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THE SELF-EVIDENCING NATURE OF DIVINE TRUTH.

BY THE REV. JOHN CAIRD, M. A.

The evidence on which Divine truth bases its claim to our reception is one cognisable and appreciable by all. It appeals not to man as an educated or intellectually accomplished being, but to man as man. It requires no intellectual efforts for its recognition. It addresses itself not to any faculty in man, which is developed only in the minds of the few, not to his logical or reasoning powers, but to that higher reason, that moral nature, which is common to all. Its appeal, in one word is mainly, not to the head but to the heart. No one who listens to the message of Divine truth can excuse his neglect or rejection of it by pleading intellectual incapacity—by saying that he is incapable of following out a process of historic proof, or of weighing elaborate arguments, and investigating subtle trains of reasoning. If the truth as it is in Jesus were a philosophy, such an excuse might be valid. If it pre-supposed, in order to the reception of it, the same powers which qualify for instance, for the intellectual and critical study of the higher mathematics or metaphysics, then would its evidence be utterly beyond the range of the vast majority of men, and the humble and illiterate might justly be exonerated from all responsibility for their ignorance or belief.

But the Gospel is no philosophy. The truth of Christ is to be verified, not by the critical intellect, but by the common heart and consciousness of humanity. Wherever there is a heart that throbs with the common sensibilities of our nature—wherever there is a soul capable of love, and pity, and tenderness, and truth—there is fit audience and sufficient attestation for the Gospel. The lisping babe that stammers forth its first prayer of wondering awe and love to the great Father; the poor day-labourer, whose intellect never ranges beyond the narrow round of his daily toils; the weak, worn sufferer, stretched on the bed of pain, incapable of the faintest approach to consecutive thought or reasoning, bereft of almost every other power but the power to love and pray—these as much, nay, more, than the most erudite assemblies of high and philosophic, constitute the auditors it claims. It is true that the highest minds may fitly occupy their ratiocinative powers in the investigation of the evidence, and the systematic study and development of the truth. But let us never confound the gifts and acknowledgments necessary for the theologian with those of the believer. The powers sufficient to perceive, and know, and relish, are ever to be distinguished from the powers that are needed in order to theorise. It may imply much intellectual power to draw out and digest the theory and laws of music, but many who know nothing of the subject theoretically can sing and be delighted by song. And to make a man relish music, a good ear is better than all the analytic powers in the world. It may demand the most subtle intellect to discuss metaphysically the theory and laws of beauty, but no such powers are needed to gaze with delight on the glory of the grass and the splendour of the flower. In investigating the problem of the foundations of morals, metaphysical minds of the rarest order have been employed for ages; but to honour an unselfish or noble act, to perceive and hate baseness and selfishness, to appreciate what is pure and lovely and of good report, needs qualities which no skill can confer, and yet which may be found in the garret or hovel where rude and unlettered poverty dwells. And so it is not the scholar's or the theologian's acquirements that best qualify for apprehending and appreciating the evidence of the truth as it is in Jesus. These may be indispensable for the theoretical analysis and development of the truth, but the consciousness of spiritual need, the yearning after pardon and reconciliation with God, the orphan instincts of the spirit towards its lost Father, the contrition, the humility, the meek trust and self-devotion of an awakened and earnest soul,—these are the qualities which,

apart from all theologic talents and attainments, constitute the humblest, rudest mind that possesses them a deeper critic of Divine truth than the profoundest intellect or the rarest scholarship. The truth of the Gospel, hid from the wise and prudent, may be revealed to babes. Ages of intellectual study will not serve to teach that of the Gospel's truth and power which may be learned by one upward glance of a tearful eye at the great Deliverer's feet. Honour to those who bring their genius and their intellectual lore to the service and illustration of the truth! But be your gifts of reason what they may, to you, as capable of knowing it—as bound to receive it, the Gospel appeals. Open your heart to it—yield up your spirit to its blessed teachings—pray for the grace and guidance of the Spirit of God, and the truth will constitute to you its own evidence. It will carry conviction to the heart of hearts. As you listen to it, the music of a heavenly voice steals upon the inner ear; a beauty that is not of this world—a beauty more glorious far than the sun which sits on mountain, and stream, and forest, will shine forth upon the inner eye of faith, in the discernment and recognition of which the truth will 'commend itself to your consciousness in the sight of God.'

THE BIBLE AS A READING-BOOK.

In favour of the use of the Bible as a reading-book in schools, Professor Huxley gives his testimony in language of unusual warmth, which may surprise those of his critics who accuse him of discarding the religious sentiment altogether. "I have always been strongly in favour of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, is to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and colour, and even the noble Stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors (*sic*); eliminate, as a sensible lay teacher would do, if left to himself, all that is not desirable for children to occupy themselves with—and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple, from John o'-Groat's House to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work."—*N. Y. Tribune.*

Canadian and Domestic.

DEATH OF MRS. GEMLEY.

At the meeting of the Board of Directors of the Upper Canada Bible Society, on the 10th December, the following resolution of condolence with our highly-esteemed Permanent Secretary, in his recent sudden and sorrowful bereavement—more sorrowful because of his absence from home at the time—was most cordially adopted. We have a painful pleasure of inserting it in the *Bible Society Recorder*:—

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

“Resolved—The Board of Directors of the Upper Canada Bible Society take the earliest opportunity, since the lamented decease of Mrs. Gemley—the wife of their highly-esteemed and valued Permanent Secretary—to record an expression of their deep and heartfelt sympathy with the Rev. Mr. Gemley in his sudden and most painful bereavement.

“The Directors could not venture to intrude into the privacy and sacredness of domestic sorrow, so deep and poignant; but they feel assured that, even in sorrow so keen and deep, the rich consolations, to be found so abundantly in the pages of the Blessed Book—to the circulation of which Mr. Gemley is giving the best energies of his life)—will be applied to his heart in all their fulness and sweetness by the Loving Master Himself, who ‘doeth all things well.’”

“That a copy of these resolutions be communicated to the Rev. Mr. Gemley, in a suitable letter, by the Honorary Secretaries.”

REPORT OF THE REV. R. B. MONTGOMERY.

To the Directors of the Upper Canada Bible Society.

GENTLEMEN,—I heartily respond to the request of your indefatigable Secretary, Rev. J. Gemley, to give you a short report of my labours, for 1872, in connection with the Bible Society, of which you are the honoured Directors.

The Counties of Norfolk and Wentworth were assigned me for visitation. The County of Norfolk I found decidedly in advance of last year. This statement may appear untrue, when the receipts of the two years are examined, the receipts of this year being somewhat in arrears of last. This is easily explained from the fact, that a number of branches, on my first visit, had two years' monies on hand. This county has not, however, attained unto what it should. When we consider its size and wealth, we have a right to expect greater things from them. This, I am convinced, shall yet be realized. Norfolk, at no distant day, is destined to take a front rank in contributing for Bible distribution. The people are both able and willing, and need only to be aroused to the importance of the work to come up to it nobly and liberally.

In regard to Wentworth, it is really a pleasure trip to go through it in behalf of the Bible Society. The great majority of its branches are in splendid working order. They are officered by men whose hearts are in the work, the result of which is fine gatherings and large contributions for the Bible Society.

In both counties, your agent was everywhere welcomed and hospitably entertained by ministers and people of all denominations. May God reward them for their kindness to me.

Permit me, in closing, to thank your Secretary for his kind and prompt replies to all questions; and, above all, to God, who kindly watched over me and mine during our weeks of separation.

Praying that next year may be as this, and even more abundant in the success of the great and good work,

I remain, Gentlemen,

Yours very truly,

R. B. MONTGOMERY.

REPORT OF THE REV. JOHN MONTGOMERY.

To the Directors of the Upper Canada Bible Society.

GENTLEMEN,—With the two reports now presented, there have been furnished by the Agents of the Society, a synopsis of their labours for the year ending March 31st, 1872. in the field occupied by the Upper Canada Bible Society. With respect to the Branches assigned me, and those which by invitation I visited, I have much satisfaction in reporting encouragingly. My first visit for the year was to Orillia. I preached in the Presbyterian and Wesleyan Churches on Sunday, 2nd JULY, 1871, assisting in the communion service in the former. The meeting on the 3rd, held in the Temperance Hall, was large and enthusiastic. Collection treble that of last year. Subscriptions to be taken up hereafter. Wednesday, 5th, in the Congregational Church, Rugby. This is a good Branch, and promises to be fully equal to last year, when all the subscriptions will have been received. Spent Sunday and Monday, 16th and 17th, at Parry Sound. This new Branch is doing well, and occupies an important position to the new country surrounding. On my way home, tarried at Collingwood. On Sunday, 23rd, preached in the Wesleyan and Presbyterian Churches. Meeting, following evening, in the Wesleyan Church. Everything satisfactory. Sunday, October 1st, at Bradford: preached in the Wesleyan Church. On Monday, an excellent meeting. Notwithstanding their recent disastrous fire, the friends here are resolved, as heretofore, to sustain the Society. The collection very good under the circumstances. At Bond Head, on the 3rd, a most unfavourable evening, yet a goodly attendance. This Branch is well officered, and, therefore, efficient. On Thursday, the 19th, at Aurora. The congregation not quite as large as at last anniversary. But there are many active friends here, and the Branch has under its care some sub-branches, which yield good fruit. I spent Sunday and Monday, the 5th and 6th November, at Penetanguishene. I had a cold and dreary drive by stage from Barrie. This Branch was formed chiefly by the zeal of Mr. Gilray, a student of Knox College. It has been well organized, and promises to be extensively useful. I cordially accepted an invitation to be present at the Galt Annual Meeting on Thursday the 9th. It was held in the Town Hall, and was largely attended. All the ministers here give a practicable and valuable support to the Society. The meeting was one of a most encouraging character. Sunday and Monday, the 4th and 5th December, found me at Newmarket. Some of the congregations here withdrew their evening services, and united for worship in the Town Hall, which was filled to overflowing. The attendance at the meeting on Monday evening was interfered with by a very severe storm, but the occasion, notwithstanding, was one of interest. On Wednesday, the 27th, I had a very satisfactory meeting in the Methodist Church, Minesing, ten miles from Barrie, and one at Dalton on the following day, with encouraging prospects for the future. Some weeks previously, I preached, in behalf of the Society, in the Minesing and Union Churches.

1872. On Monday, January 8th, I attended the meeting in Hamilton. The congregation would have been much larger, were it not for the unavoid-

able absence of the Clerical Secretary, who had been called to suffer the loss of one of his dear children. It was held in the Central Presbyterian Church, which then had no pastor. But the subscriptions of this vigorous Society were reported as being in advance of last year. On Tuesday I returned to Toronto, to attend the regular meeting of the Board. Having been invited to meet Mr. Ball, the Agent at Brantford, I found my way there, the next day, and had the pleasure of taking part in a most enthusiastic anniversary in the Wesleyan Church, which was well filled. Collection at meeting over \$300.00. Free contributions in all about \$1250.00. This Branch is chief among the chiefest. I endeavoured to get to Cobourg, to meet the Agent, the Rev. Mr. Manly, at the meeting there, next day. I started in good season, but detentions by the way prevented me from getting there in time. I learned with much pleasure that the meeting had been one of great interest. On the 11th and 12th, I took part with Mr. Manly in the St. Catherine's anniversary. We each preached twice on the Sabbath in Presbyterian and Methodist Churches, and, together with the ministers of the town, participated in an excellent meeting in the Wesleyan Church on the Monday. On Sunday, the 25th February, I preached, in the morning, in the Presbyterian Church, Richmond Hill; and, in the evening, in the Wesleyan Church, Thornhill—on each occasion taking up a collection in behalf of the Society. The annual meeting in Richmond Hill was held in the Presbyterian Church. The attendance was large, and the proceeds in advance. At Laskey, on Tuesday evening, we had a very good meeting, with increased returns. Wednesday, the 28th, found me at Markham. The meeting was in the large Wesleyan Church; but the house felt—that is, we felt—that the night was terribly cold. This was a misfortune; but there are many *warm* friends of the Society here. At Uxbridge, on Thursday, we had a good meeting, excellent singing, and large contributions—in excess of last year. Stouffville meeting was held on Friday, March the 1st, in the Congregational Church, and was good in its spirit, and satisfactory in its results. Sunday and Monday, March 3rd and 4th, I was at York. Special services in progress here were a benefit to the Bible cause, resulting in an addition to last year's income. The Etobicoke North Branch held its meeting in the Methodist Church, Islington, and was fully equal to the excellent anniversary of last year. The Etobicoke South meeting took place the next evening, in the Primitive Methodist Church, St. Andrews. The attendance was fair. The officers of this Branch are earnest in its support. I am indebted to the Rev. Manly Benson for attending the annual meeting of the Scarborough Branch, on the 22nd. His visit was much valued. This is one of our very best rural branches. I attended, by invitation, the anniversary of the London Auxiliary. It was held in St. Andrew's Church, London. Heretofore it has been held in the City Hall. The much desired change was an improvement in every sense. The Right Rev. Bishop Hellmuth, the President, was in the chair. My last meeting for the year was at Weston. On Sunday, the 31st March, I drove out in a pitiless rain storm, and preached to what was a good congregation for such a day. The meeting, next evening, was satisfactory in proceeds, and in attendance. The net increase on the preceding year on the foregoing Branches—excluding those to which I was only a visitor—is nearly 30 per cent.

I am, Gentlemen,

Yours very faithfully,

JOHN GEMLEY,

Secretary.

Toronto, Jan. 15, 1873.

BIBLE BURNING IN ONTARIO.

Is it the first time? In answering this question, we may say, the follow-

ing record probably presents the first instance in which a number of copies of the Holy Scriptures have been publicly committed to the flames in any part of Ontario. An interesting, intelligent and zealous young French Canadian, from the Province of Quebec, who was educated at the Sabrevois Mission School in that Province, and who can speak the English and French languages, was obtained late last summer for colportage-work in the Algoma district. He entered upon his duties with earnestness and devotion. When we last heard from him, he had extended his operations as far as Thunder Bay and Silver Islet. From these and other fields visited by him, we have received most satisfactory reports. He is amiable and prudent, while persevering and earnest—a man not likely to provoke hostility. In his last letter, dated from Sault Ste. Marie, he informs us that he had, in this place, distributed *thirteen* volumes of the blessed Word of God among the Roman Catholics. The next day, a Jesuit Father, at the Sault, ordered all those who received the books from the colporteur, to be burned. The execution of this command took place *after mass*, on Sunday, the 3rd November last, or on the Monday morning following. Of the *thirteen* volumes *purchased* from him by Roman Catholics, only *one* was saved—this one had found its way into the hands of a Protestant lady—"the rest were thrown into the fire." We add no comment as to this wicked act, perpetrated in a Protestant Province, though in a remote section of it. We present it to the reader for reflection; and for prayer, that He, whose book it is, will continue to extend and bless the dissemination of His Holy Word.

SYRIA—BURNING TESTAMENTS.

A Romish padre had just been at the old business of burning Testaments and Protestant books, at Mukhtara. One day he summoned the people to the papal church, and exhibited a panorama of hell. In the midst of the picture was a company of children with Protestant books in their hands, being tortured by fiery devils with sharp spears. The effect on the poor mothers was tragical. They at once obeyed the padre's orders, and brought their children's books, and he burned them in the midst of the church, exclaiming, "Thus I offer a sacrifice to Christ!" The most bitter enemies of the Gospel in Syria now are the European priests and nuns.—*Evangelist*.

MARVELLOUS PRESERVATION OF THE BIBLE.

It is wonderful how this record has been preserved. The Jews have carefully watched over the letter of their sacred writings. The most accurate and diligent research has availed to discover only trifling variations in the manuscripts. And although both the Hebrew and the Greek Scriptures have often been the object of persecuting enemies, the cruelty and ingenuity of man have not been able to destroy their existence.

This is still more wonderful when we consider by whom these writings were preserved. The Jews were the conscientious guardians of the book of the kingdom. Rome preserved the book of the Church. The Jews, who themselves rejected the Messiah of whom Moses and the prophets testify, preserve the very books which prove their unbelief, and convince the world of the divine authority and mission of Jesus.

SAPHIR.

British and Foreign.

DEATH OF THE COUNTESS OF SHAFTESBURY.

By the last *Monthly Reporter* of the Parent Society, we are made acquainted with the mournful fact of the death of "the Countess of Shaftesbury," the beloved wife of the Earl of Shaftesbury, the President of the British and Foreign Bible Society. A resolution of the Committee of that Society, conveying to the afflicted nobleman "the warm expression of their deep sympathy with him in his bereavement," and their ardent prayers that to him might be afforded "the support and comfort of the Holy Spirit," was unanimously adopted, and placed on record.

The name of Lord Shaftesbury is of world-wide reputation—especially in connection with the manifold Christian and philanthropic enterprises of the day, to the establishing and the advancement of which he has consecrated the influence of his pure and noble character, the energies of his vigorous and cultivated intellect, the resources of his means, and the great power of his social position. For him, whose name is co-extensive with the operations of the Bible Society—which is found wherever the Gospel is preached—will sorrow be felt. The deep emotions of many souls will lead them out in heartfelt prayer to God that the support and consolations of the Precious Volume may abound unto him whose life has been so fully given to its increasingly extensive circulation.

POLAND.

WARSAW.—The issues from this Depot, which have amounted to 14,325 copies, and the sales by colportage, which have reached a total of 4,837 copies, making altogether an aggregate of 19,162 volumes, are far from discouraging, though from various reasons they do not equal the issues of the preceding year. The lights and shadows are, however, always beautifully blended in the spiritual landscape, and the eye is soon relieved by passing from one to the other. Diminished circulation is a dark spot, but a lively desire on the part of the Jewish population to purchase the Scriptures, and the admission of the whole Bible into Jewish schools is a very bright one. The incessant attempts of the Romish priests to deprive the people of the Word of God and the requisitions which they make to them for the surrender of all copies in their possession is a very dark feature in the prospect. But whilst some yield, others resist, and even those who have been persuaded to give up their books have so relished their previous taste of Divine Truth and Love that they cannot rest satisfied apart from such heavenly food, and they return and purchase a second copy which they determine never to give up, and the prospect brightens once more as well it may, for the Sun of Righteousness has risen with healing in His wings. The depositary gives one instance of the effect of Divine Truth upon the mind of an Israelite, which is most instructive and encouraging. He states:—

At a village near Warsaw there lived a well-to-do Jewish couple with their two children. The husband was compelled to join the army, and although his sorrowing wife did her utmost to release him, it was too late, and he was sent off with marching orders to Wilna. On his way thither he was accosted by one of our colporteurs, who succeeded in selling a Hebrew New Testament to him. As he got time he began to read, and soon found out that, properly speaking as it seemed to him, it was not a book suited for him, but intended for Christians. However there being no chance of returning it, he

thought to himself, It will do me no harm, and I am curious to know what the foundation is of this Christian faith. I am sure it will not make me a worse Jew, and certainly will not draw me away from the faith of my forefathers.' However God's thoughts were different. As he read the book, and read again, and kept on reading half his nights, the desire grew upon him to know more of this Jesus of whom the book was full. His rest of mind was gone, and however much he struggled against the thought of becoming a Christian, he could withstand no longer. He went to a Christian minister, and after receiving further instruction, he was baptised. This, however, was the beginning of troubles to him. The report of his conversion soon spread and reached his parents, who immediately cast him off. Meanwhile his wife's endeavours to get him free had succeeded, and he hastened home. Great as was the joy of the meeting it was mixed with bitterness, for the news of his baptism had preceded him here also. His wife's father insisted on immediate separation, and on her objecting to this he cursed both her and him, and the mother-in-law, who had taken the daughter's part, had much to bear for her sake day by day. But the man stood firm, and joyfully bore the burden of the cross. Thus his unrelenting father-in-law gave him no rest, and unmercifully persecuted him until he was a ruined man. He now works as a day labourer in a lime-kiln, and puts up with dry bread in order to bring home all his earnings to his wife and children, and these cleave to him with exemplary affection and constancy. I had myself an opportunity of visiting this couple. The wife said to me, 'He has shared his riches with me: how could I leave him in his poverty?' She is not yet baptised, but in her heart she is a Christian already.

Much more of a similar kind might be recorded, but Mr. Millard refrains from further detail, and brings his able and comprehensive report to a close with some observations connected with the Exhibition proposed to be held in Vienna in the succeeding year.

This scheme has not escaped the notice of your Committee, and one of their number has kindly undertaken to visit Vienna, at his own expense, in company with his son-in-law, with a view of devising the best means for attaining the object which they have in view. Where art and science and industry combine to exhibit the skill and ingenuity of man, they wish to bear their testimony to the goodness and mercy of God in allowing His Word to be reproduced in so many languages and scattered in such profusion throughout the world. They desire also to effect a large distribution of the Scriptures among the many thousands who will be gathered together at this centre from every clime, and to this end they invite special contributions.—*Annual Report of Parent Society.*

AUSTRIA.

Mr. Millard, the Society's Agent at Vienna, has an immense district over which his labours range. As opportunity allows, he travels from point to point, to ascertain from personal observation and intercourse with others how the work proceeds, and to judge what new movements may be attempted for its further development. He has lately been in Bohemia, the Tyrol, and elsewhere, and he communicates his impressions as to the actual state and prospects of Bible circulation in various sections of the Austrian Empire. The enemies of Truth are as hostile as ever, fierce and unscrupulous in their denunciation of the efforts of the Society. But there are signs of enlightenment here and there—more independence of mind—less willingness to be abjectly ruled by priestly dictation and menace. Consequently Mr. Millard can report progress, and intimates that in every direction there is a growing circulation of the Divine Word. The following letter is written in a tone of grateful cheerfulness, on a calm survey of what is wrought:—

"Time runs so fast, and the daily pressure of work is so great, that I find

it difficult to eke out leisure to give an account of our progress. Eternity will give the best and fullest disclosures, and then more will come to light of the fruit of the Word than any of us know or think—of this I am persuaded ; but I am fully aware of the propriety and necessity of giving, even while yet the swift course of time runs on, some report of the things—some passing strange—that we are permitted to behold in these countries. I will then attempt a few jottings.

“Whilst I have been on foot the larger part of the last two or three months, the issues at the depôts have gone on as rapidly as ever. The current quarter will undoubtedly show some considerable increase again.

“I was in Bohemia just at the time of the last tremendous floods. Anything more appalling than the devastation created within the space of a few hours—minutes, one might almost say—eye has not seen. The finest hop-fields, extending over hundreds of acres, have been ruined for years, houses mown down, whole villages washed away, huge railway viaducts, built for an eternity, reduced to ruins, and, what is more serious than all, hundreds of precious lives lost. The eye looks in vain for the mighty torrents that have caused this devastation ; nothing is seen but here and there a brooklet purling away placidly and innocently. But in that dread night the fountains of the great deep seem to have broken up, the windows of heaven were opened, darkness and death were sent forth, and the havoc they made is awful to behold. I was fearfully reminded of the days of the deluge, and of the solemn warning, ‘So shall the coming of the Son of Man be.’

“It would have given me pleasure to have had to ask the Committee for their sanction for a gratuitous supply of Scriptures among the sufferers, but we have not generally met with much sympathy in that direction. In the personal representations made to the Governor of the Province on the subject, he evidently failed to descry the connection between a dilapidated house and a New Testament. We tried to remove his objections by referring to the war of 1866, and the Scriptures then circulated in Bohemia and elsewhere among the military. This so far helped the matter on, that he promised to think over the proposal made by us, but he seems to have stuck fast by the way in the depth of his thoughts. No notice has been further taken. He may have asked for light in quarters where nothing is more admired than the darkness of Rome. We have thought of a circulation through the local committees, but we have at once been warned off by the parish priest, who generally is the chairman, or at least the prompter. Personal direct gratuitous distribution would have made us offenders of the law ; and so we have on all sides been reminded of the painful fact that in this country the system of the papacy yet has the sway.

“A more pleasing occurrence every way was a meeting convened in a Bohemian village, under the auspices of the Moravian Brethren, of a number of persons engaged in the Gospel-field—in fact, a May-meeting in Bohemia ! I was one of the invited ones, and either on the Pauline principle that in managing things pertaining to this life those that were least should be set up to judge, or from a desire to give a grateful testimony to the importance of the Bible Society’s labours, I was required in the public meetings to take the chair. We had two public meetings and two confidential ones, in all of which the one grand topic was how the interests of the kingdom of God could be best advanced. Originally the meetings were intended only for a select few, and of these some were detained, not by their will, but by adverse circumstances ; but the people came flocking in, and compelled us to overstep our limits ; and even though we began at 9 a.m., and kept on, with necessary interruptions, until 4.30 p.m., the crowd would not stir. When it was 10 at night we had to use some soft compulsion to make the multitude move homeward. Some of the Bohemians present have an extraordinary gift of speech.

“On the following day, I had a conference with all the colporteurs from Bohemia, Moravia, and Silesia.

“Useful work was done at all these meetings ; and when, as the eldest in

the work of all present, I could speak of past and present times, and could now point to what God had wrought, I felt it to be a rare honour to myself and a strong encouragement to us all.

"I am sorry to say the National Protestant Church of Bohemia, particularly the Reformed, has assumed a hostile attitude towards the work of the Moravian Brethren.

"Soon after my return from Bohemia, I wended my way to the Tyrol. First, however, I visited the Chrischona Institution, which has supplied us with some such valiant labourers, men truly decorated with the Cross of Christ and belonging to the King's Legion of Honour. My object was to fill up some gaps.

"This institution is now going to take up the work of Evangelization in some parts of the country, and this is just the thing needed. Many are the individuals scattered over the country who, through the reading of the Scriptures, have been led seriously to inquire after the way of salvation. The Chrischona Institution is going to send in their harvesters. One is going to Croatia, another to Slavonia. God speed them on their way!

"The American Congregationalists, too, are thinking of taking up this kind of work, and most welcome they will be. From a little national pride, I only regret that the British are so drowsy in this matter.

"On my way from Chrischona, I passed through Vorarlberg to the Tyrol. A year and a half ago, you know, we had a good work going on there, so good that the priests of Rome cried out as for their very lives, placarding every church and chapel door with solemn warnings to the faithful, and holding up to the public scorn and vengeance the Government official who had ventured to sign his name under the colporteur's licence. The consequence was, that the authorities were intimidated, and when the term ran out, it was not difficult to find a reason why it should not be prolonged. My endeavour now was to remove this obstacle, and I confess I paced the streets of Innsbruck with a heavy heart. But to the praise and glory of God, I may say, I fully succeeded. It was the work of a few minutes. Our valiant Colporteur Ranch is already at work again, and at K. Istein has at the very outset met with such success that our hearts are overwhelmed with grateful amazement. We have had to send him box after box. Unto God be all the praise!

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"During my stay in the Tyrol, I was able on more than one occasion to collect a few individuals around the blessed Book, among them one whose sister had some years ago been compelled to quit the country because she would no longer go to confession nor to mass. Some of these good folks have read their Bibles with profit; with some I have been astounded at the clearness of their views. Some are not far from the kingdom of God. In all, to my regret, I have found an intense hatred, a supreme contempt of the Romish priesthood.

"My intention was to have made an attempt in South Tyrol, too; but for this my time was not sufficient.

"In Carinthia, where our Colporteur Royer stands his ground like a lion, the excitement raised and fed by the priests is such that, dreading for the dear brother's life, I have repeatedly advised him, pointing him to Bible precedents, to withdraw for a time to a quieter region. Bible-burning goes on so vigorously that the colporteur hesitates as to the propriety of bringing more copies within the reach of the enemy. You may remember this is that part of the county where, a few months ago, the colporteur's books were confiscated, and he condemned to a fine of five florins.

"I would now turn to Galicia, where Colporteur Hausler has also had his battle with the authorities, but where he was acquitted, as his opponents could not prove their point. Here, to my utter surprise, the authorities have now given written permission for colportage in the full sense of the word, and this for two men.

"Now, moving to the utmost limits of my Agency—to the Bukowina, on the borders of Bessarabia—I have to mention another remarkable instance of success. Having happily found a fully competent man for that province, with its complication of languages, and having put him in training in Transylvania, I intended, in the autumn visiting the Governor, a personal friend, and seeing what he would do for us. All at once the papers brought the intelligence that he was to be removed to Upper Austria. No time was to be lost. I telegraphed to our Lemberg depository to start for Czernowitz by next train, to obtain an interview with the Governor, and to present to him the request which I had intended bringing forward myself a few months later. Mr. Pick, the depository, prompt as I could wish, was off at once, saw the baron, and was most courteously received. The request was granted, and the documents returned by the Governor personally, that the matter might be settled without delay. He promised not to do less for us than had been done in Galicia, and so to allow full liberty of colportage.

"How we are able not only to stand our ground, but even to gain ground, in the midst of the exasperated attempts of the Jesuits to ruin us, and against opponents who are thought to be powerful even in the highest regions, is a marvel in my eyes. I am almost inclined to add, if we come down with a crash, do not be surprised. But the Almighty One has been leading us forward from step to step, and if it be His time and His good pleasure to work who shall let it?" *Monthly Reporter*.

THE NOBLE PILOT.

A vessel in the English Channel was lying to with close-reefed top-sails, in a heavy gale, anxiously looking out for a pilot. Night was coming on and they were uncertain of their position, but fully alive to their peril. Hope was dying out from their hearts, when they saw a pilot-boat put out of the harbour of Deal, and stand out towards them. It was a hard struggle in those raging waters, and it seemed impossible to reach the ship. But after a time a signal was made for a rope. In surprise a buoy was attached to a long rope and paid overboard, which was soon grasped by eager hands in the boat. How was their surprise and enthusiasm increased when they saw the noble pilot make the rope fast to his person and spring into the boiling deep. Steadily and cautiously the men pulled with a will, and half-a-dozen hands were ready to grasp him the instant he came along-side. Bounding upon deck and clearing the salt water from his throat, he gasped convulsively as he pointed with a shaking hand to the foaming breakers, "The Goodwin Sands! The Goodwin Sands!"

It was a word to make all hearts quake. That crawling foam hid a cruel, dreadful bar, which had been the death of many a noble ship. Instantly they obeyed the pilot's word, and crowded all the canvas on the ship that it could bear, to sweep them away from the treacherous sands. They could not question the word of a pilot who had risked his life to save them. They trusted him, they obeyed him, and were saved.

Jesus came "to seek and to save that which was lost." All the billows of God went over Him. Dare we question His words as to the awful dangers we are in? Christ by His dying and suffering so much, has told us what an awful eternal hell is before every man who dies in his sins. The first great thing is to realize our frightful condition. This is believing Him, who told us of the never-dying worm, and the never-quenched fire. When we thus realize our danger, we shall be only too glad to accept Him as our Saviour from such a doom. Now is the day of Salvation.

THE BIBLE teaches us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel*.

American.

DEATH OF THE HON. MARSHALL S. BIDWELL.

In our Obituary Notices we must not omit the name of one who, though summoned from another land to the presence of his Maker, was well known, and is endearingly remembered by very many in "Upper Canada." His call was indeed sudden. But a life devoted to Christ could not do otherwise than end in the triumph of that salvation which the Bible so clearly promises to all who have "faith in God." The first mention of Mr. Bidwell in connection with the early history of the *Upper Canada Bible Society*, is found in the records of the year 1830. "On the 9th February, 1830—nearly forty-three years ago—the first Anniversary Meeting of the Society was held at the Steamboat Hotel. At it the following gentlemen took part:—Hon. J. H. Dunn, President; Revds. F. Metcalf, W. Boulton, G. Barclay, E. Ryerson, J. Harris, and A. Stewart; Dr. Baldwin, Dr. Rolph, Robert Baldwin, M. S. Bidwell, Jesse Ketchum, Peter Perry, James E. Small, Jas. Wilson; Jos. Wenham; P. Patterson; Jas. Mitchel and R. B. Sullivan."

Mr. Bidwell remained to the close of his long and eventful life, an earnest and valued member of the Bible Society. We cannot better convey to his numerous friends in this country a correct idea of the high esteem in which he was held in the United States, than by furnishing a copy of the following resolution which was cordially adopted in New York on the 5th ult., "at a meeting of the Board of Managers of the American Bible Society." It is as follows:

"The Board is called upon to record the loss of Marshall S. Bidwell, a Vice President of this Society, who died on the 24th day of October, 1872, in the seventy-fourth year of his age. He appeared to be in usual health, and was occupied in professional affairs at his office, in this city, when he was called to the Master's presence by instant death.

"Mr. Bidwell, first as Manager, and afterwards as Vice President, was for many years a diligent attendant upon the business of the Society, both in the Board and on Committees, always giving to its concerns intelligent service, and wise and judicious counsels. He was deeply interested in the Society's transactions, and eminently loyal to its mission. His eminence at the bar, distinction for learning and culture, and rare intellectual power, adorned by spotless Christian living, gave an attractive completeness to his character. He had our warm affection; and it is not without tender memories of the past that we submit to the Divine Wisdom, which parts a union cemented by confidence and sympathy.

"May the kind hand which controls above all, bring to his family, with this present deep sorrow, the supports of faith and hope on which he reposed."

A MOHAMMEDAN BAPTIZED IN PERSIA.

From the Agent of the American Bible Society, Constantinople, in the Levant

DEAR SIR :—Recent letters from Persia speak of the baptism of a Mohammedan in one of the cities in the heart of that empire. Very few particulars are given. We know, however, that he was one of those whom our colporteurs met in the early part of 1868, as they passed on their Bible tour through the districts of Hamadan, Teheran, and Ispahan.

Besides the general interest that must attach to this first baptism in Persia of a convert from Islam, it has special interest in connection with our Bible work. So far as the colporteurs learned from him, his first knowledge of Christ was almost wholly from his study of a borrowed copy of the New Testament. No missionary had seen him. No native Christian had given him instruction; but "The word of God was quick and powerful." By the diligent study of that word alone without note or comment, and without even the practical exemplification of its principles before him, he was persuaded of the truth of the religion inculcated by Christ. From that time, it would seem, the demands of Islamism upon him were more or less disregarded; but to publicly disown the religion of his fathers and embrace a new faith was not an easy thing in the heart of such an empire as Persia. Prompted by his new convictions he sought those who receive the Scriptures as from God, that he might from them learn more fully of this way so new to him. Among the Jews he formed acquaintance with the teachings of Moses and the prophets, but no knowledge of the Messiah of the New Testament. Conversing with the priests and bishops of the Armenian church, he found them more ignorant even than himself of the wonderful God-man of the Gospel. The Papists, too, gave him no help in his search after a Christian life based upon the doctrines of the cross. Neither among Jews, Armenians, nor Papists, did he find that religion which accords with the word of God.

When, therefore, the two colporteurs from Oroomiah visited the city where his home was, holding up the word of life for the reception of all, they attracted his attention and that of his friends. Seeking them in their resting place, in one of the khans of the city, he found them men of prayer, men of the New Testament. In their report sent you September 4th. 1868, speaking of this man and his friends the colporteurs say: "Our conversations with them were prolonged and interesting. Together we read the New Testament. We prayed with them, and they seem cordially to accept the Gospel as we are able to explain it to them. They are well read in the Scriptures and are intelligent men, fully persuaded that their own religion is false." One of these Mussulmen is a man of learning, and has indoctrinated many in his own belief in the Gospel, some of whom were subsequently baptized in India. He himself desired baptism that he might be numbered among the people of God. Let us hope and pray that this brother may be protected from the violence of all who oppose the spread of divine truth in that dark land, and that through his instrumentality many other sons of Islam may find the way of life through Jesus Christ our Lord.

THE BIBLE PRIZED.

A large number of the books published by the American Bible Society are distributed every year through the agency of the American Sunday School Union. A missionary in Minnesota gives the following incident:

One week ago, last Sabbath, a man came to our house just as I was preparing to start to visit a Sunday school in the country. With deep distress depicted on his face, at the door he thus addressed me: "Mister, I came up town to-day to see if I could get a Bible. I went to the drug store (where

Bibles had been kept), but it was locked ; I then went over toward the church and inquired of a man coming from meeting where I could get a Bible, and he said, sir, that you kept them." I replied that I did, and that I should be most happy to supply him ; asked him in, and, as near as I can remember, he related his circumstances as follows : " I am, sir, working on the railroad and stopping at a camp two and a half miles from here, and it is a terribly wicked place for a man who wants to do right. I am from England, sir, brought up under religious instruction by godly parents, and there I professed and enjoyed religion. I came to America in search of a home ; settled on a homestead of Minnesota up north of here, and by wicked men was robbed of it ; and, sir, to earn my bread and get another start I am obliged to come and mingle with these men and shovel dirt on the road. Circumstances and associations have led me away from Christ, and I have lost all enjoyment in religion ; but now I feel that I cannot do without the Saviour and his precious word." His stricken heart was too full for utterance, and he wept like a child while we knelt in prayer.

He prayed earnestly for the forgiveness of his sins and follies, and begged to be restored to the favour of Christ and God. When we arose I presented him a Bible. He took from his purse thirty-five cents, the last cent he had, and insisted on my taking it. " Precious Bible ! Precious Bible ! " repentedly he exclaimed. But when I realized his great necessity I returned the money ; gave him some Testaments and papers for his associates in camp, and he went away with a grateful heart. Last Sabbath morning he came again very early, his face beaming with joy, and his first exclamation was : " I have found the Saviour ! There is considerable feeling in our camp, sir ; several wish to become Christians. Three men came with me to attend meeting, but we were too early, so we went into the church and had a little prayer meeting. I would like, sir, to get some more Bibles, Testaments, and papers for my comrades in the camp. They swarm around me and beg for more." More were freely given, and I visited the camp this week and again distributed more. Our excellent minister accompanied me and arranged for preaching in that camp every Sabbath evening. A Sunday school is to be established there this week, a contractor at another camp, who is a Christian man, consenting to superintend it.

THE BIBLE IN SCHOOLS AT THE SOUTH.

A teacher in Virginia says : " The Bibles were very thankfully and gratefully received, and in one instance the man I gave one to was so overcome that he could not speak for some time, only by tears. The Testaments also were highly appreciated."

A teacher in North Carolina says : " I gave away the Testaments as fast as my scholars became able to read them. Many of them are in daily use in my school, and as we have had very little preaching, I have felt that it was the constant study of God's word which has led so many to begin a new life. Our Sabbath and day scholars became first interested, and their influence is bringing in others. I have felt that God is thus blessing his own truth, and though such constant wear has made many of the books look old, I cannot but feel that the donation was well invested."

Another teacher at the South writes : " We read responsively, and I chose the Gospel of John, as coming nearer some of the vital things which they were to know than some other portions of the word. I cannot say that I know that any one was converted with this book in his hands. But I can say, that they were an exceeding comfort to us all. I wish I knew that 300 more had been shipped from the generous donors to me this very day. I have sometimes given a copy away to some old mother whose sight was failing, and who could read the large print so comfortable. I know that some

(and I presume all) of our pupils who have gone out to teach, follow our fashion of having devotional exercises in the morning, and to the success of these exercises, and to the religious impressions of the whole school, this gift of the American Bible Society has contributed in no small degree. Of this, and of our gratitude, you can assure the officers of that Society." (American.)

ANNUAL MEETING OF THE UTAH BIBLE SOCIETY.

The Utah Bible Society convened in the Meth. Ep. Church, Salt Lake City, Aug. 26, 1872. The meeting was opened in due form, Rev. G. M. Pierce, vice president, in the chair.

The Rev. E. W. Gilman, Secretary of the American Bible Society, made some very appropriate remarks relative to the true object of auxiliary societies.

The society recognized the constitution recommended by the American Bible Society for an auxiliary society. It was decided that this society shall be called the "Bible Society of Utah Territory."

It was decided to hold the annual meeting of this society in the month of December, the time to be fixed upon by the executive committee.

It is hoped that as the population of the Territory is increasing and churches of different denominations are organized, new efforts will be made to put in circulation the word of God in different languages.

VALPARAISO BIBLE SOCIETY.

During the month of June the sales of the society in Valparaiso have been unusually large: Spanish Bibles, 32; Testaments, 69; Gospels, 24.

The total copies of Sacred Scriptures, in all languages, were 158.

The colporteur made 276 visits; of these 108 were to vessels in the harbour.

From the colporteur's journal the following items will be found interesting: June 3rd.—Visited twelve vessels; sold to twelve men eighteen dollars' worth of books. Some Swedes desired to obtain volumes in their own language—more than we have. 4th. A Chilian, to whom the Bible was a book unknown hitherto, bought a copy after hearing a portion of the Old Testament read to him. 11th. In several native families the answer was, that the Bible was no book for them. 12th. In ten vessels sold eighteen volumes. 13th. Some natives, who had been at the Spanish service, promised to attend the Bible class on Sunday, noon—14th. Found three natives very much engaged in reading the Bible; one of them said the New Testament had benefited him greatly. In the English hospital had prayer with nine men in three different rooms; two have become disciples of Christ; three others showed some religious feeling. 17th. A Chilian was surprised to hear of the benefit of reading the Bible; he purchased a Testament. 24th. A shoemaker, who bought one of our first Spanish Bibles years ago, has come to an excellent knowledge of the Scriptures. To-day he has persuaded one of his workmen to buy a Testament.

THE BIBLE AND THE SPIRIT.

As the Book was written by the Spirit, it cannot be used safely, it cannot fulfil its practical and solemn purpose, but by the continual guidance and blessing of that self-same Spirit. It is of little use as a dead book; it requires a continually quickened and exercised conscience.—*Saphir*.

Miscellaneous.

BIBLICAL RESEARCH.

Cuneiform inscriptions in the ancient Armenian language have recently been brought to light on the shores of Lake Van, which in number and importance are surpassed only by the epigraphs of Nineveh, and are far richer than those of Babylon and Persia. Four communications, giving preliminary account of investigations made upon about fifty of them, have been forwarded by Dr. A. D. Mordtmann from Constantinople, to the *Allgemeine Zeitung* of Augsburg, showing that they possess the very highest historical, mythological and linguistic interest. Their date, 600 to 700 years before the Christian era, is revealed by the records of two campaigns by successive kings, the fourth and fifth of the dynasty—the first against the Assyrian monarchy, the second against Babylon. Now the second Assyrian monarchy fell and the Babylonian empire rose 625 B. C., which would make the first king of the dynasty contemporary with Tiglath-pileser, Sargon and Sennacherib. They relate that at first the state was called Mairi, Mar, an Armenian Media, and, therefore, at that period a province of Assyria; but afterward called Biaima and its capital, Tuspa, in agreement with Ptolemy, who calls Lake Van *Θυσπιρι*, and the City *Θυσπια*. The first member of the dynasty, Bagridur, bore a title identical with that of the Assyrian monarchs—“King of kings, the tgreea king, the king of hosts.” His son, Ispuinis, together with his successors, assumed “the mighty king, the merciful king, the king of Biaima and the glorious city of Tuspa.” The third, Minuas, and the fourth, Argistis, erected the greater part of these inscribed monuments in the palaces, temples, and fortresses of Van, as records of their military achievements: “Argistis, the son of Minuas, speaks: ‘These are the lands which I have conquered and annexed to my states.’” He appears to have met with little opposition in his invasion of Assyria, which already was in the process of dissolution. Fifth and last in the dynasty, Bagridur II., in addition to the other epithets, styled himself “Lord of the glorious city of Tuspa,” using for the word “Lord” Chutivi, the original of Khidive, assumed by the Viceroy of Egypt. One of his expeditions has special bearing on the biblical writings, and will serve to answer, at last, the question, Who was Gog in the land of Magog? Like Shalmaneser and Sennacherib before him, Nebuchadnezzar and Cyrus after him, he was ambitious to subdue Syria, Phoenicia, and Palestine. The inscriptions describe his route minutely. He pursued a prince of Midan Vanai from westward of Bitlis to Tians, the *Τίωσα* of Ptolemy; to Midain, now Misafarekin; thence to Zabsasan, now Sasun; to Irsi, now Hazru; *’Ασορα* of Ptolemy; and, finally, to Mida, now Amid or Diarbekir. Taking the city, sending its treasures back to Biaima, slaying Nati-ruada, he proceeded through Chazani, Gaurana, now called Tel Gauran, south-west of Diarbekir; Tumiski, the ancient Edessa, now Urfa; Harani, the Haran of Abraham’s time (Gen. xi. 31), now Hauran; Maninui, Arusi, crossing the Euphrates at Thapsacus, now Dibsî, and the Tiphseh of 1 Kings iv. 24; thence by Ankuratazi, which may be either Kara or Karietein, between Palmyra and Damascus, to Miluani, an unknown locality. At this point the narrative abruptly breaks off, without stating the number of men he had killed, women and children captured, horses, oxen and sheep taken as spoil, as is invariably done in other instances; suddenly turns into an exclamatory invocation to Anaitis, the supreme divinity of Armenia; and ends with the statement that the monument was ordered to be erected by Bagridur. In the xxxviii and xxxix chapters of Ezekiel, who was

a contemporary of this proud conqueror, we have a vivid description of the advance of one coming out of the north parts, a great company and a mighty army, as a cloud to cover the land, of their terrible overthrow before the fury of the Lord, and their burial of seven months' duration in the valley of the pargensers on the east of the sea (Cœlo-Syria!), called the valley of the multitude of Gog, by the people of Israel. There are indications in the inscriptions of the escape of Bagridur with a remnant (the sixth part chap. xxxix. 2) of his army; that he was waylaid at the ford Tiphrah of the Euphrates, and was compelled to retreat as best he could west of the river, round to Armenia. His expedition against a province of Babylon was a subsequent one. He had, however, no sooner returned from his excursions in the East, set up the last of these inscribed monuments commemorating his achievements, and out of the booty erected two columns to Anaitis and Tiaspas, who, together with Par, formed the trinity of Armenia: divinities, than his career came to an unexpected close, and with him ended the dynasty of the powerful kings of ancient Armenia. With his Persian troops Cyrus soon made an end of all independent states, from Media to Lydia, on the Mediterranean; and Darius I. numbered Armenia among the provinces subdued to his dominion. Meshech and Tubal were the Moschi and Tiberini of antiquity; the inhabitants of the south-east coast of the Black Sea, whose "chief prince" (chs. xxxviii. 2, and xxxix. 1) could have been none other than Bagridur II. at this time. The land of Magog was Armenia, according to the latest results of research in the Mosaic genealogies, Gen. x.2; 1 Chron. i. 5.

THE CHURCH OF ROME AND THE PRESS.

While the Church of Rome has furnished abundant evidence of her cruel and relentless industry in *burning Bibles*, she acts with characteristic wisdom and perseverance in the extensive use of the Press in propagating her own errors; and in this work she employs some of the able and brilliant pens she has snatched from the hand of unsuspecting Protestantism.

The position of the Roman Catholic Church in Great Britain is very different from that which it occupied a few years ago. Within the memory of this generation it has developed from a comparatively retiring and unobtrusive into an aggressive power.

The change may be traced to the revival of "Church principles" at Oxford by Dr. Newman and his coadjutors. The design of the revival was to secure a basis of priestly authority for the "Church," when the support and countenance of the State should pass away. The effect of the revival has been to give to Rome Dr. Newman, together with a number of the clergy and lay members of the Church of England. These have naturally become zealous propagandists of their newly-adopted opinions. Their sincerity, devotedness, sacrifices, and asceticism have fascinated many of their friends and companions. Rome thus lifts up her head amongst us, and has, in imagination, already subdued the isle.

In her efforts she makes large use of the press. Titled ladies write travels and novels for their own rank. Graver books are prepared for the student and the devout. Tracts and leaflets are spread among the common people. Periodicals are circulated under unsuspected titles—*The Dublin Review*, *The Month*, *The Lamp*; while *The Catholic World* and *Catholic Opinion* may be had at every bookstall along our railroads in the neighbourhood of the metropolis.

It is time, therefore, to be up and doing. Our long security as a nation has rendered us unprepared. Neither children at school, nor youth at uni-

versities, nor congregations from the pulpit, nor the people at large through the press, have been diligently warned against the distinctive doctrines or practices of the Papacy; and they may, therefore, fall an easy prey to a skilful priesthood.

It may, perhaps, be too late to win back those who have gone out from us; but it is not too late to enlighten the mass of the people in those fundamental evangelical principles which, by God's grace, were recovered at the Reformation, and through which freedom, both spiritual and political, has been secured to Great Britain and her dependencies.—*The True Catholic.*

WILLIE'S BIBLE BURNED.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*John iii* 16. Perhaps no verse in the Bible has been more used by God than this one in drawing sinners to himself. Father Chiniquy, a converted Roman Catholic priest, tells a story of a lad to whom God revealed his love by means of this verse. This lad had a Christian companion, who longed for his conversion. Day after day he told him the story of God's love, and pressed him to take a Bible home with him. For a long time he refused, saying that his mother called it a "soul-destroying book." But one day he yielded, and put the Bible in his pocket. That night, instead of going to bed, he fastened the door of his bed-room; and, opening the Bible at the third chapter of John, he read of Nicodemus coming to Jesus by night. He read on till he came to the sixteenth verse; but there the love of God arrested him. He read the verse over and over again; and every time it seemed more wonderful. Before morning, God's love had won his heart. At first, he did not tell his mother what had happened; but one day he left his Bible on the table, that she might see it. When she found it, she at once asked, "Who brought that soul-destroying book here?" "It was I, mother," said Willie. She rushed off to the priest, told him, and asked what she was to do. He told her to go home, throw the Bible in the fire, and tell her boy that, unless he promised to give up reading the Bible, he must leave her house. The deluded woman believed her boy would be ruined by reading the Bible; and so she threw it into the fire. Willie sprang forward to save it; but his mother was stronger than he, and she held him back, while the flames licked up leaf after leaf of his precious treasure. At first, tears of grief ran down his cheeks; but, as he thought of God's love, tears of joy quickly followed. He looked up into his mother's face, and with a rare smile said, "Mother, do you think you have burned the Bible?" "Yes, I have burned the Bible." "No, mother! you'll never burn the sixteenth verse of the third chapter of John: I have it in my heart. Mother, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" "Willie," said his mother, "you either promise to give up reading the Bible, or you leave my house." Now came the trial of Willie's love to God. He loved his mother; he loved his brothers and sisters; he loved his home; and he thought of all as he answered: "You have been kind to me, mother; you have given me food and clothes and this home; but oh, mother! you did not die for me. JESUS DIED FOR ME; and, if you will not let me read the Bible here, then I will follow Jesus." "Then you must leave my house now," said his mother. He kissed his little brothers and sisters, and bade his mother farewell. She stood looking after him as he turned his back on his loved home to follow Jesus; but, just as he was getting out of sight, her mother's heart came back to her, and she ran after him, and cried, "Come back, Willie, come back." He turned, and said, "No, mother; I'll never go back, unless you promise to let me read the Bible every day." For a moment she hesitated; but then, clasping

him in her arms, she said, "I will, my dear boy. It must be a good book, when it has helped you to do what you have done to-day." And, adds Father Chiniquy, "Willie is now a member of my church; and there is not a family connected with my congregation where the Word of God is more faithfully read than in Willie's mother's. Reader, do you believe the sixteenth verse of the third chapter of John?

God is waiting for your answer.

PRICE OF A BIBLE.

In the reign of Edward I., the price of a Bible, fairly written, was £37. The hire of a labouring man was three half-pence a day. It would, therefore, have required the earnings of 5,920 days, or, excluding Sabbaths, eighteen years and 286 days, for a labouring man to have bought a Bible.

Bible Society Recorder.

TORONTO, 15TH JANUARY, 1873.

TORONTO, 15th January, 1873.

The usual monthly meeting of the Board of Directors was held on Tuesday, December the 10th, in the Board-room, commencing at 7.30, p.m.; the President, the Hon. G. W. Allan, in the chair. The devotional exercises were conducted by the Rev. Wm. Reid, M.A., Vice-President. After the confirmation of the minutes of preceding meeting, the presenting of the gratuities for the month of November, amounting to \$18.76, and other miscellaneous business, George Hague, Esq., Honorary Secretary, read an interesting letter from W. C. Siffken, Corresponding Secretary of the Bible Society in Victoria, Vancouver's Island, informing the Board that the Branch there had been duly organized, and that His Excellency the Lieutenant-Governor had consented to become its first President. The Rev. Mr. Manly, Vice-President, offered prayer, and the meeting terminated at 10 o'clock.

The third quarterly meeting for the current Bible Society year took place on Tuesday evening last, the 14th inst., the Hon. Wm. McMaster, Treasurer, presiding. The meeting commenced at 7.30 o'clock. The Scriptures were read and prayer offered by the Permanent Secretary. Previous minutes were read and approved. The gratuities in December, which amounted to \$13.05, were presented and confirmed. The depository's cash account for December was very encouraging, showing an increase of \$1800.00 over the corresponding month of 1871, and \$1900.00 over that of 1870. But the quarterly receipts are the truer exhibit of our income: for the quarter just

closed, ending with the 31st December, 1872, the amount paid in is \$6825.00, showing an advance of \$1220.00, as compared with 1871, and \$2169.00, as compared with 1870. But the complete returns for the three quarters of our year are not quite as favourable. They are as follows.—

Quarter ending June 30, 1872...	\$1818.27	1871...	\$2702.11	1870...	\$2392.86
“ Sept. 30, “ ..	1440.40	“ ...	3058.83	“ ..	1991.10
“ Dec. 31, “ ...	6825.94	“ ...	5605.04	“ ..	4656.62
Totals.....	\$10084.61		11365.98		9040.58

These totals shew that the receipts of 1872 are \$1044.03 more than they were in 1870, and \$1281.37 less than in 1871. However, we are confident that the contributions during the final quarter will be such as to maintain the advance in resources obtained last year. So far as we have ascertained, there is no diminution in the remittances from the Branches that have made returns, and several of them have exceeded their former givings. The meeting of the Board closed at 10.20, p.m., after prayer by the Rev. Septimus Jones, M.A.

NOTICE TO TREASURERS AND SECRETARIES OF BRANCHES.

The Treasurers and Secretaries of Branches are respectfully reminded that we are now in the last quarter of our Bible Society year. All remittances, in order to due acknowledgment, should be forwarded by the 31st of March, at which date the year closes. Free contributions for the Parent Society should reach us in the first week of March. The year of the British and Foreign Bible Society also closes on the 31st March, by which time all moneys for *home* should be received at the Bible Society House, London.

GUELPH REPORT.—As we were going to press, we received a copy of the *Guelph Mercury* containing a report of “the 37th annual meeting,” held in the Wesleyan Church, on the 9th inst. The Rev. W. S. Ball, Agent of the Society, the Rev. Mr. Dickson, of Toronto, and several ministers of the town, addressed the audience. The meeting was evidently most successful; and, judging from the report—furnished in full—of last year’s proceedings, the friends of the Bible cause there are thoroughly alive to the value attendant upon the dissemination of God’s Holy Word. We have special pleasure in commending to other large and flourishing Branches, the example presented in the following extract from the Committee’s Report:—“Your Committee, in seeking to further the cause, decided to hold a series of auxiliary meetings in the neighbourhood of Guelph. For this season four meetings were announced—the latter part of October being the time chosen—one in Paisley Block, one in Scotch Block, and two in the upper part of Puslinch. These meetings were addressed by different members of your Committee, and were in general very well attended.”

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM
 AUXILIARY AND BRANCH SOCIETIES,
 FROM NOVEMBER 1ST TO DECEMBER 31ST, 1872.

		On Purchase Account.	Free to U. C. B. S.	Free to B. & F. B. S.	Free to Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>November.</i>					
Bradford	Branch.....	21 63	41 30		
Pert Hope	"	40 00	278 09		
Fordwich	"	9 75			
North Pelham	"	2 42			
Bond Head	"	4 44			
Trowbridge	"	3 75			
Colborne	"	42 00	5 13		
Tweed Branch (Kingston Auxiliary)	do.	23 39			
Moirs Branch	do.	26 00			
<i>December.</i>					
Richmond Hill	Branch	6 48			
Eugenia	"	10 00			
Cayuga	"	7 20	52 77		
	(Collected at Canfield)"		1 72		
York	"	6 00	20 00		
Smithville	"	18 00			
St. Ann's	"	6 34			
Campden	"	10 00	9 75		
Caistor	"	8 85			
Welland Port	"	2 13			
Beamsville	"	7 99	51 07		
Caistorville	"	* 1 92	21 00	21 00	
	(Collected at Seneca East)		1 55		
Kingston Auxiliary	.....	135 22			
Napanee	Branch.....		67 00		
Roblin	"		5 57		
Tamworth	"		56 00		
Moirs	"	5 83	10 00		
Glenallan	"	24 50			
Walkerton	"	5 60	15 00	15 00	
Lucknow	"	20 00	8 52		
Port Elgin	"	24 98			
Kincardine	"		7 35		
Tiverton	"		2 78		
Arran	"		21 23	30 00	
Paisley	"		4 85		
Teeswater	"		11 93	10 00	
Woodstock	"	60 00			
Bowmanville	"	78 64	18 83	40 00	
Prince Albert	"	1 00	41 00	20 00	
Brooklin	"	11 00			
St. George	"	67 00			
Paris	"		74 00	74 00	174 00
Drumbo	"	24 46	25 00		
Kingston Auxiliary					
Newburgh	Branch.....		14 52		
Centreville	"		1 08		
Napanee Mills	"		7 46		
Mill Point	"		1 85		
Big Creek	"		1 25		
Odessa	"		65		
Glenvale	"		32 65		
Victoria	"	3 25			
Erantford	"	240 47			

		On Purchase Account.	Free to U. C. B. S.	Free to B. & F. B. S.	Free to Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
London Auxiliary--					
Buxton	Branch.....	* 2 60	6 00	10 00	.....
Strathburn	"	* 2 00	20 00	30 00	‡ 5 00
Petrolia	"		50 00	100 00	‡ 10 00
Mersea	"		20 00		‡ 3 57
Windsor	"		25 00		‡ 5 00
Chatham Township	"		10 00		‡ 2 75
Harwich	"		10 00		‡ 2 80
Morpeth	"		36 62	36 62	‡ 4 00
Mosa	"		20 00	35 00	‡ 4 26
Tilbury East	"		25 00		‡ 5 28
Tilbury West	"		10 00		‡ 4 73
Ridgetown	"		14 04		‡ 1 92
Orford	"		7 94		.....
Thamesville	"		12 00		‡ 3 30
Brooke	"		13 00	10 00	‡ 3 92
Wallaceburgh	"		13 50		‡ 82
Warwick	"		15 36	20 00	‡ 1 90
Widder	"		15 00	20 00	‡ 2 36
Forest	"		25 60	50 00	‡ 3 87
Wyoming	"		10 00	20 00	‡ 2 42
Corunna	"		11 60		‡ 2 00
Mooretown	"		8 00	1 00	‡ 1 50
Sombra	"		5 00		‡ 1 75
Chatham	"		46 80	80 00	‡ 5 90
Bothwell	"		12 50	25 00	‡ 8 00
Florence	"		25 00		‡ 3 25
Amherstburg	"		15 00	20 00	‡ 5 00
Euphemia	"		8 00		‡ 1 51
Wardsville	"		15 00	20 00	‡ 3 87
Kingsville	"				‡ 2 50
Sutherland's Corners	.....				‡ 3 41
Burns' Church, Moore	.....				‡ 14 49
Watford	.....				‡ 2 86
Port Rowan Branch	.....	54 56			‡ 20 00
Port Dover	"	16 87	65 00		.....
Lynedoch	"	16 72	56 11		.....

* On Recorder account.
 ‡ For Rome.
 ¶ To British Columbia and Manitoba.

† To Montreal Auxiliary.
 § For Muskoka.

FREE CONTRIBUTIONS TO THE LONDON AUXILIARY BIBLE SOCIETY FROM ITS OWN BRANCHES.

Petrolia	Branch	25 00	Warwick	Branch.....	10 00
Mersea	"	14 60	Widder	"	13 56
Chatham Township	"	10 00	Forest	"	15 52
Harwich	"	7 70	Wyoming	"	10 00
Buxton	"	10 00	Corunna	"	11 60
Tilbury East	"	13 40	Mooretown	"	4 70
Tilbury West	"	7 15	Sombra	"	5 00
Ridgetown	"	14 03	Chatham	"	33 10
Orford	"	7 94	Bothwell	"	12 50
Thamesville	"	12 00	Florence	"	14 38
Mosa	"	12 06	Amherstburg	"	10 00
Strathburn	"	15 07	Euphemia	"	5 84
Brooke	"	10 00	Wardsville	"	10 89
Wallaceburgh	"	10 00			

Upper Canada Bible Society Communications.

1. All Communications relating to the *Bible 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 in registered letters, or by safe conveyance to "Mr. JOHN YOUNG, Bible Society Depository, 102 Yonge Street, Toronto."

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

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

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

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

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

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

GRANTS TO SUNDAY SCHOOLS.

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

PRICE OF THE "RECORDER."

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