



Published under Direction of the Upper Canada Bible Society.

VOL. V.

TORONTO, JANUARY, 1874.

No. 1.

· OUR MOTHER TONGUE.

(From a Lecture by the Rev. Dr. Edgar, of Belfast.)

This is a very unpretending title, but there were many very happy associations connected with it; and the words of every tongue had a permanence and force few ever thought of. It was from the words used to express ideas that one man formed his estimate of the character of another; and who could tell but that every word uttered by every man since the creation went with the currents of the air, and were written thereon in one continuous stream in a manner that would be legible to angelic eyes when the great records of eternity were unfolded? After giving some examples of emphatic words—words which from their very sound told their own meaning—Dr. Edgar gave some beautiful and forcible illustrations of the uses of certain words in assisting a nation in learning its own history, inasmuch as the language of a nation underwent a change coeval with the changes in a nation's history. Among others, the lecturer instanced "ox," "cow," and "calf" as Saxon words, and which still retained their original meaning; but now they had "beef" and "veal"—Norman words—changed from "cow" and "calf" because their Norman masters made the Saxon rear the cattle until they were fit for use, when they saved them the trouble of killing them, and of course had a right to change the name when the animal changed owners. "Pig" and "bacon" were both Saxon words, but that was because when they had killed the pig they got leave to eat it. The words "poltroon" (a man who cut his thumb

off in order that he might not have to carry a musket) and "craven"—went to show that when these words were introduced the country was governed by warlike and chivalrous feelings. Such words as these fixed periods or dates in a nation's history; for suppose some zealous bigot wrote a book and wanted to palm it on the world as an ancient authority on some contested point, no one would believe it if such a word as "telegram," or any of those of modern date, were found in that book. As science and the arts advanced, new words were needed to signify new articles, and language was always increasing. In degraded countries, words which once expressed virtues were so changed in their character by the vileness of the people that they came to be used to represent vice. From Egyptian words which occurred in the five books of Moses the fact was established beyond a doubt that Moses must have been considered the son of the king's daughter, because none but members of the Royal Family of Egypt were taught the use of the hieroglyphics of the priests. From the fact that Chaldean words occurred in many instances in the writings of Jewish scribes, it was proved that the Israelites had learned some of the language of their oppressors in the land of Chaldea. In strong language the lecturer denounced the words of flattery and falsehood, another use to which "Our Mother Tongue" was extensively applied; and he next went on to deplore the fact that a system of tyranny and oppression had led men to change the meaning of words so as to make those below them meaner still. Thus "knave," in its original sense, meant a boy; and "villain" a poor man—it might be a labourer or servant. Had not their meaning been perverted? A great many words now in use were only the remnants of ignorance. Thus "turkey" got its name from its being erroneously supposed to come from Turkey; and "gipsey," from its being supposed that that people came from Egypt; and "humour," from its being at one time imagined that the body was composed of four principal humours, and hence a man is said to be in a good or bad humour. The words "jovial," "sour," "saturnine," and "charming" were remains of the old science of Astrology, when it was supposed that a man's destiny was ruled by some particular star or planet. The lecturer deplored as the most injurious use to which "Our Mother Tongue" was ever put, the employment of slang. After speaking of the ennobling effect Christianity had on the language of any country, the lecturer alluded to the peculiar phraseology of the Bible, and said that the phraseology of the pulpit, if it was scriptural, and to be of any effect, must be peculiar too. The lecturer then went on to notice the Herculean tasks missionaries to foreign countries had to engage in ere their ministry could have any effect—when they had first to form an alphabet from the sounds that struck their ears, and from that alphabet form a language, and then, in the "mother tongue" of that people, preach Christ crucified. *There was a copy of the Scriptures in existence, written by the first Presbyterian missionary to the savage tribes of America, and the language of which no man now speaks.* The people for whom it was written had disappeared before the brandy and firewater of those who pretended to bring them civilization and Christianity. He then spoke for a few minutes of the fact that all languages, though they differ in many minor points, seemed to belong to one common head, which proved that at the dispersion of the builders of Babel their language was only confounded, that they did not get new languages, and that all would speak in one tongue again when the redeemed would congregate around the throne, and sing with one voice "glory and honour and power be unto the Lamb for ever and ever."

## Canadian and Domestic.

### REPORT OF REV. JOHN WOOD.

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

GENTLEMEN,—I beg to report that in accordance with the arrangement made through your Secretary, I have just completed my visitation of the branches assigned to me in the southern part of the County of Huron.

Beginning with *Seaforth*, March 10th, I found the arrangements complete, but was led to expect a very small meeting, in which I was not disappointed. Three of the local ministers were present and assisted.

At *Clinton*, for some unexplained reason, no arrangements had been made for meeting. I saw the officers of the branch, however, and obtained from them the promise that the moneys in hand should be promptly appropriated, and remitted to Toronto, and that an effort should be made before long to resuscitate the Society.

Next I went to *Bayfield*, March 12th, where we had a good meeting in the Presbyterian Church; Rev. Mr. Gibson assisted. Collections mostly made, and were to be forwarded at once, as well as money to settle purchase account.

At *Bracefield*, March 13th; we felt the lack occasioned by the absence of the Rev. Mr. Ross, President of this Branch, but his place was in some measure supplied by a very excellent address from A. McLagan Esq., who bore emphatic testimony to the need and value of the society's efforts in various European and Oriental countries in which he had lately travelled extensively. The attendance was not large, but was apparently much interested; collections not quite complete, but would be in a day or two.

The meeting at *Egmondville*, March 14th, was about an average one. The Rev. Mr. Graham occupied the chair, and rendered efficient help in various ways. Their collections are forwarded herewith.

The following Tuesday, March 18th, I began again at *Kirkton*, where, notwithstanding the unfavourable weather, we had a capital meeting. Rev. Mr. Gracey gave valuable assistance. The President, Rev. Mr. Smith, being just on the point of removal to another locality, could not be with us, and Mr. Gracey was chosen to fill the vacant office. The collections have doubtless been forwarded before this.

The meeting at *Crediton*, on the 19th, was held in the German (Evan. Gemeinsec. aft) Church, the Pastor, Rev. Mr. Maurer, presiding. The congregation being of a mixed origin, the devotional services were conducted in both *German* and *English*. The audience was large and attentive. I send herewith collections received: a considerable sum had already been forwarded on purchase account.

At *Exeter*, March 20th, we had one of the best meetings of the tour. The Rev. Mr. Barr, of the Church of England, in whose place of worship the service was held, presided. Other ministers were unavoidably absent. Attendance very good considering the state of the weather and roads, but subscriptions behind those of last year. Some of the outlying country districts had been but imperfectly canvassed. Will do better in future.

*Elimville*, 21st; a capital meeting. The Rev. Mr. Facey, President, occupied the chair, and the Rev. Mr. Beer assisted, by an earnest address. Their sales of the Scriptures had been small, but the little branch thrives vigorously. The collections at nearly all the places I visited were slightly in advance of former years, and, with one or two exceptions, the work appears to be prospering. My warmest thanks are due to many friends for kindness shown to me on my journey.

I am, Gentlemen, yours truly,

JOHN WOOD,  
Agent.

Brantford, March 25th, 1873.

## REPORT OF THE REV. T. GUTTERY.

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

GENTLEMEN,—I visited the Branches in the County of Perth early in the year 1873. The weather was cold, but fine and clear, and, on the whole, very favourable for our work. I found the Branches in a healthy state. The meetings were well attended, and the deputation was ably assisted by the ministers of the different denominations established in the places visited. The meeting at Millbank was full of interest, and realized more than the year before.

Listowell was a good meeting. At Trowbridge the attendance was not very large, but there were signs of improvement. At Mitchell we have a good Branch; the officers are active, and the public interested in our work. We have established a new Branch at Sebringville, and it is likely to become strong and vigorous. Fullarton is in good hands, and did very well this year. At Shakespeare we had a good meeting, though the attendance was not very large.

St. Marys was an enthusiastic meeting, and did well for the noble Society whose interests it has at heart. Stratford held its anniversary in the Town Hall. The meeting was well supported by the ministers of the town, and laid a noble offering upon the Bible altar. A new society is established at Downie, and some earnest officers have been appointed. Our first meeting was crowded. There are other places in this county at which we hope to establish Branches this year. I think it would be a considerable advantage if the officers at every place would get in all the moneys raised by the collectors before or at the public meetings. Let these amounts be announced from the platform, and it will give greater spirit and interest to the meeting, and will greatly encourage the collectors. We trust the meetings of 1874 will greatly exceed those of 1873; and it must be an encouraging thought to our friends at the places visited in this county to know that their aggregate proceeds for the present year are nearly two hundred dollars more than the year before. Let them devote themselves afresh to the great work of spreading the Bible throughout the world. "In due season ye shall reap, if ye faint not."

I am, Gentlemen, very truly yours,

THOMAS GUTTERY,  
*Agent.*

Toronto, April 10th, 1873.

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

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

GENTLEMEN,—The field of labour committed to my oversight comprises twenty-five Branches located in the Counties of Brant and Oxford. Most of these, as you will observe from their financial returns, are healthy, vigorous and fruitful. A few only are languid and drooping; and to these some special and extra attention must be paid both by your Agent and by their own local officers. Everywhere your Agent has received much kind attention and friendly co-operation. His addresses in behalf of the Bible Society have been received with evident satisfaction, and promises of more liberal support in future cheerfully made.

Whoever may succeed to the charge of this field, when the present engagement closes, will have cause to say "the lines have fallen to me in pleasant places," &c.

I am, Gentlemen,  
Very respectfully yours,

E. B. HARPER,  
*Agent.*

Guelph, April, 30th, 1873.

## REPORT OF THE REV. R. B. MONTGOMERY.

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

GENTLEMEN—By the instructions of your most efficient Secretary, Rev. J. Gemley, I visited the Counties of Norfolk for the third, and Middlesex for the first time. The meetings in Norfolk in a majority of instances were well attended. In several places they were interfered with on account of *special meetings* in some of the churches. This is to be regretted. The Bible Society meeting does not come frequently, and we would respectfully ask our esteemed brethren of all churches if they would not hereafter consent to yield all local considerations, and let us unite once in the year in aiding and advocating the Bible Society cause. A good Bible Society meeting would aid and intensify religious feeling in any community. The income of the Society in this County has not yet reached as high a standard as it should. It is a wealthy and prosperous County, and as I do not expect to visit it again in the capacity of Bible Society Agent, I would, through the *Recorder*, appeal to every reader and lover of the Bible in it, to give more liberally than they have ever yet done.

In reference to my work in Middlesex, I need not say much, a lengthy report of my visits there having been sent to the London Auxiliary. It is a County of great wealth, great intelligence, and has a wide-spread, deep love for the Bible Society. There is a large army of enthusiastic workers for the cause in Middlesex. But for my removal to an Eastern field of pastoral labour, I would gladly have visited it, and would rejoice at the privilege of repeating my visits to that County in the capacity of an Agent of your noble Society.

In both Counties I was kindly and hospitably entertained by many friends, for which I feel deeply grateful.

Hoping that the Society which we all so much love may be abundantly prospered, and that the dark places of the earth may soon rejoice, not only in possessing, but in believing the Word of God,

I remain, Gentlemen,

Yours faithfully,

R. B. MONTGOMERY.

*Agent.*

Oshawa, November 27th, 1873.

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MANITOBA.

*Cheering intelligence from the Rev. George Young, Vice-President and ex-Secretary of the Society at Winnipeg.*

The following interesting communication, in which a letter recently received from Mr. Young is given almost entire, will be read with gratitude by the friends of the Society, not only in Upper Canada but throughout the Dominion. It is a cause for more than ordinary thankfulness, that this new Province which presents so inviting a field to the intending emigrant, should, through the zeal and devotion of godly men, ministers and laymen, who are already established in the country, have such institutions as the Bible Society recognized by them at so early a date in its history, and should also be enabled to present such a tifying report as that of which so complete a synopsis is given below, of the first public meeting of their own but recently organized Branch Society. We are highly pleased, though not surprised, to hear of the interest taken by Governor Morris in this God-honoured institution. Such proceeding on his part only harmonizes with his well-reputed Christian character in Ontario. We deeply regret that there is even the slightest indication of any feebleness of his health. In the list furnished of officers and committee several names well known and respected in this Province will be gladly recognized by many. We rejoice to find these gentlemen taking a prominent part in the activities of Christian work, and thereby doing good service to strengthen the bonds between the new and the older Provinces.

**COLPORTAGE LABOUR.**—We have also received from Mr. Young five monthly reports from the colporteur of the Society in Manitoba, Mr. Neil Henderson, who is evidently well fitted, both in ability and devotion, for the arduous and responsible duties of his office. The admirable *summary* of the labours of Mr. Henderson for three months, as here furnished by Mr. Young, places before us in a very complete and satisfactory form the faithful services rendered by the colporteur.

Omitting a few introductory remarks, Mr. Young's letter is as follows:—

WINNIPEG, December 10th, 1873.

MY DEAR SIR,—We held our first public Bible Society meeting here last evening in Knox Church, and decided to ask to be recognized as the Manitoba Branch of the Upper Canada Bible Society.

We had a large and excellent meeting. Collection over \$45.00. A good list of members, with an annual subscription of \$1.00 each, was enrolled at the meeting, which was a success in every particular. G. B. Spencer, Esq., presided. Governor Morris would have done so, but felt that the state of his health would not permit him to be out at night.

Our officers and committee are as follow:—

*Patron*—Lieutenant-Governor Morris.

*President*—Rev. John Black.

*Vice-Presidents*—Rev. G. Young,

“ “ “ Prof. Bryce,

“ “ “ J. D. O'Meara,

and Messrs. G. B. Spencer and G. M. McMicken.

*Secretary-Treasurer*—Major Kennedy.

*Depositary*—John McVicar.

*Committee*—All ministers of the Gospel who are members of the Society, and Messrs J. Stewart, D. McArthur, W. Palmer Clarke, Neil Henderson, Jno. Fraser, and J. F. Bain.

Our Colporteur is again at work, and in a short time will hand in his report for another month's labour.

During three months last winter he travelled 1,175 miles—made 1,023 visits—sold 502 Bibles and 404 Testaments, the value of which was \$287.98. He gave away 62 Bible and 37 Testaments. Total distribution 1,005 copies of the Word.

He is well received, and his visits are faithful and beneficial.

He found 99 families without the Scriptures. He did not attempt anything among the French Romanists; this has yet to be done. I urged it last night at the meeting, and it was heartily endorsed.

We must offer the blessed Word to these neglected fellow-immortals. The population is so scattered, and at present many are so circumstanced as to be unable to help much in this good work.

We feel grateful, very grateful, to your excellent Board, for aiding us so liberally in the past, and shall, we trust, as soon as we are able, make suitable returns.

I am, my dear Sir,

Yours very truly,

GEORGE YOUNG.

Rev. John Gemley,  
Permanent Secretary

Upper Canada Bible Society,  
Toronto.

The accompanying resolution, which was unanimously adopted at the public meeting, was forwarded also by Mr. Young. Its insertion here will, we feel assured, afford satisfaction to the liberal supporters of the Bible Society throughout the land, and increase their gratitude to God for the means of usefulness with which He has blessed them.

Moved by Professor Bryce, seconded by the Rev. George Young, “That

we desire to return our hearty thanks to the officers and directors of the Upper Canada Bible Society, for the interest they have taken in our Province, and for their cordial liberality in the inauguration of the work of Bible distribution in the North-west."

*Monthly Reports of Mr. Neil Henderson, Colporteur, Manitoba.*

The perusal of Mr. Henderson's reports fully satisfies us as to the wisdom of the Committee in Winnipeg in selecting him. This is especially so in view of the fact that he is the first person called to fill the office of colporteur in the new Province. Before long others will have to be assigned similar duties in Manitoba and in the adjoining districts, as the day is not very distant when these fertile districts will become Provinces of the Dominion, and will require due attention from the older sections of the Confederation in furnishing the dwellers therein with the word of God. Nay, before they are known as Provinces, it will probably be our duty to look after those few settlers who, in advance of others, may decide to seek new homes in the more distant North-west. Mr. Henderson's reports embrace from the month of October 1872 to that of February 1873, inclusive. We here give in full the letter contained in his report for October, and brief extracts from the others. In each, testimony is borne to the pleasing fact that the immigrants from Canada (*most of them doubtless from Ontario*) are Protestants, and that they are well supplied with the Scriptures, brought with them from their native Province, yet they purchased additional copies from him. The colporteur found the old settlements the most destitute; their inhabitants knew little of the Bible Society, but were most thankful for the colporteur's visits, and for the cheap Bibles he brought them. As to his work in October, Mr. Henderson writes as follows:

*To the Secretaries of the Upper Canada Bible Society, Toronto:*

GENTLEMEN:—In regard to my work during the month I have to report as follows:—

1. That the districts visited have been those in the western part of the Province, in the County of Marquette, viz: the new settlements of White Mud River, Red Creek and Lake Manitoba, and the older settlements of Portage la Prairie and High Bluff; and also the new settlements of Springfield and Cook's Creek, in the County of Lisgar.

2. That these new settlements have been formed chiefly during the last and the present year; that the population is thin and scattered; that the settlers are mostly immigrants from Ontario and other parts of the Dominion; that I found them, on the whole, well provided with copies of the Scriptures, nevertheless many of them bought additional copies.

3. That the inhabitants of the older settlements were not so well provided, and that 14 families whom I visited were altogether destitute of the Scriptures. These were supplied. That while the Canadians were all acquainted with the operations of the Bible Society, the older settlers knew very little of them, but were delighted to hear of them, and to think that the Society would be so kind as to send Bibles to their doors, and at so very moderate rates.

4. That my reception among the people of all classes was as cordial as I could wish, and that I everywhere received the kindest hospitality without charge.

5. That in many cases I was requested to read the Scriptures and pray, and that I always had the privilege of conducting family worship where I lodged for the night, with few exceptions.

6. That the inhabitants of these districts are Protestant, chiefly of the Episcopal, Presbyterian and Wesleyan denominations.

7. That from the resident clergymen I received every encouragement.

8. That I have found great pleasure in my work.

NOVEMBER.—Concerning his visits during this month, among other interesting details, Mr. Henderson states that in the first weeks of this month he visited the new settlements of Rockwood and Victoria, and of the third and fourth weeks he notes: “I visited the parishes of *Headingly* and *St. James*, on the Assiniboine River, and the new and isolated settlement of the *Boys—Rivière aux Isles du Bois*. This lies at a distance of from 35 to 40 miles south-west of the Assiniboine ferry in *Headingly*, and occupies a very beautiful and fertile section of the country. It consists of 12 families, all, with one exception, recent immigrants and Protestants. They were well supplied with Bibles, yet I sold several, and gave away one copy to a young man who would not buy, but who, I hope, will read it. The people seemed much pleased with my visit. The parishes of *Headingly* and *St. James* have both been long settled. I found as a whole that the settlers, with the exception of the immigrants, were by no means as well supplied with the Scriptures as might have been expected. Many of the people had only imperfect and tattered copies; upon inquiring I found that the observance of family worship was comparatively rare among them. In *St. James* I visited two Roman Catholic families, to one of which I sold a Bible, to the other I gave one.”

DECEMBER.—As one of the places of his visitation in December, he is found labouring at *Fort Garry*, of which he writes: “Here I was well received both by the military and by the employés of the Hudson Bay Company. The latter were well supplied with Bibles, but bought several more. To the military I sold a large number, and would have sold a still greater number, but an unpleasant event occurred during the course of my visits, by which a man lost his life, and which led to the exclusion of all civilians from the barracks for a time.” Regarding *Winnipeg*, he observes: “Among the population of this town, mixed as it is, I generally met with a very kind reception. Only in one place three or four young men seemed determined to scoff and to treat me somewhat roughly, but they ended by buying some copies of the Scriptures after all. The townships of *St. John’s* and *St. Paul’s* were also visited in this month; so was the *Kildonan* settlement. This is the nucleus of the old *Selkirk* or *Red River* Settlement. The families received the word with all kindness. They were fully supplied with copies of the Scriptures already, but bought from me all I had of the Bibles with the metrical version of the *Psalms*.”

During his tour in *January*, he is found at *St. Andrew’s*, north and south, *St. Clement’s* and *St. Peter’s*. Although a great part of these districts is well supplied, he found “a larger amount of destitution than in almost any other section.” In one settlement he “found fourteen families entirely without the Scriptures.”

In the *February* report the colporteur speaks of having carried the precious volume to the *Poplar Point*, and to the *Seine River* settlements. These are three in number—1. The *Western*; 2. *Point du Chene*; and 3. The *Southern*. Of the last his remarks are:—“The greater portion of the population here are French and Roman Catholics. The English speaking settlers in this section number only 10 or 11 families and a few single men. Most of these are recent immigrants from Canada, and the majority are well supplied with the Holy Scriptures. The others supplied themselves from my stock. In this place I visited a Roman Catholic woman, who purchased a French Bible. She had possessed one formerly, which her priest had taken from her.”

#### ANNUAL MEETING OF THE NEW BRUNSWICK AUXILIARY BIBLE SOCIETY.

As we were going to press, we received New Brunswick papers containing extended reports of the Annual Meeting of the above Society, which took place in the City of *St. John*, on Thursday, the 8th instant. It was probably the most enthusiastic and important public meeting ever held in connection



with the Bible Society in New Brunswick. The report for the year was read by the Secretary, Mr. Maclellan. The names and the order of the speakers are as follows :—The Rev. Dr. Waters, Rev. Mr. Sprague, Rev. Mr. Brigstocke, His Honour Lieutenant-Governor Tilley, the Rev. Mr. Dodd and the Rev. Mr. Hickson. We regret that our space forbids transferring to our pages a portion at least of the excellent addresses delivered by these gentlemen. In the admirable address of the Lieutenant-Governor, among other interesting statements, he made graceful allusion to his former connection with the Society as one of its officers. He observed that “a few days since, when I had been invited by the President to be at the meeting of this Society, I acceded to the request with great pleasure and satisfaction. The letter of invitation reminded me of my former connection with the Society in the capacity of Secretary.”

We recognize with much pleasure the name of the Rev. Dr. Waters among the speakers. He has recently gone from Ontario to take charge of a church in the City of St. John. Dr. Waters will long be remembered among us, as having been one of the most able, eloquent, and devoted ministers of his church in this Province of our united Dominion. St. John papers speak of the meeting as follows :—

“The annual meeting of the New Brunswick Auxiliary Bible Society was held last evening, in the Mechanics’ Institute ; Dr. Botsford, President, in the chair. “There was an immense attendance, every part of the hall being filled to its utmost capacity. The gallery was also crowded, and the aisle thronged with people up to the very doors. This was influenced, no doubt, by the presence of the Governor and other new speakers of note, the attendance of the Music Union, and above all, it may be hoped, by the deepening interest felt in the work of the Society, which is proved by the increased amount of the subscriptions raised. The amount of the evening’s collection was \$175.68, against \$88.00 last year, and \$61.00 in the year 1871.”

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## British and Foreign.

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### THE OLD CATHOLIC CONGRESS OF 1873.

#### BISHOP REINKENS ON BIBLE READING.

In the accompanying paper from the *Monthly Reporter* of the British and Foreign Bible Society, we not only learn, with delight, of the prospective disenfranchisement of a large number of the more intelligent of the thoughtful and recently devoted subjects of the Papacy, from the galling yoke which that system has recently endeavoured to impose on all who had acknowledged its supremacy, but we read, with much gratitude to God, of the probably more extensive circulation of the Sacred Scriptures, as promised in the exhaustive address of Bishop Reinkens on Bible reading, which address we herewith furnish. We are convinced that the intelligent introduction to the address

of the Bishop, by the editor of the *Reporter*, and the address itself which follows it, will not only be read with much interest, but that their perusal will be followed by many prayers that the heroic Bishop and his noble colleagues will be divinely sustained in their great work, and that the "word of the Lord" may, to a greater extent than ever, "have free course and be glorified."

Everything which tends to strengthen the Christian's faith in the truth of that Divine Revelation on which his hopes for eternity are built, and to encourage those who are seeking to extend its knowledge and promote its influence throughout the world, is well worthy of a place in the pages of the *Monthly Reporter*. Whatever view men may take of prophetic Truth, all students of the Bible must be convinced that the grand outlines of the world's history are to be found in the roll of prophecy, and that the mind of God, which was more or less clearly foreshadowed in the Sacred Scriptures, is being fulfilled in the various events which are hastening on the advent of the Redeemer's kingdom. God has set up way-marks for our guidance, and the fall of the Papacy is one of those visions which is made so plain that he may run that readeth it.

To bring good out of evil, and from the ruins which are the result of sin to gather materials wherewith to erect a monument to His own grace and goodness, is one of the most glorious prerogatives of God. The decree which sought to rob God of the honour due unto His name, and to assign to the creature an attribute which belongs only to the Creator, was the precursor of a broken dominion and a divided authority to him who claimed both temporal and spiritual supremacy among the nations of the earth. But from amidst the confusion and folly of sin God is gaining for Himself honour and glory. One great object of the Papacy has been to keep men in darkness, and to exclude from their souls the light of Divine Truth; and so specious has been the pretence under which this has been done, and so readily have men acquiesced in the bondage thus imposed on them, that the question might well have been asked, "Shall the prey be taken from the mighty, or the lawful captive delivered?" But God has answered, in a voice which cannot be mistaken, "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Men are arising in the majesty of God's strength to claim their rightful heritage, and to remove the seal of prohibition from the fountain of living waters, that multitudes may flock to it and test their healing virtue and refreshing power. The following account, which the Rev. G. P. Davies has furnished, of the meeting of the Old Catholic Congress at Constance, and of the speech delivered there by Bishop Reinkens, will serve to illustrate these observations; and tend to encourage the hope, and to suggest the prayer, that more grace may yet be given to the leaders of this important movement, and that, guided and blessed of God, their efforts may issue in a wide-spread reformation. Mr. Davies thus introduces the subject:—

On the 14th of September, the second public meeting in connection with the Old Catholic Congress was held in the Council Hall in Constance, and was attended by more than 4,000 persons. It was the culminating point of the proceedings. Professors Weber, of Breslau, Friedrich, of Munich, Von Schulte, of Bonn, and Dr. Völk, of Augsburg, were the first speakers, and Bishop Reinkens the last. Professor Weber dwelt on the religious aspect of the movement, Dr. Völk (a member both of the Bavarian and Imperial Parliaments) on its political aspect. Professor Friedrich defended the canonicity of Bishop Reinkens' orders. Professor von Schulte dwelt on the rights of the laity. Bishop Reinkens, on this the first grand occasion of his addressing his flock since his consecration, chose as his theme—

#### THE PROHIBITION OF THE BIBLE IN THE ROMISH CHURCH.

After alluding to the Reform movement attempted by the Council of Constance in the 15th century, and to the burning of John Huss, he proceeded:—

“Why did the men who sat in Council in this Hall in the 15th century succumb! To answer in a single sentence, *They succumbed because they were not indwelt with the spirit of Holy Scripture.* In the first fresh bloom of Christianity—in that whole period of which we speak as the Age of the Fathers—all theologians were Bible theologians; and in the first six centuries of the Church, and even longer, there was no other theology than Bible theology. Later in the Middle Ages, when the schools based their teaching on the philosophy of Aristotle, Biblical learning decayed. It consisted, such as it was, in a collection of opinions, often unintelligently made, of what the Fathers had thought concerning Holy Scripture. After the art of printing had been discovered, both the text and explanations of Scripture were printed, but in an anarchical fashion, good and bad, without method or order; the booksellers made a mere trade of it. In the beginning of the 16th century, there were in the German language alone some eighteen translations\* (query, recensions) of the Holy Scriptures: and of Latin translations (query, recensions) the number was still greater. Then came the Council of Trent, which, under these circumstances, found it necessary to pronounce an opinion on the question of publishing and reading the Holy Scriptures.

“But before going further I must tell you that the subject on which I am going to address you is the *Prohibition of Bible Reading.* This prohibition is enforced with great stringency at the present time by the Romish Bishops, and the priests who depend upon them. I know of an Archbishop whom I could name, who not long ago told believing Catholics who spoke to him on the subject, that the Holy Scriptures with explanations might even yet be read with the sanction of the confessor, but that to read the Bible without such explanations *was a sin!* Is it, then, really a forbidden thing in the Roman Catholic Church to read the Scriptures in the vulgar tongue! This is my first question. Practically it is the case, as I have just said; but upon what is the prohibition based! The clergy often appeal to the Council of Trent, but not justly. [After showing that the decree of the Council did not prohibit the reading of the Bible, but aimed at other ends, he proceeds.] I have looked about to discover the real reasons which the Roman Curia might have for insisting so stringently just at present on the prohibition to read the Bible. I have hit upon the writings of a man fully initiated into the plans and intentions of the Roman See, who enjoyed a Romish training, and was devoted both body and soul to the furtherance of Romish views—the late Cardinal Wiseman. He published an essay on the reading of the Scriptures in the vulgar tongue. It was written primarily against the English Bible Societies, but throws also considerable light upon the matter I am now discussing. I pass over what he says about the methods pursued by these Bodies; my object is to discover what motive Rome can have for preventing the faithful from the free and unsophisticated reading of the Scriptures. Cardinal Wiseman says: ‘The Church (he means Rome) does not place the Word of God indiscriminately in the hands of the faithful, because God Himself has not done it! God has not given His Word indiscriminately to men.’ Such is the Cardinal’s position; but if he intends to maintain this, he certainly acts wisely in forbidding Christians to read the Bible, for it is just the reverse of what the Bible expressly teaches. I remind you how our Lord commissioned His disciples to proclaim God’s Word from the house-tops; to preach from the house-tops *all* that He had taught them in secret. I remind you further of His answer to those who were sent to question Him—‘To the poor the Gospel is preached.’ I remind you still further how He compares His gospel to a banquet, to which, when the invited guests refused to come—He meant the Jewish people—all were invited from the highways and hedges, and entered freely. What is all this, I ask, but giving the Word of God to all without distinction! In the face of God’s own Word, it is a daring assertion to maintain that it was not meant for all mankind.

\*The Bishop is wrong in speaking of so many translations.

"The Cardinal urges as a further reason, that 'God has not implanted the instinctive feeling in His Church that it would be a wise thing for all believers to read the Scriptures.' To this I simply reply, it is not true. In the Catholic Church, before the hierarchy had usurped the treasures of redemption, the Holy Scriptures were the most precious jewel which the believing soul could acquire. For example, when a hermit withdrew from human society, and spent half a lifetime in the deserts, his first care was to procure a copy of the Sacred Text, and take it with him. The Holy Scripture was the favourite book of the churches, and in them it was publicly read.

"Dr. Wiseman says: 'It is not the *written* but the *spoken* Word that constitutes our Lord's teaching. The Apostles were not commissioned to write, but to preach.' True; but it does not on that account follow that what they actually did write should be entrusted to a limited caste. What they wrote they addressed to congregations. These congregations copied it, and sent it to other congregations; and they, in their turn, circulated it in the Church universal. It never entered into any one's thoughts to imagine that Christians could ever be robbed of this the common property of all.

"The Holy Scriptures are a treasure which belongs to all the faithful. The Roman Catholic Church, by thrusting their authority into the background, so that in the eyes of her theologians a decree of the Roman congregation is of greater weight than a doctrine of the Bible—the Roman Church, I say, by doing this, has brought it to pass, that even distinguished men like Wiseman, in spite of their great gifts, are unable to form clear ideas of what Scripture really is, for he says, in this essay, 'Scripture is a treasure of spiritual honey, culled from a thousand flowers of manifold sweetness and varied perfume.' This is not true. All this honey of Holy Scripture issues, not from a *thousand* flowers, but from the *One* Stem of Jesse—from that Flower which is the marvel-flower of the human race. Holy Scripture is the reflection of the Sun of Righteousness, which has appeared in Jesus Christ our Lord.

"I say, then: *Read the Scriptures.* I say more: *For those Old Catholics who entrust themselves to my episcopal superintendance there exists no prohibition of Bible reading.*

"What is Holy Scripture? I am not speaking now of the Old Testament, which contains many things (especially in the historical books) not adapted for the reading of children, or even of simple plain Christians, though they will ever constitute the study of the learned; I am speaking of the New Testament, and I say, Read the New Testament.

"Dr. Wiseman says that four things are needed for the right reading of the New Testament, of which two are aids and two are attributes. The aids are a good translation and notes; the attributes, 'culture and piety.' He adds, that the pastors are the judges as to whether the aids and attributes exist in a special case. But if the pastors themselves are destitute of culture and piety, and have not scholarship enough to pronounce on the quality and character of the notes, what then?

"The Scriptures of the New Testament are nothing less than the first preaching of the Gospel. We distinguish two sections. I will call one of them 'The Word of God mirrored in the hearts of the Apostles and Disciples of the Lord.' As they received it, as it illuminated their soul, as it warmed and filled their hearts, so they reproduced it, and so we find it in the Acts and in the Epistles. This is the preaching which they addressed to the synagogues and to the Gentiles. Now I ask you, Is it rational to maintain that Jews and Gentiles, to whom the Apostles preached, were able to understand the Apostolic teaching, while we Christians who are in possession of baptismal grace, and have been trained in Christian ideas, are not able? Is this, I repeat, *rational!* This portion of Sacred Scripture is as a stream of the holy fire of charity which flowed through the nations, and inflamed them till that fire burned for whose burning the Lord Himself had longed. Draw

nigh to this star, and enlighten and warm yourselves with the holy love of the Apostles, for I tell you that this preaching of the Apostles is a more immediate Word of God than the preaching of the greatest and best of the Popes who have ever lived.

“When they talk of the *spoken* Word, I ask, Does, then, the word of the Bishop of Rome reach us in any other than a *written* form! Are the ‘notes’ on Holy Scripture *spoken* for the masses, or do not they also get into the hands of the faithful as *written* documents! Unless the faithful may receive the written Word, we are ever in the presence of the same difficulties.

“The second portion of the New Testament is distinguished by *this* peculiarity—the sacred writers have striven to reproduce the discourses of our Lord in their truest expression, as far as they could remember them,\* and with complete self-renunciation. Draw near to this teaching; it is as though we were entering our Father’s house, and listening to our Father’s voice. All those wondrous and affecting words of Jesus Christ in the Sermon on the Mount are addressed directly to each one of you, and no one has the right to step between you and them, and prevent you from hearing for yourselves these words of Jesus in His Sermon on the Mount.

“Here the sin of prohibiting the reading of the Bible appears in a still stronger light. What can the reason be which induces Rome to seek to sever believers from the Holy Scriptures? Cardinal Wiseman has betrayed the secret. He says the prohibition of the reading of the Scripture is the *stronghold of the Church’s unity*. Let the faithful but read the Scriptures, and the government of the Church will tumble to pieces, insubordination will enter, and self-sufficiency and pride take the place of humility and docility. No doubt *this* unity of the Church, which denies the true Church of Jesus Christ, this despotic unity would be destroyed. For when the Pope maintains that, as Christ’s vicar on earth, he has the right of wearing the triple crown, of causing himself to be borne about by his fellow-men, then most assuredly he cannot allow the faithful to read the Scriptures, with which *such* a vicarship is absolutely incompatible. When the Pope proclaims that, as the vicar of Jesus Christ, he is the judge of all men upon earth, then assuredly the faithful may not read that Christ said, ‘I came not to judge the world, but to save the world’—to seek and to save that which was lost. The Pope has as little right to judge a Christian brother, as that brother has the right, supposing him to have recognized in the Pope a brother, to judge him. The words ‘Judge not, that ye be not judged’ hold good for the Pope as for everybody else. God only sees, and God alone has the right to judge what transpires in the inmost soul of man. When the Scriptures tell us that the bond between man and God is without human mediation, that it is the Father who draws to the Son; and when Paul, placing himself on this foundation, exclaims ‘Who shall separate us from the love of Christ?’ and then, after having enumerated all the elements which weaken and destroy this bond, declares triumphantly, “In all these things we are more than conquerors, through Him that loved us”—when *that* can be read in the Holy Scriptures, and the Pope maintains that *he* can separate us from the love of Christ by a malitious Bull, then certainly he does well in prohibiting the reading of the Holy Scriptures.

“This, then, is what I say, Whenever the voice of the Lord is heard, approach and listen to that voice. When we look for help from a fellow-man, merely to see him does not inspire us with full assurance. But when we hear his voice, borne by the love of an upright heart, then our hope becomes confidence, and we shout for joy. For this reason John the Baptist, regarding himself as the bridegroom’s *friend*, cried, ‘The friend of the bridegroom rejoiceth greatly, because of the bridegroom’s voice.’ But we are the Lord’s *bride*; what then must the joy of the bride be when she hears His voice, the voice of her own Bridegroom?

\* “All Scripture is given by inspiration of God.” 2 Tim. iii. 16. “Holy men of God spake as they were moved by the Holy Ghost.” 2 Pet. i. 21.

“Suffer no one, then, to hinder you from drawing near to the Gospel, and hearing the voice of the Bridegroom. Listen to this voice, and reflect that as the flower only then displays the beauty and full magnificence of its colours when it turns incessantly towards the light of the sun, so also the soul of the Christian can only then reflect the full beauty and glory of its Divine Exemplar when she betakes herself perpetually to the hallowed light of the glorious Gospel, and gathers brightness from its beams. Read not Scripture *inquisitively*, to find the explanation of things for which, in this state of existence, no explanation can be ever found; read not Scripture *presumptuously*, to lose yourself in subtle refinings, and find the interpretation of things which it is not given to man to understand; read not Scripture *polemically*, to find reasons to enable you to refute others; but read it in order to enter into the most confidential fellowship with God, and then you, too, will gather courage to say, nothing can separate *me* from the love of Christ—

‘Ever do I love to read  
In this dear—this Sacred Book.’

“When such language issues from the heart of the Christian, then it is well with him. It is not sufficient that the Bible should be borne into every house and lie there unused, except when read aloud in a formal manner, on set occasions; but it must, as I have said, be there as the light of the soul, in which she perpetually basks. Such is the exhortation I have sought to address to you. I repeat it, then, Old Catholics are not forbidden to read the Bible. On the contrary, my admonition to you all is, Read again and again in the Sacred Book, sitting in humility and joy at the feet of the Lord, for He alone has the *words* of eternal life.”

Such a discourse shows progress in the Old Catholic movement in Germany of a very satisfactory kind. Two years ago, in the Constituent Congress in Munich, the Pope was recognized as a true Pope, and his followers as true bishops and priests. In this Congress, Professor Friedrich declared the Pope and bishops to have lost all legitimate power and jurisdiction, by virtue of heresy. Luther took a longer time after the publication of his Theses before arriving at such a stage as this. Two years of actual conflict have sufficed to convince the Old Catholics that, in the struggle with Rome, their master-weapon is the two-edged sword of Holy Scripture, whereas Luther took four years before arming himself with the New Testament in the vulgar tongue as an instrument of evangelisation and an implement of war. Attentive readers will probably detect remnants of the past period of the eloquent bishop's career in his masterly speech; but even those who knew his general sentiments on this subject, as it was my privilege to hear them in a conversation I had with him last year, could hardly have been prepared for such a glorious testimony as that which he bore last week in Constance.

### THE BLIND RECEIVE THEIR SIGHT.

The following touching incident must, by its perusal, cause those who have “*eyes to see*” to be more deeply grateful for the blessing they enjoy, especially if they use the eyes which God has given them in reading His Holy Word. Should it not make us all more liberal in furnishing those who cannot *see* the sacred page, with the same page in *raised characters*, that they may *feel* and understand the meaning of the Word of Life? One of our Agents, in his recent Branch visitations, related this affecting event, much to the profit and interest of his audiences. At his request we very cheerfully insert the original *German*, as well as the *English* translation, as many desire to read it in the former (their native) language.

“I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”—Isa. xlii. 16.

The Rev. G. P. Davies, the agent of the Society in Germany, has lately furnished a most interesting account of the joy which a blind German girl experienced from the perusal of the Word of God printed in embossed type. Her gratitude found utterance in the composition of a poem, which, whatever be its merits from a literary point of view, evidently flows from a heart renewed by grace and sanctified by the Holy Spirit. Mr. Davies writes as follows:

“Colporteur Mittmann, who is supported by H. B. Jackson, Esq., of Manchester, has just sent to me for transmission the Report he has written for that gentleman of the work of the last six months. It contains a touching account of the gratitude of a poor blind girl for a copy of the Acts of the Apostles given to her by our Society in February last, and the poem of thanks composed by herself, as remarkable for its deep natural feeling, as it is in the original for its easy flow, almost elegant style, and correct metre. As an introduction I prefix a translation of a letter addressed to me by Mittmann in the month of January, applying for the gift of the book, the receipt of which has evoked such touching gratitude:

“In the course of my colportage I met here in Rügenwalde a blind woman with whom I have been long acquainted. She received, many years ago, through my interposition, the Gospel by Luke and the Book of Psalms in embossed characters for the blind, the latter as a free gift from our Society. The scene which took place when these books were handed over to her I reported on fully at the time. Never in my whole experience have I seen such joy at the acquisition of a copy of the Scriptures. She was in a state of extraordinary but joyous excitement. She had been blind for sixteen years. I opened the book at the 103rd Psalm. At first her hands were too tremulous for joy to allow the fingers to run steadily over the raised letters. Then when she had become more calm, and her fingers spelled out slowly the words “Bless the Lord, O my soul,” none of us could refrain from weeping aloud. She remembers still the very day and the very hour; it was the 15th of July, 1859. And now for fourteen years she has enjoyed the blessing of drawing for herself from the sacred fountain of Holy Scripture. Her prayers have ever since ascended to the Throne of Grace for the Divine blessing on the Bible Society. Last October her father, on whom she was wholly dependent, died, and she is now supported by the parish. Utterly destitute of means, she ventures once more to appeal to the generosity of the Society. She wishes to be in possession of the Acts of the Apostles, and I venture in her name to plead for the gift she longs for.”

“Her wish was complied with, and on the occasion of one of the colporteur’s visits she handed to him the following verses, which she had herself composed as an expression of her gratitude to the Society:

### A POEM OF THANKSGIVING.

BY THE BLIND GIRL OF RUGENWALDE.

O, Gott lobsing’ Dir meine Seele!  
 Durch Deiner trauen Diener Hand  
 Hast Du aus Deiner Gnadenquelle  
 Mir wieder einen Schatz Gesandt.  
 Zu Dir, Allgütiger, dort oben  
 Fühlt sich mein Herz emporgehoben;  
 Erhabener! ahnend Deine Näh’!  
 In Deines Tempels heil’gen Hallen  
 Lass Dir mein Danklied wohlgefallen,  
 Aus tiefer Brust steigt’s in die Höh’!

Umhüllt auch meine Pilgertage  
 Für immer tiefe dunkle Nacht,  
 Entschlüpft dem Mund doch keine Klage  
 Ich weiss' dein Vaterange wacht.  
 Du überschüttetest mich mit Segen ;  
 O Licht auf meinen dunklen Wegen !  
 Was Du bisher gethan an mir  
 Möcht ich der ganzen Welt verkünden.  
 Und doch wo soll ich Worte finden ?  
 In Demuth beug' ich mich vor Dir !  
 In drohenden Gefahren ruhete  
 Dein Blick voll Liebe stets auf mir.  
 Von wem erhielt ich alles Gute ?  
 Kam es nicht nur allein von Dir ?  
 Hab' Dank für all' die Liebesgaben  
 An denen sich mein Geist erlaben  
 Und Deine Huld erkennen kann.  
 Wenn sich die Seele aufwärts schwinget  
 Und in das Reich des Lichtes dringet,  
 Dann bet' ich würdiger Dich an.  
 Wo in des Himmels heil'gen Hallen  
 Der Geist in's Reich des Lichts sich senkt,  
 Wo Engelslobgesänge schallen  
 Dir, dessen Arm den Weltkreis lenkt.  
 Dort wird, was ich hier glaubte, Wahrheit,  
 Die Liebe strahlt im Licht der Klarheit,  
 Die Hoffnung wandelt sich in Schau'n.  
 Drum führ', o Tod, als Friedensengel  
 Aus diesem dunklen Thal der Mangel  
 Mich zu der ew'gen Heimath Au'n !

The following translation has been kindly supplied by the Rev. Richard Wilton, M.A., author of "Wood Notes and Church Bells :"—

## I

Arise, my soul, and praise the Lord,  
 The Fount of Mercy, for His Word ;  
 To Thee, all Gracious One, I lift  
 My heartfelt thanks for this rare gift.

## II

Great God, I feel Thee nigh at hand ;  
 Within Thy Temple courts I stand :  
 Oh, may my praise accepted be,  
 From my heart's depths it springs to Thee.

## III

Though shades of endless night eclipse  
 My pilgrimage, from out my lips  
 No murmur shall escape ; I know  
 My Father sees me here below.

## IV

Thou watchest o'er me day by day,  
 Thou art the light of my dark way ;  
 Would I could tell the whole world round  
 How Thy sweet kindnesses abound.



## V

But words could never tell them all :  
 In humble silence, Lord, I fall  
 Before Thy throne, and grateful lie  
 In presence of Thy loving Eye :

## VI

That Eye which saw when danger lowered,  
 And ceaseless blessings on me showered :  
 Those soul-refreshing gifts of love,  
 Pledges of joy reserved above.

## VII

When my glad soul, with upward flight,  
 Has soared to yonder realms of light,  
 In Thy dear presence to remain,  
 Then I will raise a worthier strain :

## VIII

While, in those heavenly mansions blest,  
 Absorbed in blissful light, I rest,  
 And hear the angel anthems rise  
 To Him who rules the earth and skies.

## IX

What here below by faith I knew,  
 There I shall realise as true ;  
 Love will shine out in clearest light,  
 And Hope become a vision bright.

## X

Angel of peace, O Death, all hail !  
 Lead me from this dark mournful vale,  
 Those glorious fields of light to roam,  
 Which shine round my Eternal Home !

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## Miscellaneous.

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### THE HOLY BIBLE.

Man would, indeed, be truly blessed if it were governed by no other laws than those of this blessed book : it is so complete a system that nothing can be added to it, or taken from it ; it contains everything needful to be known or done ; it affords a copy for a king, and a rule for a subject ; it gives instruction and counsel to the senate, authority and direction for a magistrate ; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence. It sets the husband as lord of the household, and the wife as mistress of the table—tells *him* how to rule, and *her* how to manage. It entails honour to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master ; commands the subjects to honour, and the servants to obey, and promises the blessing and protection of the Almighty to all that walk by its rules. It gives directions for weddings and for burials. It

promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust—and promises to be a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first-born, and shows how the younger branches shall be left. It defends the right of all, and reveals vengeance to every defaulter, over-reacher, and oppressor. It is the *first* book—the *best* book, and the *oldest* book in the world. It contains the choicest matter,—gives the best instruction; affords the greatest pleasure and satisfaction that ever was enjoyed. It contains the best laws, and the most profound mysteries that ever were penned; it brings the best tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality from everlasting, and shows the way to glory. It is a brief recapitulation of all that is past, and a certain prediction of all that is to come. It settles all matter in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to Him; and sets aside all other gods, and describes the vanity of them, and of all that trust in such; in short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, that confutes all errors; and a book of life that shows the way from everlasting death. It is the most compendious book in the world—the most authentic and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, of human tribes, and of devilish legions. It will instruct the accomplished mechanic and the most profound artist. It teaches the best rhetorician, and exercises every power of the most skilful arithmetician; puzzles the wisest anatomist, and exercises the nicest critic. It corrects the vain philosopher, and confutes the wise astronomer. It exposes the subtle sophist, and makes diviners mad. It is a complete code of laws—a perfect body of divinity—an unequalled narrative—a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on—the best deed that was ever sealed—the best evidence that ever was produced—the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed: to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the schoolboy's spelling book, and the learned man's masterpiece. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man's dictionary and the wise man's directory. It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and it is its own interpreter. It encourages the wise, the warrior, the swift; and promises an eternal reward to the excellent and to the conqueror. And that which crowns all is, that the Author is without partiality, and without hypocrisy, "*With whom is no variableness or shadow of turning.*"—Y. M. C. A., Gaelic.

"Thy creatures have been my books," says Lord Bacon, "but Thy Scriptures much more. I have sought Thee in the courts, fields, and gardens; but have found Thee in Thy temples." Many speculators, less devout and less philosophic, have sought to disparage Revelation by exalting what has been called "Natural Religion," and endeavouring to extort from the works of God an oracle to supersede or confute His word. But all past attempts in this direction have proved fallacious, as they do now, and will in all future time. An eloquent divine of the present day, adverting to the opinion entertained by some that the light of nature is sufficient for man's guidance.

has well said—"A star is beautiful, but it pours no light into the midnight of a sinful soul. The flower is sweet, but it exudes no balm for the heart's wound. All the odours that ever floated from royal conservatory, or princely hanging-gardens, give not so much sweetness as is found in one waft from this Scripture mountain of myrrh and frankincense. All the waters that ever leaped in torrent, or foamed in cascade, or fell in summer shower, or hung in morning dew, give no such coolness to the fevered soul as the smallest drop that ever flashed out from the showering fountains of this divine Book." "All flesh is grass," says the inspired prophet, "and all the goodness thereof is as the flower of the field; \* \* \* the grass withereth, the flower fadeth, but the Word of our God shall stand for ever." The unchanging influence of the Bible has an important bearing on the question of its evidence, while it furnishes the strongest argument for its universal circulation. It has withstood the mighty and continuous attacks of infidelity—it has triumphed over national prejudices—it has lodged itself securely in the hearts of communities, varying by every conceivable diversity of language, race, manners and customs. No other book could have resisted such a storm of opposition; and yet it stands intact, without a chapter effaced, or a promise scarred.

On board an Italian vessel I believe I succeeded in making myself understood as to the value of the Bible, as I can read Italian better than I can speak it. I read some fragments from the most striking chapters. One of the sailors told me that Garibaldi was the best man possible, because he likes the Bible. It is curious the manner in which the Catholics understand the Bible; they see in it something quite new, and it is in a political sense that they appreciate it in some degree; but with respect to their souls, they seem to fancy that salvation consists in scorning Romanism. Notwithstanding that, we must not despair, because I know a man who, from political motives and from his hatred of the clergy, bought a Bible, and now he is joined with Christians. I do all I can to make them understand that salvation is only to be found in Christ, and that it is not the name of any religion whatever which saves us; but many elements and much time is requisite to instruct the persons I meet with.—*Colportage labour in Italy.*

## Bible Society Recorder.

TORONTO, 15TH JANUARY, 1874.

### MEETINGS OF THE BOARD.

Since the date of our last issue, a SPECIAL MEETING of the Board of Directors was held on the 18th November, in the usual place, for the purpose of procuring an agency-supply for a portion of the field. The meeting opened at 7.30, the Hon. W. McMaster, Treasurer, in the Chair. After arrangements had been made for procuring suitable persons for the work, the meeting closed with prayer by the Secretary at 7.45 p.m.

THE REGULAR MONTHLY MEETING FOR DECEMBER took place in the Board Room, on Tuesday evening, the 9th of the month, commencing at the usual hour; the President, the Hon. G. W. Allan, presiding. The introductory de-

votional services were conducted by the Permanent Secretary, and the Rev. Wm. Reid, V.P.—the former reading a portion of the 17th chapter of St John's Gospel, the latter then engaging in prayer. After the disposal of ordinary business, the Secretary reported the gratuities for November at \$22.59. The Board, after due consideration, decided to invest the sum of \$600 (a bequest of the late Jesse Ketchum, Esq.) in City of Toronto Debentures, the interest of which, in accordance with the terms of the bequest, is to be applied for the benefit of the Yorkville Public School. The Committee on Agency reported, and recommended as respects the Provisional or non-Permanent agents of the Society, that during each year of engagement in the agency field, *not more than twenty-five Branches shall be assigned to the care and supervision of any Agent. And that each Agent may, as a general rule, be continued in the same field for three consecutive years, unless it shall appear to the Board desirable to make a change before the expiration of that time.* The meeting closed with prayer by the Rev. John Gemley at ten o'clock.

THE QUARTERLY MEETING of the Directors was held in the same place on Tuesday last, the 13th inst., beginning at 7.30 p. m.; Alexander Rattray, Esq., Director, in the Chair. Although the weather was tempestuous, and there were other demands upon the time and services both of clerical and lay members of the Board, there were thirteen present, twelve of whom were lay Directors. This fact evinces the deep interest which these gentlemen take in the prosperity of the Society. The Rev. Mr. Gemley read the 35th chapter of Isaiah, and led in prayer. The gratuities for December, as reported by the Secretary, amounted to \$67.84, including a grant of English Scriptures for Japan—the first the Society has had the satisfaction of sending to that interesting country. The receipts, as presented in the Depository's Cash Statement, exhibit the following comparative income for the quarters ending December 31st, 1871-72-73:—For 1871, \$5,605.04; 1872, \$6,828.94; 1873, \$6,235.28. The Secretary presented some very interesting correspondence received within a few days from Winnipeg, of which extended extracts are to be found in this number, in the department "Canadian and Domestic." After prayer by James Brown, Esq., Director, the meeting closed at the early hour of 8.15 p. m.

ACKNOWLEDGMENTS.—We have much satisfaction in acknowledging the receipt of the following *special donations to the Society*:—A legacy of \$100 by the late William McKay, Esq., of West Zorra, per D. Matheson, Esq., Secretary of the *Embryo Branch*. The sum of \$50 from Abraham Allbright, Esq., of Dunn Township, per Rev. J. G. Manly, agent. This amount entitles Mr. Allbright to life membership of the Society. His name is therefore placed in this honourable list by the unanimous vote of the Board. A gift from a lady school-teacher in the Algoma District is acknowledged with peculiar pleasure, viz.:—"Fifty-three cents, from the Spanish River Indian Mission Sunday School, per Miss Baylis."

**DISTINGUISHED PERSONAGES AND THE BIBLE SOCIETY.**—It is most gratifying to find so many gentlemen of distinction, and of great public influence, identifying themselves with the progress of the Bible Society. This observation is suggested by the fact, that more than one of the Governors of our Provinces, and indeed His Excellency the Governor-General of the Dominion, are either patrons of Bible Societies, or are found publicly advocating their interests. In the report of the public meeting of the Bible Society, in Victoria, Vancouver Island—to be found in the *Recorder* of July, 1873—it is noted that the Governor is the President of the Society, and that he took the chair at the meeting. In the present number, in the report of the anniversary of the New Brunswick Bible Society, will be found the name of Governor Tilley, as one of the speakers on the occasion. The testimony from Winnipeg, to be found also in this number, shows that the Governor of Manitoba is a hearty friend of the Society. It would be an easy task to add other names to these honourable public men. The number of such is constantly increasing. It is an imperative duty on all men to use their influence for the benefit of their fellow-beings, and they cannot be permanently benefited without the blessings of God's revealed word. The more general the interest taken by Christian men and women in our Branch Societies throughout the country, the greater will be their prosperity.

**SPECIAL NOTICE TO OFFICERS OF BRANCHES.**—You are respectfully referred to the notice on the last page, as to the time of the closing of the Bible Society year. *The list of officers* of the respective Branches is in type, and we intended to publish it in the present number, but it has been deemed desirable to hold it over, and to publish it in the March *Recorder*. By this delay greater accuracy may be secured. Should any changes of officers have occurred since the visit of the agent to any Branch, the Secretary of said Branch will greatly oblige by informing us of such. In this connection, we cordially thank those friends who, in compliance with our request, have supplied us with back numbers of the *Recorder*.

## Subscription List

OF THE BOWMANVILLE BRANCH, FOR THE YEAR ENDING MARCH 31ST, 1873.

	\$ cts		\$ cts		\$ cts
Col. at public meeting	11 72	G. McGill.....	1 00	Mrs. John McClung...	1 00
T. Paterson .....	5 00	C. R. D. Booth .....	1 00	John McLeod.....	1 00
F. Raynes.....	4 00	J. B. Fairbairn .....	1 00	John Higginbotham ...	1 00
D. Fisher .....	2 00	J. & W. J. McMurtry	1 00	P. Consaul .....	1 00
R. and H. O'Hara.....	2 00	J. McMurtry .....	1 00	McClung Brothers.....	1 00
Mrs. J. Burk .....	2 00	C. R. W. Biggar .....	1 00	Murdoch Brothers.....	1 00
Mrs. Reid .....	2 00	Wm. McMurtry.....	1 00	Mr. Hooper.....	1 00
Dr. Allison.....	2 00	T. Yellowlees .....	1 00	D. Beith .....	1 00
Rev. T. M. Reikie.....	2 00	Dr. Beith .....	1 00	C. Barker.....	1 00
Rev. J. Smith .....	2 00	Mrs. Gardener .....	1 00	Mrs. Buckler .....	1 00
D. Stott .....	1 00	S. McConochie .....	1 00	John McDougall .....	1 00
C. Stott.....	1 00	Mrs. Jones .....	1 00	T. Batting .....	1 00

BOWMANVILLE BRANCH—Continued.

	\$ cts.		\$ cts.		\$ cts.
T. Darlington .....	1 00	Wm. McClung .....	1 00	Captain Keith.....	1 00
Thompson & Burns ...	1 00	Mrs. Cherry.....	1 00	P. Coleman .....	1 00
J. Needs .....	1 00	Z. Frazer .....	1 00	Mrs. Murdoch .....	1 00
Mrs. Spotswood.....	1 00	Mrs. Bellwood .....	1 00	Small sums .....	35 25
Rev. R. Boyle.....	1 00	Mr. Hamby .....	1 00		
Rev. A. Spenser.....	1 00	Mrs. Frank .....	1 00	Total .....	112 97
Rev. J. Bredin .....	1 00	B. Sherin .....	1 00		

## Remittances.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM AUXILIARY AND BRANCH SOCIETIES, FROM 1st NOVEMBER TO 15th JANUARY, 1874.

	On Purchase Account.	Free Contributions.		
		U. C. B. S.	B. & F. B. S.	Sundries.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>November.</i>				
Kincardine Branch .....		30 00	30 00	
Tiverton " .....		2 80		
Arran " .....	35 92	17 90		
Paisley " .....		8 00		
Walkerton " .....		3 05		
Port Elgin " .....	14 10			
Pinkerton " .....	2 14			
Thornbury " .....	7 60			
Port Hope " .....	77 44			
Brooklin " .....	5 80			
London Auxiliary .....	842 79			
Williams Branch .....		30 00	60 00	
Dunnville " .....	4 50	50 00	25 00	
South Cayuga " .....	24 94	75 67		*1 50
Dunnchurch " .....		26 13	25 00	
Selkirk " .....	11 70			
Cayuga " .....	7 04	56 16		
York " .....	7 26	20 00		
Cheapside " .....		19 29		
Nanticoke " .....		15 00	15 00	
Hagersville " .....		3 90		
Oneida " .....		40 00	30 00	
Caledonia " .....		68 70	34 35	
Southampton " .....	4 00			
Newtonville " .....		60 00		
<i>December.</i>				
Fergus Branch .....	30 00			
Tiverton " .....	7 98			
Campden " .....	65 40			
Welland Port " .....	6 84			
St. Ann's " .....		6 40		
Smithville " .....		11 00		
Caistor " .....	10 00	4 17		
Caistorville " .....		20 16	20 16	
Cayuga " (collection) .....		77		

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO—Continued.

	On Purchase Account.	Free Contributions.		
		U.C.B.S.	B. & F. B. S.	Sundries.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>December.</i>				
Mount Albert “ .....	15 36			
Newcastle “ .....		8 00		
Port Perry “ .....	24 52			
Whitby “ .....	81 69			*6 00
Oshawa “ .....	56 90	25 98		
Prince Albert “ .....		65 60		
Columbus “ .....		18 41		
Mono Mills “ .....	5 00	2 35		
Mono Centre “ .....	2 31	12 53	6 26	
Rosemont “ (collection) .....		70		
West Essa “ .....		8 96	4 47	
Cookstown “ .....		21 96		
Winterbourne “ .....	7 18	27 23	27 23	
Elmira “ .....	36 35			
Hawkesville “ .....	16 98	11 87	11 87	
Berlin “ .....		23 10	23 09	
Centreville “ .....		1 94		
Tanworth “ .....	38 51	12 00		
Roblin “ .....		10 60		
Dumbarton “ .....		56 00		
Port Hope “ .....		302 74		
Clinton “ .....	57 35			
St. Williams “ .....	24 10			
Victoria “ .....		19 50	19 50	
Port Dover “ .....	24 72	45 92		
Scarboro’ “ .....		74 00	37 00	
Brantford “ .....	187 76			
<i>January.</i>				
Newmarket Branch .....	45 97			
Rockwood “ .....	16 44			
Eugenia “ .....	6 00			
Harrington “ .....	53 98			
Kintyre “ .....	30 14			
Beachville “ .....		16 00	16 00	
Embro “ .....	34 76	87 36	87 35	
Kingston Auxiliary .....		150 00		
Amherst Island Branch .....		4 75		
Bath “ .....		10 45		
Richmond Hill Branch .....	10 78			
Jarvis “ .....		†17 00		
Pinkerton “ .....	24 28			
Fonthill “ .....	12 52	25 00		
Port Colborne “ .....	7 39	13 34	6 66	
Cheapside “ .....		6 25		
Port Dalhousie “ .....		20 00		
Grimsby “ .....		40 00		
Drumbo “ .....	11 82	20 00		
Princeton “ .....		24 00	24 00	
Newcastle “ .....	26 65	53 94		
Orono “ .....	*1 50	60 00		
Picton “ .....	25 00			
Aurora “ .....		1 71		
Keswick and Medina Branch .....		7 40		
Sutton Branch .....		3 75		
Palmerston “ .....	43 40			
Clifford “ .....	10 18	29 82		

\* On Recorder account. † Including \$5, collection at Stone Church, Walpole.

## Upper Canada Bible Society Communications.

1. All Communications relating to the *Bible Society Recorder* to be addressed to "The Rev. JOHN GENLEY, Permanent Secretary, Bible Society House, 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 orders for Bibles and Testaments, and for *Recorders*, etc., and all remittances, to be sent (the latter in registered letters, or by other safe conveyance) to "Mr. JOHN YOUNG, Bible Society Depository, 102 Yonge Street, Toronto."

\* \* 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. Communications relating to any of the three subjects named, can, when necessary, be enclosed in one envelope, but they should be kept quite separate.

### SPECIAL NOTICE TO TREASURERS OF BRANCHES.

As the Bible Society year closes on the 31st March, and as the money received require to be deposited in the Bank, it is desirable that all remittances should reach Toronto not later than 30th of March.

## Stated Meetings 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."

From ten copies upwards of the *Bible Society Recorder* are furnished gratuitously to each of the Branches. Extra numbers are furnished at the following rates per annum:—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.