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### THE ENGLISH BIBLE.

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*Continued from RECORDER of last September.*

#### II.—THE TRANSLATION OF WYCLIFFE.

THE first complete version of Scripture in the English language we owe to the energy of Wycliffe—the morning-star of the Reformation. This we know has been denied, both by the friends and the enemies of the Reformation; but after a very careful examination, we repeat the assertion that there was no complete version of Holy Scripture in English prior to that of Wycliffe. As it is desirable that the truth on this subject should be clearly known, we shall devote a few sentences to the elucidation of the disputed point.

The Elizabethan Reformers, anxious to prove that the withholding of the Scriptures from the laity was an innovation, and not the ancient practice of the church, somewhat overstated their case, and trusting too much to vague expressions, asserted that the whole Bible had been translated into the native language, in the Anglo-Saxon times, and was publicly read in church in this vernacular version. Thus John Foxe says, "If histories be well examined, we shall find both before the Conquest and after, as well before John Wycliffe was born as since, the whole body of the Scriptures by sundry men translated into this our country tongue."

On the other hand, the apologists of the Church of Rome, both at the time of the Reformation and in our own days, equally anxious to free her from the opprobrious charge of having withheld from the laity the Word of God in their native language, have pertinaciously maintained that it was only Wycliffe's version that was forbidden, and that there were other earlier versions, which might be read with impunity. Sir Thomas More, obviously ashamed of the conduct of the bishops of his own days in burning the English Bible, strives hard to show that his hostility was directed not against all English versions, but only against the "heretical and depraved translations."

of Wycliffe and Tyndale, and asserts that the "whole Bible was, long before Wycliffe's days, by virtuous and well-learned men, translated into the English tongue, and by good and godly people, with devotion and soberness, well and reverently read."

These assertions of Foxe and More have been eagerly laid hold of by men who, in general, never mention Foxe except to deny that his authority is entitled to credit. Thus, in a little work published some few years ago, and professing to give an account of the history of the English Bible, it is suggested, on the authority of Foxe and More, that "there are many old English manuscript Bibles in our public libraries, and some of these seem to be of an earlier date than those of Wycliffe." To scholars the absurdity of such assertions has long been familiarly known; but ordinary readers are sometimes misled by them. Fortunately the task of refuting these suggestions, which are meant to disparage the claims of Wycliffe, is extremely easy. The book which has been referred to, for example, contains a specimen of one of those manuscript translations of the Bible which are supposed to have preceded Wycliffe's; and on the first glance it is obvious that this vaunted manuscript is simply a copy of Wycliffe's. This may be taken as a specimen of the credit due to the charges occasionally made against the Reformers by men who will not take the trouble to examine facts impartially for themselves.

To Wycliffe, therefore, belongs the undisputed honour of being the first translator of the Scriptures into our English tongue. We need not enter minutely into the personal history of this distinguished precursor of the Reformation; we are concerned not with his life but with his great work. The reader will sufficiently remember that Wycliffe's career was one continued protest against the innumerable abuses which had crept into the church during long centuries of darkness. His indignation may sometimes have led him to employ violent language, and to advocate extreme reforms; but surely the character of the Roman Court, and the general condition of the church and of religion in the fourteenth century, were sufficient to justify almost any scheme of reform, however extreme. It is darkest just before the dawn, and the corruption of the church was deepest just when the first glimpses of light began to herald the approaching day. And to Wycliffe, grieved and angry at the sight which everywhere met his eyes, it seemed impossible to effect any amendment in the doctrines or practices of the church, unless the Word of God was made freely accessible to all the English people. "The faith of the church," he said, "is contained in the Scriptures, and the more these are known the better; believers should ascertain for themselves the points of their faith by having the Scriptures in a language which they perfectly understand." "For what purpose," he asked, "did the Holy Spirit endow the apostles with the knowledge of all tongues? Was it not that they might make the Scriptures known in the language of all people? Why, then, should not the disciples of Christ always act in the same way and make Scripture open and plain to all?"

Animated by such convictions as these, Wycliffe himself undertook the glorious work of translating the Word of God into the language of his countrymen. He commenced his labours with the Apocalypse, then proceeded to the Gospels, and finished the New Testament, it is believed, about 1380. The Old Testament was translated by his friend Nicholas de Hereford, whose original manuscript is still preserved in the Bodleian; and on his being excommunicated and compelled to leave England, the work was completed by Wycliffe. Thus the whole of the Holy Scripture was at length made accessible to the English people in their native tongue; and the dauntless Reformer had the pleasure of seeing his great task accomplished before he himself passed away. The Bible was finished in 1383; Wycliffe died the following year peaceably in his rectory at Lutterworth; and some forty years after, as the reader knows, his bones were dug from their resting-place, and thrown into the Swift; "and the Swift," says quaint Fuller, "conveyed them to the Avon, the Avon to the Severn, and the Severn into

the narrow seas, and they into the main ocean; and thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over."

It is not too much to say that the appearance of Wycliffe's translation was the greatest occurrence in the history of the church in England since the preaching of Augustine. Men's minds were in some measure prepared for the seed that was thus sown, and the effect was striking and immediate. The Anglo-Saxon versions to which we alluded in our last chapter seem scarcely to have circulated beyond the religious houses in which they were made; in fact, it has been conjectured that they were intended rather to teach the clergy the Latin of their services than to make known to the people the meaning of what was read. Wycliffe's work, although it could only be multiplied by the laborious process of transcription (printing being still a thing of the future), was widely circulated over the length and breadth of England. Everywhere men eagerly bought and read the sacred manuscripts; everywhere Wycliffe found disciples who sympathized with his opinions; until it became a common saying, that if you met two men on the road, one of them was almost certain to be a Wycliffite. Even now, after the ravages of time and violence for nearly four centuries, no fewer than a hundred and seventy copies of the whole, or part, of his translation are in existence in public or private libraries.

As to the character and merits of Wycliffe's version, two remarks must be carefully borne in mind: (1) it was made entirely from the Latin Vulgate, and not from the original languages: and (2) it has had no influence of any kind whatsoever upon our present version, which was made from the original languages, without any consultation of what Wycliffe had done. Being thus only a translation of a translation, Wycliffe's work necessarily laboured under considerable disadvantages, which were somewhat increased by his adhering too strictly to the literal sense and the grammatical order of the Latin. It is sometimes obscure and often vague; and to us, accustomed to our noble version, it seems quaint and rude; yet it was, even as a literary work, superior in grace and dignity to anything that had yet appeared in English prose, and to his contemporaries it was a priceless blessing. A short passage, selected from one of the most familiar chapters of St. John's Gospel will enable the reader to form a tolerable estimate of the general style of Wycliffe's work, as well as to judge of the progress which the English language had made, between the age of Aelfric (A.D. 996) and that of Wycliffe (A.D. 1383.)

- St. John xv. 1—8. 1. I am a verri vine, and my fadir is an erthe tiller.  
 2. Ech syoun that not beryage fruit in me, he schal do away it; and ech that berith fruit he schal purge it that it more bere fruit.  
 3. Now ye ben clene for the word that I have spoken to you.  
 4. Dwell ye in me and I in you; as a braunche may not make fruit of himsilf no but it schal dwelle in the vyne; so neither ye no but ye schulen dwelle in me.  
 5. I am a vyne, ye ben the braunches; He that dwelleth in me, and I in him, this berith moche fruit, for withouten me ye moun no thing do.  
 6. If any man schal not dwelle in me, he shal be sent out (Latin mittetior) as a braunche, and schal waxe drye, and thei schulen gadere him, and thei schulen sende him into the fier, and he burneth.  
 7. If ye schulen dwelle in me and my wordis schulen dwelle in you, what ever thing ye schulen wilne ye schulen axe, and it schal be do to you.  
 8. In this thing my fadir is clarified (Latin, clarificatus est) that ye bringe moost fruyt (Latin, plurimum), and ye may be maad my disciples.  
 A few years after Wycliffe's death John Purvey, one of the ablest and most active of the Reformer's friends, undertook to revise the translation and remove some of the awkwardness produced by its servile adherence to the order and idiom of the Latin. This work Purvey effected with remarkable good sense, upon principles which he has himself carefully explained; and his

revision seems to have met with very general favour, if we may judge from the fact that out of the hundred and seventy copies of Wycliffe's version now extant, one hundred and thirty-seven belong to Purvey's revision.

Such therefore was the first form in which the Word of God was brought within the reach of the English people; and the clergy of England very speedily shared their opinion of Wycliffe's work. The Convocation which assembled at Oxford in 1408, after forbidding any man to translate Scripture into English of "his own authority," solemnly prohibited the reading of Wycliffe's translation under "pain of the greater excommunication!" By way of justifying this monstrous decree, Sir Thomas More asserted, as some modern writers have done, that Wycliffe's version was accompanied by offensive "prologues and notes;" but this is untrue; the work contained no "notes," and the "prologues" were exact and literal translations of those of St. Jerome, the compiler of that very Vulgate which was so sacred in the eyes of the church.

But while the bishops were thus condemning the English Bible as the work of a man who was "the instrument of the devil," the people had found it to be in very deed that bread of life for which their souls had long pined, and not all the threats of Convocation could deter them from reading it. The sanguinary laws against heretics passed in the commencement of the fifteenth century succeeded, after a time, in repressing the open profession of Lollard opinions; but men still continued to read in secret the precious words of truth which Wycliffe and Purvey had given to England. In the Bishop's Registers we catch interesting glimpses, in the records of trials for heresy, of private assemblies of humble mechanics and labourers who were in the habit of meeting under the protection of night to hear the Word of God read from some tattered fragment of Wycliffe's Gospels, and who by the help of this Divine light had discovered the errors and abuses under which religion was overwhelmed. The influence of Wycliffe's own writings passed away, but his labours on the Word of God produced permanent results; they prepared the way for that great movement of which he was the bright precursor. It is not too much to say that nearly all the spiritual life and light in England during the century preceding the Reformation may be traced to the circulation of Wycliffe's version of the Holy Scriptures among the English people.

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## Bible Society Recorder.

TORONTO, 1st FEBRUARY, 1878.

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### BOARD MEETINGS.

The Board of Directors met on Tuesday, Dec. 11th, at 7.30 P.M. The Hon. William McMaster in the chair. The Secretary read the circular which had been sent to the London Branches, and which was approved.

Reports were submitted from the following Agents: the Rev'ds. W. W. Moss, A. Young, Dr. Beaumont, J. Gray, C. R. Matthew. R. Hay, J. J. Rice, T. M. Reikie

Colporteurs' reports were submitted from Messrs. Lowry, McPhail, Rothwell, Brimstin and Taylor. Other routine business having been disposed of the meeting was closed with prayer led by the Rev. E. H. Dewart.

The Directors met again on Tuesday, Jan. 8th. The Hon. W. McMaster, in the chair. Dr. Hodgins submitted a copy of a circular that had been issued by the London Auxiliary to the Branches in its field. He also submitted the answers received to the circular of this Board, the large majority sustaining its views. It was, however, decided to postpone final action in the matter until the next meeting, unless the Secretaries should see reason to call the Board sooner to consider the matter.

Agents' reports were submitted from the Rev'ds. W. W. Ross, J. Alexander, W. B. Evans, J. G. Munly, J. J. Rice, and W. S. Griffin.

Colporteurs' reports were submitted from Messrs. McPhail, Brimstin, and Rouleau.

The Secretaries were requested to obtain information as to what opportunities might be had for extending the Bible cause in Manitoba, with the view specially of reaching the Indians in that country.

The meeting was closed with prayer led by the Very Rev'd Principal Owen.

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### EXTRACTS FROM COLPORTEURS' REPORTS.

#### OCTOBER REPORT OF MR. ROULEAU, COLPORTEUR IN MANITOBA.

During this month, I have been in Spring, Suisyde, Caledonia and Clear Spring, but the greater part of my time was spent among the French Catholics of Big and Little Points aux Chênes. After I canvassed through these two neighbourhoods, on my way to Winnipeg, the news reached me that some of the Testaments which I sold at Big Point aux Chênes had been burned by the order of the priest Giroux. A few days after I went back to see what I could do about it. In a house where I had sold a Testament which had been given to the priest, I told them that the Testaments which I had sold were approved by the Archbishop of Paris, and it happened that they had one Testament in that house, which they had received from the convent. I told them that if we should shew it to the priest, and not tell him that it came from the convent, that he would say that it was a bad Testament. We went to see the priest, and I asked him to be kind enough to show us what was wrong in these books; that he could not do, but he said that those approbations of the bishops were false; that some one forged the name of that bishop after his death. The other Testament that came from the convent was handed to him, and not knowing that it came from the convent, he said it was also a bad Testament. He stated that a Testament not approved by the Pope, and without notes and commentaries, was not a good Testament. I asked him to get his Bible and we would compare them. He replied, "I have no Bible in French." I said, "I have a Testament here with me approved by Pius the IX. with notes and commentaries." He took the Testament and said it was a good Testament. Said I, "Let us compare this one, as it is good, with those others." "No," said the priest, "the Church is infallible, and it does not allow those translations." I replied, and said, "I will show you by the version which you acknowledge as being a good translation that there is no church infallible; if a church depart from God, God will depart from it," and I quoted to him the 4th and 5th verses of the 2nd chapter of Revelations and also what St. Paul said in his Epistle to the Romans xi, 21, 22. "I do not

want to enter into any discussion on that point," said he, "the church does not approve of that translation." "Do you mean to say that the church is above the Bible," said I. "Yes," said he, "the church is above the Bible," and he said he believed the Bible was the word of God, because the church said so.

After further conversation in which I challenged him to shew me some authority for the doctrine and practice of auricular confession, he became greatly enraged and attacked me with a tirade of low abusive language such as might be heard from any low blackguard, and laid hands on me to put me out, and told me never to put my feet in his house nor in the church property; I told him he need not do that, as I would go myself if he did not want me there. This was on the 25th of October.

The day following I came to Little Point aux Chenes, and met with a boy named Pierre Flamman, who had a Testament from me when I went around there before. I asked him if he read his Testament; he told me that the priest named Cuvillon took his Testament from him, and tore it and threw it into the fire, and gave him back the cover. I went to see the priest who tore the Testament, and I told him that I was the man who sold Testaments in his parish, and that I heard that he did not allow the reading of those Testaments, and that they were approved by the Archbishop of Paris.

"I know," said the priest, "that they are Catholic Testaments; but our bishop does not permit the Holy Scripture to be read, without notes and commentaries." "Do you acknowledge?" said I, "that this is a good translation?" "Yes," said he; "I do." "Do you believe that this is the word of God?" said I. "Certainly, it is the Word of God," said the priest. Then I pulled out of my pocket the cover of the book which he burned, and said, "If you acknowledge that this book is the word of God, you should not use it the way you did this; it is a shameful action you have done for a man being at the head of a congregation." "I am under the bishop," said he, "and I am obliged to do as the bishop tells me." Said I, "Did the bishop tell you to tear the Word of God and to put it into the fire?" "I took one of those copies and showed it to the bishop and he told me to destroy them," said the priest. I replied, "The bishop says to destroy it, but the Almighty says to read it," and I pointed out to him Deut. vi, 6-9; John v, 39; xii, 48; 2 Tim. iii, 15-17; Acts xvii, 11; Rev. i, 3. He said he did not wish to discuss the matter, he had to do as the bishop told him, and if I had anything to say I had better go to see the bishop.

On the 1st day of November, I came to Winnipeg, and went to see Archbishop Taché, and asked him if it was true that he gave orders to destroy the Roman Catholic version of the Holy Scripture, which I had sold to the French. The bishop said that the church did not allow any translation to be read by their people without notes and commentaries, I replied that our Saviour allowed it without commentaries, and I quoted to him from John v. 39. "The church," said he, "does not forbid the reading of the Holy Scriptures, with notes and commentaries." Said I, "Will you allow the distribution of Testaments with notes and commentaries and approved by Pius IX? I have one of them myself; if you do I will try to get some of them to distribute among French Catholics." "What interest have you got in distributing Testaments," (Mais quel intérêt avez-vous a distribuer ces Testaments,) said the bishop. I answered, "I received good by reading them myself, and I wish others to get the same." The bishop replied, "We don't want you to distribute the Scripture among Catholics; if we wish to supply our people with the Bible we can do so ourselves without your help." I replied, "I am afraid that they will not get it for a while." Just then the bell was ringing for vespers and the conversation was cut short, and the bishop and I parted.

\* Mr. Rouleau in his zeal was forgetting his instructions. Our porteurs are not allowed to circulate anything but the Scriptures without note or comment. He has been reminded of this.

## EXTRACTS FROM THE ANNUAL REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

## SYRIA AND PALESTINE.

SYRIA.—In spite of the inveterate jealousy of rival denominations and the tyranny exercised by Jewish Rabbis, and Romish and Greek ecclesiastics, the labours of Christian men and women in disseminating the Holy Scriptures, preaching the Gospel, and establishing schools and colleges for both sexes, have produced a powerful effect. So widely has education been spread, that the Jesuits, finding they can no longer maintain their ground by simply denouncing all Protestant books, have felt constrained to prepare what they represent to be a more correct Arabic version of the Bible. The issues from the depôts at Beyrout and Damascus have been 1,130, and the circulation by Risq Butros, the Lebanon colporteur, has been 144, making a total of 1,274, or 252 above the figures of 1875.

Of the small depôt opened recently at Bethlehem, the Rev. S. Müller gives an interesting account.

“The depôt is a meeting-place for conversation and reading on Divine things. Priests, both Greek and Armenian, come to read and to buy; but the Romish clergy are our decided foes, and our Bible depôt is the greatest thorn in their side. Turkish soldiers occasionally step in to read or hear the Word of God, and during last month a Yusbashi (captain) came frequently and read the Scriptures, and seemed much impressed. The people in general are exceedingly submissive to their clergy, and have little desire to judge for themselves. It is hard to induce the natives to buy the Scriptures; still the young are beginning to do so, and amongst the rest a young Greek woman, whose husband is a Roman Catholic. Monks, teachers, common people and pilgrims of all confessions, though rarely of the Romish Church, come to read or hear, and occasionally to purchase. The heads of the Roman Catholic monastery warn their people against the Bible depôt; still it is visited the more, and the Word of God is read and listened to.”

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In the North a brighter scene presents itself. Notwithstanding the unsettled state of the country, prejudices are breaking down, the confidence in old superstitions begins to fail, and the Scriptures are more in demand. Thus at Tiberias the colporteur Anton sold 24 copies where formerly he could not have disposed of as many gratis.

“He appears during the past year to have had more conversation than usual with the Jews of Safed and Tiberias, and reports they were much struck with his exposition of Isaiah vii. 14, foretelling the miraculous birth of the Lord Jesus, and expressed a wish to have a missionary to reside among them. One of their Rabbis too, said, ‘The Protestants have great advantage over us, for they allow every poor Jew at all times and under all circumstances to read the Bible; whereas I cannot touch our sacred books unless after certain purifications.’”

## EGYPT.

Your worthy depository at Alexandria, Mr. Kirby, says that the past year has not been one of famine of the Word of God. Though commercial depression has obliged all classes to economize, and has thrown out of employment governesses, artisans, and domestic servants, yet the sales of Scriptures have increased by 481 volumes upon the issues of 1875.

When Dr. Thompson was in Egypt last year, he was pleased to observe how deeply the various missions seemed to have struck root. The erection of mission premises at each of the stations betokened not only present prosperity but faith in the permanence of the work, and a fixed purpose

not to relax effort until the whole land was won for Christ. The 'depôt' at Alexandria he found well situated and in excellent order. At Cairo, the American Mission has completed new premises on a most advantageous site; and space has been reserved for a depôt to be supported jointly by the mission, the American Bible Society and your own. The depôt was opened in January, and Dr. Lansing already reports increasing sales. A colporteur-evangelist, named Mansoor, who has been labouring in the Thebaid, sold on one journey 251 volumes, and on another 336.

"His mode of procedure was to meet in every place he visited with the avowed Protestants or such as were willing to join him, and read out and expound a portion of Scripture with conversation and prayer. The topics discussed were identical with those which engage the colporteurs in other parts of the field. With the Coptic Christians he had to prove the utter worthlessness of protracted fasts and rites and ceremonies, and the sin and dishonour to the Lord Jesus involved in the worship of pictures and the prayers of saints and angels; while with the Moslems he had to assert from Scripture the Divine nature, and the atoning death and glorious resurrection and ascension of the eternal Son, and with both to insist on the necessity of repentance, faith, and an entire renewal of the heart by the Holy Spirit. One interesting feature of his meetings, that your colporteurs in other quarters seldom report, was the attendance at almost all of them of women and children, though in fewer numbers than the men."

The acquisition by England of extensive rights in the Suez Canal involves obligations on her part towards the people who dwell about it. Acknowledging this responsibility, an arrangement was made last year by your Committee for Mr. Spillenaer of the Dutch Mission at Galioub to make an experimental journey of colportage among the canal towns. He appeared to your Agent, who saw him, to possess the best qualification for the work, in simple faith, Christian zeal and intelligence, energy and pleasant manners; and his success so far has justified this favourable impression. On his first tour he sold 77 copies, and on the second 150, the greater number at Suez, Ismailia and Port Saïd.

#### ABYSSINIA.

The recent war with Egypt has not been favourable to mission work in Abyssinia. In the north King John of Tigre and Amhara is considered a great hero and even a saint for having repulsed the invaders; but his subjects rejoice with trembling, apprehending that, when the Egyptian troops are no longer wanted in Europe, they will make a fresh attack, and with their Mohammedan ferocity do their utmost to root Christianity out of the land. A severe blow was dealt last July at Christian work by an encounter between the Governor of Hammasien and the rebel chief Rao, in which the town of Zazega was destroyed and the inhabitants butchered, including all the Christians and two of the missionaries. Hence it is at present impossible to send Scriptures into the highlands from Massowa. The Rev. B. P. Lundahl has bravely held his ground at this port; and announces the sale of 63 volumes and the free gift of 81, chiefly in the Amharic-Ethiopic version.

The Amharic books are more in demand in the South, where King Menelik continues to take a great interest in their dissemination amongst his soldiers, clergy and principal men. The missionaries, however, in the province of Shoa describe in pathetic terms how they sent special messengers all the way to Massowa, a distance, as the crow flies, of over 400 miles, only to have them return empty-handed, as there were no supplies for them to bring. The disappointment was the greater as just then the missionaries had an opportunity of distributing a great number of Scriptures among the thousands of Abyssinians who were assembling at Debra Libanos, a celebrated place of pilgrimage. As it was impossible to reach the interior by any other route, your Committee made inquiries about the roads from Tadjourra or



Zeyla; and through information kindly supplied by Dr. Krapf, they have been able to send a consignment of the newly printed Ethiopic-Amharic Gospels through the German Consul at Aden. The cost of transport was very heavy, amounting to 110*l.* for about 1,000 volumes packed in 52 small boxes and carried by 12 or 14 camels from the coast to Ankobar, a journey of nearly 300 miles. But there was no other means of conveyance, and the money is well expended if it bring the Word of God to this remote settlement, where it is so earnestly desired by the missionaries, and where even Roman Catholic converts are found applying for the Book their own teachers will not give them. A part of the outlay will no doubt be recovered by the charge made for the Scriptures; and if a depôt can be established at Aden or one of the places on the opposite coast, camels could be sent down from the interior to fetch the books at a much smaller cost. What the Bible is doing in this part of the country is well told by one who has laboured there.

"We have much cause for thankfulness to God for the mercies He has shown to the poor Abyssinians, especially for having given them His Holy Word in their native tongue. We are also under great obligation to those who have been instrumental in sending the Bible to Abyssinia. I am sure many hundred Abyssinians, including His Majesty, Menelek the King of Shoa, and his enlightened secretary and councillor, the Alaca Sanab, feel very thankful for having got a copy of the Bible, or even a portion of it. Also the lower classes are glad when they can get the Word of God. It is a great pity that until now we were unable to satisfy the demand of the people. To many I have remained a debtor, because I promised to give them copies on their arrival, but I have not accomplished my promise from want of books. Also many dignitaries and heads of the churches feel the want of Bibles. I was once at Angolala, and called on the head (alaca) of the church in that town. He asked me for a copy of the Bible. A few days afterwards I met him again at Litché, where the king generally resides. He repeated his desire for a copy of the Bible. On my departure from Shoa, I sent him my own copy, to his great delight. The number of the Ethiopic-Amharic Psalms which were sent to us was so small that we could not satisfy the demand even of our nearest friends. Their joy was exceedingly great. When I was on my way from Shoa to the coast at Zeyla, some people of my caravan said, 'When we get to Aden, we shall immediately buy a copy of the Psalms.' The only copy I had with me, and which I gave them, was diligently read. On the market place of Ankobar I had once a conversation with two natives of Litché. When they asked me for a Bible, I put them first to the test whether they were capable of reading. Having convinced myself of their capability, I gave a copy to one of them, who was exceedingly grateful, whereas the other went away in great sorrow."

From Western Abyssinia news has arrived through the Rev. J. M. Flad, who to his honour declined the honour of the post of Governor of Massowa, showing the discipline through which the land was passing, and how hopeful is the work among various classes of the population.

"From far and near both Jews and Christians come to us to fetch books. These are opportunities when we have the people for several days with us, and can announce to them the whole way of salvation. If but the political circumstances were better, our people are pretty open for the reception of the Gospel. Many hearts have been made susceptible by the judgments of God, but certainly not all. Because the greater part do not seek after God, and are not converted, God sends judgment upon judgment. First, the bloody war, then the famine, then the hydrophobia, lastly, the cattle plague, and in the end, quartering of soldiers and exorbitant taxes; but instead of turning to God, the greater part of the people call upon saints and martyrs, and commit idolatry. Both the Falasha and Coptic priesthood oppose our works and the spread of the Gospel. However, we can report the baptism of two Falasha priests which lately took place.

"The two native Agents of Dagusa were brought before Government by the Christian Abyssinian priesthood, and accused as heretics, because they did not worship the saints. They testified openly before the judge that such an act was against the Word of God. When the priests heard this they were angry, and forbade them to visit their churches any more. Three times the people assembled themselves by night to set fire to their houses; once they wanted to kill some with the sword. With God's help they escaped every time.

"Though we have many enemies, and are obliged to submit to much insult, sneering and contempt on account of the name of Jesus, yet we can but rejoice thereat, and with the help of God we will not cease to be trumpets of the grace of God, till the cross of Christ gains the victory in Ethiopia, and the Word of God, like a clear stream, flows from one end of the land to the other."

## GREECE.

A check has been given to that "genuine spirit of inquiry" of which mention was made in the last Report as having arisen among the Greek people. Irritated probably and disconcerted by the progress of evangelical truth, both the Holy Synod, as the highest ecclesiastical court of Greece, and the Ministry of Instruction and Worship, have made a determined effort to put down the circulation of the Scriptures. From two of the Society's collectors the local authorities took away their books, and sent them to be examined at Athens. Mr. Koulouriotis, your representative at that city, applied for them in vain, and at last received a reply in the shape of a public circular from the Synod, anathematizing the Modern Greek translation of the Scriptures, and even the Ancient Greek Testament published by the Society, along with certain books bearing on the study of the Bible and published by other parties. A second circular followed from the Minister of Instruction, forbidding the sale of these books altogether, and speaking of them in terms which, as applied to the Scriptures, were simply infamous. This manifesto, however, was found to be illegal; and it was superseded by a third which did not actually prohibit the sale of the books referred to, but debarred them from being employed in the national schools, directed the authorities everywhere to warn the people against purchasing them, and again spoke of them in the most abusive terms.

The effect was instantaneous. On the one hand, the fanatical and ignorant were encouraged to acts of intolerance and violence, and multitudes were prejudiced against the Word of God; but on the other hand, there was evoked from the talented Greek press a powerful remonstrance against such tyranny, and occasion was given for several very able defences of the translation of the Scriptures into Modern Greek in general, and in particular of the fidelity of the translation circulated by the Society; and it cannot be doubted that by this discussion the cause of truth and liberty has been a decided gainer. The subsequent action of the Holy Synod was not once so puerile and so marked by enmity to the Word of God, as abundantly to justify the following comments made by your agent:—

"As it was admitted that our translation, though honest, might be improved, a proposal was made to meet the Synod half-way, by suggesting that the Bible Societies of Britain and America might probably agree to defray the cost of revising the existing translation, if the Synod would accept a version in the modern language prepared by theologians appointed by themselves, along with representatives from the two Societies; but a communication was received from the secretary of the Synod, intimating that the petition could not even be presented to the Synod, first, because it was not written on paper of the usual kind; next, because it used expressions inconsistent with the dignity of the Synod; and lastly, because it did not leave the choice and appointment of the whole of the proposed revisers to the Synod alone. The whole history of this affair appears to me to reflect anything but credit on the

orthodox Church of the kingdom of Greece, and may be commended to the advocates of union between the English and Greek Churches."

Under these circumstances an increase of 528 copies in the circulation is a matter for great thankfulness. From the depots at Athens, Tripolis and Syra have been sold 743 copies, and by colporteurs 986, giving a total of 1,729. The depot at Athens, being held in union with the American Bible Society, is credited with half the sales there effected. An arrangement has also been made with the same Society, according to which your colporteurs are to visit continental Greece and the Cyclades, and the American colporteurs the Ionian Islands and the Peloponnese, these districts to be exchanged year by year. Collision is thus avoided, and time, labor, and money saved. Colporteur Ziogas, who is a Greek Wallachian, met in continental Greece with much rudeness, but no actual violence. Staffetas was the colporteur in Attica whose books was seized by the authorities as above described. Another man, Gadjos by name, visited some of the Cyclades, which he found in a state of deep degradation and neglect. Beginning his work in the north-west of Attica, he soon crossed over to Chalcis in Euboea, where is a colony of Israelites. His reception in the various islands was often very trying and vexatious, but still he persevered.

With few exceptions the priests and teachers, demarchs (or mayors) and stewards (or treasurers), were all against him, and still more bigoted and hostile were the Roman Catholics in such Islands as Naxos, Syra, &c., the descendants of those who settled there in the time of the Crusades. But he bore his testimony firmly and faithfully, and we cannot doubt that his tour will contribute, both by his conversations and example, and by the volumes of God's word he put into circulation, to the hastening of the conversion of the people to the Lord Jesus.

#### WORK AMONG THE MILITARY OF THE RUSSIAN AND TURKISH ARMIES, AND IN THE HOSPITALS.

The reports lately received, both from Mr. Millard, the Society's agent at Vienna, and Mr. Watt, the agent for South Russia, whose headquarters are now at Tiflis, are most encouraging. The Scriptures are largely circulated among the soldiers, and eagerly accepted and read. But experience shows that such work can only be done by an exhaustive expenditure of time, strength and money, and whilst the Committee rejoice that God has opened such a ready way of access to thousands standing on the brink of an eternal world, and has so largely blessed the means hitherto employed, they feel confident that in asking for some special contributions to enable them to maintain this important work, they shall not ask in vain.

Mr. Millard gives the following interesting account of the work of his colporteurs:—

"Soldiers are generally expected not to *write* but to *fight*, and it is very much the same with the labourers of the Bible Society that stand in rank and file, and have so much of the Society's rough work to do. In the stirring scenes on the Danube in particular, the Society's colporteurs are called to *work*, not to *talk*, and they must be excused if their written reports are not quite so regular as usual; their figure reports make up for it. Within the last three months 70,000 copies have been disseminated in the Russo-Roumanian armies on the Danube. The seed has been sown broadcast, and we have the faithful God's most sure and steadfast promise that the fruit shall be found 'after many days.'

"It may be believed that the colporteurs' work has been very trying. During the last few months their sleeping-room has repeatedly been the grand tent of heaven; their eating has been done by the roadside; and their writing-desks have been their wellworn knapsacks. In general they are strong

and healthy, but several of them have broken down, for a time at least. One of the oldest, whose health has been failing for some time, will, I fear, never fully recover, if he recovers at all.

"Besides three men from Mr. Watt's staff, I have the full number of Roumanian men at work; and, with the consent of our valued Constantinople agency, I have, so long as the war lasts, taken charge of the four men Dr. Thomson had in Bulgaria, three of whom had to flee from their ordinary dwelling places in that province. Besides these, two new men were lately put on to fill up gaps, so that we have now thirteen men regularly employed. Of most, indeed of all, making equitable and charitable allowance for imperfections, from which probably none of us are quite free, I believe I can truthfully say that they have been active and zealous 'in season and out of season.'

"But when we hear of the resolute courage and determined hardiness with which common soldiers on either side of the battle-field follow the call of their generals, plunging headlong into a most certain death, hand after hand rushing onward as they that go before are mown down like grass, truly all boasting is excluded, and we deeply feel the necessity of wrapping ourselves in the garment of humility, confessing that we are at best but unprofitable servants!

"The Russian soldiers—it is almost exclusively of these that I have anything to say—have availed themselves to an extraordinary degree of the facilities afforded them by the Bible Society to procure the Scriptures, and especially the New Testament, at a price much below the ordinary selling price, and it may in a sense be said, they have richly deserved the other great boon conferred on them by the Society in supplying the sick and the wounded *gratuitously*. Repeatedly the men have said they would part with anything rather than not find room for a Testament, and they have been as good as their word, for hundreds have come back from the battle, wounded and sick, without knapsack and canteen, without rifle and cloak, but they have clung to their book as to the most precious treasure of all.

"One of our colporteurs that has lately come into the field, a man of good and sober judgment, says of the Russians, they are only very partially acquainted with the Scriptures; they cling to many superstitious notions and customs, but generally they are *very devout*, and a scold is very rarely to be found among them.

"The question is repeatedly arising: 'Why buy, when perhaps to-morrow we shall be dead?' But the prompt and practical response has constantly been suggested by the men themselves: 'If dead, then what use will our money be to us?' and the reasonable deduction has been: 'Better buy and read the Word of God whilst we can.' On such occasions resort has frequently been had to an arrangement which, whilst it shows the solemnity of the position in which the men are placed, and their full consciousness thereof, at the same time displays some curious ingenuity. This arrangement is for two to go shares in the purchase of the book, with the understanding that it is for the time being to be joint property, and that in the case one should fall it is finally to be the property of the survivor.

"On one occasion an officer in one of the camps encouraged his men to buy, telling them they were beautiful and useful books. The soldiers complained they had no money: 'I will tell you what,' the officer said, 'Let seven men in each company pay ten kopcks each; that will suffice for each company to have its own Bible. The book shall be the property of the company; it shall rest with us, and march with us; we will all take care of it, and we will read it together.' The advice was joyfully accepted and carried out.

"In several cases both officers and soldiers have bought in order to send the books home to their distant relatives. 'If we perish,' they say, 'this will be our best parting-gift.'

"On one occasion a lieutenant-colonel bought a number of books; he then

called several of the men together, and, to the amazement of the colporteur, this modern centurion began to deliver a little sermon, which made the Bible-man's ears tingle for joy. The colonel told them what a valuable book the Bible was, that it was their duty highly to revere and diligently to read it, that they ought to live according to its precepts, and especially to love one another. If they thus followed the book they would find it to be for their temporal and eternal good. Then he proceeded to distribute the books he had purchased, and he made each one of the soldiers promise that he would make a good use of the gift he was bestowing on him.

The following is taken at random from the Colporteurs' Reports :—

“When we came to the camp at V. there was a sentinel who would not let us pass. Whilst we were parleying, a servant came round and bought a New Testament, and then, giving us a secret wink, he led us straight to his master, a general officer. After a good deal of cross-questioning, this gentleman not only gave us permission to sell, but requested one of the officers to go with us through the camp. We had not far to go before we were surrounded by a crowd of eager buyers who soon emptied our bags. We next went to Colensina and Baneusa, where we found a large number of Cossacks. There, too, we sold, every day more, the whole week through, and it was really a pleasure to see the men sit down and read. The Cossacks expressed their astonishment to find here the Russ Testament and people with whom they could speak. They were particularly pleased with the new Russ Bible, and said, if they were going back they would most certainly buy a copy each. One soldier said it seemed to be a good book, but he could not understand it; whereupon a Cossack uttered the remarkable words that, ‘in reading he must pray to God for light, then he would understand.’ Next morning, when the colporteurs went out to these men again, they were all packing up and ready to start. ‘We tried,’ they write, ‘to comfort and encourage them, pointing them to the glory prepared for them that believe in Jesus, the Saviour. We then shook hands all round and parted in the hope of a joyful meeting with many of them in eternity.’”

“On one occasion the colporteurs could not venture into Giurgevo because it was being bombarded. They stopped a little way outside, and very soon a number of soldiers crowded round them. An officer sent them word to go further back, and they thus describe their situation: ‘We crept into a little hollow, the soldiers following us, and a brisk sale commenced whilst the cannonade was going on. At eight the firing increased. Now and then a ball whistled over our heads. We all of us thought it wise to retreat. Still the men wanted to buy and we wanted to sell, so we fetched a fresh supply and crept into a ditch. There came a shell as if meant purposely for us, but it fell a hundred yards off, and did not even explode. We now retired in good earnest, and scarcely had we gone when a shell plunged down and burst in the very spot where we had been sitting. Probably the enemy had espied the knot of soldiers that had gathered round us. Later on the firing discontinued, and we could go to work again’”

“Here is another scene in the camp :

“At Bunesci we found a large camp. We stopped close by. The soldiers soon caught sight of us, and flocked round us so closely that we were almost helpless. I got up on the top of my Bible waggon, and the soldiers held up their money, clamouring for books. We could not hand down copies quickly enough, and take the money. Presently an officer volunteered to help. I gave him twenty copies at a time, and he brought me back the money. It was a regular scramble. Everyone wanted to be served first. Of course we could not stand this long; our supplies were soon exhausted, and we had to go back to Bucharest.

“One morning a railway train arrived filled with 2,000 Turkish prisoners at Jassy. Our colporteur was on the spot, and a copy of the Holy Scriptures was handed into each of the waggons, and thankfully received.

“The latest arrivals are the Imperial Guards; but among these, for the

present, the sales are small. Most of them say they have already a fearful weight to carry, and that this is not a time for reading. One of their officers, however, seems to be differently minded. Having asked why they did not buy the New Testament, and being told the same as the colporteur had already heard, the officer said, 'Children, perhaps this is the last opportunity you may have to get this book, and between times you have plenty of leisure to read. Make any sacrifice to obtain this book.' Some of the men, but only a few followed this advice.

"The hospital work is very serious and trying in many respects. The sick and the wounded may be counted by thousands and tens of thousands. We give a New Testament, or part of the Testament, or a psalter, to every individual that can read. It is quite possible that some abuse may be made by a few of the Society's generosity, by taking a copy when they have got one already; but we hope there are not many so mean, and in the rush and crush of the work we must risk this. I will let the colporteurs tell their own tale.

"After large sales in the camp near Braila, we went to the two hospitals, and were most kindly received. The chief physician went round with us to all the beds, and assisted in giving a copy to each of the patients. He then pointed out four Turks that were under his charge, and finally he told us not to forget to thank the Society for its great work of benevolence. Of the second hospital a Russian countess had the charge, and she most affably handed out the books, telling the recipients to read them attentively. All the patients were delighted.

"Two of the colporteurs visited a Roumanian hospital, distributing Testaments and Gospel Portions to the sick and wounded. A few thanked politely, but, upon the whole, here also the Roumanians showed themselves much more indifferent than the Russians. The following day these same colporteurs went to Cossoceni, where there were sick Russians. 'We bring you the Holy Gospel,' the Bible men cried out. 'Ah, we have no money,' was the sad reply. 'Whosoever can read shall have a book for nothing.' This worked like an electric shock. Every heap of bedclothes began to move. Those that could lifted themselves up. All cried out for a book. So the colporteurs went from bed to bed, with a word of comfort and encouragement to each. One poor fellow, in a very bad state, begged for a book. On his getting one he opened his eyes languidly, read a verse, shut up the book, kissed it fervently, and sank down exhausted.

"From Jassy the colporteur writes:—'Four new hospitals have just been opened; that makes ten in all; but whole houses are yet being taken and fitted up for more sufferers. Whenever I go to the large hospital near the station, where the men's wounds are dressed before they are sent on over the frontiers into Russia, there is always a regular scramble. The men so crowd around me that I cannot move, and as to going round to the beds of those patients that cannot get up, that is just impossible. It is heartrending to see such suffering. One day when a fresh batch of some hundreds came in, their clothes all clotted with blood, their wounds undressed, I stood at the door handing a copy to each, but I very nearly fainted at the sight and at the smell. Most of the men are very eager to get a copy, and when they have a copy, they will cross themselves and kiss the book, and sometimes they so squeeze my hand that I do not know what to do. Some of the doctors kindly help, and many have bought a Russ Bible for themselves. When I have done I generally pass through the rooms once more, and it is delightful to see the men all lying or sitting upon their couches, book in hand, reading intently. Surely this work will bring a blessing! The doctors and officers repeatedly desire me to thank the Society.'

"Going again to one of the Jassy hospitals one morning, the same colporteur, bent under his heavy load of Scriptures, was accosted by a Russian deaconess, who was on her way to the same place and insisted on helping him to bear his precious burden. The colporteur—apparently one of those that

believe that politeness is also one of the Christian graces—says ; ‘Of course I declined ; but the lady rendered us better service still, for after a little while I found this same deaconess sitting on the couch of one of the patients, reading the New Testament to him, and four other men, wounded, sat round and also listened.’

“At Fratesti, a colporteur tells us he found the hospitals crammed. ‘I made a condition,’ he says, ‘that everyone should have a copy, provided each remained quietly in his own place but impatience got the better of those that were able to move. I had scarcely undone my bags, when at least a couple of hundred rushed forward, eagerly stretching out their hands. They had for a moment forgot all about their sores and wounds ; but now, coming in close and rough contact with each other, a terrible roaring and yelling was the consequence. I shut up my bags, and said resolutely, “Not a copy unless you go back to your places and keep there.”’ Nature and reason were on the colporteur’s side, and the distribution took place ; but when his bags were empty and all had not been supplied, impatience got the mastery again. The colporteur says that when he went out to get more copies, hundreds rushed after him crying for books.

“The same scene has occurred over and over again. Some on crutches, some crawling, some creeping, some hanging on their zbler comrades, some on their own legs, have, when the colporteur has come within sight, laid siege to his bags more successfully than to some other objects held by less friendly hands.

“I now close my extracts with the interesting and thoughtful words of one of our valued fellow-labourers :—

“‘A solemn work is going on. It is not only that very many thankfully and devoutly receive the Holy Scriptures, but it is evident that thousands are fully aware that they are, as it were, standing on the very brink of eternity, and they are seeking for comfort and strength in God’s Word to sustain them in their awfully solemn position.’”—*B. S. Monthly Reporter for December, 1877.*

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM  
AUXILIARY AND BRANCH SOCIETIES, FROM 1st NOVEMBER TO  
31st DECEMBER, 1877.

NOVEMBER.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundry.
South Cayuga Branch.....	\$ cts. 16 14	\$ cts. 46 48	\$ cts.	\$ cts. (1) 1 50
Watford do (London Auxiliary).....	11 40	20 00		
Bolton do.....		24 17		
Charleston do.....		4 37		
Mono Mills do.....		50 00		
Clifton do.....		119 00		
Drummondville do.....	14 68	50 00		
Winterbourne do.....	6 62	54 00		(1) 5 00
Burlington do.....	23 58	68 00		
Dundas do.....		80 00	80 00	
Nairn do.....		50 00		
Peterborough do.....		37 54	37 53	
Woodbridge and Pine Grove Branch.....		13 90		
Oneida Branch.....	26 10			
Sault Ste. Marie do.....				

(1) On Recorder Account.

DECEMBER.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundry.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Port Stanley Branch (London Auxiliary)	.....	10 00	10 00	.....
St. Williams do	.....	20 00	10 00	(1) 2 60
Port Dover do	4 44	.....	.....	.....
Vittoria do	.....	10 00	.....	.....
Mono Mills do	2 10	.....	.....	.....
Lakefield do	.....	20 00	.....	.....
Warsaw do	.....	4 91	.....	.....
Port Hope do (collection)	.....	16 73	.....	.....
Georgetown do	23 20	22 50	45 00	(2) 22 50
Bluevale do	11 11	5 13	.....	.....
New Hamburg do	.....	13 30	.....	.....
Brighton do	31 46	14 11	.....	(1) 1 95
Colborne do	21 05	23 20	.....	.....
Castleton do	4 82	.....	.....	.....
Vernonville do	5 49	38 62	.....	.....
Weston do	.....	26 33	13 67	(1) 7 62
Brampton do	15 71	.....	.....	.....
Cobocunk do	7 10	.....	.....	.....
Fenelon Falls do	3 60	.....	.....	.....
Tiverton do	5 04	.....	.....	.....
Walkerton do	.....	45 00	.....	.....
Milford do	.....	20 00	.....	.....
South Etobicoke do	.....	54 00	.....	.....
Welland do	.....	18 90	.....	.....
Fonthill do	.....	10 80	.....	.....
Jerseyville do	21 29	.....	.....	.....
Copetown do	5 04	29 25	.....	(1) 0 60
Culloden do	.....	35 00	35 00	.....
Garafraxa do	7 80	.....	.....	.....
Seaforth do	12 84	.....	.....	.....
Dresden do (London Auxiliary)	.....	.....	.....	.....
subs. Rev. Dr. Beaumont	.....	50 00	.....	.....
Cherrywood Branch	1 02	22 00	.....	.....
Hanover do	30 71	.....	.....	.....
Belleville do	50 00	.....	.....	.....
Frantford do	224 94	.....	.....	.....
East Williams do (London Auxiliary)	.....	.....	.....	(1) 3 00
Roselwood do	9 11	.....	.....	.....
Ancaster, East do	.....	44 25	.....	.....
Pine River do	12 54	.....	.....	.....
Ashfield do	14 77	.....	.....	.....
Port Albert do	3 30	5 71	.....	.....
Kincardine do	.....	19 25	.....	.....
Armow do	.....	6 38	.....	.....
Bervie do	24 72	2 30	.....	.....
Lucknow do	20 38	.....	.....	.....
Kinlough do	.....	4 60	.....	.....
St. Helens do	14 38	.....	.....	.....
Belgrave do	.....	7 07	.....	.....
Brussels do	16 59	10 05	.....	.....

(1) On Recorder Account.

(2) For Montreal Auxiliary.

\* The amount from Armow includes \$12.87 transferred from Purchase to Free Contribution account.

### PRICE OF THE "RECORDER."

From six copies upwards of the *Bible Society Recorder* are furnished gratuitously to each of the Branches. Extra numbers are furnished at the following rate per annum: -Single copies, 20 cents; ten copies to one address, \$1.50; over ten and under 50 copies, \$13 per hundred; any quantity over 50 copies, \$12 per hundred; in each case including postage.



THE THIRTY-EIGHTH ANNIVERSARY  
OF THE

Upper Canada Bible Society

—WILL BE HELD IN—

ST. ANDREW'S CHURCH,

KING STREET, TORONTO.

WEDNESDAY, MAY 8, 1878.

THE HON. G. W. ALLAN, President,

WILL TAKE THE CHAIR AT 7.30 P.M.

SINGING.

READING OF SCRIPTURE AND PRAYER

BY

REV. D. J. MACDONNELL, B. D.

**CHAIRMAN'S REMARKS.**

The Permanent Secretary will move the adoption of the Report,  
seconded by Jas. Brown, Esq.

1ST RESOLUTION.—Moved by J. J. WOODHOUSE, Esq., Seconded  
by JAS. FOSTER, Esq. :

“That thanks be given to the Officers, Committees, and Collectors of  
the various Branches throughout the Country, to whose zeal and energy the  
Society is so much indebted; and that the following gentlemen be Officers and  
Directors for the ensuing year :

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 " N. W. HOYLES.  
 " S. R. BRIGGS.  
 " EDWARD BACH.

2ND RESOLUTION—Moved by J. W. DAWSON, Esq., LL.D., Principal of McGill College, Montreal; Seconded by the Rev. JOHN CASTLE, D.D.:

"That the course of events and the tendencies of opinion should induce Christians everywhere, and especially in this Dominion, to gather more closely around the Bible, as the only Revelation of saving truth and the only support of spiritual life."

SINGING.

3RD RESOLUTION.—Moved by the Rev. W. W. ROSS, Seconded by JOHN GILLESPIE, Esq. :

“That it becomes us to recognize God’s Hand in bringing us out of evil, especially in the opening of a great and effectual door for the circulation of His Holy Word during the Russo-Turkish war; and whilst rejoicing in the generous support already received by our great parent, the British and Foreign Bible Society, we pledge ourselves anew to do all we can in helping her to seize every opportunity for the wider spread of the Bible.”

## COLLECTION AND SINGING.

4TH RESOLUTION.—Moved by the Hon. W. McMASTER, Seconded by the Rev. J. M. CAMERON :

“That the hearty thanks of this meeting be presented to the Trustees of the Northern Congregational Church, for its use on Sabbath evening last, and to the Rev. J. A. R. Dickson, for the instructive sermon which he preached in the interests of the Society on that occasion.”

5TH RESOLUTION.—Moved by A. T. McCORD, Esq., Seconded by J. GEORGE HODGINS, Esq., LL.D. :

“That the hearty thanks of this meeting be presented to the Pastor and Trustees of this Church for its use on the present occasion, and to the Organist and Choir for their valuable services in connection with this Annual Meeting.”

## DOXOLOGY AND BENEDICTION.

### 1ST HYMN.

*Tune, “Old Hundred.”*

- |    |  |       |
|----|--|-------|
| 1. | THE heavens declare Thy glory, Lord,<br>In every star Thy wisdom shines;<br>But when our eyes behold Thy word,<br>We read Thy name in fairer lines.                | L. M. |
| 2. | The rolling sun, the changing light,<br>And night and day, Thy power confess;<br>But the blest volume Thou has writ,<br>Reveals Thy justice and Thy grace.         |       |
| 3. | Sun, moon, and stars convey Thy praise,<br>Round the whole earth, and never stand;<br>So when Thy truth began its race,<br>It touched and glanced on every land.   |       |
| 4. | Nor shall Thy spreading gospel rest,<br>Till through the world Thy truth has run;<br>Till Christ has all the nations blest,<br>That see the light or feel the sun. |       |
| 5. | Great Sun of Righteousness, arise,<br>Bless the dark world with heavenly light;<br>Thy gospel makes the simple wise,<br>Thy laws are pure, Thy judgments right.    |       |

## 2ND HYMN.

*Tune, "Melcombe."*

1. LET everlasting glories crown  
Thy head my Saviour and my Lord,  
Thy hands have brought salvation down,  
And writ the blessing in Thy word.
2. In vain our trembling conscience seeks  
Some solid ground to rest upon;  
With long despair our spirit breaks,  
Till we apply to Thee alone.
3. How well Thy blessed truths agree!  
How wise and holy Thy commands!  
Thy promises how firm they be!  
How firm our hope and comfort stands!
4. Should all the forms which men devise  
Assault my faith with treacherous art,  
I'll call them vanity and lies,  
And bind Thy Gospel to my heart.

## 3RD HYMN.

*Tune, "Aurelia."*

1. O WORD of God, Incarnate,  
O! wisdom from on high,  
O! Truth unchanged, unchanging,  
O Light of our dark sky!  
We praise Thee for this compass  
That o'er life's troubled sea,  
Mid mists, and rocks, and quicksands,  
Still guides, O Christ, to Thee.
2. The Church, from her dear Master,  
Received the gift divine,  
And still the light she lifteth  
O'er all the earth to shine.  
It is the priceless casket  
Where gems of truth are stored;  
It is the heaven-drawn picture  
Of Christ, the living Word.
3. O! make Thy Church, dear Saviour,  
A lump of burnished gold,  
To bear before the nations  
Thy true light as of old,  
O! teach thy wandering pilgrims  
By this their path to trace,  
Till, clouds and darkness ended,  
They see Thee face to face.
4. O! Father, by Thy mercy,  
And by Thy Spirit's grace,  
May we abide forever  
On this sure resting place;  
And pass from life's long battle,  
To Thy blest home of love,  
And see, in heaven's own radiance,  
Jerusalem above,