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THIRTY-FOURTH ANNIVERSARY

OF THE

Upper Canada Bible Society.

REPORT OF THE ANNUAL GENERAL MEETING

HELD IN KNOX CHURCH, QUEEN STREET, TORONTO, ON WEDNESDAY EVENING,
6TH MAY.

The Hon. G. W. Allan, Senator, President of the Society, in the Chair.*
The spacious church was filled.

The Rev. Alexander Topp, D. D., the Pastor of the Church, commenced the religious exercises, by reading the 19th Psalm and offering prayer.

The general business of the meeting was introduced by the Honourable Chairman, who said :—

* The Chair was surrounded by the following gentlemen :—The Right Rev. the Bishop of Huron, Rev. Arthur T. Pierson, (Detroit,) Hon. J. McMurrich, the Very Rev. Dean Grasett, Rev. Prof. McLaren, Rev. T. Guttery, Rev. John Potts, Hon. W. McMaster, J. George Hodgins, L.L. D.; George Hague, Esq.; Rev. John Gealey, Rev. J. M. Cameron, J. F. Lash, Esq.; Rev. Anson Green, D.D.; Rev. E. Ryerson, D.D., L.L. D.; Rev. Prof. Gregg, M.A.; Rev. E. Baldwin M.A.; Rev. W. Reid, M.A.; Rev. Alexander Topp, D.D.; Rev. J. G. Robb, B.A.; Rev. E. Barrass Alexander Christie, Esq.; J. McBean, Esq.; J. Brown, Esq.; W. Kennedy, Esq.; Dr. Geikie; R. Gilmor, Esq.; J. Gillespie, Esq.; R. Walker, Esq.; R. W. Laird, Esq.; Dr. C. B. Hall.

We are met together on this the 34th Anniversary of the Upper Canada Bible Society, to receive an account of the work done, and the progress made in the spread of Divine Truth, not only through the agency of this Society, but also of the great Parent Society, which has just entered on the 70th year of its glorious career ; and I trust that by what we shall hear, and what we shall have spoken to us by those kind friends who are assembled on this platform to-night, we shall be stirred up to greater zeal in working together for God and with God in the faith of that promise :—

“ My word shall not return unto me void. but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

In making the arrangements for our annual meetings, the Committee to whom such matters are delegated, are always careful to secure if possible each year, the kind assistance of one or more new speakers, as tending to increase the interest of our proceedings, and I am glad to say, that we have with us this evening, both old friends and new, who will speak to you with earnestness and eloquence on behalf of the Bible cause. Feeling well assured of this, and bearing in mind that, filling this chair as I have been privileged to do from year to year, I have of necessity trespassed very often on your kind attention, I am sure I shall best consult your pleasure by being as brief as possible in my remarks to-night. Not that on such a theme as the Bible cause, one could ever feel that he had not something to say, and so long as God shall spare me to preside on these occasions, I would not willingly forego the opportunity of at least declaring my steadfast interest in the work of the Society, and my unalterable, and I humbly trust, increasing love for, and attachment to, that blessed Book, which it is our object to send far and wide over the world.

Suffer me then to allude for a few moments to the Report which will presently be read to you, and which will not only compare favourably with those of past years, but will, I am persuaded, excite feelings of gratitude to Almighty God, that He has so greatly blessed the work, and that we have been enabled by the liberality of the friends of the Society, not only to spread abroad the knowledge of the truth, in the various parts of our own Dominion, but to co-operate with the Parent Society in conveying the same glad tidings to every part of the Globe. I find in referring to the figures given in the Report, that the receipts for the year ending the 1st of March last, from ordinary sources, amounted to \$31,509, being an increase of nearly \$2,000 over the receipts of 1872-3, and an advance also upon the largest income ever as yet received by the Society in any one year. As you will hear when the Report is read to you, this increase has taken place under a system of agency which has now been in operation since 1871, the success of which, the increasing revenues of the Society have, I think, fairly proved.

I am thankful also that we can report greater interest and activity in what may be called our home field of labour, as evinced by the number of new

Branches formed within it during the past year, and you will find also gratifying mention made of the Branches which this Society assisted in planting in our far-off Provinces of Manitoba and British Columbia. So that across the whole continent from ocean to ocean, the Upper Canada Bible Society is sowing that good seed of the word, which we may trust will, with God's blessing, bring forth much fruit to the praise of His name and the salvation of many souls.

While thus pushing on the circulation of the Scriptures to the furthest confines of our own land, the Upper Canada Bible Society has, as in former years, assisted in the world-wide work of the Parent Society. Some \$10,500 have been contributed by our Branches to the general and special objects of the British and Foreign Bible Society, and thus we may feel, that while we have not neglected the claims of those near home, we are in some measure sharing in the blessed privilege of sending forth the Gospel of Life, alike to the centres of civilization and the strongholds of heathenism—to combat with infidelity and false religion in Europe, and with ignorance and superstition in India or China, in Africa or the far off-Isles of the Pacific.

In this glorious work, the great Parent Society, now in its 70th year, is going on "prospering and to prosper." Its income for the year just closed, has reached the magnificent sum of over \$1,000,000; let us try in our degree, and according to our ability, to imitate the liberality of the Christians of Britain in the support of the Bible cause. But cheering as it is to hear of the prosperity of the Parent Society, and the wonderful success which has attended its efforts in attacking the strongholds of infidelity and superstition *abroad*, it has exercised a species of home influence also, which is felt and acknowledged not only by its friends but even by its enemies.

From the time of the Reformation, England might properly be termed the land of Bibles, but, I think, it may be asserted, without fear of contradiction, that notwithstanding the scoffs of the few infidels, and the insidious attempts of some so-called Christians to undermine its authority, and explain away its precepts—the Bible, in all its integrity, never possessed so strong a hold upon the national heart as at present, and this has, in no small degree, been brought about by the influence of the British and Foreign Bible Society.

There is a little incident alluded to in our Report, and well known doubtless through the pages of the newspapers to all whom I am addressing—the presentation of a magnificent copy of the Holy Scriptures, in the Russian language, to Her Imperial Highness, the Grand Duchess Marie, on the occasion of her marriage with the Duke of Edinburgh, and it is cheering to every lover of God's Word to know, that amidst all the festivities, the addresses, and rich gifts which were poured in upon the royal pair, this precious offering of the British and Foreign Bible Society, was most gladly welcomed, and graciously received.

May we not hope that, under the blessed teaching of God's Holy Spirit, the contents of these precious volumes may find as abiding a place in the heart of the youthful Duchess, and have as great an influence upon her future life, as they have exercised over that of the royal lady who has just welcomed her daughter to her English home, and whom we delight to call our *good and gracious Queen!*

I pray God that in this Dominion His Holy Book may ever be regarded as the most prized possession, among high and low, rich and poor!—Not to be looked upon as a sort of talisman, the mere possession of which can do any good, but as a precious storehouse of light and truth, whose pages we should diligently study, with the Psalmist's prayer in our hearts, if not upon our lips:—"Open thou mine eyes, O Lord, that I may behold wondrous things out of Thy law."

Let us pray, also, in this Dominion, that the Bible may make the living voice of God's ministers more eloquent, while it renders them the more careful of

what they preach, because it puts into the hands of their hearers, the standard of appeal by which their utterances must be tried.

Let both preachers and hearers avail themselves of all the facilities which human learning and science have afforded for the elucidation of the Bible; for while learning and science, falsely so called, have been made the instruments of attack, yet, blessed be God, there is no one book in the whole world which has called forth such able defenders, or has been so enriched with subsidiary aids for its right interpretation, as this wonderful volume.

But above all other aids, may both ministers and people invoke the assistance of God's Holy Spirit, that the study of those blessed pages may be instrumental "in casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Much need have we still, my friends, that the words which I have just quoted, should be employed in all earnestness, even in those days of love and reverence for the Bible; for the enemies of our faith still continue to assault the truths which are, in many ways, so displeasing to the pride of unsanctified learning and wisdom.

It was but the other day, on coming up from the Seat of Government, that I met with an article in a magazine, which I had taken to read on the journey, written by an eminent English Barrister, and anything more painful to any believer in God's Word I cannot conceive.

It dealt chiefly with the evidences of Christianity, the truth of the Gospel narratives, and the personal history of our Lord. It has not been my fortune to come across very much of this kind of writing since the publication of the celebrated "Essays and Reviews," but most of the authors there wrote with some degree of reverence of the subjects they were treating of—but the cold-blooded scepticism with which this writer treated all that we, as Christians, hold most dear; the almost contemptuous reference to our dear Lord and Master, as some mere man, who might or might not have had any real existence! was to me as inexpressibly shocking as the arguments advanced to support his objections to the truth and reality of "the sweet story of old" seemed to me to be weak and fallacious. As I laid down the volume and took up my Bible, that precious volume seemed to me more precious than ever, and while turning over its sacred pages, so full of love, and hope, and mercy, I felt, I trust, more strongly than ever, the full force of the Psalmist's exclamation:—

"How sweet are thy words unto my taste—yea sweeter than honey to my mouth! Through thy precepts I get understanding, therefore I hate every false way."

The Rev. John Gemley, the Permanent Secretary, read an abstract of the following report:—

THIRTY-FOURTH ANNUAL REPORT OF THE UPPER CANADA BIBLE SOCIETY.

In the chronicled events which constitute the yearly histories of Bible Societies' operations, we are furnished with records of the most interesting character respecting the dissemination of truth, and concerning the progress of "the Gospel of Christ," by the instrumentality of His faithful labourers in every kingdom and clime upon the face of the earth. Distinguished among these histories is the Annual Report of the British and Foreign Bible Society. The volume in which this Report is presented, is, after all judicious curtailment of the vast intelligence furnished by its world-wide agency, becoming larger in size and more valuable in its character. Such is the interest now created by its publication, that Christian ministers and Christian laymen,

eagerly seek for it as one of the most desired, if indeed not the most desired, and the most valuable too, of all the productions of the day. They find in its ample pages intelligence from every quarter of the globe, of the mighty power of truth and that God himself is speaking through His Holy Oracles to the nations of the world—nations which more than ever before are listening to the voice that thundered from Sinai, and to the same voice, in the precious words of the incarnate Messiah, which, when spoken by Himself to the people, drew forth the spontaneous and hearty exclamation—"Never man spake like this man." In the constantly extending field which demands the attention of the Parent Society, and for which she so tenderly and assiduously cares, we behold her steadily and honourably endeavouring to carry out, under the divine guidance and blessing, the inspired purpose for which she was established, viz—to aid in giving the Bible "without note or comment" to every man, woman, and child upon the face of the earth. For this precious gift of God to the creatures whom He has made, no substitute can be admitted, because no substitute has been found, and no substitute can ever be found. All attempts to supply one have failed, and every endeavour which modern philosophy has made to take from the people the only word of salvation, to steal away their hearts from allegiance to their God and Saviour, and from His expressed will; and to rob them of their confidence in the divine sovereignty and wondrous love of Jesus, has been summarily rejected by the instincts of our humanity, when they have been guided and sanctified by the spirit of God, and not corrupted by the false teaching of the insane rejectors of divine revelation. Mankind, when properly instructed, are ever ready to say, when appealed to by Him who is the inspirer of the sacred page, as to their fealty to the right, and as to their purposes respecting the future. "Lord, to whom shall we go? thou hast the words of eternal life." It would be criminal in us to withhold God's book from any people, as He has designed it for all peoples. It is the imperative duty of every Christian to do all he can to send to the needy—the needy nations, and the needy individuals of any nation, the Scriptures which testify of Christ. They furnish the only *light* than can chase away the darkness of our depravity, and give therefor the illumination that makes life, even in its expiring moments in "the dark valley of the shadow of death," luminous and joyful; the only *corrector* of the errors that enslave and mislead the mind and endanger the soul; the only *instructor* which can confound "the wisdom of this world," and make men "wise unto salvation;" the only *authority* from which can proceed promises, the fulfillings of which give to us heaven, give back to us friends "not lost but gone before;" give to us angels and the God of angels and men; give to us, and this for ever, our loving and faithful Saviour, and that holy and blessed Spirit who is our sanctifier and our guide.

UPPER CANADA BIBLE SOCIETY.

In the carrying out of the important trust committed to the Board of Directors of your Society, the chief object of solicitude to them is that the field, occupied, may be thoroughly and faithfully cultivated, and that they may be enabled, at the close of each successive year, to present you an encouraging report of the labours expended towards this object. It therefore affords your Board the highest satisfaction to have it in their power to inform you that the year just closed has been one of most gratifying success. This will appear from the accompanying financial statement.

OUR FINANCES.—It will be remembered that the preceding year of the Society's operations, which closed with March, 1873, was not quite equal in pecuniary results, to those presented in the Report of your Directors, for the year ending March, 1872, the receipts of that year having reached the unprecedentedly large aggregate, from ordinary sources, of \$31,341.58. The totals this year, also from ordinary sources, are \$31,509.64. These exhibit an increase, over the year *immediately* preceding, of \$1,890.48; and also show

an advance upon the largest income ever reached by your Society. For full and more minute details of the financial condition of the Society, we refer you to the official statement of the Treasurer, duly audited by a professional accountant, and which you will find on page 92. We also request your attention to the tabulated review of the receipts of the Society during the past five years, presented below, in connection with observations on the labours of your Agents.

The Branches generally throughout the Province, and the more distant Societies in Manitoba and British Columbia, show the deepest interest in the distribution, to all who need it, of the precious gift of the word of truth. We cannot forbear again to mention the generous and continued liberality of Brantford, which is second only to Toronto in the amount of its contributions, and has repeated the handsome gift which it presented last year, to aid the good work at home and abroad.

FREE CONTRIBUTIONS.—It affords your Board much satisfaction to say that free contributions, (more than equal to the amount donated last year,) have been made to aid in the wider circulation of the Sacred Scriptures throughout the world. The respective amounts given by the Branches are as follows:—

To Parent Society, for general objects.....	\$10,459 94
“ “ “ special “	48 00
To aid in colportage by the Montreal Auxiliary.....	163 50
“ “ Québec “	500 00
To aid in Bible distribution in Lower Canada, by the French-Canadian Missionary Society, Montreal	93 00
Total.....	\$11,264 44

This presents an increase of \$1,677 75 to the Parent Society, and shows that the aggregate to the other three objects named, is less by \$121 07. An appropriation, in addition to the above sums, has been made by the Board of Directors, of \$1,000 00. to aid in colportage work already in operation in Manitoba, and to afford similar assistance for the same object in British Columbia, should our friends in the Pacific Province deem it desirable, during the year, to employ colporteurs to carry the word of God to the settlers in their country. The amount remitted to England during the year, on purchase account is, \$8,617 80, which paid up our indebtedness for all stock received up to the close of the year. This is \$5,778 80 less than the amount paid last year. But the larger sum was in part for purchases belonging to the year previous. The present system of paying up the purchase account for each year is deemed the better way, and in future comparisons will present a more equitable statement. Moreover, the stock now in hand is low; its value is only \$4,096 59, being \$3,792 96 less than at the end of the year 1873.

The friends of our society are very cordial in their support of the British and Foreign Bible Society. Their attachment to it, and their respect for this God-honoured Institution, is most ardent and sincere. The hearty recognition of this attachment by the Committee of the Parent Society, is manifest in the manner in which their appreciation is expressed in their last published report. From the statements made in that report, with reference to your Society, we furnish in this connection the following extract. It is due to our increasingly numerous supporters throughout the country that it should be given. May it serve to strengthen, if possible, the blessed bond which so completely unites the child to the parent—this auxiliary to that great Society with which we are glad to be identified.

“**UPPER CANADA.—TORONTO.**—It is impossible for your Committee to express in too strong terms their admiration of the Upper Canada Bible Society, and their sense of the zeal and ability with which all its affairs are administered. In regard to compass of organization and the amount of Free

Contribution to the Parent Society, there is not another auxiliary, at home or in the colonies, that rises to the same level. Its ramifications extend from Sandwich, in the west, to Gananoque, in the east, and it now claims to have planted the first Bible Society in the region of Manitoba. The report from Toronto dwells with much clearness on all the operations of the year, and describes them as partaking of the one feature of progress; and, with a population rapidly growing in numbers and in wealth, it is anticipated that onward action and fuller results will characterize each year in succession. The idea of receding is not for a moment entertained. A brief glance at the separate departments of work will convey the best impression of the magnitude of the Auxiliary and the spirit that enters into all its operations."

OUR FIELD.—The number of Branches belonging to the Society, together with the amount of contributions from those Branches, furnish the most satisfactory criteria of the condition of the Society. We have reported an encouraging state as it respects our finances, we are now able to give a gratifying report as to the number of new Branch organizations during the year. The number is 17. The total last year was 428, this year it is 434. You will note that this gives an increase of only six Branches. This apparent discrepancy is accounted for as follows:—Eleven Branches, viz., those of Amherst Island, Bath, Big Creek, Catarqui, Clarksville, Gananoque, Garden Island, Glenvale, Odessa, Sydenham and Wolfe Island, are placed under the direct supervision of the Kingston Auxiliary. The other Branches which belonged to the Auxiliary are now in immediate connection with the Upper Canada Bible Society. Your Board have great satisfaction in stating that this arrangement—the effect of correspondence and negotiation—has been amicably and cordially made, not only with the consent of the Board and of the Kingston Committee, but with the assent of the Branches concerned in the change. As a very pleasing evidence of the satisfactory character of the new arrangement, we are enabled to acknowledge the receipt recently of \$165, free contributions from the Auxiliary to the funds of the Upper Canada Bible Society—\$150 of which are from the Kingston Committee. We have additional pleasure in stating that the Auxiliary continues to receive, as heretofore, its stock of Bibles and Testaments, from the Bible Society House, Toronto. The year of this Auxiliary, which closes with the 31st December, has been one of satisfactory results. The Report of the encouraging Annual Meeting held in Kingston in the month of January will be found in the RECORDER for March.

LONDON AUXILIARY.—The Annual Meeting of this Society usually takes place in March, but owing to the sudden death of its Depositary, it has not yet been held. Sufficient information, however, has already been obtained to justify the statement, that the proceeds from the rich field embraced in this Western Auxiliary, will compare favourably with those of former years. It may be in our power to publish in the RECORDER, for the present month, an accurate account from this Society of its operations during the past year. It is very pleasing indeed to your Board to be able to say, with regard to our most distant Societies in Manitoba and British Columbia, that their Association with the Upper Canada Society is very cordial indeed, and that they are giving most cheering promise—as indicated in the Reports from them to be found in our bi-monthly serial—of much success in the future, and that they will prove a great blessing in their new and important Provinces.

AGENCY.—The Provisional or Non-Permanent Agency system has now completed the fourth year of its trial. The success of the plan has met the most sanguine expectations of your Board, and its further continuance has been determined upon. The number of ministers of different denominations—including the Rev. John Genley, our Permanent Secretary—who have given a portion of their time to this work during the present year, is eighteen, being three more than those similarly engaged during the year previous. Not only has this system met with the cordial approval of the Branches, but in the few instances in which, through their Annual Reports, they have expressed

any opinion on the subject, the desire has been expressed that a further modification of the plan should be made, so as to limit to a still smaller number the Branches hereafter to be assigned to each Agent; thereby enlisting the services of more of the ministers of the churches in this important work. In anticipation of these opinions, the Board had adopted, on recommendation of a Committee appointed to consider the subject, a resolution to the effect that the largest number of Branches to be committed to the visitatorial care of any Agent should not, unless in some special case, exceed twenty-five. The greater number of the Branches are visited during the winter months. The past winter was not as severe in the intensity of cold as was the previous; but it was, however, from the unusual variability of weather that prevailed, much more unfavorable to the Agents in the prosecution of their duties. The General Election also interfered, absorbing men's attention to the one question which it involved, rendering it difficult in many cases to procure a public meeting, and in some, quite impossible; so that a second visit, often most untimely, had to be made to some Branches, thereby adding to Agency expenses—as the Agents are by the present plan paid, not according to the extent of their field, but *solely* for the time given by them in attending to it. Moreover, owing to the sickness of one Agent, and from the inability of two others, chiefly for the reasons just mentioned, the visitation of several Branches was not made at the close of the year—March 31st. They have nearly all been since visited, but the financial proceeds from some of them will have to be carried over to next year. In connection with these disappointments one fact was reaffirmed, viz., that the visits of the Agents are absolutely necessary to the efficiency of the Society's operations. That these visits are generally desired is again made apparent, as from nearly all, if not *indeed* from all, the Branches which for a time were disappointed, communications to this effect have been received by the Secretaries. Notwithstanding these drawbacks, the income of the year, as already noticed in connection with the Financial Statement, is most gratifying. We here present a *Tabulated Review* of the receipts of the Society for the year ending March, 1870, when the Permanent Agency system was discontinued; and for the years 1871 to 1874, inclusive, during which the Provisional or Non-Permanent system has been in operation.

Years ending March 31st.	RECEIPTS.			No. of Branches.	No. of Agents.
	From ordinary sources.	From Bequests, &c.	Total.		
	\$ c.	\$ c.	\$ c.		
1870.....	22,717 58	840 00	23,557 58	362	3
'71.....	27,456 19	1,100 00	28,556 19	377	7
'72.....	31,341 58	800 00	32,141 58	411	9
'73.....	29,629 16	40 00	29,669 16	428	14
'74.....	31,519 64	632 08	32,151 72	*434	17
Totals.....	\$142,644 15	\$3,412 08	\$146,076 23		

*And 11 Branches to Kingston Auxiliary.

Among the largest receipts from ordinary sources in years previous to 1870, are \$20,812 73 in 1857, and \$22,312 73 in 1866.

Now we are fully justified in stating with regard to the Provisional Agency system, that the aggregate of increased income, from ordinary sources, during the four years of its probation, has been, as demonstrated in the foregoing table, over \$29,000 00. That this may appear perfectly clear, we state as follows:—

Excess of Receipts over 1870, in 1871.....	\$4,738 61
“ “ “ ’72.....	8,624 00
“ “ “ ’73.....	6,911 58
“ “ “ ’74.....	8,802 06

Totals..... \$29,076 25

The aggregate of salaries, including travelling and other expenses, paid to the agents were—in 1871, \$2,059 00 ; in 1872, \$2,604 76 ; in 1873, \$2,858 12 ; in 1874, \$3,566 75 ; making \$11,088 33 ; so that the average yearly outlay for agency was \$2,772 16. This assuredly presents a most favourable comparison. If you exclude the travelling and other expenses, it will be found that the amount annually paid towards this object is less than the yearly stipend given by many a congregation in this Province to its pastor, and including these expenses it does not equal what some ministers receive from year to year. The expense of permanent agents, even if we could procure them, would, in this day, when ministers are in so great demand, be much larger. Upon the adaptation and efficiency of the Agents of the Society, its success to a very great extent depends. We will require a larger staff of agents for next year, and we deem it of the utmost importance to present a candid and correct view of the question, that the gentlemen who may be employed, should not have to meet with *any* prejudices which possibly yet, to some small extent, linger in the minds of those who have not fully considered the position of the Society. It will be gratifying to the numerous friends and supporters of the Society to learn that the most cordial harmony prevails throughout the entire field. It must not be overlooked that our 434 Branches are independent societies, formally, yet voluntarily, united to the Upper Canada Bible Society. Every year a printed circular is forwarded to each Branch. One of the questions presented is the following : “ After due consideration, does your committee desire to recommend to us (the Board) any particular measures to increase the usefulness of our Society throughout the Province.” Scarcely any answers have been given to it, and only in one case has anything been said on the question of expenses. In a Society composed of the members of *all* denominations, it is of the greatest importance that harmony and love prevail, then shall we ardently adore the Giver of all Good, and thank Him that we are not only enabled to sustain the cause in our own favoured and prosperous country, but to aid in the dissemination of God’s holy word in distant and foreign lands.

COLPORTAGE.—This year, as last, eight colporteurs (including two under the direction of the committee of the London Auxiliary, and one whose labours are guided by the committee of the society in Manitoba) have been employed in carrying the word of God to the newer and more needy settlements of the country. The time of one of these faithful men is now given to the visitation of the lumber shanties situated in the townships north of Peterboro’. The most distant settlers in the Muskoka District have been reached by our devoted colporteur in that sparsely inhabited district. The first reports of colportage operations in Manitoba have been given to you in a recent number of the RECORDER, and are of a most satisfactory character. The colporteur who had undertaken the christian service of Bible distribution in the Sault Ste. Marie and in other places in the Algoma District, has retired from the work, and a successor has not yet been appointed. But this extensive country is not left destitute. A Branch has been organized at the Sault, and another at Prince Arthur’s Landing—each well supplied with Bibles and Testaments. However, as soon as your Board deem it necessary to send another colporteur to this vast Northern Section of our Province, another will be sent. We think we cannot readily over-estimate the value of the services rendered by these messengers of the Society. They are to the Bible Society as the earliest missionaries were to the churches. Their duty, of which they are duly informed, is to carry Bibles and Testaments to the people wherever they go ;

to sell the precious volume to those who can buy it, and to give it to those who cannot. They are all christian men—none else would be intrusted in such responsible service. In many instances the footsteps of the colporteur are found in advance even of the occasional visits of any ordained minister of the Gospel, and his ardent prayer and the reading of a portion of the Book he brings with him, are welcomed by the occupant of the remote shanty, whose emotion indicates his gratitude, and doubtless is also the result of the remembrance of other days, when it was his privilege when surrounded by more favourable circumstances to go up “to the house of God with the voice of joy and praise, with a multitude that kept holyday.” A resumé of the labours of the colporteurs will be found on page — of this number.

DISTRIBUTION.—The issue of Bibles and Testaments from the Bible Society House during the year just closed is 42,240, being an increase on the year preceding of 1,41. This number includes various gratuities, in which are to be found several portions of Scripture in raised characters for the use of the blind, also 2,018 copies in twenty languages other than English. The total number distributed by the Upper Canada Bible Society during the thirty-four years of its existence is 900,416. We refer you to the more comprehensive statement of the Depository to be found on another page. Copies of the Scriptures have been placed in the cars on the Great Western and Northern R. R. Suitable racks for the purpose have been kindly furnished by the managers of the respective Roads. Your Board is indebted to Dr. C. B. Hall for undertaking this duty.

BIBLE SOCIETY RECORDER.—The RECORDER continues to be cordially welcomed by the Branches. In addition to the general intelligence it furnishes, it serves a most valuable purpose as a medium for the acknowledgment of all remittances on Purchase account and on Free contributions, whether forwarded directly by the Treasurers of Branches, or by the visiting agents. The publication of the RECORDER commenced in January, 1870, with an edition of 5,000. Now we publish nearly 8,000. Ten copies and upwards (according to the extent of the Branch) are sent gratuitously to each Branch. Additional numbers when ordered are paid for. Some Branches take only ten additional, a few take a hundred, others deem the numbers originally sent them sufficient. The number sent gratuitously is 5,375.

HONORARY SECRETARY.—Your Board regret to have to say that George Hague, Esq., the junior Honorary Secretary, has retired from the secretariat of the Society. His resignation had been in possession of the Board for some months, but not accepted—so anxious were they to retain his services—until Mr. Hague recently re-assured the Board that it was quite impossible for him, in view of his many pressing engagements, to give due attention to the duties of the office, from which he now retires. Resolutions, which were unanimously and heartily adopted by the Board—copies of which will be found among the Editorials of the present number, on p. 91,—show the high regard in which Mr. Hague is held, the value attached to the services he has rendered to the Society, and the high estimate of the judicious counsels he has so often given towards the advancement and consolidation of her work throughout the land.

The Rev. J. M. Cameron was elected to succeed Mr. Hague as Honorary Secretary, and J. F. Lash, Esq., was appointed Minute Secretary.

SISTER SOCIETIES.—It ever affords us special pleasure to note the operations of our co-labourers in Bible work—the Sister Societies of the Dominion, and we have to thank their respective Secretaries for having furnished us with such timely information this year of their Anniversary Services, and for copies of their Annual Reports. Those from Montreal, Quebec, Ottawa, St. John, New Brunswick, and Fredericton have been acknowledged in previous numbers of our periodical. The Report of the Nova Scotia Auxiliary reached us since our last publication. Altogether the records of the past year are such as greatly to encourage every christian and patriot. If we love our country, we must remember that it is by the wide-spread distribution of the Bible,

more than by the wisest human legislation, that our young Dominion is to rise to true greatness, and acquire that strength to which a union of all classes becomes an absolute necessity.

DEATHS.—In the last General Report of the Parent Society connected with this subject the following introductory observation is made. "The domestic section of the Report usually opens with a note of sadness. There is always an obituary to record with a constituency so large as that embraced by the Society, it must needs be that each year, as it revolves, will have its tale of death to unfold." In our much smaller constituency the necessity for such record is only occasional. But last year has given to us also "a note of sadness." A venerated name is erased from the list of our Vice-Presidents, that of the late Rev. James Harris, who died on the 6th of September, 1873, having reached the ripe age of four score years. Mr. Harris was one of the first officers of the Bible Society organized in Upper Canada. He was chosen Secretary of the "York Auxiliary Bible Society," in the year 1828—46 years ago. He continued in this office until the seventh Anniversary Meeting of the Society, which at this time was called "the City of Toronto Auxiliary Bible Society." An extended obituary notice of this departed and beloved minister of the Lord Jesus Christ will be found in the RECORDER of last September.

BRITISH AND FOREIGN BIBLE SOCIETY.

As the Bible Society year of our Auxiliary closes at the same time as that of the Parent Society, and as its Annual Report cannot reach us for some weeks from this date, we have to gather our information from the record presented in the published report of last year; from the intelligence contained in the *Monthly Reporter* of the British and Foreign Bible Society; and from facts which the London Secretaries in their thoughtful consideration and kindness send us in advance of their publication. By these means we have heretofore been enabled to give you a correct idea of the general character and financial condition of the Society during each successive year. From the year 1804, memorable as the time at which this wonderful society was inaugurated, the progress has been astounding and glorious. The past year, in which she attained the venerable age of seventy, has been one of devoted energy and of gratifying success. The Income for the year ending March 31st, is £220,964 1s. 10d. sterling—expressed in our own currency \$1,080,000.00, being an increase upon the year preceding of £32,163 0s. 0d. equal to \$156,000.00. The issues were 2,654,080, which are 61,144 more than those of last year. We see, even in this partial statement, the immensity of the obligation resting upon the British and Foreign Bible Society, and the need of the continuance of that guidance from above, with which its committee have been so signally favoured in the past. Ripe scholarship, eminent administrative ability, and above all earnest devotion and implicit trust in God, have in the years gone by, characterized, and we are confident will in the future characterize those distinguished Christian gentlemen on whom has chiefly rested the management of this Institution.

PROGRESS IN THE WORK OF TRANSLATION AND REVISION.—Note as a most interesting indication of the constant advancement of this Society in the overthrowing of Paganism and of every form of lingering Barbarism that yet rests with crushing weight upon some portions of our race, the progress made in the work of translation and revision, of which the following extracts are a sample.

ALBANIAN (GHEG).—A revised edition of the New Testament and Psalms in the Gheg or Northern Albanian Dialect has been printed, under the superintendence of Mr. Christoforides, the translator.

ANEITYMESE.—The translation of the Old Testament has already been announced as complete. There has arisen, however, some delay in carrying on the printing, owing to the lamented death of the Rev. Dr. Geddie, who has been cut off from work in the Master's vineyard after many years of

good and faithful service. Arrangements are being made for carrying on the edition with as little delay as possible.

CANTON COLLOQUIAL, OR PUNTI.—There are now printed in this dialect, St. Mark, St. Luke, the Acts, and the Epistle to the Colossians. The American Bible Society has reprinted St. Mark and St. Luke. The Rev. A. Krolczyk, one of the principal translators, has died; his place is taken by the Rev. J. Nacken.

FINNISH.—Some difficulty having arisen concerning the text to be followed in printing the Finnish Scriptures, Mr. Nicolson has had conferences with various authorities, and it has finally been determined that the Abo Bible of 1870 shall be followed so far as regards the text, whilst the edition published by Akiander in 1852 shall be taken as a guide in some matters of orthography, in which the Abo Bible is not always uniform.

GALLA.—The Book of Genesis has left the St. Chrischona press, under the superintendence of the translator, the Rev. Dr. Krapf. It is printed in Amharic characters.

GITANO, OR SPANISH GIPSY.—The Gospel according to St. Luke has been re-translated, and printed under the editorship of Mr. G. Porrow, the translator. Some copies have been sent out to Spain, and satisfactory tidings have been received concerning their acceptance among the Gipsies.

GONDI.—The Gospel according to St. Matthew has been translated into the language of the Gonds, one of the most remarkable of the hill tribes in North West India. An edition of 500 copies has been printed at Allahabad. The Rev. Mr. Dawson was the translator.

HAKKA.—The Gospel according to St. Mark and the Acts of the Apostles have been translated into this Chinese dialect by the Rev. R. Lechler, of the Basle Missionary Society. They are being printed in Roman characters according to Lepsius' system, under the editorship of the Rev. Mr. Wimes.

IAIAN.—The Rev. S. Ella has lately translated and printed the Gospels according to St. Matthew and St. Mark in the Iaian language, so that the Four Gospels are now complete.

JAPANESE.—The translation of St. John's Gospel into Japanese, concerning which some information was given in the last Report, has left the press, and is in circulation. It is considered an admirable specimen of typography and is fairly accurate and idiomatic, though only to be regarded as an experiment. Acting on the advice of Dr. Hepburn, one of the best authorities on matters relating to the Japanese language, the Committee have ordered an edition of St. Luke and the Acts to be printed at the Vienna press.

Two hundred copies of Dr. Hepburn's translation of St. Mark have been purchased by the Society for circulation in Japan. Other books are in course of preparation.

NIAS.—The Gospel of St. Luke has been translated into the language of the island of Nias, near Sumatra, by the Rev. Mr. Denninger.

SESUTO.—The Rev. A. Mabille has been engaged during the past year in the translation of the Books of Samuel and other historical books into the Sesuto language.

SANTALI.—An edition of the Psalms has been printed in the Santali language, under the superintendence of the Calcutta Auxiliary Bible Society.

TUKUDH.—The Rev. R. McDonald, of the Church Missionary Society, has translated the Four Gospels and St. John's Epistles into the Tukudh or Loucheux language, spoken by a tribe of Indians on the Youcon River in North-West America. A small edition is in the press, some copies of St. Matthew having been already struck off, so that the translator might take them back with him to his distant mission.

The operations of the past year are of so delightful and cheering a character that we have found an attempt to prepare a summary for your information one of exceeding difficulty. Condensation is no easy task, after one has perused the comprehensive and valuable pages of the Annual Report of the British and Foreign Bible Society.

EUROPE.—FRANCE, in her appropriate position, is the first to call for our attention. In the following extract we learn how deep is England's interest in the real prosperity of France, and of the solicitude and care of the most eminent and godly men in that country to undertake the supervision of the fields which it is her object to cultivate.

“While in some limited circles there are indications that the Divine Spirit is breathing upon souls dead in trespasses and sins, yet so far as the mass of the population is concerned, evidence is lacking that France has derived any real and abiding spiritual improvement from the tremendous and humiliating discipline through which it has passed. There is little disposition to lay to heart the lessons of Providence, and as little to listen with meekness and docility to the lessons of Inspired Truth. Popery has proved utterly unequal to wrestle effectually with the giant corruptions that have inflicted such untold evils upon France, and in spite of all its boasted attributes and supernatural appliances, it has been impotent to force back the rising tide of dark scepticism which threatens to wreck all that can impart true greatness and lasting stability to a nation. A voice is heard here and there that the great want of France is the Bible.”

Your Committee had to announce last year that they had just appointed a successor to the late M. de Pressensé. They are happy to entertain the assurance that in making choice of M. Gustave Monod for the important and responsible position, they have been guided to a selection which promises in every way to be eminently satisfactory. He has entered upon his duties with great ardour, it may be safely affirmed, even with enthusiasm, finding the sphere of labour in complete harmony with the desire he had long cherished of relinquishing secular occupation for religious activity. He has bent all the energies of his mind to the work with which he is charged; and the special qualifications of which he is possessed are admirably adapted to promote his usefulness and efficiency. To follow such a man as M. de Pressensé who concentrated in himself the supreme control of your operations in France for more than thirty years, was not an easy task, for everything had to be learnt, and the lights of experience, the aid of which might have been so helpful to a novice in the work, had gone out in the death of his predecessor; but M. Monod was armed with resolute purpose and indefatigable perseverance, and has succeeded in mastering all the details of the organization which he has henceforth to superintend and direct. His business aptitude has full scope for its exercise, and after the experiment of more than twelve months, he finds that his sphere of labour, though making heavy demands on his strength, opens before him, as a patriot and as a Christian, a career of service worthy of the loftiest consecration he can bring to it.

BELGIUM.—“The political government of Belgium is at the present moment in the hands of the clerical party, which has the sympathy and moral support of the Ultramontane section of the Romish Church. But whatever influence may consequently arise to strengthen the cause of the Papacy, there is no attempt to discredit the constitutional principles which have secured to the people the inestimable boon of civil and religious freedom, and have proved in so many ways conducive to the peace, order and prosperity of the nation. The agency which has most prominence in your operations in Belgium is that of colportage, the backbone of your work in all Roman Catholic countries.” One of these colporteurs reports that “he came to a village in Flanders, where he found a Roman Catholic family who had separated from the church. The mother, an old woman of 80, seemed pleased to see the colporteur, and told him that hers was the fourth generation that read the Bible daily. She showed him her old Bible, printed in 1553, without division into verses, and also a New Testament that had belonged to her grandfather. He used to hide it in the poultry-yard for fear of the Inquisitor finding it. It had been much injured, but she had repaired it, and had herself written out the pages that were wanting. Van Heelden was asked to remain the night at her house, which he did, and took part in their family prayers. They read and prayed,

and sang psalms to tunes of their own. He says he never saw more simple and sincere piety. Unfortunately, adds Van Heelden, a great many of the Flemings cannot read or he would be able to sell many more."

HOLLAND.—We sometimes find opposition to truth where we least expect, as appears in the following observations respecting this Protestant country. "In the Netherlands the work of the Society proceeds with regularity, with little to disturb the even tenor of its way. Whatever difficulties are experienced arise, not from any legal restrictions that fetter your operations, but rather from the state of public sentiment in reference to the Bible itself. The amount of rationalism, or, in other words, the spirit of infidelity which has gradually diffused its baneful influence in Holland, must necessarily tend to bring the circulation of the Holy Scriptures within narrower limits than might otherwise be attained. The poison of unbelief has not only affected that portion of the community which does not come within the pale of the professing church, but it has entered the Church itself, and turned many from that faith which, in days of persecution, found some of its most illustrious champions in Holland. It must likewise be borne in mind that while Holland is usually spoken of as a Protestant country, there is a large section of the population allied to the Romish communion, and holding to it with a blind and fanatical enthusiasm which has proved itself intolerant towards every form of Protestantism, and notorious for its hostility towards all efforts that have been made, and are still being made for the general dissemination of the Word of God. It is something for which to be thankful, that your Society was induced to take up its position in Holland twenty-nine years ago, and that to the present period it has maintained that position with steady and resolute purpose, much to the comfort and encouragement of those who had the cause of Divine Truth at heart, and needed the help of some powerful agency to stimulate and strengthen their efforts in doing battle against the gathering hosts of the prince of darkness."

GERMANY.—The Politico-Religious controversy in this Empire, together with the character and progress of the "Old Catholic movement," are familiar to all readers in this country. The subjoined opinion from the Rev. Mr. Davies, the Society's agent in Russia, furnishes an intelligent and reliable view of these questions.

The distribution in Germany during the year has been in twenty different languages, and the number over 322,000.

"The Church of Rome has sown broadcast the seeds of strife in the newly constituted German Empire, and in the Swiss cantons. What the German Roman Catholic Bishops told the Pope would take place if the dogma of Papal infallibility should be proclaimed, has taken place. Rome and Germany are at war, bloodless war, it is true, but war as real, and probably not less momentous in its issues, than that which two or three years ago deluged the plains of France with the blood of thousands. In such a war our Society might possibly be supposed to be in the very thick of the fight. This, however, is not so. For, the banner which Germany has unfurled, and under which she rallies her forces, is not the Scriptures and the Reformed Faith, but Stat. rights as against 'Papal Political Usurpation.' The German Empire and the Papal See as political powers are engaged in deadly combat. Whatever Rome says to the contrary, it is against the Papacy as an institution that interferes in the purely secular internal politics of the Empire for the furtherance of anti-national aims, that Germany and Switzerland marsh their political forces, and go forth to war. As yet they have not sought the alliance of the Protestant Churches. On the contrary, they deem it their duty to abstain from seeking it, and even to impose, on certain points, the same restrictions on these, their real friends (within easily defined limits) in the struggle in which they are engaged, that they do on their open enemies. But the time may come when the area of the battle-field will be extended, and when, side by side with the din of political war, a spiritual conflict may rage, in which the Bible and the Reformed Faith shall again go forth:

combat—not the political power only, but the false doctrine and superstitious ritual of the Papal Church; and when this battle rages, our Society will be seen, as in duty bound, in the thick of the fight. It is in the midst of the noise and tumult of this ecclesiastical and political strife, that the peaceful work of our Society during the past year has been carried on.

The influence of Old Catholicism in Germany has already been enormous, in spite of the comparative insignificance of its avowed adherents. It has compelled the statesmen of the Christian world to study, and helped them, to an extent that Protestant writers could hardly have done, to understand the real character of the issues at stake in the more or less openly avowed antagonism between Papal pretension and State independence. It has shown, beyond the possibility of contradiction, that the Papal claim to universal sovereignty, put forth in the Middle Ages by Gregory VII., Innocent III., and Boniface VIII., is asserted with equal vehemence by Pius IX., though for the present unable to put it in practice. The Vatican Council, by proclaiming the personal infallibility of the Pope when speaking *ex cathedra*, has indirectly raised this theory to a dogma, and the Old Catholics have shown that, to use a phrase of Prince Bismark's, this council was but the mobilization of the great Papal army in all lands for a crusade against Protestantism, intellectual progress, and civil liberty."

AUSTRIA.—"The history of a year's operations in the Austrian Empire, when carefully analyzed, reveals many trials of faith and patience—hindrances and restraints that are vexatious and wearisome to bear—delays that chafe the spirit, ever anxious to make the most of precious time and fleeting opportunities—open and concealed hostility bent on an obstructive policy to prevent the onward march of Truth—disappointments that cloud the hopeful anticipations once so bright and animating. The picture has its shady and sombre lines, but there are not wanting gleams of beauty and sunshine. The trials are of necessity recognized, but not as the only or predominant feature of the work."

SWITZERLAND.—"In regard to circulation, Mr. Davies remarks that the figures of the previous year are not reached, simply because the demand in connection with the war ceased, and all the Swiss issues are affected in the same way as those of France and Germany. The actual numbers distributed are:—Bibles, 11,887; Testaments, 35,329; Portions, 7,375; total, 54,591 copies. The only increase is in Bibles, and these are in excess of the previous year by 527."

POLAND.—"In this country some progress has been made, though it may not be of any striking dimensions. The circulation has included 5,588 Bibles, 7,175 New Testaments, and 7,021 Portions; total, 19,784. This is more by 622 copies than the circulation of the preceding year."

DENMARK, one of the oldest Protestant kingdoms, is, in some respects, one of the most intolerant. But the prospects for the future are more in accord with what a people possessing the Bible should encourage, than they have been in the past, as the following extracts indicate:—

"When the statistics of the year were completed it was found that the circulation effected had far exceeded the average limits, and, with a single exception, had attained a point never previously reached.

"It is satisfactory to the committee that this vexed question of freely circulating the whole Bible in Denmark has now reached a stage which will close a long and rather painful controversy. They have felt that the action of the Society has been subjected to stringent conditions such as are not imposed in any other country of Europe, Protestant, Popish, or Mahomedan. They are extremely thankful, therefore, that the Royal permission has been explicitly and formally given, and applicable to all future time, for the unrestricted printing and dissemination of the Bible, a permission of which they will not fail to take advantage at the earliest opportunity, and so far as the circumstances of the country may seem to require the co-operation of the Society.

"The conditions laid down by the Danish Government are, that if the Society prints the Bible otherwise than through the Orphan House at Copenhagen it will have to pay a royalty to that Institution of more than fourpence per copy. It is thus sought to perpetuate an antiquated monopoly, against which public sentiment has loudly and repeatedly protested. But the Committee have no desire or intention to renew any irritating or distasteful discussion. They are content to abide by the conditions offered, even if they render the expense of carrying on their work more costly than is desirable."

NORWAY.—"The reports from all parts of Norway are more cheering in their character than for many years past. No extraordinary measures have been adopted to give an artificial impulse to the sale of the Scriptures, yet the circulation has largely increased as the result of local Christian activity and the extension of religious life."

SWEDEN.—Equally gratifying is the intelligence from Sweden. With respect to the work in this northern kingdom, it is stated, that it "is contemplated, not as a mere mercantile traffic to be regulated by a regard to secular profit or loss, but as an enterprize in holy things, and designed to advance the welfare of man in all that pertains to his spiritual and immortal nature."

RUSSIA.—It must afford pleasure to read the encouraging reports which now reach us from Russia. And it is especially gratifying to find on record the interesting event, given below, of the presentation of a copy of the Scriptures to the Royal Bride of our own Prince Alfred.

"The Committee survey this vast field of operations with intense delight. Russia, in its geographical dimensions, variety of races, multiplicity of population and diversity of languages, is a world in itself, and opens a boundless prospect for Bible circulation. The mind is baffled and bewildered at the bare conception of the magnitude of the work to be done, if the millions that owe allegiance to the throne of the Czar are to be furnished with the blessed Word of God in their own vernaculars. If there is scarcely a country in the globe in which so much is to be done for the dissemination of the Scriptures, it is peculiarly satisfactory to report a marvellous increase in the activity of your agency, and in the results that have been attained." It was stated in the *Monthly Reporter* for February, that by direction of the Committee, a copy of the entire Bible in Modern Russ had been prepared for presentation to Her Imperial Highness the Grand Duchess Marie Alexandrowna on occasion of her marriage to His Royal Highness the Duke of Edinburgh. Days were appointed during the progress of the marriage festivities for the reception of addresses and gifts. Deputations from the provinces arrived, bearing substantial tokens of patriotic homage and affection; and the less costly, though not less precious offering of the British and Foreign Bible Society had its appropriate place and acknowledgment. The following account of the presentation has been kindly furnished by a member of the deputation:—

"It will be of interest to the supporters of the British and Foreign Bible Society throughout England and Europe, to know how successfully the idea of presenting a copy of the Holy Scriptures in the Russian vernacular to the Duchess of Edinburgh, upon her marriage, has been carried out. It may be observed that the work is handsomely bound in three volumes. The first volume contains the first eight books of the Old Testament rendered into Modern Russ, the version authorized by the Emperor Alexander I. The second volume contains the rest of the Old Testament, translated from the original text, at the expense of the Bible Society, by the learned Russian Professors Levisohn and Chwolson. The third volume gives the New Testament, following the edition sanctioned by the 'Holy Synod,' or Supreme Council of the Russian Church. The peculiarity of the translation thus presented to the Duchess of Edinburgh is, that it is the only one which presents the entire Bible in a version of Modern Russ, a tongue not essentially different from the old Slavonic, but indispensable for the understanding of the Scriptures by the masses of the people, amongst whom Modern Russ is the only spoken language.

"The Very Rev. Dean Stanley manifested an alert and prompt interest in the execution of the plan intrusted to him, and secured an opportunity of presenting the volumes, and introducing the clerical representatives of the Agency Committee in St. Petersburg, on Wednesday, January 28. This was only the day after the return of the bride and bridegroom to St. Petersburg, after their brief sojourn at Tsarskoe-Selo, and the very first deputation which waited on their Royal Highnesses that day. According to the proposal of Dean Stanley, the Rev. A. Thompson, B.D., Chaplain to H.B.M. Embassy in St. Petersburg, the Rev. B. J. Hall, Minister of the Congregational Church, the Rev. J. Key, Minister of the English Chapel at Alexandroffsky, and the Rev. W. Nicolson, M.A., the Society's Agent, were received by the Dean in his apartments in the Winter Palace, and accompanied him through the stately halls and corridors of this Imperial edifice to the rooms of the Duke and Duchess of Edinburgh. Before the formal reception, they were introduced by the Dean to the Duke in his private apartments. His Royal Highness mentioned that he had received a copy of some portion of the Russian Scriptures at the Exhibition in Paris, and asked whether this was identical with those now offered. Mr. Nicolson observed that it was probably part of the book now produced in a state of greater completeness.

"The deputation then proceeded up stairs, and after waiting for a little while in the Malachiite Hall, the very room in which, on the Friday before, the register of the Chapel Royal, St. James's, had been signed by the illustrious pair and their Imperial and Royal relatives, they were ushered by the Hon. Colonel Colville into the next room, and found themselves most graciously greeted by the Duke of Edinburgh and his bride, the Grand Duchess Marie Alexandrowna. Dean Stanley then explained the character of the gift, handed her Imperial Highness one volume, and passed the other two into the hands of the Duke. The Duchess especially noticed the word "London," which stood on the title-page, on which Dean Stanley explained that the translation had been made in St. Petersburg, but the books printed in London. Her Imperial Highness, twice over, expressed the great interest which she felt in the gift. The Dean of Westminster had previously explained in private some details concerning the work and position of the British and Foreign Bible Society in Russia; and as other deputations were waiting their turn for presentation, he then introduced the members individually to the Duke and Duchess, who bowed to each with a true and courteous kindness, which will not soon be forgotten by those who witnessed it.

"The countenance of the bride's great-uncle, Alexander I., under whose benignant rule the New Testament was given to the Russian people in their own tongue fifty years previously, looked from the canvas as the marriage rite was solemnized between the English Prince, who bears a name so honoured in the annals of the English Bible as 'Alfred,' and the daughter of another Alexander, zealous in the same high cause of a people's welfare which his uncle so nobly served."

The Dean of Westminster, in referring to the above occasion, on which he so kindly acted in behalf of the Society, writes that the Duchess of Edinburgh expressed herself much pleased with the present, and showed considerable interest in the subject, and then adds:—"It was a very interesting episode in my visit, and I beg to express to the Bible Society my thanks for having made me the organ of their intentions."

SPAIN.--This country continues an object of anxiety, yet the hopes for it are not without encouragement. "That the Ultramontane party are making a desperate battle for ascendancy cannot be doubted, and no effort will be spared to bring back the rule of the priests, and with it that reign of bigotry and intolerance which would seek to root out of the land all those Protestant religious movements and aspirations which have been so actively and successfully developed, since the memorable revolution of 1868. It may be trusted that Divine Providence will graciously interpose to frustrate the de-

signs of those who would show little consideration for an open Bible or a native Protestant community.

“Although the results of the past year show some falling off in the sales, yet it is far less considerable than might have been expected, and amounts to no more than a few hundred copies. A much greater difference would not have excited surprise, even if the country had escaped the confusion and turmoil which have unhappily occurred. For it must be recollected that a work of large dimensions has been steadily progressing since the Bible was allowed to enter Spain, and statistics will justify the assertion, that the circulation of the Scriptures, in little more than four years, has nearly, if not quite, equalled the circulation in Italy during the last thirteen years, while priestly fanaticism is more intense in Spain than in Italy, and the ratio of readers to the general population probably smaller.”

PORTUGAL.—In this country “there have been no special incidents to record beyond arbitrary interferences, by which, in one or two instances, the local administration have endeavoured to arrest the labours of the colporteurs. That the sale of the Scriptures is perfectly legal in Portugal is a notorious fact, ignorance of which few intrusted with magisterial functions can honestly plead. But personal fanaticism, or too servile submission to priestly dictation, occasionally leads to very gross outrages on the liberty and action of all the colporteurs. They are deprived of their books, thrown into prison, and treated as criminals.”

ITALY.—“The head-quarters of the Italian work are now definitely established in Rome, and your agent, Mr. Bruce, will henceforth make that city the centre of his operations. The colporteurs, although they have sold a larger number of complete Bibles than usual, have not been so successful as formerly in disposing of the separate books of Scripture. The entire circulation has been 35,240 copies.”

TURKEY.—Amazing have been the changes in this singular empire lately. Now we have a Bible Society House in Constantinople. “Religious liberty and freedom of conscience are accepted as established principles, and no one feels that he has a right to interfere with the convictions or belief of his neighbour. The Moslem mind is not now what it was then on the subject of religion; and the privilege of every man to belong to whatever ecclesiastical community he pleases, without incurring any pain or penalties, is as really recognized in Constantinople as in Great Britain or America.”

GREECE.—Laudable exertions are being made to give to this classic country the unadulterated word which the great Apostle of the Gentiles first preached in this land. But “when two societies are working over the same field and for the same object, a very imperfect idea of progress will be formed if the operations of one Society only are brought into view. In considering what is done for the circulation of the Scriptures in the kingdom of Greece, it must not be forgotten that the American Bible Society is represented by the Rev. Dr. Kalopothakes, of Athens, who holds a depot, and also employs the agency of colportage.”

ASIA.—Of this densely peopled quarter of the globe, and of Africa and other portions, we are reluctantly compelled, from want of space, to present the very briefest notice. The first of which we make mention is the sacred land of

PALESTINE, in which the circulation from all sources has been :	
From the Depot at Jerusalem	379 copies.
By colporteur Eliah-el-Hindi.....	212 “
By Miss Baldwin, Jaffa	124 “
From the Depot at Nazareth	87 “
By colporteur Anton-il-Farran, Nazareth ...	44 “
Sales to German Colonists at Caiffa.....	36 “
<hr/>	
Total.....	882 “

SYRIA, the issues herein being set forth as follows :—

From the Depot at Beyrout	1,277	copies.
By colporteur Risk Butros in the Lebanon...	202	"
From the Depot at Damascus	14	"
By the Rcv. J. Crawford	44	"
By colporteur Nussar.....	4 ^o	

Total..... 1,585 "

INDIA, including the Societies of Calcutta, Madras, Bombay, The Punjab, and Allahabad, distributed 173,026 copies of the Scriptures, being an increase over the year preceding of 59,344.

Of CEYLON, CHINA and JAPAN we can say that the Society is nobly prosecuting its work in these lands. For the last, the labour of translating is progressing favourably.

AFRICA.—The care of the Society is given to *Algiers*, in North Africa; to *Egypt*, where the prospects are most cheering; to the interesting country of *South Africa*; to the *Western Coast*, including the Kingdom of *Ashantee*, in which our brave soldiers and sailors recently gained so signal a victory; and to the Christian Island of *Madagascar*. We barely mention the names of Australia, Tasmania and New Zealand, the South Sea, Friendly and Fiji Islands, &c., &c., as places to which faithful attention is given.

AMERICA.—Besides the Auxiliaries of the Parent Society in the Dominion and in Newfoundland, her Depositories and Agents are to be found in the West Indies, in Mexico, and in several of the countries of South America.

IRELAND.—“The Hibernian Bible Society is doing in Ireland the same work that your Society is doing in England, and it appears that the past year has been one of full average success, and in some respects there is the indication of more than usual prosperity. Its annual report opens with a note of congratulation, and states that while there has been no falling off in the circulation of the Scriptures, the income of the Society, so far from being diminished by the altered circumstances of the Protestant community, has largely increased; and that the loyal attachment of its friends of every denomination remains unaltered and unshaken. The Hibernian Bible Society is patriotic in its sympathies and action. Ireland is its chosen sphere of labour, and to provide the Scriptures in the degree that shall meet the wants of the people, is the purpose steadily pursued. It operates through its own immediate agencies, but it also adds its efforts to those of other Institutions, which, amongst the objects at which they aim, include the dissemination of the Scriptures. Thus, it has made grants to the value of £800 to the Sunday School Society for Ireland, a very extensive and important organization for diffusing the benefits of religious education. Help on a more limited scale has been given to the Presbyterian Sabbath School Institution, the Church Education, the Irish, the Protestant Orphan, and other Societies. Nor has it forgotten in its wide-reaching benevolence the claims of gaols, workhouses, soldiers, sailors, &c. The issues for the year have been 73,413, and, from the establishment of the Society, they now amount to 3,817,471 copies. Your Committee must not close this paragraph relating to the work of the Hibernian Bible Society without a grateful acknowledgment of the generous contribution of £500, which has again been renewed on behalf of the general operations of your own Society. The link of fellowship which thus subsists between the two Societies seems to identify their object as essentially one.

SCOTLAND.—“The National Bible Society of Scotland, as is generally known, is the confederation of a number of small local Bible Societies formerly existing in Scotland, which being welded into one compact and well-organized Institution, can accomplish a greater work for the circulation of the Scriptures than was practicable under the previous system. The last was the twelfth year since the union has been in force, and results prove that the policy pursued was in every respect wise and beneficial. A much larger amount is now subscribed for the spread of God's Word, and work has been

undertaken on a scale never before attempted while the separate organizations were feeble and had but small resources to deal with. The Auxiliary system is being very effectively developed throughout the country. The free income of this Society for the past year amounted to £13,059 19 2, being an increase in the twelve months of nearly £1,500. The circulation of Scriptures was as follows: Bibles, 139,590, Testaments, 140,809; Portions, 77,868—total, 358,267, a considerable decrease as compared with the previous year, but resulting from the same causes that affected your own circulation in certain European countries. In Scotland itself there has been a very gratifying increase in the sale of the Scriptures, and a combined system of colportage bears the Word of God into all parts of the land. The Scotch Society has its agencies in many parts of the Continent, especially in France, Spain, Italy and Germany; and other nationalities, in a less degree, share its labours and derive benefit from its liberality. The work also extends beyond these limits, and China is occupied, and help extended in various directions where useful operations can be introduced. Your Committee rejoice in all efforts for the wider diffusion of the Scriptures."

AMERICAN BIBLE SOCIETY.—It is indeed most pleasing to us to produce the following extract from the last published Annual Report of the Parent Society:—"The relation subsisting between the two Societies has not only been formed by the bond of union which the pursuit of a common object creates, but has arisen also from joint action and joint interest in regard to a variety of matters which have a most important bearing on the general work of Bible circulation. While the ultimate purpose which both Societies have in view has been promoted by the harmony of opinion elicited, the tie of friendship and sympathy has grown stronger and more precious."

The *union* existing between these two leading Bible Societies of the age is beautifully illustrated in the practical evidence which the following report by the Secretary of the British and Foreign Bible Society presents: "Another proof of the power which Protestant Christianity has acquired in the Turkish Empire has been recently afforded in the completion, and opening of the new Bible House at Constantinople. The project is wholly due to the original suggestion and subsequent exertions of the Rev. Dr. I. G. Bliss, the Agent of the American Bible Society for the Levant. The Society which he so ably represents was united with your own in the joint occupation of premises in Stamboul, and this joint occupation will be perpetuated in the new building. The funds necessary for the purchase of land and the erection of a suitable structure have been almost entirely raised in America. Your Committee advanced £1,000 to facilitate the progress of the works, but this is to be regarded merely as a payment of rent in advance, and will in time be gradually extinguished. The property is essentially American, and is a remarkable testimony to the energy and success with which the missionaries of that country have laboured for the spiritual regeneration of Turkey. The erection of the Bible House constitutes a sort of epoch in Christian work in Constantinople." We note also with pleasure that "the electrotype plates of a new Arabic Reference Bible have been presented to this Society by the American Bible Society."

The Upper Canada Bible Society is indebted to the American Bible Society for gifts of Scriptures in the Ojibway and Mohawk languages, which it hereby gratefully acknowledges.

The income of this Society for the past year was \$664,636.00. Issues, 990,572.

CONCLUSION.

The nations which possess the inestimable boon of God's revealed will, as contained in His holy Word, are, by the light which that Word exhibits, and the commands which it presents, laid under obligation to do their utmost to send the Scriptures, in which that *will* is declared, to all who do not possess them. Neither science nor philosophy can meet the demands, or satisfy

the heaven-inspired aspirations of an immortal spirit. For guidance and consolation herein, man must look to the divine revelation contained in these Scriptures. The most exalted nations of Paganism, Greece and Rome, prove this. The most presumptuous nations of Popism, as Italy and Spain, confirm this. Now, if our circumstances are more favourable than theirs, and our knowledge superior, they are not to be encouraged as causes of boastfulness, but regarded as incentives to all the generosity and gratitude which the precepts of the Bible inculcate. The financial and general reports of the Parent Society, and of this auxiliary, furnish ground for gratitude to the Author of all our mercies; yet it is really questionable, taking into account all the benefits we have derived, and are still deriving, from the possession of the Bible, whether we are doing all that is required of us for those who are not equally favoured with ourselves in the possession of this rich legacy of our Heavenly Father. The Bible, accompanied by the living teacher, is God's appointed means for the renovation and elevation of the world. The province of this society is to disseminate the Word, and this she does irrespective of name or denomination. She always is the companion and generous friend of the missionaries of the churches, to whatever land they may go. Sometimes she, as an harbinger, goes before them, but no doubt is ever entertained as to the character of her mission, whether she precede, accompany, or follow.

This favoured Province has more than she requires for herself. Her duty, therefore, is obvious. If she would aid in repelling error from every section of our Confederation, and from every other land, she must, with a generous hand, continue to circulate the Sacred Scriptures. To accomplish this, increased liberality is demanded, when we consider the wants of the world at large. Cheap as are the Bibles published by the Society in London, it is quite impossible for that Society to continue the sale of the Scriptures at the present low price, when the advance in the cost of material and the increase in wages are considered, and to attend to the many calls coming every year from places heretofore unsupplied with the precious volume, unless the friends in every part of the Empire sustain it with a systematic beneficence commensurate with the abundant blessings which a gracious Providence is continually bestowing upon them. Than this, God requires no more, but this He does require. May the Spirit which indited the Book guide us to duty, and bless us in its performance.

1st Resolution.—Moved by the Rev. THOMAS GUTTERY; seconded by the Hon. JOHN McMURRICH.

“That the Report, of which an abstract has been read, be adopted and printed for circulation; that the thanks of the meeting be presented to the officers, committees, and collectors of the numerous Branches of the Society, whose labours have so important a bearing on its welfare; and that the following gentlemen be officers and directors for the ensuing year, viz. :—

President :

THE HONOURABLE GEORGE W. ALLAN.

Vice-Presidents :

RIGHT REV. DR. HELLMUTH, BISHOP OF HURON.	REV. W. COCKER, D.D.	[LL.D.
VERY REV. DEAN GRASSETT, B.D.	“ W. MORLEY PUNSHON, M.A.,	
REV. BISHOP RICHARDSON, D.D.	“ WM. ORMISTON, D.D.	
“ ENOCH WOOD, D.D.	“ PRESIDENT NELLES, D.D.	
“ JOHN JENNINGS, D.D.	“ ALEX. TOPP, D.D.	
“ MICHAEL WILLIS, D.D., LL.D.	“ R. V. ROGERS, M.A.	
	“ JOHN POTTS.	

Rev. ALEXANDER SANSON.	W. A. BALDWIN, ESQ.
" ANSON GREEN, D.D.	HON. WILLIAM McMASTER.
" E. RYERSON, D.D., LL.D.	HON. OLIVER MOWAT.
" J. H. ROBINSON.	GEORGE BUCKLAND, ESQ.
" PRINCIPAL SNODGRASS, D.D.	JOHN MACDONALD, ESQ.
" T. S. ELLERBY.	DANIEL WILSON, ESQ., LL.D.
" ROBERT A. FYFE, D.D.	ANDREW T. McCORD, ESQ.
" LACHLIN TAYLOR, D.D.	JOHN TYNER, ESQ.
" WELLINGTON JEFFERS, D.D.	WILLIAM OSBORNE, ESQ.
" EDMUND BALDWIN, M.A.	MATTHEW SWEETNAM, ESQ.
" WILLIAM REID, M.A.	GEORGE HAGUE, ESQ.
" J. G. MANLY.	

Treasurer :

HONOURABLE WILLIAM McMASTER.

Secretaries :

J. GEORGE HODGINS, LL.D.

REV. JOHN GEMLEY.

REV. J. M. CAMERON.

JNO. F. LASH, ESQ. *Minute Secretary.***Directors :***All Ministers of the Gospel who are Members of the Society.*

MESSRS ALEX. CHRISTIE.	MESSRS. W. B. GEIKIE, M.D.
" JAMES FOSTER.	" ROBERT GILMOR.
" SAMUEL ROGERS.	" GEORGE M. EVANS.
" C. B. HALL, M.D.	" JOHN GILLESPIE.
" JOHN McBEAN.	" F. W. KINGSTONE.
" JAMES BROWN.	" ROBT. BALDWIN.
" GEO. L. BEARDMORE.	" H. E. CLARKE.
" J. K. MACDONALD.	" W. T. MASON.
" ALEX. RATTRAY.	" R. W. LAIRD.
" WARRING KENNEDY.	" ROBT. WALKER.

The Rev. Mr. GUTTERY moved the Resolution as follows :—

Mr. CHAIRMAN,—In moving this resolution, there are some features of the committee's report on which I wish to congratulate the officers and friends of the Society throughout the entire field. Success is precious to all men, but especially to the men who have consecrated their time and talents and substance to the great work of uplifting men by the Gospel of Christ. Moral virtues are more than military successes. The sword may subdue a city—the truth subdues the soul—and souls are more than cities. This report, Sir, is the record of a year's success. First, it is a matter for profound thankfulness that, during the past year—a year in which a political convulsion and a financial crisis swept over our field, the income of this Society should have reached a higher point than ever before, and should stand some eighteen hundred dollars in advance of the year before. This increase of revenue is worth far more to the Society than is represented by the mere monetary value. It indicates, and is a fruit of the profound confidence which is felt by all our Branches in the officers and gentlemen who constitute the executive of the Society. Men supply the funds liberally, because they know they will be disbursed wisely. As one of the Society's Agents for the past year, I can bear my testimony to the perfect confidence and high esteem which I found everywhere felt for the courtesy.

the promptitude, the ability, and perseverance of our Permanent Secretary, the Rev. John Gemley, and our central depository, Mr. John Young. The army know their officers, and trust them—this gives strength in battle, and is worth very much in a cause like this. But, I think this financial success bespeaks the deepening sense of responsibility which our Canadian people are coming to realize, in the use of their wealth for the glory of God. Slowly it may be, our people are rising to a loftier conception of the duty and privilege of using money for the salvation of men. Eloquence is not the only, not the chief offering, which is now laid upon the altar of Christ. Men slow of speech, and unused to public advocacy, are feeling that in the wealth which God has entrusted to their stewardship, they possess a power which may be made to serve the highest ends of true discipleship. Giving on principle, rather than from mere fitful impulse—giving in proportion to what is received, rather than the mere casual efforts of temporary feeling—is becoming more general in all the churches. Now a faith that paralyzes selfishness; a faith that teaches men how to employ wealth for the noblest ends; that introduces God's claims in the account of the merchant, and the plans of the millionaire, is a right noble virtue, and is destined to hasten that brighter era for which Christendom waits and prays. Selfishness is suicidal; it kills the noblest aspirations of the soul. Liberality—wise—systematic—habitual liberality, strengthens the heart, and ennobles manhood. Years ago, a lad consecrated a tenth to God. A blessing rested upon him. His noblest faculties were developed by this act of loyalty to Christ. He won the prize for an essay on a religious subject; of this money-prize, he gave a fifth. To-day that lad has become a man—the pastor of one of the most powerful churches in Protestant Christendom—his name is known, and honoured over the world—his sayings and books have penetrated wherever the English language is spoken—the lad of the past is Pastor Spurgeon of to-day. Now Sir, if this Society help to widen in men's hearts the reign of right principles in respect to the support of the cause of Christ, then it has helped in the holiest culture of human hearts.

Prominence is given in the report to the subject of Provisional Agency. After calm deliberation the directors decided that, instead of employing one or more men to give the whole of their time to the visitation of the Society's more than four hundred Branches, they would ask pastors of different denominations, to take part in this work, by each visiting a limited number of Branches. The result has shown, that in this matter, the Divine guidance which the Directors sought in prayer, has been vouchsafed in direction and blessing. Looked at financially this scheme has proved a great success. The cost of permanent agency—which, to secure efficient persons, must have been a considerable item—has been much reduced. The expenses connected with the new system, have averaged about \$2,772 per year. In the four years during which this system has been in operation, the Society's income has had an aggregate increase of Twenty-nine thousand Dollars. Financially, therefore, this system has been successful. But this system has fruits which no one can tabulate. Of the seventeen pastors who took part in this work of visitation, there is not one, who is not personally a better man for the toil. The churches to which they respectively belong have been drawn closer around the Society, and in the widened sympathies, and deepened fervour, and firmer faith which such service as this never fails to inspire, the provisional agents have returned to the pastoral work, all the stronger and all the more devoted for future usefulness and work. Indeed, if a church desires its pastor to cherish a truer love for other Christian communities, to get an enlarged view of the needs of the world, and the activities of the church, it could scarcely do better than secure him a week or two week's work in connection with this Society.

There are two or three items in the distribution of your funds which I think will specially commend themselves to your supporters. The grant of one thousand dollars to Manitoba and British Columbia, as far as may be needed to aid in colportage work, is a wise step. It shows how clearly the Direc-

tors appreciate the fact, that in these new and vigorous provinces, where hundreds of thousands will soon find a home, and where the foundations are now being laid for a great future—provinces which will share our civilization and our noble Canadian freedom, the most important of all things is, that social and commercial life shall be built up in the fear of God ; and the one imperishable Book which has guided our fathers, from peer to peasant, home to God, should be in the hands of the settler and his child, giving to both the truest culture for this life and the next. Few men have ever measured the influence of religious culture upon a people, more carefully or accurately than that now celebrated Genevan Reformer, Father Hyacinthe. Before he revolted from the yoke of the papacy, whilst he was yet the leader of the most refined and the most intelligent Roman Catholics in France, he spoke words which are worthy of careful study. In an address delivered at Lyons, when pleading in behalf of a charitable institution, he said : “ Prussia is now triumphing over Austria, because the Prussian soldiery are more enlightened and more religious. Every Prussian soldier carries his Bible in his knapsack. I have twice visited England, there the people read the Bible in their homes. I am convinced that the Bible is the strength and glory of that great nation.” Now, Sir, the Book which more than everything else has built up the noble home-life of England, will be just as mighty, and just as much needed in British Columbia and Manitoba, where there will soon be populations of hundreds of thousands. Drink is already doing its deadly work there ; some churches have already planted their missions there ; and others will follow. It is well, then, that you send the Bible to these provinces. As they grow to a giant’s strength, may they advance in moral culture and spiritual beauty, until they shall each be filled with a people rich in the possession of God’s Word, and the rewards of an industry which that Word has inspired and directed.

In your efforts you have shown a beautiful sympathy for those who *love the vision to read*. I can scarcely think of anything done by the Church of Christ more beautiful than the preparation of *Bibles for the Blind*. How touching was the act of that blind girl who had worn her fingers hard by feeling the raised letters. She first shaved off the skin that she might regain the sense of touch, and having destroyed the nerve, lifted the loved Book to her lips that she might kiss it as she laid it aside ; and in that moment found by her lips that she could read it. Think of that girl—dark in body, but illumined in spirit. Seeing no flower, nor star, nor landscape, but by her sweet lips, spelling out the words, “ Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

But, Sir, noble as is the work you are doing in Canada, it is to most of us an inspiring thought that this Society is an auxiliary of that noblest of all England’s stately institutions—The British and Foreign Bible Society. When the Secretary gave us the statement of its circulation during the time of its existence, I could not but feel how imperfectly any of us can comprehend what these figures mean. It is only when we divide these millions—when we take the mighty whole into pieces—when we try to get hold of a single part—that we get any idea. Well now, Sir, in the Society year, terminating in the spring of 1871, the circulation was over three millions nine hundred thousand copies of the Word of God. Now, Sir, that means that for a whole year, this one noble Society sent out more than *three Bibles every minute*, day and night, winter and summer. Three Bibles every minute. Perhaps that was an exceptional year. But, Sir, this Society is now seventy years old. Now, during these three score years and ten, it has, on an average, circulated two thousand seven hundred Bibles every day ; one hundred and fifteen copies every hour—*wardly two copies every minute for seventy years*. I may not linger upon its work of translation. A work upon which the profoundest scholarship, the most heroic endurance, and the most marvellous patience have been shown. It speaks to day in more than two hundred languages ; and is assembling the whole world around one Saviour’s Cross,

and teaching to all men one Father's love, and carrying all races in its heart.

Let us then, Sir, gather about this Book. Not with the rather common but, to my mind, false idea that we are its defenders. This Book is above all our societies—above all our churches. We are not its shelter—it is ours. We are not its rock—it is ours. We are the shielded—it the shield. The Bible has done more for us than we for it. It has given genius its inspiration; it is creditor, not debtor, to the churches. Milton owes more to the Bible than the Bible to Milton. Look at that *soldier*, dead on the field before Richmond; see his gory hands unclasped from the Book on which his last look lingered, and read, "Thy rod and thy staff, they comfort me:"—at that cultured *Hindoo*, dying with a treasure under his pillow, in which his spirit has found freedom, and a hope which makes him calm in death—that treasure a mere fragment of the Word of God:—at that *sailor*, tying it round his waist as he springs from the sinking ship:—at that lonely *watcher*, troubled about her child, or anxious about her dead, or longing for a diviner peacefulness—and finding in these pages the bread which satisfies the hunger of the heart. Oh! this Book is God's great gift—our great heritage. Let us seek to enter into its spirit, and understand its inner truths. Let us grasp the living truths which throb and heave beneath the letter of its parables and prophecies.

And, Sir, I move the appointment of these gentlemen as the officers of the Society for the coming year with all the more pleasure, inasmuch as they represent not one, but different churches. To me it seems that, in the presence of this Society, more than in any other, the sects have forgotten their exclusiveness, and laid aside their narrowness. And what are our differences when compared with the joy and glory of circulating the Book of God? To me it seems as if Churches make as much of their *isms* as nations do of their rivers; and this Society embraces and blends them all as the grand ocean does the waters that flow into it. Egypt is still proud of the Nile; the German keeps his watch on the Rhine; London boasts of Father Thames; the American points proudly to the Mississippi; but, when a thousand miles out at sea, on the mighty flood into which all these have poured and mingled, are they not one? Here is unity—vastness—strength—sublimity! So this Bible Society so far symbolizes Heaven's highest glory in its service, that it unites all the servants of God in one great effort to rescue this world from sin, and bring its millions to the feet of Him, whose right is the throne of every human heart.

I have pleasure in moving this resolution.

Mr. McMURRICH seconded the Resolution with a few appropriate observations, expressive of the pleasure he felt at being present, and taking a part in the proceedings of the meeting, and of the satisfaction it gave him to hear of the prosperity of the Society in the blessed work in which it was engaged.

2nd Resolution,—Moved by the Rev. Professor McLaren, seconded by the Very Rev. Dean Grasett.

"That in these times of continued material development and intense conflict of spiritual ideas, it is incumbent on all who accept the Bible to be the only rule of faith and practice, to hold fast the form of sound words therein contained, and do the utmost possible, each in his respective sphere to diffuse the saving truth therein contained amongst the people, as an antidote to worldliness, infidelity and superstition."

"Prof. McLAREN said he had much pleasure in moving the resolution. They were met to hear of the progress of God's Word, and express their commination and wishes for its welfare. The British and Foreign, and American Bible Societies had engaged in more extensive operations than those of the Society whose claims they were advocating. But the Upper Canada Society had become the most important Auxiliary of the Parent Society, and had helped to send the Word of God far and wide. He spoke further in an in-

teresting and instructive manner of the application of science and art to the spread of the Gospel. In conclusion, he affirmed the ultimate triumph of the Gospel over unbelief everywhere; over the motley army of Atheists, Pantheists, and all other unbelievers howsoever denominated. He affirmed that wherever the Bible was sent, civilization followed, and that the greatest knowledge of science was found consistent with the study and knowledge of the Scriptures. He thought that God meant both to act in unison. There was evidence that the civilized world was dividing itself into three great sections, Protestants, Infidels, and Roman Catholics, and there was, therefore, a great necessity that the work of Protestants should be to largely disseminate the Word of God without note or comment."

The speech of the Professor was masterly, and eminently adapted to unfold and enforce the sentiments contained in the resolution. It was highly appreciated, and its publication very much desired; we, therefore, the more deeply regret our inability to gratify the desire so generally felt. Circumstances beyond control compel us to give this expression of disappointment, as the only compensation at our disposal at not being able to give, as we fully expected, the address *in extenso*.

3rd Resolution.—Moved by the Rev. Arthur T. Pierson, seconded by the Right Rev. the Bishop of Huron.

"That we have reason to rejoice in the continued prosperity of the work of Bible diffusion in the mother country, in these Provinces, and in the other British colonies, as well as in foreign lands; and that our hearty sympathies be extended to the Parent Society, to the American Bible Society and other kindred Societies for the great work committed to them by Divine grace and providence, of translating and diffusing the Scriptures throughout the whole world."

The Rev. Mr. PIERSON, in moving the Resolution, said:—

MR. CHAIRMAN:—Nothing but a sense of the greatness of the cause upon which I am to speak, and my experience of the long-suffering patience of an audience in the provinces, would induce me to speak at this late hour. I am here, in a sense, to represent the "American Bible Society," and to express the hearty sympathy of those who, across the boundaries which separate us as two distinct peoples, feel their hearts throb in unison with yours, in devotion to the Word of God, and in efforts for its diffusion; and who, by these bonds of Christian union with you, are made "no more strangers and foreigners, but fellow citizens of the Saints and of the Household of God."

I have been asking myself, Mr. Chairman, *of what use* is such a meeting as this? Surely we are not here because the Bible needs either eulogy or defence. One might as well attempt to deny the brightness of the Sun, shining in his mid-day splendour, as to question, in this nineteenth century and in this Christian land, the worth and power of the Word of God. When your own noble Queen—I love her almost well enough to say *our* noble Queen—presented the Ambassador of a South African Prince, who asked to know the secret of England's greatness, with a copy of the Holy Scriptures, every intelligent and candid mind throughout the civilized world must have echoed an "Amen" to her sublime and silent answer. Yes, Mr. Chairman, more than to any other source, are we to attribute to the *Word of God*, the strength and glory of that nation upon whose ample area the sun never ceases to shine. We are not here to demonstrate the excellence of the Bible, but rather to quicken each other in zeal and self-sacrifice for its universal diffusion.

I am asked to move the following resolution, which I do with great pleasure:—

"That we have reason to rejoice in the continued prosperity of the work of Bible diffusion in the mother country, in these Provinces, and in the other British Colonies, as well as in foreign lands; and that our hearty sympathies be extended to the Parent Society, to the American Bible Society and other kindred Societies, for the great work committed to them by Divine grace

and providence, of translating and diffusing the Scriptures throughout the whole world."

This resolution which has been drawn by a careful hand, covers a great deal of ground. Let me call your attention to certain emphatic words and clauses, such as "*the Scriptures*," "*the whole world*," "*translation*" and "*diffusion*," and the declaration of a belief that "*the great work*" is committed to us "*by Divine Grace and Providence*." The sum and substance of this resolution is, that *the Bible is for the whole world*; that it must be *translated and diffused*, that every man may read it in his own tongue wherein he was born, and that *this work is entrusted to us* pre-eminently, by the *Grace and Providence of God*. Upon all the ground thus covered, I have time scarce even to touch, however cursorily; but, in what I do say, I shall endeavour to show that the argument for the diffusion of the Divine Word is to be found in its inherent character and glorious career; and that the finger of God in history unmistakably points to *this* as the time when He has made all things ready for its universal diffusion.

It may be doubted whether even the pen of the Holy Ghost has written a sublimer sentence, for brevity, scope, and grandeur, than this:—"And God said, Let there be light: and there was light." Five words in the original Hebrew express that Divine fiat, in obedience to which light was born out of the womb of night. But, sublimer in moral and spiritual import are those other words: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ." Paul makes the original creation of *light* the figure and symbol of the *new Revelation of Truth*, in the written and the living Word. How suggestive the analogy! The Bible is an *orb*, whose beams mysteriously convey to earth the *light of knowledge*, the *wealth of love*, and the *life of a divine and quickening energy*. Before these blessed beams, the "*Shadow of Death*," with all its darkness of superstition and ignorance, its coldness of indifference and hostility, and its barrenness and waste, is illumined, warmed, and fertilized! Earth owes not more to the luminous, calorific and actinic rays of the sun, than the world owes to the light, love, and life which come down to us in the Revealed Word. Peter uses a similar figure when he refers to the "*light shining in a dark place*," "*the Day-dawn*," "*the Day Star*," etc. Well might Paul say, "*I am not ashamed of the Gospel of Christ*," for, "*our rock is not as their rock, even our enemies themselves being judges*." I cannot forget that even Rousseau confessed the superiority of Christ over the greatest of ancient sages, admitting that, "*if Socrates' death were worthy of a philosopher, that of Jesus was worthy of a God*." And it is said that even Plato conceded that what he and the Greeks knew of the true God, they learned from the Hebrews. We may fearlessly compare any other system of philosophy or religion with that of the Bible, either as to the glory of its teaching or its practical power. We come back from our investigation satisfied that neither Zoroaster nor Confucius, Socrates nor Seneca, Pythagoras nor Plato, Anaxagoras nor Aristotle, Epicurus nor Zeno ever presented to the world anything worthy of comparison with the Gospel of Christ.

One of the most conspicuous features of the Bible is its completeness and symmetry. It is a *sphere* of light. How harmonious its testimony, as all the various substances consumed in the photosphere of the sun and detected in the wonderful analysis of the spectroscope, yet combine to form one glowing beam! We see different writers, separated by hundreds of years and hundreds of miles, combining in one consentaneous testimony to the same great essential truths, as the hewn stones of the Temple were, from all quarters, brought already fitted, to be lifted each to its place. Does not this shew *one guiding mind*? Think of the wonderful correspondences of prophecy and history—that great Champollion that interprets prophecy! If in wandering among the feudal castles of old Germany, you should find a door leading to a secret chamber, closed by a lock most curiously intricate, should, hundreds of miles away, afterwards find an equally antique and curious *key*,

which, being introduced into the lock, fitted the wards and flung back the bolts, would you doubt that one mind planned and one hand wrought both lock and key? Now, prophecy is the lock, and history the key; and so wonderful are the coincidences between prophetic intimations and historic events, that we boldly say *one mind* must have spoken the prophecy and wrought in the history! and so we know we have the "oracles of God." The coincidence between the four Evangelists is the more beautiful because of a few minor discrepancies. One mirror alone gives us but a superficial reflection, but mirrors arranged so as to reflect toward a common focus, give us a *perfect and rounded image*. The four Gospels are four mirrors which shew us our Lord from various sides, and together give us a complete image of the God-man.

Even the seeming *paradoxes* of scripture result from its Divine character. If the sun's rays be examined by the nicest mathematical instruments, you can detect no convergence; they appear perfectly parallel, yet if we trace them back, we find them meeting and mingling in the sun. And so it is because of the distance and dimensions of this glorious orb of Truth, that doctrines which converge in its glowing sphere seem to us sometimes irreconcilable and contradictory.

The Word of God is of priceless value to the individual soul. It becomes an *infallible guide* to truth and duty. We are sometimes told that we have no need of any other standard than such as is supplied in our own Reason and Conscience. But while I am quite ready to concede the value of conscience, as the vicegerent of God in the soul, its decisions lack infallibility. Conscience is a compound faculty, consisting of a *judgment* of right or wrong, and a consequent feeling of oughtness or *obligation*. Now it is true that the sense of obligation infallibly follows the decision of judgment, but as the judgment is fallible, conscience is not always a perfectly safe guide. We need a perfect standard, with which to compare and by which to test the judgment. A mason, in building a wall, may have a correct *eye*, but he does not trust it in determining a true perpendicular or horizontal line; he uses the plummet and the level, and so builds his wall and lays his coping. "The union of the fallible eye and the infallible standard" secures a true result. Or, again, we cannot trust to the light on the prow of the vessel, tossing up and down, swaying from side to side, with every ground swell and cross sea; we must compare it with the light on the headland, fixed and immovable, if we would steer clear of dangers. So, it is only when we test the fallible conscience and reason by the infallible Word, that we are surely guided.

How beautiful the *simplicity* of the Bible, through which the wayfaring men, though fools, shall not err! It gives us in brief, clear sentences, great principles of truth and life, over which "jurists would pile tome upon tome of interminable disquisition, and metaphysicians spin the thread of speculation until it were attenuated to a cobweb;" and it speaks to the humblest mind and not, like the old philosophers, only to the scholarly; so that Doddridge was wont to consult one of the simplest and most uneducated of his congregation for his opinion upon difficult passages, and never without satisfaction. God's word supplies solace in sorrow, arching dark and stormy clouds with rainbows of hope and promise; and brings life and immortality to light, unveiling to us an otherwise uncertain future.

But I wish to speak of the Bible as God's instrument for the *regeneration of society*. Human history shews us that society does not contain, within itself, any self-reforming energy; all true progress is due to an engine at the top of the inclined plane. Much has been said of *Culture*, as a means of social redemption. But take the five "Golden ages" of history,—of Pericles in Greece, Augustus in Rome, the Medici in Italy, Louis XIV. in France, Elizabeth in England, and in none do you find any social purity except in the last, and that was due to Christianity. Culture could not save Athens or Rome from the utter debauchery of the public morals and conscience. History blushes to hint at the enormous pollutions of the worship of Venus and Bac-

chus, in which to engage was to surrender purity, and which employed in Athens alone, 60,000 priestesses, truant to virtue. Rome knew no *Salvation*, except prevention of ruin; rescue out of ruin was something which only Christianity taught. Before the Christian era, not a single eleemosynary institution—not a hospital nor alms-house, nor orphans' home was to be found the world over; the Roman master turned the worn-out slave, after sixty years' service, into the highway, to die of starvation and neglect, and even the decrepit and feeble sire was liable to no greater mercy at the hands of his son.

Scepticism is coming forward in these days as though it were going to save the world; and, in passing, let me remark that the very variety and violence of the assaults on Christianity are a concession to its formidable strength and power. But what has the world to hope from scepticism? It is *destructive* and never *constructive*; it tears down our faith, but builds up no better in its stead. In Faust, Mephistopheles defines himself as the "*spirit of negation.*" I suppose that means, that if you say "this or that is true and right," the Devil says "*it isn't.*" That is the spirit of scepticism, it is a mass of negations rather than of positions—it denies everything and affirms nothing. If a man robs me of my faith I want him to give me a better. The death-bed confessions of such as Voltaire and Paine, etc., show us that there is about scepticism a latent *dishonesty* also. Coleridge tells us how, when a lad, he ventured to express to his teacher grave religious doubts, and a *sound thrashing* was the consequence, which whipped his scepticism out of him forever. I have sometimes thought that a like timely application of the rod to the back of some modern sceptics, might have driven their foolishness far from them. And then think of the awful *desolateness* of scepticism, so well expressed by that exquisite poem which represents one, as mourning a lost vessel, with all his household to the deep gone down; another, lamenting a fair face long ago lost in the darker depths of a great town; others recounting various losses of wealth and health, and youth, and worldly joys—but worse than all is the wail of him who confesses the *loss of a believing heart!* Surely society will never be bettered by a destructive, dishonest, desolating unbelief!

Well, then, where shall we look for social Redemption but to the Bible! Here is Archimedes' lever which is to move the world! And it is turning the world upside down. Isaac Taylor tells us that wherever it has gone, the Word of God has marched over the ruins of the nine great social evils: Polygamy, Capricious Divorce, Legalized Prostitution, Infanticide, Bloody and Brutal Games, Death or Punishment by Torture, Cruel and Unjust Wars, Caste, and Slavery. Here surely must be a power to exalt humanity. Christianity alone can bring the true Golden Age. Which of the brightest epochs of the past can compare with the age of Queen Victoria! the age of Bible diffusion! of Bible translation into more than 200 languages and dialects!

Surely it is no wonder the believer holds the word of God unspeakably precious. Michael Angelo was so fond of the famous Torso of the Belvidere Hercules, by Apollonius, in the Vatican Museum, that he sketched it from every point of view, and when his eyes failed and he could no longer see, he begged to be led near that great work of art, that he might pass his hands over the mutilated trunk, headless and limbless as it is, and through the sense of feeling, renew the rapture which vision no longer brought him. But this incident, pathetic as it is, is more than matched by the story of that poor old blind woman in Saratoga Co., New York, who, attempting to read by the help of the raised letters, found her fingers calloused by long work, and actually *rasped them with a file*, that by the unnatural tenderness thus secured, she might read the Word of God again; and the letters were illuminated by her scarlet blood!

And well may we be zealous for the "translation" and "diffusion" of the Scriptures. Every consideration of unselfishness and humanity must prompt us to desire that every man may read in his own tongue wherein he was born

the wonderful works and Word of God. Remember the lepers at the Samaritan gate : " This is a day of good tidings ; yet we hold our peace ! " If he " who withholdeth corn " shall be cursed, what shall we say of the selfishness that encourages a monopoly of the Bread of Life !

Before I close, I must call attention to the proofs that the Providence, as well as grace of God, has committed to the modern church especially—the work of translating and diffusing the Scriptures. The synchronisms of history are marvellously instructive and suggestive.

Notwithstanding all the efforts of men to divorce religion and science, God has appointed invention and discovery, handmaids of the Gospel ; the world is compelled to yield even her material instrumentalities as servants of the church. The " dark ages " were unprogressive both as to mind and morals ; the lamp of genius, the flame of scientific thought burned low ; for God would not give the greatest forces of modern civilization to men, to use them for the Devil's ends, to do with them as the Egyptian priests did with the " lost arts," make of them the subtle machinery wherewith to play upon the credulity and superstition of the ignorant and deluded people. And so God withheld the potent agencies developed during the last few centuries, until the church was ready to use them for the evangelization of the world.

The *mariner's compass*, if used at all before the opening of the fourteenth century, was used only within narrow limits, and in a crude form. It did not become generally serviceable until the morning star of the Reformation rose in John de Wycliffe. Think of the importance of this invention, not only to commerce and travel, but to the diffusion of the Scriptures throughout the world !

The *Printing Press* was invented about the beginning of the fifteenth century. God significantly set His own seal of proprietorship upon it from the outset. The first book ever issued from a press, in which movable types were used, was a *Latin Bible* of six hundred and forty-one pages ; and so the press has been " sanctified " from the beginning. And when did this most useful invention begin to be of use ? When the dark ages were retreating before a new dawn. The slumbering embers of the Reformation which had been kindled by De Wycliffe, were fanned into new flame by the martyrdom of Huss, and, in less than a century more, Luther, Calvin, and Knox were to carry on in Germany, Switzerland, and Scotland, the " Reform " begun in England and Bohemia. Do these synchronisms of history mean nothing ?

The steam-engine, patented by Watt in the *last* century, and the railway and telegraph, which belong to the present century, complete our bonds of universal social intercourse and intercommunication. And now, this neighbourhood of nations prepares the way for the translation, publication, and diffusion of the Word of God over the world. Does it mean nothing, that God held back these great forces of civilization till a reformed church was made ready to send the *Bible* and the *missionary* to every creature ? Can there be a doubt that " this work is specially committed to us by the providence and grace of God ? "

One more link is needed to complete this chain of providential signs which index the church's duty. God did not give the printing press to the church until there was to be a reform in philosophy as well as religion. The old Aristotelian philosophy had been for centuries allied with Papacy, for it was construed to favour papal infallibility. The methods of the Papacy, in interpreting the Scriptures, have always been *perversely deductive*. The Papal chair gives a dogmatic deliverance—it begins with a hypothesis and makes that a law, and facts and phenomena must fit it or be pronounced false : the Romish Church starts with a theory, and warps every text to fit the crook of the dogma. Now observe, the reformation in philosophy almost immediately accompanied the reformation in religion. Luther's theses, which were the " *novum organum* " of the church, made ready for Francis Bacon's *inductive* method, which teaches men to gather the facts of Bible testimony,

and thence induce a true philosophy of interpretation. Rome never would give the Bible to the masses without "note or comment,"—she dare not; if she ever diffuses the word among the people, it will be with copious comments giving the "authoritative" interpretation which favours, of course, Papal pretension.

I cannot but conclude that the logic of events compels the admission that to the church of to-day, peculiarly, God commits the work of translating, publishing, and diffusing his Holy Word. Never did he speak to any age and people in language more unmistakable. The reformed church, actuated by a missionary spirit, fitted to preach a gospel uncorrupted by ritualism, rationalism, and Romanism, redeemed from the bondage of a false philosophy of interpretation, receives at God's hands the means of *multiplying* copies of the Word at trifling expense and with marvellous rapidity, and the means of swift and safe *communication* with every creature under heaven! What excuse is there if we do not take up and complete this work of Bible diffusion, which the great monk of Germany inaugurated more than three centuries ago!

The grand work of Luther's life was the giving of the Bible to Germany. More important than the *first* step which denied the duty of celibacy in the clergy, or the *second*, which broke the force of monastic vows, or the *third*, which restored the mass to the Lord's Supper—was the *fourth* step, the diffusion of the German Bible among the masses. And the Devil well knew it; and never did he assail Luther with temptations so violent, and so vividly personal, as when an exile in the Wartburg, like John at Patmos, he was translating the Word. So intensely conscious was Luther of the satanic presence, that it took, to his overwrought imagination, a visible shape, and he flung his inkstand at the vision and hit the wall! And what a prophetic utterance was that, when he gave expression to the hope, that soon "every man might have in his own hands, to read with his own eyes, and in his own language, the Holy Scriptures of God."

And now the Lord has given the word; great be the company of those that publish it, till it shall be diffused, not only throughout this region, but the habitable globe. And I have only to add, in closing, that I beg you to take my presence here this evening as a pledge from Christians in the United States, of their hearty sympathy and co-operation with you in this grand and glorious work. Well may every line of separation and division between these two great Christian nations, be forgotten in the common fellow-citizenship with the saints, and the common desire and determination to co-operate in every measure whereby the Word of God shall speedily be put into the hands of every human being, in the language which is associated with every experience of his own life! Glorious day! When the heralds of Christ shall speak to every soul on earth, of the common sin and the common salvation, and each may for himself "search the Scriptures daily whether these things are so."

The Resolution was seconded by the Rev. Dr. Hellmuth, Bishop of Huron, but owing to the lateness of the hour at which he was called upon, he made only a few remarks, and the audience was denied the privilege of hearing his address, which, we have learned, was cause of general regret and disappointment. However, the few words were very gratifying. They conveyed sentiments of earnest solicitude for the wide-spread dissemination of the Sacred Scriptures, and expressed his cordial approval of, and hearty sympathy with, the objects of the Society.

4th Resolution,—Moved by Rev. JOHN POTTS, seconded by J. GEORGE HOWEINS, LL.D.—

"That the hearty thanks of this meeting be presented to the Trustees of Bond Street Baptist Church for its use on Sabbath evening last; and to the Trustees of this Church for its use on the present occasion; and to the Precentor and Choir for their valuable services at this meeting."

The Rev. J. G. Robb, B.A., pronounced the benediction, and the meeting closed.

LABOURS OF OUR COLPORTEURS FOR THE YEAR ENDING MARCH 31st, 1874.

In the prosecution of the great work of Bible distribution there is no agency which is more valued than that of Colportage. Penetrating to the sections of our Dominion most newly settled and most destitute, both temporally and spiritually, and carrying that sacred volume whose teachings have "promise of the life which now is, and of that which is to come," the Colporteur comes to these lonely hamlets as a messenger with glad tidings.

This branch of the Society's work has, during the past year, been carried on systematically and with due regard to the wants of the various sections of the country. The work has been uneventful, but various extracts, the most likely to interest the friends of the Society have from time to time been made public in the RECORDER. The Reports of Colporteur Henderson, labouring in Manitoba, and Colp. Badger, in Muskoka, tell of arduous toil; of long and weary travellings uninterrupted by the sight of any human being; pleasantly varied by eager welcomes from settlers, who, perhaps in other days accustomed to frequent religious privileges, now rarely find the daily drudgery of their lives illumined by any word of Godly counsel. In these regions, as well as elsewhere, our Colporteurs very frequently meet with newly arrived immigrants, who, whilst immersed in the cares and anxieties incident to their new life, are supplied with that "Safe Compass" which will point them to "Him who careth for them."

The attention of the Board having been attracted to the great need for Colportage labour amongst the Lumberers North of Peterboro', Colp. McPhail was during last Fall despatched there, and has since, amidst great hardships been disseminating God's Word in that field. The Reports of all the Colporteurs, which give detailed accounts of their labours, show faithful and conscientious service, and while they are all frequently weary *in* the work, none are weary *of* it. We append a tabulated statement of their labours.

NAME.	FIELD.	Time Employed.	Miles Travel'd	Visits Made.	Copies Sold.	Copies given away.
Jos. Strain.....	Co. Grey, Wellington	12 Months	2100	3855	1700	44
	Bruce, Simcoe.....					
Wm. McPhail ...	Co. Ontario, Victoria	12 "	3350	2690	1059	215
	York, Peterboro' ...					
Rev. R. Stephen- son.....	Co. Simcoe, Grey.....	6 "	1025	2410	874	1
R. McIntyre	Co. Peel & Addington.	7 "	950	1150	415	10
P. Sparling	Co. Perth.....	4 "	160	750	134	1
P. A. Willett ..	Manitoulin Island.....	4 "	300	420	235	10
Jas. Badger	Muskoka.....	3 "	660	450	255	41
Neil Henderson	Manitoba.....	5 "	1200	1020	926	98
Jno. Lowry ... }	London Auxiliary. }	1644	1754	615	11
Jno. Crombie }		1077	3349	556	
			12466	17848	6769	431

OPERATIONS OF THE DEPOSITORY DURING THE YEAR ENDING MARCH 31st, 1874.

Issued to Auxiliary and Branch Societies, to the Trade, &c.—Bibles, 14,255; Testaments, 15,420; Portions, 265—total, 29,940.

Issued to Colporteurs.—2,005 Bibles; 2,723 Testaments—total, 4,728. (Of these, 139 Bibles and 154 Testaments were gratuitous.)

Cash Sales from Depository.—Bibles, 1,951; Testaments, 1,077; Portions, 180—total, 3,208.

Gratuitous Issues from Depository.—Bibles, 1,594; Testaments, 1,221; Portions, 1,549—total, 4,364. (Value, \$893.57.)

Issues in Foreign Languages (included in the above).—German, 906; French, 481; Gaelic, 120; Hebrew, 66; Greek, 39; Latin, 23; Swedish, 15; Chinese, 4; Italian, 3; Modern Greek, 2; Spanish, 2; Portuguese, 2; Arabic, 1; Dutch, 1; Irish, 1; Norwegian, 1; Welsh, 1; Ojibway, 275; Cree, 51; Mohawk, 24—total, 2,018.

Total Issues for the year, 42,240.

Increase of Issues over previous year, 1,417.

Total Issues of the Upper Canada Bible Society since its commencement, 899,262.

Stock on hand at the beginning of the year.—7,202 Bibles, 10,356 Testaments, 3,196 Portions, 134 Portions for the Blind—total value, \$7,839.59.

Received from the Parent Society during the year.—16,672 Bibles, 13,615 Testaments, 1,096 Portions—total value, \$8,655.39.

Stock on hand at the close of the year.—3,604 Bibles, 2,917 Testaments, 2,224 Portions, 136 Portions for the Blind—total value, \$4,096.63.

LIFE MEMBERS OF THE UPPER CANADA BIBLE SOCIETY.

SIR FRANCIS BOND HEAD, *Baronet*.

SIR JAMES LUKIN ROBINSON, *Baronet*.

Alcorn, Samuel, Esq....	Yorkville	McMaster, Hon. Wm.	Toronto
Allan, Hon. Geo. W....	Toronto	McQuesten, Dr. Calvin	Hamilton
Allbright, A., Esq.....	South Cayuga	Marsh, Robert, Esq....	Richmond Hill
Andrews, Geo., Esq....	Aurora	Marsh, rs. Robert	do
Andrews, J. M., Esq....	Port Hope	Marsh, Lewis	do
Black, Rev. John.....	Manitoba	Marsh, James	do
Cassels, Robert, Esq....	Quebec	Marsh, Robert, jun.....	do
Cockshutt, Ig., Esq. ...	Brantford	Marsh, John A.	do
Coleman, James, Esq....	Dundas	Marsh, Miss Adeline E.	do
Daly, J. C. W., Esq....	Stratford	Marsh, Miss Hannah ..	do
Dalziel, Mrs. Mary....	Vaughan	Miller, Rev. George ...	Queensville
Dawson, Prin'l., LL.D.	Montreal	Moyer, S. Nash, Esq....	Normanton
Dickson, W., Esq.	Blenheim	Mulligan, W., Esq.....	Port Hope
Donald, Mrs. Wm.....	Port Hope	Mulligan, A. K.....	do
Farewell, A., Esq.....	Oshawa	Mulligan, Miss A. J....	do
Fraser, John, Esq.....	London Township	Newcombe, Miss M....	Thorold
Fraser, Mrs. John	do	Newkirk, Dr.	Vienna
Freeland, Rev. W.,		Powis, William, Esq....	Hamilton
DD, LL.D.		Robinson, David, Esq..	Seaton
Gibbs, W. H., Esq.....	Oshawa	Robson, Mrs. Robert...	Bayfield
Heward, F. H., Esq....	Toronto	Robson, Miss Janet ...	do
Holmes, Gervas, Esq....	Cobourg	Ross, Alanson, Esq....	Drummondville
Hunt, Joseph, Esq.....		Shaver, G., sen., Esq..	Etobicoke
Jordan, Wm., sen., Esq.	Fenelon Falls	Simpson, Hon. John ...	Bowmanville
Keefer, Samuel, Esq....		Simpson, Miss Maria...	Newmarket
Keefer, Mrs. Samuel...		Sullivan, Rev. E., B.A.	Chicago
Ketchum, Jesse, jun.,		Taylor, John K., Esq..	Smith Township
Esq.....	Orangeville	Thompson, Mrs. E. D.	
Kingston, Professor....	Toronto	Travis, Absalom, Esq..	Grimsby
Kirby, J., Esq.....	Florence	Trivitt, Thomas, Esq..	Exeter
Kynoch, J., Esq.....	Wallaceburg	Trivitt, Mrs.....	do
Leary, John, Esq.....	London	Vicars, Rev. J., M.A.	Pickering
Leslie, John, Esq....	Dundas	Walsh, Thomas, Esq...	Simcoe
Littlewood, J., Esq....	London Township	Wanzer, R. M., Esq....	Hamilton
McCull, Nicol, Esq....	Southwold	Watkins, Mrs. F. D....	do
Macdonald, J., Esq....	Toronto	Watkins, Miss S. Ann	do
Macdonald, Mrs. Ann	do	Watson, James, Esq....	do
McIlmurray, Dr.....	do	Watson, Mrs.	do
McKenzie, W., Esq....	do	Wheeler, Edward, Esq.	Stouffville
McLean, Ven. Arch-		Wood, James, Esq.....	Brantford
deacon	Manitoba	Young, Rev. George...	Manitoba

☞ *Corrections of any errors in the above list, whether in names or in addresses, or information as to any who may have died, will be thankfully received.*

REPORT OF THE REV. W. S. BALL.

To the Directors of the Upper Canada Bible Society.

GENTLEMEN,—I send you the report of my work in connection with the U. C. B. S. for the year just closed.

Despite my most earnest efforts, my work extended over a longer period than I desired. I do not, however, despair of seeing the work over the whole field brought into the autumn months, and the arrangements lately made by the Board are well calculated to effect this most desirable object.

My field is in the large and wealthy county of Wellington, and the rapid growth of the county generally, and particularly the growth of the important centres of business and influence, will greatly assist in the successful prosecution of our great and good work.

The Bible cause is yearly becoming confirmed as one of the great works of the whole Church of Christ, in all its various branches. Few regard it now as an extraneous claim, to be crowded into a corner by other claims, and only to receive the remaining portion, after other claims have been satisfied; but the Bible Society is becoming more and more regarded as an essential element in our church life at home, as well as an essential part of our great missionary agency, by which we all must labour to carry out the divine commission, to "preach the gospel to every creature."

The past winter has been the most unfavourable I have ever known to the holding of our meetings, especially in this county. The open winter has brought thaws, rains, storms, and dark nights, at the very best periods of the moon, and of the winter. The elections, general and local, have been so frequent, and so many of our best workers (at least of the men) are such ardent patriots, that, not unfrequently, we found politics sadly in our way; and were it not that our ever faithful friends, the ladies, were still true to their high mission, we would have often suffered in both funds and meetings.

The contributions have been delayed, in many cases, beyond all previous experience, but all have been received, except from Drayton and Rothsay—which, I am sure, will not be found wanting in the prosecution of this great work.

I have nothing special to note regarding the old Branches, but the two new ones, Palmerston and Clifford, which have this year got fairly to work, have done well, and give promise of taking a prominent place in the Bible army. West Puslinch is for the present dead, but East Puslinch has again taken the old place she so nobly filled in previous years, and will, I trust, be more fruitful than ever.

This must be my last year in the agency. Much as I love the work, its further prosecution on my part is, for the present, impossible; but my love for it, I am sure, can never grow weak. It is delightful to have our yearly intercourse with the noble and heart-strengthening band who carry forward this work; the pleasure of encouraging and advising with the friends is one long to be remembered. And to one who loves his country, it is refreshing to see Canada still the strongest colonial ally of the great parent at home. Canada is stretching her strong young arms over the finest part of this noble continent, and those who love our country best, will labour most to help in this Bible work which sends such precious streams of life to the ends of the earth, and returns laden with such rich blessings to ourselves.

I am, Gentlemen,

Yours very truly,

W. S. BALL,

Agent.

Guelph, April 10th, 1874.

British and Foreign.

“The Annual Meeting of the British and Foreign Bible Society was held on Wednesday, May the 6th, at Exeter Hall, which was filled. The chair was taken at eleven o'clock by the President, the Earl of Shaftesbury, and on the platform were—

“The Earl of Chichester, the Earl of Harrowby, the Bishop of Gloucester and Bristol, the Bishop of Ripon, the Bishop of Victoria, Bishop Ryan, Bishop Anderson, Bishop Harris, (from the American Bible Society), the Hon. A. Kinnaid, M.P., the Dean of Chester, the Hon. and Rev. Lord Wriothlesley Russell, Sir John Kennaway, the Rev. Lord Dynevor, Rev. Narayan Sheshadri, Canon Carus, Canon Clayton, Canon Wilkinson, Rev. W. O. Purton, Rev. Dr. Molfatt, Rev. W. Arthur, Rev. John Stoughton, Mr. Joseph Hoare, (Treasurer) Mr. Mark Stewart, M.P., Rev. J. W. Reeve, Rev. C. J. Glyn, Rev. Canon Battersby, Rev. —. Christopher, Rev. George Lea, Rev. J. C. Harrison, Hon. H. Noel, Hon. Capt. Maude, Capt. Littlehales, Sir F. Lycett, Messrs. J. Pownall, G. Moore, R. B. Braithwaite, J. Kemp Welsh, T. F. Buxton, J. Finch, R. Freeman, &c.

An abstract of the Annual Report was read by one of the Secretaries, the Rev. S. B. Bergne.

“The Earl of Shaftesbury, who was cordially greeted, said: Ladies and gentlemen, for twenty years, on this day, I have taken this chair on twenty successive anniversaries, and you cannot, therefore, I am sure, expect that I should be able to say to you anything very new or refreshing. And, indeed, if I had the power I would not exercise it now, because there is a long list of speakers before me, a large proportion of whom have never addressed you before, and among them I see the name of one admirable and excellent friend, the great Brahmin, from Hindostan. I will only congratulate you on one point. This great Society has now reached its threescore years and ten, and yet it stands out like old Moses, its ‘eye not dim, nor its natural force abated.’ Now look to this one fact. Your Report records that this Society alone has issued already close upon eighty millions of copies of the Holy Scriptures, showing that if there be ten readers to each copy, the whole human race being calculated at eight hundred millions, each person might now have a copy in its own possession. I see that by the efforts of the kindred societies, no less than 120 million copies of the Bible have been issued, which again multiplied by ten would give 1,200 millions of people access to the reading of the Word of God. This is a subject for deep and holy thankfulness; and I can only pray God—and you will join with me in the humble and hearty supplication—that if this Society be permitted to complete its centenary, it shall be found, not worn nor wearied, but acting in the spirit of God, as lively, as vigorous, as holy, and as true as it is at this present hour at which I have the honour to address you. I have no more to say, and I will call upon the Lord Bishop of Ripon to move the first resolution.

“The First resolution, which referred to the adoption of the Report, was moved by the Lord Bishop of Ripon, who, in the course of his address, said:—“I look upon this Society as the handmaid of all that is good and useful both at home and abroad. There is a universality and a catholicity about it which, I think, claims in behalf of this Society the support of all those who desire the spread of the Redeemer’s kingdom on earth and the triumph of God’s truth over every form of error by which that truth may be assailed. The Report to which we have just listened is full of encouragement. It is a vast encouragement in these days of strife and contention, and error and superstition, to find that this Society is holding on its way, year by year, attracting to itself a larger measure of support, and accomplishing in greater

measure the objects for which it was originally framed. I think in the times through which we are passing there is a growing necessity for greater union among all who love the Lord Jesus Christ. The Gospel of Christ, like the material cross on which the Redeemer died, stands between two thieves, and those two thieves are Popery on the one hand and Infidelity upon the other. Against these two giant errors the Bible is the only invincible weapon with which we can successfully contend against superstition on the one side or rationalism on the other; and I rejoice that throughout the whole of that Report there was such a thorough Protestant ring. Again and again we were reminded how this Society does circulate the Word of God in the full belief that, before the march of that Word, error and Popery cannot stand."

The Dean of Chester seconded the motion, from whose speech we select the following :—

"In this country, of the five languages spoken in our island, I believe the Holy Scriptures are to be obtained in three of them, only from this Society. If we turn to foreign Missions, I believe that nearly twenty of these translations which the two great Church of England Missionary Societies employ, could not be found at all unless it were for the efforts of the British and Foreign Bible Society. Hence, it is a most obvious act of justice, as well as of gratitude, that Church of England clergymen should stand here and urge the claims of this Society upon the generous and large support of the whole community."

Speaking of the chief agents of the *Old Catholic* movement, with whom, "on the continent" he became acquainted, he says: "I never was brought in contact with a body of men who struck me as possessed of so much intellectual and moral force as these leaders of the Old Catholic movement. One of them, Von Schultze, who for three years has been recognized as the fittest chairman of the Congress, on one occasion alluded to his own early education. He belongs to the higher ranks of society, is eminent as a writer on jurisprudence, and has had large experience as a judge. He said he was educated religiously, and he did not say a word to imply that his teachers were not men of high character. But he said—'Though I was several years in one school, and several in another, I never in either had a lesson in the Bible, and never did I see in the hands of any of these, my eminent teachers, a copy of the New Testament in its original language.'"

The Rev. Wm. Arthur supported the resolution. His address concluded with the inquiry to England—*What is further committed to thy trust*:—"The message, the glad tidings. Every one remembers, that event in the history of the old times when news reached Athens of the fall of Mitylene, and in a fit of madness the Athenians decided that every man in Mitylene should be put to death, and sent off a swift galley to carry the command. But they repented in the night, and next day sent off another galley, in order that the people might be spared. The gospel of their salvation was committed to that commander. He had to race for the bare life, but he was in time, and the people were saved. England! England! It is committed to thy trust for India, for Africa, and for many another land. May God give thee grace to discharge it."

The 2nd Resolution, expressive of thankfulness for a year of great prosperity, was moved by the Rev. T. Charles Edwards, who said:—"It was with considerable hesitation and diffidence that I consented to come up from Wales to appear, though but for a few minutes, at this meeting. However, if anything could inspire me with confidence it would be the thought that we are met to advocate the claims of a Society to which my country owes more than to any other human institution. The two men to whom Wales is most indebted for whatever intellectual greatness and moral worth it may now possess are, Bishop Morgan and Mr. Charles; to Bishop Morgan for the first translation of the Bible into Welsh, and to Mr. Charles, who first gave life to the operations of the Bible Society in Wales. These men devoted the energies of their lives to the task of bringing the Bible within the reach of

the people of Wales. The direct result of their self-denying labours is, that the Bible is the book and the religion of Wales. The Bible is the inspiration of our sweetest poets; the Bible, and the Bible alone, is the Gospel of our most powerful preachers; the Bible is the criterion by which our best thinkers test every principle and system of morality; the Bible is the standard of our language, and reading the Bible at home and in Sunday-schools is the national habit of our people, from the little child to the old man of eighty."

The Rev. R. W. Forrest seconded the resolution. From his address we make the following selection:—"We must not forget that our first wonderful translation of the Bible into the vernacular tongue came to us from the Continent, from the fair banks of the Rhine, although the translator was an Englishman, a man of whom it has been said that he never suited himself to the humour of the hour, that he never courted the favour of the great, and that he never compromised one jot or iota of God's truth, a man to whom England ought to have erected one of her proudest monuments—I mean William Tyndale. In his work we find the first faint beginning of this Society, the first utterance of a voice which has been sounding in our ears ever since, and the first kindling of a fire which has gone on burning with intensity, and which, by God's blessing, shall never be extinguished. Here we have in this illustrious example an instance of individual effort, of what one man could do by labour and self-denying endeavour."

The Rev. Narayan Sheshadri, a Hindoo, supported the resolution. His interesting account of the blessings attending the distribution of the Scriptures in India, was most gratifying and encouraging.

Other resolutions followed, which were sustained by eloquent addresses. After which one of the most interesting anniversary services of this great Society was brought to a close, the benediction having been pronounced by the Rev. C. Jackson, one of the secretaries of the Society.

"THE ANNUAL SERMON on behalf of the Society was preached on Tuesday afternoon, the 5th of May, to a large congregation, under the dome of St. Paul's Cathedral, by the Lord Bishop of London, from the words, 'The leaves of the tree were for the healing of the nations.'—Rev. xxii. 2. After dwelling upon the inseparable connexion which existed between the Old and the New Testaments, and the historically-proved value of the Gospel merely as a great civilizing agency, the Right Reverend Preacher claimed for the Bible that it was the tree of life, to heal the nations, the universal remedy for all the spiritual as well as temporal evils to which human nature is liable. The consciousness of sin, inherent in man, his need of a Mediator, and the feeling in the mind of fallen man of the want of a Deity whom he could in some measure imitate, all these difficulties were solved in the Bible, in whose leaves there was healing for all the throbbing wants of human nature. In concluding an earnest appeal for support, the Bishop said that if the panacea for all the moral and spiritual evils of the human race is the Bible, how noble was the work of the British and Foreign Bible Society, and how nobly was it carried on! It was a work in which every good Christian should rejoice to be allowed to take a part."

Miscellaneous.

THE WRITTEN WORD WITHOUT THE LIVING TEACHER.

Having heard the Rev. Egerton R. Young, missionary from the North West, relate one of the most remarkable and interesting events connected with the distribution of God's Holy Word among a savage tribe, I requested him to furnish me with an accurate and detailed account of the wonderful

history of the Book, as verbally and briefly narrated by him. This he kindly consented to do. The following excellent and comprehensive narrative from his pen, will not fail to make a deeper impression on all who read it, as to the divine authority and efficacy of God's written Word. Mr. Young's letter also pays a just tribute to that noble and unsectarian institution, the British and Foreign Bible Society, by whom the missionaries of the churches in all lands are aided with grants of Scriptures for distribution among their people.

MY DEAR SIR,—Before returning to my distant mission field in the Hudson Bay Territory, I desire to express in this way the very many obligations which we, the missionaries in that vast country are under, and the very great assistance we have received from the noble and generous British and Foreign Bible Society. For the last six years I have laboured almost entirely among the Cree Indians. Through the untiring energy and inventive skill of one of the early Wesleyan missionaries, the Rev. James Evans, the Syllabic characters were invented for that people. By the aid of these characters an intelligent Indian can learn to read the Word of God in a couple of weeks.

The first editions of the Gospels and of some other portions of the New Testament were printed at the Wesleyan Mission at Norway House. However, as their facilities for printing at this little Indian village were very limited, the British and Foreign Bible Society very kindly and generously came to the rescue, and for the last few years all the Indians desiring Bibles and Testaments have been furnished them without money and without price.

The benefits resulting from the invention of these Syllabic characters, and of having abundance of copies of the sacred volume printed in them, cannot be fully estimated.

Hundreds of the poor red men of those vast dreary forests and prairies, are reading in their own tongue "the wonderful works of God." Permit me to give you one incident which is but a specimen of many that might be put upon record:—

I was sitting in my study one day, reading, when the door was noiselessly opened, and a few Indians entered the room. I at once observed, as I arose to speak to them, that they were strangers. After a little conversation with them I interrogated them as to the object of their visit. "Missionary," said they, "we have come from a far-off land to see you, and we want you to go and visit us, and explain to us the Word of God." I replied, "I am pleased to see you, and should like to go, but where do you live." "Our home" they replied, "is *fifteen nights* away." This is the Indian mode of estimating distances, meaning that they had travelled sixteen days, sleeping on the river banks or rocks fifteen times.

I answered, "I am delighted to see Indians from such a distant place, but what put this desire into your hearts to see the missionary?" Their answer was this, "We have the Word of God in our wigwams and hundreds of us can read it, but we want you to come and explain it to us." I answered, "you say you can read the Good Book; did you ever have a missionary among you." "No," they replied. "Then you have had a teacher?" "No." "Why how is this?" I asked, getting very much interested. "How then did you learn to read?" Their answer is worth remembering, "Missionary," they continued, "The hunting-grounds of your Indians and ours adjoin, and when we would be out in the woods hunting the wild animals, sometimes when the days were bad for hunting we would go and visit your Christian Indians. We found that they always had with them their Bibles or Testaments. They taught us the Syllabic characters, and how to read, and then when we returned to our own people we taught others, and they

taught others, until now our *whole band* can read the Word of God, and when we carried our furs in boats down to York Factory on the Hudson Bay, we found at the Mission House there as many Bibles as we required for our people. Come Missionary and visit us and explain this Good Book to us. We read it, but we do not understand. It is like a musical instrument, there are sweet sounds but we cannot read it aright."

Since these Indians visited me I have met with several persons from that lonely interior village, and they have fully substantiated this fact, that these Indians in hundreds, are reading the word of God. They have lost all faith in their Paganism. The conjurer's tent is deserted, the medicine-man has lost his power over them, the Bible is highly prized, and the missionary is welcomed with rapturous delight.

With kindest regards, believe me,

Yours faithfully,

ECERTON R. YOUNG.

Toronto, Feb. 28th., 1874.

MOHAMMEDANISM NOT FROM THE BIBLE BUT FROM THE TALMUD.

Mohammedanism, which so long has held control over so large a portion of the eastern world, is of Jewish nativity; having sprung, not indeed from the Bible, but from the Talmud. At the time of Mohammed's career, the Jews were scattered over most of Arabia, where they were recognized as the scholars and teachers of the country, one of Mohammed's relatives being a professor of Talmudic learning.

This is the secret of its origin. This solves the problem how, in the midst of general polytheism, Mohammed could have conceived of the purest monotheism the world has known except from the Holy Scriptures; maintaining persistently for 1,200 years, in the midst of prevailing and degraded idolatry, even at the point of the sword, the great doctrine of the *unity and spirituality of the Godhead*.

The other secret of its wonderful prevalence and control in Southern Asia is ascribed to its joining to this belief in the unity of God the other great doctrine of the *brotherhood and equality of man*. The London critic says:—"We believe that this is and was the secret of Islam; the charm which made its theology take hold; that the key-note of its success was, the absolute equality before God, and therefore before man, which was taught as dogma by Mohammed, and which has so lived and permeated Islamism that, to this hour, no distinction of birth, caste, or wealth has the slightest real influence in any Mohammedan country."

The religion of the false prophet is destined to be overthrown; but its two cardinal doctrines may prepare its adherents to receive the blessed truths of the Saviour, who taught his followers that supreme love to God and equal love to man were the two great commandments on which "hang all the law and the prophets."

STUDY THE BIBLE.

Whatever rusts in your house, let it not be the Sword of the Spirit; whatever gathers dust, let it not be your Bible, for a finger to write there that awful word "damnation." Leave the wonders of creation to be studied till you have got a new heart, till you are "created anew in Jesus Christ, unto good works," and transfigured into His holy image, you undergo a greater change than the worm which, no longer crawling on the ground to feed on garbage, comes forth from its shell a form of beauty, to fly abroad in the sunny air, and drink their juices as it flits on happy wings from flower to flower.

I am not saying that God may not be known through His works. Paul himself asserts He may. "The invisible things of Him from the creation of the world are clearly seen," says the Apostle, "being understood by the things that are made, even his eternal power and Godhead." Yet to know Him as a God to save, and not unwilling to smile; as slow to anger, but swift to forgive; as resolved to punish, yet ready to pardon; as hating sin, yet loving the sinner; as just, yet the justifier of all such as believe in His Son, I must turn my eyes to Jesus—on Him who said, "He that hath seen me, hath seen the Father." Secular knowledge enters not into the Holy of Holies, nor carries me further within the precincts of the temple than its outer court. I despise not the lights of science, but to eyes on which the film of death is thickening they burn dim as the candles of the dying chamber; their rays have no power to scatter the darkness there, or light our feet in the dread valley we have all to travel.

Give me the light that, when candles wax dim, and I can neither see the face nor hear the voice of friends, shall shine on life's last dark hour, and guide my lonely steps to the door of our Father's house, to the open portals of those blessed mansions where they know as they are known, and there is no more need of created lights—of the light of the sun, or the light of the moon, for God and the Lamb are the light thereof. What matters it that you have no learning, if you have learned the way of life; that you never rise to fame, if your foot is on the ladder that scales the skies; that your brow is never crowned with fading laurels, if "by patient continuance in well doing," you win the crown of life? A simple, saving faith in Jesus, such as the very poorest and most ignorant may attain to, is of greater price than all "Greek and Roman lore"—*Sunday Magazine*.

THE BIBLE.

As the oak, perfect and entire, is in the acorn that buries itself in the soil, and expands and extends an ever-perfect life, till it becomes the gigantic monarch of the forest, so the entire Gospel of redemption was in that germinal promise concerning the "seed of the woman," which, buried in the clods of a wasted Eden, shot forth its life parallel with the growth of humanity. Now it appears as the tender twig of promise to Enoch and Noah; now the vigorous sapling of the faith of Abraham; now the refreshing shade tree leaning out in the glorious ritual of Moses; now the well-known pilot's signal tree that guides the course of David and Isaiah; now putting forth its blossoms of plenteous promise in the gospel of John the Baptist; and now bearing the rich harvest of ripe fruit, in the preaching of the apostles under the ministration of the Spirit. Thus, through all the ages, and in all the "divers manners" of its communication, it is one and the same Gospel, embodying the same great truths in its various stages of development.—*Stuart Robinson*.

THE FORCE OF TRUTH.

A gentleman was once asked in company what led him to embrace the truths of the Gospel, which formerly he was known to have neglected and despised. He said: "My call and conversion to God my Saviour, were produced by very singular means: A person put into my hands Paine's *Age of Reason*. I read it with attention, and was much struck with the strong and ridiculous representations he made of many passages in the Bible. I confess, to my shame, I had never read the Bible through; but from what I remember to have heard at church, and accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, or that the Bible was quite so absurd as he represented it. I resolved, therefore, that I would read the Bible regularly through, and compare the passages when I had done so, that I might give the Bible fair play. I accordingly set myself

to the task, and, as I advanced, I was struck with the majesty which spoke, the awfulness of the truths contained in it, and the strong evidence of its Divine origin, which increased with every page, so that I finished my inquiry with the fullest satisfaction of the truth as it is in Jesus, and my heart was penetrated with a sense of obligation I had never felt before. I resolved therefore to take the sacred word for my guide, and to be a faithful follower of the Son of God."

THE KING AND THE SCOTCH COOK.

The Earl of Rochester being in company with King Charles II., his queen, chaplain, and some ministers of state, after they had been discoursing on business, the king suddenly exclaimed, "Let our thoughts be unbended from the cares of state, and give us a generous glass of wine, that cheereth, as the Scripture saith, both God and man." The queen, hearing this, modestly said she thought there could be no such text in the Bible; and that the idea was little less than blasphemy. The king replied he was not prepared to turn to the chapter and verse; but was sure he had met it in his Scripture reading. The chaplain was applied to, and he was of the same opinion as the queen.

Rochester, suspecting the king to be right, and being no friend to the clergy, slipped out of the room, to inquire among the servants for a Bible. The servants named David, the Scotch cook, who, they said, always carried a Bible about him. David being called, recollected the text, and where to find it. Rochester told David to be in waiting, and returned to the king.

The text was still the topic of conversation. Rochester proposed to call in David, who, he said, was well acquainted with the Scriptures. David was called, and being asked the question, produced his Bible and read the text; it was from the parable of the trees of the wood going forth to appoint a king over them—Judges 9: 13. "And the vine said unto them, should I leave my vine which cheereth God and man, and go to be promoted over the trees?" The king smiled, the queen asked pardon. Rochester asked the doctor of divinity if he could interpret the text now it was produced? The chaplain was mute; the earl therefore applied to David for the exposition. The cook immediately replied, "How much wine cheereth a man," (looking Rochester full in the face), "your lordship knoweth;" (no doubt David had seen him fou—tipsy—or daft, as we say in Scotland, often;) "and, that it cheereth God—I beg leave to say, that under the Old Testament dispensation there were meat offerings and drink offerings; the latter consisted of wine, which was typical of the blood of the Mediator, which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation that he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all his perfections harmonized, the sinner was saved, and God in Christ glorified."

Bible Society Recorder.

TORONTO, 15TH MAY, 1874.

THE QUARTERLY MEETING OF THE BOARD OF DIRECTORS was held in the Board Room, on Tuesday, the 14th April, beginning at 7.30 p.m., the Hon. G. W. Allan, President of the Society, in the chair. The religious exercises were conducted by the Rev. Lachlin Taylor, D.D., V. P. Reports from

agents and from colporteurs were presented. The gratuities for March amounted to \$46 04, and were sanctioned. A grant of Scriptures for use in the *Home for Incurables* was made. A grant of Scriptures for the use of Indians in British Columbia was made to the Rev. Mr. Crosby, Wesleyan Missionary, who is about returning to that country. The venerable Bishop Richardson, upon whom has devolved the task of distributing the prizes to the City Public Schools, from the Ketchum Bequest, stated he was assured that a large amount of good had resulted from their annual distribution. The meeting was brought to a close about 9 o'clock, prayer having been offered by Bishop Richardson.

On Friday evening, April 24th, AN ADJOURNED MEETING of the Board was held to receive draft of Annual Report, and appoint Officers and Directors for the ensuing year. Meeting commenced at 7.30 o'clock, A. T. McCord, Esq., V. P., presiding. The Permanent Secretary read a psalm and offered prayer. The draft of Report was read by the Secretary. On motion of Dr. Green, seconded by Dr. C. B. Hall, it was adopted. The President, Treasurer, and Senior Honorary Secretary were re-appointed. George Hague, Esq., Junior Honorary Secretary, having resigned, it was moved by Dr. Geikie, seconded by the Rev. Dr. Green, "That the grateful thanks of this Board be tendered to George Hague, Esq., who, owing to other pressing engagements, now retires from the office of Junior Honorary Secretary. Mr. Hague, by his extensive knowledge and experience, has rendered the Society eminent services, and the Board desires, while regretting his retirement, to record its high appreciation of these services." It was moved by J. George Hodgins, LL.D., Honorary Secretary, and seconded by J. F. Lash, Esq. : "That in consideration of the valuable services rendered to this Society by George Hague, Esq., the Board has pleasure in recommending the enrolling of his name among the number of its Vice-Presidents." On motion of James Foster, Esq., seconded by Alex. Christie, Esq., the Rev. John Potts was elected a Vice-President of the Society. Dr. Geikie moved, seconded by the Rev. Dr. Taylor, "That the Rev. J. M. Cameron be nominated as Junior Honorary Secretary in room of Mr. Hague resigned." It was moved by the Rev. W. H. Poole, seconded by the Rev. Anson Green, D.D., "That J. F. Lash, Esq., be appointed Minute Secretary." All the foregoing resolutions were adopted by the Board.

Appointment of Directors.—According to the constitution of the Society only fifteen of the twenty Directors are eligible for re-election. Fourteen of those so eligible were re-elected. Mr. Lash was also eligible, but he having been appointed Minute Secretary, it became necessary to elect six new Directors. The following gentlemen were chosen :—Messrs. F. W. Kingstone, Robt. Baldwin, H. E. Clarke, W. T. Mason, R. W. Laird, and Robt. Walker. Grants of Scriptures in the Italian language were made for the use of Italian immigrants, who are now working on the Credit Valley R. R., near Milton.

The following gentlemen were elected Life Members of the Society :—Dr. McQuesten, R. M. Wanzer, Esq., and W. Powis, Esq., of Hamilton. After an interesting discussion on the subject, an unanimous approval of the Provisional or Non-Permanent Agency system was expressed. This system will be continued. Messrs. Kerr and Anderson, Accountants, were again appointed to audit the books of the Society. After prayer by the Rev. Dr. Taylor, the meeting was brought to a close at 9.50 o'clock.

THE FIRST MEETING OF THE NEW BOARD OF DIRECTORS took place on Tuesday, the 19th inst., commencing at 7.30 p.m. Alexander Christie, Esq., Director, in the chair. The Rev. J. M. Cameron, Honorary Secretary, read a portion of Scripture, and the Rev. W. H. Poole led in prayer. The minutes of the last meeting of the Board, and of the "proceedings of the Thirty-fourth Annual General Meeting," of the Society, which was held in Knox Church, Toronto, on Wednesday evening, the 6th inst., and which was largely attended, were presented by the Senior Honorary Secretary and confirmed. A large "Committee on Agency" was appointed. The duties of this committee are important. The increase in the number of Branches to be visited, and the recent action of the Board, by which "not more than twenty-five Branches" shall be assigned to any agent, will call for an increase in the agency staff. The Committee will report to the Board from time to time the result of their correspondence and consultations on the general features of the work, and of applications for employment as agents of the Society. All appointments of agents are made by the Board, but the particular field of labour for each agent is to be assigned by the Committee.

The gratuities for the month of April, which amounted to \$53.42, were confirmed. This meeting closed at 11 o'clock with prayer, by the Rev. Dr. Green.

ANNUAL SERMON.—The Annual Sermon in behalf of the Society was preached on Sunday evening, the 3rd inst., in the Bond Street Baptist Church, to a large congregation, by the Rev. Dr. Castle, the pastor of the church, from the words :—"We have also a more sure word of prophesy : whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (2 Peter, i., 19.) The discourse was one of great ability, and eminently fitted to accomplish the object for which it was delivered. We deeply regret that as the reverend preacher could not be prevailed upon to furnish us with a copy of his sermon, we cannot present it in these pages for the edification of our numerous readers.

STUDY THE BIBLE.

It is an urgent motive to study a book with expectant mind when men like Origen, and so many kindred minds, have found in its theology the keynote of all harmonies, divine and human, and the open entrance to the knowledge and fruition of God.—Sears.

SOCIETY, FOR THE YEAR ENDING MARCH 31st, 1874.

CR.

1874.		\$	cts.	\$	cts.
March 31.	By British and Foreign Bible Society, for Bibles (including Ocean Freight, pre-paid)	91	06 01		
	" Duties paid on Imports	41	25 55		
	" Inland Freight and Cartage	61	88		
	" American Bible Society, for Indian Tests	17	47		
	" U. C. Tract Society, for Bibles	179	54		
	" Insurance	97	25		
				9,874	70
	" B. & F. B. S., Free Cont. from Branches... ..	7319	06		
	" Do Granted by Board.....	3188	88		
	" Quebec Auxiliary, do do	500	00		
	" Montreal Auxiliary, from Branches	163	50		
	" French Canadian Miss. Soc, do do	93	00		
	" Kingston Auxiliary, do do	4	45		
				11,268	89
	" Investment in City Debentures (Ketchum Bequest)			589	00
	" Temporary Agents, Salaries and Expenses			3,582	85
	" Permanent Secretary, Salary (including Ex- penses)			1,650	00
	" Depository, proportion of salary	550	00		
	" Assistant do do do	450	00		
	" Junior Assistants do do	271	23		
				1,271	23
	" Colporteurs' Salaries and Expenses.....			1,489	42
	" Recorder Printing	853	57		
	" Do Postage	137	90		
				991	47
	" Printing Account, Miscellaneous.....	239	21		
	" Commission on City Subscriptions	152	55		
	" Municipal Taxes.....	129	65		
	" Ground Rent	63	00		
	" Fuel, Gas and Water	57	47		
	" Postages	89	42		
	" Expense of Audit (1873).....	25	00		
	" Expense of Anniversary Meeting, 1873.....	58	06		
	" Stationery and Petty Expenses.....	227	41		
				1,041	77
	" Balance to next year—Treasurer.....	3119	74		
	" Do do Depository	23	08		
				3,142	82
				\$34,902	15

to correspond with the same, and with the books of the Society.

KERR & ANDERSON,
Auditors.

SUMMARY OF RECEIPTS FROM BRANCHES FOR THE YEAR ENDING
31st MARCH, 1874.

	On purchase account.	Free contributions.	Total.		On purchase account.	Free contributions.	Total.
Ainleyville	\$23 00		\$23 00	Crediton	\$73 79		\$73 79
Alberton		\$52 00	52 00	Cromarty	9 77	\$2 50	12 27
Allenford	17 00		17 00	Culloden		69 52	69 52
Ancaster		52 92	52 92	Cumminsville	31 35	55 80	87 15
Ancaster, East		55 23	55 23	Dalston		4 00	4 00
Arnow	12 87	10 33	23 20	Demorestville		5 65	5 65
Arran	35 92	114 08	150 00	Derry, West	1 56	40 90	42 46
Aurora	37 02	51 71	88 73	Downie		2 00	2 00
Avening	33 04		33 04	Drayton	1 50	50 00	51 50
Baltimore	6 00	60 00	66 00	Drumbo	11 82	20 00	31 82
Barrie	43 18		43 18	Drummondville	36 99	100 00	136 99
Bayfield		56 09	56 09	Duffin's Creek	2 16	46 93	49 09
Beachville		32 00	32 00	Dumbarton		56 00	56 00
Beamsville	7 80	4 50	12 30	Dundas	6 54	140 00	146 54
Beaverton	18 68	20 00	38 68	Dungannon	16 25	13 36	29 61
Belgrave	40 76		40 76	Dunnville	4 50	75 00	79 50
Belhaven	3 62		3 62	Dunsford		8 50	8 50
Belleville	113 26	200 00	313 26	Durham		20 00	20 00
Bell Ewart		16 95	16 95	Eden Mills	5 00	30 00	35 00
Berlin		46 10	46 10	Egmondville		24 00	24 00
Bertie	20 51		20 51	Ellinville	14 90	25 00	39 90
Bervie	7 00	6 95	13 95	Elmira	66 35		66 35
Bethany	19 48	40 00	59 48	Elora	21 84	220 00	241 84
Beverley		109 89	109 89	Embro		174 71	174 71
Binbrook		75 00	75 00	Enniskillen	22 96	17 22	40 18
Blairton		10 00	10 00	Eramosa		117 00	117 00
Bluevale	10 00	10 00	20 00	Erin		61 43	61 43
Blyth		49 15	49 15	Etobicoke, South		55 07	55 07
Bobcaygeon	21 46		21 46	Eucenia	18 00		18 00
Bolsover	7 00	1 00	8 00	Exeter	60 84	50 31	111 15
Bolton	2 78	30 00	32 78	Fenella		2 54	2 54
Bond Head	7 00	114 00	121 00	Fenelon Falls	60 76		60 76
Bowmanville	72 00	68 20	140 20	Fergus	30 00	200 00	230 00
Bracebridge	10 00	20 22	30 22	Flesherton	4 15	10 43	14 58
Bradford	23 80		23 80	Fonthill	12 52	28 00	40 52
Brampton (2 years)	39 21	264 24	303 45	Fordwich	24 81	8 46	33 27
Branford	270 01	1250 00	1520 01	Foxboro'	4 52	11 42	15 94
Bridgewater		3 75	3 75	Fullarton	11 00	90 00	101 00
Brighton	17 04	7 11	24 15	Galt	24 78	215 00	239 78
Brooklin	5 80	28 00	33 80	Garafraxa	12 00	80 00	92 00
Brucefield		52 60	52 60	Georgetown		110 00	110 00
Burford		73 60	73 60	Glanford		50 00	50 00
Caistor	10 00	4 17	14 17	Glenallan	17 81	24 00	41 81
Caistorville		40 32	40 32	Glenville		10 00	10 00
Caledonia		103 05	103 05	Goderich	105 08		105 08
Cameron	7 18	1 00	8 18	Gorrie	26 84	26 00	52 84
Campbellford		60 00	60 00	Grafton	2 60	100 00	102 60
Campbellville		25 10	25 10	Greenbank	15 00	10 00	25 00
Camden	65 40		65 40	Greenwood	15 58	25 00	40 58
Camifton		17 00	17 00	Grimsby		56 00	56 00
Cannington	16 20		16 20	Guelp	43 23	500 00	543 23
Cartwright	2 99	36 50	39 49	Hagersville		3 90	3 90
Castleton	15 00	15 00	30 00	Haliburton	0 67		0 67
Cavanville		23 70	23 70	Hamilton	330 14	708 34	1038 48
Cayuga	7 04	56 93	63 97	Hampton		18 00	18 00
Centerville		6 39	6 39	Hanover		45 48	45 48
Charleston	12 50	12 50	25 00	Harrington	53 98		53 98
Cheapside		25 54	25 54	Harrison		18 70	18 70
Cheltenham	2 90		2 90	Hastings	18 85	40 00	58 85
Cherrywood	23 42		23 42	Hawkesville	16 98	23 74	40 72
Chesterfield		113 63	113 63	Hespeler	22 19	25 00	47 19
Chippawa	2 55	33 74	36 29	Hillsburgh	4 38	40 00	44 38
Claremont		100 00	100 00	Hollin	2 76	43 00	45 76
Clifford	20 18	29 82	50 00	Hope		42 00	42 00
Clifton	50 86		50 86	Hornings Mills		1 00	1 00
Clinton	57 35		57 35	Ingersoll	87 13	200 00	287 13
Coboconk	9 11	8 40	17 51	Innerkip		41 48	41 48
Cobourg	60 94	219 51	280 45	Ivanhoe	20 00	3 37	23 37
Colborne	8 58	16 33	24 96	Janetville	2 60	41 60	44 26
Coldsprings		78 30	78 30	Jarvis		17 06	17 06
Columbus	14 44	60 00	74 44	Jerseyville		33 46	33 46
Cookstown		21 96	21 96	Keene		21 78	21 78
Copetown		42 55	42 55	Kendal	8 47	14 77	23 24
Cornabus	10 54	10 00	20 54	Keswick and Medina		15 80	15 80

	On purchase account.	Free contributions.	Total.		On purchase account.	Free contributions.	Total.
Kincardine	\$56 91	\$30 00	\$116 91	Pinkerton	\$26 42	\$10 00	\$36 42
Kinlough		31 20	31 20	Port Colborne	7 39	20 00	27 39
Kintore	10 96		10 96	Port Dalhousie		20 00	20 00
Kirkfield	20 78	15 00	35 78	Port Dover	24 72	45 92	70 64
Kirkton	24 72		24 72	Port Elgin	84 10		84 10
Lakelet	2 16		2 16	Port Hope	77 44	302 74	380 18
Lakeside		48 00	48 00	Port Perry	24 52		24 52
Laskey		54 00	54 00	Port Robinson		5 67	5 67
Leskard	21 32		21 32	Prince Albert		65 60	65 60
Lindsay	61 29	75 00	136 29	Prince Arthur's Landing	14 39		14 39
Listowell	23 12	67 60	90 72	Princeston		48 00	48 00
Little Britain	2 00	11 69	13 69	Puslinch East		61 75	61 75
Lloydtown	30 23	50 00	80 23	Queenston	10 93	2 41	13 34
Londesboro'	7 16	60 00	67 16	Richmond Hill	38 26	100 00	138 26
Lonsdale		2 00	2 00	Roblin		10 60	10 60
Lucknow	21 50	60 29	81 79	Rockwood	16 44	60 00	76 44
Lynden		20 21	20 21	Ronaldsday		13 74	13 74
Lynedoch	18 72	48 00	66 72	Rosemont	20 00	0 70	20 70
Mudoc	30 00	13 00	43 00	Rosseau	0 43		0 43
Malton	3 00	52 00	55 00	Rothsay	47 79		47 79
Manchester		54 95	54 95	St. Ann's		20 00	20 00
Manilla	22 89	42 55	65 44	St. Catharines	82 00	300 00	382 00
Markham	17 45	40 77	58 22	St. George		63 50	63 50
Marmora	7 00	6 00	13 00	St. Helen's	21 20		21 20
Meadford	5 00	44 77	49 77	St. Mary's		80 00	80 00
Melrose		22 63	22 63	St. Thomas		175 00	175 00
Milverton	10 00	24 32	34 32	St. William's	24 10		24 10
Millbank	10 82	25 96	36 78	Searboro'		111 00	111 00
Millbrook	28 00	80 00	108 00	Schomberg	26 00		26 00
Milton	56 62	150 00	206 62	Scotland	19 20		19 20
Minden	6 00	10 00	16 00	Seaforth (2 years)		157 81	157 81
Minesing	33 21	20 00	53 21	Sebringville	114 89		114 89
Mitchell	23 87	42 39	66 26	Selby		18 09	18 09
Moira	37 00		37 00	Selkirk	11 70		11 70
Mono Centre	2 31	54 79	57 10	Shakespeare	6 68	37 10	43 78
Mono Mills	14 40	30 35	44 75	Shannonville		5 30	5 30
Mount Albert	21 91	41 45	63 36	Simcoe		100 00	100 00
Mount Forest	27 82		27 82	Smithville		11 00	11 00
Mt. Pleasant (Cavan)		30 00	30 00	Sonya	14 46		14 46
Mt. Pleasant (Brant)		22 00	22 00	Southampton	14 00		14 00
Nairn		45 00	45 00	South Cayuga	26 44	126 80	153 24
Nanticoke		50 50	50 50	South Mounaghan		112 00	112 00
Napanee		116 31	116 31	Stirling		27 00	27 00
Napanee Mills		7 78	7 78	Stouffville	24 83		24 83
Nassagaweya	11 92	66 00	77 92	Stratford		350 00	350 00
Nelson Middle Road		41 00	41 00	Streetsville		40 00	40 00
Newbridge	7 03		7 03	Sutton		3 75	3 75
Newburgh	17 49	12 32	29 81	Tamworth	38 51	12 00	50 51
Newcastle	26 65	61 94	88 59	Teeswater	34 54	50 00	84 54
New Durham		44 00	44 00	Thornbury	60 76	1 69	62 45
Newmarket	129 21		129 21	Thornton		10 00	10 00
Newtonville		60 00	60 00	Thorold	40 00	100 00	140 00
New Westminster		60 00	60 00	Thurlow		8 00	8 00
Niagara	5 00	40 00	45 00	Tilsonburg	74 42		74 42
Norland	9 51		9 51	Tiverton	7 98	32 80	40 78
North Douro	58 71	70 00	128 71	Tottenham	19 90	10 15	30 05
North Pelham		15 55	15 55	Trenton	18 97	37 85	56 82
North Sydenham		40 00	40 00	Trowbridge	9 66	20 00	29 66
Norval	9 75	60 00	69 75	Twced	11 90	4 00	15 90
Norwich		83 56	83 56	Tyrone	30 55		30 55
Oakville (2 years)	62 40	134 46	196 86	Uxbridge		74 15	74 15
Oakwood		12 78	12 78	Victoria (Ont.)	12 15	20 20	32 35
Onemee	46 40		46 40	Vittoria	3 58	39 00	42 58
Oneida		70 00	70 00	Walkerton	156 90	3 05	159 95
Orangeville	50 00	11 11	61 11	Warsaw		11 00	11 00
Orillia	39 00	120 00	159 00	Washington	41 80	40 00	81 80
Orono	1 50	60 00	61 50	Waterdown	22 96	50 00	72 96
Oshawa	56 90	25 98	82 88	Waterford	3 90		3 90
Otterville	23 92	16 00	39 92	Waverley		35 00	35 00
Owen Sound		70 00	70 00	Welland	15 60	11 90	27 50
Oxford East		24 00	24 00	Wellandport	6 84		6 84
Painswick		7 63	7 63	Wellington Square	5 00	50 00	55 00
Paisley	23 78	58 00	81 78	West Darlington		26 85	21 85
Palmerston	43 40		43 40	West Essa		13 43	13 43
Paris		180 00	180 00	Whitby	87 69		87 69
Penetanguishene	10 00	15 23	25 23	Whitevale	11 14		11 14
Percy	34 79	25 00	59 79	Warton	2 83		2 83
Peterboro' (2 years)	50 55	427 06	477 61	Wingham	28 90		28 90
Pictou	100 00		100 00	Winona	2 10	36 00	38 10

	On purchase account.	Free contributions.	Total.		On purchase account.	Free contributions.	Total.
Winterbourne	\$7 18	\$54 46	\$63 64	York	\$7 26	\$20 00	\$27 26
Woodbridge		78 78	78 78	York Church		33 00	33 00
Woodstock	33 00	160 00	196 00	Yorkville	40 65	77 35	118 00
Woodville	7 85	30 00	37 85	Zion		30 00	30 00

From Branches of London Auxiliary - (Free Contributions.)

Aberarder	\$1 80	Melbourne—(Recorder	\$60 00
Adelaide	30 00	Mersca	6 65
Ailsa Craig	15 00	Morpeth	39 55
Appin	60 00	Mosa	70 00
Arkona	18 75	North Plympton	7 00
Aylmer—(Recorder 5 00)	40 00	Parkhill	30 00
Birkhall	58 30	Petrolia	30 95
Bothwell	50 00	Port Burwell	12 50
Brooke	1 30	Ridgetown	16 61
Chatham	156 17	Sarnia	20 00
Colchester—(Recorder	6 64	Southwold	25 00
Corunna	2 71	Sparta	13 00
Crinan	25 00	Strathburn	53 00
Delaware	27 00	Thorndale	33 50
Dorchester Station	16 58	Tilbury East	9 53
Dresden	3 62	Tilbury West	13 53
East Westminster	75 00	Vienna	25 00
Forest	71 34	Wallaceburg	23 50
Harwich	45 00	Wardville	13 52
Kingsville	14 84	Warwick	36 24
Kintyre	23 00	Williams East—(Recorder	90 00
Komoka	25 00	Windsor	75 75
Lambeth	10 00	Legacy of the late Mrs.	
London, N.W.—(Recorder	56 00	Young, Toronto, per A.	
McGillivray West..[1 50)	15 00	W. Lauder, Esq.....	78 48

From *London Auxiliary*, on purchase account...\$1083 91
 " *Kingston Auxiliary*, do. do. ... 400 00
 " do. do. donation..... 150 00
 " *Branches of do.* do. 15 20

Upper Canada Bible Society Communications.

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

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

3. All orders for Bibles and Testaments, and for *Recorders*, etc., and all remittances, to be sent (the latter in registered letters, or by other safe conveyance) to "Mr. JOHN YOUNG, Bible Society Depository, 102 Yonge Street, Toronto."

SPECIAL NOTICE TO TREASURERS OF BRANCHES.—As the Bible Society year closes on the 31st of March, and as the monies received are immediately deposited in the Bank, it is desirable that all remittances should reach Toronto not later than the 30th of March.

PRICE OF THE "RECORDER."

From ten copies upwards of the *Bible Society Recorder* are furnished gratuitously to each of the Branches. Extra numbers are furnished at the following rates per annum:—Single copies, 20 cents; ten copies to one address, \$1.50; over ten and under 50 copies, \$13 per 100; any quantity over 50 copies, \$12 per 100; in each case including postage.