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THE BIBLE ITS OWN WITNESS.

The Bible is its own witness. It is the oldest book in the world. Of all the relics of antiquity that have come to us, some ancient writings of the Bible are the most ancient. Westminster Abbey, grey with the lapse of ages, where men with immortal names lie in their silent tombs, is comparatively modern. Rome is enriched with ruined buildings which stood in their pride and glory about 1,000 years before the first stone of Westminster Abbey was laid: and yet they may be called modern. Go to the banks of the Nile: there are pyramids that were standing as they now are many centuries before the city of Rome was built on the banks of the Tiber, and they too are modern. Go to the banks of the Euphrates: there lie, in fragments of blasted masonry, remains of the city of Babylon—perhaps vitrified fragments of the tower of Babel itself. These are specimens of antiquity worn and mutilated by the lapse of time. All that was once connected with them is gone. The hands that built them, the pride and beauty of their cities, the crowds that thronged their streets, the tombs where they lay, all are gone! But the Bible is far more ancient than those crumbling monuments. When the Pyramids were gazed upon as new buildings, Moses penned his Pentateuch. David wrote his Psalms probably two centuries before Homer wrote his Iliad. When Rome was but rising as a village, Isaiah was denouncing the corruptions of Jewish kings, and predicting their downfall; when Alexander the Great set out for Eastern conquests, the Jewish nation had existed for 1,000 years; when he entered Jerusalem, the Jews had in their sacred archives all

the books of the Old Testament which we read now ; and Josephus tells us that the High Priest even shewed to Alexander, Daniel's prophecy respecting himself. God made the Jewish nation his librarians ; and with rigorous fidelity did they preserve, every book, every psalm, every prophecy, scrupulously guarding even the letters from corruption. Thus the Bible is its own witness ; it is the oldest and most venerable monument of antiquity ; it is minutely interwoven with the great events of the world's history ; the more it is examined, the more exactly it is found to agree with facts at the time when it professes to have been written.

No book has ever endured such assaults as the Bible. Some people write and argue as if the sceptics of our day were the first who ever questioned the authority of the Scripture. But the Bible has always been the object of assault. Men withstood the works of the Lord Himself, and then everywhere contradicted the Apostles. The early Christians lived and suffered and held fast their faith amid fierce and incessant conflicts. When the Bible lay for ages unread by the people, infidelity was silent ; but when learning revived, infidelity sprang up again. Many of the leading writers of the last century in England and France were infidels. It was the age of infidelity. They boasted that Christian faith should be swept clean from the earth. A fiery furnace was kindled and the Holy Bible submitted to the torture. Sceptics have ever sought to disprove its facts, and ridicule its characters. Men of science alleged that its statements were contradicted by their discoveries ; philosophers have found fault with its morals and argued against all belief in its miracles, as a thing simply incredible ; kings have forbidden it to be read ; popes have put it under their curse ; generals have drawn the sword against it ; grave and venerable councils decreed that it is a dangerous book, not to be possessed ; houses have been ransacked to destroy it ; learning perverted to misinterpret it ; all the charities of life sacrificed in hot zeal for its extermination ; and yet in the face of tempests and universal uproar, the Bible stands—

“Like the cerulean arch that spans the sky,
Majestic in its own simplicity.”

No fragment of any army ever survived so many battles as the Bible ; no citadel ever witnessed so many sieges ; no rock was ever battered by so many hurricanes, and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeathes a few mutilated figures to the niches of our national museum. Media and Persia, like Babylon which they conquered, have been weighed in the balance and long ago found wanting. Greece faintly survives in its historic fame : “'Tis living Greece no more ;” and the iron Rome of the Cæsars is held in precarious occupation by a feeble hand. And yet the Book that foretells this still survives. While nations, kings, philosophers, systems, institutions have died away, the Bible now engages men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is

more read and sifted and debated, more devoutly loved, and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused than any other book the world ever saw:—

“Strange words fulfilled, and mighty works achieved,
And truth in all the world both hated and believed.”

It survives all changes, itself unchanging; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne triumphantly on the wave; and will be borne along, till the mystic angel shall plant his foot upon the sea, and swear by Him that liveth for ever and ever, that time shall be no longer. “For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever.”—*Christian Observer*.

Canadian and Domestic.

MANITOBAH.

Steps have been taken, by correspondence with the ministers of the Churches in Manitobah, to organize a Branch Bible Society in the new Province. Four cases of Bibles and Testaments, including a donation for Sabbath Schools, have been forwarded. We may, therefore hope, that ere this, the organization has been completed, and a commencement made in the blessed work of Bible distribution. We anticipate encouraging reports from the Manitobah Bible Society, of which we will promptly apprise our readers. We have much pleasure in acknowledging the kind aid of D. McLellan, Esq., of Hamilton, in the timely transmission of the goods; and our indebtedness for valuable information furnished by the Rev Mr. Fletcher, prior to his return from Ontario to his field of labour in the North West.

LABOURS OF OUR COLPORTEURS IN ONTARIO.

Although the unremitting toils of our Colporteurs, find them labouring among a people who can appreciate the influence of the Bible upon their social, political, and moral condition, there are to be found many among them who are utterly regardless of the boon conferred; and in some instances, families of Protestant name are met with, who have not a copy of the priceless treasure in their dwellings—even when they are not too poor to purchase. But the Colporteurs often find some who, though willing, are unable to buy—to such it is our duty to give the Book. We have in all, seven Colporteurs engaged in the field embraced within the limits of the Upper Canada Bible Society. The brief extracts here furnished from some of their more recent

“Monthly Letters,” may serve to shew the character of their labours, and to remind our readers of the value of the services which they render :—

Joseph Strain has been engaged in the townships of Keppel and Amabel, in the counties of Grey and Bruce, north. He found the people very poor, the roads very rough, and much necessity for the visit of a Colporteur. *William McPhail* directed his attention to North Percy, in the county of Northumberland. He states that the travelling was severe. In some places few Protestants: they were most grateful for his visits. *John Louvy* laboured in Euphemia, Dawn, and Brooke, in the county of Lambton. During the last two months he found 26 families without a copy of the Scriptures. *James Leatherland* was occupied in the townships of Stanley and Goderich, in the county of Huron, west. Many welcomed, but some opposed. In one instance he was cruelly treated. Even admittance to a farmer's house was refused, although it was pouring rain, and there was no other dwelling near. *John Finlayson*, who is under the supervision of the Kingston Auxiliary, has been endeavouring to scatter the “Word of Life,” in Huntingdon, Hungerford, and Elzevir, in the county of Hastings. In the last of these townships he found much destitution and spiritual darkness. Several families without Bibles. The toils of *James Badger* have found him travelling amidst unusual hardships, exposed to danger, and serious inconvenience in the townships of Watt and the North Shore of Lake Huron. He visited the Indian villages of Shawanaga and Nashkodayong. He also met with French Canadians who, but for their fear of the Priests and the confessional, would readily have purchased Bibles or Testaments. *Mr. Crombie* has only recently been engaged by the Committee of the London Auxiliary; we cannot, therefore, at present make any statement as to his success. The synopsis of the labours of the six other Colporteurs during the last two months of their services, is as follows :—No. of visits made, 2,640; No. of miles travelled, 2,129; Bibles and Testaments sold, 1,125; value, \$283.88; No. given away, 54; value, \$11.41. In some of their journeyings these godly and self-denying men, find their way into settlements where ministers of the gospel have not yet penetrated, and are enabled to speak a word of comfort to the needy.

COLPORTAGE IN THE PROVINCE OF QUEBEC.

Good news from a far country is ever welcome, but not more welcome than the subjoined selections from our nearest neighbours. Yet good as it is, it repeats the painful fact that Rome *will not* tolerate the Bible. The friends of the Bible Society in Upper Canada, will not withhold their sympathy and help, from the friends of the same glorious cause in Lower Canada. Let what follows increase our generosity, and our solicitude to scatter with a liberal hand the Word of Life among the benighted in our land.

THE BIBLE AN UNKNOWN OR A FORBIDDEN BOOK.

“I gave a woman a Bible, from which I had read to her, and which had much interested her. Calling upon her a fortnight afterward, she told me her confessor had forbidden her to read it; he told her it would enlighten her too much; which remark raised her curiosity, and she continues to read it, joined by her husband. . . I have often occasion to visit the better classes among the French Canadians. Handsome rooms, well furnished, and libraries with many books, including religious ones, *but not once have I seen a Bible.* I have occasionally asked why this was so generally absent; the reply is, that they learn all that is necessary from the priest—or, sometimes, that they have the Bible in their bedrooms. . . At the village of—, the priest has

succeeded in having the *school-teacher sent away* from the place because he had in his possession the Holy Scriptures, of which he could not refrain himself from speaking to his pupils. . . We met an old man asking his bread. We spoke of the Bread of Life, and gave him a New Testament, which he was able to read. He said he had had one once before, but that the priest asked to have it, and gave him another book in its place. He said that if he ever got another, no priest or bishop should take it from him again. He shed tears as I read some of the word of promise and consolation of the blessed Gospel. . . Colported in several of the parishes around —; found the greater part of the Testaments formerly lent or sold; a few had been destroyed, the excuse being that the priest had condemned them as bad books. . . In the village of —, we offered the Scriptures without effect. In the neighbouring villages, also, the result was the same. . . In this city I have had very little success the past month, doubtless owing to the meetings and sermons of the priests and Jesuits in their churches. . . A young girl pressed her mother to give her money to buy a Testament, and was told that she would not be able to receive the communion if she read it. . . . In the parish of — we found in one house three Bibles, which the priest had in vain tried to get hold of to burn. We had a long discussion with him in the presence of about twenty people. At the beginning of the month I visited a number of families in town, but sold almost nothing, the answer being, almost invariably, "Our priests forbid us to read your books, as they are bad." At — I could speak in almost all the houses, although the priests and the bishop threatened the people that if they received us they would not be allowed to take the communion. There is nothing new in my stations here. In one of the families which receive me, and with whom I had left a Testament, the priest tore off the cover and threw the leaves into the fire. I find the spirit of the priests always the same—bitterly opposed to the word of God."

British and Foreign.

FURTHER INFORMATION FROM THE SEAT OF WAR.

At the commencement of the present European War, many observing Christian minds anticipated the immediate and large demands which would be thereby made on the prompt and unrestricted generosity of the friends of the British and Foreign Bible Society. Results have proved the correctness of their expectations. The Committee and Agents of the Parent Society were speedily at work with their wonted devotion and expedition. The following will be read with interest. Our own Society in Ontario will not fail to share in the privilege here suggested, as they have done in other special calls, such as those presented in China, and more recently in Spain.

"The many friends of the British and Foreign Bible Society who are taking an interest in the supply of the Prussian and French troops with the Word of God, and have kindly contributed to the special Fund which is being raised for that purpose, will be glad to learn that their wishes are being carried out with the utmost energy and success. A letter has been received from the Rev. G. P. Davies, the Society's indefatigable agent at Berlin, dated the 7th of September, which affords some idea of the vastness of the field

which he is called upon to occupy, and the extent to which the resources of the Society must necessarily be taxed. No pecuniary consideration, however, will be permitted to interfere with the full development of the Society's benevolent purpose, which has for its object the gratuitous supply of the Scriptures to the prisoners and wounded of both armies, and the gift of the New Testament and Psalms to the widows of the soldiers who have fallen in battle. Hitherto the work reported has been, to a great extent, confined to the Prussian troops who have been willing to purchase at a reduced price, and to those who were wounded or made prisoners previous to the battle of Sedan, to whom, as far as access could be gained to them, the Scriptures have been freely given.

The great mass of French prisoners, however, amounting to at least 120,000, and the wounded in the more recent conflicts, have yet to be provided for. Mr. Davies has received instructions to expand his work to any extent that the urgency of the circumstances in which he finds himself placed may require.

LIBERAL DONATIONS TOWARDS THIS OBJECT, AND SPECIAL CONTRIBUTIONS FROM THE SOCIETY'S AUXILIARIES AND ASSOCIATIONS, ARE EARNESTLY SOLICITED.

Mr. Davies writes as follows :—

“Our work among the German troops began on the 25th July, and since that date it has been continued, I may almost say night and day.

“Taking the agency as a whole the six weeks work among the German and French troops, including the prisoners and wounded of both armies, is represented by the following numbers :

“Bibles, 933 ; Testaments, 102,542 ; Parts, 16,976 ; Total, 120,451. At present the gratuitous circulation constitutes but a small proportion of the copies distributed ; in future this will be different, for our work in the hospitals and among the prisoners has now begun in earnest. Of the number of the wounded I fear to form an estimate. Between the 3rd and 23rd of August—i.e., in exactly twenty days—more than 19,000 passed through the Cologne station alone, on their way to hospitals in North-Western Germany. Add to these the thousands upon thousands who lie in hospitals south of Cologne, in the towns and villages of the districts in France occupied by the Germans, those who have been sent by way of Darmstadt, Mayence, Bingen, Frankfort, to Northern and North-Eastern Germany, and those who have been taken to Bavaria, Wurtemberg, Baden, and Hesse, and you may form an idea of what four weeks' fighting can produce in the way of human suffering, to say nothing of the tens of thousands whose souls have already appeared before the Supreme Judge, and whose bodies moulder in the bloody soil of the battle fields in which they fell.

“The prisoners too are being brought in, in astounding numbers. Unless the numbers captured in Sedan be greatly exaggerated we must add at least 80,000 to the prisoners and wounded already on German soil, which will give us a total of 120,000 Frenchmen to provide for. The harvest is immense. *Pray do not give us orders to curtail our work.* The sacrifice the Society will have to make will be great, but the crisis is an unparalleled one, and British Christians will not shrink from meeting the expense the work entails. We are not forcing the books on the men ; they urgently beg for them. Last Sunday the first thing I saw on entering an hospital in Frankfort, was a Turco deeply absorbed in his Arabic New Testament, which we had given him a week or more before. Germans, French and Arabs are alike in the joy with which they receive God's Holy Word.

“Yesterday I returned to Berlin from a journey to Frankfort, Cologne, and the theatre of the War in the neighborhood of Metz. By a strange combination of circumstances, I was present at the great battles of the 31st August and the 1st of September, when Marshal Bazaine attempted to

break through the German lines which surround Metz. For a time on the second day, my companion and myself were in danger. We had taken with us a cart to bring away some of the wounded. When the battle seemed to be over, an officer asked us to fetch three wounded men who had been lying in a village not far off, for more than twenty-four hours, unbandaged and unattended to. It was a village which the French had succeeded in occupying the day before and from which they were supposed to have retreated. We took a surgeon and set off at once. Scarcely had we entered the village when a Chassepot ball, evidently aimed at an officer who was walking beside our cart, whizzed within two feet of my head. At the same instant a company of dragoons came galloping down the village streets and shouted that the French were in possession of the place. Again the crack of Chassepots was heard, and one of the dragoons received a ball in the leg, and his horse two balls in the neck. We took him from his horse upon our cart, hurried back, and were soon covered by the Prussian outposts who quickly advanced and cleared the village, but we could not succeed in rescuing the three wounded Prussians. Our dragoon, with eight other wounded men, we brought back to Courcelles, whence they were transported the same night to Saarbrücken, and some of them further towards Germany. For our purposes my journey was a most successful one, and effectual measures have been taken of supplying the wounded in the numberless lazarets around this impregnable fortress with the Holy Scriptures. While I was away in the south, the Berlin Depository, Lieutenant Wolff, made a most successful journey to Hamburg, Hanover, Königsberg, Grandenz and Danzig, organizing work among the troops of the army of the North. So efficiently did he execute his commission, that I have no hesitation in entrusting him with the organization of our work in the neighbourhood of the recent battles, which resulted in the capture of the Emperor and the army of MacMahon. He will leave Berlin in the beginning of next week.

“Mr. Franckel has taken up his quarters in Saarbrücken as the basis of operations for supplying the colporteurs and hospitals between Bingen and Metz. Mr. Beringer remains in Cologne. For the present I remain in Berlin. It may give you an idea of what war brings with it for the agents of your Society, when I tell you that in the last two months I have spent twenty-three nights in railway carriages, or sleeping covered by my railway wrapper on loose straw.”—*Bible Society Monthly Reporter*.

THE BIBLE IN ROME.

The accompanying letter received through the kindness of the Rev. S. B. Bergne, Secretary of the British & Foreign Bible Society, cannot but awaken feelings of ardent gratitude to God, and lead to much prayer that the beautiful but benighted Rome may again receive the gospel.

Rome, 22nd September, 1870.

MY DEAR MR. JACKSON,

It is with no small thankfulness and gratitude to the good Lord, that I am able to announce to the Committee, that at last the Bible is in Rome, and that four, if not six, of their Colporteurs are in this city. Having marched with the soldiers from beyond the frontier, they entered with a portion of them on Tuesday, soon after a breach had been made in the walls by General Cadorna. The first to get in, and he was determined to be the first, was Frandini, who was exiled in 1860, and who was keen to see his parents once more, and to carry the Bible back with him to his native city. I have not seen all the men yet, but expect to do so this evening.

It is premature to say what reception the Scriptures may receive from those to whom it is offered for the first time, but from the little I saw when with

one of the Colporteurs at Viterbo, Corneto, and Civita Vecchia, the prominent feeling in the minds of the people is disgust at all that is "Sacra." Such prejudice, such confounding of the false with the true, will I trust soon give way to feelings and views that are wiser and more enlightened.

As you may suppose, this city is in a state of great excitement. It is exactly ten years this very day since the Bible was openly offered to the Neapolitans in the city of Naples.

Excuse these hurried lines

and believe me,

Yours very sincerely,

THOMAS BRUCE.

DESIRE FOR THE BIBLE IN SPAIN.

The work of evangelization in Spain appears to go on most hopefully. The remarkable success of Mr. Knapp, an American clergyman, in organizing church services and schools in Madrid, was detailed at some length in these columns several weeks ago. Apparently it was one of Mr. Knapp's services which was recently described by the Rev. Dr. Wylie, of Edinburgh, in a lecture upon his tour of some months, as the representative of the Scottish Protestant Institute. "When he visited Madrid," he is reported as saying, "the place where the service was conducted was crowded, there being between eight hundred and nine hundred persons present. Worship was conducted as simply as it is in Scotland—in fact, the practice adopted in Scotland seemed to have been taken as the model. The congregation was almost entirely made up of Spaniards, and they manifested intense interest in the service. In Spain, the people displayed great readiness and willingness to attend public worship. He had been assured that all that was necessary to obtain an audience was to open a place and make intimation that there would be preaching; and instances of this had come under his own observation." He spoke, also, with satisfaction of the number of Bibles and tracts which are gladly accepted by the people. Much valuable information on this subject is contained in a lecture delivered before the students at Halle, by Dr. Edward Bohmer, which has been translated by the *Friends' Examiner*, an English publication. Running over the early history of Spain, the protests made against the evils of Romanism by such Spaniards as Cervantes, he came to the two leading champions of religious freedom of our own day, Usoz and Matamoroz, who died in 1865 and 1867 respectively—"the former, a scholar who loved seclusion, and whose greatness is to this hour appreciated but by few even of his own countrymen; the latter, a stormy soul, forcing himself upon public attention: a person creating a noise in the world, whose sufferings and deeds were immediately reported throughout Europe by the telegraph." Promptly upon the expulsion of Isabella, the Pasteur Curie, a Frenchman, and formerly preacher at the Prussian Embassy, effected a provisional organization of the Evangelicals in Madrid. Towards the close of 1868, he had formed a committee of Spaniards, Englishmen, Germans, and Swiss, who meet weekly for the furtherance of their work, and to take charge of the collection and disbursement of moneys for that purpose. Among the objects which they have now in hand is the erection, at Madrid, of a Protestant temple for their growing following. The returns up to last July showed that 350 persons had formally inscribed themselves as members of the Spanish Evangelical Church at Madrid. More than 50 had attended the sacrament at Easter; at Whitsuntide there were 150 who did so; the Spanish chapel at Seville had 180 communicants at Easter. From this last city there issues a Protestant ecclesiastical newspaper; and Cabrera, who was formerly a Romish priest, has gone down and settled there, while Alhama, Matamoroz' confederate and fellow-sufferer, conducts the worship at Granada. We are warned, however, against trusting too much to the immunity of the teachers after the

influential Romanists shall be no longer engrossed in urgent political matters. At one of the prayer-meetings just held in London, on the occasion of the Œcumenical Council, Dr. Davis gave an account of the progress of Protestantism in Italy and Spain. In the latter country, he said, encouraging progress has been made in many of the large towns; but still it was impossible to say what might take place in Spain any day. The Republican party was mainly infidels; the Carlist party was more Papal than the Pope himself; and the intermediate parties could not be relied upon.—*The Christian Union*.

AUSTRIA AND ITALY.

“One day a young Englishman entered one of the Depots of our Society in Austria, accompanied by a young Italian, a Roman Catholic. The latter had already a Bible, but he looked at our editions with the utmost suspicion. We had an opportunity of conversing with him pretty fully about the Scriptures, and we had the pleasure to see that his reserve melted away completely. He expressed himself highly satisfied with his visit, and said he would now recommend our Bibles to all his friends. He was very glad to find we entertained no proselytizing schemes in favour of any particular denomination, and that we merely wished to disseminate the Word of God, as showing the way of salvation for all parties and all nations. A man from the neighbouring Italian province of Udine expressed his lively joy that the Bible was now being freely sold in Austria. He told us a great deal about the operations of the Bible Society in Italy, and spoke of the Society with much affection and reverence. He said the Scriptures supplied by the Society had driven him and many others out of the Romish Church, and that he now followed the Lord Jesus, and Him alone. He belongs to the ‘Free Italian Church,’ an Association which seems not yet to have come to any definite conclusions as to its creed and its constitution. Speaking of his conversion, the good man laid his hand on the Bible, and said that was his greatest treasure, and it was his delight to disseminate it among those who did not yet know it.

“Several *facchini* (day-labourers) have bought the New Testament, some an entire Bible, and they seem to read it with great interest. They say, ‘In our Churches we understand nothing of what our priests say: we wish to read and examine what the Lord Jesus Himself has said.’ With many the hatred of Rome is intense, and generally they freely express it; but some are not without deeper religious convictions and a measure of experience, and in a few we have ever found evidence of a hearty love to the Lord Jesus. It frequently happens that those who have bought a copy return, after a few days, in company with other persons.

“A young Roman Catholic came to buy a Bible. On his wanderings he had visited Berne and Basle, and had there found ‘a more acceptable form of Divine worship,’ which, as he said, went to the root of true Christianity. He accounted himself happy that the Lord had led him thither.

“Another very respectable and intelligent young person told us that at the Paris Exhibition a ‘Portion’ had been given him, and his attention had thus been directed to the Society. With surprise and admiration he had heard of its operations: the idea appeared so grand to him that his whole heart was full of it. He spoke a long while, and we had the satisfaction to perceive that the ‘Portion’ had not been left without a blessing to him. He was now going to make the Bible his study. It gives us much satisfaction to state that, owing to the distribution at the Paris Exhibition, many have come and expressed themselves in a similar way.

“Among the more intelligent Roman Catholics a spiritualistic tendency is perceptible here and there. There are several here that incline towards Swedenborg’s views, and I am inclined to think this is found not only in single individuals, but that they have formed a sort of Society.

“ In general, the ignorance as regards religious matters is frightful. Many do not know that the Bible is given by God. They think it is a Book containing Luther’s or Martini’s doctrines. Some think our Depot is under the auspices of the Romish Clergy. Others, and among these some respectable-looking men—have brought back our books, saying that, as they were without the ‘ecclesiastical imprimatur,’ they dare not read them. Our editions are sometimes used as ‘mass books.’ Ladies, coming from church, have repeatedly been seen with the New Testament in their hands.”

Miscellaneous.

A WEEKLY WALK OF FOURTEEN MILES TO READ ONE CHAPTER.

There was, many years ago, a little Welsh girl, who went every Sunday to hear the Rev. Thomas Charles preach in the town of Bala, in Wales. She was very attentive and well-behaved in church, and not like some little girls, who laugh and whisper while the services are going on. Mr. Charles often met her in the street during the week, and was in the habit of asking her to repeat the text from which she had heard him preach the previous Sabbath-day. This she was generally able to do without hesitation. But one day when her pastor met her, and as usual, asked her the text, she was silent. He repeated the question, but still she kept silent, while tears were added. Kindly placing his hand on her head, as she stood before him with downcast eyes, the good minister said, “What is the matter my child?” Encouraged by his kindness, the girl replied, “the weather, sir, has been so bad that I could not get to read the Bible.” “Could not get to read the Bible! Why, what does that mean?” said Mr. Charles. “Why, sir,” answered the child, “we have no Bible in our house; but there is one in a house the other side of the mountain, that I can look at whenever I choose. But the weather has been so bad this week, that I have not been able to get there.” The house to which the child referred was seven miles off, and she had been in the habit of walking there every week, to read the chapter from which the minister had taken his text the previous Sabbath. When the good pastor found that the little girl was willing to walk fourteen miles for the privilege of reading the Bible, he made her a present of one, which she kept in her own house. Does any one ask why no Bible could be found within seven miles, and why the Bible Society had not distributed Bibles among the people? The answer is simply this:—This circumstance happened in the year 1802, before there was any Bible Society in existence, and as Bibles were neither so plentiful nor so cheap then as now, many of the poor people who lived among the hills were unable to obtain a copy of the Word of God. Nor was this all; for this very incident was the means of originating the first Bible Society in the World. The good Welsh minister, after talking with the little girl, felt so deeply the destitution of the people, that when he visited London in December of the same year, he brought the subject before the committee of the Religious Tract Society, of which he was a member. He urged them to send Bibles to Wales, and to form a society for the purpose. Another minister proposed that they should form a society to supply the nation and the world with Bibles. The society was not organized at that time, but the friends of the plan continued to talk about it until they induced others to join them, and on the 7th of March, 1804, the society was formed under the name of “The British and Foreign Bible Society.” It has ever since been a blessing to the world.

“LET US BEGIN THE BIBLE.”

It is related of Dr. Kennicott, who spent thirty years in collating the Hebrew Scriptures, and resigned a valuable living because his studies prevented his residing on it, that his wife was accustomed to assist him in his preparation of his Polyglot Bible by reading to him, as they drove out for an airing, the portions to which his immediate attention was called.

When preparing for a drive the day after the great work was completed, she asked him what book she should now take, “Oh,” exclaimed he, “*let us begin the Bible.*”

No wonder that he was a happy, well-balanced Christian man, as ready to die calmly in Christ, as he had been to live and labor for Him.

His appetite for the word of God increased with its gratifications. Instead of fretting at some trifling defects in the translation, his great genius, and consecrated spirit found full satisfaction in a life-time perusal of its sacred pages.

She who was his *helpmeet* in the Bible sense of the word, who acquired a difficult language that she might aid his researches, had her reward. Her heart was so penetrated with the sustaining truths with which her sacred studies had filled her soul, that her composure and Christian heroism astonished those who ministered to her husband in his last agonies. Her widowed heart found an anchor of safety in those precious promises of the widow's God.

“Oh, that I had read *other books* less, and my *Bible* more,” said an aged mother in Israel when called suddenly to face death.

Shall we not utter the same farewell cry, and if regret and shame were not banished at the door of heaven, should we not lament with tears, that *other books*, though containing valuable Christian truth, had been suffered to crowd out the word of God from our attention. Would it not be well if we, as a nation, as churches, as individuals, should say with the man of God after thirty years of research; *Let us begin the Bible.*—*American Messenger.*

GUIZOT ON THE BIBLE.

The ex-Prime Minister of France has always cherished strong religious convictions and sympathies, and his thoughts on the influence of religion on the progress of civilization are worthy of careful study by statesmen and philanthropists. At the annual meeting of the Protestant Bible Society of France, he made the following remarks on taking the chair:—

He said:—“Historically, the Old Testament and the Gospels contain a fact—a spectacle—without a parallel. It is the history—if I may be pardoned such an expression—it is the history of God himself in his relations with souls and human societies. It is the spectacle of the one, real, personal God, incessantly present and acting in the world. No other national and religious history presents anything resembling it. Every where else, in the traditions and monuments of states, you only meet with gods evidently of human invention. You find the work of human imagination, the recitals of human adventures, attributed to persons pretending to be Divine. The Old Testament and the gospel bear an entirely different character; it is the presence and the action of God, who made man and the world, and who governs them. And the great spectacle, that unique spectacle, is first unfolded among a small people shut up and ignored in a little corner of the world. The religion of the Old Testament commenced in isolation and obscurity. Then, all at once, at a given day, at a determined hour, that religion passes from obscurity to an immense eminence—from isolation to the conquest of the world. It announces that conquest, and advances to it through the most unexpected enterprises, and by contests the most sanguinary, sometimes the most skilful. And it is evidently attaining its purpose; evidently our earth is belonging to the christian nations; they are conquering it by mind

and by strength, and will possess it entirely. Who would not be struck with such a fact accomplished by the Bible? Who would not see in it a proof of their mission and a source of their power? I pass from the historical to the moral order. Since it has existed, and everywhere it exists, humanity is in presence of great problems, which concern it and which pre-occupy it passionately. What are we? Whence do we come? Where are we going? What do our nature and destiny signify? These are questions which naturally and invincibly arise in the human mind. Our sacred books alone have for these questions precise, positive, and striking solutions; they alone explain to man his present state, and reveal to him that of the future. On the one hand, the present and constant action of God in the world; and on the other, the satisfaction of the moral and imperious requirements of humanity. That is what the Bible is, and what it effects—that is why it is only necessary to be spread abroad, and to be kept constantly before the eyes of man, to assure its complete empire.”

THE ACCURACY OF THE BIBLE.

An astonishing feature of the word of God is, notwithstanding the time at which its compositions were written, and the multitude of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients; in their sacred codes, in their philosophy, and the finest pages of the fathers of the Church, none of these errors are to be found in any of our books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the writer, of the atmosphere, of the mountains, of the valleys, of the animals, and of the plants. It is a book which teaches us of the first revolutions of the world, and which foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and it chants the charms of glowing songs. It is a book that is full of oriental rapture, elevation, variety and boldness. It is a book that speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar, and finally, in the centre of western civilization, in the midst of polytheism and its idols, and in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been for years a pupil of the magicians of Egypt; in whose opinion the sun, the stars, and the elements were endowed with intelligence and governed the world. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia. It is a book which carries its narrations to the hierarchies of angels; even to the most distant epochs of the future, and the glorious scenes of the last day. Well, search among its 66 books, its 1,189 chapters, and 31,713 verses, search for one of the thousand errors which the ancients and moderns committed when they speak of the heavens, of the earth, of their revolutions, of their elements,—search, but you will find none.

THE BIBLE AND THE AFFLICTED.

At a meeting of the Blackheath Bible Society, in the year 1815, Dr. Olinthus Gregory, of Woolwich, related the following interesting facts:—More than twelve months ago, I visited an indigent man deeply afflicted. On entering the cottage, I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled by the sight of a pale, emaciated man—a living image of death, fastened upright in his chair, by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having been more than four years entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings in all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, “Are you left alone, my friend, in this deplorable situation?” “No, sir,” replied he, in a touchingly feeble tone of mild resignation, (nothing but his lips and eyes moving while he spake), “I am not alone, for God is with me.” On advancing, I soon discovered the secret of his striking declaration; for his wife had left on his knees, propped with a cushion, formed for the purpose, a Bible, lying open at a favourite portion of the Psalms of David. I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance certain, I inquired how the remainder of his wants were supplied. “Why, sir,” said he, “’tis true, as you say, seven shillings a week would never support us; but when it is gone, I rely upon the promise I found in this Book: ‘Bread shall be given him; his water shall be sure,’ and I have never been disappointed yet; and so long as God is faithful to His Word, I never shall.” I asked him if he ever felt tempted to repine under the pressure of so long-continued and heavy a calamity. “Not for the last three years,” said he, “blessed be God for it;” the eye of faith sparkling and giving life to his pallid countenance while he made the declaration: “for I have learned from this book in whom to believe; and, though I am aware of my weakness and unworthiness, I am persuaded that He will not leave me, nor forsake me. And so it is often, when my lips are closed with lock-jaw, and I cannot speak to the glory of God, He enables me to sing His praises in my heart.”

Gladly would I sink into the obscurity of the same cottage—gladly even would I languish in the same chair, could I but enjoy the same uninterrupted communion with God—be always filled with the same “strong consolation,” and constantly behold, with equally vivid perception, the same celestial crown sparkling before me.

THE PURITY AND PRECIOUSNESS OF GOD'S WORD.

Everything in the last few years has shown us, that a deeper tone of divine truth in all who profess to hold that truth, is needed to meet the growing corruption of religion, and the infidelity and lawlessness which casts off all religion. God's own light, as given us in His Word, must be more and more our guide through the darkness and conflicts of these days. We are assured also, that “when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” We may expect, therefore, fresh truth to shine out from the Sacred Volume.—*Rev. E. Bickersteth.*

THE DEATH OF COLIGNY.

Gaspar de Coligny, Admiral of France, became, on the death of Henry II., the chief of the Protestant party, and its most efficient leader against the Guises. On the temporary peace of 1571, he was received at court with every appearance of cordiality. But in the horrible massacre of St. Bartholomew, in 1572, he was among the victims of popish rage and intolerance. Still suffering from a wound, the noble Coligny, reposing on the faith of the king, was calmly sleeping in his apartment, when the door was burst open, and an

attendant, rushing in, said, "*My lord, God calls us to himself*"—a noble expression, and worthy of a follower of Coligny. "Save yourselves, my friends," said the admiral to his attendants; "all is over with me. I have long been ready to die." He was immediately dispatched by his popish assassins; his body thrown into the street, to be dragged about in insult by his murderers; while his head was ordered, by the infamous Catherine de Medici, to be sent as a present to the Pope, to satisfy him that the man he so feared and hated was no more! Such are the tender mercies of Popery.—*Guardian*.

Bible Society Recorder.

TORONTO, 15TH NOVEMBER, 1870.

QUARTERLY MEETING.—The October quarterly meeting of the Board of Directors was held in the Board Room, on Tuesday, the 11th ult., at half past seven p.m. The Rev. William Reid, M.A., Vice-President, in the Chair. Prayer was offered by the Rev. William McClure. The Report of the Committee on Agency was received, and after full discussion, unanimously adopted. This Report recommends the employment of Provisional Agents for the remainder of the current Bible Society year, during which time the system can be duly tested. The Board have been induced to make trial of this plan from the views entertained by some of the branches on the subject; from the declared sentiments of many of the warm friends and supporters of the Society, and from the communications of the ex-agents, the Rev. W. Brookman and the Rev. T. Goldsmith. They have also been influenced by the success thus far, which has attended the labours of the Rev. W. S. Ball, and the Rev. J. G. Manly, whom the Secretaries of the Society had been previously authorized by the Board, to secure as agents—*pro tem*.

The following are the gentlemen now employed as Provisional Agents of the Society, with the respective fields assigned them:—

The Rev. W. S. Ball; the Counties of Oxford, Brant, Waterloo, Wellington and Elgin. The Rev. J. G. Manly; those of Haldimand, Welland and Lincoln. The Rev. St. George Caulfield, LL.D.; Middlesex, Perth and Huron. The Rev. R. H. Warden; Essex, Kent, Bothwell and Lambton, and to the Permanent Secretary; the Counties of York, Halton and Peel.

The Rev. A. Burns visited the branches embraced in the Kingston Auxiliary, and a few others in the Eastern Section of the field, during the months of March, April and May, and the Rev. W. Brookman, those in Simcoe, Grey and Bruce, in the early part of the current year.

Most of the branches not in the above named counties were visited during the winter months of last year. Timely arrangements for their future visitation will be made. The meeting closed with prayer by the Rev. W. Stewart, B.A.

MONTHLY MEETING.—At the monthly meeting of the Board on the 8th inst., the Hon. G. W. Allan, President, was in the Chair. The opening prayer by the Rev. J. Gemley—the closing prayer, by the Rev. W. Reid. It was intimated by the Secretary that two gentlemen in addition to those above named, and to whose employment the Board at its last meeting had given its cordial assent, found it impossible for them to accept the invitation tendered. The name of a gifted Baptist minister was presented at this meeting, whose services we are anxious to secure, and hope to be successful.

While adaptation and devotion must be the chief consideration with the Board in the selection of agents, they have been fortunate in obtaining so full a representation of the churches, at the same time that the men secured are eminently adapted and gifted.

RESIGNATION OF REV. W. BROOKMAN.

After seven years of earnest and devoted labour as an agent of the Upper Canada Bible Society, the Rev. Mr. Brookman, felt it his duty to tender his resignation and to retire from the service of the Society, not however, from interest in its welfare. Since his return to parochial duties he has evinced his deep solicitude in the prosperity of the Upper Canada Bible Society by his disinterested counsel, and by his expression of readiness to aid us by the influence of that experience which the toil, anxiety, and duties of so many years have enabled him to acquire.

We are, as a Society, and the Secretaries are personally, under deep obligation to him, for the present of a magnificent map of the branches of the Upper Canada Bible Society. Mr. Brookman will please accept our earnest prayers for his future prosperity, usefulness and happiness. As our notes above intimate, Mr. Brookman visited the branches of three counties during the early portion of this year. His engagement as agent of the Society terminated on the 31st August.

MAP OF THE UPPER CANADA BIBLE SOCIETY.

A handsome, beautiful and most useful map of the Branches of the Upper Canada Bible Society, executed by the genius and skill of our ex-agent the Rev. W. Brookman, was, in the name of that gentleman, presented to the Society at the monthly meeting of the Board in September. The high appreciation of it, by the members of the Board is fully conveyed in the following resolution: Proposed by F. W. Kingstone, Esq., seconded by Dr. Geikie and unanimously adopted—"That the thanks of this meeting be presented to the Rev. Wm. Brookman, for the interesting and valuable map he has presented to the Society." The map can be seen at the Bible House. As a work of the pen, it is really very fine.

BI-MONTHLY REPORTER.

We have received the first number of the "Bi-Monthly Reporter," published under the direction of the "Upper Canada Tract Society," and edited by one of its Secretaries, the Rev. Wm. Stewart, B. A. Its chief object is appropriately expressed in its inaugural editorial, viz. :—"In order that our readers may clearly understand the aim and spirit of the undertaking, we propose to lay before them the action taken by the Board of Directors of the Society in resolving on the issue of a periodical. For some time past it has been felt that it was desirable to adopt some new measures for extending and increasing the Society's usefulness."

Few persons could be found better fitted to carry out the wishes of the Directors than its first Editor. Gifted, accomplished, prudent, and liberal of spirit, he is eminently qualified to render the "Reporter" a welcome visitor to the friends of the Society and to make it an able advocate of its claims. The first number promises well. We wish it every success.

END OF OUR FIRST VOLUME.

With the present number closes the first volume of the *Bible Society Recorder*. Its inception was an experiment. The result has not been unsuccessful. Many notes of encouragement have reached us. Our space being necessarily limited, much of our interesting miscellaneous matter, which had been in type for months, had to be distributed, to give place to lists of subscribers and acknowledgments of remittances. Neither of these can be omitted, though, in subsequent numbers, we may compress the items into smaller space. In compliance with our call for additional subscribers, we received some responses, including orders from the Auxiliaries of Montreal, Quebec and Ottawa; and from Branches of our own Society. But we are satisfied a much larger addition could easily be made to our present issue. This would be facilitated were a better system of distribution adopted by the Branches. Will the Secretaries of Branches kindly aid us in procuring an enlarged list for the approaching year. With their help, the present circulation of five thousand five hundred would soon be doubled. The secular press is not sustained without the energy of its patrons. Let, then, the Christian public not forget the religious press.

Some of our earnest supporters have suggested the propriety of issuing monthly; but the time for this has not yet come. We hope it soon will.

ADDITIONAL NUMBERS OF THE RECORDER.

TERMS.—Some of the Branches having expressed a desire to obtain a larger number of *Recorders* than those already forwarded to them, the board recommend that a small price be paid by each Branch for any additional supply they may be pleased to order, viz. : Ten copies sent to one address, \$1.50 for the year; single copies 20 cents; each case including postage.

Remittances.

RECEIPTS AT THE BIBLE HOUSE, TORONTO, FROM AUXILIARY AND
BRANCH SOCIETIES, FROM 1ST SEPTEMBER TO 31ST OCTOBER, 1870.

	On Pur- chase act.	Free to U. C. B. S.	Free to B. & F. B. S.	To do for Spain.	Free to Sundries
<i>September.</i>	\$ cts.	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Aurora Branch.....		25 00		25 00	*25 00
Parry Sound Branch.....	69 55				
Asphodel ".....	6 50				
Kirkton ".....	26 55				
St. Thomas ".....		50 00	10 00		
London Auxiliary.....					
Aylmer Branch.....		17 00			
Southwold ".....		12 00	14 00		
Drummondville Branch.....					+3 40
<i>October.</i>					
Thorold Branch.....		28 00	28 00		
" " (1870).....		30 00	30 00		
Port Robinson Branch.....		2 27			
Welland ".....	35 53	22 79			
Chippawa ".....		3 07			
Drummondville Branch.....		40 00	40 00		
" (B. Chadwick, Esq.).....			5 00		
Goderich Branch.....	4 50				
Kingston Auxiliary.....					
Roslin Branch.....	7 80		5 00		
Port Hope ".....	0 20				
Clifton ".....	12 90				
Niagara ".....		40 00			
Mount Forest Branch.....	36 73				
Beachville ".....	38 01	6 57	5 00		
Lakeside ".....		21 93	21 00		
Thamesford ".....		37 50	37 50		
Norwich ".....		10 00			
East Oxford ".....	1 97	17 76	16 00		

* Quebec Auxiliary.

† Recorder Acct.

UPPER CANADA BIBLE SOCIETY,
LIST OF BRANCHES.

Those marked (*) have been formed since the last Anniversary.

NAME OF BRANCH.	PRESIDENT.	TREASURER.	SECRETARY.
Acton.....	Rev. L. Cameron.....	A. Dickson.....	James Symon
Ainlayville (Dingle P. O.).....			
Alberton.....	George Taylor.....	A. Miller.....	A. Miller.
Ancaster.....	Rev. P. S. Cartwright.....	Thomas Postans.....	Thomas Postans.
Arran (Invermay P. O.).....	J. W. Linton.....	W. H. C. Hore.....	W. H. C. Hore.
Arthur.....	Rev. A. T. Holmes.....	J. Jay.....	T. Martin.
Asphodel (Norwood P. O.).....	Thomas Buck.....	W. E. Roxburgh.....	W. E. Roxburgh.
Aurora.....	Rev. John Hunt.....	R. P. Irwin.....	B. Pearson.....
Baltimore.....	Wm. Mann.....	T. J. Milligan.....	T. J. Milligan.....
Barrie.....	Rev. E. Morgan.....	A. Graham.....	W. Boys.
Bartonville.....	John Cameron.....	J. H. Burkholder.....	R. Gage.
Bayfield.....	Rev. W. Daunt.....	John Esson.....	John Esson.
Beachville.....	Rev. Dr. Hamilton.....	R. McLean.....	Dr. Brown.
Beamsville.....	Rev. R. B. Montgo- mery.....	J. B. Osborne.....	A. Hodge.
Beaverton.....	Rev. D. Watson.....	D. Williamson.....	C. Robinson.

NAME OF BRANCH.	PRESIDENT.	TREASURER.	SECRETARY.
Belleville	F. McAnnany.....	R. Holden, M.D.....	Charles Martin.
Berlin	G. Davidson.....	C. R. Geddes.....	A. B. Bowman.
Bertie (Point Abino P. O.)	H. C. Dickout.....	Dr. Brewster.....	Dr. Brewster.
Beverley (Kirkwall P. O.)	Rev. J. Porteous.....	W. McMillan.....	R. McQueen.
Binbrook	Rev. G. Cheyne.....	John Brown.....	H. Hall.
Bluevale	J. Farrow.....	John Messer.....	W. Leach.
Blyth	Adam Glazier.....	H. McQuarrie.....	Dr. Sloan.
Bobcaygeon	M. Boyd.....	W. H. Reid.....	George Bick.
Bolton (Albion P. O.)	J. F. Warbrick.....	J. Gardhouse.....	Thomas Elliott.
Bond Head	Rev. W. Fraser.....	A. Gaviller.....	A. Gaviller.
Bowmanville	Dr. Crowle.....	R. Windatt.....	R. Windatt.
*Bracebridge.....	Thomas Myers.....		James Clerihew.
Bradford	A. Campbell.....	J. H. Drifill.....	W. M. Stevenson.
Brampton	Rev. R. Arnold.....	W. N. Hossie.....	A. Armour.
Brantford	I. Cockshutt.....	I. Cockshutt.....	Rev. John Wood.
Brighton	W. Butler.....	A. C. Singleton.....	A. C. Singleton.
Brooklin	Rev. T. C. Brown.....	Rev. R. Darlington.....	Rev. R. Darlington.
Brucefield	Rev. J. Ross.....	G. Walker.....	G. Walker.
Burford	Henry Cox.....	Fuller Coker.....	W. H. Wooden.
* Caesar's	Thos. Bowles.....		
Caistorville	Adam Spears.....	M. G. Scott.....	M. G. Scott.
Caledonia (Seneca P. O.)	R. McKinnon.....	John Roper.....	James Aldridge.
Cambay	J. Wilkison.....	J. McKinnon.....	Thomas Douglas.
Campbellford	J. M. Ferriss.....	J. M. Ferriss.....	Wm. Beattie.
Campbell's Cross	J. Campbell.....	R. P. Campbell.....	R. P. Campbell.
Campbellsville	Rev. J. Little.....	James Menzies.....	James Menzies.
Cannington	R. Sproule.....	Alfred Wyatt.....	Alfred Wyatt.
Cartwright	James Ferguson.....	H. McPhail.....	H. McPhail.
Castleton	A. L. Holmes.....	J. C. Pennock.....	H. P. Gould.
Cavan (Millbrook P. O.)	Dr. Turner.....	W. H. Russell.....	W. H. Russell.
Cavanville (Cavan P. O.)	W. Graham.....	W. Graham.....	John Pritchard.
Cayuga	Judge Stevenson.....	John Decew.....	John Decew.
Cayuga South	W. Cook.....	A. Nash.....	A. Nash.
Cheltenham	D. Henderson.....	J. H. Brown.....	P. H. Corrigan.
Chesterfield & Ratho	John Fairbairn.....	W. Brown.....	W. Brown.
Chippawa	Rev. J. A. F. McBain.....	A. Cooper.....	A. Cooper.
Clarendon	Wm. Bennett.....	Robert Eldon.....	Alex. Spears.
Clifton	Thomas Butters.....	Thomas Ward.....	Rev. Geo. Bell.
Clinton	T. Stevenson.....	A. S. Fisher.....	D. B. Strathy.
Cobourg	J. Beatty, M.D.....	J. C. Field.....	H. Hough.
Colborne	G. W. Webb.....	D. Daly.....	W. D. Easton.
Coldsprings	Rev. C. Pedley.....	D. McIntosh.....	Joseph Hayden.
Collingwood	W. B. Hamilton.....	Hall Telfer.....	J. H. Lawrence.
Golumbus	Rev. J. B. Edmond- son.....	W. Beall.....	J. Ratcliff.
Cooksville	Rev. S. C. Philp, jr.....	J. Galbraith.....	J. Galbraith.
Copetown	Rev. J. Histon.....	N. Behimer.....	Thomas Milne.
Cornabus	Mark Armstrong.....	James Waldie.....	C. Treadgold.
Crediton	J. Parsons.....	M. Stevens.....	M. Stevens.
Culloden	Wm. Agur.....	R. T. Williams.....	R. T. Williams.
Cumminsville	Jos. Featherstone.....	Charles Peer.....	Rev. W. H. Simpson (Kilbride, P. O.)
Darlington, W. (Bow- manville P. O.)	Thomas Harris.....	James Rundle, jun.....	Wm. Everson.
Delhi			
Derry West	R. Gardner.....	W. T. Brown.....	W. T. Brown.
Drayton	A. Fealey.....	S. Marshall.....	J. Echlin.
Drummondville	A. Ross.....	Rev P. Ker.....	S. Dickie.
Duffin's Creek (Pick- ering P. O.)	Rev. W. Ross.....	B. Bunting.....	B. Bunting.
Dunbarton	John Parker.....	W. Dunbar.....	Rev. A. Kennedy.

NAME OF BRANCH.	PRESIDENT.	TREASURSR.	SECRETARY.
Dundas	J. McQuarry	T. H. McKenzie	Rev. J. McColl.
Dungannon	Rev. W. Barr	R. Clenning	R. Clendenning.
Dunnville	Rev. A. Beamer	H. Asher	P. H. Hendershot.
Durham	Rev. W. B. Evans	A. W. Perry	N. McKechnie.
Eden Mills	Wm. Phin	James Argo	J. A. Davidson.
Egmondville	Rev. W. Graham	D. Duncan	D. Duncan.
Elimville (Winchelsea P.O.)	James Halls	John Halls	George Hin'.
Elmira	S. Fear	J. Thomson	John Y. Savage.
Elora	Rev. N. F. English	J. Carder	J. Carder.
Embro	Rev. D. McKenzie	D. Matheson	D. R. McPherson.
Emily (Omence P.O.)	Wm. Curry	T. Matchett, M.P.P.	T. Matchett, M.P.P.
Eramosa (Speedside P.O.)	Rev. W. Barrie	Thomas Armstrong	John Peters.
Erin	Rev. J. Thompson	W. Tyler	W. Tyler.
Etobicoke, North	Rev. J. Brooks (Weston P.O.)	W. A. Wallis	W. A. Wallis (Humber P.O.)
Etobicoke, South (Islington P.O.)	Rev. H. C. Cooper	G. Shaver	Charles Shaver.
Eugenia	Rev. R. Hill	R. McLean Purdy	R. McLean Purdy.
Exeter and Francis- town	Rev. W. Hooper	Wm. Grigg	H. C. Boulton.
Fenella	Rev. W. McWilliams	R. Knox	A. Ferguson
Fenelon Falls	Rev. J. D. Smith	J. C. Fitzgerald	H. Davis.
Fergus	Rev. E. Barker	A. D. Fordyce	A. D. Fordyce.
Fonthill	W. Wetherald	A. K. Scholfield	A. K. Scholfield.
Fordwich (Lisadel P.O.)	J. J. Sweetman	J. Driver	A. Mitchell.
Fullarton	Rev. Mr. Greene	John Buchan	Wm. H. Ross.
Galt	Judge Miller	R. Reid	T. Clark.
Garafaxa	Rev. W. Millican	R. Strachan	R. Strachan.
Georgetown	Rev. Thos. Ewing	Thomas Young	H. McKay.
Glanford	Gideon Smith	Cyrus Smith	D. O'Loane.
Glenallan	T. Holt	T. Tanner	Rev. T. McGuire.
Glenville (Newmarket P.O.)	John Black	R. Kirton	Richard Rogers.
Goderich	Rev. A. McKidd	H. Johnson	R. B. Smith.
Gorrie	George Strong	R. Robinson	R. Robinson.
Greenbank	Thomas Ganton	W. Lee	Wm. Blakc.
Grimsby	Rev. J. G. Murray	D. Palmer	D. Palmer.
Guelph	James Hough	E. Newton	T. McCrae.
Hagersville and Balls- ville	C. Hagar	R. Morrison	W. Harrison.
Haldimand (Grafton P.O.)	Asa Hoyt	Thomas Lawless	Rev. J. W. Smith.
Hamilton	T. Bickle	Thos. White	Rev. A. B. Simpson. James Walker.
Hampton	Rev. J. Hodge	H. Elliott	James Cryderman.
Hanover	E. A. Goodeve	R. McDonald	A. Z. Gottwall.
Harrison	Rev. G. McLennan	A. McReady	E. Colcleugh
Hastings	James Fowlds	John Blacklock	D. Morrison.
Hawkesville	W. R. Boomer	J. Thon	Rev. W. Lomas.
Hibbert (Staffa P.O.)
Hillsburg	Rev. D. Strachan	John Byrne	John Byrne.
Hollin	W. Reid	D. Halliday	D. Halliday.
Hope (Canton P.O.)	Wm. Moore	N. Peters	N. Peters.
Hornby	R. Cowan	J. McMillan	J. McMillan.
Hullett (Londesboro P.O.)	John Dickson	John Neelands	W. Brunsdon.
Ingersoll	D. M. Robertson	E. Barker	R. Kneeshaw.
Innerkip (E. Zerra)	C. Vincent	D. McBeath	D. McBeath (Woodstock P.O.)
Innisfil	Rev. T. Wightman (Lefroy P.O.)	R. Boyes	R. G. McCraw (Craigvale P.O.)

NAME OF BRANCH.	PRESIDENT.	TREASURER.	SECRETARY.
Janetville	J. Burns.....	Thomas Timmins.....	Dr. McIntyr.
Jarvis.....	Henry Ivey.....	John Gowans.....	John Gowans.
Jerseyville.....	G. M. Howell.....	J. R. Howell.....	J. R. Howell.
Kendal.....	John Carscadden.....	J. R. Anderson.....	J. R. Anderson.
Kincardine.....	W. McPherson.....	P. McInnes.....	J. Barker.
Kirkton.....	James Kirk.....	Philip Kerr.....	Wm. H. Paisey.
Klineburg.....	J. Armstead.....	A. B. Wallis.....	A. McFaul.
Lakefield (North Douro P.O.).....	Isaac Garbutt.....	John Sherin.....	W. C. Nicholls.
*Lakelet.....	Eph. Briggs.....	M. Young.....	M. Young.
Lakeside.....	C. McPherson.....	R. Armstrong.....	R. Armstrong.
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