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THIRTY-THIRD ANNIVERSARY  
OF THE  
Upper Canada Bible Society.

REPORT OF THE ANNUAL MEETING

HELD IN THE METROPOLITAN W. M. CHURCH, QUEEN STREET, TORONTO, ON  
WEDNESDAY EVENING, MAY 7TH.

The President of the Society, the Hon. G. W. Allan, Senator, in the Chair.\*

Through a kind Providence, the weather was delightful. The large church was filled with a deeply interested audience.

The Pastor of the Church, the Rev. George Cochran, conducted the introductory devotional exercises.

The Honourable President in introducing the general object of the meeting said :—

\* On the platform were the Rev. W. M. Punshon, LL.D., Rev. J. H. Castle, D.D., Rev. J. B. Muir, M.A., Rev. H. H. Waters, M.A., Rev. John McCall, Rev. Thos. Baker, Rev. Wm. Reid, M.A., J. George Hodgins, LL.D., *Hony. Sec.*, The Very Rev. Dean Grasett, Rev. Dr. Jennings, Rev. Alex. Sutherland, Rev. E. H. Dewart, Rev. E. Barrass, Rev. John Gemley, *Permt. Sec.*, Rev. George Cochran, Rev. John M. King, M.A., Rev. Dr. Ryerson, Rev. John Shaw, W. B. Gaikie, M.D., Rev. S. B. Gundy, A. T. McCord, Esq., Chamberlain, Rev. J. T. Byrne, Danl. Wilson, Esq., LL.D.

It is my privilege on this, as it has been on many similar occasions, to open the proceedings of the evening by addressing a few words to you from the chair, before calling upon the Secretary to read the Annual Report.

I shall be very brief in what I have to say, as I have before me a list of speakers to the various resolutions who will, I am sure, occupy your time both profitably and agreeably, and I shall not therefore trespass long upon your patience.

The Report which our Secretary will presently read to you gives a satisfactory account both of our home work and of the progress of the Bible cause generally throughout the world. Never indeed, at any period since its first establishment, has the great Parent Society—the British and Foreign Bible Society—put forth nobler or more vigorous efforts to carry the Word of God to every part of the world. Through its instrumentality, the Bible message of peace and pardon, and love and good-will to all men, is girdling the globe—from the frozen shores of Labrador and Greenland, to the tropics of South America—from our own Western Continent to the furthest ends of Asia—in the heart of Africa, and the far off isles of the South Pacific; there is not a clime, and scarcely a tongue, in which the story of the Cross has not been published.

In the various countries of Europe more especially, the agents and co-operators of the Bible Society have been zealously availing themselves of the opportunities afforded by the political changes and events of late years, for the introduction of the Holy Scriptures among those to whom the Scriptures have hitherto been in a great measure a sealed book. And when, my friends, we look abroad upon what is passing in Europe now, and the troubles and commotions of various kinds—the bitter animosities still existing between some nations—the civil strife and internal discord in others,—the overthrow of old forms of government and of religious belief, succeeded in many instances by an alarming amount of insubordination against all authority, and of utter infidelity and scepticism in religious matters, we might well despair of the future, were it not for the Bible, and the new and better life which its blessed teaching when applied by God's Spirit can awaken, and is even now awakening in these very countries. Yes, I am not ashamed to express my belief that the marvellous story of redeeming love, with all its constraining, vitalizing force of motives, is doing, and will do, more than all the wisdom of statesmen and politicians, to regenerate the social fabric, and bring about something like lasting peace and quietness into these hitherto distracted communities.

There is another fact, too, in connection with this subject to which I cannot help alluding, and that is how wonderfully these wars and revolutions have been made instrumental in the good providence of God for the dissemination of his Word, to an extent which, under ordinary circumstances, could never have been anticipated, and have gained for it admission also into countries where but for the downfall of the old institutions, and the changes

consequent upon their overthrow, the Bible would never have been admitted at all.

What a wide door was opened for the circulation of the Scriptures by the Franco-German war! With what zeal and success did the agents and colporteurs of the Bible Society labour, during this sad period of strife and bloodshed, among the soldiers of both armies, and under circumstances, too, which disposed many a weary soul to listen eagerly to the Gospel message, and to receive with delight and gratitude the precious volume in which it was contained.

Then as to those countries which have hitherto been almost altogether closed against the Bible. Look at Italy! Who a few years ago would have dreamt of an Italian Bible Society holding its anniversary meeting in Rome itself? And yet so it is, and under its auspices the first efforts are being made to send out the Scriptures throughout the length and breadth of Italy. "May God grant" (to use the words of a speaker at a late meeting of the Parent Society) "that this work may be carried on both wisely and prosperously! so that thousands of Italians who have hitherto lived in error or in utter disregard of God's truth, may be led to acknowledge Christ as the *only Head of the Church*, and the Bible as the *only infallible record of Divine Truth*."

I shall not detain you by any further references to the progress of the Bible Society's work in foreign countries, because I know that full and interesting details on this head will be given in the Report; suffice it to mention one significant fact, also alluded to in the Report, as indicative of the progress of the work, viz., that since the establishment of the British and Foreign Bible Society the number of languages and dialects into which God's word is translated has been raised from fifty to two hundred and two, while the number of versions of the Scriptures, in whole or in part, (there being sometimes more than one version in the same language) the preparation of which has been promoted, directly or indirectly, by the British and Foreign Bible Society, now amounts to two hundred and fifty! In our own land, the Upper Canada Bible Society is doing its work faithfully, and we have reason to thank God that the Branches which we reported last year as having been established in the more distant parts of the Dominion have taken root, and are beginning to bear fruit; that at New Westminster, in British Columbia, having already sent sixty dollars to be applied in equal proportions to the Parent Society and the Upper Canada Bible Society.

You will find that the Report bears favourable testimony to the energy and success with which our agents and colporteurs have conducted their labours in our own Province, and you will be glad to hear that a colporteur has also been engaged to distribute Bibles and Testaments in Manitoba, and a similar agency it is hoped will soon be employed in British Columbia.

And now there is just one more matter to which I shall allude before I sit down, and that is the income of the Society. You will learn from the refer-

once made to it in the Report that it is not so large as last year, but that there are certain special reasons which, in a great measure, account for the difference.

Nevertheless, I very heartily concur in the sentiment expressed by the directors, that even the income of the Society last year, when it amounted to upwards of \$33,000, should not be the maximum in a Province so highly favoured in every respect as ours. While there are instances of special liberality in the contributions from some quarters, I do not think that in a Protestant, and, may I not say, a Bible-loving, land like ours; a land, too, which God has blessed with such general prosperity and comfort; a land in which competence if not wealth awaits honest labour in almost every department of industry, that \$33,000 should represent all that we as a community are willing to give for the cause of the Bible.

Oh! my friends, if we have really learned to love our Bibles, if the perusal of its blessed pages brings daily comfort, guidance and strength to our own souls, can we grudge to give freely, liberally, as God has blessed us, to send this precious volume to those who are destitute of it?

Let us resolve that this year shall be one of increased zeal and activity on our part in the Bible cause, so that if God spares us to see another anniversary, we may then be able to rejoice that the Upper Canada Bible Society has not only equalled but surpassed all its previous efforts to make known the way of Salvation to the ignorant and the careless, and to guide the perplexed and inquiring wanderer into the path of life.

The Rev. John Gemley, one of the Secretaries, then read an abstract of the Annual Report.

### THIRTY-THIRD ANNUAL REPORT OF THE UPPER CANADA BIBLE SOCIETY.

*"Thy word is a lamp unto my feet and a light unto my path."* How beautifully expressive are these words of the blessedness of the divine protection and guidance. They exhibit also the correct knowledge which the psalmist possessed, as to his personal insufficiency for present safety or for future action. If to him such language was appropriate, how much more to the Christian with his richer light and clearer revelation. Such language, while becoming the follower of Christ, may not be inapplicable to nations, immediately and prospectively,—as it regards their conduct and their purposes. If the Christian is, by the "lamp" of God's word, kept from falling; and by the illumination of the sacred page, shining fully and clearly on the immediate future, is enabled to proceed in the path of safety, so is it with nations. Their stability is as much dependent upon God as are the feet of the traveller upon the lamp, whose timely rays show the danger and enable him to avoid it. Their future is as much dependent, for its prosperity, upon the divine wisdom and blessing, as is the safe and honourable course of the Christian upon the light that shines from on high. Every year is an important epoch

in the life of the individual—of the nation—of the world,—of the world with its manifold agencies, agencies constantly employed for good or for evil ; and each epoch has its peculiarities. Like the frequented path of life in its wonted monotony, the year that passes has its resemblances to all that have preceded it, yet each one is in fact, and in history, unique. Generally, but not always, the last is to us the most important.

The Bible Society has been permitted to add another year of chronicled toils and triumphs. This noble Society has its history. Within the last year or two her special duties have been to move through bloody scenes, walk over fields of carnage, and enter hospitals filled with the suffering and the dying, that she might minister the consolation, and impart the knowledge of salvation which God gives to man through his own blessed word. She has done her work faithfully, and our Heavenly Father has smiled upon it. The messenger of the Bible Society has come to many a wishful patient, and they have rejoiced at his coming. Now the agents of the Society have to follow in the wake of war, and to labour amidst the effects of recent and terrible storms that have well-nigh ruined nations ! And alas ! these storms, in some lands, are raging even now. They have one object before them, viz., to give the troubled and distracted nations,—yea all nations,—God's own Book ; that book which is their only safe guide, the book which has proved the only comfort of many a valorous soldier and noble patriot who has breathed his last on the gory battle-field ; the book which is the only comfort to sorrowing sinners ; the book in whose wisdom is found our wisest legislation ; whose principles fit men to obey and enjoy righteous enactments, and which are the foundation of empire and its security. At this moment we all feel that the great want of distracted Spain is the Bible. France did require, and now requires it. Italy is at this day reaping the advantages of a general distribution of the Sacred Scriptures. Without unnecessarily anticipating the résumé of the operations, hereafter to be given, of the Parent Society during the past year, we would here furnish two interesting incidents : one referring to France, the other to Italy.

In a recent number of the "*Monthly Reporter*" of the B. and F. Bible Society, we have the record of a most valuable reminiscence, from which we make the following extract. The article is significantly headed "The Cure for France." It speaks thus :—"Among the rare and curious volumes in the Society's Library is a little French book with this title, *The Holy Gospels of our Saviour, Jesus Christ*. Translated by Le Maistre de Sacy. Popular edition. Dedicated to the French nation by Working Printers. With an Introduction by the Authors of the *Parliamentary History of the French Revolution*. Paris, 1837.

"The introduction begins by stating that the cheapness of the volume is owing to the fact that the printers gave their services gratuitously. Born and bred amidst poverty and trouble, they could not but feel deep sympathy for their fellow-men. They perceived that the worst slavery to which the poor

were subjected was the slavery of the heart and of the intellect ; that the love of animal pleasure led the way to indolence, to discontent, and to every kind of selfishness ; that the evil example of the higher classes had impressed itself only too readily on the lives of the lower ; and that the herding together of families in vast crowds tended to do away with the simplicity, modesty, and virtue which were still to be found in secluded hamlets, and in out-of-the-way fishing villages.

“The writers proceed to point out that invasions from without, and revolutions from within, arise from the fact that the leaders of the people seek their own pleasure, and not the welfare of those over whom they rule. The Revolution of 1789 is described as an outbreak against evil rulers, but alas ! it was conducted by those who were little, if any, better themselves. Atheists came to the head of affairs, but France was not ready for atheism, and they had to give up their position to men who were sceptical and deistical, and who disbelieved in Revelation. But Liberty, Equality, and Fraternity are idle words, unless those who uphold them accept the Divinity of Jesus Christ ; hence France struggled on without attaining her great end, the regeneration of her social fabric. Thus forty-eight years passed away, and the people had to witness more crime, more vice, more debauchery, more hypocrisy, more unbelief, in a word, more selfishness than ever. Instead of loving God above all, and loving their neighbour as themselves, men seemed to sum up their ideas of duty in two commandments, that they should love themselves above all, and that they should love money more than all men put together.

“The writers then break off into a prayer, calling upon God to pity the people, and to look favourably on the work of these printers, who had freely given the labour of their hands to spread the Gospel among the poor, believing that the day in which France accepted the Gospel of Christ would be the day of her salvation.”

As it respects Italy, the cheering intelligence has just reached us, that “the Italian Bible Society” celebrated amidst great enthusiasm her *first* anniversary, which took place in Rome on the 10th of March. The Bible year of the Parent Society closes on the 31st of March. This was therefore, in all probability, the last anniversary for the year 1872-3, (and a delightful termination it was) of the hundreds of Bible Societies which throughout the world exult in their position as auxiliaries to the British and Foreign Bible Society.

An ordinary political journal, *La Liberta*, on the 12th March, notes as follows : “We should never have supposed that in a single year the Protestant propaganda would have made such great progress. In ten years of such labour who can say what may result ?”

And *La Roma Evangelica* of the 15th ult. says : “On the 10th inst., took place in the Argentina Theatre the great meeting which had been announced by large placards posted all over the city. What an imposing spectacle ! The whole place was crowded with the most cultivated citizens, Roman and

foreign. Pit, gallery, and boxes, the latter for payment, were crammed with persons of both sexes and distinguished position. We remarked several deputies (members of parliament). It was one of those scenes which never will be obliterated from memory, and which religious history will proudly register in her ever-living pages.

“Here, in Rome, once mother of the Republic, then servant of the Cæsars, and afterwards slave of the Popes, who swathed her in ignorance and superstition during centuries of religious despotism, and at last smothered every fort towards political or religious liberty under infallibility; here, in Rome, so humiliated, so degraded, under sacerdotal servitude, where the Index poisoned every holy work, and the Inquisition extinguished every throb of generous endeavour; in this Rome fabricated on the spoils of a conquered world, into an immense sacristy hung with saints and Madonnas, or rather into a huge confessional for the Catholic universe; here, where the Vicar of the Vatican had made for himself a god of silver and gold, and given up to temporal cares, amidst the barbaric luxuries and delights of the Vatican, full of Falernian wine and finest grapes, preaching to credulous throngs the words of Christ—‘sell what ye have and follow me’—here, in fine, where a couple of years ago the possession of a Bible had been a crime which the Loyolaites of the Vatican had punished by at least the stake; here was held such a splendid Bible meeting as may lead to those reforms and transformations necessary to make the church Christian once more. Ideas are marching; the mist of the Papacy is dissipating at the breath of heaven, and the Gospel of Christ even here shall break the fetters of the Pope.

“At half-past seven o’clock prayer was offered and a hymn sung, accompanied by the harmonium. Admiral Fishbourne took the chair, and read an address. Mr. Wall read the report. Professor Comba delivered a speech which was hailed with reiterated plaudits. Mr. Hoare spoke in English, and Signor Meille interpreted. Signor Ressetti next spoke; then followed a hymn; and next came Gavazzi, hailed with three salvos of applause. He began: ‘I am like God, because I am infallible,’ and on this terrible text delivered a speech of which the conclusion was, ‘We must clasp the Bible to our breasts and push the Syllabus away from us.’ Mr. Piggott was the next speaker, who closed by saying that the qualities which the Italians praised in the English were the beneficial effects of the Bible. Then another hymn was sung, and Mr. Stoare, apparently a Scotchman, spoke, Mr. Wall translating. Signor Cocordi followed, remarking on the unrest of nations which have not the Bible. The Secretary read the names of the committee, and the assembly of 2,000 was dismissed amid enthusiastic applause, but in perfect order.”

#### UPPER CANADA BIBLE SOCIETY.

The Board of Directors have much satisfaction in being enabled, after

the review of another year, again to present to you the record of extension and prosperity. Although the past winter,—during which season most of our Branches are visited,—’as been one of unusual severity, militating against the operations of our Agents and colporteurs, yet the results have been fully equal to our anticipations.

**OUR FIELD.**—The field of our operations includes most of our own Province, and has extended during the past year to Thunder Bay and Byng Inlet, Upper Lakes ; while many villages and settlements in the Province, not heretofore enlisted in the cause of Bible distribution, have been visited by our Agents, and new Branches organised. The number of Branches recently established is 17, making a total of 428. Among them we have special pleasure in including a Society or Branch at Victoria, Vancouver Island, and another at New Westminster, British Columbia. An interesting public meeting in connection with the latter was recently held, a condensed report of which has appeared in the *Bible Society Recorder*. Sixty dollars were remitted from this Branch to be applied in equal proportions to the Parent Society and to the Upper Canada Bible Society. You will learn that a liberal grant is, this year also, recommended to aid in colportage labours in these more distant sections. And we are happy to inform you that through the liberality extended last year, a colporteur, to distribute Bibles and Testaments, has been engaged in the new and interesting Province of Manitoba. In view of a similar agency being employed in British Columbia, correspondence has already been commenced.

**AGENCY.**—The Board have unabated satisfaction in recording their testimony as to the efficiency of the gentlemen engaged in this arduous and responsible work, and as to the success of their labours during the year just closed. Notwithstanding the unusual severity of last winter—during which period of each year much, perhaps too much, of the visitation has to be undertaken—they have with commendable fidelity accomplished the duty to which they became pledged. The system of a Provisional Agency has now passed through its third year of trial. In no other country has this plan been tried. It is one requiring much wisdom in the selection, and much prudence in its development. Your Board have no reason to regret its adoption. They still consider it to possess peculiar adaptation, especially for a country like ours. It possesses advantages which the permanent system could not furnish,—such as greater variety, a more thorough visitation of each district, and a greater facility for organising new, and for resuscitating old Branches. The actual expenses are less, in view of the aggregate number of Branches visited and work done by each, while the supervision is more thorough, as the agents undertake the visitation of a much more limited field than that which heretofore necessarily had to be assigned the permanent agents. While the aim of the Board has been to procure the services, for short periods, of those who possessed adaptation and ability, together with an interest in the work, they have endeavoured to get a repre-



sensation from the churches of the country, and have much reason to be grateful for their success therein. In all fifteen a minister of different churches have been engaged in agency duty, including the Permanent Secretary of the Society.

**COLPORTEGE.**—Including two under the direction of the London Auxiliary, eight colporteurs have been employed in carrying and distributing the sacred volume from house to house in the remoter and more sparsely settled parts of the country. Their reports furnish satisfactory evidence of their faithfulness and of their competency. From the character of the districts assigned them these labours were necessarily severe. Bad roads on which to journey, and discomfort at the end of a day's toil, is their not uncommon experience. They have been, in a few instances,—only a few, we are glad to say,—rejected by those who ought to have thankfully received them; and the ordinary hospitality of a night's lodging, even when a public lodging-house could not be reached, has been sometimes cruelly denied them. But a new form of hostility—new at least for Ontario—has presented itself towards the colporteur appointed last fall to labour in the Algoma district. After long delay and enquiry the Board obtained the services of a young man, a recent convert from Romanism, and who was being educated at the Sabrevois Mission in the Province of Quebec. Sincere, ardent, and devoted, he entered upon his work, recommending, in English and in French, the precious volume which he loved to read himself, and loved to give to others, especially to his fellow-countrymen. He endured much suffering during the past winter—experiencing all the inconvenience of travelling incident to the extreme North-West. But his greatest pain was that resulting from a hostile Roman Catholic priest, at whose instance or instigation, after mass, on the Lord's day, at Sault Ste. Marie, twelve out of thirteen copies of the Holy Scriptures, which he had distributed in the village, were on that or on the following day publicly committed to the flames. Were this audacious act not credibly affirmed, we could scarcely believe it possible that it could have been perpetrated in the Protestant Province of Ontario.

**DISTRIBUTION.**—The report of the Depository presents the distribution of Bibles and Testaments for the year 1872-3 at 40,823, being a decrease as compared with the previous year of 1,971, nearly equal in number to the increase of 1871-2. This is not to be regarded as a matter of surprise in a country in which the people are so generally supplied with the Word of God. The total issues of the U. C. B.S. since its commencement now amount to 857,022 copies.

**FINANCES.**—We hereby furnish a synopsis of the income of the Society for the present year. The Treasurer's more detailed statement, embracing receipts and disbursements, will be found on another page. The income of the Society to 31st March is \$30,646 93, which exhibits, as compared with the previous year, a decrease of \$2,472 42. However, one or two observations are here necessary. The income of 1871-2, which was \$33,119 35, in-

cluded, in legacies and incidentals, \$800 00. This year presents only \$40 on that account, thereby reducing the diminution in ordinary income to \$1,712 42. Further, as our annual meeting was not held last year until the 22nd of May, our books were kept open to a very late period, for the accommodation of some Branches. A considerable amount has recently been received by the Treasurer, which, if it was this year, as last, added to the receipts, would already make the total nearly equal to those of the latter. This year the accounts were closed a few days after the nominal ending of the year. Hereafter it is intended to close them invariably at the proper date, viz., the 31st March, so that all confusion may be avoided, and the Treasurer's bank account, and that of the Depository, close on the same day. In reviewing the financial question, the Directors feel justified in stating that they regard the report of the year as most satisfactory. The income of last year was the largest ever reached by the Society, which had, in two years, advanced from \$25,000 to \$33,000. Yet they do not think that this should be the maximum for a Province so highly favoured in every respect as is ours. It is but just to the friends of the Society here to state, that in order to represent fully the income of the U. C. B. Society, the receipts by the Auxiliaries for local expenses, which are not embraced in our Treasurer's statement, should be added to the above amount.

It would be impossible, and perhaps unwise, for us to make special mention of those Branches which have contributed most liberally to the creation of our income. But we may, and we are sure it will meet with general approval, notice the extraordinary generosity and prosperity of the Brantford Branch, whose free contributions this year amount to \$1,150. This is very little less than that of Toronto, although the city has made some advance, notwithstanding the late separation of Yorkville, and its organization as a Branch of the Society.

FREE CONTRIBUTIONS.—The Board of Directors are much gratified to inform you that they are again enabled to make appropriations for the dissemination of God's blessed book in foreign lands, and in those portions of the Dominion where, from surrounding circumstances, the lovers of the truth are unable from their own resources to extend the divine revelation to the benighted and destitute around them. These appropriations are as follows :—

To the Parent Society for general objects.....	\$8,596 16
“ “ “ special “ .....	139 03
To aid in colportage work in Manitoba and British Columbia....	1,287 82
“ “ by Montreal Auxiliary .....	266 00
“ “ by Quebec “ .....	551 50
“ “ by French Canadian Miss. Soc., Montreal....	66 07
Total .....	\$10,906 58

This is \$3,291 50 less than last year, which is in part accounted for by the fact of the flourishing condition, as indicated by their recent reports, of two

of our sister societies, to whom aid has in the past been rendered by the Board, rendering them entirely independent of any assistance from this Society. The Treasurer has also paid up our purchase account to the close of the year, the amount of which was \$14,396 60 being \$4,596 60 more than last year.

**AUXILIARIES.**—We have already furnished, in the *Recorder*, a full extract of the published report of the Kingston Auxiliary, from which it appears that the income of the past year has been in advance of the preceding, and that the Anniversary meeting was one of great interest and profit. The annual meeting of the London Auxiliary takes place to-morrow evening, which is a much later date than usual. An account of that meeting will be furnished hereafter, and an abstract of the report given.

**SISTER SOCIETIES.**—Having in the last numbers of our bi-monthly presented details of the Anniversaries, and of the annual reports of the Montreal, Quebec and Ottawa Societies, it is only necessary for us here to say that in their successes we heartily unite with them in prayer, and will unite with them in effort, to give God's book to every family, and indeed to every individual in the land

The reports, for the past year, of the Nova Scotia, New Brunswick and Fredericton Bible Societies, have come to us, and bear the cheering intelligence of activity and progress, accompanied by Christian purpose, under the divine guidance, to labour more effectually in the future to scatter "the seed of the kingdom" in every portion of the Dominion embraced within the limits of their respective fields. If we, as Canadian Auxiliaries of the great Parent Society, cannot meet for counsel in the common work, we can unite in prayer and in action, to aid in giving the Bible to all who need it.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

This noble Society, of which it is our honour to be an Auxiliary, continues her progressive and philanthropic policy; and by the blessing of God has been enabled during the past year to add to the number of her benefactions not less than 2,592,936 copies of the Sacred Scriptures. Total issues since 1804, 68,477,031. Income during the past year, £188,837 2s. 3d.; over \$900,000. It is quite impossible to look back on the history of this wonderful organization without being fully impressed with the magnitude of its operations, and feeling fully assured that the Divine sanction was given to its origin, and that to this day the Divine sanction has accompanied and blessed its exertions. What would the world—the Christian world—now do without the facility of printing, to enable them to carry out and complete the fulfillings predicted in trumpet tone by the Apocalyptic angel, who was seen to "fly in the midst of Heaven, bearing the everlasting gospel, to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people." God sanctified printing by so ordering it in His providence that the first book to which the mysterious art should be applied was the Bible. The first printed book was the Latin Bible—the

Mazarin Bible, as it was called, from the discovery of a copy of it in the last century in the library of the Cardinal of that name. The date assigned to it is 1455. "We may see in imagination," says Mr. Hallam, "this venerable and splendid volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first fruits to the service of Heaven." In corroboration of this sentiment we subjoin the following summary from the last published report of the British and Foreign Bible Society:—

"At the beginning of the present century it is probable that there were not more than *four or five millions* of copies of the Sacred Volume in all the world, existing in about *fifty* different translations.

"Since the establishment of the BRITISH AND FOREIGN BIBLE SOCIETY, about *sixty-nine millions* of copies of the Word of God, in whole or in part, have been circulated from its depôts, while other kindred societies which have sprung out of it, and have been aided by it, have distributed about *forty-six millions* of copies more; so that during the present century about *one hundred and eleven millions* of copies of the Sacred Scriptures, in whole or in part, have been put into circulation by Bible Societies alone in various parts of the world.

"The number of languages and dialects in which God's Word is translated has been raised from *fifty to two hundred and two*, while the number of versions of the Scriptures, in whole or in part, hitherto prepared (there being sometimes more than one version in the same language) is *two hundred and fifty-five*, the *preparation* of which has been promoted, directly or indirectly, by the BRITISH AND FOREIGN BIBLE SOCIETY. In above *thirty* instances languages have been for the first time reduced to a written form, in order to give the people speaking them the Word of God.

"In addition to a circulation of *English* Scriptures to the extent of *thirty millions of copies* in Great Britain, Ireland, and the Colonies, the Society is prosecuting its work in all the countries of Europe, as well as among the principal Asiatic and African nations, in Madagascar, in the chief islands of the South Pacific, in South America, Mexico, Labrador, and Greenland; and is ever ready to furnish Christian Missionaries with the Word of God in the languages of the nations amongst whom they labour."

A most interesting portion of the comprehensive and valuable report of the Parent Society is that which presents its Annual Record of "*Progress in the work of Bible Translation.*" It very clearly points out the industry applied, and the great learning devoted to the advancement of the Society's operations. While more than 200 languages are represented by translations of the Bible, still more are required, and every year additions are made. We present, for your information, the following selections:—

**AMHARIC.**—The revision of the Amharic Scriptures has made fair progress under the superintendence of the Rev. Dr. Krapf, who is aided by two natives of Abyssinia. The original version was made by Abu Rumi, an Abyssinian, and was purchased by the Society for £1,250, from M. Asselin de Cherville, half a century ago. It is now being brought more entirely into accordance with the original.

**FRENCH.**—An edition of Ostervald's translation, which has been in course of preparation for some years, has now been issued. It is not a revision properly speaking; that is to say, the sense of Ostervald has never been departed from; but antiquated words and expressions have been removed. The work is adopted, with a very few modifications, by the Bible Society of France, a sub-committee of which had sanctioned the changes that were in-

roduced. The Society's Belgian agent, Mr. Kirkpatrick, collated all the most important editions as a preliminary measure, and thus furnished the materials by means of which the work was carried out. When the French sub-committee found it impossible to proceed with the work, owing to the late war, Pastor Durand, of Liège, kindly devoted a considerable time to the examination of the proposed changes, and by his judgment materially aided the committee in their labours.

**JAPANESE.**—It was the earnest wish of the late Dr. Bettelheim, the celebrated medical missionary to Loo-choo, that his Japanese translation of the Gospel of St. John, carefully revised by him in his later days, should be printed and circulated in Japan. After his death his widow sent a request to the Society that they would carry out this wish, accompanying the request with the offer of 400 dollars towards the expenses which would be incurred in preparing the edition. After having had a portion of the MS. examined by Professor Pfizmayer, of Vienna, it was resolved to commit the work into the hands of this gentleman, in order that it might be transcribed into the Hiragana character, which is more generally understood in Japan than the Katagana, in which it was written. Professor Pfizmayer has also undertaken to superintend the printing of the work, and the types belonging to the Imperial Press of Vienna have been lent for the occasion. It is hoped that the circulation of this interesting version will prepare the way for the introduction of other and improved versions which may be prepared under the auspices of the various Missionary Societies which are labouring on the island.

**LEPCHA.**—This is a dialect spoken by a mountain tribe near Darjeeling in India. The first attempts at Bible translation into the language were made by the Rev. W. Start. The work has since been carried on by the late Mr. Niebel, whose version has been placed at the service of the Calcutta Auxiliary Bible Society by the Baptist Missions. St. Matthew, St. John, Genesis, and the first twenty chapters of Exodus, are being printed at Calcutta.

**LIFU (LOYALTY ISLANDS).**—The New Testament in this language has been carefully revised, the Gospel according to St. Mark being newly translated, and the Psalms being also translated. It is proposed that an edition of the New Testament and Psalms should be printed in this country under the superintendence of the Rev. S. McFarlane, one of the missionaries to the Lifu islanders.

**NIASIAN.**—The island of Nias is near Sumatra, and contains a large population, estimated by the Rev. J. Denninger at 800,000 souls. For this island nothing hitherto has been done in the way of printing; but Mr. Denninger, a Missionary of the Basle Evangelical Missions, who has laboured for many years in this and the adjoining island, has committed the language to writing, has prepared a grammar in it, and has made some translations of the Scripture. At the request of the Basle Missionary Society, the committee have resolved to print an edition of the Book of Genesis in the language, understanding that this Book is the most perfectly prepared, and it is regarded by the translator as the best to take in the first instance.

**ORJI.**—This language, which is also called *Tschi*, and *Twi*, is spoken in the Ashantee and Gold Coast Country. The translation of the Bible has been made by the Rev. G. Christaller, of the Basle Missionary Society, and has been printed by the Society, the committee having also made a considerable grant in money towards the expenses incurred by Mr. Christaller whilst engaged in the work of translation.

**RUSS.**—During the past year Dr. Chwolson has completed the translation of the Books of Chronicles, Ezra, Nehemiah, Esther, the Psalms, Ecclesiastes, and the Song of Solomon. He is now engaged in revising the Synod's Edition of the Octateuch, so as to make it conformable to the original text, and harmonious in style with the books already prepared.

**SPANISH.**—Arrangements have been made for materially improving the marginal references of the Society's Spanish Bible, under the care of a competent scholar.

**TELUGU.**—The manuscript of the translation of the Prophets by the Rev. J. Hay was nearly complete when he left the country a few months ago, and it is hoped that the Board of Revisers will speedily meet and consider what alterations are needed in his translation of the Books of the Old Testament before they can be printed. The Rev. Dr. Wardlaw is engaged in the translation of the Book of Job.

**TURKISH.**—During the past year the Rev. Dr. Schaffler has made very considerable progress in his Osmanli translation, having advanced from the Proverbs to the Book of Ezekiel. It is hoped that before another year has passed the Old Testament may be reported as complete, and that the veteran translator may be spared to see his great work circulated among the Turkish people.

From the minutes of the meetings of the Committee of the Parent Society we have the more recent intelligence on this subject as follows :—

An edition of the Book of Psalms has just been printed in the Namacqua language, for use in the missions of the Rhenish Missionary Society in South Africa.

The Committee have undertaken to print St. Paul's Epistles to the Corinthians, Galatians, Ephesians, and Colossians, in the Mendhi language (West Africa). The translation was made by the Rev. H. Johnson, an agent of the Church Missionary Society in the Sherbro' country.

The translation of the Old Testament into Turkish by the Rev. Dr. Schaffler, is approaching its completion. The Committee, in conjunction with the Board of the American Bible Society, are about to print an edition of the Pentateuch as a first instalment.

A revised edition of St. Luke in Gitano, or Spanish Gipsy, has just been edited for the Society by Mr. George Borrow.

The revised edition of the Rarotongan Bible has just left the press under the editorship of the Rev. G. Gill, who took up the work when the reviser and original editor, the Rev. E. R. W. Krause, was laid aside by illness.

A translation of the Psalms into Breton has just been completed by the Rev. J. Williams, formerly Missionary at Quimper, the version being based on that of Legonidec. An edition of 1,000 copies is about to be printed.

The revised translation of the Samoan Bible has just left the press, under the editorship of the Rev. Dr. Turner.

#### THE TOIL AND THE TRIUMPHS OF THE PAST YEAR.

In a field so extensive as that whose culture is committed to the B. and F. Bible Society, it is impossible to do more than to furnish the briefest summary of her operations.

FRANCE, England's nearest neighbour, occupies the first place in the historical record of the foreign operations of the Society. Upon the death of M. De Pressensé, the efficient agent of the Society, it was found difficult to procure an equally able successor, but Providence guided to the acceptance, out of many proposals, of that of M. Gustave Monod, son of the late Rev. Frederick Monod. After the most faithful investigation as to the spiritual condition of that unsettled country he reports :—

“For more than half a century has your Society been engaged in the dissemination of the Scriptures throughout France, and though it would be difficult to over-estimate the value of its past labours, yet M. Monod expresses his conviction that the wants of the large masses of the people who are still strangers to the knowledge and experience of Divine Truth have scarcely been touched. He recalls the first days of your Society's existence, when inquiries were set on foot to ascertain the deficiency of the Scriptures in your own land, and with anguish of heart he declares his belief that a similar inquiry prosecuted in France now would issue in results more appalling than were furnished by Welsh statistics seventy years ago. Nor is he at a loss to assign a reason for this sad destitution. Opposition to the reading of the

Word of God, and continuous effort to counteract its influence, he traces to the working of the Romish Apostacy. But for its baneful influence many more willing hands would have been held out to receive the Truth, many more dark but anxious hearts would have been made glad with the tidings of God's great salvation."

In BELGIUM, priestly intolerance is the most assuming of any country on the European continent, and the priesthood are ever struggling to gain the ascendancy in the councils of the nation, that they may use their influence in the interests of their own communion. Here, as in other Popish countries, the priests exult in burning the Scriptures. One of the colporteurs received the following discouraging information from a Belgian priest; thank God, all was not discouraging:—

"The Curé, then addressing Bets, said, 'You are perhaps the man who sold so many books at Boirs some years ago. I can assure you that the people did not profit much by them, for I had them all burnt.' Later in the day Bets met a young man, who asked him to his house, where his mother also lived. He had a conversation with them, which ended by the purchase of a Bible. Four months after Bets returned to Glons, and on calling at the house heard that the young man had lately died. His mother related, with tears in her eyes, how assiduously he used to read his Bible, and how before he died, he took her hand, and said he only regretted not having sooner become acquainted with the book in which he had found peace, and begged her not to neglect reading it, for in it she would find real consolation."

HOLLAND.—A widow pays for the gas-light in the windows of the colporteur's house from year to year. "Long experience has taught him that if it pleases the Lord to open the eyes of the blind, and to show them their real state, and at the same time the way of salvation, they flee, as a matter of course, from the Roman Catholic Church. The Bibles exhibited in the windows of his house find many and constant readers, and the widow who has undertaken to pay for the gas-light in that window, so that people may also read of an evening, cheerfully continues her yearly gift; not long ago she again handed him £5 for that purpose."

GERMANY.—In this interesting country we find the Emperor William and others expressing their gratitude and evincing their liberality to the Society. "The Emperor, as usual, has contributed an annual subscription of £25, and has given, through Major Westphal, a further sum of £45 towards the distribution of the Scriptures in the army in time of peace; whilst a generous friend has devoted £75 to the special work among the Roman Catholics in connection with the present agitation in the Romish Church, and the Stuttgart Bible Society has sent a donation of £125, in recognition of the important services rendered by your Society during the late war."

ALSACE, now German. We learn as follows:—"In 1871, now that Alsace is again German, the Protestant population of the entire province is found to be three times, but the Romish population nearly five times as numerous as they respectively were, when all Alsace was annexed to France at the end of the 17th century, while two-thirds of the once wholly Protestant city of Strasburg now belong to the Romish Church.

"The tale which these figures tell us is a sad one. Protestantism in Alsace has not been able to maintain its ground under French rule. Immediately after the annexation, the Bourbons began their work of oppression. In 1683 considerable privileges were accorded to Protestants who should abjure and re-enter the bosom of the dominant church. During three years they were free from all taxation, from all payment of their debts, and from having soldiers quartered on them. In 1684, a year later, a royal decree was issued, providing that in Protestant parishes containing two churches, the lesser should be ceded to the Catholics; where there was only one, the church was to be used by both. This privilege was not accorded to the Protestants in Catholic parishes. In the year 1727 a ministerial order was issued, providing that in Protestant parishes in which seven Catholic families had settled,

the choir of the parish church should be ceded wholly to the Catholics, and that the burial of the Protestant patron of the living in the choir should become illegal. Seven Protestant families, on the other hand, settled in a Catholic parish, had no rights in the parish church at all.

"To the oppression of the Bourbons followed that of the Jacobins, after the year 1793, and from that time to the present day the Alsatian Protestants, to say the least, have been regarded by the authorities with anything but a favourable eye."

SWITZERLAND.—As it regards this peculiar and withal attractive country, it is gratifying to know that the historically interesting Geneva is likely to regain her spiritual distinction among the churches of Christendom, and this, too, by the agency of one who may yet be regarded as a Roman Catholic priest, Père Hyacinthe.

AUSTRIA presents new prospects and cheering hopes. One colporteur writes—"Even strict Roman Catholics freely acknowledge that this is the greatest error of their Church, that the Bible has been taken from the people, and they say it is a great boon that the Bible is being distributed. Many on meeting me say that this book is fine reading indeed, but they cannot understand where I get rid of so many copies and yet have always fresh supplies. They sometimes say they would have thought the whole province to be full."

POLAND furnishes the following encouraging fact as to the result of labour among the sons of Israel:—

"At a village near Warsaw there lived a well-to-do Jewish couple with their two children. The husband was compelled to join the army, and although his sorrowing wife did her utmost to release him, it was too late, and he was sent off with marching orders to Wilna. On his way thither he was accosted by one of our colporteurs, who succeeded in selling a Hebrew New Testament to him. As he got time he began to read, and soon found out that, properly speaking as it seemed to him, it was not a book suited for him, but intended for Christians. However, there being no chance of returning it, he thought to himself, "It will do me no harm, and I am curious to know what the foundation is of this Christian faith. I am sure it will not make me a worse Jew, and certainly will not draw me away from the faith of my forefathers." However, God's thoughts were different. As he read the book, and read again, and kept on reading half his nights, the desire grew upon him to know more of this Jesus of whom the book was full. His rest of mind was gone, and however much he struggled against the thought of becoming a Christian, he could withstand no longer. He went to a Christian minister, and after receiving further instruction, he was baptized. This, however, was the beginning of troubles to him. The report of his conversion soon spread and reached his parents, who immediately cast him off. Meanwhile his wife's endeavours to get him free had succeeded, and he hastened home. Great as was the joy of the meeting it was mixed with bitterness, for the news of his baptism had preceded him here also. His wife's father insisted on immediate separation, and on her objecting to this he cursed both her and him, and the mother-in-law, who had taken the daughter's part, had much to bear for her sake day by day. But the man stood firm, and joyfully bore the burden of the cross. Thus his unrelenting father-in-law gave him no rest, and unmercifully persecuted him until he was a ruined man. He now works as a day labourer in a lime-kiln, and puts up with dry bread in order to bring home all his earnings to his wife and children, and these cleave to him with exemplary affection and constancy. I had myself an opportunity of visiting this couple. The wife said to me, 'He has shared his riches with me; how could I leave him in his poverty?' She is not yet baptised, but in her heart she is a Christian already."

DENMARK, though Protestant, has been illiberal, and the British and Foreign Bible Society has done much to remove the restrictions which have made Bibles dear in that Northern Kingdom. In reference to this question we read: "The establishment of your Depot in Copenhagen in the year 1856



served to remedy these defects so far as the New Testament was concerned, but the thirst which was thus created for the Word of God led the people to crave for an entire Bible, and then those difficulties commenced which have not yet been removed. The agitation of the question has nevertheless done good service. The text of the Old Testament has been revised. The price at which the Bible is sold by the Orphan House has been reduced from 9s. to 3s. 6d. Influential voices have been raised in the Danish Parliament against the continuance of the monopoly, and the second reading of a motion, proposed in the last Session, to the effect that 'The privilege granted to the Orphan House in Copenhagen on the 6th of May, 1740, alone to print and to sell Danish Bibles and New Testaments, shall be abolished from the 1st of April, 1872,' was carried by a large majority. Such are some of the indirect benefits which have been secured to the Kingdom of Denmark through the instrumentality of your Society, which, it is but just to add, is chiefly indebted for these results to the patient perseverance and intelligent zeal of their efficient agent."

**NORWAY** is alive to the spiritual welfare of her people. The agent writes :—" In some respects its work is of a similar kind to your own, as it employs colporteurs to convey the Scriptures to every home in Norway. But these men are itinerant evangelists as well, and in the large and scattered parishes into which the country is divided they often proclaim the gospel message,—searching out the lost, and seeking to awaken the dead, in localities the slumber of whose indifference would never otherwise be broken."

**SWEDEN**.—Few countries are more favoured as it respects the distribution of the Scriptures. "It appears that the population of Sweden is about four millions, and that since the commencement of the work in which they are engaged they have succeeded in distributing 335,229 Bibles, 1,585,375 New Testaments, and 22,402 Portions, giving a total of 1,944,636 volumes. In addition to this, the Swedish Bible Society has circulated a total of 845,190 copies, and as private enterprise has not failed to minister largely to the spiritual tastes of a Bible-loving people by furnishing more costly books, as well as editions of the Bible embellished with engravings, a calculation may fairly be made that within the last forty years three-fourths of the whole Swedish population have been supplied with some portion of the Word of God, the greater part of which has consisted of Bibles and Testaments."

**SPAIN**, before the present internecine conflict, gave hopeful indications, as the following presents, and will again : "It is gratifying to have such clear and practical proof that the Gospel is taking firm root in Spanish hearts in spite of the hostility and calumny with which evangelical movements are assailed."

**PORTUGAL**, from which little encouragement has heretofore been rendered, is not without some light and hope. The following fact is intensely encouraging :—"As an instance of the extension of the truth by the reading of God's Word, I may add an interesting case that came under my own notice. A Spanish pedlar, who cannot read, but carries the New Testament with him, is accustomed to lodge at an inn in a town seven leagues north of this city. One evening, he took out the Testament, and asked the innkeeper to read to him. The latter, on discovering the nature of the book, stormed at him, and threatened to fling him out of the window if he ever dared to produce heretical books again. A few mild remonstrances, however, brought him to a better mind. He consented to read, became interested, discovered that this was the same Scripture he had read before, and became as friendly to the truth as he had been opposed to its introduction. Going one day to visit him with a friend, he was so rejoiced to see us, that he offered to pay our travelling expenses, which, of course, we declined. In conversation we found him a man of considerable intelligence and experience, and not afraid to declare his convictions to others ; and we left him very much cheered with what we had seen and heard. In the same town meetings had been held by

another person in his own house ; but difficulties were put in the way by the authorities, which resulted in their suspension."

**RUSSIA.**—Much could be said with regard to this great empire, in which the Bible Society exerts more salutary influence than any diplomatic agent ever sent to its courts. Our testimony in support of this is necessarily brief, but it is encouraging :—Her Imperial Highness the Princess Eugenia Maximilianovna of Oldenburg, who presides over a Committee of Ladies whose object is the visitation and instruction of prisoners, has sent a special letter of thanks through the Director of the Committee, the Count M. Korff, for the Scriptures placed at their disposal by the British and Foreign Bible Society.

**ITALY.**—To this peninsula the attention of thousands is now directed ; we have, in our introduction, very encouraging allusion to it, but the following additional fact will, we doubt not, be heard with interest : "Events occur from time to time which, though of no great importance in themselves, yet clearly indicate that some change is taking place in the minds of men, and that a current is beginning to move in an opposite direction to that in which the current of Romish superstition has hitherto flowed. A recent illustration of this has occurred in a town not far distant from Rome, where the authorities had in their possession the usual sum of forty dollars for the payment of a Lent preacher. A motion was, however, made that it should be spent in securing the services of an evangelist to preach the Gospel, and though the resolution was negatived, it was nevertheless determined that the money should not go into the hands of the friar."

**CHINA AND JAPAN** present specially urgent claims upon the Christian public. There are three interesting coincidences which characterize this anniversary. To-day the Parent Society held its general annual meeting in Exeter Hall, London. Last Sabbath one of the annual sermons was preached by a minister of the Presbyterian Church, Rev. Donald Fraser, formerly of Montreal, and known to many present ; and on the same day the Rev. Dr. Topp, a minister of the same church, preached in Toronto the annual sermon of the U. C. B. Society. The third coincidence is one that cannot in any particular again occur, viz., that the valedictory service in connection with the departure of the two first missionaries from Canada to Japan was observed in the forenoon of this day, and in this church. The subjoined fact, received within a few days, is opportune :

**THE SCRIPTURES FOR JAPAN—PRESENTATION OF A COPY TO A JAPANESE AMBASSADOR.**

It was announced in the January number of the *Monthly Reporter* that the Society had just completed an edition of the Gospel according to St. John in Japanese, and hopes were entertained that some portion of it would have reached England before the departure of the Japanese Ambassadors, in order that a copy might be presented to each. Such, however, was not the case, but Mr. G. Monod very thoughtfully took advantage of their brief residence in Paris to carry out the intention of the Committee ; and it is very gratifying to know that each member of the Embassy carried back with him to his own country those Scriptures which are able to make wise unto salvation through faith that is in Christ Jesus. Mr. Monod had previously ascertained from one of the attachés that the Gospel was written in "the purest Japanese language," and having obtained an audience with the Ambassador, he presented to him the following address :—

"To His Excellency Sionii Tomomi Tu Akura, Ambassador Extraordinary of His Majesty the Emperor of Japan.

"May it please your Excellency,—In the name of the British and Foreign Bible Society I have the honour of offering to you a copy of the Gospel according to St. John, translated into Japanese.

“Permit me to express the hope that this precious volume may be received in your beautiful country with as much ardour and joy as the Bible Society has experienced in printing it, and that this single Gospel may excite in your fellow-countrymen a desire to possess the entire Bible in their own language.

“The British and Foreign Bible Society, which was founded in the year 1804, has devoted its energies to supply all the nations of the world with the Word of God in their native tongue. Ever since the year 1859 it has entertained the hope of seeing the gates of Japan open to the free circulation of the Holy Scriptures, but that hope has been deferred from year to year.

“Will your Excellency permit me to express before you the wish that this day may be the starting-point of a new era, and that the British and Foreign Bible Society may be able soon to add to its catalogue of 200 languages and dialects, in which it has printed the Sacred Scriptures, the entire Bible in Japanese.

“The Bible forms the basis on which all the nations of the earth can and ought to unite, so that when the things which are seen have passed away, all of every nation, and kindred, and tongue, and people, may meet in his presence of whom St. John testifies that God sent His Son into the world that the world through him might be saved.”

Mr. Monod adds that the Ambassador looked quite delighted as he turned over the leaves of the book, stated that it was very easy to read, and enquired whether the Society had nothing else in the same language. It has since been determined to send to press the Gospel according to St. Luke, and the Acts of the Apostles.

Our space forbids us to enter into details with respect to many other countries in which the agents of the Parent Society are labouring with great efficiency. In *Egypt* we learn that Alexandria has recently opened an efficient depository, and in some other parts of the *Turkish Empire* the Word of God is conquering and displacing the Koran. *Greece, Palestine, and contiguous countries* are receiving the truth through the agents of the B. & F. B. Society. The *Islands*, great and small, such as *Madagascar*, are being faithfully visited, and their urgent demands for the Scriptures as far as possible met. The southern portion of *North America*, and the different States of *South America*, including the Empire of *Brazil*, are receiving due attention from the Parent Society. As regards *Mexico City*, it is most encouraging to note that recently a clergyman of the Episcopal Church from New York administered the sacrament to four hundred communicants, most of whom had been Roman Catholics, and in the administration he was assisted by four ministers who recently had been Roman Catholic priests.

INDIA.—This vast Empire never was more in need of the Sacred Scriptures than at present. The Hindoo reformation is effectual in the disintegration of the old and vicious beliefs of Brahmanism; but it discards the written Word, and is therefore no blessing to the people, as the following evidence of the rationalism of the Hindoo reform movement proves:—

KESHUB CHUNDER SEN AND HIS FOLLOWERS.—A curious scene is described by the Calcutta correspondent of the *Pall Mall Gazette*. It will be seen, with regret, that the influence of the movement headed by our recent Hindoo visitor, seems to tend even more than before against real Christianity. Writing on the 24th ult., the correspondent says:—

“This is the forty-third anniversary week of the Brahma-Samaj. The two bodies into which the theistic movement is split have rivalled each other by an uninterrupted series of religious services and pious demonstrations. The streets have been crowded with long processions carrying banners and chanting theistic hymns, and on the anniversary day the prayers and sermons went on almost without a break from early morning to 9 p. m. Keshab Chandra Sen, of English notoriety, the leader of the more advanced movement, issued the following proclamation to the poorer citizens and low-castes in Calcutta:—‘A New thing, Babu Keshab Chandra Sen’s invitation. At 3

p. m. on Sunday, the 14th day of Magh, Babu Keshab Sen will address the small shopkeepers, carpenters, smiths, washermen, barbers, and others. Brothers and Friends ! Neglect not to hear the words from his sincere heart. You keep your shops open the whole year ; now for a few hours leave your business.' The address concludes by intimating 'that a place will be kept apart for men of good position,' and thereby betrays the weak point of the theistic reformation in India, as a movement among the upper classes, and destitute of any hold upon the popular heart. On the anniversary day nineteen native gentlemen from different parts of India, one of them a fine white-haired old man, were solemnly admitted to the brotherhood of the Evening Service. Then a Christian of Eurasian parentage came forward, publicly renounced Christianity, and took the oath. In the processions an American gentleman, I believe once or still a missionary, carried a banner, and joined in the theistic hymns. The anniversary sermons combated the popular idea that the movement makes but little progress, foretold the day when theism would convert the world, rejected the inspiration or authority of the Veda, Puranas, or other sacred books, and declared 'the Word of God to be written on the heart, not on paper.' The movement has a wide and indirect influence, and helps on the general disintegration of old beliefs. But its direct conversions lie on the surface of native society."

The Reports of the *Scottish and Irish Auxiliaries* of the Parent Society are, this year, of a most encouraging character. Of the former we have the following statement :—

"THE NATIONAL BIBLE SOCIETY OF SCOTLAND is another of those Institutions which claim attention when recording the efforts which have been made to circulate the Scriptures in all lands. The past year is the eleventh of its union with the other Societies of Scotland, and the gradual increase of its resources and extension of its issues must be most gratifying to all its supporters. Its free income has risen within that period from £3,881 to £11,586, its receipts for Scriptures from £4,006 to £10,355, and its issues 103,610 copies to 455,591. The foreign operations of this Society have been much enlarged, and are gradually being extended to every portion of the known world. Ten years ago Scotland provided one single colporteur for France ; now it pays thirty. The number of Italian labourers have been doubled, many of the countries of Europe are now visited by its agents, whilst in Asia, Africa, America, and Australia its name is becoming familiar, and its work is producing beneficial results."

Of the HIBERNIAN BIBLE SOCIETY we read : "This Society still continues its course of usefulness, and seeks to the utmost of its power to extend the knowledge of God's Truth to that large and intelligent though eccentric community by which Ireland is peopled. If ever righteousness and peace are to prevail in that land the Word of God must have free course therein and be glorified, and an Institution which seeks to circulate the Scriptures among all classes, and especially to supply them to the schools in which the poor are educated, well deserves the support of all who feel an interest in the extension of the Redeemer's Kingdom. The report of this Society for the present year has not yet been received, but from the abstract which was read at the annual meeting, held in Dublin on April 18, and presided over by His Grace the Lord Primate, it appears that the issues have amounted to 76,347 copies, raising the total since the commencement of the Society's operations to three millions seven hundred and forty-four thousand and fifty-eight copies."

AMERICAN BIBLE SOCIETY.—This Society is second only to that God-honoured Society in London, England, which must be regarded not only as the first in the order of time, but as yet the mightiest in influence and the most generous in liberality of all the benevolent institutions in the world. We rejoice to recognize the wonderful operations and the vast resources of the great Bible Society of the American People. Although her income this year is \$20,000 less than last, yet it presents the munificent sum of nearly \$700,-

000. Her issues for the year just closed are 1,201,245 volumes, and the entire number of volumes issued during fifty-seven years, 29,982,214.

Her work is not limited by the bounds of the United States, nor yet of the American Continent, but even in the Eastern world she co-operates with the B. & F. B. Society, in giving to the enslaved the law of liberty, and to those who sit in darkness the *light* which God's Word alone can bestow.

#### CONCLUSION.

If obligations be measured by privilege then are the obligations of the people of this Province great and urgent. A review of the condition of the races and empires of the world must convince us that the work done is little indeed compared with that yet to be done. Mark the following well authenticated statistics:—

Probable population of the globe.....	1,300,000,000.
No. of Protestants about... ..	100,000,000.

Leaving a total of.....	1,200,000,000,
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few of whom possess, or desire to possess, the Scriptures.

The circulation of the Scriptures by the British and Foreign Bible Society since [its establishment in 1804.....	69,000,000.
By kindred societies about.....	52,000,000.
From other sources about.....	17,000,000.
Probable circulation prior to 1804.....	5,000,000.

Total.....	143,000,000,
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to supply 1,300,000,000.

Now the results of Bible Society efforts since the origination of the B. and F. B. Society in the beginning of the century are most encouraging. Then, at the utmost, there were only 5,000,000 of copies of the Sacred Scripture in circulation, now there are nearly 150,000,000. But we may say, in looking at the constantly increasing population of the globe, "What are these among so many." Yet we rejoice that the stream of truth flows out so affluently and continuously as it does. This stream of life, thank God, never ceases—never. The volume is greater than ever it was before—some drops may be absorbed—destroyed—*lost*—, but they are few, and the stream is continually enlarging in magnitude, and as it goes on increasing, it is scattering life, and giving to the countries through which it passes, beauty and fertility. It comes not now, in every case, with primary blessings, but to augment those which have gone before it in the refreshing and irrigation which preceding streams have previously imparted, and around which this life-river will flow. The antagonism of false doctrine may endeavour to arrest it. The energies of malevolent persons may try to divert it; but all will be in vain; neither will the embankment of a cold and cheerless philosophy be successful against the volume and the force of its irresistible might, for it will advance onward and onward until prophecy will receive its sublimest fulfillings, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 9.

1st Resolution.—Moved by the Rev. H. H. Waters, M. A.; seconded by the Rev. Thomas Baker.

"That the Report, of which an abstract has just been read, be adopted, and printed for circulation under the direction of the Board; that thanks be

given to the Officers, Committees and Collectors of the various Branches through the country, to whose zeal and energy the Society is so much indebted for its present satisfactory condition ; and that the following gentlemen be Officers and Directors of the Society for the ensuing year .”

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THE HONOURABLE GEORGE W. ALLAN.

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ALL MINISTERS OF THE GOSPEL WHO ARE MEMBERS OF THE SOCIETY.

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“ J. K. MACDONALD.	“ JAMES PATERSON.
“ ALEX. RAITTRAY.	“ JOHN GILLESPIE.
“ WARRING KENNEDY.	“ C. A. MORSE.

The Rev. Mr. Waters spoke as follows :

I am very glad to move this resolution. In some respects, I suppose, the report is scarcely so satisfactory as the one presented to you last year. The income is not quite so large, and a smaller number of Bibles appear to have been distributed. Of course we must all regret that there is, at first sight, a want of progress, but in each case the deficiency has been satisfactorily explained ; and apart from all this, in a society whose work is so extended, and whose income is so large, though not so large as it ought to be, we must not be surprised if there are fluctuations occasionally. I am sure that all of you who have listened to the report to-night, must feel that it is generally very satisfactory, and that we have much reason to thank God for the good work which has been carried on through the instrumentality of the Society during

the past year, and if the funds are not quite up to the mark, let us try all the harder to have a proportionally large balance on the right side next year.

In moving a vote of thanks to those who have exerted themselves for the benefit of the Society during the year, there is one name which I feel I cannot pass over in silence. There will presently address you one of the most eloquent and scholarly men who have ever come to this Dominion. I am sure that the pleasure, with which you would have listened to Mr. Punshon to-night, will be lessened by the thought, that this may be the last time his voice will be heard on a Canadian platform, pleading the cause of the Bible Society. I say, it *may* be the last time, for you know it is a common saying, that when an Englishman has once lived in Canada, he is never afterwards content to settle down in the Old Country; so let us hope that we may some day see Mr. Punshon in Toronto again, as a permanent resident among us. But one thing I am sure of, and that is this, that he will leave many behind him, who will long remember the kindness and liberality of mind which has ever characterized him, as a gentleman, and the talent and eloquence which he has shown, as a minister. I am certain that you will all echo my words when I say, that we feel it to be an honour and an advantage to our Dominion, to have such men come among us, and as a clergyman of the Church of England, I desire to express the very deep regret with which I view his departure from Canada. If there is one place more than another, where persons of all denominations should feel like brothers, it is on the platform of the British and Foreign Bible Society. We do not, and cannot, all think alike, and I suppose we all regret that there are so many divisions among us, but whatever our differences may be, we all must feel that the Word of God is right, and therefore a society, whose object it is to send forth the Bible, without note or comment, surely presents a platform upon which all Christians may meet, and I deeply regret that there are some belonging to my own Church, who cannot see their way to join us, but prefer working through other means, acting, I am convinced, conscientiously, but mistakenly; and it is to me an indescribable pleasure, when such an one comes forward, heart and soul, and joins the ranks of one of the grandest and noblest institutions in the whole world, and I cannot help feeling, that the more one reads the Word of God, the more one must desire that unity should exist among all those who love the Lord Jesus Christ. I often recall an expression which I heard fall from the lips of the Bishop of Gloucester and Bristol, who ordained me five or six years ago. He is one of the most eminent Greek scholars in the world, and is accustomed to read the Testament very much in the original, and is now the chairman of the Committee, composed of scholarly men of various denominations, which meets in the Jerusalem Chamber, London, for the revision of the New Testament, and he is what is called a High Churchman. I do not believe there are many men, on the face of the globe, who work harder than he does; "when I come in tired and weary," said he, "I sometimes take up my Greek Testament, and read a few verses in the original; it makes one so charitable." Now, just keep this expression in your minds, for a moment, till I tell you about this Bishop. I went to a parish, which was placed in charge of one whose views were different in many respects from my own, and among other matters, we differed on the subject of the Bible Society. Now, I do not wish to detain you, by speaking of my own private affairs, suffice it to say, that, like Paul and Barnabas, we separated one from another, and that the Bishop took the part of the other. I felt he was mistaken, for I think everyone is mistaken who does not go in for the Bible Society, but I took rebuke, and removed to another parish. Well now, not three years later, that same bishop was present at the annual meeting of the Bible Society in London, during part of which he occupied the chair, and rose like a man, to confess that he had made a mistake, and spoke some such words as these, "You naturally ask why I was not here before, and why I am here now. I will tell you, so that you may know that there is one speaking now to you, whose whole heart is in the cause. I was not fully persuaded in my own mind

before, of the breadth and nature of the co-operation. Last year, it pleased God a change should come. I was asked to join the mingled committee, for the revision of the Scriptures, and I went to the Bible Society House, I went into the noble library, and looked round, and felt, after the step I had taken, it was hard indeed that I should be a stranger there, and I said so to those about me, and kind and friendly men declared, in their goodness, that I should no longer be a stranger, but a friend; and they have done more, asked me to co-operate with them, and I, who may have doubted, on the one hand, of the breadth of co-operation, have myself by the test of experience, the best of all teaching, seen that God's Word is indeed a blessed bond of unity, and I am here nothing doubting," and afterwards he added, "'The dwelling together in unity' is exemplified, every time we meet in the Jerusalem Chamber." Last year, Bishop Ellicott spoke again at the annual meeting, and probably was present at the large gathering, which doubtless assembled in Exeter Hall to-day, and when Mr. Punshon is on the platform with him, next year, if they are spared, he may tell him of the insubordinate young Canadian, whom he once ordained, and who now rejoices that his Bishop, whom he ever loved and honoured, is engaged in the work of the British and Foreign Bible Society. Let us all join, my friends, in trying to extend the influence, and promote the usefulness of this great and noble association. You have heard, perhaps, of the officer, who, in some battle, was ordered by Wellington to carry a command to a general of a division; "but, your Grace," was the reply, "that general and I are not on speaking terms, we are not friends"—"What!" said the stern old Duke, "You are not on speaking terms! you are not friends! You are friends; there is the enemy." And we are not enemies; the enemy is the world, and the devil, and the rationalism, and the infidelity which is stalking up and down England, and even our own Canada, but we are friends, and let us join hands in this blessed and glorious work.

I am much impressed with the beautiful words of the psalmist, with which the report commenced, and by the application which you heard made of them, both to nations and individuals. It is, indeed, only the Word of God that can be a sure lamp to a nation, and guide it in the way of righteousness and peace. I often think of the relations between ourselves, and our friends across the border, and though the recent arbitration between England and the United States always reminds me of what the Lord said, "Whosoever shall smite thee on thy right cheek, turn to him the other also," I am sure, no one could have been present at Geneva, as it was my privilege to be, on the day of the opening of the arbitration, and seen the different flags wave peacefully from the various hotels, without feeling that this new way of settling national disputes was through that Bible, which speaks of the day coming, when "they shall beat their swords into ploughshares, and their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more." I remember, many years ago, to have been present at a military service, when the British troops were addressed by an American clergyman, and I have never forgotten the words which fell from him, nor the effect produced on the soldiers. He began by saying that he belonged to another nation, but that he could tell them, that where Queen Victoria's sceptre did not sway, there her influence extended, and though he loved his own country, he was proud to say, that every drop of blood which flowed in his veins, was English blood; and he told them, that his people were indebted to England for many things, and then holding up in his hands the large Bible that lay before him, he added, "We Americans thank England for this good old English Bible." God grant that there may never be a war between those two countries, between persons of the same language, the same colour, and the same parentage, and if this peace, which we so earnestly desire, shall continually exist, it will be through the spread of God's word, and largely, I am convinced, through the instrumentality of the British and Foreign and American Bible Societies. But the great value of the Bible Society consists partly in this, that it applies itself



to individuals. By its agents and colporteurs, it takes the word from village to village, and from house to house, and I rejoice to hear from the report, that among the seventeen new agencies during the last year, one has been established in British Columbia, and one in Vancouver's Island. The settlers in these remote parts have many difficulties and discouragements to contend with, which we can scarcely realize, and doubtless many a life will be cheered by the Bible or Testament dropped by some faithful labourer of the Society going his rounds, and many a sorrow will be healed, and many a temptation overcome, and many a death-bed soothed, through its instrumentality. The Bible takes up but little room, and may be carried wherever we go, and is the greatest visible treasure we possess. It is, indeed, a lamp unto our feet, a lamp that will be our guide through every path of life, and that casts its light even over the valley of the shadow of death, and thus brighten the dark vista through which you and I must some day look. Some of you have heard of the wounded soldier who, after one of the battles of the Crimean War, was being borne away from the field. "Put me down," he said to his comrades, who were carrying him, "do not waste your time with me, go for those who may yet live; I am dying." They laid him gently down upon the grass, and then returned to the battle-field. Presently, an officer passed by, and as he saw the man weltering in his blood, he went up to him, and asked if he could do anything for him. "Thank you, nothing, Sir," was the answer. "Cannot I give you a drink of water?" "No, thank you, Sir," he replied again. "Cannot I write to your friends? Is there nothing I can do for you?" "Nothing, Sir, I have no friends, and I am dying," said the man faintly, and then, suddenly recollecting himself, he added, "Oh yes, there is something you can do for me. Open my haversack, and you will find a New Testament; if you look in the fourteenth chapter of St. John, towards the end of the chapter, you will find a verse which begins with 'peace'; will you read me that verse?" So the officer unfastened the haversack, and took out the New Testament, and found the fourteenth chapter of St. John, and looked down the chapter until he came to the verse which commenced with 'peace,' and he read, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." "Thank you, Sir," said the dying man, "I have that peace, and I am going to that Saviour;" and presently the Spirit had taken its flight to that brighter world, where the battle cry is never heard, and the sound of war is never known. It is, Mr. Chairman and Christian friends, the Bible which can impart such peace, and it is this Bible that I ask you to assist in sending abroad, and I have great pleasure in moving the adoption of the report.

Rev. THOS. BAKER, in seconding the resolution, referred to the origin of the British and Foreign Bible Society nearly 70 years ago. It had had its birth during the whirlwind of the French revolution, and its success since had been most cheering. In arranging the scope and mode of its work a committee comprised of equal numbers of Churchmen and Dissenters had been empannelled, and like the wooden-iron pendulum of the primitive clockmaker, contraction and expansion were thereby provided for, and the Society has kept good time ever since. Sixty years ago he was present at the establishment of a branch Bible Society at Portsmouth, England, where the Rev. Rowland Hill made a very happy speech, in which he pictured the time to come when the mutual exchange of pulpits by churchmen and dissenters would become customary. That worthy man had not lived to verify his prediction, but he (the speaker) believed that his prophecy would yet be accomplished. In Canada the old-time differences and bitternesses were happily diminishing. To the Anglo-Saxon race was entrusted the work of disseminating the Gospel, and what more ennobling mission? Canada was bound to her Island mother by many ties, but by none more binding than Bible ties. He then contrasted the condition of Bible and non-Bible countries, the prosperity and

Christian freedom of the Northern States of America being compared with the lassitude and immorality of the Bibleless South. After referring to the declaration of our countryman, Wickliffe, upon his last appearance before an ecclesiastical council, that the truth would prevail, a declaration now being fulfilled the world over, the Rev. gentleman concluded by an allusion to the proposed early departure of two Wesleyan ministers of this city, on a mission to Japan, to whom he extended a hearty God-speed.

*2nd Resolution*,—Moved by the Rev. Dr. Castle; seconded by the Rev. J. B. Muir, M.A.

“That certain tendencies of these times, whether in the direction of increasing worldliness, more subtle forms of unbelief, the perversion of scientific truth, or the encroaching spirit of a centralizing priesthood, can best be met by a complete diffusion of the Divine word amongst the people, and a spiritual apprehension of its revelations.”

The Rev. Dr. CASTLE, adverting to the immense audience present, said: Mr. Chairman, I rejoice at the manifestation as one of pure and deep interest in the noble cause which this Society is promoting. It does not pain me in the least to hear gentlemen speak of their country with such enthusiasm as the preceding speakers have displayed as Britons. As an American, I behold with surprise and admiration the magnificent fruitage which American society is gathering, but I remember that the root of the vine from which my countrymen are gathering the largest, ripest, and most delicious clusters reaches beneath and beyond the ocean, and fastens in the soil of England. I am not accustomed to this form of anniversaries, where one is requested to speak to a pre-written resolution. Asking an eminent citizen of Toronto how the matter was managed, he replied, “Oh, you just move the resolution, and then say whatever you please.” However, the resolution I have just read is so finely constituted for the framework of an address, that did not the lateness of the hour preclude, I would cling to its structure as furnishing a fitting guide for our thoughts on this occasion. But as the audience is eager to listen to that eloquent gentleman who is so soon to take his departure from us, I will ask God that I may be blessed with the grace of brevity. The resolution speaks of certain tendencies of these times, and calls our attention to “the increasing worldliness.” But it, at least, admits of a doubt whether we notice an increase of worldliness at the present time. It is the fashion of some to decry the piety of the present in comparison with that of past times. It is doubtless true that there is a more general distribution of wealth, a great enlargement of the bounds of culture, and wealth and culture demand a finer and chaster expression of our wants. But what age of the world has been so rich in benevolence, so ample in its charities, or so grand in its consecration of wealth to direct Christian uses? But whatever may be true in regard to increasing worldliness, it is undeniable that the forms of *unbelief* are more subtle, and, therefore, more dangerous. The infidelity of Paine and his contemporaries was gross—so shocking in its ribaldry and blasphemy, that it repelled all but the coarsest natures. Of the same kind was the infidelity which produced the horrors of the French Revolution, casting the Bible away in contempt, deifying reason, and “voting death an eternal sleep.” But the most dangerous and enticing infidelity of the present, treats the Christian religion as the very fairest development of reason, compliments the Saviour as the perfection of human character, exalts his manhood that it may assail his deity, and debases his atonement into a mere martyrdom, the ideal of sacrifice. This specious, beautiful rationalism, delights to call itself Christian, while resolving the miracles into myths, and abstracting from the doctrines of the Great Teacher all divine authority. Its advocates feel wronged if you withhold from them the title of Christian ministers, maintaining that they hold the essential truths of Christianity in a form freed

from the superstitions of the past. These views permeate the popular literature of the day. Magazines and novels teem with sarcasms and invectives at the expense of the distinguishing and fundamental truths of revealed religion. The third point in the resolution—the perversion of scientific truth—I will not touch, fearing that its attractiveness would lure me to lengths which would prove unjust to the gentlemen who are to follow. I will, therefore, turn Mr. Darwin and his confederates over to our eminent townsman, Dr. Wilson, advising the audience to possess themselves at once with a copy of "Caliban," the doctor's latest and ablest production, just from the press. The resolution alludes in the fourth place, to "the encroaching spirit of a centralizing priesthood." The most significant event of the last three years was not the one which engrossed and absorbed the greatest measure of the world's attention—the Franco-German war. It was the proclamation of the dogma of the Papal Infallibility. Of course the world knew that the Romish Church was infallible, but did not know where the infallibility lay, nor did the church itself. Its priests and bishops might dispute either the Papal brief, or the decree of a Council, without assailing the infallibility. But from the moment of the proclamation of the dogma, the little shadow of liberty that remained, the little sphere in which the opinions of the individual were respected, was at once obliterated, and ecclesiastical despotism, full and perfect, centred in a poor old Pope! We hail the dogma which invests a weak, and it may be wicked, man with the divine attribute of infallibility, as the herald of the dissolution of the Papal power. Hardly had the decree been pronounced, when the temporal power was wrenched from the hands of Pius IX. The Governments of all the Catholic nations have since the decree sternly resisted Papal assumption. In the bosom of the church itself were found free spirits, like Hyacinthe and Dollinger, ready to inaugurate a second Reformation. It is a strange spectacle, but with the advancing pretensions and waning power of Rome, we see throughout Christendom a tendency towards the assumption of priestly prerogatives. For all these evils the antidote is found in a "complete diffusion of the divine word among the people." Has any age a tendency to worldliness? No other volume brings the world to come so near—thus breaking the charm of the present, as it demands an answer to its startling proposition, "What shall it profit a man if he gain the whole world and lose his own soul?" Is infidelity in specious forms diffused through society? How the Bible inbreathes into the soul of its careful reader the consciousness of a *personal God*, thus counteracting the most bewitching species of modern scepticism. And while it is not the design of the Bible to teach scientific truth, its humble and earnest reader is too well fortified against the perversions of a boastful science to suppose that the soul, with all its attributes and exercises, conscience and will, the mind with all its products in literature and art, are only a modification of the molecules of ammonia, water, and carbonic acid! The encroachments of a centralizing priesthood will make but slight headway against a people who have learned that the regenerated family of Christ are a "kingdom of priests unto God," and that every true believer in Christ is himself anointed a priest to offer up gifts and spiritual sacrifices. Among such a Bible and Spirit-taught people, the pretensions holders of a pretent for the communication of sacramental grace will find but few adherents! The speaker concluded by impressing upon the audience the uselessness of depending altogether upon the circulation of the Bible, unless, in the language of the resolution, "its truths are spiritually apprehended." In the profound language of Cudworth, "paper and ink never yet made a Christian." He therefore urged that every lover of the Bible should pray that the Spirit which gave the Word might, through it, "quicken the souls that are dead in trespasses and in sins."

The Rev. J. B. Muir, M.A., seconded the resolution, observing:—

It affords me great pleasure to second this resolution. It is a most

comprehensive and important one. It affirms the great principle that for all the mental and moral, the physical and spiritual wants and woes of man the Bible is the heaven-sent panacea. It is confessed by all parties that in human nature there is a principle that leads man to worship some object or another. How desirable it is that he should worship the right object! Alas! man deifies the world in its Protean forms, instead of seeking for the heavenly treasure; he deifies reason, and is guilty of divorcing it and faith; his intellect is filled with science, and his sense of the beautiful is fostered by art, but his conscience and his life are too little informed and adorned by "the excellency of the knowledge of Christ Jesus our Lord." Deluded by sin and Satan, man has chosen the *counterfeit* instead of the *real* in religion. He has bowed before false gods, instead of choosing the only living and true God; he has sought for an immortality of rest and bliss in creature possessions, instead of seeking for his soul's treasure in "the glorious gospel of the blessed God." The Bible occupies the peerless position of being "a lamp to our feet and a light to our path," and the more it is read and known, the more will it be found to meet and satisfy the yearnings of man's higher nature. Man, civilized, has longed for a Deity in human form to be the object of his worship and the model of his character: these the Bible alone can give him, by revealing one man, one image, humanity may worship and imitate without idolatry—the man Christ Jesus—the image of the invisible God. The Bible is the great destroyer of error. Its principles and doctrines are the best breakwater against the spread of Romanism. It asserts that the priesthood of Christ abideth for ever, and that no body of men have a monopoly of God's grace. As the great German reformer said, "Let the light (God's word) in, and error will disappear of itself." The Bible is a lofty temple, whose pillars are imperial principles, from which branch out doctrines and precepts for the instruction and comfort of a guilty world, and on which there rest the smile and shekinah of Jehovah. It is a sun-glass, more powerful than that used by Archimedes, which will ultimately destroy the enemies of God and man. In the world there are two Bibles—the written word, and the character of Christians. Would that all Christians were "living epistles, known and read of all men." Then would Paul's all-conquering faith be blended in beautiful mosaic with James's all consistent practice. We need more Bible living as well as Bible reading—more Bible living at home, "to put to silence the ignorance of foolish men"—more Bible reading abroad, that "God's way may be known upon earth, His saving health among all nations." May God by His Spirit enable us to diffuse among the nations of the earth the knowledge of His word and the sincerity of our Christian profession, and thus help to hasten on the time when "every knee shall bow to Jesus, and every tongue confess that He is Lord, to the glory of God the Father."

*3rd Resolution*,—Moved by the Rev. John McCall; seconded by the Rev. Dr. Punshon.

"That we have reason to rejoice that, in this favoured portion of the British Empire, there is so ready and hearty a response to any effort for bringing the Word of God within reach of all the inhabitants thereof; and that we cordially sympathise with the great Bible Society of the mother country, as well as the American Bible Society, in the efforts made to translate the Word of God into all the languages of the earth, and to spread its truths among the nations."

Owing to the lateness of the hour, the Rev. Mr. McCall, after reading the Resolution, merely moved its adoption; the large audience was therefore deprived of the anticipated satisfaction and benefit of his address. This was deeply and generally regretted.

Rev. Dr. PUNSHON, in seconding the resolution, expressed a desire not to detain the audience with any prolonged speech, the hour being late, but

being pressed to retain the platform by a warm indication of approval from the meeting, proceeded to deliver an eloquent address on the thought that in the silence of the Bible as much as in its speech, was to be discovered proofs of the inspiration of Holy Writ. The Rev. gentleman, in support of this proposition, said :—

It is a philosophical maxim which is not unfamiliar to us, that "Speech is Silver, but Silence is Gold." In some sort we may apply it to Scripture, that is, if we bring ourselves to regard the metals as equal in value. The silence of Scripture is inspired. It is not silent by inadvertence, but by design. The same spirit which taught the writers what to write, withheld them also from writing when God did not will the revelation. *Dean Trench* says, in one of his *Hulsean Lectures*, "It was said by one wise man of another, that more might be learned from his questions than from another man's answers." With yet higher truth might it be said that the silence of Scripture is more instructive than the speech of other books. *Boyle* says that its expression and its silence are teaching, like a dial in which the shadow as well as the light informs us—and there is truth and power in the words which the lamented *Archer Butler* applies to the Old Testament, "what we see is holy, what we see not is holier still."

"It is the glory of God to conceal a thing." To repress our unhalloved curiosity—to vindicate his own prerogative—to try and exercise his people's faith—to bring out the harmony of his plans to a grander issue by-and-bye, God mingles obscurity and brightness in the revelation of His Will. There is no obscurity in matters that are necessary to salvation. Here all is clear as the morning. But truth is dogmatically asserted, there is no theorizing on facts, nor elaborate tracing of them to their original causes. We cannot connect them with their reasons as they appear to the Divine mind. We must receive them because God has spoken them, nor seek to know what it is His pleasure to hide. The ancient oracles were chary of response sometimes, but when *Alexander* wanted an answer he politely compelled the priestess to the tripod and made her speak. So when the priests of *Naples* were unable or unwilling that the blood of *St. Januarius* should liquefy, the message came from one whose position gave him power, that it must liquefy in half an hour, or the chief priest should be hanged. But, spite of royal will, or military insolence, the silence of Scripture is inviolate. Its seal may not be broken by the touch of human hand. It is, moreover, notable that it is silent especially on the points on which human curiosity has been most inquisitive, and on which speculations have been multiplied almost without end. We inquire about the creation of the world. It is dismissed in a chapter, perhaps in a verse. We speculate whether there are more worlds than one, and would fain analyze their nature, and become acquainted with their inhabitants, and we wonder whether there is sin among them, and "whether they ever felt above, redeeming grace or dying love." But the Word makes no sign. We are lost as we think of angels—of good and evil, mysterious and lofty intelligences, of whose existence and of whose movements we long to know something more. Their brightness and their shadow have come to us in dim glimpses which we have gotten behind the veil, but the Scripture will not lift it, and there is no power that can rend it in twain. We shudder at the dark secret of sin, and we wonder how it came. Evil is among us and we cannot trace its origin. An earth with many scars—a sickly and wailing child—volcano and pestilence—tyranny and wrong—many weepers and many tombs—these things are ; and if God be love, and if God be power, whence and why ? But the Scripture is silent, lets the past alone, busies itself only with the future—is not concerned so much to account for the disease, as to discover the remedy. We follow the loved dead to their resting-place, and have an undying instinct that they are not the things that rest beneath the sod, but where are they ? What has become of them ? In what

part of the universe are they abiding? What is the nature of their consciousness, the measure of heaven which they enjoy in that paradise which is the suburb of heaven? We know not; and the oracles are mute to us when we ask for revelation from their lips. Awed and attracted by the moral glory of Christ Jesus, who has not wondered what he was like? We know all about heroes and poets—size, height, figure, features, air, dress—all are on the canvas for us—we can recognize the man at first sight, if he be notable enough to live in memory at all—even to the buckskin or the riband. But the details of the person of Jesus are left to the artist's imagination alone. Hundreds have essayed to paint him, but no light can be gotten from Raphael, or Caracci, or Correggio, from Matthew, or Mark, or John—even Luke—if he were, as tradition tells us, painter as well as physician—has neither indicated by pen, nor drawn with pencil, the features of the Master whom he loved. The complexion of the "Man of Sorrows," the colour of those wondrously-loving eyes that looked through Peter, or that hair which the thorny crown confined, the size or make of the ruler of the tempest in Genesaret—of these things the Scripture says not a word. We see the Christ in his moral and spiritual greatness, and with this we are bound to be content. And so of many other matters in which we are apt to imagine that the controversies of ages might have been settled by an authoritative word. God's sovereignty and the responsibility of man—the mystery of the two natures in the person of Jesus—the measure of respect due to the mother of our Lord—the scriptural church order—the true meaning of the sacraments—the Word is silent as to modes and forms and rubrics, and we are left to infer our duty by the demonstrations of our Reason, by the perceptions of our Faith. You will not fail to mark where Scripture is silent, and where Scripture speaks. Silent on matters that are subordinate—full, eloquent, unmistakable in matters that are supreme. We have no catechism, but are impressed with the importance of sound doctrine, exhorted to "hold fast the form of sound words," and "to be valiant for the truth upon the earth." We are enjoined to worship, "not forsaking the assembling of ourselves together," but no form of service is prescribed with the authority of a law. We are to pray, but there is no biblical liturgy. The Bible appeals to life, and life must move at liberty, and must speak with freedom. There is silence, therefore, in the Scripture, when the curiosity would probe or the errant fancy wander—there is no silence, but a speaking fulness, when the intellect thirsts for knowledge, and the hungry soul would fain be satisfied from the riches of the Lord. *Eloquent* upon the way of a sinner's access to God—*Rich* in exceeding precious promises for the poor wayfarer that longs for salvation—*Abundant* in its revelations of the themes which God's ministers are to preach, and of the honour to be paid to the Redeemer and the Spirit in the grand work of bringing men to God—*Free* in its offers of mercy, and putting such a power into its words that "the lame man leaps as an hart, and the tongues of the dumb sing"—the Scripture hath yet a silence which it maintains unbroken to the questionings of irreverence or pride. The Bible, like the Master, answers perverse spirits "after their kind," as He who talked freely of the mysteries of His Kingdom to blind beggars and fallen but penitent women, was silent in utter rebuke of the haughtiness of Caiaphas, and of the insolent impiety of Herod. Let us ask, in passing, whether this silence is not of itself a presumptive evidence of the inspiration of the Bible. If impostors had joined to fabricate a book, with any natural shrewdness or knowledge of human nature, conscious that the covetousness of man goes out after that which is hidden, would not these things have been the first on which they would have tried to satisfy desire? Have not impostors uniformly done so? The Shaster and the Koran, the old Apocryphal Gospels, the Heathen Mythology and the Book of Mormon—do they not attempt it? They peer below the surface, only to record ridiculous or impious details in the fancied wisdom, which is wise above what is written. The Bible alone maintains a dignified and wonderful silence, a simplicity that is never

puerile; and in this very reticence on points that pamper the pride, or give license to the irreverence of man, there is proof in the strong words of *Whately*, that "no impostor would, and that no enthusiast could have written them, and that, therefore, they are not of man's devising but from God."

The silence of Scripture should teach us reverence. The Bible, like the ark, needs no presumptuous Uzzah. If God had chosen it would have been easy for him to have spoken a reconciling word which should have silenced cavil and casuistry for ever. He has not so chosen, and it is for us to submit. Let infidelity be abashed and humbled as she is told that it is not for us "to know the times and the seasons which the Father hath put in his own power." Let superstition hold back her credence from the traditions which have so often "made the word of God of none effect"—of course we are to use all lawful means to understand what God hath written, and we may assure ourselves that nothing from his lips will contradict Himself, or impugn either the mercifulness of His character, or the veracity of His word, but in mere matters of speculation or conjecture the highest wisdom is confession of ignorance, or at least in the words of the esteemed author of the "Eclipse of Faith," "It may be so or it may be otherwise. It is a point on which I know only that I do not know." If on points on which Scripture seems to speak doubtfully, we are to speak modestly and regard them as inferior matters—how much more on points where Scripture has not spoken at all. If it be a sound maxim that the frequency with which a matter is spoken of in the Bible should determine its importance—then woe unto us if we impose "a yoke upon our fellows which neither they nor their fathers were able to bear." Fearless in our advocacy of Bible truth, let us be at least tolerant when the Bible is silent. Scripture is silent on the origin of evil, or the day of the Lord's coming, on the comparative merits of Italian and Gothic architecture, or the details of the posture master's art. It will profit us to remember that most errors are exaggerated truths, as Infidelity is the base-born brother of inquiry, and extreme Ritualism is simply reverence gone mad.

For my part, I thank God for the silence of the Scripture, and yet more abundantly for its speech, for it maketh wise unto salvation.

What follows is a mere outline of the conclusion of this masterly address.

It appears—he continued—on historical review, that national greatness depends upon Christian influence permeating the social edifice. If we venture to advert to the chronological coincidence between the introduction of the Bible amongst the people of the English nation and the awakening of that nation into intellectual life, and its first impulse on its career of intellectual progress, modern wittings will laugh; and there is an undercurrent of depreciation on the part of "science falsely so called," when the claims of the Bible as an intellectual educator are urged. It is well enough as a preceptor for the feminine instincts of the race, but as a guide for men full grown in their intellectual strength not to be thought of. It will be enough in answer to the insolence of these objectors to merely mention the names of NEWTON, of BOYLE, and of SIR WILLIAM JONES. Sir William—who is no mean authority—says of God's Word:—"I have regularly and attentively perused the Holy Scriptures, and am of opinion that this volume (independently of its divine origin) contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written. The unrestrained application of them to events which took place long after their publication, is a solemn ground for belief that they are genuine productions, and consequently inspired." If these found intellectual and spiritual food in the pages of the Bible, we may well wait without fear until its revilers can show men of half their stature who believe otherwise. I had intended to speak with reference to what the Bible has done for us in our social life. Take England—I take that because I know most about it, you know—and to what does England

owe its advancement in wealth—in civilization—its beneficent laws—its increased order, and the mutual confidence that binds the people together?

England has no natural advantages either in soil or in climate—and the sun which it is said never sets on her dominions seldom deigns to shine on her. How is it then that she stands peerless amongst the nations of Europe to-day, while Spain and Italy and sunny France are degraded by superstition, or covered with the leprosy of infidelity, or just awakening to the first dawn of freedom? How is it that England has long ago shaken off Barbarism and Ignorance and Superstition, as Paul shook off the viper into the fire? How is it that when all Europe tottered with the storms that swept over it like a mighty flood, England knew not of it, save in the spent spray, which dashed in harmless anger on her shore? France and England ninety years ago were both alike exhausted—why was it that while France drifted into the anarchy of the revolution, England stayed herself nobly by her faith? After a few more soul-stirring sentiments, Dr. Punshon concluded his admirable speech.

*4th Resolution*,—Moved by the Rev. Wm. Reid, M.A.; seconded by the Rev. Alexander Sutherland.

“That the hearty thanks of this meeting be presented to the Trustees of Knox Church for its use on Sabbath forenoon last; to the Trustees of this Church for its use on the present occasion; and to the organist and choir for their valuable services in connection with this annual meeting.”

*5th Resolution*,—Moved by the Rev. Egerton Ryerson, LL.D.; seconded by Daniel Wilson, Esq., LL.D.

“That the sincere thanks of this assembly be given to the President of the Society, the Hon. G. W. Allan, for the dignified and courteous manner with which he has presided over the business of this annual meeting.”

After the singing of the Doxology, the benediction was pronounced by the Very Rev. Dean Grasett.

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### ANNIVERSARY SERMON.

Preached by the Rev. ALEXANDER TOPP, D.D., in Knox Church, Toronto, on Sunday, the 4th May.

“*He shall see of the travail of His soul, and shall be satisfied.*”—ISAIAH liii. 11.

In these few but comprehensive words, the prophet, writing by divine inspiration, brings before us the grand object on which the heart of the Son of God is fixed with reference to this world, I mean the salvation of his spiritual seed, and at the same time the assurance that He shall not be disappointed therein; that He shall be fully satisfied with the attainment of it; that His labours shall be crowned with ultimate and complete success. There are thus presented to us the strongest motives and obligations and encouragements to cherish the same spirit, and with all our hearts to countenance and further those Missionary Institutions, and Bible Societies, and Scriptural means, which have for their end the promotion of that work for which the Redeemer of mankind suffered, and agonized and died.

The whole of this chapter from which our text is taken is prophetic, or rather, I should say, descriptive of the sufferings and death, and subsequent triumphs of Messiah. For whilst it is the grand design of all the writings of the prophets to testify beforehand of the sufferings of Christ, and the glory which should follow, there are none of them that come up at all to the prophet Isaiah in the rich and full disclosures which he was privileged to make of the events of Gospel times—neither in any part of his own writings do we meet with so minute and accurate and affecting an account of the Saviour's humilia-



tion and agonies, and finished work, as in the chapter before us. Every expression is so significant, so much in accordance with the circumstances which actually mark the whole course of the Redeemer's life, that in reading it, we seem to have before us a history rather than a prediction of these wonderful events. We need not be surprised, then, when we consider the exact and striking agreement between the prophecy and its fulfilment in the character and person of Jesus Christ, that the Jews find so much difficulty in explaining away its meaning, and applying it otherwise than to the promised Messiah. Nay, here they are often staggered altogether, and obliged to confess their inability to overcome the strong and convincing testimony which it bears to Christ as the long-promised Deliverer of their nation—and if any portion of the Divine Word has been more effectual than another in the hands of the Holy Spirit for opening the eyes of unbelieving Israel, and bringing them to the acknowledgment and faith of Jesus, it is the chapter from which our text is this day taken.

Even in the New Testament writings we do not anywhere find the truths which relate to the necessity, the completeness, and efficacy of Christ's work so explicitly and fully declared as in this chapter. There is a singular power and expressiveness in the language employed—there is such a picture given us of the depths of humiliation, and the unparalleled griefs to which He submitted—the purpose for which He was thus smitten and afflicted of God is so clearly stated—the blessed and glorious benefits resulting from the work of redemption which He wrought out, are so explicitly pointed out, that even the careless and unconcerned cannot, in reading it, but be struck with something like a feeling of solemnity and awe. Let us then seek to have our souls quickened, and our faith increased, and our humility deepened, and our love inflamed, and our desires for the salvation of sinners, and for the conversion of the world stimulated, and all the graces of the Christian character called forth into active and vigorous exercise by the power of Divine grace, as we meditate for a little on the passage before us. “He shall see,” &c.

There are three things here evidently set forth, to which in the opening up of this passage we have to direct your attention. I. The travail of Christ's soul. II. What is implied when it is said, “He shall see,” &c., and III. His joy and satisfaction at the sight. “He shall, &c., and shall be satisfied.”

I. We notice the meaning of the expression—the *travail of His soul*. This plainly denotes the pains, the sufferings, which He endured in His soul. And who can tell how much is contained in these simple, yet significant words? No created being, either man or angel can adequately explain them. You read of the everlasting Son of the everlasting Father humbling himself to be born into the world—an infant of days, laid in a manger at Bethlehem, for there was no room for Him in the inn. You read of the disdainful treatment which He endured, as He trod this earth on His errand of mercy. The daily reproaches and contempt of His message—the contradiction of sinners against Himself—the injustice—the persecution—the shame and spitting—His ignominious death upon the cross. You read of all that He bore from His cradle to His grave—and great as these sufferings undoubtedly were, they were sufferings of body, and therefore you may form some conception of them—you may be able in some measure to understand their nature, and to perceive their severity. But who can estimate aright the depth and intensity of that agony which pierced His soul? Who can tell the weight of that burden which pressed so heavily upon Him, when He exclaimed “Now is my soul troubled, and what shall I say? Father save me from this hour. But for this cause came I unto this hour.”

For in what did that travail of His soul consist? What was it that constituted that heavy load which He was doomed to endure? It was the curse of God for sin—the fierceness of the Almighty's anger put forth in all its tremendous force as the punishment of iniquity. And by which of the penalties enacted from mankind upon the earth can we estimate its awfulness and weight? All of them, even the most cruel and revolting that have ever been

inflicted, or that the ingenuity of cruel men has devised, fail in conveying to us anything like a full perception of what the Redeemer underwent, when He agonized in the garden, and bled on the cross. When it pleased the Lord to bruise Him, and put Him to grief—when His sweat was as it were great drops of blood falling to the ground—when He exclaimed in the bitterness of His heart, “My soul is exceeding sorrowful, even unto death”—he was then bearing the iniquities of His people. He was enduring the sufferings which ought to have fallen upon them. The fire of God’s wrath was burning in His pure and spotless soul—and a burden was laid upon Him which, had He not been possessed of omnipotence to bear it, would have entirely crushed and overwhelmed Him by its weight.

When you consider this, you learn how expressive and significant, as applied to the Redeemer’s sufferings, is the language of our text—“*the travail of His soul.*” In the inward man was the agony felt—*here* He endured all the hidings of His Father’s countenance—the Divine love and presence were for a time withdrawn. “My God, My God, why hast Thou forsaken me?”

We may speak of our trials and afflictions and tribulations—our agonies of mind and pains of body, our varied calamities, and distresses in life. We may at times, when the strokes of Divine chastisement are repeated and severe, be apt to think that there never was sorrow like unto our sorrow. But how doth it become us to be still, and not to open our mouth, when we remember that all the sufferings which it is possible for the whole human race to endure on this earth were but as a drop in the waters of the ocean, when contrasted with the fearful and tremendous griefs which pierced the heart of our Blessed Lord, as there were laid upon Him the iniquities of us all. Surely the redemption of the soul is precious. Surely there was a fixed determination in the councils of heaven that sinners shall be saved. Surely it is the purpose of the Godhead that Jesus Christ shall see His seed as the travail of His soul, that He shall have a seed to serve Him, while sun and moon endure. And this leads us to remark

II. That these sufferings were merely preparatory to a glory that should follow. It would not have been consistent with the righteousness of the Divine character to have inflicted them without a necessary cause—it would not have been accordant with the dictates of infinite wisdom to have voluntarily submitted to them without a corresponding design in so doing. What that design was, the Scripture hath plainly told us. His sufferings were necessary as an atonement for sin. Christ must needs suffer, that the honour of God’s law might be maintained, that the righteousness of His government might be vindicated, whilst mercy is extended to the guilty and condemned. He willingly poured out His soul unto death, that having brought in an everlasting righteousness He might secure the salvation of sinners of mankind in compliance with the terms of the everlasting covenant. Having made His soul an offering for sin—having fulfilled the engagements under which He came, having paid the price of His people’s redemption, and done everything for their complete salvation, there is ample security provided for that end; the Father is well pleased for His righteousness’ sake—the Spirit is sent forth to apply the Saviour’s finished work—He is commissioned in God’s own way and time to gather them into the Church on earth, and finally to collect them around the throne on high, as the trophies of His matchless redeeming love.

Hence it is affirmed in the words of our text, “*He shall see of the travail of His soul, and shall be satisfied.*” And, blessed be the name of God, this promise has in no age, and at no time, remained unaccomplished. No sooner did the Apostles go forth, preaching a crucified Jesus and the resurrection from the dead, then we find the prediction beginning to be fulfilled. They who with impious hands had nailed the Saviour to the cross, and taken part in shedding His innocent blood, were amongst the first to bend beneath the sceptre of His grace, and to experience the blessed fruits of the death which they helped to inflict.

This was the commencement of the travail of His soul. Then began to be visible the fruits of His sufferings. This was the purpose for which He hath instituted the Gospel Church, and sent forth His servants to proclaim the way of salvation through His cross, and hath committed to us this precious volume of eternal truth, that we may send it to the ends of the earth; and every successive period of history bears testimony to the manifestation of this work. Multitudes, with hearts as corrupt and depraved as it is possible for them to be, have been attracted by the power of the Redeemer's cross, subdued from their natural enmity, made willing in the day of His power, fighting the good fight of faith, and overcoming by the blood of the Lamb. Many of different nations, and kindreds, and peoples, and tongues have heard or read the words of the Lord Jesus Christ, have believed and been saved. If there are those who are disposed to cast ridicule upon the efforts that are put forth to convert Mahometans, or Hindoos, or degraded Hottentots and Caffres, let them consider the effects of the word of the Lord in former ages. That word is still the same, "His hand is not yet shortened, that it cannot save, neither is His ear heavy, that it cannot hear."

Look at the actual success of the various missionary operations of the churches, and of Bible Societies—look at the revolution in the opinions of men—whole islands of the sea turning to the Lord, and nations, such as Japan, throwing down all barriers to the entrance and spread of Christianity.

And surely it is encouraging, and ought to stimulate the zeal and energies, and prayerfulness of believers, to see the word of God's grace extending its triumphs to the utmost ends of the earth, gathering in the heirs of salvation out of all lands, so that, even now, there is scarcely a known language on the face of the earth into which the Bible, or portions of it, have not been translated by the Bible Society, and in which the praises of Jesus have not been sung and the wonders of His love proclaimed.

All this is an earnest of the full harvest that is yet to be gathered in. For thus it is written, "*He shall see of the travail of His soul.*" Success depends not on anything human, for then there would be no firm foundation on which to rest, but on the word of God, and that is sure and stable as His own eternal throne. "The mouth of the Lord of Hosts has spoken it." "The zeal of the Lord will perform it." This is the never-failing resource of faith, on which the Church must cast itself amidst all its difficulties. Whatever discouragements there may be, let not the hands hang down in feebleness, neither let the heart become desponding—let the work be prosecuted in faith, remembering that the covenant stands sure, that the word of God shall certainly be accomplished.

III. The text sets before us the joy and satisfaction of Christ when He sees converts brought unto God—sinners ransomed and saved by the power of His cross. "*He shall see,*" &c., "*and shall be satisfied.*" It was the prospect of this which led Him to overlook, as it were, His approaching sufferings and death, and to meet all without one murmuring complaint, yea, rather with holy anxiety and fervent desire. "For the joy set before Him, He endured the cross, despising the shame." All that He had to endure was well known to Him—the cruelties of men, the hidings of His Father's countenance—the punishment of sin, unmitigated and severe. Yet such was His love to guilty men, so great was His anxiety to pave the way for the outpourings of mercy to our fallen race, and to bring in sinners to His fold, that He stedfastly set His face to go to Jerusalem to be put to death; and these were His own memorable words when seated with His disciples at the institution of the sacred feast which commemorates His death. "With desire I have desired to eat this passover with you before I suffer."

We cannot but here observe what encouragement is thus held forth to the convinced, awakened sinner to cast himself at once upon the mercy of the Saviour. In the first pangs of conviction raised in the soul—in the first feelings of dread and alarm, which are stirred up to disturb your peace in the very beginnings of any movement towards salvation, the Redeemer sees of the

travail of His soul. He recognizes the work of His own hand. He rejoices when even one sinner is turned from the error of his ways, and brought to confide in Him as the Lord his Righteousness. If then I am now permitted to address this morning any anxious, trembling, desponding soul, let me say to thee, my fellow-sinner, be not afraid or discouraged to go to Christ, if thou hast been awakened to see thy guilt and danger, it is for this very purpose that the Spirit hath pierced thy heart with the arrows of conviction, even that thou may'st be shut up into the faith of Him. Fall down then at the foot of His cross—give glory to Him as the Lord thy Saviour—cast thy burden, the burden of thy soul's salvation wholly upon Him, and just as the shepherd when he found the sheep that had been lost, took it up on his shoulders and carried it home rejoicing, so will the Lord Jesus Christ rejoice over you as one of His own flock, concerning whom He says, "I give unto my sheep eternal life, &c." He will bear you up in His own arms; He will protect you from every foe; He will honour you to be a witness for Him in your day, and guide you by a right way to the city of habitation.

And if the Saviour does thus rejoice in seeing of the travail of His soul in the conversion of one sinner through the blood of His cross, must not that joy be proportionally increased when numbers are thus turned to God? Must He not rejoice in all the efforts which are made by His people in dependence on His grace for the conversion of sinners around them, and for the spread of the everlasting Gospel to the utmost ends of the earth? What a powerful argument to earnest prayer and laborious effort, and devoted service for this end, that souls may be saved, and that He who died for them may have joy and satisfaction therein. And what will complete His joy? Nothing short of the completion of His Church—the conversion of the world. For thus it is promised, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

This then is the field that should be ever before our eyes—this is the object on which our hearts should be set. You sink down into a littleness which ought not to belong to the Missionary or the Bible Society enterprizes, when you think of anything less than this as the ultimate end. Your prayers—your solicitudes—your efforts, should all be directed to that. Nothing should satisfy the Church which does not satisfy Christ. He must have the mighty empires of the East, and of this Western Continent of North and South America, and Africa with its countless tribes, and all the abundance of the Isles; and He will never rest satisfied, and His soul will never know in experience its greatest triumphs till He looks down from His throne and sees the world reposing in peace beneath His sceptre, and under the shadow of His cross.

And so they who profess to be His people ought to be of one mind with Him. He hath taken pleasure in your welfare and happiness. He willingly endured the bitterest sufferings for your sakes, and what is there that you should be unwilling to do, or unwilling to suffer for Him? Let the love of Christ constrain you. Let it constrain you to take up the cross, to deny self and follow Him; to count all things but loss for the excellency of the knowledge of Christ Jesus the Lord, that so you may be ever ready to exclaim, "Lord, what wilt Thou have me to do?"

And with reference to all that you have, be it yours whilst you rest on the Saviour's work for salvation, and whilst you rejoice in Him alone as the way and the truth and the life, be it yours to say, "Here is my property, take the due proportion of it for Thy work; here is my influence, be it position, be it talent, be it wealth, be it what it may, employ it, Lord, in whatever way it can glorify Thee, and make Thee known on the earth; use it to promote Thy glory and the benefit of my fellow men." May God the Spirit enable you to realize more powerfully your obligations to Christ who bought you with His blood, and whose you profess to be.

And let me say, my friends, that if this is the feeling of your hearts, you will cordially support and countenance the object for which I have been re-

quested this day to plead. We have, as separate churches, each our own missionary institutions to uphold. But that should not prevent us from saying to others engaged in the same glorious work, *God speed*, or from stretching forth a helping hand, as God gives us the ability. I rejoice, therefore, in the present opportunity and privilege of advocating the claims of the British and Foreign Bible Society, because whatever denominational distinctions may otherwise hinder a closer fellowship, there is here common ground on which we can meet—the union and sympathy which, if we are truly the people of God, ought to bind us together in spreading abroad His revealed will—the knowledge of the truth as it is in Jesus. The B. & F. B. Society needs no eulogy from any one. Its first conception was remarkable in the Providence of God. The seed was singularly planted, and gradually it has grown up to become a mighty tree whose branches spread over all the nations, and to the distant isles of the sea. Its action has contributed to the formation of almost every Bible Society throughout the world. The benefits which it has conferred upon the world in the dissemination of the Word of God are incalculable. Directly or indirectly it has been the means of presenting the Bible to the nations and tribes of the earth in more than 200 different versions, in almost every known language—the last being, I suppose, that of the eminent missionary, Dr. Moffat, in the language of South Africa. It seems to have been the cherished wish of that devoted man that he might live till he could be able to present to the people among whom he had laboured with so much self denial for more than 50 years, the Bible in their own tongue. And God has mercifully granted his desire.

The object of this Society, then, is not only to circulate the Bible among the degraded or destitute population of our own country, but to stand ready to enter in wherever God in His Providence hath opened up the way with that tree of life whose leaves are for the healing of the nations. It does this in the confidence that however high and insurmountable the mountains of heathenism and popery, and mahometanism, and infidelity, and every system of error may appear to be, there is power in the Bible, when accompanied by the omnipotent agency of the Spirit, to level them all. “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

The times too in which we live are peculiar, quickening our expectations of the overthrow of every system by which the empire of iniquity and error has been maintained and of the coming of the reign of righteousness and truth over the earth.

It is reasonable to suppose that before this grand consummation the nations should be in some measure prepared for it by the incorruptible seed of the Word being scattered from place to place among them. And it is remarkable that at this time the attention and the hearts of Christians should be directed, beyond anything of the kind before, to this object. But what makes it still more remarkable and astonishing is, that it has taken place in circumstances which, to all human apprehension, must have appeared of a very unfavourable character. I refer not only to the shaking of kingdoms, and the overthrow of thrones, nor of any of those civil principles and maxims by which the minds of the people in the different countries of Europe have been agitated. But I speak of infidelity openly showing itself and spreading its baneful influence, of the industrious propagation of false views of Divine Truth, of the alarming progress of profanity and vice, and of worldliness in every form; yet, in the midst of all this, the hearts of God’s people seem to be more strongly drawn out at the present time to the extension of the Redeemer’s kingdom upon the earth, and the bringing of multitudes of precious yet perishing souls to the knowledge of Him.

What an evidence is this that the hand of the Lord is here! And when He begins His wonderful operations in so extraordinary a manner, may we not hope that the time to favour Zion is come, yea, the set time which He hath appointed; indeed the long expected period of the great and final strug-

gle between Christ and Anti-Christ, of the downfall of error, and of the consequent renovation of the world seems fast advancing. The signs of its approach begin to appear. "Arise, O, Lord, let Thy work appear before Thy servants, and let the whole earth be filled with Thy glory." "Gird Thy sword upon Thy thigh, O, most mighty, and ride prosperously, because of truth, and meekness, and righteousness." Let the prayers of Thy people come up before Thee as incense, that the great voices may soon be heard. Alleluia for the Lord God Omnipotent reigneth. "Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready." Then shall the Redeemer see, &c.

### LABOURS OF OUR COLPORTEURS FOR THE YEAR ENDING MARCH 31st, 1873.

Colportage work has been vigorously, and for the most part successfully carried on throughout the many necessitous portions of our field, and the reports of these arduous toilers bear cheering evidence of much encouragement and kindly hospitality from the people amongst whom they have laboured, together with incidents scattered here and there, in which they have been permitted to see somewhat of the fruits of their labours. In only one instance has the work been interfered with. The Board of Directors after long effort succeeded in obtaining a young man qualified by his knowledge of both languages, his earnest piety, and his amiability of character for labouring amongst the mixed—English and French—population in the neighbourhood of Sault Ste. Marie and throughout the District of Algoma. We regret to say that through the active hostility of the Roman Catholic priests,—shown by the burning of Bibles, unrelenting persecution of the colporteur and those aiding him, and many threats held out against him should he persevere—this mission has for the present been rendered vacant, though not abandoned. The violence of the opposition shown to it by the priesthood only reveals to us more fully the value of the agency, and we trust soon to have it again in operation. We give below a tabulated statement of the labours of our colporteurs.

Name	Field, Counties	Time employed	Miles travelled	Visits made	Copies sold	Copies given away
Jos. Strain .....	Grey, Bruce & Wellington	12 months	1560	3300	1478	36
Wm. McPhail .....	Ontario, Victoria, Simcoe	12 "	3150	2620	1034	222
Jas. Leatherland .....	Perth.	2 "	400	575	153	5
Philip Sparling .....	"	2 "	170	456	236	9
Jas. Badger .....	Parry Sound District	2 "	200	121	142	17
Jno. Finlayson .....	Prince Edward	1 "	140	317	115	2
Fr. Rouleau .....	Algoma	6 "	1450	860	285	134
Jno. Lowry .....	London Auxiliary		3724	6471	2250	
Jno. Crombie .....						
			10,994	14,750	5,713	425

We expect shortly reports from our colporteur in Manitoba. The information will be given in a future number of the *Recorder*.

### OPERATIONS OF THE DEPOSITORY DURING THE YEAR ENDING MARCH 31st, 1873.

*Issued to Auxiliary and Branch Societies, to the Trade, &c.*—Bibles, 14,923; Testaments, 16,444; Portions, 76; Portions for the Blind, 3—total, 31,446.

*Issued to Colporteurs.*—Bibles, 1,420; Testaments, 2,656; Portions, 160—total 4,236. (Of these, 207 Bibles and 234 Testaments were gratuitous.)

*Cash Sales from Depository.*—Bibles, 1,979; Testaments, 1,532; Portions, 58; Portions for the Blind, 3—total, 3,572.

*Gratuitous Issues from Depository.*—Bibles, 660; Testaments, 671; Portions, 230; Portions for the Blind, 8—total, 1,569.

*Issues in Foreign Languages*, (included in the above).—German, 714; French, 430; Gaelic, 113; Ojibway, 79; Greek, 51; Hebrew, 28; Latin, 13; Spanish, 6; Italian, 5; Swedish, 5; Modern Greek, 4; Irish, 3; Chinese, 2; Syriac, 2; Welsh, 2; Arabic, 1; Dutch, 1; Portuguese, 1—total, 1,460.

*Total Issues for the year*, 40,823.

*Decrease from Issues* of the previous year, 1,971.

*Total Issues of the Upper Canada Bible Society* since its commencement, 857,022.

*Stock on hand at the beginning of the year.*—5,352 Bibles, 8,265 Testaments, 3,443 Portions, 148 Portions for the Blind—total value, \$5,654.65.

*Received from the Parent Society during the year.*—20,369 Bibles, 23,570 Testament, 180 Portions, 3 Portions for the Blind—total, 44,122.

*Stock on hand at the close of the year.*—7,202 Bibles, 10,356 Testaments, 3,196 Portions, 134 Portions for the Blind—total value, \$7,889.59.

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## Bible Society Recorder.

TORONTO, 15TH MAY, 1873.

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The first meeting of the Board of Directors for the year 1873-4, took place in the Board Room, Bible Society House, on Tuesday evening, the 8th April, at 7.30 o'clock. The Hon. W. McMaster, Senator, Treasurer of the Society, in the Chair. Devotional exercises by the Rev. John Gemley, who read a portion of the 8th Chapter of the Acts of the Apostles and offered prayer. Money grants to the Parent Society, and to aid in the distribution of God's Holy Word in different parts of the Dominion were then made. *Please see Annual Report in present number, p. 53.* It was resolved by the unanimous vote of the Board, that hereafter all accounts shall close on the 31st March of each year. Attention to this by our Branches will, we are convinced, give very general satisfaction. Officers of Branches are respectfully requested to give their sanction and aid to the carrying out of this resolution. Messrs. Kerr & Anderson, professional accountants, were appointed to audit the books of the Society for the year ending March 31st. The Meeting adjourned at 9.15 P.M.,—the Permanent Secretary having led in prayer.

An adjourned meeting of the Board to receive the Annual Report, and to appoint Directors for the ensuing year, was held in the same place, on Wednesday, the 30th April, at 7.30 P.M. James Foster, Esq., Director, in the Chair. The Permanent Secretary read the Scriptures and engaged in prayer. On motion of John Lash, Esq., seconded by John McBean, Esq., the draft of report presented was adopted and ordered to be printed. The

Directors for the year were then duly elected. There are in all twenty Directors, only fifteen of whom are eligible for re-election at the close of the year. The five whose attendance at the meetings of the Board during the year, is lowest in number, are ineligible for re-election. This law is inexorable. It has the tendency to secure a large attendance at the meetings of the Board, but sometimes deprives us of valuable members whose non-attendance does not arise from indifference, but from unavoidable absence, it may be at Parliament, or on commercial business in Europe. Yet it would be difficult to adopt a law more equitable in itself, or more advantageous to the Society. The beneficial effects of the conference which the agents had last year with the Board led to the adoption of a very cordial proposal, that a similar meeting be held this year also. It was moved by John McBean, Esq., seconded by William Osborne, Esq., that a respectful invitation be sent to the agents of the Society to meet the Board on Thursday evening, the 8th May, for mutual conversation on the general interests of Bible work throughout the field assigned to our Society. At 10.15 P.M. the meeting closed, after prayer by Mr. Warring Kennedy.

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THE MEETING FOR CONFERENCE above noticed took place on Thursday, the 8th May, J. George Hodgins, LL.D., Senr., Honorary Secretary, presiding. The Scriptures being read by the Rev. J. G. Manly, the Rev. John Wood engaged in prayer. Nine of the fourteen agents were present. One who was in the city during the day was compelled to leave before the hour of meeting. Two were pre-engaged to attend the annual meeting of the London Auxiliary, held this evening; and urgent pastoral duties, as letters indicated, prevented the attendance of others. From these facts, it is evident that the agents feel a deep interest in their work, and that nothing but unavoidable hindrances would have prevented the attendance of any of them at the Conference. The chairman, Dr. Hodgins, introduced the business of the meeting in a very lucid and satisfactory manner, appropriately dwelling upon the successful trial of the Provisional System, and expressing his sincere pleasure in his remembrance of a similar conference to the present, held last year. It may be in place here to remark that the system now in operation is, if properly conducted, destined to extend very materially the operations and the usefulness of our Society. Though more effective than the plan of a permanent agency, it is more complicated, and requires uninterrupted harmony, ceaseless activity, and ardent devotion to secure and to extend the benefits which it has already achieved. All the agents, and the Permanent Secretary, took part in the conversations of the evening. Many valuable suggestions were made, and much information—such as agents alone can furnish—was given. The meeting was one of great cordiality. The experience of the past year, as presented by each in his own way, will result serviceably in guiding us in the duties that lie before us. The Rev. J. T. Byrne, Secretary of F. C. Missionary Society, expressed the pleasure and satisfaction he felt at being present



and his heart-felt interest in the progress of the Upper Canada Bible Society. He made the cheering statement that the distribution of the Word of God in Lower Canada by the Colporteurs of the F. C. Missionary Society was during the past year, larger than in any former. The following resolution, moved by J. K. Macdonald, Esq., seconded by Henry Graham, Esq., was unanimously adopted, viz., "That the Board of Directors take the present opportunity to express the pleasure its members feel in meeting with so many of the Society's agents, and hearing from their own lips the difficulties or the encouragements they have met with in the discharge of the onerous duties assumed by them in this very important department of the society's work, and would assure the agents that the Board will, in due time, take into consideration the suggestions made by them in respect to the future work of the agency." Prayer having been offered by the Rev. W. S. Ball, this interesting conference closed at 10.20 P.M.

The regular meeting of the Board for the *present month* was held on the 20th inst., the Honourable W. McMaster, Senator, in the chair. After the Secretary had attended to the introductory religious exercises, and the ordinary business was observed, the report of the professional accountants, Messrs. Kerr and Anderson, was presented. It represented the books of the Society to be in a satisfactory condition.

On motion of the Rev. Mr. Gemley, seconded by Dr. Hodgins, a cordial vote of thanks to the Rev. Dr. Topp for the excellent sermon preached by him in behalf of the Society on Sunday, the 4th inst., accompanied with the request that he furnish a copy of the same for publication in the *Bible Society Recorder*, was unanimously adopted.

The gratuities for April, amounting to \$35.90, were approved of. Committees on the important question of Colportage, and upon other subjects of interest, were appointed. At 10.30 P.M., the Rev. Dr. Green pronounced the benediction, and the meeting closed.

PARENT SOCIETY.—The annual public meeting of the British and Foreign Bible Society was held in Exeter Hall, London, on Wednesday, the 7th inst. We have pleasure in noting the coincidence that our own annual meeting was held in this city on the same day, and we are indebted to the prompt kindness of the Secretaries of the Parent Society for the following summary, and for the general notice of the anniversary meeting. "Circulation during the year 2,592,936, being 8,579 in advance of last year." "Receipts, £188,837 2s 3d sterling; increase in receipts (exclusive of special funds) £4660 14s 2d." "Expenditure, £205,213 6s 1d." This excess of expenditure over receipts, coupled with information of increasingly urgent appeals to the benevolence of the Parent Society, and especially of loud calls from Russia, where the "enlargement" of the work is demanded; and, with this enlargement, there must be a "corresponding drain" on the "resources" of the Society, furnish

a ground for augmented liberality on the part of all lovers of God's Holy Word. We rejoice that Canada has been enabled to furnish something to aid the Noble Parent Institution in her stupendous operations. We gratefully acknowledge the graceful recognition of the contributions of our own Auxiliary, and can only hope that they may be larger in the future. In the accompanying extract from the *London Record*, it is very hopeful to observe, from the list of names given, that distinguished clergymen and laymen of all denominations are found among the most strenuous supporters of the Bible Society.

"The annual meeting of the British and Foreign Society took place on Wednesday, at Exeter Hall, which was well filled. The chair was taken by the President, the Earl of Shaftesbury, and on the platform were the following:—The Bishop of London, the Bishop of Norwich, Bishop Ryan, Bishop Claughton, the Bishop of Nelson, New Zealand; the Earl of Aberdeen, Lord Charles Russell, Lord Dynevor, Sir J. H. Kennaway, Bart., M.P.; Hon. H. Noel, Sir Charles Lowther, Bart.; Mr. Joseph Hoare (Treasurer), Rev. Canons Carus, Tait, and Clayton; Archdeacon Hunter; Revs. Dr. Cumming, C. H. Bingham, C. M. Birrell, C. J. Glyn, W. Cadman, Dr. Stoughton, W. Arthur, Dr. Nolan, E. Auriol, G. Lea, Dr. Willis, J. F. Sergeant, J. H. Moran, R. W. Dibdin, R. B. Girdlestone, R. H. Killick, and G. Knox; Messrs. R. N. Fowler, M.P., R. Smith, M.P., N. Wells, M.P., T. F. Buxton, H. Roberts, J. Pownall, T. A. Denny, J. H. Fordham, George Moore, Henry Pownall, J. T. Anderson, Captain Littlehales, &c., &c.

The Rev. Charles Jackson, Secretary, opened the proceedings with prayer and the reading of the 22nd chapter of the Book of Revelation.

Letters of regret at inability to attend had been received from the Archbishop of Canterbury and the Bishop of Durham.

The Rev. S. B. Bergne, Secretary, then read the Report."

The speakers on the occasion were "The Bishop of London, Sir John Kennaway, M.P., the Rev. Dr. Cumming, the Right Rev. Bishop Ryan, the Rev. S. Macfarlane, Missionary, from New Guinea, the Right Rev. Bishop Claughton, the Rev. J. Fleming, and Mr. John Kemp Welsh."

The Rev. Mr. Bergne closed the proceedings with the benediction.

A CHILD'S GIFT.—We very cordially accept a suggestion, and make room for the following, and we hope many little girls will read it, and in some wise follow the example of "Lucy." "Forty cents for Chinese Bibles from Lucy Rumohr, per Rev. F. H. Marling, Toronto."

REPORTS.—Since the publication of our last number, we have received copies of the printed reports of the Nova Scotia, New Brunswick, and Quebec Sister Societies, and of the Hamilton and Stratford Branches. Each report presents evidence of prosperity, and of deep interest in the success of the great Christian duty of continued exertion to supply the many millions who are yet destitute of the Scriptures.

BEQUEST.—We feel sincere pleasure in acknowledging the receipt of twenty dollars, a legacy to the Upper Canada Bible Society, by the late William Robertson, Esq., of Plympton, per John Smith, Esq., one of his executors.

LEAVE OF ABSENCE TO THE PERMANENT SECRETARY.—The Honorary Secretaries desire to state that so continuous and arduous have been the labours of their colleague the Permanent Secretary (Rev. John Gemley), and so deeply and painfully has his late sad and overwhelming bereavement affected him, that his health has become seriously affected during the last few months. A note on the subject was therefore addressed to the Senior Honorary Secretary by Mr. Gemley's medical adviser, strongly recommending total cessation from labour, and absence from the city in seeking by change of scene a restoration of health and vigour. This note was laid before the Board of Directors by the Honorary Secretaries at its last meeting, accompanied by their strong personal recommendation that the Board would act upon its advice. Much kind personal sympathy was expressed by members of the Board at Mr. Gemley's loss of health, and the following resolution was cordially and unanimously adopted:—Moved by Dr. Hodgins, seconded by J. K. Macdonald, Esq., that, in view of the enfeebled state of health of our esteemed secretary, the Rev. Mr. Gemley, this Board heartily recommends that he have leave of absence for six weeks, the result of which, it is sincerely hoped, will restore to him that health and vigour so essential to the performance of the important duties of his office.

The Board further appointed the Rev. Mr. Cameron to act as Minute Secretary during Mr. Gemley's absence, with a view further to aid the Honorary Secretaries in the discharge of their duties, while their active and zealous coadjutor is away seeking restoration to health.

J. GEORGE HODGINS, }  
 GEORGE HAGUE, } Honorary Secretaries.

NOTICE TO SECRETARIES OF BRANCHES, AND TO ALL OTHERS INTERESTED.—The present double number of the *Recorder* of 48 pages, contains the Annual Report, and Speeches delivered at the Annual Public Meeting by the Hon. G. W. Allan, President of the Society, the Revs. Dr. Punshon, Dr. Castle, H. H. Waters, M.A., J. B. Muir, M.A., and Thomas Baker; also the Anniversary Sermon, preached by the Rev. Dr. Topp. Orders received by Mr. John Ycung, Depository, on or before the 20th June will be duly attended to. After that date the type will be distributed, and orders cannot be filled.

PRICE, 75 cents per dozen. In quantities of not less than fifty, \$5 per hundred. In each case post-paid. *The Subscription Lists of Branches and other items, are unavoidably left out until the next number.*



## BIBLE SOCIETY, FOR YEAR ENDING THE 31st MARCH, 1873.

	Cr.	\$ cts.	\$ cts
1873. Dec. 31....			
By British and Foreign Bible Society, remitted for Stock .....		13,418 63	
“ Duties on Importations.....		628 52	
“ Freight and Cartage of Importations.....		173 35	
“ U. C. Tract Society, for Bibles .....		95 28	
“ Insurance .....		96 27	
			14,412 05
By B. & F. Bible Society, free from Branches ...		7,330 59	
“ do do Grant by Board.....		1,500 00	
			8,830 59
By Quebec Auxiliary, Grant by Board .....		500 00	
“ do do from Branches .....		51 50	
“ Montreal Auxiliary, do .....		260 00	
“ French Canadian Miss. Soc., from Branches ...		66 07	
“ Manitoba B. B. S., Grant by Board.....		200 00	
			1,077 57
By Salaries of fourteen temporary Agents, (includ- ing travelling expenses) .....			2,858 12
“ Salary of Permanent Secretary, (including tra- velling expenses) .....			1,550 00
“ Depository, proportion of salary (with house)..		525 00	
“ Assist. do do .....		425 00	
“ Junior Assistants, do .....		201 75	
			1,151 75
By Colporteurs' Salaries and expenses—			
Wm. McPhail, 12 months .....		452 57	
Joseph Strain, 11 do .....		417 04	
F. Rouleau, 4 do .....		227 10	
P. Sparling, 2½ do .....		79 35	
J. Leatherland and J. Lowry .....		51 10	
			1,227 16
By <i>Bi-Monthly Recorder</i> , printing .....		960 05	
“ do do postage .....		126 33	
			*1,086 38
By Printing, Miscellaneous .....		244 58	
“ Municipal Taxes .....		153 45	
“ Commission on City Subscriptions.....		133 10	
“ Painting, Furniture and Repairs .....		125 60	
“ Fuel, Gas and Water.....		96 55	
“ Expenses Anniversary Meeting, 1872 .....		92 40	
“ Ground Rent of Premises.....		63 00	
“ Postage Account.....		50 96	
“ Stationery, packing cases, and petty expenses.		296 38	
			1,256 02
By Investment in Mortgage. ....		400 00	
“ Cash in Treasurer's and Depository's hands, \$1,823 67—\$8 93.....		1,832 60	
			2,232 60
			\$35,682 24

Abstract of Treasurer's Report which has been audited and found correct.

KERR & ANDERSON,  
Auditors.

\* Though the *Recorder* is chiefly distributed gratuitously, yet many Branches  
extra copies, and thus its net cost to the Society is reduced to \$746 40.

## Remittances.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM  
AUXILIARY AND BRANCH SOCIETIES, FROM MARCH 15<sup>TH</sup> TO  
APRIL 30<sup>TH</sup>, 1873.

March.	On Purchase: Account.	Free to U. C. B. S.	Free to B. & F. B. S.	Free to Sundries.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Eden Mills Branch.....		30 00		
Pickering Central ".....	13 30	20 00	25 00	
Drummondville ".....	20 18			
Stratford ".....		150 00	150 00	
Eugenia ".....	9 00			
St. Ann's ".....	2 88	7 00	7 00	
Manchester ".....		13 00	13 00	c 25 00
Goderich ".....		3 19		
Dungannon ".....		3 24		
Ainleyville ".....	10 00	23 00	30 00	c 15 00
Fordwich ".....	8 71	6 71	6 71	a 1 50
St. Helen's ".....		9 50	9 50	c 9 55
Gorrie ".....	10 63		b 13 48	d 13 48
Bluevale ".....	8 85			
Lakelet ".....	3 09			
Newbridge ".....	9 09			
Wingham ".....	13 41			
Scarboro' ".....				d 14 00
New Durham ".....		27 00		
Thornhill ".....			40 00	
Kingston Auxiliary—				
Cataraqui Branch.....		19 00		
Amherst Island ".....		30 09		
Bath ".....		13 16		
Garden Island ".....		11 02		
Sydenham ".....		4 00		
Exeter ".....		38 00	76 00	
Kirkton ".....	24 31			
Simcoe ".....	11 50	88 50		
Egmondville ".....	a 2 07	15 30	15 30	
Crediton ".....	11 03		10 00	
Keswick ".....	10 94	21 50		
Cumminsville ".....	30 71	31 15	31 10	a 3 25
Elimville ".....	a 2 00	10 00	10 00	
St. George ".....		11 32	11 32	
Warsaw ".....	6 13	21 03		

		On Purchase Account.	Free to U. C. B. S.	Free to B. & F. B. S.	Free to Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
Lakefield	Branch		70 00		
Bethany	"	8 94	15 00	15 00	
Fenelon Falls	"	40 00	20 00	20 00	
Omeme	"		40 00		
Mt. Pleasant (Cavan)	"		48 00		
Cavanville	"	19 16	3 92		
Hope	"	30 00	23 87		
Dunbarton	"		51 25		
Elmira	"	7 00	40 00		
Waverley	"	30 00	20 00		
Otterville	"		15 00	15 00	
Fenella	"	5 13	47 70		
St. Catharines	"	195 00	150 00	150 00	
Priceville	"	19 44			
Tottenham	"	31 64			
Flesherton	"		10 50		
Hanover	"		16 50	16 50	
Orillia	"	30 00	60 00	60 00	
Brucefield	"		20 00	37 50	
Cameron	"		4 00		
Bayfield	"	16 95	23 14	23 10	
Norwich	"	21 12	32 58	32 59	
Port Perry	"	20 00			
Richmond Hill	"	10 34			
Stouffville	"	a 4 50	27 50	27 50	e 27 50
Winona	"	a 5 50	26 00		
Mono Centre	"				c 5 52
Stayner	"	23 30			
Beaverton	"		20 00	20 00	
Campbell's Cross	"	12 40	16 67	16 67	f 16 66
Mono Mills	"	a 1 90	12 70	20 00	
Woodbridge & Pine Grove	"		20 00	10 00	c 1 00
Campbellsville	"		12 50	12 50	
Nassagaweya	"	a 3 25	25 00	25 00	
Norval	"		46 39	46 40	
Alton	"		7 67	7 66	
Colborne	"	26 00			
Cartwright	"	12 85	25 70	25 00	
Caistor	"	18 00			
Binbrook	"	12 53	8 00	30 00	
Victoria	"	a 1 70	5 90		
Trowbridge	"	7 62			
Waterdown	"	a 6 00	15 00	15 00	
Cooksville	"	5 06	13 30		
Thornbury	"	38 23	5 00	5 00	
Hespeler	"			5 00	
London Auxiliary—		540 77			
Kingsville	Branch		5 00	5 00	
Windsor	"			20 00	
Appin	"		22 00	44 00	
North Plympton	"		10 00	24 00	
Birkhall	"		20 00	25 00	g 16 08
Mount Brydges	"		6 00	8 00	
Sarnia	"		20 00	100 00	g 19 41
Parkhill	"		10 00	20 00	
Lucan	"		13 00	13 00	
Strathroy	"		30 00	50 00	
Delaware	"		9 00	18 00	
Siloam	"		8 00	8 00	
Melbourne	"		15 00	40 00	

		On Purchase Account.	Free to U. C. B. S.	Free to B. & F. B. S.	Free to Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
Lambeth	Branch			32 00	
Fingal	"	a 3 00	20 00	25 00	
Wallacetown	"		40 00	40 00	c 10 00
London, N. W.	"		38 87	38 87	
" N. E.	"		20 62	20 62	
East Westminster	"		25 00	40 00	
Dorchester Station	"		9 00	9 00	
Thamesford	"		25 00	30 00	
St. John's	"		23 00	23 00	
Dresden	"		18 50		g 4 70
Aldborough	"		25 44		
Iona	"		20 00		
Southwold	"		20 00		
Port Stanley	"	a 3 00	10 00		
Colchester	"		7 25		g 6 46.
Aylmer	"		40 00		
Vienna	"		25 00		
Port Burwell	"		12 50		
Sparta	"		13 00		
Kintyre	"		14 60		
Crinan	"	a 1 50	25 28		
Arkona	"				g 74
Dover	"				g 1 57
Orford	"				g 2 61
Belleville	"	251 00			
Columbus	"	16 01	13 01	30 00	
Mount Albert	"		11 00		
Acton	"	10 00	20 00	40 00	h 10 00
Brooklin	"	9 00			
Berlin	"	30 00			
Lindsay	"	120 00			
Aurora	"	50 00			
Sonya	"	6 90	13 00		
Millbrook	"	55 47	17 00		
Tiverton	"		37 00		
Norwood	"	29 00	17 00	10 00	
Smithville	"		10 00		
Glanford	"		6 87	6 88	
Dunnville	"	15 61	14 00	14 00	
Culloden	"		50 16		
Yorkville	"	13 54	77 86		
Galt	"		70 00	70 00	h 56 00
Nanticoke	"	9 32	4 21	4 21	
St. Mary's	"		50 00	50 00	
Kincardine	"		20 00	40 00	
Hillsburg	"	7 70	40 00		
Drayton	"	30 07	30 00	24 00	
Hollin	"	4 48	25 00	25 00	
Garafraxa	"	10 00	40 00		
Erin	"	9 26	24 73		
East Puslinch	"	4 56			
Bradford	"		25 75		

a On Recorder account.

b For Spain.

c For French Canadian Miss. Soc.

d For Manitoba.

e For Japan.

f For British Columbia and Manitoba.

g For Muskoka and Algoma.

h For Montreal Auxiliary.