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### THE ONE BIBLE.

The Kosmos is not more strictly *one* than the Holy Scriptures. What a shame, then, to talk, at this day, of different Bibles—the Protestant Bible, the Catholic Bible—to set them in antagonism, as it were, and thus to foster that vulgar, malign, unthinking, anti-biblical spirit, which is now so rife. One might as well talk of the Protestant God, and the Catholic God, just as the Chinese say to the missionary: “Your Joss, our Joss, all very good Joss; every nation its own Joss.”

Latitudinarian as are many of the best German scholars, this idea of essential variations receives little support from them. They know better. Diminished as may be their reverence for the Bible as the direct word of God, they do not hesitate to express their wonder at the strange integrity of this collection of writings, the preservation of the Book as a whole, and its textual uniformity so greatly surpassing that of any Greek or Latin writings that have come down to us. Gesenius, Ewald, Hupfeld, never urged such an argument as this. It is reserved for men who talk of these German scholars, but have never studied their works, and in fact, know little or nothing about them. The learned rationalist is too familiar with the whole subject to attach importance to these various readings. He knows too well what they amount to. Many of them are mere matters of transcription, and of the most trifling kind, such as in a classic might give rise to learned annotation, but would never be thought of as, in the least, affecting its literary value, or as casting any doubt upon its authentic integrity. They are differences of accentuation,

the omission of the article, or its insertion, the use or non-use of the personal pronoun where the sense is not at all affected by it, or of a different particle, not in the least varying the idea, and dialectical changes in the verb. The few of a seemingly larger kind, we find to be the omission of unimportant words, and, now and then, of a brief clause, neither contradicting nor changing the sense conveyed by the full expression, and generally traceable to some other contiguous or parallel passage, to or from which they may have been misplaced. Then there are, especially in the Old Testament, a few cases where numerals are differently stated in some versions, and in some manuscripts of the original. It may be safely said that there is not a single example that would make the least difference in any dogmatic controversy between contending sects, or in regard to any thing disputed, or even likely to be disputed, between Romanists and Protestants. The diversities of translation, the different shadings that may be given to words and figures, the choice of phrases as influenced, to some degree, by theological bias—all these, we may boldly affirm, are still less in their catholic bearing; we mean in their bearing upon the great question whether taken as a whole (various readings, translations, and all else that can be alleged), there is in the world one Bible, one body of Holy Scripture to which all Christendom may appeal, as the one substantially unchanged and unchangeable authority.

The reason of so little actual diversity in modern translations comes from the fact, that they were made by *scholars in the face of scholars*, who would immediately detect any thing like forgery, interpolation, or the least departure from the substantial, and readily ascertainable text and grammatical sense of the original writings. Ignorant Romanists may make such a charge of falsifying; it may be connived at by reckless Jesuits; but no truly learned Catholic would venture the assertion, or dare to accept a challenge in such a controversy. Men like Dupanloup and Montalembert know better; the learned Catholics of Germany would never think of facing their learned Protestant compeers on such wholly untenable ground. Infidelity here may bluster, as it has always done; it may call to its aid the ignorance, or superficiality, of an unbiblical literary world; but the fact remains—the wonderful preservation, the wonderful unity and agreement of our written Scriptures, amid all outward diversities of form, and all changes of language. What would we think if we heard men talk of a Protestant Homer, and a Catholic Homer, a French Homer, a German Homer, an English Homer, with allusion to translations of the old Greek poem into the respective languages? And yet it could be better justified than any thing of the kind in respect to the Holy Scriptures.

We venture the assertion, that a candid man of good education, and whose mind has never been prejudiced on the question, might read chapter after chapter of the Old and New Testament, in the common English version, in the Douay, in the Reims, in the German of Luther, the Latin Vulgate, etc., without discovering any difference that would arrest his attention. He might, in this way, read through the whole Scriptures without finding any thing that could bear the name of a dogmatic contradiction. As the original texts, Hebrew and Greek, have ever been jealously guarded by rival keepers of the Sacred Writings, so the translations have had an equal safeguard in the watchfulness, on all sides, of learned opponents. Such men as Abner Kneeland, or Joseph Smith, might make a dishonest or insane attempt of the kind, or some Jesuit priest might hope to escape detection in his adulteration of the Sacred Writings to accommodate them to Brahminism, or Buddhism, or some distant superstition, from which he might thus win converts with impunity; but to suppose such a thing of the great scholars of the sixteenth and seventeenth centuries, when Biblical investigation was so thorough and so keen, or even of the century preceding, argues the greatest ignorance as well as the greatest unfairness. To think of Scaliger and Melancthon falsifying the Scriptures in presence of Cajetan and Erasmus; or Cassaubon, Usher,

Walton, making the same attempt, with the learned Catholic Bellarmine, and the learned sceptic Boyle, to watch them; or Grotius expecting to pass off his perversions under the keen eyes of the men of the Sorbonne; the thought is too absurd to be entertained by any one only moderately acquainted with the Scriptural history, and aware of the fact that any thing of the kind, besides the special hazard alluded to, would have been in mad defiance of ages of critical and devotional examination of these universally accepted and universally cherished writings. However different the dogmatical interpretations of these learned men, they were, nevertheless, interpretations of the same writings substantially, and of the same grammatical sense.

It may be safely said, too, that the more truly religious among Catholics would not refuse to use Protestant versions, should they be placed in circumstances under which the consultation of these versions would be more effective in bringing out the meaning or spirit of the original. Take men like the Port Royal Christians of a former age, such as Pascal and Fenelon; or the later Catholics to whom we have already several times alluded; they, doubtless, have a deep affection for the version so intimately connected with their more devotional feelings. But men like these, we may well believe, would never think of stigmatizing the version of King James, or that of Luther, as a false, heretical book, to be classed among profane and infidel productions, and to be read only on peril of damnation. Although Rome has long been opposed to the reading of the Scriptures by the common people, even when accessible in Catholic translations, yet it is only in modern times that such a style of speaking has been employed by her toward versions known to have come from the highest scholarship of the Reformation. It has been because since that period there has come a new thing into Rome itself, a new plague, exceeding in evil that of the former papacy, dark as was its mediæval history. When, therefore, we say Rome, we mean Rome strictly—Papal Rome, Jesuit Rome, Rome "that sitteth on the seven hills"—and not that great and venerable body called "the Catholic Church" as it exists in Europe, and on which this papal power has so long been sitting like a dire, stifling incubus she could not throw off. It is a distinction that Protestants ought ever to make, as enabling them, on the one hand, to preserve their charity, and, on the other, sternly to maintain the true interpretation of those solemn prophecies which so fearfully paint this terrible evil that was to be developed in the history of the Church. We can thus preserve a feeling of brotherhood for our fellow-Christians of Germany, France and Spain; we can love them for the zeal saintliness often exhibited in their communions; we can pity what we regard their errors, as growing out of this long, malarious oppression; we can ask their charity, in turn, for confessed defects in our own Protestantism; but with Jesuit Rome, Papal Rome, the Rome of Hildebrand and Borgia, there can be no communion. She herself utterly repels it, and we can only prefer her ban to her embrace. When Rome is gone; when this Jesuit Italian power has sunk like the millstone that "the angel cast into the sea" (Rev. xviii. 21), then may there be again one venerable mother, one Catholic faith, one Church with its open visible communion, as well as its pure spiritual unity.

The Jesuit opposition to the Bible in our schools is an opposition to the Bible itself, to any Bible, to any version, under whatever form it may come, and from whatever authority it may emanate. For centuries has Rome been seeking to get wholly off from the platform of the Scriptures, and to seat herself broadly and firmly upon another—even the foundation of absolute papal infallibility. There can be no compromise with her. The Jesuit is dishonest in this matter, and the Protestant who is aiding him by making the schools as irreligious as he describes them, is, to say the least, unwise. Courtesy may prevent our calling him "foolish," but we cannot help regarding his course as being most mischievous, as it is most inexcusable.—*Prof. Taylor Lewis, in Christian World.*

## Canadian and Domestic.

### REPORT OF THE REV. E. BARRASS.

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

GENTLEMEN—In accordance with the instructions received from your Permanent Secretary, I commenced my labours for the year in October 1872, and in one week visited *Hillsdale, Craighurst, Dalston, Painswick and Bell Ewart*. At the three first I preached on the 13th of that month, in the Presbyterian and Wesleyan Methodist Churches. The collection at Hillsdale exceeded all I have ever taken under similar circumstances. It would benefit the Society to let an agent spend a Sabbath annually at this place. I formed a Branch at *Hillsdale*, but *Craighurst* can hardly sustain a Branch, though there are some warm friends of the Bible cause there, who will always welcome the visits of your agents, and assist the funds of the Society. When the agent preaches on the Sabbath, in this neighbourhood, it is very convenient for him to take *Craighurst* in the afternoon and *Dalston* in the evening. I had a large congregation here on the Sabbath, but rather small at the public meeting, and the collectors had not been sent out. I was obliged to postpone the meetings at *Painswick* and *Bell Ewart*, in consequence of the severity of the weather at one place, and another meeting being held at the same time at the other.

My next tour was in December, to the County of *Bruce*. The following Branches were visited:—*Walkerton, Kincardine, Tiverton, Port Elgin, Southampton, Arran, Paisley, Teeswater and Lucknow*. I also formed a new Branch at *Armow*. The meeting at *Kincardine* was one of the best I ever attended. If all Branches were worked as efficiently, the duties of your agents would be very pleasant. At *Port Elgin* some of the officers of the Branch had removed, but I think that eventually we succeeded in getting things so arranged, that effective action will be secured for the future. At *Southampton*, discouragements such as former agents have mentioned, still exist, and no meeting was held. Late in the evening, I met the Rev. Mr. Tolmie, who promised me the use of his pulpit for next year, and I think that in this way the Branch may be reorganized. *Southampton*, as the terminus of the W. G. & B. Railway is becoming a place of importance, and a Branch should, by all means, be maintained. I preached at *Arran* and *Paisley* on Sabbath, the 8th, to good congregations, and took collections for the Society. An Orange Lodge, at the former, sent \$10 for the Bible cause. The meetings at *Paisley* and the other places were small, owing, in part, to other meetings being held at the same time. At *Lucknow*, a temperance agent and I occupied an hour alternately, each taking a collection. The novel proceeding excited considerable interest. The new Branch at *Armow* promises well. New branches should be formed at *Pilkington, Bervie, Blackhorse, Allenford and Stark's Corners*, the two last are convenient to *Southampton*. With some slight exceptions, I was much pleased with this, my first visit to the County of *Bruce*. During the same month (December) I visited *Painswick* again, and *Innisfil*. I have been at *Innisfil* three years in succession, and every time with increasing satisfaction, and to witness a deepening interest in behalf of the Society.

In January and February, 1873, I visited *Bell Ewart* (second time) *Thorn-ton* and *Victoria*, in *Simcoe County*; and *Thornbury, Meaford, North Sydenham* and *Owen Sound*, in *Grey*, all of which were more or less satisfactory. I also visited *Avening* and *Stayner*, and organized new Branches. I next went to *Cookstown, Rosemont* and *West Essa*, and pushed forward to *Durham, Priceville, Hanover, Flesherton, Cornubus, Eugenia Falls* and *Maxwell*, at all of which, the attendance was small. The weather was very stormy in

nearly every instance, and other meetings had been announced for the same hour. On the 17th of March, I went on my last journey, and held a successful meeting at *Tottenham*, and next day I drove thirty-five miles, to *Horning's Mills*. I had to face a snow storm the most of the way. The meeting was small, but I formed a Branch, though I have since heard, that no collecting has been done, but promises are made for next year. The day following, I drove forty-seven miles to *Hanover* (second visit), and held a meeting in the evening, and, during the next two days, I journeyed home, through immense snow-drifts, but, happily, my horse endured the fatigue of 113 miles without harm.

I am thankful, that notwithstanding the severity of the weather, and some very long journeys, I was able to keep all my engagements. I received little but uniform kindness from ministers of all denominations, with several of whom I took up my abode, and, occasionally, had their valuable assistance at the public meetings. I was only obliged to spend four nights at hotels. In some instances the receipts were in advance. Should it not be my lot to visit the Branches in Grey and Bruce again, I would strongly urge my successor to visit them in December or early in January. Since commencing this despatch, I have heard that Branches can be formed at *Corbett's* and *Penville*, in *Simcoe*.

In addition to my regular duties as agent, I have assisted at some of the meetings held at the outposts of the *Aurora* Branch, and I intend reserving a week for a similar purpose in January next.

I am, Gentlemen,  
Your obedient servant,

EDWARD BARRASS.

Aurora, September 22, 1873.

## REPORT OF THE REV. SEPTIMUS JONES, M.A.

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

GENTLEMEN,—Having been intrusted by you with the duty of visiting the various Branches of the U. C. Bible Society in the County of York, I entered upon the work by holding a meeting at *Aurora* on the 18th September, 1872, that being about a year subsequent to the previous visit. Faithful efforts had been made by the local clergy and other friends of the Bible, to gather a large meeting, but the weather was unfavourable, and some other meetings going on at the same time tended to thin out the attendance, so that the numbers present were small.

The proceedings, however, were of a very spirited character. An excellent and cheering report was read, showing that the *Aurora* Bible Society had its subordinate or auxiliary branches in a number of the surrounding villages, where excellent meetings had been held by deputations from *Aurora* herself. The receipts for the year had been \$129, of which \$49 were free to the U. C. B. Society.

Admirable addresses were delivered by the President, Rev. Mr. Barrass, and the Revs. Wilkinson and Bruce. I have also to acknowledge the kind hospitality of Mr. and Mrs. Doan.

On the twentieth day of January, 1873, I held a primary meeting at *Roach's Point*, in the English Church, the Rev. J. Vicars in the Chair. The meeting, though small in numbers owing to revival services having that day been begun in the Wesleyan Methodist Church, was full of spirit. An excellent address was delivered by the Chairman, a life-long friend of the Society. Some ten dollars were subscribed at the meeting. Next evening, my kind host the Rev. J. Vicars sent me on through the storm to *Belhaven*, where the attendance owing to the weather was very small.

The anniversary meeting at *Glenville*, on the 22nd, was very largely attended, and a good deal of interest was manifested.

At Holland Landing, owing to the recent removal of Mr. Jakeway, who filled all the offices of this Branch, no steps had been taken to prepare for a meeting. On visiting the village, I could find no material with which to reorganise.

The evening of the 23rd, I spent very profitably for the Society at Newmarket, in calling upon and convening the committee in anticipation of the approaching annual meeting. Happy progress was also made in accommodating a local difficulty.

At Mount Albert, in consequence of the removal of the president to another locality, no due notice had been given of a meeting; but as it happened, protracted meetings were going on, and the gathering must have been very small. I visited the officers, and inspected the depository, and offered to come again if a public meeting was deemed expedient. Some little languor had apparently stolen over this branch, but there were cheering promises of renewed activity.

Mr. Ed. Shuttleworth, the Secretary of the Branch, showed much genuine hospitality, and most kindly drove me to Newmarket in time to catch the morning train for Toronto.

On Monday, January 27, we had a very fine meeting in the Wesleyan Methodist Church at Richmond Hill. An encouraging report was read, and valuable addresses were delivered by the local friends. I was kindly entertained by the Rev. Jas. Dick.

At Thornhill on Tuesday. I found this branch in a less flourishing condition than I could have wished. The Collectors were not ready to make returns. The night was exceedingly severe and the attendance small, but an excellent spirit was manifested, and there was good promise of a revival of the Bible Society in this place. I received a most fraternal welcome to the house of Rev. Thos. Cardus, the pastor of the Wesleyan Methodist Church in which our meeting was held.

On Thursday, January 30, I held a meeting at York Church. The night was bitterly cold, the furnaces of the church were out of order, and smoked to such a degree, that the windows had to be thrown open. There were about 60 persons present and who stayed throughout. Appropriate addresses were delivered by Mr. J. P. Bull, the President, and also by the Rev. John Leroyd, who drove from Eglinton to render his valuable assistance.

The meeting at Newmarket, on February 4th, was exceptionally good. A convenient room was comfortably warmed and well lighted. The audience filled up the front benches leaving no dreary tract of empty seats just in front of the speakers. The programmes containing the hymns were printed and freely distributed. Good familiar tunes and hearty congregational singing, interspersed and enlivened the proceedings. A short pithy report of the work of the Newmarket Branch was followed by seven addresses by representatives of all the churches, for the most part brief, but earnest, striking and to the point, so that the interest of the meeting was fully sustained, unto the close at 10 p.m. Promise was given of renewed and unanimous activity.

Next day the meeting at St. Andrew's Church, North Etobicoke, was very cheering. The building was completely filled. The singing was hearty, the addresses from Revs. J. Brooks and W. W. Smith, and Mr. W. A. Wallis, were very helpful, and the audience was throughout unusually attentive. The report of the branch was encouraging.

On the sixth my kind host, Rev. J. Brooks, sent me on to South Etobicoke, Islington. Here too we had a capital meeting.

At Laskey, February 11, there was a large and interesting meeting, but no collection, although I protested as strongly as decorum would allow. I received valuable help, and most hospitable entertainment, from the Rev. J. Carmichael.

Our meeting at Lloydtown next evening, though small was cheering, as may be said of Schomberg also.

On the 13th I went to establish a branch of your Society at Nobleton. No fire had been kindled in the room until just before the hour of meeting, and the cold was almost intolerable, but the audience had the fortitude to remain until the close of the proceedings. The attendance was good, and valuable help was afforded by the Rev. J. Adams, who gave up an appointment in order to attend. Rev. J. Carmichael delivered an eloquent address. I entertain very good hopes of this branch. Mr. John Phillips welcomed me to his house.

Kleinburg I visited, but could not prevail upon the Branch to attempt a public meeting. On the 14th February, we had a spirited meeting at Woodbridge. Markham also rallied in good force on the 27th, and gave a very encouraging report. At Stouffville next evening, likewise, we had a capital meeting.

March 18th, I drove out, after a good deal of correspondence by letter, to plant a branch of your Society at Maple. The night was most unfavourable, a steady fall of mingled rain and snow, and roads fit neither for runners nor wheels, so that I hardly expected a meeting. The attendance, however, was most creditable, and the Society was organized with good prospects of success.

My last meeting was held at Weston, where, in spite of the state of the roads, we had a very tolerable gathering, and an attentive and sympathetic audience, such as it delights the heart of a speaker to address. Good promise of renewed activity was given.

I may add that there was a meeting at Scarboro' on the 6th, but owing to sudden and dangerous illness in my family, it was impossible for me to attend.

In conclusion, I must express the great pleasure which I have experienced in my work in behalf of the U. C. Bible Society, and regret that the increasing cares of a town charge render it almost impracticable for me to do all that I could wish in this behalf, so that I shall be obliged to ask you to relieve me, if possible, of a portion of the field. I regret this the more as my own conviction is, that, as a rule, the Provisional Agents or County Secretaries would bestow their labour to more advantage by continuing in charge of the same field, for about three years in succession.

I remain,

Gentlemen,

Your obedient servant,

SEPTIMUS JONES.

*Provisional Agent.*

## REPORT OF THE REV. J. B. MUIR, M.A.

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

GENTLEMEN :

In submitting to you my report of the Branches of the U.C.B.S. which were assigned to me in Wentworth and Waterloo, I have in the first place to acknowledge my gratitude to God, for his protection over me, when I visited them, during the very severe winter of 1873, and for the measure of success with which he crowned my labours in the interest of the Society. I have also to thank my many friends who assisted me in many ways in my journeys to and from the different Branches. I have also to thank your permanent Secretary for his many kind advices and suggestions. Though for the

present I retire from the agency work, I trust I shall still be able to promote, either direct or indirectly, the prosperity of your Society.

*Copstoun*, 15th January, 1873.—The public meeting was small, but the night was very cold and the roads were bad. Those present were however very cordial in support of their Branch. Larger contributions were promised for next year.

*Alberton*, 20th January.—Here the public meeting was also small from the same cause. Contributions to be sent.

*Hamilton*, 21st January.—The public meeting was very large and enthusiastic. Excellent addresses were delivered by several clergymen. Without invidiousness, Dr. Punshon gave a most admirable address. Contributions on the increase.

*East Ancaster*, 22nd January.—Here there was a most excellent meeting. Contributions most satisfactory. This is a model Branch; there is great energy in all the officers. I was greatly indebted to the Rev. Wm. P. Walker for his kindness to me, and I take this opportunity of publicly acknowledging it.

*Lynden*, 27th January.—The public meeting was small, but there are many good friends of the Bible Society in and around Lynden. The contributions were a little less than last year.

*Jerseyville*, 28th January.—The public meeting was small, but those present were energetic friends of the Society. The Messrs. Howell deserve thanks for their efforts in sustaining the Branch in Jerseyville.

*Waterdown*, 30th January.—The public meeting was good, almost all the clergymen of the place were present and took part in the proceedings. Contributions larger than last year. I gave a lecture in the interest of the Bible Society at Millgrove, a village about four miles from Waterdown, the week after I had been in the latter place. There was a fair audience, and a new branch may be established in it.

*Nairn*, 31st January.—Public meeting good. Great interest taken in the welfare of the Branch. It was a matter of regret that Mr. Bain, M.P. could not be present, as he takes a lively interest in the Society. Collections on the increase.

*Ancaster*, 4th February.—I visited this place twice. The first time I came I had no meeting, the second time I had a fair audience. The Rev. Mr. McLeod took part in the speaking, and made a good appeal. Subscriptions largely in the increase over last year.

*Glanford*, 12th February.—This place I also visited twice. At my second visit I had a fair meeting, and the friends present were very enthusiastic in the cause. Subscriptions on the increase over last year.

*Binbrook*, 13th February.—The meeting, owing to the badness of the roads, was not very large. Subscriptions less than last year, but by a little more energy, they may be increased to double their present amount. I was much indebted to the kind friend who took me to Binbrook, and to the other kind friend who took me to Winona.

*Winona*, 14th February.—The public meeting was held in the beautiful Wesleyan Methodist Church which had lately been opened by the Rev. Dr. Punshon. The attendance was fair, but not large. We had good singing and a fine spirit in the meeting. The subscriptions have not, however, come up to my expectations. I think that in the rich fertile valley in which Winona is situated there might have been raised a good handsome sum for the Society. I trust the friends will do better the next year. Let them make the collection for the Bible Society a specialty amongst their collections for other religious purposes.

*Beverley*, 19th February.—Had a fine meeting here; this Branch is well equipped. The President, my esteemed friend Mr. Porteous, takes a lively interest in it, and amongst the other officers he has excellent coadjutors. Among his many good offices, my friend the Rev. Mr. Acheson took me to



Beverley. We had a most enjoyable night both in the church and in the manse of Mr. Porteous. Subscriptions on the increase over last year.

*Dundas*, 21st February.—Had a good meeting here, though not large. Most of the ministers of the town were present, and took part in the proceedings. The Secretary, the Rev. Mr. Hoskins, was unwell. Subscriptions a fourth more than last year. From what I know of the citizens of the "valley city" I feel confident that if they would all co-operate, a very handsome sum could be collected by them for the Society. The President, John Quarry, Esq., is most energetic in the cause, and has been so for many years.

*Bartonville*.—The Branch here is defunct. I wrote to parties there and received no answer, and after personal knowledge, I regret that owing to a variety of untoward circumstances, the Branch of Bartonville has ceased to exist.

*Hespeler*, 3rd April. — Had a public meeting here to organize a new Branch. The ministers of the town were present, and a fair representation of the people. It was carried unanimously to have a Branch organized, which I had the pleasure of seeing accomplished. Subscriptions afterwards taken up amounted to about \$50.

All which is respectfully submitted.

With every good wish for the continued success of the Society.

I am, gentlemen,

Yours, very truly,

J. B. MUIR.

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## British and Foreign.

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### PRESENTATION OF A BIBLE AND OF AN ADDRESS TO HIS MAJESTY THE SHAH OF PERSIA, AS WELL AS OF THE NEW TESTAMENT TO THE VARIOUS MEMBERS OF HIS SUITE, AND THE SERVANTS WHO ACCOMPANIED THEM.

Probably no event, in connection with the recent visit to England of the Persian monarch, can be considered of equal importance to that chronicled in the accompanying selection. Without an open Bible a nation can become great, and freedom, such as that solicited in the memorial, (a copy of which is here given), for the oppressed "Nestorian and Armenian Christians in Persia," can be effectually secured only when the sentiments of God's word prevail. This article would have appeared in an earlier number had such been possible.

Much interest has necessarily attached to the visit of the Shah of Persia to this country, and many letters have been received at the Bible Society House, suggesting that advantage should be taken of it to ask His Majesty's acceptance of a copy of the Word of God. The friends of the Society will be pleased to hear that their wishes in this respect had been anticipated, and to receive some authentic account of the action of the Committee on this memorable occasion.

As soon as it was known that the Shah was to become the guest of Her Majesty, orders were given for the preparation of a Persian Bible in suitable binding, which it was intended should be presented to him by a deputation from the Committee, headed by their President. The Earl of Shaftesbury

having, however, ascertained that there was some doubt whether any deputation would be admitted to an interview with the Shah, and the great object in view being to secure the reception of the Book, the Committee accepted the kind offer of Sir Henry Pawlinson, who undertook to deliver it to His Majesty in their name, and explain to him the work in which the Society was engaged.

It was not until after this had been done, that an intimation was received from the Persian Minister through the Lord Chamberlain's office, on Saturday afternoon, June 28, that the Shah would receive a deputation from the Bible Society on the following Monday. The notice was very short, but no time was lost in preparing the subjoined address, which was presented in the name of the Committee by the Earl of Shaftesbury, the Bishop of Gloucester and Bristol, and the two Secretaries.

*Memorial of the President, Officers, and Committee of the British and Foreign Bible Society to His Majesty the Shah of Persia.*

“ May it please Your Majesty,

“ With profound respect we would approach your Majesty to express our great satisfaction that it has pleased your Majesty to visit our beloved Sovereign and the people of England.

“ The cordiality with which your Majesty has been welcomed is a strong proof of the wide-spread desire of Englishmen to cement the bonds of peace and friendship which happily subsist between this Kingdom and that ancient Empire over which your Majesty bears sway.

“ The gracious expression of your Majesty's opinion that Persia and England have many interests in common, encourages your Memorialists to bring under your Majesty's favourable consideration the condition of the Nestorian and Armenian Christians in Persia. We pray that they may be protected in the enjoyment of complete freedom in religious matters, and also in civil rights, as is now the case with thirty millions of Her Majesty's Mohammedan subjects in India, who, together with the Hindoos, Parsees, and others, enjoy complete toleration and entire civil freedom. We would further pray your Majesty to grant the same toleration and civil freedom, not only to Christians, but to Jews, Parsees, and any of your Majesty's subjects who may wish to make an open profession of the Christian religion.

“ Your Majesty has already graciously accepted from your Memorialists a copy of that Book which all Christian churches regard as the Word of the living God. The truths which it contains have become, through God's blessing, the source of the religious life, social progress, and material prosperity which your Majesty has witnessed during your visit to this country. It is the aim and desire of your Memorialists to circulate this Sacred Book in the various languages of the world, so that all may read in their own tongue the wonderful works of God.

(Signed)

“ SHAFTESBURY, *President.*

“ C. J. GLOUCESTER AND BRISTOL, *Vice-President.*

“ CHARLES JACKSON, }  
“ SAMUEL B. BERGNE, } *Secretaries.*

The following reply has since been received :—

“ BUCKINGHAM PALACE, July 5th, 1873.

“ I have received the commands of His Majesty the Shah to acknowledge the receipt of your Memorial, praying that complete freedom in religious matters, and also in civil rights, may be accorded to the Nestorian, Armenian, and other Christian communities in Persia.

“ In reply, I am directed to state that persecution in Persia, on religious grounds, is unknown. Complete toleration exists throughout the country, and His Majesty is equally solicitous for the welfare of all classes of his subjects.

“ His Majesty will bear in mind, however, the representations which you have made on this head; and if the Christians in Persia can be shown to be suffering from any specific grievance, redress will be afforded them.

(Signed)

“ MALCOM.”

The Shah, however, was not the only person who enlisted the sympathies of the Committee, and received at their hands the Gospel of the Grace of God. Advantage was taken of the conveyance of the Bible to Buckingham Palace to ascertain the names and the rank of the persons composing the royal suite, as well as of the number of servants in attendance upon them; and it may perhaps interest the readers of the *Monthly Reporter* to know that the suite of His Majesty consisted of the following persons:—

LIST OF PERSONS ACCOMPANYING HIS MAJESTY THE SHAH OF PERSIA TO ENGLAND.

*Princes and Ministers.*

1. His Highness Hajee Meerza Hussein Khan, Grand Vizier and Minister of War.
2. His Royal Highness the Prince Abdul Samei Meerza, Az-ed-Dowleh, Half-brother of the Shah.
3. His Royal Highness the Prince Ali Koolee Meerza, Itizad-es-Sultaneh, Minister of Public Instruction, Son of Fath-Ali Shah, and Grand-Uncle of the King.
4. His Royal Highness The Prince Sultan Morad Meerza, Hissam-es-Sultaneh, Uncle of the King, and late Governor-General of Khorassan.
5. His Royal Highness The Prince Feerooz Meerza, Nosret-ed-Dowleh, Uncle of the King, late Minister of War.
6. His Royal Highness The Prince Imam Koolee Meerza, Imad-ed-Dowleh, Grandson of Fath-Ali Shah, late Governor-General of Kerman-shah.
7. His Excellency Yahya Khan, Moatemed-el-Mulk, Minister of the Palace, Brother of the Grand Vizier, and married to the King's Sister.
8. His Excellency Allah Koolee Khan, Elkhanee, Governor of Casveen.
9. His Excellency Mahomed Raheem Khan, Ala-ed-Dowleh, Master of the Ceremonies.
10. His Excellency Hassan Ali Khan, Minister of Public Works, late Persian Minister and Envoy in Turkey, and formerly Persian Minister in London and Paris.
11. His Excellency Meerza Malcom Khan, Nazim-el-Mulk, Persian Minister Plenipotentiary and Envoy Extraordinary in England.
12. His Excellency Ali Riza Khan, Azd-el-Mulk, Keeper of the Royal Seal.

*Officers of the Shah's Household.*

13. Dr. Tholozan, Chief Physician to H.M. the Shah.
14. Dr. Dickson, Physician to H.M. Legation, in Persia.
15. Meerza Ali Khan, Moonshee-i Hoozoor, Confidential Secretary to the Shah.
16. Meerza Ali Nekkee, Hekeem-el-Memalik, Deputy Master of the Ceremonies.
17. Mahomed Hassan Khan, Saneed-ed-Dowleh, Deputy Master of the Ceremonies.

*Aides-de-Camp.*

18. Meerza Reza Khan.
19. Meerza Ahmed Khan.

*Chamberlains—Personal Attendants of His Majesty.*

20. Meerza Mahomed Khan, Ameen-i-Khalvet.
21. Mehdee Khoolee Khan.
22. Agha Vejeeh.

23. Agha Reza, Akiss-Bashee, Chief Photographer.
24. Mahomed Ali Khan, Ameen-es-Sultaneh (Keeper of the Royal Robes).
25. Sultan Hussein Meerza.
26. Ferrookh Khan.
27. Gholam Hussein Khan.
28. Mahomed Hassan Khan.
29. Jaffer Koolee Khan.

*Generals.*

30. Sultan Oveis Meerza, Ihtisham-ed-Dowleh (Son of Prince Farhad Meerza).
31. Nasrullah Khan, Nassr-el-Mulk (Half-brother of the Grand Vizier).
32. Ali Koolee Khan, Mokhber-ed-Dowleh, Director of Persian Telegraphs.
33. Hassan Ali Khan.
34. Mahomed Bakir Khan, Shujah-es-Sultaneh.
35. Meerza Kahraman, Ameen-i-Lashker.
36. Neriman Khan.
37. General Gasteiger, Austrian Officer in the Service of the Persian Government.

*Other Officials.*

38. Meerza Mikhail Khan (Brother of Meerza Malcom Khan).
39. Monsieur Delouche (Frenchman employed by Meerza Malcom Khan).
40. Ibrahim Khan.
41. Monsieur Richard (Teacher of French in the Teheran College.)
42. Meerza Ahmed Khan.
43. Latour Khan, Interpreter.

In addition to the above, it was found that there were forty-three servants in attendance, and consequently eighty-six New Testaments were ordered to be prepared, in various bindings suitable to the rank of the persons receiving them, in the hope that God would incline their hearts to accept the gift and to search therein for the rich treasure which they contain. Sir Henry Rawlinson undertook to distribute the books to the persons for whom they were intended, and in a letter, since received, has informed the Committee that this has been done, and that the gift was highly appreciated by all.

“ July 4, 1873.

“ SIR,—In reply to your letter of the 2nd inst., and in continuance of my conversation of yesterday, I am directed by Sir Henry Rawlinson to say that the whole of the Testaments forwarded by your Society for delivery to their Royal Highnesses the Persian Princes and the Persian Suite were formally handed over this morning separately to each individual.

“ They have all expressed themselves much pleased with the gift, and have promised to keep the Testaments with every possible care.

“ Their Royal Highnesses and the Suite have desired the expression of their thanks to be conveyed to your Society.

“ I should have sent you an intimation to enable you to be present, but as I explained to you yesterday, circumstances made it impossible to arrange matters sufficiently long beforehand to allow of notice being given to you.

“ Yours faithfully,

“ O. T. BURNE.

“ The Secretary, British and Foreign Bible Society.”

The bread has thus been cast upon the waters, and the word of Him who has promised that it shall be found after many days shall surely be fulfilled. Faith and prayer in connection with such an event are alike the duty and the privilege of each believer. Let the one be exercised in the promises of God, and the other used to draw down the blessing which alone can make the reading of the Scriptures effectual for the conversion of the soul, and it may yet be found that these strangers, before whom the material resources and bound-

less wealth of the country have been so lavishly displayed, have carried home with them that which may be a source of spiritual light and life to many generations.

### BIBLE DISTRIBUTION IN THE HAURAN, SYRIA.

The Rev. Dr. Thomson, the Society's agent at Constantinople, has, in a recent communication, enclosed an account of a colportage tour made in the Hauran, by the Rev. William Wright, of the Irish Presbyterian Mission at Damascus, accompanied by a colporteur in the pay of the Bible Society. The Hauran is an extensive plain east of the Jordan, and inhabited chiefly by a migratory population. May the blessing of God rest on all such efforts! Mr. Wright says:

"In my colportage tour to the Hauran, I was accompanied by a friend, and I took with me, as colporteur, a member of our church in Rasheija. Our tour lasted thirteen days, but during the last six days our movements and operations were greatly hindered by a threatened insurrection, owing to an attempt of the Government to impose a new tax which the people resisted. We had, finally, to change our route and abandon certain districts altogether. We sold, however, during the eleven days, (for we did not sell on Sundays,) 13 Bibles, 17 Testaments, 6 Psalm Books, and 12 Portions of Scripture.

"We gave nothing away, being convinced that the Arabs set little value on what costs them nothing; but whenever I saw an anxious desire on the part of any one to possess a copy of the Scriptures, and felt sure that he could not pay the price, I paid the difference myself. It must be remembered that this is the first genuine attempt that has been made in the Hauran to sell books. In almost every place we came to we were told that persons like us had come before us, who were anxious to get people to take their books without paying for them, and wherever the late disastrous attempts at establishing schools had been made, we could scarcely sell anything.

"And let me say, with respect to the abortive attempts of some amateurs to establish schools in the Hauran, that it is a *vain* and *cruel* thing to send either teachers or colporteurs into the Hauran alone and unprotected, and that we need not expect success or credit in any work in which we are not prepared to share the danger. I would, moreover, implore every one who has any influence in the matter, to discourage the promiscuous giving away of books. It galls the honest colporteur looked upon as a swindler, gets the books despised, and destroys the principle of *self-help* in the natives, by teaching them to expect us to do for them what they can do for themselves. To me it does not seem quite honest, to give a rich man in this country a book for nothing, which has been paid for in England by the money of a poor man. And I am convinced that, when a man wants a book, even in the Hauran, he will buy it; but it must be very provoking when a man has paid us his money for one of our books, to be offered the same book for nothing a few days afterwards. In several places when I had urged a man to buy a Bible for his family, he would hurry off and bring me out a beautiful gilt Bible, which some had obliged him to take. When a man buys a book here he will value it and read it, but our books should be as cheap as possible in the Hauran.

"We made our tour without guide or guard, as I had become acquainted with most of the villages and their sheikhs on a previous visit. Our mode of procedure was this:—When approaching a village I galloped on before, and generally shouted something to draw the people out of their houses. When the colporteur arrived and let down his box of books, I said to the people (salutation over), 'this man has books for sale at from five to twenty-five paras.' 'What kind of books?' 'God's books.' Then taking a handful of them, I walked through the town in a straight line, asking for antiquities, like other travellers, and offering my books for sale, till I got a crowd round

me, and then opening out the books and sitting down on a stone, I read passages which seemed to turn up accidentally. Sometimes, when the crowd seemed menacing, I became aggressive and questioned them or exhorted them; and when it appeared a case of casting pearls before swine, I began to buy their old coins and medals. I always returned to my colporteur with an enormous following, swarming out of dens and lanes, and all converging to the books.

"The colporteur, a bold and indefatigable man, with texts of Scripture always ready, seemed sometimes amazed at my temerity, and sometimes the crowd looked very savage; but I have never yet seen a crowd in Syria that could not be rendered good-tempered by a happy proverb, or a well-timed joke; and an impertinent man can always be driven from the field by a touch of sarcasm. His own people take up the laugh against him—they are so well-pleased to hear you using a well-turned phrase in their own language. In all the villages, whether we sold or not, we told the people we had brought the Word of God to their doors, and they all heard a simple, brief statement of the Gospel of the Grace of God.

"The son of one of the most powerful of the Druse sheikhs, taking up one of our Testaments, when I was sitting on the divan beside him, said to me confidentially, 'Do you really understand what that means,' as he pointed out the words, 'The New Testament of our Lord and Saviour Jesus Christ,' 'Oh yes,' I said, 'I do, and I want you to understand it too.' He looked at me for a moment incredulously, and then tried to change the subject.

"The Moslems and Druses despise us as Christians, and the Christians hate us as Protestants, and both parties have been previously taught that they obliged us by receiving our books as a gift. Taking all these things into account, I am sure that all, except those that despise the day of small things, will join with me in thanking God for the success He gave us; and in asking His guidance and support in all similar future operations."—*Monthly Reporter*.

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#### MISSION PRESSES, AND THE BIBLE IN INDIA.

The following brief but valuable extract is taken from "a Parliamentary Blue Book," entitled, "A statement exhibiting the Moral and Material Progress and Condition of India during the years 1871-72, ordered by the House of Commons to be printed, 28th April 1873.

"The mission presses in India are twenty-five in number. During the ten years between 1852 and 1862 they issued 1,634,940 copies of the Scriptures, chiefly single books; and 8,604,033 tracts, school books, and books for general circulation. During the ten years between 1862 and 1872, they issued 3,410 new works in thirty languages; and circulated 1,315,503 copies of books of Scripture, 2,375,040 school books, and 8,750,129 Christian books and tracts. Last year two valuable works were brought to completion, the revision of the Bengali Bible, and the first publication of the entire Bible in Sanskrit. Both were the work of the Rev. Dr. Wenger, of the Baptist mission in Calcutta."

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#### AMERICAN MISSIONS, AND THE BIBLE IN INDIA.

"How good and how pleasant it is for brethren to dwell together in unity." We have unmingled pleasure in presenting here the accompanying intelligence selected from the *American Bible Society Record*. From the Rev. L. Jewett, of the Baptist Telugu Mission, we learn that the mission continues active in

circulating the Scriptures, supplied with funds from the American Bible Society. An appropriation of \$500 was made for this purpose in March. Mr. Jewett is working in connection with Dr. Chamberlain of the Reformed Church, and another delegate, under the auspices of the Madras Auxilliary Bible Society, on the revision of the Telugu version of the Old Testament.

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## American.

### LESSON FOR THE RICH.

The Rev. H. G. Davenport, an agent of the California Bible Society, now canvassing San Jose and vicinity, and visiting from house to house, distributing the Scriptures and soliciting contributions, writes :

One poor woman, of her poverty, gave me a Mexican dollar, a family relic that she had kept for many years, and it was all the money she had. She said : " I must do something for God's blessed Bible ; for it has done so much for me." And holding the dollar in her hand, she said : " I will give you this if you will take it." And with tears in her eyes, she handed me the rich offering, saying, " It is all I have got." The agent says, " I believe God will bless the gift and the giver. It is the widow's mite, and her missionary dollar."

In a more recent letter, the agent relates: A Catholic woman bought a two dollar and fifty cent copy of the Testament and Psalms, and said, " Call tomorrow morning and I will give you a contribution for the Bible cause." This is the Lord's work. Eleven Catholics in Oakland received the Bible at the hands of the canvassing agent, Rev. Mr. Dille, and some of these made contributions to the cause during the last month. One gentleman, not connected with any church, received the agent kindly and gave him a twenty dollar gold piece.

The agents now at work are meeting with great encouragement, and God is giving them favour among the people.

I met a clergyman at the Methodist Book Room in San Francisco, on the 1st instant, who informed me that there is a great destitution of the Scriptures in Northern California and Southern Oregon, which territory we hope ere long to supply through an efficient canvassing agent.

There is a great work to be done in supplying the people with the Bible on the Pacific slope. " The harvest truly is great."

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### THE GOSPEL IN JAPAN.

Many of our readers will be interested to know that the gospel of St. John, in Japanese and English, has now been published in a very neat and attractive volume. The larger part of the edition of five thousands copies will be sent to Japan for distribution among the people who have learned to read our English character, but a few copies will be retained in this country, and may be ordered by auxiliary societies like any other publication. So many Japanese youth are distributed through the country that there may be some demand for single copies, which will be sent from this House by mail, on receipt of thirty cents.—*Bible Record, N. Y.*

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### THE BIBLE IN URUGUAY.

*From a Letter of Mr. A. M. Milne.*

The following was received some time ago, and was prepared for a former number of the *Record*. It contains some statements too interesting to be

withheld from our readers. We trust it will excite attention and increase the interest felt in this field. The work here is not rapid, but is, we think, solid and full of promise.

“MONTE VIDEO, B. O. DEL URUGUAY.

“MY DEAR SIR—Enclosed I send my account for the months of September and October. The total of sales, including some portions given, was 270 copies, and the total cash received for same, \$89 20 in gold.

“In reference to the matter on which you write me, it is not yet one year since the public preaching of the Gospel in Spanish was commenced in this city; but such has been the blessing with which God has crowned this enterprise, that already the Mission owns a place of worship, in which over 300 persons meet to hear the word of God expounded. Already two priests have come out and professed to embrace evangelical doctrines. One of these has made good his profession, and is already preaching in the Methodist Episcopal Church in Buenos Ayres: the other is yet held in suspense. A great number are constant in their attendance, and some manifest concern. Yet, though the work is very extensive, it has not had time to become so deep as to create a demand, on the part of the people themselves, for a Bible with references; indeed, I doubt if many of them know how to use one. Yet there is every indication that the work is deepening, and that rapidly. We hope to have a regular pastor in the course of two months; then we shall have Bible classes, and just as soon as these are formed will the demand in reality begin and go on, and that may be by the time that this reaches the United States.

“Since my last letter to you, more of the natives have come seeking the Bible than at any time before. Thus we are beginning to reap the fruit of the preaching of the Gospel in Spanish; and again, the preaching of the Gospel in Spanish is the fruit of the Bible work. Dr. Goodfellow may have told you, that if it had not been for your agency here, we should not yet have had the preaching of the Gospel in Spanish on this side the Plate, much less the fruits I have told you of; and even if the Mission had extended its work here, the people would not have had the preparation but for the circulation of the Scriptures. One of the priests who came among us is lately from Spain, and he at once noticed the preparedness of the people for the Gospel. He said there are thousands in Spain who hate Romanism; but with it they hate all Christianity, and would not have tolerated such a sermon as he heard Bro. Thomson preach, and saw the congregation listen to with attention.

“I still carry round my books from door to door, and, as opportunity offers, not only commend the Scriptures, but also endeavour to bring guilt home to the conscience, and show the way of salvation. In the evenings I go round among the coffee-houses and dining-rooms, where the people are congregated together, and frequently hold animated, and I trust also, profitable discussions. At such times I find the people more ready to buy; and when there happens to be one present who knows and appreciates the Bible, others are induced to buy more readily on his commendation.

“Lately I met with some Mohammedans; one of them was very anxious to read the Bible, but dared not purchase it. He asked me if I would lend him one on hire. I told him I would gladly lend him one without hire, and if he afterward felt inclined to buy it he might.”

KNOWN BY ITS FRUITS. — Apropos of sectarian schools, a Roman Catholic priest rebuked a young woman for reading a Protestant Bible, calling it “that bad book.” “Mr. Priest,” she answered, “a little while ago my brother was an idler, a gambler, a drunkard. Since he began to read the Bible he works with industry, goes no longer to the tavern, no longer touches cards. How comes it, Mr. Priest, that a bad book produces such fruits?” The answer is not recorded. It was probably a “mystery,” or a conundrum, which he gave up.



## Miscellaneous.

### THE BIBLE REQUIRED BY ALL MEN.

It is found that in no other book is the power of reading so quickly acquired; and as to the *intellect*, the man aiming at high attainments as a lawyer, who is to deal with a jury, must be a reader of the Bible. John Marshall, the very prince of chief-justices, was a very Apollon in the Scriptures. He who created the light for the eye, and the sound for the ear, and the sandy desert for the camel's foot, created that book for the human intellect. It is the first book ever written on the earth, and doubtless will be the last book read; the eldest daughter of time, and so wise that all created minds cannot find a substitute. It is read by more readers, and in more languages, than any and all other books. Can you point to any other book which is printed and read in one hundred and seventy different languages? and of which one drops from the press once in four minutes the year round?

For two hundred and fifty years, the Bible has been read in our schools, and generally, through the land. I have yet to hear the first instance in which it has been injurious to the intellect or to the heart; on the contrary you can point to no people, of the same numbers, having equal responsibilities laid upon them, who have developed so much intelligence, so much character, so much energy, and who have done so much for humanity, as those people who have grown up in our free schools, having read the Bible every day of their school-life.

For good or for evil, read by young and old, the Bible has hitherto had a mighty influence in shaping the destiny of this nation. Nowhere on earth has it been read more, and nowhere under its teachings have risen up better schools, freer churches, better teachers, stronger men in the professions, nobler models in the halls of legislation and the senate.—*Rev. Dr. Todd.*

### WHAT WILL THEY GIVE US?

In the heat of the Anti-Christian assaults upon the Word of God, we are so much engaged at the points of attack and defence that it is almost impossible to take time for a calm survey of other vital issues. But thoughtful spectators of the conflict will ask, What will these men take from us? What will they give us in its place? Instead of the Bible—what? The Positivism of Comte, the Evolution Theory of Darwin, and Herbert Spencer's Correlation of Forces and socialistic doctrines? Instead of the Jesus of the Gospel—what? The myths of Strauss and the legends of Renan? Instead of the quickening spirituality of the New Testament—what? Mr. Matthew Arnold's atheistic "Literature and Dogma," and the scoffing naturalism of a school among us? Will "the common people hear" these things "gladly?" Can they heal a broken heart, or light up the valley of the shadow of death?

What then? Their own broad admissions are fatal to their theories. They dare not carry them out to their natural and logical conclusions. Merely as a restraining force, religion is a necessity of government; and Christianity is the essential element of modern civilization. But what can the destructives put in its place? "After us, the Deluge," said a prophetic Frenchwoman of the old Revolution; but after these men—what?—*Intelligencer.*

### THE INFIDEL AND THE STRAY LEAVES.

"When in Paris some years ago" (related Mr. Webster), "I received an account of a French infidel who had happened to find in a drawer of his library some stray leaves of an unknown volume. Although in the habit of

denouncing the Bible, like most infidel writers he had never read any part of it. These fugitive leaves contained the prayer of Habakkuk. Being a man of fine literary taste he was captivated with its poetic beauty, and hastened to the club-house to announce the discovery to his associates. Of course they were anxious to know the name of the gifted author, to which inquiries the elated infidel replied, 'A writer by the name of Habbakook—of course a Frenchman.' Judge of the infidel's surprise when informed that the passage he was so enthusiastically admiring was not produced by one of his own countrymen, nor even by one of his own class of so-called Free Thinkers, but was penned by one of God's ancient prophets, and was contained in that much despised book—the Bible."

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### LA BONNE MARIE.

In one of those straggling villages so often met with in the South of France, there lived, several years ago, a poor woman, known among the neighbours as "La bonne Marie," the good Marie. At the time of which we write, she lived alone. Her hearth had once been gladdened by childish mirth and loving hearts; but sorrow and sickness came to her home, and one after another, husband and children were taken from her, and she was left dependent on her own exertions for bread.

But chastened as she had been, Marie was happy. She had become a Protestant and a Christian. A colporteur, in passing through the village, had given her a Bible. It was not long before she became deeply interested in its pages, and every leisure moment found her poring over it. But she was not permitted long to enjoy her gift, for within two months the Bible was taken from her by the parish priest. But though it was lost to her forever, she had learned many texts, which she repeated to herself, and she never forgot to pray daily "that some time God would send her another Bible."

While selling some articles in a neighbouring town, she saw a torn book lying on the counter. One glance told her what it was, and she easily persuaded the shopkeeper to sell it to her for a trifle.

Trembling with joy, she hurried home, where, gathering her neighbours together, she read it to them. At first they scoffed and laughed at her, but she persevered in her good work; and had the comfort of knowing that she had been an instrument in God's hands of doing much good.

Years after, when the colporteur next passed through the village, the turf was green on Marie's grave, but her memory was still fresh in the hearts of her simple friends, and he was astonished at learning from the lips of old and young, that through the instrumentality of the poor woman and her "torn Bible," many souls had been gathered into the fold of Christ.

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## Bible Society Recorder.

TORONTO, 15TH NOVEMBER, 1873.

QUARTERLY MEETING.—The October Quarterly Meeting of the Board of Directors, was held in the Board Room, on Tuesday evening, the 14th ult. beginning at the usual hour, 7:30 o'clock, A. T. McCord, Esq. V.P., in the chair. The Scriptures were read, and prayer offered, by Warring Kennedy, Esq., Director. After the reading and the acceptance of the Minutes of the

September Monthly Meeting, the record of balances to the credit of the Society in the Bank of Commerce was read, also the depository's Cash Statement for the months of September in 1871-72-73, and for the quarters ending with 30th September of these years respectively. The Quarterly Statement of receipts is as follows: In 1871, \$3058.83; in 1872, \$1440.49; in 1873, \$2164.60. The gratuities reported for September, and which uniformly include those made by our colporteurs labouring in Ontario, amounted to \$62.94. The Secretaries reported that Mr. McPhail, one of the most experienced colporteurs of the Society, had been sent to labour among the lumbermen, north of Peterborough, and that he had entered upon his work with much ardour. As to his immediate field, he is placed under the direction of the Committee of the Peterborough Branch, whose members feel a deep interest in the moral condition of the lumbermen, and who from their proximity to the lumbering region, are well-fitted to advise therein. This meeting of the Board was largely attended, and furnished evidence of a deepening interest, on the part of the gentlemen present, in the prosperity of the Society. James Brown, Esquire, Director, offered prayer, and the meeting closed at 9:30 P.M.

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THE NOVEMBER MONTHLY MEETING was held on the 11th inst.—“the second Tuesday,” of the month. There was even a greater number present than at the previous Quarterly Meeting. It was also pleasingly marked by a larger attendance than usual of the clergymen of the city. Their presence is much desired and duly valued, and while their onerous pastoral engagements render it impossible to do all they may desire in promotion of the great moral enterprises of the day, we hope they will, as often as possible, encourage this good cause by their presence at the Board Room on the evenings of “the second Tuesday of each month.” “All ministers of the Gospel who are members of the Society” are “entitled to a seat, and to vote with the Directors.” We are occasionally gratified by the presence at our Board Meetings of ministers from a distance. It would be most pleasing to us were such visitors more numerous, and their visits more frequent. The Hon. Senator McMaster, Treasurer, & V.P. presided at this meeting, and the Rev. W. H. Poole conducted the devotional exercises by reading the 48th Psalm, and engaging in prayer. Former Minutes read and approved. The Permanent Secretary read a letter from the President, the Hon. Senator Allan, which expressed his regret at not being able to attend the meeting, as business called him from the city. Amount of gratuities in October, \$16.84. After extended conversations on topics connected with the welfare of the Society, this excellent and important meeting closed at 10:25 p.m.—prayer having been offered by the Rev. Wm. Reid, M.A., V.P.

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AGENCY.—The Provisional Agency system, which gives general satisfaction, is continued by the unanimous vote of the Board of Directors. The

number of Agents engaged this year in the service of the Society is larger than in any former year. It represents all the Protestant churches in the Province, and is peculiarly adapted to awaken a deeper interest, and to arouse Christian workers to greater activity in connection with Bible distribution than the Permanent Agency could accomplish. However, the Provisional or non-permanent system is yet on its trial, and we urgently request the friends of the Society to do all in their power to give it every reasonable opportunity of success during this its probationary period. The present number of Agents is seventeen. From this fact it will be evident that much care and anxiety must devolve upon the Board and its officers in Toronto; and, moreover, that the efficiency of the Society can never be effectually secured without the hearty co-operation of the committees and the officers of the respective Branches. A small portion of the field has already been visited by a few of our agents, and the results are very satisfactory. But by far the greater portion of it has yet to be traversed, and what the success will be the record of *your* labours and *theirs* alone can determine. What with an abundant harvest, with general and special blessings not exceeded in any other country, with belief in the efficacy of prayer through the merits of our Divine Redeemer, may we not still hope for means to sustain the work in Ontario, and to carry it forward in other portions of old Canada, in British Columbia and Manitoba; and especially to enable us to share nobly in the burdens of the Parent Society, which, owing to the appeals coming to it from many foreign lands, are greater than they have been at *any* former period of her history

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THE PRESENT NUMBER.—The last two numbers of the *Recorder* were necessarily much taken up with the “Branch Subscription Lists.” We attach much value to their publication, and would wish that every Branch Secretary had sent in his “List.” However, in publishing them we were prevented from furnishing a larger quantity of reading matter than those numbers contain. The present number will be found to be well filled, in its different departments, with such intelligence and facts as are appropriate to a journal of its kind. We trust that their perusal will have the desired effect of creating the most lively interest in the prosperity of our Society. At this season of the year, when a thorough canvass of the field is to be more fully entered upon by our agents, and when, amidst many hardships, our colporteurs are going from house to house, and from shanty to shanty, in the more destitute settlements of the country, offering the people the precious gift of God’s holy word, may we not reasonably expect that the general knowledge our readers have heretofore had of the value to our country, and to the world at large, of the possession of the Sacred Scriptures, will lead them to give a hearty welcome to God’s messengers, and the most generous support to the Upper Canada Bible Society, of which they are members.

**CORRECTION.**—We have much pleasure in complying with the request of the Secretary of the Lloydtown Branch, by inserting the following correction from him :—“ In the *Recorder* for September, 1873, the second name on the *Subscription List* for this Branch, Joseph Larking, should read *Josh. Lloyd*, and Jas. McGeary should be *Josh. Renton*.

**SPECIAL NOTICES.**—The two following notices, which appeared in the last *Recorder*, are here repeated, because, as it respects the first, we are yet in want of back numbers of the *Recorder*. A few friends have kindly favoured us, and we hope others yet will do so. And as it respects the second, we are desirous that no Branch should be unsupplied with the *Collectors' Books* :—

WANTED,

BACK NUMBERS OF THE BIBLE SOCIETY RECORDER, viz. :—

Nos. 1, 2, 3, 4 and 5 of Vol. I,  
Nos. 1 and 2 of Vol. II.

If any of our friends can furnish us with copies of these numbers, we will esteem it a great favour, and will value the kindness very highly. Please address them to Mr. JOHN YOUNG, Depository, Bible Society House, Toronto.

**COLLECTORS' BOOKS.**—The collectors' books for the present year have been duly mailed to the respective Branches. If the parcel sent to any Branch should have miscarried, another will be forwarded as soon as we are apprized of the fact. Should a sufficient number not have been furnished to any Branch, its Secretary will oblige us by writing immediately for an additional supply—the order to be addressed to Mr. John Young, Bible Society House, 102 Yonge Street, Toronto.

## Remittances.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM AUXILIARY AND BRANCH SOCIETIES, FROM 1st APRIL TO 31st OCTOBER, 1873.

April.	On purchase account.	Free to U. C. B. Society.	Free to B. & F. B. S.	Free to Sundries.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Nassagaweya Branch .....	11 92			
Lucknow " ..		28 00	28 00	
Minesing " ..	13 66			
Woodbridge and Pinegrove Branch .....				(1) 6 50

	On purchase account.	Free to U. C. B. Society.	Free to B. & F. B. S.	Free to Sundries.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>April—Continued.</i>				
Rosseau Branch .....	0 43			
Derry West " .....	(2)1 56	20 45	20 45	
Seaforth " .....		23 87	35 00	
Bolton " .....	2 78	30 00		
Victoria " .....	6 15			
Lakeside " .....		24 00	24 00	
Little Britain " .....		11 67		
Richmond Hill " .....	10 80			
Newmarket " .....	83 24			
Picton " .....	50 00			
Belleville " .....	(2)18 00			
Adelaide (London Auxiliary) " .....	2) 3 00			
Beaverton " .....	8 68			
<i>May.</i>				
Cornabus Branch .....		10 00		
Exeter " .....	(2) 3 60			
Burford " .....		15 00	15 00	
Duffin's Creek Branch .....		26 00		
Drummondville " .....	(2) 3 60			
Adelaide (London Auxiliary) Branch .....		10 00	20 00	
Eoniskillen Branch .....		5 00		
Teeswater " .....	13 03			
Clifford " .....	10 00			
Mono Mills " .....	5 50			
Mount Pleasant (Mohawk) Branch .....		6 00		
Oakville Branch .....	33 54	27 06	40 00	(3)12 00
Avening " .....	33 04			
Rothsay " .....	23 56			
Brampton " .....		70 00	70 00	
West McGillivray (London) Branch .....			15 00	
Charleston Branch .....	12 50		12 50	
Percy " .....	34 79	25 00		
Campbellford " .....		40 00	20 00	
Hastings " .....	18 85	40 00		
Keene " .....		21 76		
Janetville " .....	(2) 2 60	41 60		
<i>June.</i>				
Crediton Branch .....	20 00			
Paisley " .....	23 78			
Cheltenham " .....	2 90			
Bond Head " .....		7 00		
Whitevale " .....	11 14			
Little Britain Branch .....	2 00			
Cannington " .....	16 20			
Cherrywood " .....	1 50			
Oakwood " .....		12 78		
Manilla " .....		4 22		
Vittoria " .....	3 58			
<i>July.</i>				
Exeter Branch .....	0 18			
Bethany " .....	19 48			
Wingham " .....	20 00			
Penetanguishene Branch .....	19 90	15 23		
Brantford " .....	2 25			
Bobcaygeon " .....	21 46			
Minden " .....	6 00	10 00		

		On purchase account.	Free to U. C. B. Society.	Free to B. & F. B. S.	Free to Sun- dries.
		¢ cts.	\$ cts.	\$ cts.	\$ cts.
<i>July—Continued.</i>					
Haliburton	Branch	67			
Woodville	"	7 85			
Bracebridge	"	10 00	20 22		
Beaverton	"	10 00	20 00		
<i>August.</i>					
Woodville	Branch		30 00		
Meaford	"	5 00			
Milton	"	56 62	30 00	120 00	
Greenbank	"	15 00	10 00		
Bolsover	"		1 00		
Norland	"	2 51			
Kirkfield	"	20 78	10 00	5 00	
Dunsford	"		8 50		
<i>September.</i>					
Exeter	Branch	25 00			
Prince Arthur	Landing Branch	14 39			
Picton	"	25 00			
Hespeler	"	22 19		25 00	
Blairton	"	15 00	10 00		
Marmora	"	7 00	6 00		
Madoc	"	30 00	13 00		
Tweed	"	11 90	4 00		
Brooklin	"		7 00		
Stirling	"		27 00		
Ivanhoe	"		3 37		
Bridgewater	"		3 75		
Thurlow	"		8 00		
Lonsdale	"		2 00		
Melrose	"		22 63		
Shannonville	"		5 30		
<i>October.</i>					
Elmira	Branch	30 00			
Keswick	"		8 40		
Port Elgin	"	70 00			
Fullarton	"	11 00			
Brantford	"	80 00			
Aurora	"		50 00		
Kingston	Auxiliary	400 00			
Eugenia	Branch	12 00			
Niagara	"	5 00			
Queenston	"	10 93	2 41		
Chippawa	"	2 55	23 74	(4)10 00	
Bertie	"	20 51			
Welland	"	15 60	11 90		
Thorold	"	40 00	50 00	50 00	
Drummondville	Branch		75 00	(4)25 00	
North Pelham	"		15 55		
Port Robinson	"		5 67		
Ingersoll	"	43 32			
Garafraza	"	12 00			
Moir	"	37 00			

(1) To French Canadian Missionary Society. (2) On Recorder account. (3) To Montreal Auxiliary. (4) For Spain.

## 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, (in registered letters, or by other safe conveyance,) to be addressed to "Mr. JOHN YOUNG, Bible Society Depository, 102 Yonge Street, Toronto."

\*.\* Parties desirous of communicating with the Bible Society, Toronto, on any of the matters indicated above, will greatly oblige the Secretaries by adhering to the foregoing regulations. Communications relating to any of the three subjects named, can when necessary, be enclosed in one envelope, but they should be kept quite separate.

## Stated Meetings of the Board of Directors.—Representation of Auxiliaries and Branches.

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

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

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

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

## GRANTS TO SUNDAY SCHOOLS.

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

## PRICE OF THE "RECORDER."

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