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TORONTO, JANUARY, 1889.

NOTICE.

The fiscal year of this Society terminates on Saturday, 30th March. Treasurers and Depositaries of Branch Societies are earnestly requested to forward in good time to Mr. John Young, Depositary, Bible House, Toronto, all funds in their hands, whether from contributions or sales, so as to be included in the revenue for this year.

The reports of Branches, subscription lists, etc., and any information concerning the decease of life members and directors, any change of officers or residence, or any other matter of importance, should also be forwarded to the Secretaries, so that the necessary corrections may be made, and that our Annual Report may be as complete as possible.

Special attention is called to the circular to officers and members of Branches on page 3 regarding the appeal of our sister Auxiliary in Quebec for assistance in their work of colportage in that Province.

Bible Society Recorder.

TORONTO, 1st JANUARY, 1889.

BOARD MEETINGS.

The regular monthly meeting of the Board of Directors was held on Tuesday evening, 16th October, at 7.30 o'clock; the President in the chair. The opening devotional exercises were led by the Revs Dr. Thomas and A. Gilray. The minutes of the previous meeting were read and confirmed. The monthly report of the standing committee on Agency and Colportage was read and approved. Letters were read from the Secretary of the Victoria, B.C., Branch thanking the Board for its appropriation for colportage work in that city and neighbourhood; from Messrs. Gooderham and O'Brien for grants of Scriptures, and from Miss E. Y. Samms, Secretary of the "Ladies' Circle for the promotion of Christian work among the Jews of this city," for a grant of Scriptures made to its missionary, Mr. Suchovitzski. An application for a grant of Scriptures for a Sunday School in the township of Dwight, Muskoka, was presented and acceded to. The Depositary's Cash Account, statement of balances, schedule of Colportage and list of gratuities for September were submitted and approved, and the meeting was closed with prayer by the Rev. W. S. Blackstock.

The Board met on Tuesday, the 20th November; D. Higgins, Esq., in the chair. The Rev. John Burton opened the meeting with prayer. The minutes of the last meeting were read and confirmed. The monthly report of the Committee on Agency and Colportage was presented, amended and adopted. A letter was read from the Rev. Geo. F. Bertson, Secretary of the Toronto Ministerial Association, thanking the Bible Society for the free use of its Board Room, which will not be hereafter required. On motion, Mr. J. E. Taylor was appointed collector of subscriptions in the city for the current year. Rev. Henry Grasett Baldwin dismissed the meeting after pronouncing the benediction.

The usual meeting of the Board of Directors was held on Tuesday, the 15th December; D. Higgins, Esq., in the chair. Warring Kennedy, Esq., Senior Honorary Secretary, read from the Scriptures and a *terwards* led in prayer. The minutes of the previous meeting were read and approved. The following resolution anent the death of the Rev. Dr. O'Meara, of Port Hope, was read and approved: "The members of the Board learn with deep sorrow of the decease of the Rev. Canon O'Meara, LL.D., late of Port Hope, who was very suddenly called to his reward on Monday, the 17th inst. Doctor O'Meara, though not a member of this Board, always took a lively interest in the affairs of the U. C. Bible Society; was one of its warmest friends, and for many years successfully laboured as one of its provincial agents, his last report having been received on Saturday, the 15th inst. Not the least of his labours in the cause of God was the translation of the New Testament into the Ojibwa language. In a marked degree the deceased gentleman was of a kind and genial disposition, and was highly esteemed both as a Christian minister and private citizen by all who knew him. The Board desires to tender its sincere sympathy to the members of his sorrowing family under this sore bereavement, and further resolve that a copy of this resolution be forwarded to Miss O'Meara at Port Hope." The report of the Agency and Colportage Committee was presented, amended and adopted. An application for Bibles for a Sunday School in St. Thomas was referred to the Secretaries to deal with. A grant of twenty-four Bibles was made to the Reformatory at Penetanguishene. Mr. C. Latter, of Todmorden, applied for twelve Testaments for needy children in the Public School; they were

granted. The Secretaries were instructed to examine into the application of the Rev. J. B. Roberts, of the African M. E. Church at Oakville, for a pulpit Bible, and if the circumstances warrant them to make the grant. The usual routine business was attended to. The Permanent Secretary informed the Board that the ground lease of the premises north of the Depository will expire in March, and the matter was referred to the Committee on Premises. A Committee was appointed to draft an appeal to Branches and agents for funds to help the Board to increase its grant in aid of the extension of Bible colportage in Quebec among the French population, through the Quebec Auxiliary. Rev. W. S. Blackstock closed the meeting with the benediction.

CIRCULAR.

To the Officers and Members of Branches :

The Board of Directors has had under consideration a special appeal for increased aid in support of more extended colportage work in the Province of Quebec. The appeal comes from the Quebec Auxiliary Bible Society, and is supported by facts which leave no doubt as to the necessity of the work, and we cannot ignore the claims of our French Canadian brethren. The Board has been deeply impressed with the call for help, and will be glad to respond to this cry of "Come over and help us," if in its power to do so.

It must be evident to all persons who accept the Scriptures as God's Word, and believe in the power of the Truth to enlighten and save, that the extended circulation of the Scriptures among the French Canadian Roman Catholic population of the Province of Quebec must be followed by results of the highest possible value. The following facts should stir up a deep interest on the part of Protestants in Ontario in the spiritual welfare of those French Canadians on whose behalf the appeal has been presented.

The field covered by the Quebec Auxiliary extends over twenty counties, with a population of over 500,000, of whom only about 27,000 are Protestants. This great disparity will at once be recognized as sufficient reason for the appeal, and unless the Province is to be left wholly in the hands of the Propaganda, and to the untiring energy hourly exercised by the Church of Rome in the effort to make the entire population even more subservient to priestly influence than it is, the Word of God, which is the "Sword of the Spirit," must be given to the people.

From the limited resources at its command, the Quebec Auxiliary, even with the grant of \$500 a year usually made by this Society, has only been able to keep two colporteurs in the field. May it not be truly said, "But what are they among so many?" May He, who in the exercise of His Divine Power, while at the same time He manifested His infinite love to lost sinful men, increased the bread with which the multitudes were fed, increase in the hearts of His people in this Province that sincere Christian charity which will lead all to recognize that we are the keepers of our French-Canadian brethren, and come "to the help of the Lord against the mighty."

The Branches can help in this work by increased contributions, either donating a larger part of their money to the work, or leaving funds free, so that the Board will have means from which grants may be made. In the case of those Branches which have already remitted, it might be possible to give aid by an extra collection, and in the case of those which have not yet remitted, a special effort might be made to add to the funds in hand. The Branches are earnestly requested, in one or other of these methods, to make it possible for the Board, by a largely increased grant to the Quebec Auxiliary, to aid in giving the Bible to the Roman Catholic French-Canadians in the Province of Quebec.

WARRING KENNEDY,
J. BURTON, B.D., } Secretaries.
JOHN HARVIE, }

TORONTO, January, 1889.

THE BIBLE.

BY THE LATE REV. JAMES HAMILTON, D. D., F. L. S.

It is a book suited to all. It meets the tastes of all mankind. A Bible all poetry, a Bible all history, a Bible all argument, a Bible all maxim and proverb, might have been a treat to a few, but it would have been tedious and tiresome to every one besides. Had an angel written the Bible, he would have been content to mark down in the fewest words whatever it was important to reveal; and had one man been employed to write it, it would all have been tinged by his peculiar style. But having employed in its compilation the pens of forty men, dispersed over fifteen hundred years, the all-wise Jehovah has constructed it a harp of many strings, a quiver of many shafts, a book for all mankind.

The advantage of this variety is seen in the various passages which have arrested or enlightened different readers. A profane shopman crams into his pocket a leaf of a Bible, and reads the last words of Daniel: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days;" and he begins to think what his own lot will be when days are ended.

A Göttingen professor opens a big-printed Bible to see if he has eye-sight enough to read it, and alights on the passage: "I will bring the blind by a way they knew not:" and in reading it the eyes of his understanding are enlightened.

Cromwell's soldier opens his Bible to see how far the musket ball has pierced, and finds it stopped at the verse: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

And in a frolic the Kentish soldier opens the Bible which his broken-hearted mother had sent him, and the first sentence that turns up is the text so familiar in boyish days; "Come unto Me, all ye that labour and are heavy laden," and the weary profligate repairs for rest to Jesus Christ.

And in the same way, if there be a thousand texts which the Holy Spirit has used for awakening concern about the great salvation, there are a hundred texts which He has used for guiding souls into the peace and joy of believing. "What words were those you read? What sounds were those I heard? Let me hear those words again," exclaimed the South Sea Islander. And the Missionary read again, "God so loved the world——" "Can that be true? God love the world, when the world not love him!" And the Missionary read again, "God so loved the world, that He gave His only begotten Son;" and as the tears burst fast and big down his swarthy cheek, the poor heathen hastened away to weep and wonder at the love of God.

"The just shall live by faith." Like a nail in a sure place, this saying sticks in Luther's memory. He wanders through the monastery, he trudges to Rome, he crawls up Pilate's Staircase; but still the sentence is sounding in his ears. Through seas of anguish and dismay he buffets his labouring path, no ray to guide him but this tiny spark, till all at once at that little spark Luther's soul is kindled, and the Reformation-beacon flames.

There was a "stricken deer," a fine spirit, brilliant, kind, and lofty, but sensitive and sad, a wounded spirit. For many a day he had been goaded by the sense of sin, and had often opened the Bible for relief, but opened it in vain. "I flung myself into a chair near the window, and, seeing a Bible there, ventured once more to apply to it for comfort. The first verse I saw was Rom. iii. 25, 'Whom God hath set forth to be a Propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.' Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement He had made, my pardon sealed in

His blood, and all the fulness and completeness of His justification. In a moment I believed and received the gospel." That moment gave birth to the Olney Hymns, and to all the years of happiness which ever shone on the checkered path of William Cowper.

"The thing that astonishes me in the gospel is that *God is Love*:" so exclaimed a converted African.

And the text which first filled with joy unspeakable the capacious soul of President Edwards was: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." He says, "As I read these words there came into my soul, and was diffused through it, a sense of the glory of the Divine Being. Never any words of Scripture seemed to me as these words did. I thought with myself, how excellent a Being that was, and how happy I should be if I might enjoy that God, and be wafted up to Him in heaven, and be, as it were, swallowed up in Him for evermore."

THE WORK AND THE CLAIMS OF THE BIBLE SOCIETY.

BY THE REV. CANON CROSS, D.D.

Like the Bible itself, the Bible Society's aim is definitely one, while her constitution is unrestricted, and her work is emphatically manifold. She stands outside of, and in a certain degree unconnected with, all the spiritual organizations which are the expression of the Christian zeal and energy of the great Anglo-Saxon race. But, as a friend to all, she carries on her worldwide work with cautious discrimination and with unflinching earnestness. Few are the manifestations of Christian effort at home which do not obtain from her large and helpful support. From the details of a single month's labours, we find supplied by her kindly lavish bounty, the wants of Sunday schools and mission rooms, of night schools and hospital wards, of soldiers' and sailors' Homes; of our navvies, our police, our telegraph clerks, our deaf and dumb, and our blind. And when we look outside our island home, we watch her, in the patient and scholarly labour of her translators, and in the untiring energy of her agents, endeavouring to fulfil her noble mission of making the tribes of earth to hear, each in their own tongue, the wonderful works of God. When her labours began, some eighty-four years ago, there were in all the world less than fifty available versions of the Holy Scriptures, while they have since been printed and circulated by the Society, at least to the extent of a single book of the Bible, in above two hundred and eighty versions. The entire Bible is to be had in all the great languages of the world, and parts of it in a large portion of the dialects of even the obscurer races.

From these large and ever increasing stores she supplies with no grudging hand the wants of our great Missionary Societies: the venerable Society for the Propagation of the Gospel, for instance, depending on her for perhaps forty translations; while the Church Missionary Society owes to her the provision of some seventy translations not otherwise obtainable. At her own expense she printed Bishop Steere's translation of the New Testament in that Swahili language which, according to Cameron, runs current over the whole width of Africa; while New Testaments, sanctioned and printed for the Society by the Holy Synod of the Orthodox Russian Church, are making their way through the great Russian empire from one end of it to the other. Of its labours in Japan and China, in Malaysia and India, in Persia and Turkey, in Africa and Australia, there is but little need to speak. Every year fresh openings are made, fresh calls sound aloud, fresh opportunities are presented. And all the time the painful story of funds decreasing in the matter of contributions through Auxiliaries from living supporters at

home has to be submitted for thoughtful and humbling consideration, and as a stimulus to renewed and more energetic endeavours.

While thus varied is the Society's constituency and her work, we cannot afford to forget the glorious definiteness of her aim and object. With but one Book out of the world's vast literature is she conversant; but that is the Book of books, the unique and precious gift of God to men. With a single eye to God's glory, she takes in her hand that solitary volume. Her strength lies in the conviction that in its sacred lore there is wisdom to salvation through faith which is in Christ Jesus. And strong in that strength she seeks to spread it wide over the earth, only ceasing her efforts where man himself ceases to be. So long as there remain dark places on earth, grim and squalid abodes of sin and ignorance and sorrow, does she seek amidst these dark places to make that Lamp to shine. Solemn is this responsibility. Sorely does she need the prayer and loving sympathy of all to whom God's honour is dear, and the souls of men are precious. But not for ever will that Lamp of God's Word have to be held up. Not for ever is struggle and self-denial in this holy enterprise demanded of us. The Church of God is a watcher for the dawn. Soon—and God alone knows how soon—will the day break and the shadows flee away. Then the work of the kindled Lamp shall have found its full accomplishment. For with His holy angels, and in the lustrous glory of uncreated light, will He come who is crowned with many crowns, and whose royal robe will even still be empurpled with the blood of redemption—even He who bears the ineffable and the Eternal Name, "the Word of God."

WHAT IS IT TO ME?

The Bible itself is the battle-ground of our generation. From opposite sides the hosts are gathering to the encounter, and a struggle as for life and death is to occupy the latter days of many who received from their fathers as a first axiom of truth that *all Scripture is given by inspiration of God*. In this struggle may there be no mistaking of friend and foe; no temporary alliance between light and darkness; no gratuitous and outlying combats between truth and the truth; no cowardly compromises, and no fighting in armour that has not first been proved!

Not less is the Bible, in the judgment of the believing, the test and touchstone of human character. Of it, as of Him who is its inspirer and its subject, the words are daily verified, "Set for the fall and rising again of many in Israel, and for a sign which shall be spoken against—that the thoughts of many hearts may be revealed." By their treatment of the Bible men may know, for themselves if not always for others, what they are. By the spirit in which they read or forbear from reading; by the view which they find themselves taking of each successive incident which makes either for or against the acceptance and prevalence of revelation; most of all by the effect produced upon the mind itself, in the secret chamber or in the house of God, by the word which speaks to it in those pages from the throne and from the mercy-seat above; by these signs may men judge what character and what spirit they are of; and in comparison with this question the other shrinks, for the individual at least, almost into insignificance; the enquiry how the Bible is to stand hereafter with the world becomes a small matter, when we place it side by side with the other enquiry, What is it to me? Does it speak to me for conviction, and for admonition, and for guidance? Can I go to it as my oracle, and find it ever, what it calls itself, a lively, that is, living, oracle, vocal to me in life's difficulties, persuasive amidst life's temptations, consolatory in life's sorrows? He only is fit to fight for the Bible, who has first yielded to it within and done it homage; who has been equipped out of its own armoury, and enlisted by the very voice which speaks therein.—*C. J. Vaughan.*

THE INCIDENTAL ADVANTAGES OF STUDY OF THE BIBLE.

I sincerely believe that nothing offers so good a subject for study as the Bible. Set aside now the fact that it is a religious book, and all religious considerations, and regard it simply as a book to be studied; there is no other so at hand, none so easily studied, none in which such aids may be found, none that will introduce you to so large a company of fellow-students; and there is no book the study of which brings so many advantages as the Bible, because there is no other one book that embraces so many departments of truth and knowledge, or treats them in so wise a way. It has been said that to know well some persons is equivalent to a liberal education. So a thorough knowledge of the Bible—I do not mean ability to quote it, but an intellectual knowledge of the Bible—is equivalent to an education; it is itself an education, and as broad and high as that gained in the schools. It does this because it is so universal.

Look at it as a book of history. Upon the whole there is no study that so broadens the mind and feeds it so richly and sweetly as history. It brings the wisdom of the ages together; it teaches charity by showing us under what burdens and by what paths of suffering humanity has struggled on; it shows us that there is a plan and a power at work beyond that of man; and, above all, it reveals an upward progress, and so feeds home and stimulates to good efforts. But to produce this effect, history must be studied in a large way, and as covering broad reaches of time. The Bible presents itself to us first of all as a history; that is the form which it wears. It is first a history of creation; no matter now how it is told, it is yet in some real sense a history of the creation of the universe; a very important thing to know, for a man has no sure standing ground until he knows the main facts and features of the world in which he finds himself. De Foe, with a fine stroke of genius, makes Robinson Crusoe first of all explore the island on which he is cast away. One must feel *at home* before one can do any good work. Hence the Bible opens with a historical account—as good as could then be given, and, all things considered none could be better—of the world from the beginning. It does not depart from this method, but is a history to the end. The early, unknown ages are depicted in the only light in which they were revealed until the true historic era began in Abraham. From that time on we follow, as we turn the pages of the Bible, a line of history till we reach the end. It is indeed the history of a small nation; but suppose you were to study it in true student fashion, you would find yourself face to face with those most ancient civilizations that flourished about the head-waters of the Euphrates. They form the background of the history of the Hebrew nation, and are part of it. You would study those nations in the light of the wonderful discoveries that are now being made, and by which their history is literally unrolled from buried cylinders. Then you would find yourself in contact with Egypt, whose history is parallel for 1,200 years with that of the Hebrews. The relation between the two nations was that of action and reaction; one cannot be understood without a knowledge of the other; hence the student of the Bible will learn all there is to be known of Egypt. The relation of Abraham to Mesopotamia, and the influences he brought from it and against which he protested, and the relations of Moses to Egypt, the ideas, customs, and torcs carried thence by the Hebrews, form one of the most significant chapters in human history, and have not yet been fully written out. The effect of France and Germany upon England, the effect of the Crusades upon Europe through contact with the East, the effect of Arabic learning upon mediæval Europe, are great themes, but they are not more important than the bearing of the prehistoric nature-worship of the remote East upon the genesis of the Hebrew nation, and the influence of Egypt upon the tribe of Jacob, and later, the interaction between the Israelites and the Canaanites, and later still, the powerful influence of Babylon enslaving and teaching its Jewish captives.

Later still, a study of the Bible brings us face to face with Greece and its culture, and Rome and its institutions. One will not make a thorough study of Biblical history without also making a like study of Babylon and Greece and Rome. The history of the Jews after the captivity turns on the influences of Babylon, and a know'edge of the condition and character of the people in the time of Christ depends upon a knowledge of Greece and Rome. When the Book of the Acts is reached, the whole world is open before us; and in order to understand the history of the church we must understand the history of all nations.

The Bible does not cease to be a historical book when it leaves St. Paul at Rome looking out towards Spain. In the same sense in which it is a history of the beginning of the world, so it is a history up to its close. The Apocalypse—no matter now about its authorship, canonicity, or any such question—is, in its main features, a most simple and lucid piece of literature. It is the counterpart to Genesis; it is a prophetic picture of the future of humanity; the fulfilment of the purpose outlined in Genesis. The Bible begins with creation out of chaos, and ends with humanity lifted into the heavens; and the whole mighty sweep is *history*. The first part is symbolic, and the latter part is symbolic; but the symbols bear a most surprising relation to each other, and carry in them the substance of history. Each is keyed to hope. We believe Genesis because it offers us a hope; we believe the Apocalypse because it shows us the same hope drawing humanity on toward God. One who passes by the Apocalypse should also pass by Prometheus and Dante, for they are of the same order.

My point is this: the Bible gives us history in its broadest stretch and in its largest meaning. Its affiliations lead us into all history; and with an impulse that carries us on through the Christian centuries; for one will not follow the church through the Acts and the Epistles of St. Paul without feeling required to trace it along the twofold current of East and West.

But the great advantage of studying history through the Bible is that we thus follow the main current of human progress in all the ages; we are tracing an idea, a principle, a force, and that the greatest the world has ever felt. The Jewish nation was small, and its history has no great features, but it impressed the world as no other nation has done. It protested against Mesopotamia, it discarded Egypt, it conquered heathen Palestine, it won from Babylon all it had worth knowing, and it finally imposed its conception of God upon Greece and Rome and created modern civilization. When we study its history we are studying the fundamental ideas of present society, and in their original, largest, and most unprejudiced forms. Indeed it is only in the Bible that we get a large, free, and unprejudiced history, for the reason that it is taught incidentally. When we read Hume we read Toryism; or Macaulay, Whiggism; and thus nearly all history is shot through with human prejudice, and wears the limitations of a single mind. But the Bible simply reflects the ages; they shine through its pages by their own light. And, above all, it gives us the secret of history; it tells us why and for what end the nations have existed, and shows us whither they are tending. And this is what a true student of history desires to learn—not how the forces were marshalled at Waterloo, but by what force and toward what goal humanity is moving.—*Rev. Dr. Munger, in the Christian Union.*

“ WHY SO LONG IN COMING ? ”

BY TRYON EDWARDS, D. D.

In Mrs. Johnson's book, “ About Mexico,” is a most thrilling story bearing on the subject of missions, and bringing up the sadly touching enquiry as to the missionary disciples of Christ, “ *Why are they so long in coming ?* ”

The story, as condensed in the following narrative, tells us that many years ago, when Mexico was almost wholly without the Bible, a Mexican gentleman of large property and influence had in his possession a wooden image called "San Roman," which was said to have been found floating in the ocean, and which he seemed to think was almost divine in its influence. His estate was named after it, and he built for it a church in which it was worshipped. When the season was dry he prayed to it for rain, and in sickness or trouble they prayed to it for relief and aid.

The planter of San Roman could neither read nor write, nor could anyone on his large estate. One day when he was in Matamoras on business, a gentleman showed him a book which he said was "*the Word of God.*" He had never before heard of it, and asked, "Was it a letter, or a history, or what?" And he became so interested about it that he offered its owner twenty silver dollars for it, which, however, was declined, for the owner valued it as a priceless treasure and would not part with it for money. But the planter was not to be put off. "You," he said, "can get another copy and I cannot. I never heard till now that God had sent any message to this world, but since He has I must have it. Take the twenty dollars and give me the book."

It was finally given to him, and with it he started for home. On the way he stopped at the house of a friend, and urged him to come with him and read the wonderful message he had bought. "I have a book—a strange book," he said "and I want you to go with me and read it to me and my family;" adding, with a deeply solemn air, "*It is the Word of God to man!*"

The friend thus appealed to mounted his horse and the two rode on to San Roman. As soon as they reached the place the planter ordered the great bell of the plantation to be rung, and called the hands from every part of his large estate, when he told them to be seated to hear some wonderful and most important news. After a few words of explanation, the planter turned to his friend and said, "Now begin at the beginning of the book and read on till we all understand its message."

The reader began with the first chapter of Matthew, and going on soon came to the verse which says that Jesus "shall save his people from their sins;" and then he went on with the story of the wise men of the East, and and the baptism of Christ, and His feeding the five thousand, and so on to the end of the Gospel. The people become deeply interested in the new and wonderful story. As they heard of the betrayal of Christ, murmurs of sorrow ran through the crowd; and when Christ was crucified, they bowed their heads and wept. But as the narrative went on, and the Saviour rose from the grave, and talked with His disciples, and ascended on high, saying to His disciples, "Lo! I am with you alway, even to the end of the world," the planter rose and said: "There is one thing I am most glad to hear, and that is the last words of Jesus, when He tells His disciples to go into all the world and tell these glad tidings to every creature. Now," he said, "some of these disciples will come here to San Roman, and will tell us all about this good news, and teach us, as Jesus taught them. They will soon be here, I am sure, as Christ told them. In the meantime we must learn to read this wonderful book, that we may do what it commands us to do. The disciples have been long in coming to us, but the world is large, you know; and, though there may be some delay, they will certainly come, for Jesus has told them to do so."

The planter and his sons at once began to learn to read the precious book, and it was read from time to time to all on the plantation, where, as of old in Judea, "it was heard gladly." Year after year they met on the Lord's day, till at last a Christian settlement was formed and flourished where the wooden image had once been worshipped. At length the planter heard of a man in Matamoras "who talked like the book," and at once he went in search of him, when he found that all Matamoras was stirred with his teaching. It was with difficulty that the man could be persuaded to go so far into

the country. But the planter was earnest and would take no denial. Go he must; and he did go, to preach to the people of San Roman.

Once more the great bell was rung, and the people came crowding together to hear the gospel which had now become the word of life to them. When the sermon was over, the planter had a question to ask. "Sir," he said, "you have not told us why you were so long in coming to us. Christ, before He went up, told you to go and preach the gospel to every creature. How long ago was that?" "Eighteen hundred years," replied the missionary, awed by the look of sad surprise which his host had turned upon him. "Eighteen hundred years! And what have the disciples been doing, that long ago they did not teach all nations, as Christ told them to do, when the Lord had said to them, I will always be with you?" "Ah!" said the missionary, sadly, "they ought everywhere to have spread the glad tidings, but for many long years the church has been asleep over her duty. But you have now heard the divine message, and let us pray that the Holy Spirit may so work in the hearts of God's people that their love and faith and zeal shall carry the glad tidings of salvation, not only through Mexico, but to the uttermost parts of the earth."

"Why, oh, why are they so long in coming?" This was the plaintive and touching enquiry of the planter; and is it not sounding to the church from every heathen nation—from every continent and island and village and hamlet of the unevangelized world? "Go ye into all the world, and preach my gospel to every creature." The command still sounds from the lips of the ascended Redeemer. When will the church, as one man, rise to the work which Christ has commanded? "Why so long in coming?"—*The Church at Home and Abroad.*

"NEVER DID ANY ONE BEFORE NOW TELL ME OF THE SAVIOUR."

The centre of Bible work in Southern Arabia is Aden. Here, and in the surrounding district, Colporteur Abdel-Masih is at work. He is a devout man, and the following incident, told in his own words, will not easily be forgotten:—

"On February 19th I went to the hospital just before noon and had great sorrow over three of the sick, who were dying there. I was by the couch of one of these, the last of the three, and was reading to him from the ninth chapter of St. John's Gospel. I had reached these verses—'Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on Him?'

"He said, 'O Ibrahim, I am glad to hear much concerning Jesus Christ!'

"Then I began to explain to him how salvation comes to us by Him; how He bore our sins and gives us deliverance from punishment and eternal death.

"Then he said, 'O Ibrahim, does Christ save me?'

"'Yes,' said I; 'if thou believest with all thine heart that He offered Himself on the cross for thee, thou shalt be saved, and shalt be with Him in heaven when thou hast passed away from this world to life everlasting.'

"He replied, 'I do believe that Christ saves me, and that He is present here listening to us. Oh, had but the Muslims known this they would have believed! But never did any one before now tell me of the Saviour!' Then, with eyes full of tears, he said, 'Farewell, brother Ibrahim,' and in a few moments passed away."

THE BIBLE IN JAPANESE.

The translation of the whole Bible into a new tongue is an achievement which should be recognized with thanksgiving to God. Such an achievement has now been accomplished in Japan. In this year of our Lord 1888 the subjects of that empire are able, for the first time, to read in their own language and their own syllabary the entire Scriptures of the Old and the New Testaments; and, as the *Missionary Herald* observes: "It is a singular fact, illustrating the marvellous progress of Christianity in Japan, that there should be nearly *twenty thousand members of churches* in the empire before the whole Bible is given to the people in their native tongue."

This is not an achievement of one man, or of one society, though to the venerable Dr. Hepburn, of the Presbyterian Mission, one of the earliest missionaries to arrive in Japan in 1859, is due the credit of being the only man who has wrought steadily from first to last upon the version, and of doing more than any other man to perfect it. Associated with him in the translation of the New Testament were Dr. S. R. Brown, of the Reformed Church, and Dr. D. C. Greene, of the American Board, whose salaries and expenses for a term of years were paid by the American Bible Society.

In the translation of the Old Testament Dr. Hepburn's coadjutors were Dr. G. F. Verbeck, of the Reformed Church, and the Rev. P. K. Fyson, of the Church Missionary Society; and here again appropriations for the support of the two last named were made by the British and Foreign Bible Society and the National Bible Society of Scotland, the Presbyterian Board of Foreign Missions having expressed its preference not to accept any contributions from the Bible Societies toward the support of Dr. Hepburn.

A meeting to celebrate the completion of the translation of the Bible into Japanese was held in Tokio, in the Shin Sakai Church, on the 3rd of February. There was a large gathering of foreigners and Japanese, the church being filled. J. C. Hepburn, M.D., LL.D., occupied the chair. Addressing the audience, he said:—

Dear Christian friends,—As chairman of the Permanent Committee, I have the very great pleasure of making the public announcement that the work of translating and publishing the Scriptures of the Old Testament, which was entrusted to this committee by the Convention of Protestant Missionaries assembled in Tokio in the spring of 1878, has at length, after a labour of nearly ten years, been, through the good hand of our God upon us, successfully completed.

On the desk was lying a beautifully bound copy of the whole Bible in five volumes, presented to Dr. Hepburn by the National Bible Society of Scotland, on the last day of last year, immediately after the completion of the translation.

In the course of his remarks, Dr. Hepburn, suiting the action to the word, took the New Testament in one hand and the Old Testament in the other, and reverently placing them together laid the book down—a complete Bible. Knowing that he had spent the last sixteen years almost entirely on this work, and knowing the deep interest which he has in it, the audience was visibly moved at the simple but touching action which seemed to unite the work of the two committees into one.

 WITH THE MISSIONARIES IN SOUTH INDIA.

The story which follows is taken from that ever attractive serial, the *Journal* of the London Missionary Society. The incident is very interesting in itself, and it affords a glimpse of the quiet but vast spiritual revolution which is passing over all India. The writer is the Rev. Maurice Phillips.

"One very interesting incident came under my notice. Some years ago a Sudra farmer in one of the out-of-the-way villages was baptized under the name of Israel. He had a wife and a large family, but they positively declined to follow him to Christianity. At first they gave him a great deal of trouble, refusing to associate with him for fear of defilement, and his wife even declined to give him food. He gradually overcame these difficulties, but his family seemed as far as ever from Christianity. When I visited the family in 1884, just before going home, I asked his wife and each of his sons whether they intended to become Christians, and the answer was 'No.' I prayed with them, and urged them to follow their father, who was following Christ; but I had no reason to believe that any impression had been produced.

"When camping last month within seven miles of Israel's village, a young man came to the tent and said he was Israel's eldest son.

"Well, come and sit down. I am very glad to see you. I have not seen you for a long time,' I said.

"He sat down, and told me that last year his father died. I told him I was very sorry, but added, 'Your father was a good man, and he is now in heaven with the Lord Jesus.'

"Yes,' he said, 'I believe that. When my father was very ill and could not read the Bible, he asked me to read to him.'

"And did you?"

"Yes, I read to him every day, and he seemed always better after I read to him.'

"What did you read?"

"I read the Psalms and the Gospels. My father was very fond of the Psalms and the Gospels.'

"When he died, did you burn the body like a heathen?"

"No. We had a grave dug for him in the field, and we buried him as a Christian.'

"I suppose there was no Christian present to read the Scriptures and to pray?"

"No; but I read the twenty-third Psalm after the body was lowered to the grave.'

"I am very glad to hear that. How did you have the courage to do it?"

"Well, I felt that it was right, and that it was in accordance with the wish of the departed, and so God gave me courage. And not only that, but I am determined to become a Christian, too, and die like my father.'

"What about your wife?"

"She is quite willing to be baptized.'

"Do you want to be baptized now?"

"No; I will wait till you come again, for I want my brothers and their families to be baptized at the same time, and they are not prepared yet.'

"Oh! how thankful I was to our heavenly Father for this incident. How wonderful God is in carrying on His work! An incident like this is enough compensation for all the labour bestowed in the Tripatore district since the commencement of the mission. May the Lord's work so prosper everywhere!"

THE SCRIPTURES IN MANY TONGUES.

The *Indian Evangelical Review*, for January, 1888, devotes several pages to an account of a collection of the Holy Scriptures, which attracted much attention at the Calcutta International Exhibition of 1883-'84. The collection included volumes old and new, in languages dead and living, European, African, Asiatic, American and Polynesian. The languages spoken in India, Burmah and Ceylon were specially prominent, and these alone amounted to about fifty different languages and dialects. They were of interest not to the

Christian alone, but to the philanthropist, linguist, philologist, and student of comparative theology. Many of the books were the property of private individuals, or of private or public libraries, and were in due time after the close of the exhibition returned to their owners. It is said that the collection was unique, "the like of it having never before been seen in Asia."

After mentioning the names of seven Bible societies in India and Burmah, the *Review* calls attention to the fact that this publication and circulation of the Scriptures is entirely a Protestant work. "The only versions of the Scriptures published by the Roman Catholics, in any Indian language, are a Hindustani New Testament, by Dr. Hartmann, North India, 1864; and Tamil Gospels and Acts, in 1857. But copies of these are not procurable in the Calcutta bookshops."

The report of the Calcutta Bible Society, issued shortly after the exhibition, said :

It is a matter of thankfulness that we are able to show to the multitudes that thronged the court, specimens of the Bible in no less than 160 languages. Lists of these books were freely circulated, and carried to their homes by the people, and it could not fail to impress the minds of the more thoughtful, as a fact of the greatest importance, that the Bible which we offer to the millions of India as the word of God, has been put into languages spoken by so many of the nations. This fact proves more clearly than any mere words can do, that we believe the Bible to be a divinely given book, whose truths are suited to meet the spiritual wants of all men; and it also furnishes one of the strongest proofs of the sincerity of our aims when it is seen that at so great an expenditure of time and money the Christian Church has been trying to fulfil the Lord's command to "preach the gospel to every creature."

The Calcutta Bible Society showed the Scriptures in the various languages that it has been directly instrumental in publishing, from the Sanskrit for the learned classes, to the Santali for the more ignorant aborigines; in languages spoken by hundreds of millions, as the Bengali, and in patois, such as the Pahari, that are intelligible only to a few thousands of the people.

Taken as a whole, there can be no doubt that this collection of translations of the Scriptures was interesting to the antiquary, who wished to trace the present versions back to the very imperfect ones that were first in use, but without which they would probably not have attained their own excellence; to the Christian, as he saw in them evidence of the efforts that have been and are now being made to teach the world the story of Jesus and His saving work; and to the heathen, as he could not fail to see that the Christians believe in the eventual spread of their religion, until the whole world shall come to recognize Jesus as their Saviour and their King.

ONE'S OWN BIBLE.

All the better if it be kid or morocco-bound, golden-clasped, and silk-sewed. "The best for the best," appeals to one's sense of fitness. Only be careful that it is not too nice for daily use. If it is too fine to bear a pencil-mark, then get a cheaper one that you can use and enjoy. You can have no idea what a sense of ownership and companionship you will feel for a Bible that you own and use. See to it that the scholars of your class possess Bibles and use them. Set them the example of bringing them to church and Sunday school.

While there is such a thing as an indiscriminate Bible-marking, we are apt to go to the other extreme, and treat our handsomely bound Bibles as we do our most formal and least enjoyed acquaintances—give them the best place in the parlour, and carry (not use) them on only "state occasions."

Frances Havergal speaks of a time in her early experience when she read her Bible in a "straight on" sort of way. Later she says: "I distinctly remember reading in a new and glad light the fourteenth chapter of St. John's Gospel. I read it, feeling how wondrously loving and tender it was, and that now I, too, might share in its beauty and comfort."

A friend told me that sometimes a single word would impress her when she was listening to Scripture reading, and that word she would underline in her Bible. On one occasion it was the word "kept." (1 Peter i. 1.) With her reference Bible she made a study of that little word, and found it full of assurances of being "kept as the apple of the eye." "Often," she said, "when I have been listlessly turning the leaves of my Bible, too tired, may be, or too sick to read, my eye has caught that underlined special 'kept,' and I have been helped and comforted, feeling somehow that a direct message had come to me."

A young lady who was summering in the country, but who never took a vacation in her Master's service, found an old blind woman, whose grandchildren went away to work and left her alone all day. From out the treasury of her special Bible verses she taught one to the old lady at each visit. When she went for the last time the old lady said: "O, dear Miss, the summer's gone too quick for me; it made the time pass so pleasant, its having them beautiful texts. I couldn't tell you how 'all' passed away the time. There's, 'I am poor and needy, but the Lord thinketh upon me;' there's many as don't think about a poor old blind body like me, but the Lord does; and that must be for me, Miss, because I am very poor. And then there's, 'When thou passest through the waters I will be with thee;' that's my companion, I call it, Miss; you wouldn't believe what company it is to me, and it seems to take me through all my little troubles of every day. I don't think that's been out of my mind an hour since you learned it to me. Ah! I know what came next: 'Having loved His own which were in the world, He loved them unto the end;' that was right, wasn't it, Miss? I couldn't say it right by at first, but I've got it faster than any now, since you taught it to me over a year; that's always my comfort when I feel so sinking like, and I think perhaps it's the end coming near, and then 'He'll love me unto the end.' But that last one I learned, 'Thine eyes shall see the King in His beauty,'—that is beautiful! My poor eyes, Miss, that can't see you, it says they shall see Him; to think of that now!" and the dear old woman's voice murmured on in broken exclamations of happy anticipation till she seemed almost to forget her visitor's presence. Just an illustration of what can be done with the crumbs from the Master's table when we have learned to appreciate and use them.—*J. M. Bingham, in S. S. Journal.*

THE BIBLE IN THE HEART.

The Bible may be in the hand or house, and not be in the heart. Physiologists say that food is never really in the body until it is in the blood, and to put it there requires the process of digestion. The living bread of Christ must pass through the head and heart into the life-blood of character before the tissues of the soul can receive spiritual life and growth. When the celebrated Grimshaw first found Christ, he told a friend that "if God had drawn up his Bible to heaven and sent him down another, it could not have been newer to him." Yet the only difference was that between the word in the hand and the word in the heart; but how vast the difference!—*New York Evangelist.*

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

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Alliston Branch		\$6 60		
Alton		7 00		
Angus	46	1 31		
Arkona	20 00			
Arthur		28 70		
Atwood	7 65			
Avening and Creemore	7 18	3 01		
Bath	7 43	24 29		
Battersea and Sunbury	11 85	8 76		
Beachville	1 20	16 20		
Beamsville		3 04		
Beaverton		35 00	35 00	
Bluevale	9 90			
Bond Head	5 70			
Bowmanville	54 45	35 50	34 49	
Bradford	21 38			
Brantford	90 00			
Brighton	5 76	2 72		
Brooklin	3 66			
Bruce Mines	27 75			
Caistor		4 05		
Caledonia		82 77	41 38	
Camilla		2 13		
Castleton	4 60	5 63		
Cayuga	17 72	15 71	15 72	
Cayuga South	6 03	65 42		
Cherry Valley		2 48		
Chesley		105 45		
Churchill	2 70	2 33		
Claremont	1 80	8 85		(1) 21 82
Colborne	5 43	7 45		
Cold-springs	10 00	3 00		
Craigvale and Stroud		3 12		
Crediton	10 00			
Deseronto	25 00	2 00		
Downsview	20 32	22 79		
Dunbarton		13 30	21 00	
Dungannon	12 60	14 82		
Dunnville	27 77	25 00	15 00	
Durham	12 11	5 00		
East Oxford	2 30	2 75		
Elgar	1 65	21 00		
Fenella	4 03	4 57		
Fenelon Falls	15 00			
Galt		100 00	200 00	
Garden Hill		4 76		
Grimsby	7 08	3 20		
Harriston	12 86			
Harrowsmitha	15 80	6 78		
Hastings		3 00		
Hawksville		2 25		
Holstein	5 84			
Huntville		1 00		
Innerkip		3 60		
Inverary		1 08		
Kinlough		20 50	20 50	
Kintore	4 00			
Lefroy and Bell Ewart	3 21	1 46		
Linwood	20 00	6 73		

(1) To U. C. Tract Society.

RECEIPTS FROM BRANCHES.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
McIntosh and Belmore		17 28	17 28	
Maple Valley		4 60		
Meaford		2 79		
Melrose		4 15		
Midland		30 36		
Millbrook		5 21		
Milton	7 90			
Mono Centro	50	1 58		
Mount Albert	11 42			
Mount Forest	45 98			
Nanticoke		1 52		
Newburgh		1 94		
New Dundee		48 00		
New Hamburg	23 20			
Newtonville and Kendal	5 10			
New Westminster	25 00			
Niagara Falls South	20 10	105 80	52 90	
Norwood	20 00	30 00	20 00	(2) 20 00
Oakville	9 41			
Orangeville	80			
Orford	4 65			
Owen Sound	47 10			
Painswick		90		
Parham	81	1 52		
Paris	36 00			
Percy	8 72	61 01		
Port Dover	28 72			
Port Hope	20 95	192 84		
Port Perry	36 29			
Richmond Hill		4 35		
Rodney		8 48		
Rosemont		2 64		
Rothsay		6 00		
Rugby		45 00		
St. Anns	1 91	1 62		
St. George		25 00	25 00	
St. Williams	19 18	20 88		
Seeley's Bay	3 44	1 31		
Saskirk	2 81	4 20		
Shakespeare			12 99	
Shelburne	14 73			
Singhampton	2 43	2 23		
Smithville	11 38	8 19		
Stayner	18 90	6 00		
Stirling	14 12			
Streetsville	25 00			
Tamworth	9 78			
Tavistock	22 78	25 97		
Temperanceville		14 00		
Theford		18 00	18 00	
Thornhill		1 90		
Thornton		2 14		
Tilsonburg	13 92	5 80		
Trowbridge	2 50			
Verona	1 89	70		
Vittoria	9 54	17 00		
Wellington		6 72		
Whitewood	7 00			
Warton	124 87			
Wingham	21 50	18 00		
Wolfe Island		3 30		

(2) To Quebec Auxiliary.