

Sunday Reading.

MAKING OXFORD BIBLES.

Account of the Special Paper Used and How the Books Are Issued.

The privilege of printing a Bible is hardly less jealously guarded in the United Kingdom than is the privilege of printing a bank note. It is accorded by license to the Queen's Printers, and by charter to the Universities of Oxford and Cambridge; and it is, as a matter of fact, at the University of Oxford that the greatest bulk of the work is done. From this famous press there issue annually about one million copies of the sacred book; copies ranging in price from tenpence to ten pounds, and in form from the "brilliant" Bible, which weighs, in its most handsome binding, less than four ounces, and measures 3 3/4 by 2 1/2 by 3/4 inches, to the superb folio Bible for church use, the page of which measures 19 by 12 inches, which is the only folio Bible in existence—seventy-eight editions in all; copies in all languages, even the most barbarous. It is a difficult but not unprofitable business.

The Oxford Bibles are, as all the world knows, more popular and more widely circulated than any other edition of the sacred volume, and all the world knows also that their remarkable popularity depends upon the marvellous qualities of the paper on which they are printed. For the Bible is one of the longest books in the world; and, in order that it may be presented to the student in a shape at once serviceable and compact, paper of very peculiar attributes is required. It must be very thin, but at the same time it must be strong in texture and opaque. The famous Oxford India paper fulfils these conditions in a greater degree than any other paper in the world; and as during the last twenty years it has entirely supplanted the Bible and prayer book trade, the story of its introduction must be told.

The story begins in the year 1841. In that year an Oxford graduate, whose name has been forgotten, brought home from a journey to the far East a small fold of extremely thin paper, which was obviously more opaque and tough for its substance than any paper known to European manufacturers. The late Mr. Thomas Combe, who was then printer to the university, printed Bibles on it. There was just sufficient paper for twenty-four copies of the diamond 24 mo. edition—the smallest edition at that time in existence. Though various bibliophiles offered £20 apiece for them none of the copies were sold, but all were presented to the Queen and other persons of mark. Mr. Combe tried to trace the paper to its source, but failed; and the event, after being a nine days' wonder, ceased to be talked about, or even thought about. It happened, however, that thirty-three years later a copy of the edition fell into the hands of Mr. Arthur E. Miles of the firm of Hamilton, Adams & Co. Mr. Miles showed it to Mr. Frowde (controller with Mr. Horace Hart, of the University Press), and the result was that experiments were at once set on foot at the Oxford University Paper Mills at Wolvercote, with the view of discovering the secret of its composition. After several failures the efforts of the manufacturers were at last crowned with complete success, with the result that the first Bible on Oxford India paper was placed on sale in Paternoster row in 1875.

The secret of the composition of the Oxford paper is, of course, one of those trade secrets which are on no account whispered to the stranger. It is, in fact, known only to three living persons, none of whom is even particularly anxious to be included in the three.

To possess the secret of such a valuable paper is clearly half the battle to the printers of the Bible. But only half. The next thing needful is to ensure that the type shall be set without mistakes; and there is nothing of which the Oxford printers of the Bible are prouder than that of their accuracy. To secure this accuracy, they point out, both time and money are required. As regards the money, it is computed that to set up and "read" a reference Bible costs £1,000. As regards the time and trouble—that is a story by itself.

We assume for instance, that a reference Bible, in a fresh form, is to be produced. The first step is to make a careful calculation showing what, in the particular type employed, will be the exact contents of each page, from the first page to the last. It must be known before a single type is set, just what will be the first and last word on each page. It is not enough that this calculation shall be approximate; it must be exact almost to the syllable. The stupendous labor thus involved may be imagined, and it has to be undertaken in the case of every fresh edition. In the case of any ordinary book the reader would consider that his work was then concluded. In the case of the Oxford Bible it is but a little more than begun. The proofs are then read again by a fresh reader, from a fresh model; and this process is repeated until, before being electrotyped, they have been read five times in all. Any compositor who detects an error in the model gets a reward, but only two such rewards have ever been earned.

Any member of the public who is first to detect an error in the authorized text is entitled to one guinea, but the average annual outlay of the Press under this head is almost nil, although there lies on the table of the composing room a Bible issued from some other press, bristling with errors, all indignantly scored with red ink, no fewer than three such errors being perceptible on a single page.

The care exercised in the production of the authorized Bible is not relaxed in the case of the Revised Bible. Since 1885 there have been six editions of the Revised Bible issued by the Oxford Press; and a list is kept showing the number and the nature of typographical errors which have been detected between that date and August 27, 1895. There are only ten of them—an average of one for each year that has elapsed, and they are all of the most trifling character, "overflinging" for ever flowing, being the most serious. One of them, it may be remarked in passing, was detected by that diligent student of Holy Writ, the Bishop of Oxford, and when he pointed it out cancels were printed and fresh pages inserted.

The Bible type is not kept standing. Instead two sets of electrotypes are made. One of these is used to print from, the other for the production of fresh electrotypes when required. The electrotypes of the second generation are admitted to be a little degenerate in character; but the difference is so slight that it can only be detected with difficulty, even by an expert; and from a single set of electrotypes as many as 300,000 copies of a part of Bible have been printed. For the accommodation of these electrotypes a special strong room has been constructed. It is he boast of the delegates that their own smith wrought and fixed the iron; and it is one of its peculiarities that the mere act of opening the door turns up the light, while the act of closing it turns it down.

In this way the Clarendon Press manufactures Bibles literally out of the raw material—prints them, that is to say, with its own type and its own ink (manufactured out of its own lampblack and varnish) on its own admirable paper. The next process is the drying of the sheets, for which there is a complete apparatus on the third floor of the Bible Press. When time suffices they are hung on "trebles" in a long room to dry in the ordinary course. When time presses, as it often does, they are dried with a special system. The sheets are then placed in a specially constructed hot room, in which dry air, superheated by steam under pressure, is driven round in a confined space by a large circular steam fan. By this means the ink can be dried in an incredibly short time, and will resist the great pressure put upon it by the leather binders without "setting off." And with the drying Mr. Horace Hart's share of the work is done, and the sheets go off by luggage train to London to Mr. Henry Frowde, who is publisher to the University, manager of the London business, and of the branches in Edinburgh and Glasgow. Under his direction the sheets are duly bound and distributed to the trade.

The binding, which is done with no less care than the printing, is carried on in a special building in the neighborhood of Aldersgate, under the superintendence of Mr. Upton Jones. Here we observe long rows of women—matrons and maidens of every age—clad in white aprons and armed with paper knives and needles, silently stitching and folding the sheets. For the sake of accuracy the folding is all done by hand; for the reduction of the bulk the sewing is done with silk. And the work is done slowly in order that it may be well done. The sheets of ordinary books are often stitched at a rate varying from 300 to 400 per hour; the sheets of the Bible are stitched at a rate ranging between 200 and 250 per hour. Between the folding and the stitching the sheets are rolled; after they have been stitched, that they may not go forth, as the trade says, "full of wind," they are pressed by a special hydraulic engine, with an automatic gauge, which spontaneously ceases to work when the pressure gets to seventy tons. Simultaneously, with this work, in another department, the leather is being prepared. In one room we see the bindings cut out of the prepared sheepskins, goat skins, calf, or whatever it may be; in another room we see it shaved down to the thin texture required for the celebrated Divinity Circuit bindings, by means of two remarkable machines, one made in Germany and the other in America; and finally we see the gilt letters stamped and the books put into their covers.

Never was the intensity of the public interest in the Bible more strikingly manifested than on the memorably day of publication of the Revised Version of the New Testament—May 17, 1881.

Long before that date abundant evidence of that interest had shown itself. For one thing Mr. Frowde held orders for nearly two million copies; for another the efforts of dishonest persons to obtain surreptitiously, advance copies for use either in England or in America had been persistent and audacious. One American emissary went to Oxford and offered a foreman £2,000 for such a copy. He was told that the honor of the press was as dear to the compositors as to the delegates,

and that there was a pump conveniently near. Baffled in this direction, the enterprising gentleman made a fresh attempt. He called on one of the revisers and asked to be allowed to see a copy. The reverend reviser, however, had the wisdom of the serpent as well as the harmlessness of the dove. He courteously pointed to the copy lying on the table, but would not allow his visitor to touch it. The stranger retired, but came again at an hour when he knew the reviser was out, bringing with him a dummy volume which he hoped to be able to exchange stealthily for the genuine article. A daughter of the house, however, received him, and took care that he had no opportunity of committing the petty larceny which he contemplated. There are also records of other attempts, and it is also said that as much as £5,000 was once offered for an advanced copy, with the significant intimation that no questions would be asked to the holder's title to it. All the attempts, however, were futile, and on May 17, 1881, the Revised Testament was published.

It had been arranged that every bookseller throughout the United Kingdom should be supplied with copies on the morning of that day. On the previous day, therefore, all country parcels were duly dispatched, and it only remained to distribute the Testament to the trade in London. This distribution was probably the most striking scene ever known in the history of the Paternoster Row. Already in the afternoon of the 16th booksellers' employees were beginning to wait outside the warehouse door, just as pleasure seekers wait outside the pit entrance on the famous premiers at the Lyceum. As darkness fell the crowd deepened. Carts and wagons of every sort and size packed all the narrow approaches which converge upon the row. The horses dozed in the shafts; the drivers dozed upon their seats; the city police, marshalled in a solid body under their inspectors, stood by to see that the road was clear for the traffic to follow the appointed line. Meanwhile the gas lights gleamed inside the store, and Mr. Frowde's staff, in busy silence, made their preparations. At last the great clock of St. Paul's cathedral struck the hour of midnight. Then there was a noise of the turning of keys and the drawing back of bolts; the warehouse doors were opened, cinders started from their slumbers and the mass began to move. For four hours men fought for Testament as hungry men fight for bread in a beleaguered city, and cart after cart, heavily freighted wound its way out of the labyrinth and drove off east or west or north or south. Then for a space there was a lull. But not for long. Between half past 4 and 5 the newspaper carts began to call for copies to be sold upon the railway bookstalls, and at 7 the Press began to despatch its own carts with copies for booksellers who had not previously sent for them. And so it came about that when Londoners rose to go about their business, they found the shop windows full of the revised New Testament.

Great as the supply was, it by no means coped with the demand. The public fought for copies throughout the day, as the booksellers' men had fought for them throughout the night. "One city bookseller alone sold in the course of the day 15,000 copies at prices ranging from a shilling to a guinea. At the 'Underground' bookstalls travellers cheerfully paid eighteen pence for copies which the discount booksellers would have let them have for ninepence; and they were to be seen in hundreds reading it as they walked through the streets. Nor had Mr. Frowde's arduous labors reached their termination. Thousands of "repeal" orders were on his hands; the trade was clamorous; peremptory telegrams came pouring in; the telegraph boys stumbled over each other on the doorstep; the Post Office officials suggested the construction of a temporary telegraph office within the premises; and it was not until they had delivered every copy on the premises that the staff of the University Press were able to go to bed.

The interest of the United States was not one whit less keen. The Revised New Testament was "set up" on the Atlantic by the enterprising house of Appleton, was stereotyped on board a liner, and printer off immediately on the arrival of the vessel at New York, with the result that copies were on sale three days afterward. But the enterprise of New York was beaten by the enterprise of Chicago. The editor of the Chicago Times was resolved to present the entire volume to his readers in an immediate edition of his paper. The railway could not bring a volume to Chicago till late on the evening of May 21; the only thing to be done was to press the telegraph into the service. For a sum of \$10,000 the editor retained the exclusive use of the twenty-one wires then connecting the two cities. The operators worked from 5:30 P. M. until 12:50 A. M., and during this time the entire four Gospels, the Acts of the Apostles, and the Epistle to the Romans was transmitted to Chicago. The remainder of the volume was set up from copies which arrived by rail, and on the morning of May 22 the subscribers to the Chicago Times were able to study the result of the revisers' labors at the breakfast table.—Francis Gribble in N. Y. Sun.

CHARITY MEANS SACRIFICE.
Men Should Not Wait to Get Rich Before They Begun to Do Good.

It is manifested most plainly and directly in the eager struggle for money as the representative of all forms of property, which in its prime signification means something I have got which you haven't. Of course it is a selfish motive that stimulates acquisition. The fault, however, is not in the motive but in the degree it is allowed to become operative. The best of gifts are perverted by excess and abuse, and become evil only. But there is present use for preaching on that score. What will occur to everybody, whether before or after stating it, is that the protest raised against the prevailing spirit of materialism comes after this mischief is done; the stable door is locked after the horse is gone. Whereas to be both harmonious and effective, the protest should be made beforehand, and in that case it is teaching rather than preaching. And that is the very want that is deplored. To preach against a habit, individual or social, after it is once fairly formed, is not much more than idle lamentation. To preach against

it before it is formed, is manifestly teaching. And in that sense it chiefly appeals to the coming generation, its effect having been lost on the one now in active possession. The futility of attempting to change the course of those whose ways are established beyond correction, except in occasional instances, and individual cases, and then by the despondent force of fatal example, hardly needs pointing out. Therefore considering the foregoing premise, it is to be accounted folly without remedy to look on and see people grow rich and wait till afterwards to tell them how to organize schemes of benevolent charity on the basis of their accumulations. The error is in waiting until it is too late for all advantageous purposes. The effect is lost on both giver and receiver.

The object of the bestowal of our bounty upon others who stand in need of it must be divinely established or it would not exist. Out of all necessity must come a benefit. Some cups are not almost empty and others overflowing except for the creation of a human benefit, and it must be according to the divine order that benefit cannot be wholly one-sided. What is called charity, to be a complete action should be accompanied with the spirit of sacrifice. It, then, men wait to get rich before they think of parting with any considerable portion of their wealth, the essential and vital element of self-sacrifice is wholly wanting, and it is no longer charity that is practiced, but something entirely different—calculation, ambition, selfishness, or some other motive and spirit. Hence there is but one position to assume in respect to the whole matter and that is to preach and teach the simple doctrine of practicing charity as we go along; to divide of our substance with the needy while it is coming into our hands as owners and free disposers of it; to make it cost us a passing pang of sacrifice in doing and giving; to share the pleasure conferred with the grateful recipients of our bounty; to be, to become a part of that which we dispense, and thereby give to others a portion of ourselves through the gifts that go out of our hands. Real charity suggests only immediate and constant service to our fellow-men, the spirit in which the divine Master washed the disciples' feet. The fashion that prevails of first getting away from our fellowmen all they have to give up and then to dispense crumbs to them from the loaves that originally belonged to them, is an altogether different thing from the charity which means service and sacrifice. It is selfishness and not charity in any true sense.—Boston Courier.

THE STORY OF A GOOD BOY.

The Man that is Diligent in Business Shall Stand Before Kings.

That was what a lawyer said about this story that I am to relate to you: "It is the best boy's story that I have ever heard."

"We have had a good many boys with us, from time to time," said Mr. Alden, the senior member of a large hardware establishment on Market street, Philadelphia, "as apprentices, to learn the business. What may surprise you is that we never take country boys, unless they are in the city with some relatives who takes care of them and keeps them home at night; for when a country boy comes to the city to live everything is new to him, and he is attracted by every show-window and unusual sight. The city boy, accustomed to these things, cares little for them, and it he has a good mother he is at home and in bed in due season. And we are very particular about our boys, and before accepting one as an apprentice we must know that he comes of honest and industrious parents."

"But the best boy we ever had is now with us, and a member of the firm. I used often to say to him, 'Jones, your memory is worth more than a gold mine! How do you manage to remember?'"

"I make it my business to remember," he would say. "I know that if I can remember a man and call him by name when he comes into the store, and can ask him how things are going on where he lives, I will be very likely to keep him as a customer."

"And that was the exact case. He made friends of buyers. He took the same interest in the purchasers he took in the store, and would go to no end of trouble to suit them, and to fulfill to the letter everything he promised."

"Well, affairs went on this way until he had been with us eleven years, when we concluded to take him in as a partner. We knew that he had no extravagant habits, that he neither used tobacco nor beer, nor went to the theatre. He continued, as at the beginning, to board at home, and even when his salary was the very lowest he paid his mother two dollars a week for his board. He was always neatly dressed, and we thought it was very probable that he had laid by one or two thousand dollars, as his salary for the last few years had been twelve hundred dollars. So when we made him the offer to become a partner in the business, and suggested that it would be more satisfactory if he could put some money in the firm, he replied:

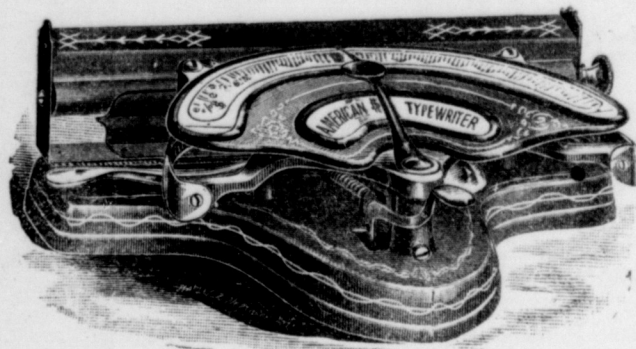
"I ten thousand dollars will be any object. I can put in that much. I have saved out of my salary nine thousand four hundred dollars, and my sister will let me have six hundred."

"I can tell you I was never more astonished in my life than when that fellow said he could put in ten thousand dollars, and he most of it his own money. He had never spent a dollar, or twenty-five cents, or five cents, for an unnecessary thing, and kept his money in a bank, where it gathered a small interest. I am a great believer in the Bible, you know, and I always kept two placards in big letters up in the store. One was this text, 'He that is faithful in that which is least, is faithful also in that which is much'; and on the other, 'He that is diligent in business shall stand before kings, and not before men.'"

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And Frank Jones' success was the literal fulfillment of those two texts. He had been faithful in the smallest things, as in the greater ones, and diligent in business. That kind of a boy always succeeds," concluded Mr. Alden. — Wide Awake.

EXAMPLES OF FAITH.

Great Object Lessons are Given us in the Triumphs of Modern Science.

The bible is full of examples of faith. We read the simple stories of the faith of Abraham and of David, of the Centurion, whose servant was ill, of the woman who only touched the hem of Christ's garment, and of Paul, whose whole life was in accordance with his creed, 'I believe in God.'

To most of us they seem the most natural stories in the world. We are so familiar with the histories of these people that it would not occur to us that they might have acted differently, but how do we act when God gives us a promise, do we at once accept it and begin to act on it? or do we say, 'This promise may be for some one else but I do not think it can mean me.' O friend, would you treat an earthly friend as you treat God? If you were in financial difficulties and your best earthly friend came and promised you all the money you needed, and you knew he had more than you could ever use and you knew him to be a man of his word, would you not trust him and gladly accept his offer? Of course you would, you have confidence in him. Have you confidence in God? Do you accept his promise of rest. "Now I believe," said the late Dr. A. J. Gordon "that in the triumphs of modern science God has taken pains to give us great object lessons on this point, look out on that avenue yonder at what is constantly occurring; just above the street there is a current of what we call electricity. Nobody knows what it is, or whence it comes. But here there is a car on the track that waits to be moved; it lifts up a long arm and with its finger-tips it touches the trolley wire and lo, the car starts off as though the strength of some mighty giant had suddenly seized it. The power which is laid hold of is invisible, but very real."

"Ye shall receive power, after that the Holy Ghost is come upon you," is the promise of Christ. Oh, Christians, reach up to it! Touch it with the finger of faith! It will move you, it will inspire you, it will lift you! But what is the condition? Unbroken communion. The moment the connection with God is broken then we begin to feel a slackening of the pace, a weakening of the energy a failure of our life forces."

Adversity a Purifier.

If God sometimes employs prosperity to test His people, He oftener uses adversity as a purifier. Hard winters kill vermin; and in like manner God sends severe wintry seasons upon His children to kill off some of their besetting sins. He often casts His people down in order to see whether they will cast Him off. Poverty is sometimes a 'place for His gold where He may refine it.' Arthur Tappan, the famous Christian merchant of his day, was never richer toward God than when, in the commercial crash of 1837, he drew out his watch and handed it to his assignee and said, 'I give up everything to my creditors.' A hot ordeal was it for the grand old philanthropist, but there was a nugget of solid gold left in that crucible.—Dr. Cuyler.

Continuing in Prayer.

The heart is too large to be filled in a moment, the soul is too great to be satisfied with a mere mouthful. 'They that wait upon the Lord shall renew their

strength.' We must 'continue in prayer,' we must be much at the throne of grace, we must learn the secret of communion as well as supplication; and as we thus wait upon the Lord we shall be filled until we shall find it luxury to give forth our blessing to others.—Rev. A. B. Simpson.

Unhappy Christians.

God has little use for an unhappy Christian—the world has less. The Christian religion is the sunniest, sweetest thing out of heaven. Let your joy be manifest in your place of business, in your church, in your home—everywhere, and shining, sorrowing men will want it.—Rev. C. B. Allen.

A Message From God.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Serving God by Proxy.

Far too many Christians serve God by proxy. A five-dollar bill cannot discharge your whole duty, nor can a church missionary.

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