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No. 6.

THE BIBLE AND EDUCATION.

The Bible is indispensable as a book of literature.

Look at it as a *history*. It carries us back to the first dawn of time, to the first rising of the sun, to the infancy of the first man. For two thousand years it bears us along the stream of time ; in a compressed but comprehensive manner revealing to us the principal events which occurred in the early history of our race. Blot out from existence the book of Genesis, and what reliable knowledge have we of remote antiquity ? Traditions cannot furnish it. Monuments cannot reveal it. Ruins cannot tell it. What are the antiquities of Egypt and Nineveh ? What are the legends of India and China ? Can we depend upon information obtained from them ? Only so far as they correspond with the sacred narrative. What are the writings of Philo and Josephus ? Can they be accredited ? Only as lesser lights, so far as they reflect the brighter glory.

And this history, the first link in the long chain, is the foundation of all subsequent records. Here we see the root from which the tree, now large, but still branching out, has grown. Here we read of the rise and progress, the ruin and fall, of Egypt, Chaldea, Persia, Babylon ; as well as the entire history of the Jewish nation, which is regarded by many as the parent nation of the world, and from which, no doubt, civilization, science, and religion began their course. Can we overestimate the importance of this the earliest history ? Would not the most complete education, without the knowledge of this, be wretchedly defective ?

Look at the Bible also as a book of *science, poetry, and the fine arts*. Such it is not professedly or chiefly, but such to a limited extent in reality it is.

The time has gone for learning to attempt to decry religion, for philosophy to sneer at the cross. The literature of Greece and Rome, so much talked of, whence did it come? Whence the ethics of their distinguished moralists? No doubt but Virgil and Homer, Plato and Aristotle, drank from the great fountain—the Bible. This now is generally conceded. And after all that has been said of the Corinthian, Doric, and Egyptian styles of architecture, we read of no great building until after the temple of Solomon was erected, the full account of which we find in the Bible, and after the Queen of Sheba, the King of Tyre, and other royal persons had visited the court of Jerusalem.

Take this with another fact.

The Bible is indispensable as a book of law.

Upon its legislation, in all countries and in every time, has been founded. Grotius says: "The most ancient Attic laws, whence in after time the Roman were derived, owe their origin to Moses' laws." The similarity between the Greek and Hebrew laws has been pointed out by many learned and impartial writers. From remote antiquity we trace the influence of the Mosaic code in jurisprudence, until we come down to the common law of England, the basis of our own legislation. This evidently is founded upon the Hebrew code. In some instances, as in the time of King Alfred, whole statutes have been borrowed from it. On good authority it is stated "that until recently the civil law of Moses had been a *jus subsidiarium* in Sweden; and that, although it is no longer cited in the courts, there necessarily remain in the Swedish jurisprudence many vestiges of its former authority."*

* * * * *

The accomplished and youthful Lady Jane Grey, who became a martyr to the Protestant religion in the sixteenth century, the night before she was beheaded sent to her sister a Greek Testament, with this word of farewell: "I have here sent you, good sister Catharine, a book, which although it is not outwardly trimmed with gold, yet inwardly it is of more worth than precious stones. It is the book, dear sister, of the law of the Lord. It shall teach you how to live and how to die."

Not only should it have a place in the household, but in the *school*. It belongs to the children. Without it, you cannot give them a complete education. We have no more right to keep from them this, the richest gift of God, than we have to deny them light and heat, air and water, food and clothing. It is theirs by holy inheritance, and it is our duty to see they receive it.

But say some: The Bible should not be thrust in our public schools, because there are people in our country who deny its authenticity, and others who regard it as a dangerous book, only to be read by the learned. But the question now at issue is not whether the Bible shall be *thrust in*, but whether it is to be *thrust out* of the common schools. It is now in, and has

been from the beginning of our present system of education. The point is, whether a few infidels, Jews, and Romanists, only about a tithe of our entire population, shall deprive us and our children of one of our most sacred and valuable privileges.

We respectfully submit to all the intelligent people of the land, that there can be no complete education without the Bible. This book is the book of humanity and of God, and has a right *every where*, but especially has it a place in every school, as a branch of study which cannot be ignored. The moment it is excluded from any school, that moment that school is converted into a heathen seminary, and a great wrong is suffered and perpetrated.

The truth is, we have been too liberal in this matter. The time was when the Bible was not only read, but *studied* in all our schools. It should be so now. This precious volume should be a text-book. As a book of history, literature, and law, as well as the great Gospel directory, it should be carefully investigated. Let it be understood that no person is thoroughly educated who is ignorant of Bible truth, and this grand old book will be sought after, not thrust aside.—*Extract from a Sermon by the Rev. Dr. Stryker, Bible Society Record, New York.*

Canadian and Domestic.

REPORT OF THE REV. ST. GEORGE CAULFIELD, LL.D.

To the Board of Directors of the Upper Canada Bible Society.

GENTLEMEN,—Having, during the last winter, visited, as your agent, four counties, I beg leave to make the following report :—

In the month of October I visited eight branches in the County of Bruce. As in all cases they had been without an agent's visit for two, and in some cases for four years, I found much disorganization ; but fair promises of amendment were made, and in nearly all the branches they at once set actively to work.

What I witnessed in Bruce has strengthened my opinion of the absurdity of an idea which I found to be gaining ground in some places (generally not the most active branches), that the agency was a needless expense. As I am resigning my agency, I may, perhaps, state my conviction, without indelicacy, that, without the constant and active supervision of a competent agent, the work of the Bible Society would languish, and, in many of the branches die out.

In November and December, I visited sixteen branches in Middlesex. Whilst there are some excellently-managed branches in Middlesex, yet, as a general rule, I have found that county, though the richest in my field, the least zealous in the work of the Lord. I fear, amidst all the temporal blessings so richly poured out upon them, they forget the hand that gives.

In January and February, I visited eight more branches in Middlesex, and in the County of Perth nine branches.

In the month of March, I visited seventeen branches in the County of Huron, most of which I found in a healthy condition, though in some places, as Goderich, Seaforth and Clinton, a good deal of injury, I fear of a permanent character, has been done to the good cause by those who ought to have been its most active supporters. How easy it is to raise reports injurious to a Society, especially a religious one ; how difficult to quell the most unfounded rumours.

In my travels this winter I had much stormy weather, but I am thankful to say was enabled to keep all my appointments, except one. In this case we found the road completely blocked up by snow-drifts, and could not even make our way through the fields.

Next day I managed to get through a journey of fourteen miles, to Trowbridge, by hiring a strong team and lumber sleigh. I was amused at starting to find that the driver had provided shovels, in case we should stick. We got through, however, safely, but had often to leave the road.

I remain, gentlemen, yours sincerely,

ST. GEORGE CAULFIELD.

St. Thomas, May, 1872.

REPORT OF THE REV. E. B. HARPER, M. A.,

GUELPH, 19TH Nov., 1872.

To the Directors of the U. C. Bible Society :

GENTLEMEN,—As your agent for the County of Oxford, I entered on the duties assigned about the beginning of the year, and now transmit you a brief report of my work.

HARRINGTON was visited on the 3rd January, and a new Branch organized under auspicious circumstances. The meeting was held in the Presbyterian Church, under the pastoral care of the Rev. Daniel Gordon, who rendered valuable help, and who was appointed its President.

LAKE-SIDE Branch was next in order (4th). The meeting was held in the English Church, and although small, was interesting. \$50 were contributed.

THAMESFORD (within the bounds of the London auxiliary) had its anniversary the following evening (5th) and \$77 received.

WOODSTOCK Anniversary Meeting took place on the 17th, and contributed \$70. The Rev. Isaac Barr, President, the Rev. W. H. Laird and others, rendered acceptable service. This Branch, I think, might do even more.

BEACHVILLE Branch is very low. The meeting was not sufficiently published and provided for. New officers were appointed, and subsequently \$5 were sent in.

EMBRO was visited on the 25th, and \$145.19 obtained. The meeting was held in the Rev. D. McKenzie's (Presbyterian) Church. The evening was very cold, and the attendance was thin, yet the interest evinced was cheering.

INGERSOLL meeting was on the 26th, and was held in the Wesleyan Church. This noble Branch contributed \$200 to the Society. Much credit is due to the indefatigable Secretary, Mr. R. Kneeshaw, and to Mrs. Brown, President of the Ladies' Branch Association, for the large amount obtained. Rev. R. N. Grant and Rev. J. Learoyd gave acceptable aid.

CULLODEN had its anniversary meeting on the 12th February. The officers of this branch are zealous and hearty in the good work. The handsome sum of \$60 was obtained.

TILSONBURG meeting was held the following evening (13th). Nothing had been collected, nor has anything been obtained since. This branch needs regenerating. Some new officers were appointed, and better things are hoped for next year. The Rev. Mr. Gundy, who hospitably entertained me, kindly conveyed me the following day, (14th) to

OTTERVILLE, where we had a small, but interesting meeting. Rev. Thos. Jackson rendered assistance. \$69.38 paid.

EAST OXFORD was visited the next day, (15th). Meeting thinly attended. No funds collected. \$15.50 were afterwards forwarded.

WASHINGTON meeting on the 19th, was not large, but the interest was genuine and satisfactory. \$54.04 contributed.

DRUMBRO, (second visit,) on the 20th. Meeting held in the Baptist Church. Rev. T Booker gave aid. A new branch.

CHESTERFIELD AND RATHO. Meeting held on the 21st January, in Rev. Mr. Robertson's Church (Presbyterian). The officers of this branch are faithful and zealous workers in the Bible cause, and deserve "honorable mention." \$96 contributed.

LYNERKIP. Meeting on the evening of the 22nd, in Rev. Mr. Aull's Church. The pastor rendered acceptable service. \$26.04 paid in.

NORWICH. The meeting was held on the 26th February, in the Wesleyan Church. The Rev. W. Bryers, pastor, and the Rev. J. Robertson assisted. \$64.65 contributed.

NEW DURHAM (Brant County) visited on the 27th, and the meeting held in the Wesleyan Church. Rev. Thos. Jackson, pastor, rendered acceptable aid. This branch paid \$25.

In all the Branches I found that information respecting the doings of our own and other Bible Societies was well received; and therefore the service rendered by the Bible Society Recorder is becoming more fully appreciated. Your agent ventures to hope that the financial returns will be better the coming year than the last. Praying the blessing of the Most High on this noble Association in its future operations,

I remain, Gentlemen,
Most truly and respectfully, Yours,

E. B. HARPER.

Miscellaneous.

THE WATER OF LIFE, OR "DIP IT UP, THEN."

A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down to the distressed ship, and hailed them. "What is the matter?"

"We are dying for water," was the response.

"Dip it up, then," was answered. "You are in the mouth of the Amazon river!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up."

Jesus Christ says, "If any man thirst, let him come unto Me, and drink." "And the Spirit and the bride say, Come, . . . and whosoever will, let him take the water of life freely." Thirsting soul, the flood is all around you; "dip it up, then!" and drink, and thirst no more.

CHRIST'S QUOTATIONS FROM THE OLD TESTAMENT.

Our Lord makes quotations from, or direct reference to, passages in twenty-two out of thirty-nine books of the old Testament, viz. :—Genesis, Exodus, Leviticus, Deuteronomy, 1 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Psalms, Proverbs, Isaiah, Ezekiel, Daniel, Hosea, Joel, Jonah, Micah, Zechariah, Malachi. In Matthew he quotes nearly one hundred passages, from nineteen books; in Mark, fifteen passages, from thirteen books; in Luke, twenty-five passages, from thirteen books; in John, eleven passages, from six books. If we may make such comparisons, we may say that Deuteronomy and Isaiah were His favourite books. In Matthew alone there

are eighteen references to Deuteronomy, and three in the other Gospels. To Isaiah there are twenty in all. To the Psalms there are sixteen, to Daniel, fourteen, to Exodus, fourteen, to Leviticus, thirteen. In the eighty-nine chapters of the four Gospels are one hundred and forty direct allusions to specific passages of the Jewish Scriptures. Our Lord never makes a single quotation from the Apocryphal books, nor can we gather that he had ever read them. It is remarkable that his quotations are much more literally from the Septuagint than those of the Evangelists, when they quote for themselves, or those of the apostles, as found in the Acts and Epistles.—*Watchman and Reflector.*

FAITH OF A LITTLE GIRL.

A sick mother and her little girl were living in a very wretched attic. It was cold and dark one morning when the hungry child awoke, and remembered that there was no bread for breakfast. Nettie's mother had often told her that the God who feeds tiny birds will not refuse bread to a little child who asks for it. The little girl slipped quietly out of bed, that she might not awake her mother, and kneeling down by the bedside, said slowly, "Give us this day our daily bread."

The bare room seemed to mock the child's prayer; but she had no sooner asked God for the bread than she determined to fetch it. Wrapping her shabby cloak about her, she went down the long staircase, and through the dark alley, into the busy street. No one noticed the hungry little girl, and she was beginning to wonder where God kept his bread, when a sudden turn of the street showed her a large and well-filled baker's shop. "This," thought Nettie, "is the place." The big baker looked kindly at the little eager face that entered his shop so confidently.

"I've come for it," she said.

"Come for what?"

"My daily bread," she said, pointing to the tempting loaves. "I'll take two, if you please; one for mother, and one for me."

"All right," said the baker, putting them into a bag, and giving them to his little customer, who started at once into the street.

"Stop, you little rogue!" he said, roughly; "where is your money?"

"I haven't any," she said, simply.

"Haven't any!" he repeated, angrily; "you little thief, what brought you here, then?"

The hard words frightened the child, who, bursting into tears, said: "Mother is sick, and I am so hungry. In my prayers I said, 'Give us this day our daily bread;' and then I thought God meant me to fetch it; and so I came."

The rough, but kind-hearted baker was softened by the child's simple tale, and he sent her back to her mother with a well-filled basket. As the poor sufferer received the unexpected supply, she softly said, "The God of the fatherless answers prayer. I ought to call you 'Faith!' my child."

A RARE BOOK.

An important discovery, and one of considerable interest to Biblical students, has recently been made (says the *Times*), by Mr. Richard Sims, of the British Museum, in the course of his researches in the Archbishop's library at Lambeth Palace. He found that a volume, marked No. 15 in Dr. Todd's catalogue of the library, and described therein as a manuscript, was, in reality, not a manuscript at all, but a fine example of an early printed book, which further examination proved to be the second volume of the celebrated Mazarin Bible, containing the whole of the New Testament. The copy of the Holy Scriptures commonly styled the "Mazarin Bible" is the earliest printed edition of the Bible known. It is in Latin, and is supposed

to have been printed by Guttenburg and Faust at Mentz, between the years 1450 and 1455, and it is probably the first book printed with moveable metal types. It derives its title of Mazarin from the first copy having been discovered by M. de Buse, in the library of the Cardinal of that name, belonging to the College des Quatre Nations. Copies of this Bible are necessarily of extraordinary rarity. Only 26 examples are known to be in existence, and of these four only one printed upon vellum. Of the latter, two copies are in this country—viz., one in the Grenville library at the British Museum, and a second in the possession of Mr. Henry Parkens. The volume discovered by Mr. Sims contains the New Testament only. It consists of one hundred and twenty-eight leaves of pure white vellum, measuring 16 inches in length by 12 inches in breadth, the margins being from $2\frac{3}{4}$ inches to 3 inches in width. The text commences upon the recto of the leaf, with the prologue of S^t Jerome of the Gospel of St. Matthew, and ends upon the verso of folio 128, with the rubricated words "*Expl. Apocalypsis.*" The verse of folio 120, which immediately precedes the Apocalypse, is blank. The *incipits* and *explicits* are rubricated and written in by hand, as are likewise the names of the several books (and these not always correctly) in the upper margins. The volume is richly ornamented with illuminated initial letters, large and small, the latter in great profusion. The larger letters, resplendent with vivid colours and burnished gold, are composed of a bold floriated ornament with bracket bordures of the description known as English "fifteenth century art." These add greatly to the beauty of the volume, and render it equally an object of interest to the artist and the Biblical student. It may be worthy of remark that the vellum used in printing the Lambeth copy apparently had been previously prepared for the office of the scribe, each page being carefully ruled with horizontal and perpendicular lines to guide the hand of the copyist as was customary with mediæval manuscripts. From this circumstance it might be inferred that the present copy was amongst the earliest printed. The Grenville copy is marked with the perpendicular lines only. A full account of this newly-discovered treasure has been drawn up for the archbishop, who has also had a table case made for its exhibition in the library at Lambeth.

BIBLE PARADOXES AND CONTRADICTIONS.

The Habitation of God.—Notwithstanding the Bible teaches the doctrine of God's omnipotence, nevertheless it assigns to him a habitation—locality—in a specified sense; and ignorance or scepticism might ask: "How can omnipresence and locality agree? Are they not contradictory?" How any being, though a Spirit, can fill immensity—heaven and earth—no finite mind can conceive, no more than it can comprehend the idea of self-existence or omnipotence. And yet this is a doctrine of Revelation, and is essential to the nature of absolute Divinity. Habitation is not so difficult of conception. But to locate an omnipotent being, without a Divine instructor, is attended with perplexing doubt. When done, it is done at the sacrifice of the spirituality of the Godhead, and reduces Him to absolute corporeity. When, therefore, we speak of the habitation of God, who "lives through all life, and extends through all extent," we should endeavour to understand in what sense the Bible gives to Him a particular location.

On the one hand He is represented as filling heaven and earth, inhabiting eternity, dwelling in hell and the uttermost parts of the earth. These expressions are designed to teach the doctrine of His omnipresence—His natural existence in every department of the universe. While, on the other hand, God is said to be in heaven, to dwell in the high and holy place, seated upon a throne, to dwell with His people, with the humble and contrite, to meet with those who meet in his name. Here is special locality, a definite habitation.

It is said that Cain was driven out from the presence of the Lord; and

David prayed, "Cast me now away from thy presence," and then exclaimed, "In thy presence there is fullness of joy." And the wicked at last will be "punished with an everlasting destruction from the presence of the Lord, when the Judge shall say unto them, "Depart from me!"

Now, omnipotence means *universal* existence, and necessarily implies omnipresence, or universal knowledge, without any reference to special revelation, or moral approbation. And when God is represented as dwelling in heaven and with *his people*, it, doubtless, has reference to the manifestation of Himself to those whose moral nature will admit of communion and intercourse with Him—where His glory is most revealed; where there is the greatest display of the attributes and perfections of His nature. Hence, in this sense, He dwells in the high and holy place and in the hearts of all who are spiritual temples for Him to abide in.

Thus Peter, in the presence of revealed Divinity, on the mount, could say, "It is good for us to be here," while David has fullness of joy in the approving presence of his God. This the wicked never did and never can enjoy. Though they cannot flee the natural presence of their Judge, there will necessarily be a moral separation, and this will be a bitter ingredient in their cup of woe. It is only by making a distinction between the natural and moral presence of God, that we can reconcile His omnipresence and particular habitation.

The Kingdom of God.—The Scriptures declare that His kingdom ruleth over all; that thrones, dominions, principalities, and powers, whether in earth or in heaven, are under His jurisdiction and control; and yet we are commanded to pray, "Thy kingdom come," and to believe that the kingdom of God is set up in the believer's heart; hence it is not in the heart of the unbeliever. Of course, so far as they are concerned, the kingdom is not universal.

The providential and moral reign of the Almighty must of necessity be universal. All live, move, and have their being in Him. All are upheld by the word of His power.

But this does not show His gracious spiritual reign in the hearts of the loyal faithful subjects. His spiritual kingdom is set up, progressive, and is destined to win its way among the nations until its power shall be felt by all the tribes of earth, and every nation and empire yield to its all-conquering march. Thus God can be the *universal King* of the vast universe, and the special spiritual Ruler of his people.

The people of God, by faith, by sacrifice, by obedience and adoption, are the spiritual subjects of His kingdom—ever loyal, and the promised heirs of an eternal inheritance. Jesus Christ said, when on earth, "My kingdom is not of this world." The Jews looked for the coming of an earthly monarch; hence they were not prepared to receive Him as their spiritual king; yet they fancied themselves the only people of God—the only subjects of His kingdom. This mistake was corrected by the teachers of Christianity: especially by Paul, in his letter to the Romans, quoting the prophet Hosea: "I will call them my people which were not my people; and her beloved which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God." So, that whenever the Scriptures represent the Jews, or any other people, as the subjects of God's kingdom, it is not done to the exclusion of any nation or individuals who submit to its authority, and regulate their lives by its rules of moral virtue.

THE BIBLE IN SIBERIA.—Through the efforts of Rev. Dr. W. H. Bidwell of New York the Bible has been introduced into Eastern Siberia, where it was almost unknown. A grant of a few hundred copies of the New Testament in modern Russ was made by the American Bible Society, and sent by ship to the Amoor River, a five months' voyage of 17,000 miles. When the box ar-

rived, the governor sent a copy a thousand miles to the residence of the Archbishop of Kamschatka, who sent his official permission for its circulation. The Russian civil and military officers purchased about sixty copies, and the whole supply was soon exhausted, and 3,000 copies more asked for. Another and larger grant has been made and sent by the Bible Society. The archbishop, who could legally have refused the introduction of the Bible into the country, has since been appointed, by the Emperor, Metropolitan Archbishop of the Russian Empire.

Bible Society Recorder.

TORONTO, 15TH NOVEMBER, 1872.

The Quarterly Meeting of the Board of Directors took place in the Board Room, on Tuesday evening, the 15th October, the Hon. William McMaster, Treasurer, in the chair. After the Secretary read a portion of the 119th Psalm, the Rev. J. M. Cameron offered prayer. The minutes of former meeting were read and approved. The Depository's cash account for the past quarter showed a decrease of \$500 00, as compared with the corresponding quarter of 1870, and \$1,600 00 as compared with that of 1871. This, however, is no sure indication of the financial prospects of the year, as we may note, in anticipation, that the income of the first month of the next quarter exhibits a cheering increase.

Letters from the Rev. William Pollard and the Rev. R. Jamieson, of British Columbia, were presented. The former thankfully acknowledged the kindness and consideration of the Upper Canada Bible Society in the grants made towards the organization of Branch Societies in that Province, and that one would speedily be established in Victoria. The latter conveyed the welcome intelligence that the Branch had been re-organized at New-Westminster, and is now in connection with the Upper Canada Bible Society. A letter from the Rev. George Young, Secretary of the Manitoba Branch, gladdens us by the information that the Society at Winnipeg is in successful operation, and that an excellent person had been engaged for colporteur work in that field. The value of gratuities for this month amounted to \$40 70. The meeting closed with prayer by the Secretary at 9:25 p.m.

The monthly meeting for the present month was held in the usual place, on Thursday the 12th instant, commencing at 7:30 p.m. The President, the Hon. G. W. Allan, occupied the chair. The Secretary read the 62nd Psalm, and the Rev. Dr. Taylor engaged in prayer. The minutes having been read and adopted, the Depository's cash account for the month was read. It showed an increase of \$1,500 00 over the corresponding month of last year. A letter received from Mr. Rouleau, the recently appointed colporteur to the Algoma District, was very satisfactory and encouraging. A committee was appointed, to act conjointly with a committee of the Tract Society, to dis-

pense, in accordance with the bequest of the late Jesse Ketchum, Esq., Bibles and Testaments to the different Sunday Schools in the city. The amount of grants made in October, and now sanctioned by the Board, was \$16 88.

William Jordan, Sen., Esq., Fenelon Falls, and Miss Maria Simpson, of Newmarket, were, on the payment of the usual amount, duly enrolled as life members of the Society. After prayer by the Secretary, the meeting, which was largely attended, closed at 10 o'clock.

LIFE MEMBERS OF THE UPPER CANADA BIBLE SOCIETY.

Right Rev. C. P. McILVAINE, D. D., Bishop of Ohio.

Sir FRANCIS BOND HEAD, Baronet.

Sir JAMES LUKIN ROBINSON, Baronet.

Alcorn, Samuel, Esq.	McMaster, Hon. Wm.
Allan, Hon. George W.	Marsh, Robert, Esq.
Andrews, George, Esq.	Marsh, Mrs. Robert.
Andrews, James, Esq.	Marsh, Lewis.
Ballard, John, Esq.	Marsh, James.
Elack, Rev. John.	Marsh, Robert, Jun.
Carlton, Miss M. E.	Marsh, John Alexander.
Cassels, Robert, Esq.	Marsh, Miss Adeline E.
Cockshutt, Ignatius, Esq.	Marsh, Miss Hannah.
Coleman, James, Esq.	Miller, Rev. George.
Daly, J. C. W., Esq.	Moyer, S. Nash, Esq.
Dalziel, Mrs. Mary.	Muir, Rev. P. W.
Dawson, Principal, LL.D.	Mulligan, W., Esq.
Dickson, William, Esq.	Mulligan, A. K.
Dunlop, Mrs.	Mulligan, Miss Annie Jane.
Farewell, Abraham, Esq.	Newcomb, Miss L. M.
Fraser, John, Esq.	Newkirk, —, Esq.
Fraser, Mrs. John.	Robinson, David, Esq.
Freeland, Rev. W., D.D., LL.D.	Robson, Mrs. Robert.
Gibbs, W. H., Esq.	Robson, Miss Janet.
Heward, F. H. Esq.	Ross, Allanson, Esq.
Holmes, Gervas, Esq.	Sanderson, John, Esq.
Hunt, Joseph, Esq.	Shaver, George, Esq.
Jordan, Wm., Sen., Esq.	Simpson, Hon. John.
Keefer, Samuel, Esq.	Simpson, Miss Maria.
Keefer, Mrs. Samuel.	Smith, John S., Esq.
Keefer, Mrs. J. R.	Sullivan, Rev. E., B. A.
Ketchum, Jesse, Jun., Esq.	Taylor, K., Esq.
Killmaster, John, Esq.	Thompson, Mrs. E. D.
Kingston, Professor.	Travis, Absalom, Esq.
Kirby, J., Esq.	Trivitt, T., Esq.
Kynock, J. Esq.	Trivitt, Mrs.
Leary, John, Esq.	Vicars, Rev. Johnstone, M. A.
Lesslie, John, Esq.	Walsh, Thomas, Esq.
Littlewood, John, Esq.	Watkins, Mrs. F. W.
McCull, Nichol, Esq.	Watkins, Miss Sarah Ann.
Macdonald, John, Esq.	Watson, James, Esq.
Macdonald, Mrs. Ann.	Watson, Mrs.
McIlmurray, Dr.	Wheeler, Edward, Esq.
McKenzie, Walter, Esq.	Wood, James, Esq.
McLean, Ven. Archdeacon.	Young, Rev. George.

List of Branches of the Upper Canada Bible Society.

Those marked (*) have been formed within the last year.

BRANCH.	PRESIDENT.	TREASURER.	SECRETARY.	DEPOSITARY.
Acton.....	Rev. L. Cameron	Wm. Grant.....	Wm. Grant	C. & J. Symon.
Ainleyville (Dingle P.O.).....	George Taylor	Alex. Miller.....	Alex. Miller.....	J. R. Grant.
Alberton.....	Dr. Kiddell	John McLellan.....	Wm. McLellan	J. Franklin.
*Alton	Rev. T. S. Cartwright.....	Dr. Brundon.....	Dr. Brundon.....	Robert Meek.
Ancaster	J. Brenton.....	A. Smith	Rev. Wm. Walker.....	David Hyslop.
*Ancaster East(Charlotte P.O.).....	John Lumsden	W. H. C. Hore.....	William Ross	A. Neelands.
Aran (Invermay P.O.).....	Rev. A. T. Holmes	James Hay	T. Martin.....	James Hay.
Arthur	Rev. John Hunt.....	R. P. Irwin.....	B. Pearson	E. F. Stephenson.
Aurora	Charles Reynolds.....	T. J. Milligan.....	T. J. Milligan	T. J. Milligan.
Baltimore	Rev. E. Morgan	A. Graham	William Boys	C. Harrison.
Barrie.....	John Cameron.....	J. H. Burkholder.....	R. Gage.....	
Bartonville.....	Rev. J. Tallmann	John Esosn	John Esosn	J. Gairdner.
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Belmont	Rev. N. M'Kinnon	R. Creamer	Rev. N. McKinnon.
Birkhall	Rev. P. McDermid	R. E. Whittet	R. E. Whittet.
Bothwell	Capt. J. Taylor	Capt. J. Taylor	A. Pennycook.
Brooke, (Watford P. O.)	John C. Ross	George Murray	John McLachlan.
Buxton	Rev. W. King	Sam. Glen	Sam. Glen.
Chatham	A. McKellar, M.P.P.	K. Urquhart	H. J. Eberts.
Chatham Township (Darrell P. O.)	D. McNaughton	D. McVicar	H. Robertson.
Colchester (Harrow P. O.)	Wm. Duff	Wm. Duff	A. L. Farris.
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Euphemia (Aughrim P. O.)	John Sinclair	Jas. McCready	Wm. Gunn.
Fingal	D. McPherson	Levi Fowler	Levi Fowler.
Florence	Samuel Fordom	Robert Gunn	Wm. Webster.
Forest	Dr. James Hutton	Robert Dier	Thos. J. Shortt.
Gladstone	W. Marsh	J. Hodgins.
Harrietsville	R. Tooley	C. Barr	R. Farcey.
Harwich (Blenheim P. O.)	Rev. A. W. Waddell	Jos. Laird	W. G. McGeorge.
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RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM AUXILIARY AND BRANCH SOCIETIES, FROM JUNE 1ST TO OCTOBER 31ST, 1872.

	On purchase account.	Free to U. C. B. Society.	Free to B. & F. Bible Society.	Sundries.
	§ cts.	§ cts.	§ cts.	§ cts.
<i>June.</i>				
Listowell Branch.....	21 00			
Garafraza ".....		4 79		
Niagara. Bequest of D. A. Currie, (additional).....		20 00		
Tilsonburg Branch		29 00		
<i>July.</i>				
Galt Branch.....	34 48			
Hornby ".....	8 15	31 65		
Crediton ".....	15 00			
Cartwright ".....		3 52		
Greenbank ".....		3 31		
Sunderland ".....		3 26		
Cannington ".....		8 00		
Manilla ".....		4 50		
Oakwood ".....		21 10		
Little Britain ".....		6 67		
Port Perry ".....	34 81			
Beaverton ".....		37 84		

	On purchase account.	Free to U. C. B. Society.	Free to B. & F. Bible Society.	Sundries ^s .
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>July.</i>				
Woodville	3 52	20 00		
Argyle (collection)		3 71		
Bolsover Branch		5 60		
Kirkfield		2 75		
Cambray	21 39	1 34		
Fenelon Falls	37 74	11 00	11 00	*3 25
" From Wm. Jordan, sen., Esq.		50 00		
<i>August.</i>				
Peterboro' Branch	54 92			
Parry Sound		5 16		
Rosseau		4 03		
Bracebridge		3 15		
Rugby	95	40 00		
Dalston		1 00		
Minesing	11 32	20 00		
Kirkton	5 50			
Meaford	7 08			
<i>September.</i>				
Parry Sound Branch		20 00		
Victoria	22 00			
Aurora		48 76		
Mono Mills	2 00	3 12		
Mono Centre	3 17	2 11		
Fullarton	8 28			
Williams	*3 00			
<i>October.</i>				
Mitchell Branch	20 00			
Beaverton	7 68			
Port Robinson		7 31		
Fonthill		48 15		
Port Colborne		14 30		
Chippawa		17 75		
Drummondville		75 00	†25 00	
Niagara		50 00		
Welland	26 70			
Thorold	10 95			
Queenston	6 05			
Orillia	*1 53			
Port Hope	63 90			
Bertie		1 47		
South Cayuga	59 14	35 40		
Cheapside		22 28		
Jarvis	40 77	22 26	22 26	
Hagersville	12 00	30 00		
Oneida		32 32	32 31	
Caledonia		59 82	59 81	
Selkirk	13 39			
Hillsdale	8 00	6 47		
Craighurst		2 00		
Dalston		3 11		
London Auxiliary	873 42			
Kintyre Branch			‡13 53	\$13 52
East Williams		18 00	75 00	
Iona		20 00	20 00	
Alton	11 82			

* On Recorder account.

† For Rome.

‡ For Spain.

§ For France.

Upper Canada Bible Society Communications.

1. All Communications relating to the *Bible Recorder* to be addressed to "The Rev. JOHN GEMLEY, Bible Society House, 102 Yonge Street, Toronto."

2. All Reports, Letters and other communications, from Branches, Agents, Colporteurs, and other parties, relating to the Bible Society work, and designed for the Board of Directors or for the Secretaries, to be addressed to "The Secretaries of the Upper Canada Bible Society, Toronto."

3. All moneys from Agents or from Branches, for Bible Society objects, (other than for purchases, or on purchase account), to be sent in registered letters or by other safe conveyance, to the Rev. John Gemley, Permanent Secretary Bible Society House, Toronto.

4. All orders for Bibles and Testaments, from Branches, etc., and all remittances on Depository Purchase Account, to be sent to "Mr. John YOUNG, Bible Society Depository, Toronto." Money letters, sent by post, should be registered.

* Parties desirous of communicating with the Bible Society, Toronto, on any of the matters indicated above, will greatly oblige the Secretaries by adhering to the foregoing regulations. Separate communications relating to any of the four subjects named, can, when necessary, be enclosed in one envelope, as it will be a great convenience to the Secretaries not to have the matters classified above, mixed together in one communication. They should be kept quite separate.

Stated Meeting of the Board of Directors.—Representation of Auxiliaries and Branches.

Quarterly and other Meetings of the Board.—The Board of Directors shall meet for the transaction of business once in each quarter, and at any other time when called together by the Secretaries, or by any three of the Directors.

Quarterly Meetings of the Board shall be held on the second Tuesday of January, April, July, and October, of each year, at 7.30 o'clock P.M. Monthly Meetings are held on the second Tuesday in each month, at the same hour.

Appointment of Agents.—No Travelling Agent of the Society, shall be appointed by the Board, except at one of these Quarterly Meetings.

Representation of Local Branches at the Board.—The President, Vice-President, Treasurer, Secretary, and Agents of each Auxiliary and Branch in connection with the Upper Canada Bible Society shall be *ex-officio* Members of the Board of Directors, at Toronto; and as such, shall have the right to attend all the Meetings of the Board.

GRANTS TO SUNDAY SCHOOLS.

That in all applications for grants of Bibles to Sunday Schools, the applicant be requested to furnish the Secretaries with an account of the state of the School; the number of Scholars and Teachers; the amount of Funds at the disposal of the Managers; who are its officers; and why it is necessary to make such application; all which should in every case be certified by a Minister of the Gospel, or some other person of known respectability. And further, this Board recommends that the Secretaries make grants in future only to destitute settlements; reporting the same to the next Meeting of the Board of Directors.

PRICE OF THE "RECORDER."

Some of the Branches having expressed a desire to obtain a larger number of *Recorders* than those already forwarded to them, the Board recommends that a small price be paid by each Branch for any additional supply they may be pleased to order, viz. :—Single copies, 20 cents; ten copies to one address, \$1.50; over ten and under 50 copies, \$13 per 100; any quantity over 50 copies, \$12 per 100; in each case including postage.