



Published Quarterly.

Under the Direction of the Upper Canada Bible Society.

TORONTO, APRIL, 1892.

OUR FIFTY-SECOND ANNIVERSARY.

The fifty-second annual meeting of this Society will be held (D.V.) on Thursday evening, 26th May, in Knox Church, Toronto, when the Rev. Wm. Fawcett, D.D., of First Methodist Church, Chicago, U.S., and the Rev. Edward J. Stobo, District Secretary and General Agent of the Quebec Auxiliary Bible Society, are expected to address the meeting. A cordial invitation is extended to all interested in the important work of disseminating the Word of God.

COLPORTAGE.

Our Colporteurs have continued their work, selling Bibles and Testaments at cost price, and giving gratuitously to those unable or unprepared to pay for them. Many interesting incidents have been reported by those faithful men, of conversations had with careless men and women, of convictions, and in some cases conversions, through the reading and explaining of the Holy Scriptures. Since the last issue of the RECORDER till the close of the year, 31st of March, the following distribution has been reported by the Colporteurs, although only part of the time at work, in consequence of indisposition and inclemency of the weather:—

	SOLD.		GIVEN AWAY.		Total.
	Bibles.	Testaments.	Bibles.	Testaments.	
Mr. Cromar	11	18	1	..	30
Mr. Lockhart.....	89	92	19	73	273
Mr. Sinclair	146	163	7	26	342
Mr. Armstrong	151	147	12	20	330
Mr. White.....	90	55	8	15	168
					—1,143

In addition to this, 847 copies of the Scriptures have been circulated in Manitoba and the North-West at the expense of this Society during the past season.

BEQUEST.

We have much pleasure in thus acknowledging the receipt of two hundred dollars (\$200), being a bequest from the late Mrs. Robert Waddell, of South Monaghan, Ont., who was a life-long friend and active worker in the interests of the Bible Society. It was through her personal efforts that the Branch Society was established at South Monaghan many years ago, and of which her son, Mr. H. Waddell, is now the efficient treasurer.

UPPER CANADA BIBLE SOCIETY COMMUNICATIONS.

All Reports, Letters and other Communications from Branches, Agents, Colporteurs and other parties, relating to the Bible Society work, and designed for the Board of Directors, and all communications for the BIBLE SOCIETY RECORDER, to be addressed to "Mr. John Harvie, Permanent Secretary, Bible Society House, Toronto."

All orders for Bibles and Testaments, and for RECORDERS, etc., and all remittances, whether free contributions, or on Purchase Account, to be sent (the latter in registered letters, or by other safe conveyance) to "Mr. John Young, Bible Society Depository, Toronto."

Bible Society Recorder.

TORONTO, APRIL, 1892.

BOARD MEETINGS.

The regular monthly meeting of the Board of Directors was held on Tuesday, the 19th January, the Rev. Dr. Potts in the chair. The Rev. B. Bryan led the opening devotional exercises, after which the minutes of the previous meeting were read and confirmed. A report was submitted from the Committee on Agency and Colportage, which was adopted. A legacy of \$100 by the late Mr. James Stewart, of Hampstead, Ont., was reported and acknowledged. Grants were made of 12 New Testaments in the Dakota language for an Indian school in Saskatoon, and of 24 Bibles for a mission school in Muskoka. The Permanent Secretary reported the distribution of the Ketchum prizes in the Public Schools by the members of the Ministerial Association. The Depository's cash account, the list of gratuities, schedule of colportage, memorandum of cash balances, were all submitted, and the meeting was closed with prayer by the Rev. Dr. Thomas.

The Directors met on Tuesday evening, the 16th February, Dr. Geikie in the chair. The Rev. J. J. Hill opened the meeting with prayer. The minutes of the last meeting were read and confirmed. Dr. Geikie made an interim report respecting the Branch Bible Societies recently organized in the city of Toronto. As these societies had not yet got into thorough working order, it was decided to engage Mr. Thomson to act as collector. A report from the Committee on Agency and Colportage was submitted and accepted. A report from the Special Committee appointed to consider the business relations of the Bible Society and Tract Society having been submitted, it

was decided to have it printed and distributed among the members of the Board previous to the next meeting on the 15th March, when the matter will be further considered. The Permanent Secretary reported donations of \$100 from an unknown friend of the Society, through Mr. John Dutton, Stratford, and of \$25 from Mr. J. G. Marwood, Indian Head, N.W.T. A letter was read from the Rev. E. J. Stobo respecting the work of the Quebec Auxiliary Bible Society. The Secretary was instructed to reply to Mr. Stobo, assuring him of the sympathy and support of the Board. Grants were made of 50 Bibles to the Rev. H. C. Dixon, for the use of the men attending the Free Breakfast, and of 36 Bibles to the Y.M.C.A. of Lindsay. The usual routine business was disposed of, and the meeting was closed by the Rev. T. R. O'Meara pronouncing the benediction.

The Board held its meeting on Tuesday, the 15th March. Rev. Dr. Gregg took the chair, and led the opening devotional exercises. The minutes of the last meeting were read, approved and signed by the chairman. A report from the Agency and Colportage Committee was submitted and adopted. The report of the Committee on the business relations of the Bible Society and Tract Society was considered, amended and adopted. A letter was read from the Secretary of the Tract Society, enclosing reports and statistics of its Colportage work in Manitoba and the North-West Territories, to the support of which the Bible Society has been contributing. The consideration of this matter was left over till next meeting. Grants of 50 Books of Psalms and 24 New Testaments in the Ojibwa language were made to the Rev. John Jacobs, of Walpole Island, also 24 Bibles in Cree to the Rev. George Flett, for the Indians on Okanase Reserve, N.W.T., and 20 Bibles for the use of a Union Mission Sunday School in a poor district. The statistics for the month of February were submitted, and the Rev. Dr. Johnston closed the meeting with prayer.

THE BIBLE WILL STAND FOREVER.

BY REV. R. S. STORRS, D.D., LL.D.

The New York *Independent*, of November 16th, contains the sermon preached on the previous Sunday, in the Church of the Pilgrims, Brooklyn, by Rev. Dr. Richard S. Storrs, on completing forty-five years of pastoral service. The following eloquent passage is taken from this discourse:

The Bible is certainly the boldest of books, as it is the oldest and one of the most extensive, still commonly read in Christian lands. It rears its majestic front along the march of three millenniums. It claims to be God's book for the world, and expects a permanence like that of the earth, or of the suns which hold it in balance. It challenges inquiry at every point, confronts all lines of human research, and demands from its readers such a reverent faith, such a moral submission as can be given to no other. Of course it is attacked, and has been since the canon was complete, by all the forces and all the arts of infidel minds; but it has strangely outlived them all, the names and the works of its determined and dexterous assailants having passed often from human remembrance, while the Bible lives on, young in its life as is the light of the morning, and moving forward to supremacy on the earth, as navies move upon and against resisting waters.

In our time the patient, earnest, and intrepid inquiry of Christian scholars is incessantly and widely engaged on this book—to ascertain more exactly than has been known the authorship and the age of its different parts, to see if discrepancies or errors occur in its great compass, and to set it forth in a clearer and a closer connection with the times in which its books were written, with the immediate occasions presented for narrative, legislation, prophecy, psalm. There is nothing in this modern endeavour which is not

laudable, if the spirit behind it be sincere and reverent, earnestly inquisitive, yet unfettered by theory, and loyal to the truth of things. Christian scholarship is a product of the Bible—one of its signal and noble fruits. Christian scholarship has its absolute rights, which none can invade without damaging injustice. It has the same right to investigate the Bible which the geologist has to pierce and explain the strata of the globe, or the astronomer to search out the stars with his lenses and calculations and to set them in their mighty order. It may make mistakes the first time, and many times; and when it has made such it has only to confess them. It must not be too certain of so-called "results," before they have been largely and patiently tested. It ought never to go sneering through Christendom, with eyes unloving or disdainful toward those who at first are afraid of its processes and unprepared to admit its conclusions. It is, perhaps, not wholly unapt to have a touch of arrogance in its tone, being sometimes less sensitive than even Paul was to the occasional use of that hard word "fool." So it repels, sometimes sharply and far, those whom it ought to attract and instruct; and when one of its alleged discoveries turns out a mistake, as now and then happens, multitudes are ready to say, "So we expected! The whole thing is wrong, dangerous in tendency, if not skeptical in spirit. Men's faith is hazarded, without reason, and with infinite risk."

I emphatically dissent from any such view, holding that those who habitually and impartially investigate the Scriptures, in their literary history as well as in their contents, are absolutely at liberty to do so, are indeed under constant obligation to do so, and only hoping that they will not be contemptuous toward minds which move more slowly than their own, and will not cry, "A star! a star!" when all that is before them is a will-o'-the-wisp.

That the Bible itself is to take no damage from these inquiries, as it has taken none from infidel attacks, we most surely believe. That it is a book, the one Book, for mankind, made, as God meant it to be made, for attracting and holding the attention of the world, and for making upon it the sublimest and most fruitful spiritual impression, we have no doubt whatever. It seems to us no plainer that the stars which guide the mariner over the seas are higher than our roofs; no plainer that mountains were not reared, and cañons scooped, by human hands. The marvellous unity, the infinite variety, the matchless sublimity, the inimitable pathos, the power over souls, of this unique and incomparable book; its holy law, against which fight men's subtlest and most inveterate lusts; its attractiveness for all classes, for all centuries, in all lands; the magnificent ideals presented by it; the invisible but unwasting power which goes everywhere with it, to uplift society, to ennoble civilization, as well as to bless persons and households—all these things, and others, leave us no more in doubt as to whether the Bible came from God through man, or from man himself in his uncertain inquiring wit, than we are in doubt whether light was braided in human workshops, or the ocean was poured from a million tin-cups. The Bible silently, by its progress on the earth, defies the world to make another equal or superior to it. Till that has been done, and the schools and universities owing their origin and equipment to the Bible, have made another better adapted to poor and rich, to the savage and the *savant*, more admirable in morals, more luminous with transcendent doctrine, more vivid and various in the portraiture of character, more inspiring to highest spiritual feeling, and with a character supremely in charity and in purity than that of the Christ dominant in it—till this has been achieved, we need not and we shall not worry before whatever criticism of it, or whatever daring and vehement assault. Our watches may now and then run down, but the stars in their courses do not stop. The needles in our compasses may tremble or be deflected, but the sovereign constellations hold their place. Our minds may sometimes be perplexed, but the Bible will stand, God's word for the world, till time is finished. It will continue to be found in the hands alike of childhood and of age. It will say to the most

intent student, "Search me and try me, with all thy might!" It will lift its bars of fiery warning across the path of the self-indulgent. It will stand open by the bedside of the dying, reflecting a glory from worlds unseen. It will show forth the Lord to the multiplying peoples which must be always in peril and in pain until they find him.

We may not subtract anything from it. It would be plucking the pen from the hand of Inspiration. We have neither desire nor need to add to it; since when God touches a subject for us he naturally exhausts it, and to supplement revelation with more or fewer of our conjectures would be like trying to build a lath-and-plaster annex to the sun, or trying to enhance the splendour of his beams by igniting beneath them fugitive fireworks. That this word of the infinite mind and heart is to be our guide and law forever, as it is our comfort and inspiration, we do not doubt. On its truth we rest, and in its security against destructive attacks we are as confident as that God is not dead.

ON THE CIRCULATION AND THE USE OF THE BIBLE.

BY THE ARCHBISHOP OF YORK.

It is a matter of very great satisfaction to me that my first appearance in this, the largest town in my diocese, should be on an occasion of such paramount importance as this, when we are met together to further the circulation of the Holy Scriptures. But it is also a satisfaction to me that on this occasion I have the pleasure of coming in contact not only with my brother clergy, but with many of those who do not belong to the Church of England, and are among the most earnest and hearty supporters of this admirable Society.

When we consider the vast and far-reaching work which has been taken in hand by this Society—whether we regard it in its aspect at home or abroad—one is almost amazed at its infinite importance, especially when one considers the results which, by the mercy of God, may issue from it, in making known the word of salvation throughout the whole world. You will hear, no doubt, from those who have come here to represent the Society, a full account—or at least a very interesting account—of what the Society is doing, especially within the last year, in both these departments of its work. To myself the foreign work of the Society is especially interesting, because it happened that for two or three years of my life I lived among populations of Hindoos, Mohammedans, and Chinese. I am, therefore, always deeply interested in the accounts which I find in the singularly instructive reports of the Society of the work that is being done in the mission fields, and, so far as God permits us to see them, of the results which have been attained. As regards the work of the Society abroad, it is perfectly true that the conversion of the world was not intended by our Lord to be accomplished by the circulation of a book, but by the living voice of the messengers of peace. Yet we know how often in the absence of the living voice God has wonderfully blessed the written word as it is treasured up for us in the Holy Scriptures. We cannot but admire the thoughtful love of God and care for His creatures in this, that where the means, so far as we are entrusted with the providing of them, show any shortcomings on our part, he comes in by himself and by the free exercise of his mercy and love opens the dark eyes and enlightens the understanding, and above all, as St. Paul beautifully calls it, "the eyes of the heart," that the soul may be turned to long after God, the living God, and find its satisfaction in the messages of comfort, and of truth, and of peace, that are stored up in the word of God. But although we gather from Christ's parting words to his disciples that his purpose was that the conversion of the world should be accomplished mostly by living teachers, yet we know that the living teacher himself, as he goes forth to proclaim the glad tidings of salvation to the distant ends of the earth, makes his way to the

Bible Society before he goes, in order to furnish himself with a supply of the Holy Scriptures, with which to further the work of his ministry, and to second the efforts of his living voice. I confess that to my mind this is the most interesting—I had almost said the most important—part of the work of the Society. The work of the mission field could absolutely not be carried on without the Bible Society. Whatever societies are at work, and to whatever religious community they may belong, they all turn to the Bible Society, as to an armory from which they draw the great weapon of their warfare, "the sword of the Spirit, which is the word of God," in order that their ministry amongst the heathen nations of the world may, by God's mercy, become effectual.

In the work we are carrying on in connection with this Society there is a great deal, as you know, to encourage us. You have only to read any one of the reports of this Society to see how wonderfully God is blessing the work in which we are engaged. But on the other hand, no doubt, there is a great deal that may discourage us. I am inclined to think, as regards our home work, that the children are not now so well instructed in the Holy Scriptures as they were some time ago. I may be wrong; I hope so; but my impression is that the Bible occupies a less prominent position in the teaching of the young than it did even twenty or thirty years ago. And, if this be so, it is a very serious and incalculable loss, for it is in the years of youth that we find the seed-time for the spiritual life, and the word of God sown in the tender hearts of the young is more likely, at least that is all we dare to say, in God's good time to spring up and bear fruit, than when it falls upon the harder soil of the soul that has come into much contact with the world and its cares, its pleasures, and its sins. If, therefore, I am right, I feel that this is a very serious discouragement to us, and one which we ought to do our utmost to remedy. We cannot conceal from ourselves the fact that in many of our schools now the time allotted for the teaching of the Bible is very much less than it ought to be. The manner in which the Bible is taught is very much less satisfactory than it used to be. Even where the word of God is read, in many cases there is no attempt to bring home its teachings to these infant minds, and, so long as this continues, I feel that the Bible Society is working with a very considerable difficulty in its way, and that even the circulation of Bibles in the homes of the poorest of our fellow-countrymen is seriously counterbalanced by inadequate instruction of the children. I trust that better days are coming to us, or that we shall find some other means, not only in our Sunday schools, but in other ways, of bringing home to the hearts of the children those truths concerning their salvation which they used once to learn in their day schools, and which we must try to supply to them now in other places and in many other ways.

There is another difficulty and another discouragement of, I confess, a very serious kind which we have to face nowadays. There is encouragement certainly in this, the greatest of all perhaps, that never in my own lifetime—so far as I have had opportunity of forming an opinion—has there been so widespread and so deep-seated a desire to understand the word of God as in the present day. I learned that in my experience as a parish clergyman; I hear a great deal to confirm it even now from my brother clergy. I believe that that is God's special work in the present day, and that he has stirred the hearts of his people, by a very direct influence of his Holy Spirit, to hunger and thirst for a knowledge of the word of God. That is a great encouragement to us, and it is a matter for the deepest thankfulness. I must say I hold it to be a primary duty of every minister of Christ and his chiefest happiness to help his people to know and understand the word of God; and that in whatever other form his teaching may be given to them, this is the best and highest form of all—the exposition of the plain meaning and practical teaching of the pages of God's word. But, unfortunately, as we know, in these days there has arisen a school of thoughtful and well-meaning men who

have set to work to investigate and to criticise the Holy Scriptures in a manner which has certainly led to a great deal of searching of heart on the part of those who know and love their Bibles, and to a great deal of perplexity on the part of those who have little acquaintance with the Holy Scriptures. It is sometimes said :—"Are we not to investigate the Bible as honestly and thoroughly as any other book?" I say, "By all means investigate the Bible." You cannot investigate it too closely. You have our Saviour's own command, or encouragement, at least, to "Search the Scriptures," for the word *Le* uses would justify any amount of honest investigation. Only, bear in mind, while you investigate, the nature of the subject with which you have to deal—that it is a subject absolutely unique in its character. It is not true to say that you may investigate and criticise the Holy Scriptures as you would any other book. It is not the same as any other book. There is a sense, no doubt, in which, as you hear it constantly alleged in these days, every man of genius, every great philosopher, every great scientist, is inspired by God, for we know that all the light that comes into the world can only come from Him who lighteneth every man. That is perfectly true, but no one who is ready to accept the statement of Holy Scripture respecting itself can fail to see that it stands in a perfectly different position from any treatise of science or philosophy, and from any other writings in the world. If it is true, as the Apostle tells us, that "Holy men of old wrote as they were moved by the Holy Ghost," this gives to the writings of Holy Scripture a character absolutely different from that of any other book that was ever known in the world. However freely it may be investigated, it must be ever investigated with the recollection of what the subject is which we have taken in hand. If only that were kept in view, I think we should have less to fear from what is going on around us nowadays. A great deal that shelters itself under the fair-sounding name of the higher criticism is really, in many cases, the enunciation of hasty conclusions derived by methods of investigation, which, perfectly legitimate in themselves, are not applicable to the Holy Scriptures. What is more sad, we find connected with such investigations a loss of that reverence for God's word which used to be the characteristic of all who professed to study or love it. We should pay dearly indeed for any increase of knowledge, even the truest knowledge, if it led to any diminution of the reverence with which we should study the word of the eternal God. Our poet has very truly said in one of the stanzas of *In Memoriam* :—

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well,
May make one music as before,
But vaster. We are fools and slight,
We mock Thee when we do not fear,
But help Thy foolish ones to bear,
Help Thy vain world to bear the light."

Unless we can learn to bear the light, by maintaining reverence along with the light, we may well fear lest the criticism, which leads us to diminish our reverence, will not increase our true knowledge of the word of God. It is true that this lack of reverence—which I deeply lament, and against which I think it is one's duty to lift up one's voice in these days—has shown itself in its most offensive form, not in our country, but on the Continent. Still there are symptoms of a growing feeling of the same character, which are to be found in very recent publications, where the word of God is treated after a fashion which certainly would have horrified our forefathers, and where the manner in which even the writers of Holy Scripture are spoken of is a kind of patronizing contempt. That is not the spirit of which any student of Holy Scripture should address himself to his work. But notwithstanding this, we may well venture to hope that it is only one of those passing clouds which will from time to time cross the heaven of our spiritual life, and that when

the storm has burst and disappeared it may leave behind it, by the overruling providence of God, some good results towards the better understanding and the greater love of those inestimable Holy Scriptures. It is only amidst the changeful experiences of life, and especially in its darker and more trying hours, that we learn to know the value of that word of God. It is one of the consolations which any man may take to himself when he is called to pass through a time of darkness and trial, of pain and suffering, that it is then he will learn more fully, more deeply than he ever did before how dear are God's counsels to us, and how precious are the consolations of His truth. And surely the practical outcome of any such meeting as this, when we congregate together to promote the circulation of the Holy Scriptures, should be an earnest inquiry on our own parts whether we are so searching the Scriptures or learning to value and to love them as we ought to do; whether they are our delight and our counsellors, as they were to the Psalmist of old; whether we are not sometimes tempted to deal with them in, if I may so speak, a merely official way, discharging our consciences by reading an appointed portion of Scriptures without seeking to penetrate into its spiritual meaning, and to take it home to our own hearts. Every such meeting of the Bible Society as this should certainly have for one of its results not only the promotion of the great work which brings us here to-night—not only the support of a Society, for that is not really our object, it is to help the work of God—not only this, but that that word may have more influence, more effect, more power, and more fruit in our daily lives, that men may see, those who know us best, those who see us oftenest—that that word is having free course in our hearts, and helping us to glorify God in our lives. It is a happy coincidence for those who belong to the Church of England that the appointed lesson for this very evening ends with these words, with which I will close what I have to say, “Blessed are they that hear the word of God and keep it.”

ADDRESS BY REV. WILLIAM WRIGHT, D.D.,

EDITORIAL SUPERINTENDENT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

A meeting of great interest, in the interest of the British and Foreign Bible Society, was held in the Mansion House, London, on the 14th of April last, at which addresses were delivered by several distinguished speakers. The larger part of Dr. Wright's address is here presented:—

My lord, the city which you so worthily represent is undoubtedly the great commercial centre of the world. By genuine energy and British pith the greatest city the world has ever seen has been planted on the wet banks of our river. Your city is the creation of centuries. Your influence is the growth of ages. Your keels plough all rivers, your ships traverse all seas. Your agents distribute your produce in all markets. Your wants, and even luxuries, are supplied from every region on earth. You build the world's bridges, construct the world's railways, finance the world's governments, and when calamity befalls a people you come to the aid of the sufferers. Yours is a splendid heritage, a sacred trust for the little world here and the big world around.

By your side and in your midst the Bible Society has become the centre of the world's religious activities. British energy, and pith, and pluck, and perseverance, such as laid the foundations of your greatness, have been consecrated to the building up of an organization with foundations more stable and a wider range of influence than yours. Every forth-putting of your energies has provided new channels for the Society's operations. In whatever creek or ocean your vessels flap their white sails, or mark their course by trailing smoke, the Society's living messengers are there. You span the rivers for our messengers to pass over. You tunnel the mountains for our messengers to pass through. But our messengers have gone in advance of

yours. They crossed the river before you bridged it. They climbed the mountain before you tunnelled it. They civilized the island before it was annexed. They let light into the Dark Continent before it was partitioned. The fingers that gathered the tea-tips and cotton-pods fingered our Bibles before your traders arrived for the bales and boxes. The hands that gathered the mulberry leaves and the palm dates handled our Bibles while the silk-worms spun, and the living word remained when the casual trader had borne off the harvest.

Your mercantile metropolis is the great model of material success, and success, like charity, covers a multitude of sins. Your success is the legitimate result of energy and enterprise. The calves of the city's idolatry are not Gog and Magog, but enterprise and energy. The Society which you honour to-day has achieved in a higher sphere a success as brilliant as your own, by energy as indomitable, and enterprise as resolute and far-reaching. Your energy and enterprise are largely concentrated here, and your force is centripetal on other centres and satellites of industrial enterprise.

The Bible Society is *British and Foreign*. Called into existence by a bitter cry from Wales, it supplied the immediate wants of the Principality, of the Gaels in Scotland, of the Irish, and of the English-speaking people throughout the world. Thirty thousand French and Spanish soldiers were then English prisoners of war, and the Society promptly made good its title as *foreign* by providing for them in their own tongue an ample supply of the word of God.

But the Society had wider foreign aims. The vast Empire of China, with its hundreds of millions of immortal souls, was wholly without the Bible. China became the committee's concern at their earliest meetings, and versions have been provided in the great literary script, in the widely spoken Mandarin, and in ten of the local languages. China is still the committee's concern, and at their request, conveyed last year to the Shanghai Conference by the humble individual who now addresses you, the missionaries agreed unanimously to set apart their ablest scholars to produce standard versions in the chief languages of China.

In Asia, the cradle of our race, the birthplace of our religion, the homeland of Jesus, there were only two pre-Reformation versions of the Scriptures alive. These were Arabic and Persian. Even they were obsolete and moribund, and existed in rare MSS. which were seldom read. The living church had gone forth with the living word in that land; but the church had fallen from her early zeal, and she slumbered with some dead versions in her nerveless grasp. Syriac and Armenian and Georgian remained splendid but lifeless monuments of the church's early faith and vital energy. After eighty-seven years of ceaseless labour there are now one hundred and thirteen living versions, instead of two, in the languages and dialects of Asia.

There was no living version of the Scriptures in any African language. The Coptic and Ethiopic had died without giving birth to successors. The land of Ham was dark and uncared for, except by the slave-catcher, who found it a happy hunting ground. The people were sheep without a shepherd, and no man cared for their souls. There are now sixty versions of the Scriptures in African languages, and the light of heaven is breaking through the Egyptian darkness.

The tribes of America were without the Bible. The last of the Mohicans who read Eliot's translation had passed away, and Eliot's Indian Bible remained a curiosity, no man understanding its speech. There are now forty versions of the Scriptures in the native languages of America.

How did the matter stand with Oceania? Eighteen centuries of the Christian era had flown, and the Gospel had never sounded in any language of the islands. Among all the heterogeneous peoples of those scattered and sweltering islands there was not one scrap of the word of God. "Surely the Isles shall wait for me," sang the prophet of old; and the islanders have now forty versions that tell them "God is love."

India has a special interest for us to-day. I witnessed the departure of the Duke and Duchess of Connaught from that empire last year. Their Royal Highnesses came aboard the vessel at Bombay, by which we were proceeding to China. Bombay blazed, and fluttered, and overflowed with the emblems of hearty loyalty. The cannon thundered a parting "God-speed," but a general officer who stood near me drew my attention to a little matter that seemed to me of more significance than the universal bunting or the official thunder of the guns. "How extraordinary!" said my companion; "these officials are in tears," and as a matter of fact there was scarcely a dry eye among the friends who were parting from their Royal Highnesses. During the voyage from Bombay to Hong Kong the Duke of Connaught was not only the hardest worker but the most genial companion on board, and the Duchess was the most considerate and kind. It was thus they won not only the confidence but the devoted love of the people of India.

It is satisfactory to remember that the Bible Society first touched India when British hands were resolutely seizing the sceptre of that great empire. Danes and Dutch, Portuguese and French, were occupiers and settlers, but from the advent of the Bible Society British statesmen alone ruled India. On parallel lines with British rule the Bible Society sought to extend its operations. The Society was not warmly welcomed by British officials, but the instinct for ruling which has enabled British statesmen to lay the foundations of just government on the ruins of hoary despotism in India has, under the guiding Spirit of God, led the same people to extend the dominion of the Bible over the hearts and homes of the natives. The various peoples of India now read the Scriptures in about fifty languages, and the humanizing and civilizing and Christianizing influence of the Bible is beginning to be felt in mountain and valley far beyond the limits of British rule.

The progress of British translation is one of the wonders of these times. Up to the founding of the Bible Society there were about forty versions of the Scriptures in the world. There are now nearly three hundred versions on the Society's list. During the prosperous reign of our beloved Queen about one hundred and fifty-seven versions have been added. In fact, more versions of the Scriptures have been produced during the reign of Queen Victoria than in all preceding ages. The work goes forward in an ever increasing ratio, and during the last fifteen years twice as many versions have been brought out under my own care as were produced during the first eighteen centuries. The Society has now some seventy versions on the anvil, being made or revised, and about one thousand scholars and philologists are engaged in welding these versions into acceptable forms.

The story of the heroic devotion and self-sacrifice displayed by translators is of thrilling interest. When a translator had fallen by the hands of savage cannibals or by the deadly miasma there were always men of like spirit to continue the work. They caught the words alive from lips that thirsted for their blood, and fixed them on the page instinct and throbbing with God's thoughts of love. The barbarians saw their winged words transformed into God's message, in which they heard a sound and summons from their true home, and laying aside their ferocity they themselves became transformed from savage cannibals into peaceful Christians. In several islands of Oceania the first explorers and missionaries were slain. By the time the Bible was translated there was not a heathen on the island. The idols were destroyed, and gods, manufactured in Birmingham, are provided for collectors of such curios, and with modern travellers who write about the islanders assure their readers that the ferocity of the people has been greatly exaggerated!

This vast enterprise has created vast but unrecognized obligations. Commerce is now possible in many regions because the Bible Society has been there. Its one Book has disenchanting prejudice, it has removed distrust,

it has created confidence, and, by the touch of a higher civilization, it has sharpened the edge of intelligence, and kindled the fire of spiritual life. The work is peaceful. No gunboat has had any part in it. No rifle has been discharged in its service. No sword has been unsheathed in its defence, and not one British soldier has even shed one drop of blood in its furtherance.

The work proceeds noiselessly, like the quiet lightning, regardless of the applauding thunder at its heels. It works silently as the harvest sun that ripens the corn, or the still moon that sways the tides.

The Bible Society is the friend of all religious societies and the rival of none. It has no natural enemies. Even in Russia it spends about £20,000 yearly, and circulates nearly half a million copies. Through the agency of all missionaries, and by the hands of its own six hundred colporteurs and three hundred Zenana women, it sends to all God's message, because they are God's children. It ignores all political landmarks and looks on all people as its seedfield. It joins in no scrambles for slices of territory: it assumes that the world is God's, and must be taught His word.

We need this divine book for private life as well as for public order. It is the only cement that binds society here. It is the only title-deed of our home hereafter.

In Berlin, a Hebrew artist, desiring to find new subjects for his pictures, began to search for them in the New Testament. As he read, the moral beauty of the Saviour made a deep impression upon him. The more he read the deeper was the impression, until he came to the profound conviction that Jesus was the Son of God.

Such, when once they begin to study it, is the influence of the New Testament upon those who have never known it. And yet how many of us Christians, who fancy we know it well, fail to find any decided evidence in our lives that we are gaining anything from it. We read it, but we do not grow by it. Is the reason that we are looking in it rather for doctrines, for truth, perhaps we may call it, than for Jesus Christ, who is the Truth? *To know Him, this is life eternal.—Observer.*

RECEIPTS FROM BRANCHES FROM 1ST JAN. TO 31ST MARCH, 1892.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B.S.	B. & F. B. S.	Quebec Auxiliary.
Acton		\$45 01	\$45 01	
Aldborough		17 19		
Alexander (Man.)		22 30		
Alton	3 92	9 00	5 00	5 00
Amherstburg	19 20	40 00	30 00	
Ancaster		64 20		
Angus		9 15		
Appin		36 00	36 00	
Armow		15 00	15 00	
Arthur		65 00		
Asbfield		75 50		
Atwood	10 53	17 75	17 75	35 50
Auburn		29 80	25 96	
Ayr		87 32	87 33	
Ayton	25 21	20 35		
Banff (Alta.)	9 50	26 50		
Battersea		7 45		
Bayfield		20 00		
Beachville		5 65		
Beeton	2 77	24 17	19 16	
Belleville	54 82	100 00	100 00	

RECEIPTS FROM BRANCHES—Continued.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. E. S.	B. & F. E. S.	Quebec Auxiliary.
Berlin.....	95 30	26 09	52 16	26 08
Bervie	1 96	20 00	11 00	
Beverley		42 50	42 50	
Birtle (Man.)		28 00		
Blake		20 00		
Bloomfield.....		9 72		
Bluevale		12 50		
Blyth	18 07	34 28	29 28	
Bobcaygeon		42 83		
Bolton		32 00	32 00	
Botany	5 00	6 00	6 00	
Bownanville	57 28	29 00	20 51	
Bradford	14 05	18 00	18 85	
Brampton	30 00	66 15	66 15	
Brandon (Man.).....	7 55	60 15		
Brantford	80 80	100 00	600 00	
Breslau		13 25		
Broadview (Assa.)	13 95	6 25		
Brucefield	5 88	37 39	34 00	
Brussels	8 40	66 20		66 20
Burgoyne		15 00	15 00	
Burlington	6 43	62 51		
Buxton		34 22		
Canistorville	1 13	25 44		
Caledonia	2 15	57 90	20 00	16 00
Cambray		8 28		
Camilla		24 08		
Camlachie	3 06	19 06	9 53	
Campbell's Cross.....	6 66	49 00		
Campbellville.....		29 71	29 71	
Campden	5 00			
Canmore (Aita.)	9 45	29 00	29 00	
Cannington	27 71	21 30		
Carlisle		56 10		
Carman (Man.)	5 25	60 30		
Cartwright (Ont.)		45 50	22 90	
Castleton	9 43	13 11		
Cavauville		32 00		
Cayuga		45 00		
Chatham Township		28 60		
Chatsworth		13 69		
Cheapside		9 00	7 00	
Cheltenham	27 06	50 82		
Chesterfield & Ratho.....		22 21		44 43
Chippewa, Depos.	8 69			
Churchill	72	23 60		
Clifford	11 43	28 00	28 00	
Cobourg	54 30	57 47		57 48
Coldsprings	1 00	40 79		
Coldwater		3 67		
Collingwood	22 78	54 80	54 80	
Comber	7 87	12 00		
Cookstown	3 95	35 94		
Copetown		20 00	20 00	2 07
Corinth	2 75	5 46		
Corunna		14 35	14 00	
Craigvale and Stroud		21 73	24 52	
Crediton	13 97	13 61	13 61	
Dashwood	6 94	22 70		
Desboro'	6 89	21 06		
Dresden	15 83	15 98	20 00	

RECEIPTS FROM BRANCHES—Continued.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. 'B. S.	B. & F. B. S.	Quebec Auxiliary.
Dromore		45 40		
Dungannon	3 60	26 00		
Dunsford	6 06	1 50		
Durham			44 45	
East Oxford		16 39	16 00	
East Puslinch		32 00	32 00	
East Westminster		45 00	60 00	32 00
East Williams		3 00		
Eden Mills		26 00		
Edgar	2 75	10 25		
Eglinton		1 51		
Egmondville		18 00	16 00	16 00
Eldon		41 17		
Elichorn (Man.)	21 06	12 35		
Elmvale	7 02	13 85		
Elora		40 00	75 00	30 00
Embro		57 00	57 00	
Emerson (Man.)		30 05		
Erin		23 43	23 87	
Etobicoke, North		23 22	23 23	
Etobicoke, South		7 50		
Fenelon Falls	25 66	45 00	25 00	25 00
Fergus		90 00	90 00	
Flinton		1 27		
Fordwich	14 16	18 14	18 15	
Forest		37 46	18 75	
Fort Erie	7 40	22 10		
Fort Simpson (N.-W. T.)	36 20			
Fort William		5 00		
Georgetown		51 12	25 00	25 00
Gladstone (Man.)	9 45	31 40		
Glamis		27 06		11 08
Glanford		26 81		
Glenallan	1 57			
Glenarm		21 77	20 00	
Goderich	16 22	55 37		
Goodwood		11 50		
Gorrie	26 54	27 01		
Grand Valley	8 00	61 00		
Greenwood	6 45	8 00		
Grenfell (Assa.)	14 80	24 00		
Grimsby	2 00			
Griswold (Man.)		10 00		
Guelph	81 86	230 00	230 00	
Hagersville		54 39	54 40	
Hamilton	252 29	100 00	146 85	
Harrington			60 00	
Harriston	7 82	33 60	33 59	
High Bluff (Man.)		4 65		
Highland Creek		26 00		
Hillsburgh	10 00	28 00	28 00	10 00
Holland (Man.)		25 45		
Holland Centre	4 94	10 92		
Hollin		4 00		
Holmesville		16 00		
Hope		38 10		
Horning's Mills	17 05	27 42		
Humber Summit	1 71	13 42	13 43	
Indian Head (Assa.)	11 32	11 30		
Ingersoll	32 15	85 00	85 00	
Innerkip		15 15	15 15	

RECEIPTS FROM BRANCHES—Continued.

BRANCH.	On Purchase Account	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Quebec Auxiliary.
Inverary	3 25	7 20		
Jarvis	27 23	9 89	9 00	
Jerseyville		14 00		
Keene	4 80	87 47		
Keewatin		56 20		
Kemble		2 05		
Keswick	7 55			
Killarney (Man.)	14 82	4 90	15 00	9 05
Kilsyth	7 00	21 50		
Kingston		125 00	121 67	
Kinlough	2 37	33 12		
Kintore		20 00	14 00	
Kintyre		17 78	17 78	
Kippen		35 34		
Lakefield	8 40	75 00		
Lakelet		19 22		
Langside		15 00		
Langton	9 55	5 99		
Lefroy and Ball Ewart		14 75		
Lindsay	33 28			
Linwood		11 95		
Little Britain	42 15			
Lloydtown		21 00	20 00	
Londesboro'	10 01	25 00		
Lucknow		19 35	12 20	12 20
Lynedoch		5 00		
McIntosh and Belmore			12 00	25 00
Manilla	7 75	14 15	14 15	
Mansewood		52 26		
Maple Creek (Assa.)	10 17	17 50		
Mara	35	16 47		
Markdale	9 88			
Maxwell		15 61		
Meaford		32 30		
Medicine Hat (Assa.)	11 15	9 35		
Melrose		20 30		
Miami (Man.)		3 70		
Mildmay		32 05	26 13	
Millbrook	12 45	5 06		
Milverton	25 00	58 00		
Mimosa		4 00	4 25	4 00
Minnedosa (Man.)	20 00	33 85		
Molesworth	1 54	27 83	48 34	
Mono Centre	20	10 90	11 00	
Mono Mills	11 00	37 00	10 00	
Moosomin (Assa.)	16 25	24 76		(1) 24 74
Moose Jaw (Assa.)	19 50	49 75		
Morris (Man.)	5 00			
Morrison		20 18		
Mount Forest		31 00	31 00	
Nanticoke		48 55		
Nassagaweya	18 41	28 59		
Neepawa (Man.)		1 15		
Newbridge		20 90		
Newburgh		10 50		
Newcastle	14 00	42 00	21 00	
Newdale (Man.)	14 33	11 00		
New Dundee		21 00		
New Durham	1 40	44 71		
New Hamburg		52 84		
Newmarket	7 60	100 00		

RECEIPTS FROM BRANCHES--Continued.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B.S.	B. & F. B.S.	Quebec Auxiliary.
Niagara	2 88	68 40	40 00	.....
Niagara Falls		64 01		.....
Niagara Falls South		90 80	45 40	.....
Nile		82		.....
North Sydenham		40 00		.....
Norval	5 65	44 70	22 35	.....
Norwich		72 86		.....
Oak Lake (Man.)	18 47	2 45		.....
Oakville	1 20	25 90	30 00	(2) 20 00
Oakwood	12 24	2 09		.....
Omeme	15 10	73 90		.....
Orford		20 00	20 00	.....
Otterville	17 00			.....
Palmerston		31 24	31 23	.....
Parry Sound	41 08	5 00		.....
Penetanguishene	4 96	2 65		.....
Percy	13 54	66 07		.....
Peterborough		125 00	125 00	.....
Pickering		22 95		.....
Pine River and Amberley	12 19	12 49	12 49	.....
Plattsville	5 80	25 20		.....
Pontypool	8 25	4 02		.....
Port Albert		27 98		.....
Port Dover	14 00			.....
Port Elgin	7 62	34 00	12 00	.....
Port Hope		77 16	150 00	.....
Port Rowan	5 79	24 42		.....
Portage la Prairie (Man.)	12 75	6 85		.....
Preston		32 56		.....
Priceville	16 00			.....
Prince Albert (Ont.)	1 35	14 75	10 00	.....
Prince Albert (Sask.)	30 73	5 65		.....
Princeton	4 40	15 00	15 00	5 60
Qu'Appelle (Assa.)	12 87	30 00		.....
Rat Portage		34 45		.....
Rapid City (Man.)	12 00	3 30		.....
Ravenswood		20 28	20 00	.....
Regina (Assa.)	38 80	48 95		.....
Ridgeway	15 00			.....
Riversdale		21 42		.....
Rockwood and Everton	26 90	50 72	50 73	.....
Rugby	6 00	20 00	5 00	10 00
Russell (Man.)		6 00		.....
St. Ann's		10 35		.....
St. Catharines		117 58	117 58	.....
St. Helen's		11 03	11 04	11 04
St. Mary's		29 10	29 10	.....
St. William's	4 55	1 31		.....
Saltcoats (Assa.)		1 70		.....
Saskatoon (Sask.)	3 20	16 30		.....
Sault Ste. Marie		5 57		.....
Scarborough		32 45		.....
Sebringville	18 79	55 02		.....
Selkirk (Ont.)	3 65	10 09		.....
Shakespeare	6 13	23 15	23 00	.....
Shannonville		19 69		.....
Shelburne		59 80		.....
Shoal Lake (Man.)	2 16	32 49		.....

(1) Montreal, \$12.37; Quebec, \$12.37.

(2) Montreal Aux., \$10.00; Quebec Aux., \$10.00.

RECEIPTS FROM BRANCHES—Continued.

BRANCH.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Quebec Auxiliary.
Simcoe	6 00			
Singhampton.....		18 33		
Smithville.....	3 87	12 78		
Sonya		7 72		
Souris (Man.).....	27 17	5 70		
South Monaghan and Cavan.....		292 00		
Southampton.....		20 00		
Stouffville.....	4 45	64 68	64 68	64 68
Stratford.....		80 00	80 00	
Streetsville.....		90 70		
Sudbury, Depos.....	8 63			
Sunbury.....			9 00	
Swift Current (Assa.).....		5 60		
Tara and Invermay.....		40 50	40 50	
Tavistock	1	23 65		
Teeswater.....		40 00	60 00	25 00
Thamesville.....	28 33	30 00	20 00	
Theford.....	11 43	15 48	30 95	
Thornbury and Clarksburg.....	17 23	47 00		
Thornhill.....	3 75	36 05		
Thornton.....	3 15	29 97		
Tilsonburg.....	39 25			
Tiverton.....	4 71	20 00	25 00	
Toronto Junction.....		38 00		
Tottenham.....	2 29	15 25	5 00	10 00
Trowbridge.....	2 97	12 15	10 00	5 25
Tweed.....		10 00		
Underwood.....		44 00		
Uxbridge.....	40 00	40 00		
Varna.....		23 00		
Vernionville.....	5 67	38 33		
Virden (Man.).....	12 47	10 00		
Vittoria.....	10 00	7 16	6 00	
Waldemar.....		7 52		
Walkerton.....	25 93	37 53	60 00	
Walters' Falls.....	10 43	57 50		
Walton.....		57 00		
Warsaw.....		12 80		
Waterdown.....	3 80	20 00	19 20	
Waterford.....	3 05	20 67		
Waterloo.....	34 30	30 00	30 00	18 77
Watford.....		35 63	35 00	
West Essa.....		16 00	10 00	
West Flamboro'.....	2 87	45 60	11 40	19 00
Whitby.....	13 83	50 00	50 00	10 00
Whitechurch.....		29 11		
Whitewood (Assa.).....	15 75			(3) 20 10
Wiaraton.....	3 87	5 67	12 00	5 59
Wilton.....	7 50	8 30		
Windsor.....	35 00	66 00		
Winona.....		25 00		
Wolfe Island.....		7 00	12 00	6 00
Wolseley (Assa.).....	22 23	39 75		
Woodstock.....	102 37	160 00	160 00	70 00
Wroxeter.....				55 85
York.....		10 00		
Yorkton (Assa.).....		2 00		
Zephyr.....		11 75		
Zurich.....	33 05	33 90		

(3) Montreal, \$10; Quebec, \$10.10.