. * * *

Signor G. David Turin, Minister of the Waldensian Church in Milan, said. I have the honour to move—

"That the warmest thanks of this meeting be given to the Right Hon. the Earl of Shaftesbury, K.G., President, for his Lordship's kind attention to the business of the day."

I need not deliver a long speech in order to obtain from this audience the adoption of this motion. I know beforehand that with all your heart you will adopt it; and if the President is not insensible to the thanksgivings of all his Christian friends, I know he is more sensible to the blessings of God, and we all join together in asking from the Lord His most precious blessing on his body and on his soul. Although we are strangers to this country, we are not entirely ignorant in Italy about the great work which the Noble Lord is carrying on here. We know that all noble objects have obtained his Christian sympathy. We who belong to the Waldensian Church are very thankful to him for the sympathy which he has given to our work of evangelization in Italy. I take this opportunity to thank this great Society for the large number of Bibles and New Testaments which they have distributed, and are distributing every year in my country. It is but just that the Evangelical people in Italy should tell you that we are most grateful for your sacrifices for our beautiful but benighted land. You must not expect the thanks of the Pope nor those of his priests. They don't like this Society, nor its great work. They know quite well that in a country where the Gospel is preached every day they cannot have dominion for a long time, and for that reason there is no thanksgiving to be hoped for from them. You don't expect many thanks from the infidels, who are too proud of their own reason to admit the necessity of Revelation and of a Saviour. But all the evangelical churches in Italy feel bound to thank you for the many Bibles and New Testaments which you have spread and are spreading every year. If we have been enabled to establish a Bible Society in Rome before the eyes of the Pope, that is but a little drop of water in the midst of the ocean, and we can do as yet but very little. I know from my own experience how great is the power of the Bible for the conversion of souls. I have known many examples of conversions without any human interference, through the power of the Bible. If I am not intruding too much on your time, let me just mention the case of the great Dr. De Sanctis. He was brought to a knowledge of the truth through comparing the statements of the Bible with the decrees of the Council of Trent, for which he had been invited to publish an Apology. While he was comparing those things the Divine light shone into his soul, and he immediately, without consulting any of his professional brethren, left his country, and sought a place where he could serve the Lord Jesus after his own conscience. I have a friend in Milan who preaches the Gospel in the Wesleyan Church, who was converted by the direct power of the Bible without any human intervention. I was called to preach the Gospel first in Como and in neighbouring places, after the departure of the Austrians, in a singular manner. An English lady had given a New Testament to an Italian workman in the Canton de Vaud. That New Testament he took home. He and others studied it many evenings, and they joined together for reading and meditation. Some colporteurs passed that way, taking with them a number of Bibles and Testaments, and they told those young people that the Gospel was being regularly preached at Milan. The young men invited me to come and preach to them the Gospel; and such has been the power of the

truth, that, after a few weeks, more than twenty-five persons decided to accept the Gospel and become followers of the Lord Jesus. The first knowledge of the Gospel in that place was obtained through a New Testament which was given by an English lady to an Italian workman. We have also a Protestant church at a place near Genoa, where the Gospel was brought in a most wonderful manner. Some young men, in going to Genoa on business during the winter, met with a colporteur. They bought a New Testament of him, and took it home, and they passed many nights during the winter in reading it and speaking about it. In a few weeks all their families and the friends and relatives decided to follow the Gospel and to leave the Romish superstitions. When one of them went to Turin, he heard that there was a district in Piedmont which had been entirely evangelical from the earliest days of its history, and had never bowed its neck before the Pope. He immediately started for it, and attended our religious services. He had many religious conversations with the late Dr. Revel. He was so enchanted with what he saw and heard of the Bible, that he at once wrote a letter to his father and relatives urging them also to embrace the truth. He became a very good teacher, and opened a school in which he taught children, and preached to grown-up people every night, and the Gospel was planted in that place notwithstanding great opposition from the priests. Dear friends, we thank you for the great number of Bibles and Testaments which you have given us in Italy. Our work would never have progressed in the manner that it has progressed without your Bibles and Testaments; and as long as you and ourselves are kept steadfast to the Bible—and we pray God that you and we may be enabled to remain faithful to the Bible—we may be quite sure that the Romish superstitions will not prevail. May God teach the English people the necessity for their being more and more faithful to the Bible. I know that the Pope and the priests are looking to England in the hope that it may soon become Roman Catholic, but I know that with the grace of God such a thing will never happen. As long as this Society has the support which it has had till now, and which it has to-day, as long as you pray and work for the diffusion of the Bible and keep yourselves faithful to the Bible, never, never will the Pope have dominion in England.

The Bishop of Gloucester and Bristol said: My dear Christian friends, I rise most joyfully to second the Resolution which our friend from an historic church has so admirably proposed in the tongue in which we were, but he was not, born. I am sure that no sentiment was more thoroughly English or more thoroughly true than that with which he concluded his admirable address. We are proud to say that "Britons never, never shall be slaves," and there is one potentate before whom this country will never bow. My duty, my friends, is very briefly to commend to you the worthy, well-known, and long-honoured name of my Noble Friend who occupies the chair. We are all longing to hear his wise words of counsel, and I shall serve the interests of all best in now concluding by simply seconding the proposal that we offer him our best and truest thanks, and perhaps I may go as far—it is not very far beyond my Resolution—as to say that we all heartily rejoice at seeing his Lordship look in such thoroughly good health.

The Earl of Shaftesbury, who, on rising, was received with loud cheers, said: My good friends, before I acknowledge the vote of thanks to me which you have been pleased to pass, allow me to read to you a very important letter which has just been put into my hand from Sir Bartle Frere. Everybody knows what a great and good man that is; and therefore everybody would be glad to hear the result of his observations, made during his late tour in Her Majesty's Indian possessions. He says:—

"May 3, 1876.

"Dear Sir,—I am very sorry that press of business since my return has prevented my calling on you, and will prevent my accepting your invitation to be present at Exeter Hall to-day. I should have been glad of an opportunity of mentioning to you one or two facts which came to my notice during

the late visit of His Royal Highness the Prince of Wales to India, which illustrates the great extent of the Bible Society's work, and might afford some idea of the effect the Society's labours are producing. At different places during His Royal Highness's tour the Prince received from various bodies copies of translations of the Holy Scriptures into, I believe, no less than eleven languages, and in, I think, no less than nine cases the translations comprised the whole Bible, and some of the most important portions of both Testaments were presented, which had been translated into nine other languages in which no complete translation of the whole Bible had yet been finished. This may afford some idea of the number of readers in India to whom the Holy Scriptures are now accessible in their own Indian dialect; and when I mention that of all these versions four only were, I believe, complete when I first went to India forty-two years ago, we may have some idea of the great present activity of the Society's agents in a great number of missions scattered through such a number of nations speaking so many different dialects.

"Then, as to the effect produced apart from direct and entire conversions from other religions to Christianity, I may mention the fact, which struck me greatly, that I was assured from many quarters that many thousands of Hindoos who do not make any profession of Christianity habitually use books of the Old and New Testament as their models in prayer and their standards of morality. I need not trouble you with comments on the fact, but I am sure that all friends of the Bible Society will rejoice to think that the devotional portions of the Bible and the moral teachings of our Lord and His Apostles are largely read and deeply thought on by great bodies of their fellow-subjects who are still in search of a rule of life.—Believe me, my dear Sir, very faithfully yours,

"H. BARTLE E. FRERE.

"The Secretary of the Bible Society."

That is a most important document, and let us thank God that Sir Bartle Frere has been enabled to return in sufficient time to send to us these solemn and striking observations for the increase of our confidence and for our encouragement in the work in which we are engaged. Well, now, I thank you very sincerely for the vote to me which you have been pleased to pass, and I must entreat you to believe that I am not indifferent to this great cause because I did not in the outset of the proceedings detain you with any observations of my own. The truth is, I have occupied this chair now for nearly four-and-twenty-years, and in twenty of them, I believe, I made my speech when I opened the proceedings. I think that everybody must know my feelings, and I think a very large proportion must know even the language in which I should convey them. I think, therefore, that I do well to husband your time and your attention, and give free scope to those speakers from distant parts who have been invited to deliver to you the results of their observations. I give them only their due in enabling them to quote their records and make their statements without your being wearied by the length of the proceedings. But I will say, as my friend Dean Close has said, this may be the last time—although I am not a young man, I am not perhaps as old as he is—nevertheless, this may be the last time that either he or I will ever address you from this platform—I will say that the great ambition of my life, in a sublunary aspect, has been gratified in my holding the post that I now do, as the President of a Society for diffusing the Word of God in all its purity to the utmost ends of the earth.

The Bishop of Gloucester and Bristol then closed the meeting with the Benediction.

ADDRESSES AT THE SIXTIETH ANNIVERSARY, HELD IN PHILADELPHIA, ON TUESDAY, MAY 16TH, IN THE CHURCH OF THE HOLY COMMUNION.

ADDRESS OF WELCOME, BY REV. M. SIMPSON, D. D.

In behalf of the Pennsylvania Bible Society, it gives me great pleasure to welcome the officers and members connected with the American Bible Society, holding their Anniversary in this City. It is fitting they should meet in this church, which is occupied by the honoured successor of the former valued President of the Pennsylvania Society. It is pleasant for us to come from the more active duties of life, to take part in the great benevolent movements for the amelioration and elevation of our race. In teaching the ignorant, in comforting the sorrowing, in reclaiming the vicious, in making man happier and better—great movements, whose design is to elevate our race—the American Bible Society occupies no unimportant part. The Psalmist said, “The entrance of Thy word giveth light;” and the blessed Saviour said, “Sanctify them through Thy truth: Thy word is truth.” It is through the word of God our light comes—civil, social, national, and personal. It is through the influence of that truth that nations are made better, as well as individuals, and the American Bible Society performs a great work in spreading the Scriptures to all the inhabitants of the land.

I am pleased, also, to welcome the gentlemen of the Bible Society to this city under the present interesting circumstances. The reminiscences of one hundred years ago are crowding on our minds. We talk of our Hall of Independence, and of the great bell that rang out liberty through all the land. We think of the glorious privileges we have enjoyed since the days of our fathers; but we recognise that those privileges have been secured to us by the Bible. But for that Bible, our fathers had probably never visited this continent; but for that Bible, the principles of liberty would not have been properly understood; but for that Bible, we should not now have our great government, which protects our liberties, nor be here to-day to recount the achievements of this great Bible Society. Thanks be unto God for the gift of His word, which secures to us such inestimable blessings.

It is said that Columbus, when about to set sail on the voyage of discovery to America, promised Queen Isabella to dedicate the proceeds of the discoveries he should make to the purpose of liberating Jerusalem from the hands of infidels; and when he was upon his dying bed, in his will he enjoined upon his son, when he came into possession of the untold wealth he expected, to use it all for this great purpose of rescuing Jerusalem from the hands of infidels. He died, and the son died; ages have passed without that great work being accomplished; but the thought which inspired this great discoverer is soon to be realized. This Bible Society is sending the word of God into that land. The first successful translation of the Bible has been made into Arabic. The missionaries are proclaiming the word of God to the people of that country. Through the leavening influence of the Bible, ere long the pillars of Mohammedanism may be expected to give way, and Jerusalem will be recovered, not by force of arms, but by the force of Biblical truths, and the salvation of that country will come from America.

Not only Jerusalem, but the East is being enlightened, and the Bible is being given to the inhabitants of the earth. I rejoice much, in this centennial year, to see the American Bible Society making efforts to give the Scriptures to the people of this country. The Pennsylvania Society seeks to give a copy to every citizen of the State; and by establishing a depot for the sale of Bibles in all languages, in connection with this grand Exposition, they afford opportunity to all who visit it of supplying themselves with the word of God in their own tongue.

For these reasons, while I would always welcome the Bible Society, I take

special pleasure, President Allen, in welcoming you and the Bible Society to our city on this occasion.

RESPONSE BY PRESIDENT WM. H. ALLEN, LL. D.

Mr. President of the Pennsylvania Bible Society : On behalf of the American Bible Society, I thank you for the fraternal welcome you have given us. During this year, Philadelphia is the centre of attraction, not only for the United States but for the civilized world, and it has seemed appropriate that our Society should be drawn to this birthplace of liberty, both by motives of patriotism and cords of love ; love to your city of Brotherly Love, and love to your Society, which, I believe, is the oldest Bible Society on this continent, and from which the American Bible Society has received liberal contributions and active support. We rejoice to learn that you have accomplished so much of the enterprise which you undertook some two years since, to place a copy of the word of God in every destitute family throughout this great commonwealth. This honourable effort of Christian philanthropy will be a lasting honour to your Society, and conduce to the moral elevation of the people of Pennsylvania. We have heard also, with pleasure, that you have erected a pavilion on the centennial ground for the sale of the sacred Scriptures in the languages of nearly all the people who may be expected to visit the Exposition. Your thanks and ours are due to the Centennial Commission for conceding this privilege without premium or fee. We also tender our thanks to the committee of your Society for the judicious arrangements they have made for these anniversary exercises. The cordial reception which you gave two years ago has encouraged us to lean again, with confidence, on your Christian kindness.

INTRODUCTORY ADDRESS BY THE PRESIDENT, IN THE ACADEMY OF MUSIC.

Ladies and Gentlemen : On this, its sixtieth anniversary, the American Bible Society greets you. This large audience is proof that the Bible cause has a living interest in the minds and hearts of the Christian people of Philadelphia.

The world has been invited to Philadelphia to witness the progress which our country has made in a century in material wealth and the arts of civilized life, also to exhibit for our inspection the products of the industry and skill of other nations. This evening we invite our friends to witness what our Bible Societies have done and are doing not only to save the country from moral and political degeneracy, but also to elevate it to a higher standard of Christian morality. If we believe that the Bible contains a revelation of the will of God and the truth of God, we must admit that it is the base-line of all moral progress in the world-wide conflict between good and evil. It is therefore our plain duty to do all in our power to place a copy of the Bible in every household that will receive it. And while we send abroad the light of truth over our own country, we do not ignore the claims of those who sit in darkness in other lands. Our Bible Societies are cosmopolitan : they recognise the brotherhood of mankind. Our eloquent friend and brother from the Dominion of Canada has informed us that the British and Foreign Bible Society has distributed in foreign languages thirty-six million of copies of the Bible—about one-half of all it has published. Is not this a recognition of human brotherhood ? The British and Foreign Bible Society and its younger sister, the American Bible Society, have printed the word of God in more than two hundred languages, and have distributed throughout the world more than a hundred millions of copies of the sacred volume. Visitors to the Exposition will see an exhibit of the work these two Societies have done. *The Bible in two hundred languages ?* grand and glorious monument of Christian enterprise, liberality, and scholarship. All this is an achievement of the nineteenth century ; more than had been done in that direction in the eighteen centuries which preceded it. Well did our Quaker poet say,

“ Life greatens in these later years ;
The century's aloe flowers to-day.”

In this brief introductory address I must not forget to say that the members of our Society have learned with great satisfaction that the buildings and grounds of the Exposition are to be closed on the Lord's day. We thank the Commission for the unequivocal and so nearly unanimous decision of this question. We are not ignorant that many gentlemen of high standing and respectability differ from the Commission on this subject; but the resolutions which were adopted at a recent meeting in this house in favour of opening the Exposition on the first day of the week, seem to an average layman to contain better rhetoric than logic. They propose "to promote the cause of religion and morality" by secularizing the Christian Sabbath, and to restrain vicious people from violating privately certain commands of God by inviting them publicly to violate another command of God. But they will at least give the Commission credit for having been influenced by higher motives than a commutation of half dollars to be paid at the gate. They cannot but entertain respect for men who have sacrificed interest to principle, and popularity with many worthy people to reverence for the laws of God and the Commonwealth.

TWO NEW VERSIONS.

The friends of the Society will learn with pleasure that an opening has just presented itself for preparing the Scriptures in

THE BALINESE.

a language spoken by the natives of Bali, an island of some 800,000 inhabitants, in the Indian Archipelago.

The island, which abounds in lofty volcanic mountains, interspersed with extensive and well-watered valleys, is occupied by a handsome race, but one sadly enervated by the use of opium and by vicious indulgence. The Rev. R. Van Eck was sent thither some years ago by the Utrecht Missionary Society, and for eleven years he laboured devotedly amongst a population whose religion is partly Buddhism and partly Fetichism, the number of Mohammedans being small. Through the enquiries of Mr. H. J. Reessé, the Society's Agent for Holland, Mr. Van Eck's high qualifications for the work of Bible translation were discovered, and the Committee at once opened negotiations. He proposed to begin on a single Gospel, and then, if the work prospered, proceed to the entire New Testament, following the Greek Text in general accordance with the version of the Dutch Reformed Church. Great care would need to be taken with ceremonial terms, since in the Balinese, as in the language of Burmah, distinct sets of words are employed for the common acts of life, according as they are performed by ordinary folk or by the superior classes. Mr. Van Eck has already published a vocabulary and essays on the study of the Balinese language, works that have met with the commendation of scholars; and the Committee have now requested him to prepare the Gospel according to St. Mark, in the hope that this may lead the way to a translation of a larger part of the Word of God.

THE WOGULIAN.

In this instance, a tribe in the far North has now the prospect of obtaining a portion of the Scriptures in its scarce-known tongue. The Wogulians dwell in Western Siberia, in a district between Tobolsk and the Ural Mountains. We are told in *The Bible in every Land* that "the Protohiery (or Primate) Teletzyn, in concert with the clergy of his diocese, undertook a translation of the Scriptures into Wogulian, and in 1820 the Gospels of St. Matthew and St. Mark were translated and ready for the press. The MS. was submitted to the Tobolsk Bible Committee, by whom it was forwarded to the Russian Bible Society, but it does not appear to have ever been printed; so

that the Wogulians are still unsupplied with any portion of the Scriptures in their own dialect."

The Rev. W. Nicholson wrote at the end of May as follows:—

"Professor Ahlquist, of Helsingfors—who has already edited so many editions of the Finnish Scriptures for us—is going to undertake a journey under the auspices of the Finnish Senate to Siberia, where he proposes to make a thorough examination of the linguistic peculiarities of the speech of the Woguls. The Professor has already prepared a Gospel in the language of this tribe, but he proffers his services now to compare this with the Wogul speech on the spot, and to prepare a copy for us. The question is—Shall we be prepared to take this up at a moderate honorarium?"

Acting upon this suggestion, the Committee have authorized Mr. Nicholson to arrange with Professor Ahlquist for the preparation of one of the Gospels in the language of this tribe.

A HIDDEN CHURCH.

Quite in the south of Spain, on the summit of a solitary mountain, is situated the town of Iznatoraf, still surrounded by fosses and walls. Its name recalls the time when the Moors established themselves in Spain. Several years ago, a colporteur climbed the mountain and exhibited in the market-place his merchandise—that is to say, his Bibles, New Testaments, and Gospels. He was soon surrounded by a great number of people, who looked at his books—some with hatred, others with curiosity—for the rumour that a seller of heretical and pernicious books was coming had preceded the courageous messenger of the Bible. However, he was able to give some of his books to the simple peasants, and to tell them something of their contents. After that he went on his way.

The Lord's promise was fulfilled, "My word shall not return unto me void." A man who could scarcely read had bought for 5*d.* a copy of the Gospel of Matthew. His heart's desire was to read and understand the word of God without human explanations. But it was not an easy matter for him, for the little he had learned at school he had long forgotten. He began with pains anew to spell, and then to read slowly, and the Gospel of Matthew became his inseparable companion. The seed of the word received into his heart brought forth fruit not only in him but in fifty other men, to whom he had imparted his treasure. No pastor has gone to them. The word alone has separated them from the Church of Rome. Every evening after their work, or even while working they assembled to read and hear the word of God, and the Lord has not left himself without a witness among them by His Spirit.

The existence of this little church has been revealed by the death of its founder. On the evening of the 20th January, 1874, several people met in a house in the little town to twist mats. One of them read aloud the word of God, while the others worked. The reader was he who had bought the Gospel. When it was late they retired, and the friends said to their leader on leaving, "To-morrow, please God." "Yes, if the Lord will," was his answer. The next morning, a neighbour passing by the cottage of S. Paul Lopez (our brother), found the door open. She looked in and saw him on his knees, his arms spread out, and his head leaning on the edge of the table. She ran to give notice. The judge went with a doctor, and it was found that Lopez had died while on his knees praying. Happy prayer, that, beginning on earth, found its "Amen" on high before the throne of God!

The Tribunal ordered that the corpse of Lopez should be buried, but the priests refused him a place in the cemetery; so the municipal council set apart ground in the open field as a burying-place for Protestants, and the brethren of Lopez resolved to enclose this ground with a wall. In this way we obtained the first precise knowledge of the existence of the little church of Iznatoraf.—*L'Église Libre.*

IMPORTANT QUESTIONS.—Has the increase of godliness among us kept pace with the increase of our Bibles? Are we as much better as we ought to be with our more abundant means? Has the fresh seed scattered over the land produced a proportionate increase in the harvest?—*Maria Hare.*

THE BIBLE PREVENTS CRIME.—When a gentleman lately presented a Bible to a prisoner under sentence of death, he exclaimed, "Oh, sir, if I had had this book and studied it, I should never have committed the crime of which I am convicted!"

Branch Subscriptions.

(OMITTED FROM LAST NUMBER.)

BLOOMFIELD BRANCH.		<i>Col by Misses Maggie Mills and Grace Greenwood</i> \$5 75	STREETSVILLE BRANCH.
<i>Col by Misses D A Huyk, D A McDonald and J Cronk</i>		<i>Col by Misses Hannah Trevithic and Charlotte Herbert</i> 8 95	Jas Gooderham \$5 00
Ida Bedell.....	\$1 00	<i>Col by Misses Isa Anderson and Sarah A Ross</i>	Ephraim Steen, sr.... 4 00
C G Bowerman.....	1 00	<i>Col by Misses Fausta Hambly and Christina Maxwell</i>	John Simpson..... 3 00
E B Cronk.....	1 13		Barber Brothers..... 2 00
Sums under \$1.....	12 87		Mrs Crombie..... 2 00
			Mrs Wilson and family 2 00
			Wm Webb..... 2 00
			James Spence..... 1 00
Total.....	\$16 00	Total.....	Wm Hardy..... 1 00
			G. H. Falconer..... 1 00
DUFFIN'S CREEK BRANCH.			N J Wellwood..... 1 00
<i>Col at public meeting</i>	\$10 00		T E Nichols..... 1 00
<i>Col by Misses Henderson and Westlake</i>			Jn Graydon..... 1 00
Michael Reid.....	1 00	<i>One dollar subscribers included in above</i>	W Steen..... 1 00
Edmund Wright.....	1 00	Alex Allan.....	D Douglas..... 1 00
John Dowswell.....	1 00	Peter A Robb.....	J Douglas..... 1 00
B Bunting.....	1 00	Peter Robb, jr.....	R Graydon..... 1 00
D Nighwander.....	1 00	Edw Robb.....	Rev W S Westney..... 1 00
J Spinks.....	1 00	Wm Reed.....	Rev J Breckenridge..... 1 00
William Logan.....	1 00	Wm Patterson.....	Rev W Burns..... 1 00
James Carnegie.....	1 00	Wm Edmunds.....	A Simpson..... 1 00
Joseph Henderson.....	1 00	Thos Thompson & Co.....	R K Beaty..... 1 00
Rev W Ross.....	1 00	H H Fell, M.D.....	J Millar..... 1 00
Mrs Robert Miller.....	1 00		J E Weylie..... 1 00
James Radcliff.....	1 00		Mrs Waite..... 1 00
Byron Leavens.....	1 00		Thos McClure..... 1 00
Small sums.....	12 41		Mrs Irwin..... 1 00
<i>Col by Misses Triffitt and Burrell</i>			F Sibald..... 1 00
John Branton.....	1 00	HOPEVILLE BRANCH.	John Forster..... 1 00
Mrs Richardson.....	1 00	<i>Col by Misses Annie McDonald and Harriet Dingwall</i>	A Ecclestone..... 1 00
Small sums.....	3 07		Mrs H C Gooderham..... 1 00
Pickering Literary and Debating Society.....	2 59	<i>Col by Misses Rachel Armstrong and Scott Joseph McArdle</i>	N Steen..... 1 00
The Misses Richardson.....	1 00		Thomas McCracken..... 1 00
John Baxter.....	1 00	Small sums.....	A McKinnon..... 1 00
William Gordon.....	1 00	<i>Collected by Misses Annie McLaren and Annie Sturick</i>	W Brown..... 1 00
Small sums.....	0 25		C Shane..... 1 00
			J Blain..... 1 00
Total.....	\$46 32		G Albertson..... 1 00
Rev Johnstone Vicars, donation of bookcase			E Steen, jr..... 1 00
			W Steer..... 1 00
			J McCracken..... 1 00
			J Anderson..... 1 00
			R Steen..... 1 00
			R A Redding..... 1 00
			Mrs Sibald..... 1 00
HOLLIN BRANCH.			R B Barber..... 1 00
<i>Col at public meeting</i>	\$2 63		Small sums.....
<i>Col by Misses Jane Allan and Bella Robb</i>	10 76		36 50
		Total.....	\$95 50

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM
AUXILIARY AND BRANCH SOCIETIES, FROM 1ST APRIL TO 30TH
JUNE, 1876.

(Omitting any April Receipts included in Annual Summary in last Report.)

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundry.
APRIL.				
Richmond Hill Branch.....	4 32			
Fullarton do	5 90			
Imistil do		15 00	15 00	*10 03
North Sydenham do		30 00		
MAY.				
Seaforth Branch	19 92	2 00		
Cumminsville do	25 40			*3 25
Oshawa do		40 00		
East Oxford do		18 00	18 00	
Shakespeare do		16 75		
Coboconk do		2 00		
Teewater do	13 32	25 00	25 00	
Hillsburgh do	7 00			
JUNE.				
Victoria (V. I.) Branch.....	150 00	50 00		
Markdale do	13 64			
Streetsville do		7 75	7 75	
Bethany do (Bequest of late Wm Hunter).....		25 00		
Baltimore Branch.....				*6 50
Eugenia do	10 00			
Manchester do	12 93			
Brooklin do		14 80		
Drumbo do	6 00			
Prince Arthur's Landing Branch	10 73			
Stirling Branch.....	10 41			
Bloomfield do		16 00		
Hollin do		40 77		
Waterford do	32 71	15 49	15 48	*7 80
Shelburne do	25 73			
Drayton do		8 72		
Forest do		37 75		
Hopeville do		10 00		
Flesherton do	12 00			
Coldsprings do		6 25		

* On Recorder Account.

NOTE. The Officers of the Barrie Branch for the current year are:—President, Rev. M. Fraser; Treasurer and Secretary, M. H. Harrison; Depository, C. Harrison & Co.

Special Notice to Treasurers of Branches.

The Bible Society year closes on the 31st day of March, but it is important that Branches should remit their funds as soon as they become available, and thus enable the Society to make early remittances to England.

PRICE OF THE "RECORDER."

From six copies upwards of the *Bible Society Recorder* are furnished gratuitously to each of the Branches. Extra numbers are furnished at the following rate per annum:—Single copies, 20 cents; ten copies to one address, \$1.50; over ten and under 50 copies, \$13 per hundred; any quantity over 50 copies, \$12 per hundred; in each case including postage.