



Published Quarterly.

Under the Direction of the Upper Canada Bible Society.

VOL. XVIII

TORONTO, OCTOBER, 1886.

No. 3.

SPEECHES DELIVERED AT THE ANNIVERSARY MEETING OF  
THE BRITISH AND FOREIGN BIBLE SOCIETY, 5TH MAY, 1886.

PROFESSOR SIR M. MONIER-WILLIAMS said :—

“ I feel that I am very unfitted to take the place of the American Minister in proposing the first resolution ; and yet there is some fitness in my being asked to address you to-day, for I have been during more than a quarter of a century the holder of perhaps the only Professorship in Great Britain which has for its object the conversion of the natives of India to Christianity by disseminating among them the Holy Scriptures. The late Colonel Boden, who was of the Honourable East India Company’s service, bequeathed the whole of his property to the University of Oxford for the promotion of the study of Sanskrit, being of opinion—I give you the very words of his will—‘ that a more general and critical knowledge of the Sanskrit language would be a means of enabling his countrymen to proceed with the conversion of the natives of India to the Christian religion, by disseminating a knowledge of the Sacred Scriptures among them more effectually than all other means whatsoever.’ You see that this good Colonel Boden, like many other military men, I am happy to say, in India—men who have been the salt of our Indian Empire—was a soldier and servant of Christ ; and valuing the Bible more than any other earthly possession, he believed that it was the duty of this country, to which God has committed a vast Indian Empire as a sacred trust—it was the duty of this country to give back to our Eastern peoples that most precious of all treasures which we have received from the East, our own Holy Bible, translated into their own vernaculars. He knew, too, that Sanskrit was the sacred language of the Brahmins, the language which is the key to all the spoken dialects of India, and the key to the religious thoughts, the customs, and the superstitions of the natives ; and he knew that a translation into Sanskrit was more likely to commend itself to the learned natives of India than any other translation.

“ Well, then, if God has committed to us this sacred trust, this vast East-

ern Empire, what account have we to give of our stewardship? Let this great Society—let the report which we have just heard read, be our reply. All honour be to this great, this faithful Society; and all honour be also to the Missionaries of the Baptist Society in India, for it is to them that we owe the first translation that we possess of the Bible into Sanskrit. In the life of Dr. Wenger, which has just been published by Dr. Underhill, of the Baptist Society, we find recorded all the details of the work of that noble-hearted and devoted Missionary, in translating the Bible into Sanskrit. But if it is our duty, as God's trustees in India, to bestow upon the natives the Bible translated into their own languages, it is also our duty to acquaint ourselves with their own so-called sacred scriptures, that we may be in a position to contrast the false with the true, and to urge the true sacred Book of the East on their acceptance. Now, as many here know, a great deal of importance has recently been attached to the so-called sacred books of the East, which are at present being translated and published by the University of Oxford, where I am a Professor; and if you look in the *Times* of last Monday you will see nearly a whole column devoted to an enumeration of these books of the East recently printed. I must say that it redounds very much to the credit of the University to which I belong that it should have undertaken to print and publish these books, held sacred by the natives of our Eastern Empire, and so enable every one to estimate them at their right value. For myself I may claim that in the discharge of my duties for forty-two years I have devoted as much time as any man living to the study of these books. And I may venture to tell this meeting what I have found to be the one keynote—the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of the Saivas and Vaishnavas, the Koran of the Mohammedans, the Zend Avesta of the Parsees, the Tripitaka of the Buddhists, or the King of the Chinese—the one keynote, the one diapason, the one refrain, I have found running through them all, is salvation by works. They all declare that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings.

“Here, then, we make our grand contrast, and draw our broad line of separation. Our own Holy Bible, our own sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in our own sacred Book of the East far more strongly than in any other sacred book of the East: but they are only the outcome of a grateful heart—they are only the thank-offering of the fruits of our faith. They are never the ransom money of the true disciples of Christ. ‘Put off the pride of self-righteousness,’ says our Holy Bible; ‘it is a filthy garment, utterly unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with a holy God.’ ‘Put on the garment of self-righteousness,’ says every other sacred book of the East. ‘Cling closely to it. Fold it closely to your heart of hearts. Multiply your prayers, your penances, your pilgrimages, your ceremonies, your external rites of all kinds, for nothing else but your own meritorious acts, accumulated like capital at a bank, can save you from eternal ruin.’ We can understand, then, the hold which these so-called sacred books of the East continue to exert on the natives of India; for the pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off. Nay, this may also account for the fact that in the present day these recently translated sacred books of the East are gaining many admirers, who fall into raptures over the moral precepts which here and there glitter in them, like a few stars sparkling through the rifts of a cloudy sky on a pitch-dark night. What did the leading journal, the *Times*, say the other day in an article on the Buddhist antiquities in the British Museum? It spoke of, the teaching of Buddha as second only to the teaching of Christ. Well, then, let us take Buddhism, which is thus popularly described as next to Christi-

anity. Let us for a moment, with all reverence, place Buddhism and Christianity in the crucible together. It is often said that Buddha's discourses abound in moral precepts, almost identical with those of Christ. Be it so; but in fairness let us take a portion of Buddha's first sermon, which contains the cream of his doctrine. I should like to give it to you from the translation which has just come out at Oxford. The Buddha, who is said to be second only to Christ, made use of words to the following effect:—'Birth is suffering. Decay is suffering. Illness is suffering. Death is suffering. Presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of thirst or craving for existence is cessation of suffering; and the eight-fold path which leads to cessation of suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavour, right memory, right meditation. This is the noble truth of suffering.' And now, with all reverence, I turn, on the other hand, to the first gracious words which proceeded from the mouth of the Founder of Christianity, as given by St. Luke: 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' In contrasting these first utterances of two Eastern teachers, one of whom we Christians believe to be Divine, I ask, What is there of hope for poor suffering humanity in the first utterance of Buddha? Is it not more like a death-knell than a voice proclaiming good tidings of great joy to poor suffering sinners? And here I seem to hear some learned Orientalist—perhaps there are some present at this meeting—remark, 'Of course it was impossible for Buddha to speak of the Spirit of the Lord, when he denied the existence of all spirit, human or divine; when he denied any being higher than himself, the perfect man; but assuredly it must be admitted that Buddha preached his gospel to the poor?' Well, bear with me for a little longer, while I point out a few other contrasts, showing how vast is the gulf which separates the gospel of Buddha from the gospel of Jesus Christ. And I feel I am compelled to speak out on this occasion, even as I spoke out recently at Oxford in contrasting the Veda of the Brahmins with our own Holy Bible; for a kind of doctrine called Neo-Buddhism is spreading, I am sorry to say, in many places, both in Europe and America, and also in India, where we hoped that Buddhism had been long extinct. This new doctrine magnifies Buddhism as if, forsooth! it were a very rational sort of creed for an intelligent man to hold in the nineteenth century. Yes, monstrous as it may seem, the Gospel of Christ our Saviour—the gospel of peace—is in some quarters becoming out of fashion, and giving place to the gospel of misery—the gospel of Buddha.

"Mark, then, two or three more contrasts which make the gulf I spoke of just now wholly impossible to be bridged over. In the gospel of Buddha we are told that the whole world lieth in suffering, as you have just heard. In the gospel of Christ the whole world lieth in wickedness. 'Glory in your sufferings; rejoice in them; make them steps towards heaven,' says the gospel of Christ. 'Away with all suffering; stamp it out, for it is the plague of humanity,' says the gospel of Buddha. 'The whole world is enslaved by sin,' says the Christian gospel; 'The whole world is enslaved by illusion,' says the Buddhist gospel. 'Sanctify your affections,' says the one; 'Suppress them utterly,' says the other. 'Cherish your body, and present it as a living sacrifice to God,' says the Christian gospel; 'Get rid of your body as the greatest of all curses,' says the Buddhist. 'We are God's workmanship,' says the Christian gospel; 'and God works in us and by us and through us.' 'We are our own workmanship,' says the gospel of Buddha, 'and no one works in us but ourselves.' Lastly, the Christian

gospel teaches us to prize the gift of personal life as the most sacred, the most precious of all God's gifts. 'Life is real, life is earnest,' it seems to say, in the words of the great American poet; and it bids us thrust not for death, nor for extinction, but for the living God; whereas the Buddhist doctrine stigmatizes all thirst for life as an ignorant blunder, and sets forth, as the highest of all aims, utter extinction of personal existence.

"I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East other than our own Bible. Let us not shut our eyes to what is excellent and true and of good report in these books; but let us teach Hindoos, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay, their support, in that awful hour when they pass all alone into the unseen world. There is only one gospel that can give peace to the fainting soul then. It is the Book that this great Society is engaged in sending to the uttermost ends of the earth. It is the sacred Volume which contains that faithful saying worthy to be received of all men, women, and children, and not merely of us Christians, 'that Christ Jesus came into the world to save sinners.'"

THE REV. H. C. G. MOULE, Principal of Ridley Hall, Cambridge, said:—

"My Lord, and Christian friends, I will not trouble the meeting with a long statement of my sense of the smallness of my claims to speak here to-day, but will rather come at once to what constituted, in the opinion of the Committee, my chief claim, namely, that I had the great privilege of personal intercourse with an honoured officer of the Society in what proved to be his last days. It was my never-to-be-forgotten happiness to be permitted intimate Christian intercourse with Mr. Fordham in the last months of his blessed and fruitful life. I do not speak of my first introduction to him; for, living as I do in Cambridge, we often had the privilege of seeing him amongst us at our Cambridge Bible meetings, and when he undertook to sketch the mode of the Society's working, or to give the latest details of work, it was always an occasion of special interest. But it was at Braemar, last August, where I found myself for a few weeks, that I came to know far more of him than I had known through the means of public meetings. I there got to know something of the character which is so admirably sketched in the Report—a character in which one continually observed a delightful combination of gentleness with energy, a wide range of interests with a concentration of purpose, a singleness of aim, and a close walk with our Lord Jesus Christ, mingling with a noble simplicity of life which was an experience and an example not to be forgotten. And through it all there ran the ruling passion—the Bible Society. One of a few evenings I spent under his hospitable roof was occupied almost entirely in conversation about the Bible Society. I remember his taking up the Report, and reading with inexhaustible and contagious interest a long and connected series of details all bearing on the Society's work, especially how translations were reaching race after race and tribe after tribe. His very last utterance in public, a few weeks later, was an address on behalf of the Society—an address made under circumstances, as I knew, of great physical weakness. His last public utterance but one was an address from the blessed Book itself. And now, to one who in the free and happy intercourse of those few weeks so little suspected him to be on the verge of eternity, it seems almost impossible to realize that he has passed beyond the veil. But there he is, with those other noble and blessed names which we have seen called this morning so justly to commemorate. There he is, and there they are, as an absolute certainty. They have passed out of sight, but they have not shaken off existence—they have learned a better lesson than that melancholy teaching of the Buddha, which we have heard in what I may already call the memorable speech of the Boden Professor. They have felt, indeed, that terrible friction of life which leads to a longing for shaking it off; but they have found in this a blessed means to a glorious end,

feeling in it a training for a state of being in which action shall be eternal, and friction shall be gone for ever. And we *know* they are there. They are in that deep rest which is God's own preparation for the energies of the everlasting state. But how do we *know* that? This is just the question on which I would hang some of the few other remarks I have to make, after thus briefly touching on the memory of an honoured friend. Does it not come to this, when we analyze the reasons why: the Bible exists, and we know it to be the Word of the Lord, which liveth and abideth for ever? Whatever intimations God has given us of immortality, in our nature, or in nature around us, whatever weighty things there are by way of suggestions to us of the blessed prospect of the future of the redeemed, still, when we ask, 'Where is the positive information? where is the reason for certainty? where is the title to go on as matter of fact?' we are reduced to this sacred Book of the East—this mysterious, blessed, Divine Bible. And then this thought of the Bible being, as was so wonderfully well said by the Boden Professor just now, the only book to clasp to the heart of the dying, or to lay beneath the dying head—is it not inseparably connected with another fact, that this Book claims, as no other book does, to have final spiritual authority? I feel profoundly that that word 'authority' is a vital word in all considerations about the Scriptures. There are controversies about inspiration and its mode—controversies which are legion, but they all circle, like waves round a rock, round the question of authority. That which separates the Bible from all other books, however elevating, is, after all, not so much that it contains such treasures of historic information, of poetic beauty, of moral analysis, as that it contains the authority of God and the certainty of His Word, Yes, it is this, after all. There are other books, for which God be thanked, written in many ages, which have had and have their influence on the elevation of man; but the difference between them and this Book is that no conceivable amount of information or inference from them, as such, is binding on the conscience, while we claim for this book, which the Bible Society exists to circulate, that when we have once ascertained the meaning of it, it binds us. It is not merely attractive and elevating—it is all this—but it is binding upon us; it says in the name of a Greater than itself, 'Believe this, because I say it; do this, because I enjoin it.' And are we sure of the rightfulness of this? Surely we are, for a reason as simple as it is deep. It is as irrefragably certain as anything in history that this was the opinion held of the Book by the Son of God Himself. It is not arguing in a circle thus to give Bible statements as Bible credentials. The Bible holds two different characters—history and revelation. In its capacity of history, it takes me to Jesus Christ as a historic fact and reality, and then Jesus Christ presents to me the Bible in its character of authoritative revelation. As surely as Jesus Christ was and is, so surely I learn from Him that the Written Word is a binding thing. And I venture to hold it for certain that, so long as that opinion of the Holy Scriptures is the ruling and certain and confident opinion of the disciples of Jesus Christ, so long will there be an inexhaustible supply of faith and hope, and a ceaseless range and means of work, for a Society like this. But let that conviction go out of fashion, let it be undermined in the public opinion of the Christian world, and indubitably, however slowly the tide may ebb, the resources of a Bible Society, as such, must fail. May I add one word further? I cannot but warmly and cordially respond to the words which were uttered by Dr. Greeves about the scriptural value of the services of my own beloved Church. It is a fact always very precious to me as an Anglican that the very first sentence of the very first authority of the Church of England, the first sentence of the first homily of the first Book, says, 'There is nothing more necessary or more profitable to a Christian man than the knowledge of the Holy Scriptures.' The whole of that homily is occupied with the fruitfulness of the study of the Bible, and in tearing to pieces the pleas urged from very

different quarters to prove that the Bible is not for all—that it is only for ‘wise and learned clerks,’ and that it belongs not to the ignorant and unlearned to search out for themselves. Nothing can be more complete, as it seems to me, than the exposure, by reason and by fact, which this first great homily gives to such propositions—propositions, alas! not wholly unknown in other regions than the Roman Church. And thought leads me to remember the fact—very precious to students of Church history and to those who feel, as surely every thoughtful man does, that, while Church history is not revelation, it is a most important informant about certain aspects of truth—that there is nothing more primitive in Church principles, nothing which, when you look at the first three or four ages at least, more perfectly answers the character of the famous formula, *semper, ubique, et ab omnibus*, than the principle of the Bible Society; that is to say, the principle that the Bible is for all, and that, being what it is, you cannot take too much pains to put it into the hands of all. I have taken some care and pains to ascertain how far this was the fact in the Christian Church during the first four centuries. During that time, at the very least, I venture to say it is irrefragably the fact that no greater teacher ever pretended to think anything of the Bible other than this—that it was Divine. That was a very favourite word for it, though I think it has rather gone out of fashion now. It was held that the Book was Divine, that if studied reverently and prayerfully it was self-sufficient as its own expositor, and that the Bible is for all. The great St. Athanasius was specially fond of the phrase, ‘the self-sufficiency of the Scriptures.’ To be sure he did not mean that they are self-sufficient to a self-sufficient man. He did not mean that any one can anyhow sit down to them and by a cursory inspection in the certainty of his own infallibility decide what they mean against ages of previous study and conclusion. But he did mean this—that the Book does so claim to speak from God and for God, and is so constructed under the providence of God, that for every soul that will give that reverence, that will give that submission, that will come with a sense of its own weakness and insufficiency and in the humility of prayer—the Book may be trusted to explain its own spiritual truth to the salvation of that soul. I need not tell you that such a principle is absolutely in harmony with devout reverence for the grave conclusions from the Word of God by the Church of Christ in many of its branches in past days, and that no thoughtful man will come direct to the oracle thinking that it is *a priori* more likely that his own *ipse dixit* respecting the Bible will be true rather than those conclusions. But that is a totally different thing from saying that God does not invite every individual man, soul and conscience and mind, to go to work upon his knees and ask (prepared for submission), ‘What says the blessed Book?’ Then, amongst other thoughts about the Bible, we may say that there is always a sort of reflection, in the true attitude of a Christian towards the Bible, of his true attitude towards his Lord.

“I hold that the Bible declines, and with fullest reason, to give its consolations where its humiliations and its mysteries are declined; that if we will find its rest we must take its yoke; that we must not pick and choose out of its revelations of eternity and of the ways of God what we will hold and what we will not. We must bow down and take the whole, in spirit and in intent at least, or what right have we to take consolation about departed friends, or other such sweet fruits of the Bible as we please? True it is that the rest of Christ only comes in proportion as His yoke is taken. So true it surely is that the comforts of the Word come only in their fulness to the soul that says ‘Yes’ to whatsoever else it really says. I will not detain the meeting further than to read a few lines about the Bible, which I picked up only a few days ago in the Cambridge library. It may be, and probably is, through my own ignorance that they were so new to myself. I doubt not there is many a studious friend of the Bible Society who knew them long ago.

They form part of the preface to the Genevan English Version of 1557—a version which was, I believe, for many a year the Bible specially of the homes and hearths of England. I find it written thus—

• OF THE INCOMPARABLE TREASURE OF THE HOLY SCRIPTURES.

' Here is the Spring where Waters flow  
To quench our heate of sinne,  
Here is the Tree where truth doth grow  
To lead our lives therein.  
Here is the judge that stints the strife  
When men's devises faile;  
Here is the bread that feeds the life  
That death cannot assaile.  
The tidings of salvation deare  
Comes to our ears from hence.  
The fortress of our faith is here  
And shield of our defence.

' Read not this book in any case  
But with a single eye,  
Read not, but first desire God's grace  
To understand thereby.  
Pray still in faith with this respect  
To fructifie therein,  
That knowledge may bring this effect,  
To mortify thy sin.'

Then the last stanza seems to have a special appropriateness in it to the mingled solemnity of the thought of the past and the stimulus for the future, which this meeting this year brings—

' Then happy thou in all thy life  
When so to thee befalls,  
Yea, double happy shalt thou be  
When God by death thee calls.'

THE REV. DR. A. S. HUNT, Secretary to the American Bible Society, said :

" My Lord, and Christian friends, it is with a sense of satisfaction I know not how to express that I rise to second this resolution. You will permit me to say that I am here as the representative of another national organization, whose constitution is substantially the same as that of this Society. The sole object of the American Bible Society, as well as of the British and Foreign Bible Society, is to "encourage a wider circulation of the Holy Scriptures, without note or comment." If there were nothing more than this identity of aim on the part of these two institutions, it would not, I believe, be regarded as altogether inappropriate for a representative of the American Bible Society to support this resolution. But the earliest chapters of the history of the Society I have the honour to represent afford other reasons which render this service a peculiar pleasure to me. The first Annual Report of the American Bible Society states that the proposal to organize such an institution was first made in a letter addressed by the British and Foreign Bible Society to the Philadelphia Bible Society; and one of the earliest resolutions recorded upon the journal of its Managers directs that information should be given to the British and Foreign Bible Society that the American Bible Society had been organized. With great promptness, your Committee instructed their Secretary, the Rev. John Owen—a man whose memory is honoured on our side of the Atlantic as well as on yours—to send a response, which he did in the following words :—'The Committee of the British and Foreign Bible Society have instructed me to offer you their

warmest congratulations on the event of the formation of the American Bible Society, an event which they consider as truly auspicious and pregnant with consequences most advantageous to the promotion of the great work in which the American brethren and themselves are mutually engaged. To these congratulations the Committee have added a grant of £500 sterling, which they trust will be regarded as indications and pledges of that friendly disposition which it is their desire to cultivate and manifest towards every class and description of their transatlantic fellow-labourers.'

"My Lord, the Society which began its career under auspices so hopeful has been pursuing its course of Christian activity for seventy years. I could wish that it were possible for me to report to-day an aggregate circulation equal to your own: but, perhaps, in view of the multiplied claims made upon the benevolence of the Christian people of the United States during the first century of the nation's history, you will not regard it as altogether an unworthy service on the part of the American Bible Society to have circulated nearly forty-eight millions of copies of the Word of God, with an expenditure, in the prosecution of the work, of more than four million pounds sterling. This work has extended to all portions of the globe. The Scriptures have been translated into languages and dialects, classic and rude. Many tribes of the North American Indians have been supplied, as well as multitudes of freedmen in the southern portion of our land, while especial attention has been paid to the Sandwich Islands, and the islands of the Micronesian group. You are mindful of the fact that the American Bible Society is engaged in the Levant, in Persia, in China, in Japan, and in other parts of the East; but I must not detain you with details. In all this work our Managers have desired to cooperate most cordially with your Society in its magnificent enterprises. No terms it will be possible for me to employ could adequately convey to you, my Christian brethren—for this kindly address you are pleased to employ in your first official communication to us—the measure of profound respect and regard in which you are held by the officers and Managers of the American Bible Society. We trust that in all the years to come, in all lands where we may labour side by side, the same spirit of mutual and affectionate Christian interest may prevail.

"Permit me, further, to say that the Managers of the American Bible Society have marked with sincere sympathy the changes which have come to you of late. When we learned that your beloved Secretary, Mr. Reed, had been suddenly removed, we wept with you in your sorrow. The intelligence of the decease of Lord Shaftesbury reached America by cable on the very day of the stated meeting of our Managers, and it called forth appropriate action which was transmitted to your Committee. When, a few months ago, Judge Fancher was elected President of the American Bible Society, you kindly sent us, through your honoured Secretary, Mr. Sharp, a letter of congratulations; and a little later, we received, with sincere satisfaction, the announcement that Lord Harrowby had consented to accept the position made vacant by the decease of the Earl of Shaftesbury.

"I must not, at this late hour, trespass upon your kind attentions, but my heart is full to the overflow of good wishes for the British and Foreign Bible Society, and for this land of my fathers. I could wish that the Minister of the United States were here, as you anticipated, to assure you, from this Bible Society platform, how hearty is the love of the Christian people of the United States for dear Old England. The English Bible has done, and is doing, much to make us one. At the Jubilee Anniversary of the American Bible Society, twenty years ago, the British and Foreign Bible Society was represented by two honoured brethren, Mr. Phillips and Mr. Nolan. Mr. Phillips performed excellent service, not only upon the platform, but also in visiting our Welsh Auxiliaries. Mr. Nolan, in addressing the Jubilee meeting, made a statement which I am constrained, in substance, to repeat on this occasion. He said that at a large public meeting held some ten years



before, under the presidency of the Earl of Harrowby, the Hon. Abbott Lawrence, at that time Minister of the United States at the Court of St. James's, in the delivery of an eloquent address, declared that 'England and America, the two greatest Protestant nations, banded together, might defy the world.'" Pausing for a moment, the speaker said, 'I must withdraw that word 'defy.' There is no occasion for defiance. Let us rather, as Christian nations, united in our love for the Bible, go forth to bless the world.'" These words, first spoken by an American Minister, then repeated by your representative at our Jubilee Anniversary, I utter once again. Generations pass away, the distinguished nobleman who filled the chair on that occasion has finished his earthly career, and another Lord Harrowby presides here to-day; another Minister represents the United States at the Court of St. James's; but the Bible is forever the same. The truth then spoken is the truth now. The Christian people of the United States believe, in the depth of their hearts, that God has committed a vast work to these two great Protestant nations. May they stand shoulder to shoulder, loving each other truly, living close to the Bible, mindful that there comes to us, ever and anon, from heathen lands, the testimony which gives eloquent emphasis to the remarkable address of Professor Monier-Williams to which we have listened this morning. You have doubtless heard of the words spoken to one of the representatives of your Church Missionary Society by a Brahmin in India: "We are finding you out. You are not as good as your Book. You have the most marvellous of all books, for it portrays the most wonderful of all characters. When you come to be as good as your Book, you can take all India for Christ in five years." May the Great Head of the Church grant us grace to be, always and everywhere, as good as our Book! My Lord, it gives me great pleasure to second this resolution."

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## Bible Society Recorder.

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TORONTO, 1ST OCTOBER, 1836.

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### BOARD MEETING.

The monthly meeting of the Board of Directors was held in the office of the Confederation Life Association, 15 Toronto street, on Tuesday, the 20th of April, at four o'clock in the afternoon, the Hon. Wm. McMaster in the chair.

The opening devotional exercises were conducted by the Rev. T. W. Jolliffe and the Rev. Dr. Reid.

The minutes of the previous meeting were read and confirmed. The joint Building Committee reported that the new building would be ready for occupation early in May.

A report from the Agency and Colportage Committee was submitted. A committee was appointed to make arrangements for the annual meeting. It was resolved to ask the trustees of Knox Church for the use of the building to hold the annual meeting.

The usual routine business was transacted, and the appropriations for the year voted.

The meeting, after prayer by Rev. T. C. Des Barres, adjourned, subject to the call of the Secretaries.

The adjourned meeting took place on Wednesday evening, May 5th, at four o'clock, the Hon. Wm. McMaster in the chair.

The opening devotional exercises were conducted by the Rev. Elmore Harris and the Rev. Dr. Rose. After the reading and confirmation of the minutes of the previous meeting, the permanent secretary submitted the annual report, which was approved and ordered to be printed for distribution.

The resignation of Rev. H. D. Powis was read and accepted, and in view of his leaving for England, a committee was appointed to prepare a minute in reference thereto.

A letter was read from Dr. Hodgins, senior honorary secretary resigning his office. On motion of Rev. Dr. Potts, a committee was named to frame a resolution in relation thereto.

The Board then proceeded to revise the list of office-bearers for the year 1886-87. For list of Office-bearers, see Annual Report.

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

The usual monthly meeting of the board was held in the new building (for the first time), on the 18th of May, at 7.30 o'clock, the Hon. Wm. McMaster in the chair.

The Rev. P. McF. McLeod, led the opening devotional exercises.

The minutes of the previous meeting were read and confirmed.

The standing committees for the year were struck.

Letters were read from the Montreal and Quebec Auxiliary Bible Societies, conveying their thanks for remittances received.

Letters were also read from the Parent Society, congratulating this Society upon its successful work of the past year, and from the Ottawa Auxiliary Bible Society, respecting the boundaries of the districts occupied by the respective Auxiliaries for Bible Society purposes.

A resolution in reference to the resignation of Dr. Hodgins was submitted by the committee appointed to prepare the same, which was adopted and ordered to be engrossed, and afterwards presented by a committee, consisting of the President and Secretaries.

The resolution reads as follows :

"In accepting the resignation of the office of Senior Honorary Secretary of the Upper Canada Bible Society by our honoured and beloved brother,

JOHN GEORGE HODGINS, ESQ., LL.D.,

We, the members of the Board of Directors, desire to place on record our high sense of his eminent worth as a Christian gentleman, the valuable service which he has rendered the Society during the more than thirty years that he has held a place in its governing body, and the great loss which it sustains in the severance of his connection with it.

"Dr. Hodgins has endeared himself to us by his gentlemanly deportment and Christian spirit as well as by his devotion to the cause which it is the object of the Society to promote.

"We shall continue to regard him with undiminished respect and affection, and fervently pray that the choicest blessings of heaven may attend him during the whole of his future course, and crown his efforts with the largest possible measure of success in every department of usefulness in which, in the providence of God, he may be permitted to engage."

The Rev. A. F. McGregor closed the meeting with prayer.

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

The Rev. Dr. Gregg opened the meeting with prayer.

The report of monthly balances, Depository's cash statements, list of gratuities and colporteurs' reports were submitted.

Application was received from Mr. J. J. Pritchard, lay reader at the immigrant sheds, for twenty-five Bibles for the use of the immigrants, which were granted.

After prayer led by the Rev. Dr. Gregg, the meeting was adjourned till the 3rd Tuesday of September, unless called together for special business by the secretaries.

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#### CONFERENCE OF COLPORTEURS.

A special and interesting meeting was held on Thursday afternoon, 16th Sept., which was called by the "Agency and Colportage" Committee for the purpose of conferring with the Colporteurs in the service of the Society.

Colporteurs: Messrs. Peter Cromar, Henry Dobson, Perez Dean and John Lockhart were present. Mr. J. E. Taylor being absent on special duty in Algoma, and Mr. Jackson, in Muskoka, being indisposed, were unable to be present.

A large number of the directors attended this meeting, and took a deep interest in the discussion of subjects appertaining to the work of colportage.

Many interesting incidents were related as the personal experience of each of the Colporteurs, valuable items of information given, and suggestions made which will be of great benefit to the committee and the Society, as well as to the Colporteurs themselves in the future.

It is impossible to estimate the value of thus meeting, face to face, and conferring with those devoted Christian men, who are giving their time and arduous services for the benefit of their fellow-men, and the advancement of the Kingdom of Christ. While they, the Colporteurs, having each expressed the great pleasure and encouragement experienced in the privilege of meeting personally with the Directors and Officers of this Society, have returned to their different fields of labour more determined than ever to go on with the good work to which, in the providence of God, they have been called.

#### THE UPPER CANADA BIBLE SOCIETY.

Wednesday, May 12th, 1886, will be a day long remembered in the annals of the Upper Canada Bible Society. On that day was opened the new Bible-House in Toronto. During the afternoon it was dedicated with prayer, and in the evening, the 46th anniversary was held in Knox Church. The erection of the new Bible-House was an absolute necessity. The old building was inadequate and unsuitable for the requirements of the growing work. The Society, therefore, wisely decided to make an earnest appeal for special funds for the erection of a new building. In this action they were supported by the

Committee of the Religious Tract Society, which is a joint occupant of the building. The work has been carried on successfully to its completion, a commodious and elegant building has been erected, and a worthy home provided for the Bible Society, which must ever retain the first place amongst our Christian and benevolent associations, and for its loyal handmaid, the Tract Society.

The land on which the building stands was owned originally by the late Mr. Jesse Ketchum (a name familiar to, and much revered by Toronto citizens).<sup>\*</sup> He gave the societies a perpetual lease of it at a very moderate rent, to be paid in Bibles and books to be distributed annually in the public schools of Toronto. This is the origin of the Ketchum prizes which are annually awarded in the public schools.

The Upper Canada Bible Society was formed at a meeting held May 6th, 1840, in the old Methodist church on Newgate street (now Adelaide street). It had, however, previously existed, for nearly twelve years, from December, 1828, at first under the name of the York Auxiliary Bible Society, and afterwards under the name of the City of Toronto Bible Society. Its first annual meeting was in February, 1830, and its income was reported to be £128 18s.; its total issues, 542; and its branches, thirteen. The first annual meeting under its present name was in 1841. Its income had been increased to £918; its issues to 8,721; and its branches to 88. In 1861, its income was \$19,776; its issues, 30,000; and its branches, 258. For the past ten or twelve years its income has fluctuated between \$28,000 and \$33,000, and its issues between 30,000 and 40,000. There were now 450 branches. There has been only three Presidents, Hon. J. H. Dunn, from 1828 to 1845; Hon. Robert Baldwin, from 1845 to 1859; and Hon. G. W. Allan, from 1859 to the present time.

The number of Bibles, Testaments, and portions issued from the depository in Toronto during the past year is 41,591, being 5,866 more than during the previous year.

The recent anniversary meeting was most enthusiastic and successful. Those present gave their emphatic testimony to three great facts: "First, the Bible Society is the basal society. Its work lies at the foundation of all our Christian philanthropic work. It provides the Bible which is at once the inspiration and the source of our beneficence, and the record of the spiritual fellowship and blessing, which is the ultimate aim of all our beneficence. No missionary society could carry on its operations without this society, which alone supplies the Scriptures in most of the languages in which the missionaries labour.

"Secondly, the supporters of this society bear their emphatic testimony to the permanency and power of the Scriptures. Amidst all conflicts of society and of science they stand unmoved. Their principles are the abiding, directing, and changeless truth.

"And lastly, the supporters of the Bible Society bear witness to the reality of Christian unity. It is the most Catholic of all societies, and the most Protestant. The Bible alone is its motto and its aim. It asserts that the differences, ecclesiastical and theological, which divide Christians, do not touch the essentials of the faith. These differences are but as the ruffled surface of the storm-tossed ocean, while beneath lie the stable and tranquil depths of great truths, the mighty realities of Christian life and divine grace."

We thank God for the success which has attended the labours of the Bible Society in this Province during the past years, and we sincerely pray that its future may be one of marked progress and usefulness. With increased facilities for business, we doubt not but that an era of greater prosperity has been entered upon. We learn that there is a debt of about \$4,000 resting upon the new building. This, we trust, will ere long be removed, so that no burdens may hinder the friends connected with the Society from bending all

<sup>\*</sup>The building itself was purchased by the Societies in 1854.

their energies toward the one great work of "Holding forth the Word of Life," that Word which is ever new, and the well-spring of joy and consolation to which we instinctively turn in time of trouble and sorrow. In it alone do we find an inexhaustible storehouse of lessons for the child, and of ripest wisdom for the aged. In countless homes it is opened every morning to yield its portion for the day. In ten thousand pulpits it furnishes the texts of as many sermons, as each Lord's day returns.

The Bible Society must succeed in its great work, for it is God's great purpose that *The Book* shall be spread abroad, and man can no more obstruct the Divine end than arrest the sun in its course. The Society does not undertake to interpret the book. "Theirs is to circulate in its simplicity and in its multiplicity; to spread abroad by single gospels where they can do no more; to spread abroad in its integral completeness where that can be done. In single gospels they must do it without doubt or misgiving, for He in whose Person two whole and perfect natures were joined together condescends to be made whole Truth and Life within limits which are, according to St. Matthew, St. Mark, St. Luke, or St. John. In complete Bibles it is their fuller privilege, without stint or grudging, to do the same; for God has spoken in divers manners of ways to divers manners of men, and we cannot tell in any given case how He will cause His goodness to pass before them, or by whose voice He will proclaim to them His Name."—*Our Mission*.

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### THE "BUILDING FUND."

We desire to remind the friends of the Society throughout the Province, that at least two thousand five hundred dollars are still required by the Building Committee to cover the expense of the New Bible House. We trust this appeal will be liberally responded to.

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### THE BIBLE THE BOOK OF THE PEOPLE.

BY REV. JOSEPH PARKER, D.D.

*From his Address before the Joint Assemblies of the Congregational and Baptist Unions, London, May 14th, 1886.*

I believe we shall largely qualify ourselves for a great and enduring work in proportion as we risk everything as to our church life and influence upon a grammatical interpretation of the Holy Bible in the light of human experience and a fearless interpretation of nature in the light of impartial science. I claim the supreme place for the Bible. I do not go to the theologian, but to the living fountain to which the theologian himself went. I have dismissed the priest who pretended to keep the altar of worship, and I will dismiss the priest who pretends to keep the altar of truth. If every man is to have free access to the throne of grace by Christ Jesus our Lord, every man must also have free access to the book of revelations under the guidance of the Holy Spirit.

There is no second Bible. There is no divinely-authorized metamorphosis or alias of the Bible. There are helps to Bible reading many and invaluable; but the Bible must be read by itself, for itself, in the light of itself, and every man must be responsible to its divine Author and not to its human interpreters. To some of those interpreters we may have been unjust. We may have made cast-iron of thoughts or expressions which the interpreters themselves would be the first to change under the influence of wider know-

ledge and clearer visions. My simple claim is that the Bible should always be allowed to speak for itself, because my belief is that whatever is essential to human redemption, pardon, purity, and development is written in the Bible with a pencil of light. Again and again I would disclaim saying one word against learned and reverent interpreters of the Bible. I simply wish them to be kept in their right places as elder brethren, and not to be set up as idols, ruling generations of whose progress and advantages they could have had no personal knowledge.

There is a deep sense in which every man must be his own theologian. Human expressions of theology must change because language itself changes, and every tide of time's great sea brings in riches from the land that is beyond, which must be added to the abounding treasures of the church. No one man knows all the truth; no sect has all the truth; that is as certain as that no vision can absorb all the sunshine and no roof can accommodate all the sky. It does seem to me, then, a thing worth doing to send men into all the villages of England who will help the people to read the Bible and lead the people to see that nature and revelation are expressions of the same God, and that both are open to reverent and patient inquiry without human penalty and without ecclesiastical degradation.

We may not, indeed, be always able to send learned men into the villages of England; but I will tell you whom we can send—we can send men who will say to the peasantry of England, "Let us read the Bible in our mother tongue together; let us read the 23rd Psalm; let us listen to the Sermon on the Mount; let us commit to memory the parable of the prodigal son; let us watch and wonder and pray at the cross of the Son of Man." Can such words be read in a right spirit without Jesus Himself drawing near and setting the heart aglow with a love kindred to His own, and making the darkening eventide brighter than the summer dawn? This is what we aim to do: to get men to read the Bible, to read it in the houses of the people, to read it at the bedsides of the people, to read it as the Book of the people, and to make the people feel that, come what may, the word of the Lord endureth for ever, and is an open vision to the broken heart and the contrite spirit.

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### THE BIBLE.

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Viewed merely as a human or literary production, the Bible is a marvelous book, and without a rival. It embraces works of forty authors, representing the extremes of society, from the throne of a king to the boat of a fisherman: it was written during a long period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the Land of Promise, in Asia Minor, in classical Greece and imperial Rome; it commences with the creation and ends with the final glorification, after describing all the intervening stages in the relations of God and the spiritual development of man; it uses all forms of literary composition; it rises to the highest heights and descends to the very lowest depths of humanity; it measures all states and conditions of life; it is acquainted with every grief and every woe; it touches every chord of sympathy; it contains the spiritual biography of every human heart; it is suited to every class of society; and can be read with the same interest and profit by the king and the beggar, by the philosopher and the child; it is as universal as the race, and reaches beyond the limits of time into the boundless regions of eternity.

Of all the books in the world the Bible is the only one of which we never tire, but which we admire more and more in proportion as we use it. Like the diamond, it casts its lustre in every direction; like a healing herb, the harder it is pressed, the sweeter is its fragrance.

## THE WORK OF ONE BIBLE.

In the year 1867, a young man, by name Jose Garcia, was drawn a conscript and left his little village in the north of Spain, to join the army. In 1869 he was sent to Cuba. While there, he found one day, on the mess-table, a book and took it up and began to read. It was a Bible belonging to the Assistant Medical man of the regiment, who appeared while the young soldier was reading, and took the Book from him. But, what little he had read, produced a deep impression upon him; he could not forget the words. In 1875 he returned to Spain and to his village, and found employment there.

One day, while working, a Bible colporteur passed and asked if he would buy a book. "What book?" he asked. "The Holy Scriptures," was his reply. This was the book he had been longing to have for years, but knew not how to get.

"Let me see it," he said to the colporteur, and commenced to search for what he had read in Cuba; he found it, and at once bought the Bible. When the colporteur had left, Jose sat down by the roadside and began to read; he read for hours, oblivious of everything, and, in his house, late on into the night, he very often forgot meal-times to read the book. The Spirit of God through the book converted him. These facts came to the ears of the priest. He demanded the book, but met a firm refusal. Full of fury, he went away, but, in a few days, returned to ask, as a favour, that Jose would not speak of it to others. Again he got a refusal, "This Book," said Jose, "has done me much good, and may do so to others." So he went on reading for himself and to others.—*From "The Gospel in Spain."*

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## OVERTURNING THE BIBLE.

You attended the lecture, did you, and heard all about the mistakes of Moses! It is easy to abuse Moses now that he is dead and cannot talk back at you. A living ass can kick a dead lion. Moses, when alive, and after he was eighty years old, commanded an army of six hundred thousand men for forty years, though encumbered with all their baggage, their wives and little ones, and gained splendid victories, emancipating, organizing and giving laws which have stood the scrutiny and test of more than thirty centuries, and which now form the basis of the government under which we of this country live. It would be interesting to hear a man such as was Moses, on the mistakes of a colonel of cavalry whose military exploits were confined to a single engagement, in which he was worsted and taken prisoner by a boy, and when exchanged, resigned his commission and turned his attention to "the mistakes of Moses." Quite interesting. "But he overturned the Bible." Did he, indeed? Young man, listen: We have lived a considerable while, and during our life have heard of the Bible being overturned, refuted and demolished several times. Every few years somebody starts up and overturns the Bible, and it is like overturning a huge rock that has been shaped into a perfect cube; turn it as you will, it is always "right side up, with care."

Then when we read history, beginning away back at the time of Celsus or earlier, and trace the history of Bible overturners down to the present time, we find the work of every one of them has come to naught; and judging the future by a knowledge of the past the works of such men will always come to naught. There are more Bibles in the world to-day, read and believed in by more people, than ever before since the world was, and the number increasing more rapidly.

It might not be amiss for objectors to be a little less open-mouthed and less positive in their asseverations about the Bible, if for no other reason than that of concealing their own ignorance.—*St. Louis Christian Advocate.*

SUBSCRIPTION LIST OF THE LAKELET BRANCH.

(Omitted in Annual Report.)

Coll. at Pub. Meeting.....\$1 50	Small sums.....\$4 15	Coll. by Misses Holiday and Ritchie	Small sums.....\$2 47
Coll. by Misses Williamson and Nay	Coll. by Misses Scott and Newell	Coll. by Misses Darling and Trench	Small sums..... 4 00
John Scott..... 1 00	Miss Eliza Scott..... 1 30	Coll. by Misses Taylor and Roms	John Taylor..... 1 00
Small sums..... 3 85	Small sums..... 2 50	Small sums..... 1 87	Coll. by Miss Hubbard
Coll. by Misses Nay and Hazlewood	Coll. by Misses Burnett and Harkness	Small sums..... 4 30	
Small sums..... 2 30	Small sums..... 3 95		
Coll. by Misses McLaughlin & Jaques	Coll. by Misses Inglis and Lucas		
Small sums..... 3 00	John Inglis..... 1 00		
Coll. by Misses Erwin and McKee	Small sums..... 2 55		
Rev. A. C. Stewart.... 1 00	Coll. by Miss Allen		
	Small sums..... 1 60	Total.....\$43 10	

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH SOCIETIES, FROM 1ST JUNE TO 30TH SEPTEMBER, 1886.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Belgrave Branch.....	5 00	24 00	23 00	
Derry West do.....		31 15		
Pinkerton do.....		15 72	15 00	
Goodwood do.....		5 00		
Port Elgin do.....	15 00		20 00	(1) 15 00
Glanford do.....		13 20		
Janetville do.....	5 77	24 73		
Milton do.....		100 00	42 94	
Painswick do.....		9 00		
Ayr do.....		34 16	34 16	
Lakeside do.....		15 00	15 00	
Mono Mills do.....	9 72			
Bethany do.....		20 00	20 00	(2) 8 00
North Etobicoke do.....		7 75		
Downsview do.....		42 46		
Durham do.....	12 41			
Brougham do.....		14 00		
Vernonville do.....				(1) 9 00
Highland Creek do.....		6 20	6 00	
East Williams do.....		60 00	60 00	
Appleby do.....		10 62		
West Tilbury do.....	4 80			
Rainham Centre do.....		2 50		
Castleton do.....	7 00			
Rothsay do.....		7 00		
St. Catharines do.....		3 75	3 75	
Peterborough do.....	112 00	105 00	105 00	
East Ancaster do.....			25 15	
Madoc do.....		23 47		
Caistor do.....		20 00		
Blairton do.....	5 41			
Hampton do.....		8 18		
Orono do.....		34 00		
Aldbrough do.....			2 82	
Tiverton do.....	30			
Braaford do.....		18 21		
Orillia do.....	50 00			
Underwood do.....	18 07	46 00		
Gore Bay <i>Depository</i> .....	41 00			
Meaford Branch.....	21 00			
Bruce Mines do.....	20 00			
Glammis do.....		7 87	7 88	
Woodstock do.....	50 00	150 00	250 00	

(1) To Building Fund.

(2) To Quebec Auxiliary.