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THE ENGLISH BIBLE.

If any one desires to make himself acquainted with the full history of the English Version of the Bible, we commend him to the work on that subject by the Rev. Brooke Foss Westcott, B.D., of Cambridge University, England. This work differs from Anderson's "Annals of the English Bible," inasmuch as the latter is what it professes to be, the "Annals" of the Bible. It traces the various fortunes of the Bible, and the successive steps by which it came into the possession of the people, and the measures adopted under several reigns to secure, not only its translation, but its dissemination. Westcott's work, on the contrary, is an account of the translation itself. Beginning with the manuscript Bible, in the fourteenth century, and Wickliffe's translation, i.e. traces the version through the hands of Tyndale, Coverdale, and Rogers; he gives an account of the Great Bible, as it is called, and the Genevan Version; and then shows the influence of them severally in the production of the Authorized Version.

The use made of these several versions, in making our present English Bible, shows the care, judgment, and great labour of the translators. No labour previously bestowed on translation had been lost. It all helped to prepare the way for a final version, which was made when the English language had acquired a classical and a permanent character. The language had now obtained maturity, and its literature was adorned by the most distinguished men. Sidney, More, Cranmer, and Whitgift, had passed off the stage of action. Shakspeare, Joseph Hall (the English Seneca, as he has

been called), and others of that character, had left their imprint on the English tongue and literature. Bacon flourished at this time; and was soon followed by Milton, Baxter, Howe, Bates, and others, whose writings still retain their classical character and remain among the standards of pure English. The translation, too, was made at that precise period when churchmen and nonconformists could and did act together in harmony in producing a version acceptable to all. Will such a time ever come again? We doubt it.

We cannot enter more fully into this subject; but we may remark, that Westcott corrects some minor inaccuracies in Anderson, and exposes vigorously important errors of Froude on the English Bible, in his history of Henry VIII. But without enlarging on the subject, we present some specimens from the book, from which the reader may gain an idea of its scope and aim:

“Thus, step by step and in slow degrees, under every variety of influence, the English Bible assumed its present shape, and the record of its progress is still partially shown in our public services. Whatever else may be thought of the story which has been thus imperfectly told, enough has been said to show that the history of the English Scriptures is, as we remarked by anticipation, unique. The other great vernacular versions of Europe are the works of single men, definitely stamped with their impress and bearing their names.

A German writer somewhat contemptuously remarks, that it took nearly a century to accomplish in England the work which Luther achieved in the fraction of a single lifetime. The reproach is exactly our glory. Our version is the work of a Church, and not of a man—or, rather, it is a growth, and not a work. Countless external influences, independent of the actual translators, contributed to mould it; and when it was fashioned, the Christian instinct of the nation, touched, as we believe, by the Spirit of God, decided on its authority. But at the same time, as if to save us from that worship of the letter which is the counterfeit of true and implicit devotion to the sacred text, the same original words are offered to us in other forms in our prayer book, and thus the sanction of use is distinguished from the claims to finality. Our Bible, in virtue of its past, is capable of admitting revision, if need be, without violating its history. As it gathered into itself, during the hundred years in which it was forming, the treasures of manifold labours, so it still has the same assimilative power of life.

One version only in old times—the Latin Vulgate—can, in this respect, be compared with it. This also was formed by private efforts, silently and slowly, till it was acknowledged by the acceptance of the Western Church. One supremely great man, Jerome, partly revised and partly renewed it; and by a strange coincidence, even he could not displace the old Psalter which had been adopted for public use. But the English Bible has what the Latin Bible, as far as we know, has not. It has not only the prerogative of vitality, while the other has been definitely fixed in one shape, but it has also the seal of martyrdom upon it. In this, too, it differs from the other great modern versions.

Luther defied his enemies to the last. Lefèvre, in extreme old age, mourned that, when the opportunity was given him, he had not been found worthy to give up his life for Christ. Calvin died sovereign at Geneva. But Tyndale, who gave us our first New Testament from the Greek, was strangled for his work at Vilvorde. Coverdale, who gave us our first printed Bible, narrowly escaped the stake by exile. Rogers, to whom we owe the multiform basis of our present version, was the first victim of the Marian persecutions. Cramer, who has left us our Psalter, was at last blessed with a death of triumphant agony.

The work was crowned by martyrdom, and the workmen laboured at it in the faith and with the love of martyrs. The solemn words in which they commend the Bible to their readers, the prayers which they offer for the

spiritual enlightenment of their countrymen, the confessions which they make of their own insufficiency, have, even now, lost nothing of their eloquence. These are the moral of the story. "Every man," writes Cranmer, "that cometh to the reading of this holy Book ought to bring with him first and foremost [the] fear of Almighty God, and then next a firm and stable purpose to reform his own self according thereunto, and so to continue, proceed and prosper from time to time, shewing himself to be a sober and a fruitful hearer and learner, which if he shall do he shall prove at length well able to teach, though not with his mouth, yet with his living and good example, which is sure the most lively and effectuous form and manner of teaching."

"As for the commendation of God's Holy Scriptures," writes Coverdale, "I would fain magnify it as it is worthy, but I am far insufficient thereto; and therefore I thought it better for me to hold my tongue than with a few words to praise or commend it; exhorting thee, most dear reader, so to love it, so to cleave unto it, and so to follow it in thy daily conversation, that other men, seeing thy good works and the fruits of the Holy Ghost in thee, may praise the Father of heaven and give this word a good report; for to live after the law of God, and to lead a virtuous conversation, is the greatest praise that thou canst give unto his doctrine."

"I have here translated," writes Tyndale, and these were his first words, "brethren and sisters, most dear and tenderly beloved in Christ, the New Testament, for your spiritual edifying, consolation, and solace; exhorting instantly and beseeching those that are better seen in the tongues than I, and that have higher gifts of grace to interpret the sense of the Scriptures and meaning of the spirit than I, to consider and ponder my labour, and that with the spirit of meekness; and if they perceive in any place that I have not attained the very sense of the tongue or meaning of the Scripture, or have not given the right English word, that they put to their hands to amend it, remembering that so is their duty to do. For we have not received the gifts of God for ourselves only, or for to hide them; but for to bestow them unto the honouring of God and Christ, and edifying of the congregation, which is the Body of Christ."—*Bible Society Record*.

Canadian and Domestic.

SIXTH REPORT OF THE LONDON AUXILIARY.

The Annual Meeting of this Auxiliary was held on the evening of April 18, 1871, in the City Hall, London, Ont.—the Right Rev. Dr. Cronyn, Bishop of Huron, President, in the chair, and other office-bearers on the platform, with ministers of the city; also, Rev. Dr. Caulfeild, of St. Thomas, Rev. R. H. Warden, of Bothwell, (both of whom had acted as visiting agents among the Branches,) and Rev. Wm. Clark, Senior, Agent of the Congregational Mission in Manitoulin Islands, &c. The number of people attending was not nearly so large as ought to have been furnished by the various churches, amounting to scarcely two hundred. The meeting was opened with singing that beautiful hymn, "From Greenland's icy mountains, &c." The 72nd Psalm was read by Rev. David Camelon, and an earnest prayer was offered up by Rev. Dr. Cooper. The President then gave a short address bearing on the ever increasing importance of Bible Society work, in diffusing the Inspired Scriptures throughout the world. The report of the past twelve months was next read by Rev. D. Camelon, for the Secretary, Rev. Andrew Kennedy, giving an abstract of what had been done during the year, the stock on hand, and the present funds in cash, amounting to \$1,682.72.

The first resolution was moved by Rev. G. M. Innes, and seconded by Rev.

G. Richardson, with suitable addresses, the resolution being, "That the report now read be adopted and printed for circulation, and that the following gentlemen be office-bearers for the current year :—

PRESIDENT.—Right Rev. Dr. Cronyn.

VICE-PRESIDENTS.—Rev. John Scott, Rev. Dean Hellmuth and Rev. Andrew Kennedy.

SECRETARY.—Rev. J. Natrass.

TREASURER.—Mr. James Cowan.

MEMBERS OF THE MANAGING COMMITTEE.—Messrs. Adam Murray, Alex. Johnston, Henry Mathewson, Andrew Thomson, J. J. Dyas, J. G. McIntosh, Jas. Percival, Joseph Oates, E. A. Taylor, Thos. Brenton, W. P. Lacey, Lawrence Gibson, Thomas McCormick, George Pritchard, James Wright, G. G. Magee, and Dr. Campbell; Wm. Clark, Depository, Richmond St.

The second resolution was to this effect :—"Tha this meeting has heard, with profound satisfaction, of the greatly increased diffusion of the word of God among the nations of the earth by the British and Foreign Bible Society, and the sister societies of the United States and Protestant Europe, and desires to express a deep sense of responsibility, as God opens one door after another for the free circulation of the Scriptures." The resolution was moved in an interesting speech by Rev. R. H. Warden, and seconded by Rev. Dr. Cocker. Another hymn was now sung, "Behold the morning sun begins his glorious way," and then a collection for the funds was taken up, amounting to \$23.77.

The third resolution was, "That this meeting rejoices in the prosperity which has hitherto crowned the efforts of this Auxiliary, and of the U. C. Bible Society, and recognizes therein a renewed call to diligence, and faithfulness, in prosecuting the important work thus entrusted to us in the good Providence of God." The evening being now advanced, this resolution was briefly moved by Rev. Dr. Caulfeild, and seconded by Rev. W. Clark, Senior, Agent of the Congregational Indian Mission. The interesting proceedings were closed by the assemblage singing a doxology,

"To God the Father, God the Son,
And God the Spirit, Three in One,
Be honor, praise, and glory given,
By all on earth, and all in Heaven."

And when this shall have been delightfully realized, the millennial era shall have come, and then the great work of Bible Societies, and of kindred Gospel enterprises shall be gloriously consummated. In the largest sense, in which the prediction of the Lord is capable, it shall be fulfilled, "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for every one shall know me."—Heb. viii, 11. "The earth shall be covered with the knowledge of the Lord," not absolutely, but to a vast degree more than is now the case. What a duty, what a privilege, to take part on helping on this blissful consummation so devoutly to be wished !

THE REPORT.

Your Committee beg leave to submit the sixth annual report, from 1st March, 1870, to 1st March, 1871, of the London Auxiliary Bible Society, affiliated with the U. C. Bible Society, and, through it, with the British and Foreign Bible Society, which commenced in 1804, and ever since has been labouring unweariedly, in conjunction with its large hosts of Auxiliaries, in Britain and the British Colonies, to diffuse the inspired Scriptures of God, in many languages over the world, as well as among English speaking peoples in the Empire. Other Protestant countries, especially the United States of America, where there is a large National Bible Society, with numerous subsidiary ones, have well followed the high example set them by Britain; Canada, and the other British Provinces on this Continent, have been co-operating in the noble work of philanthropy for the

souls of mankind, by Central Bible Societies and numerous subordinate associations, in the benevolent enterprise. Our London Auxiliary is one of the Helpers, and we have now to give some details of our doings in the twelve months which this report embraces.

The following summary shows what have been our issues of the Scriptures, the receipts and expenditures of funds, and the assets of the Auxiliary, up to the date of this report:—

ISSUES.

	Bibles.	Test'nts.	Parts.	Total.	Value.
By sales to Branches.....	700	1923	18	2645	\$724.11
“ “ at Depository	458	928	29	1415	457.20
“ “ by Mr. Crombie, Colportear.	124	390		514	97.69
Gratuities to Emigrants.....					9.79
Total	1282	3245	47	4574	\$1289.79

RECEIPTS.

Cash on hand 1st March, 1870.....	\$1499.67
For Sales	1118.30

CONTRIBUTIONS TO LONDON AUXILIARY.

Free grants from Branches.....	\$651.32
Local contributions and collections.....	310.50
Collected at Annual Meeting.....	23.77
	\$ 986.59

CONTRIBUTIONS FOR TRANSMISSION.

British and Foreign Bible Society.....	1254.12
Upper Canada do	785.73
Montreal do	20.00
French Canadian Mission.....	10.00
	\$2069.85
Interest and petty accounts.....	110.16
Total	\$5783.87

DISBURSEMENTS.

Cash sent to Depository at Toronto for stock	\$1387.56
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TRANSMITTED TO

British and Foreign Bible Society.....	\$1275.47
Upper Canada do	783.38
French Canadian Mission	10.00
Montreal Auxiliary.....	20.00
Gratuities to Emigrants.....	9.79
	\$2098.64
Expenses of Depository and Colportage.....	526.48
Sundry expenses	88.47
Cash on hand 1st March, 1871	1682.72
Total	\$5783.87

ASSETS.

Stock on hand 1st March, 1871	\$ 812.22
Cash on hand.....	1632.72
Due by Branches.....	511.91
Petty accounts.....	42.95
	\$3049.80

LIABILITIES.

Due to Branches	\$ 75.73
Surplus.....	2974.05
	\$3049.80

COLPORTAGE.—Soon after our last annual meeting, your committee advertised for a Colporteur, and several applicants offered their services. Mr. John Crombie, who had formerly been employed in the work, and given full satisfaction, was again engaged at a salary of \$25 per month. He commenced his duties with the month of May, and has been working for ten months of this year. His labours have been in the townships of Warwick, Adelaide, East and West Williams, Brooke, part of Middlesex, Aldboro', Dunwich, Mosa, and Oxford, labouring diligently and faithfully. His sales of stock have been 124 Bibles of various sizes, some of them large, and 390 Testaments, 514 in all, to the value of \$97.69. He has travelled on foot 947 miles, visiting 2731 families, found 22 houses without the Bible in them, and donated eight copies to indigent persons. It is but fair to state that the comparative smallness of the sales has been owing to special circumstances, and not to any fault of his. He is well adapted for Colportage work, his heart being in it, and is fitted to be very useful in speaking to the people on the concerns of their precious souls, and by prayer with them. If his services in the Society's work are to be retained, it should be upon the basis of a proper arrangement conducive to the primary and fundamental objects of the Society, and in accordance with the rules of the British and Foreign Bible Society, and of our own Auxiliary as well. It will be for the Directing Committee, in the current year, to attend to this important matter.

After speaking of the extent of the field, and of Christian obligations in connection therewith, the report observes:—

It will therefore be very incumbent on us as a Society, not to be weary or slothful in doing all we can in the work to which we have pledged ourselves. The funds which we now possess should be judiciously and promptly expended, for the purpose for which they are intended, viz., supplying home wants as to the Scriptures, and aiding in imparting that precious boon to those who dwell in "the dark places of the earth."

There is one scene, out of many, of Bible destitution near and closely connected with us nationally, viz., Lower Canada, in which there are about a million of our French fellow-subjects, almost the whole of them under Papal darkness, superstition, and priestly domination. For many reasons, that people have strong claims upon Protestant Canada, for giving them the Scriptures in their own language, particularly the New Testament, of which there is an excellent French Protestant version, that of Ostervald. The Montreal Bible Society, the French Canadian Mission, and other Missions, which are labouring hard to teach the French Canadians the truth, as it is in Jesus unfolded in the Bible, will gladly receive our donations, and be our faithful agents in applying them.

In fine, let us as a Society ever consult and act harmoniously with a single eye to the furtherance of that great work, which the B. and F. Bible Society, with its many hundreds of Assistant Societies, is prosecuting upon the simple and unifying principle—*The circulation of the Bible without note or comment*; or as it is expressed in the words of Bishop Chillingworth, of the Church of England, "The Bible, and the Bible alone, is the religion of Protestants." This grand rule keeps Bible Societies clear of all unnecessary controversy and variance, and makes their motto to be, "This one thing we do."

REPORTS OF AGENTS.

DR. CAULFEILD'S REPORT.

St. THOMAS, Dec. 13, 1870.

To the Directors of the U. C. Auxiliary Bible Society, London.

GENTLEMEN.—Having been directed by the Secretary of the Upper Canada Bible Society to commence my work as Agent, with the County of Middlesex, after having been allowed two full weeks for notice, I proceeded by Grand Trunk train to Lucan, on Monday, the 31st of October. We had but a poor

meeting for such a place. The Rev. Mr Lees, in whose Church the meeting was held, gave us an admirable and animating address; the Rev. Mr. Sexsmith was also present, having returned from a distance at some inconvenience. Next day I walked up the railway track to Ailsa Craig, where we had a small meeting, but a good feeling was manifested by the few; and the collections were found to have been made and were paid over to the agent. Next day I drove out to West McGillivray, where I found a good meeting, and a warm feeling towards the Bible Society; the cause will not languish in the hands of one efficient officer, Mr. A. Smith. On Thursday I had a long walk to East McGillivray, or the village of Ireland. As the former secretary had removed to Parkhill, where my letter followed him, but little notice had been given. As there had been no services in the village on the previous Sunday, our good friend Mr. Shoff, could only give notice of the meeting through the schools. Perhaps to this and other causes may be attributed the fact that none of the resident ministers came to the meeting. On Friday, I proceeded to North-West London, and had a fine meeting in the latter Presbyterian Church. There were four ministers in attendance to aid in the meeting. Here I was cheered with a donation of \$96 to be divided equally between the British and Foreign Bible Society, the Upper Canada Bible Society, and the London Auxiliary. On Monday, Nov. 7, I had a small meeting at St. John's. Nothing had been done during the year, for the reason, I was told, of the death of the Secretary, though why the removal or death of one person should put a stop to the labours of the whole committee, I was unable to see. We got the committee to work to commence operations for another year. I hope the newly kindled zeal may not become cold. Next evening had been appointed for a meeting at North-East London or Birr, but when I went with the Secretary and President, we found only a few gathered, and as a down-pour of rain came on, we agreed to hold our meeting on a subsequent evening. On Wednesday, at Siloam or Ballymote, we had a rather small turn-out; it was the first evening of our winter's snow. The Rev. Mr. Foreman, Wesleyan Methodist Minister, came from St. John's to attend the meeting. Next afternoon, on my arrival by train at Thorndale, I could learn no tidings of any Bible Society meeting to be held on that night. Finding that the President, the Rev. Mr. Hall, lived about three miles up the track, I proceeded to his house and learned that the Secretary had got my letter, but did not publish it or take any action in the matter. On Friday evening, after a horrible drive on a stage, in which we were annoyed by two quarrelsome drunkards, and a muddy walk in the dark, I reached the Village of Gladstone, and found that the President and Secretary had both moved away, (indeed every person whose name I heard mentioned had either moved, or was about to move,) and the postmaster had not thought of giving it to any one else. Of course we had no meeting, and I have since learned that efforts which I made to have one called at a subsequent date, have failed. On Monday, 14th, I attended at Komoka, but no meeting. The wife of the President, who was from home, the Depository and myself, met in the school-house, the only place of meeting in the village; but no one else put in an appearance. I arranged with the Depository to act as Secretary, till better times arrive. Next day I walked to Strathroy, where we had a good meeting, though small for such a bustling place. Three ministers met on the platform. On Wednesday, I walked out to Adelaide and met a good hearty assemblage in the Presbyterian Church, three miles west of the village. We had a dark drive to and from the meeting, and the roads were very muddy. On Thursday, I reached Nairn, after a drive of nine miles and a walk of eleven and a-half. The meeting was small, but the feeling good. It had been announced that afternoon, for the first time, though my circular had been received in ample time. It was requested that their meeting might be held at a more favorable season. A most reasonable request I should say. On Friday we had a good meeting at Parkhill. On Monday 21st, I walked from home to Lambeth, where few came out, and

only one of the resident ministers. Next evening, at Delaware, we had a snow storm, consequently but few were out, though some of the few, and some old men, had come from a distance. My host, with kindly intentions, endeavored to persuade me that it was useless to try and reach Melbourne, as the Longwood road would be sure to be blocked up with snow, but I persevered, and at last found a conveyance, and kept my appointment. At Appin I found things going on well. At Mount Brydges nothing had been done—evidently little interest taken by any one—but they promised better things for the future. It struck me that the stock in Depository was needlessly large, for a place so small and so near to London. On Monday, 28th, we had a bad night at Belmont, the roads in a frightful state. At Harrietsville, I found only few *men* out, on account of the bad state of the roads. I addressed them for some time standing by the stove. Nothing had been done for more than a year. However, we appointed officers, and the promise was given to set to work at once. At Dorchester Station we had a good meeting. On Thursday, Dec. 1, I had a good meeting at West Nissouri; the Rev. Mr. Belcher, the incumbent of the church, came from Thamesford, to attend the meeting, and gave us a good opening speech. At East Westminster I found the Branch in good working order. The Committee appear to manage matters systematically. Ninety-five dollars were paid over to the Agent. On Friday, the 9th, I again attended at North-East London, and this time found a good meeting and a determination to set to work. At a suggestion of the Treasurer, I agreed to hold an informal meeting in another part of this field before collectors were appointed for that portion. The meeting is to be held (D. V.) at Bryanston, on Jan. 3, 1871.

As these were my first visits, and I am new to the work of Bible Society Agency, I cannot draw any comparisons with former years, and will content myself with the remarks made above.

I am, Gentlemen, yours in the Lord,
ST. GEORGE CAULFIELD.

REV. R. H. WARDEN'S REPORT.

BOTHWELL, March 21, 1871.

To the Directors of the London Auxiliary Bible Society.

GENTLEMEN.—In the middle of October last, I was appointed one of the Provisional Agents of the Upper Canada Bible Society, the field allotted me being the Counties of Essex, Kent, and Lambton, together with the most westerly branches of the County of Middlesex, all within the bounds of your Auxiliary. Having now completed the work assigned me, I beg leave respectfully to submit the following brief report:—

While the majority of the branches under my care are in efficient working order, putting forth vigorous efforts towards the cultivation of their own fields, I found not a few in a very weakly condition, owing chiefly to lack of interest on the part of the Committees, and, in one or two instances, to opposition on the part of clergymen. Some of these which have practically been defunct for a year or two, I have succeeded in resuscitating, as will be seen by the accompanying financial statement; and I have strong hopes that, by another year, many of these will take rank with the most successfully wrought in the district. I have organized new Branches in the Townships of Chatham, Mersea, Dover, Euphemia, Brooke, and Moore, which bid fair to become strong and active Societies. The amount collected by these this first year, being \$197.16. In addition to the visitation of old Branches and the formation of new, I have addressed several meetings in other districts, in Branch Societies, for the purpose of exciting an interest in Bible work; and, I have reason to believe, with some success, as will be evinced by next year's returns. The attendance at the meetings has on the whole been good—at many places large and enthusiastic audiences having greeted your Agent—

especially has this been the case where the resident clergymen have manifested a warm attachment to the Society's operations.

The efforts of Mr. Joseph Lowry, one of the Upper Canada Society's Colporteurs, during the past summer, in part of the field assigned your Agent, have, to my own personal knowledge, been productive of much good, and have tended to foster an interest in Bible work. A more diligent, painstaking self-denying Colporteur could scarcely be found.

The contributions have been very much in excess of last year. The amount collected by your Agent being *fully Fifty per cent.* in advance of that collected in the same field in the year 1869-70—there being an increase in *free contributions* from every branch, with four exceptions.

The following comparative statement will show the success met with:—In the London Auxiliary, as per last year's report, published, there were in all seventy-two Branches in working order. Of these thirty-four, or *less than one-half*, were under my charge. The whole of the 72 Branches in the Auxiliary last year contributed for "purchase account," \$482.47. Those under my charge, 34, this year contributed for "purchase account," \$436.35—in addition to several sums sent to the Depository for stock during the year. The whole of the Branches in the Auxiliary last year, donated to the London Auxiliary, \$708.04. Those under my charge, this year, donated to the London Auxiliary, \$421.57. The whole of the Branches last year, donated to U. C. Bible Society, \$505.91. Those under my charge, this year, \$501.82. The whole of the Branches in the Auxiliary, last year, donated to the B. and F. Bible Society, \$857.84. Those under my charge, this year, \$780.83. The entire contributions for all the Branches in the Auxiliary, 72, last year, \$2572.80. The entire contributions from those Branches under my charge, 34, this year, \$2150.57. Contributed by the district under my charge, last year, \$1413.04. Contributed by those Branches under my care, this year, \$2150.57, or *fully fifty per cent.* of an increase.

The Agent was cordially received and hospitably entertained by Ministers and members of all the Evangelical Churches, and cannot but express his thankfulness to many friends for their disinterested kindness; and, above all, his heartfelt gratitude to God for the measure of success which has attended his humble labours, in the service of a Society which has been the means of accomplishing much good in our Province, and among our people.

Congratulating you on the increased prosperity of the Auxiliary,

Believe me, Gentlemen, yours respectfully,

ROBERT H. WARDEN.

SHORT REPORT FROM REV. WM. BALL.

GUELPH, July 12, 1871.

REV. A. KENNEDY.—In giving you a short account of my tour as Agent of the Bible Society through the County of Elgin, I have nothing of very special importance to state. The friends in the various Branches are well tried supporters of this honored Society, and have nobly sustained the work for years past. I am less able to give a more minute statement of the financial results for the year in the County of Elgin, as most of the Branches had fallen into the mistake of making their contributions after the visit of the Agents. This of course is for the most part a mistake, and, with few exceptions, always results in feeble and declining action, and I would earnestly advise the Auxiliary of London, and all the Branches connected with it, to make the money contributions before the Annual Meeting.

Some of our friends, warm-hearted and true, who hold "the traditions of the fathers," respecting Canada, suppose that the scarcity of money prevails, say in the month of September; but the circumstances of the country are so greatly changed, that an effort, such as that required by the Bible Society, may be made with certainty of success.

Yours faithfully,

WM. BALL.

British and Foreign.

We regret that we were unable to present, at an earlier date, the following extracts from speeches delivered at the recent Anniversary of the Parent Society, and are now, from our limited space, compelled to furnish them in briefer form than we would otherwise wish to do.

The CHAIRMAN, the Right Hon. the Earl of SHAFTESBURY, President of the Society, introduced the business of the meeting very briefly as follows:—

“The Report you have just heard is one of the most valuable in the history of this Institution. It has occupied, and very justly occupied, a very great deal of time. I think therefore the best thing we can do is to proceed as soon as possible to the speeches in support of it, the more so as I have before me a list of eminent men who are to address you, many of whose voices you have never heard before, while the voice of the Chairman you have heard very frequently, and perhaps too often.”

The first resolution, referring to the adoption of the Report, was presented by the Bishop of Gloucester and Bristol, seconded by the Rev. Dr. Duff, and supported by the Rev. Dr. Wilson, from Bombay,

The BISHOP of GLOUCESTER and BRISTOL—“My Lord, Ladies and Gentlemen: The Resolution that has been committed to me is, ‘That the Report, an abstract of which has been read, be received and printed under the direction of the Committee.’ I do not think I can commence the few words that I shall have the honour of addressing to you better than by expressing how deeply I feel the honour of having a resolution so important as that which I have just read committed to me, and the more so when I say frankly, in confirmation of the gentle hint given by our noble Chairman, that I have never stood upon this platform, that I have never raised my voice in this hall, before the present moment, and that I have never before pleaded for this great and good cause. After making such an avowal, I must be conscious that I have suggested to many of those whom I have now the honour of addressing, two questions which, for the cause of your good Society, not for myself, I shall very shortly answer—Why not here before? Why here now? I shall make bold to answer those two difficult questions, as I said, not in the least degree for myself, but that you may know that there is one speaking now to you who has his whole heart in the cause; that I am now speaking from a reality and a depth of conviction, and that I rejoice so to speak. My friends, the reason why I have not been here before is simply this—I fear not to say it anywhere—that ‘I was not fully persuaded in my own mind,’ and I would have every one, if I may humbly give the advice, so to be, in every cause he advocates. I was not ‘fully persuaded’ because I doubted (I speak it openly) of the breadth and the nature of the co-operation. The Society seemed to me to be too inclusive. But last year it pleased God that a change should come in my opinions on this important particular. And thus it came about. Last year the Convocation of the Province of Canterbury called me and others, a broad and mingled body, to take part in the revision of the authorized Scriptures. I joined that body, and I threw into it all my humble interest; and having done so, I felt it a duty to reconsider my whole position with reference to this great Society; and I may now frankly say to you that after that decision my first visit was to your noble building, the Bible Society’s House. I went up into the spacious library; I looked round it; I surveyed its various treasures, and I felt that, after the

responsible step I had taken, it was hard indeed that I should be a stranger there. I said as much to those around, and kind and friendly men in their goodness met me with sympathy, and arranged that I should be no longer a stranger, that I should be a friend: and I, who formerly felt difficulties in reference to the inclusiveness of the Society and its breadth of co-operation, having myself by the teaching of experience—the best of teaching—seen that God's Word indeed is a blessed bond of unity, am now here, nothing doubting. And now I pass at once to the more graceful task of alluding to the noble Report that has been read.

After a deservedly high encomium upon the Report, the Bishop proceeded:

“What a future seems to present itself, when we think of this our present! We have heard in the Report statements made which must have thrilled all our hearts. The one perhaps that is uppermost in the minds of most here present is that signal announcement that Rome is now open to the Word of God. I read, dear friends, with the utmost interest, and I advise you to read it, in the February number of the proceedings of this Society, an account of that memorable entry. The writer seems to have been moved with a kind of enthusiasm to describe vividly and eloquently the strange circumstances, how the army entered through the gates, and how through the Porta Pia five faithful colporteurs entered with their precious burden, and how through another gate, the Porta Giovanni, another of the same brave band, six faithful men in all, went into the city, and in the name of the King of Kings, our Lord and Master, took possession thereof. My Lord, we often hear, when our enterprising countrymen pass over stormy seas and find some isolated uninhabited rock, how with glad hearts they plant there our national flag and claim the country for our own. But what a flag was that when these faithful men entered, carrying with them two portions of Scripture, one, strangely and significantly indeed, the blessed pages written by the Apostle St. Peter, and the other the Gospel according to St. Luke. These are things to gladden us, to give us joyfulness of heart, to give us encouragement, to unite us more and more together, and enable us to look forward to a blessed and to a widening future. This memorable year has also seen other strange signs. I think I did not hear in the Report, but I heard it two or three days ago at the Bible Society's House, at a committee meeting over which I had the honour to preside, that when very lately the troops of the King of Italy swore their allegiance to their sovereign in the city of Rome, they did so no longer on the crucifix, but on the Scriptures. I am told that a long table was placed in some spot suitable for such a ceremony, that copies of the Holy Scriptures were laid along the table, and that soldier after soldier came and took his oath of allegiance, his military sacramentum, and took it no longer on the image of our dying Lord, but on the eternal Word of the living God. * * * But I must pause, and return to the subject-matter of my resolution. I do commend this Report to your very serious consideration. There is matter in it to warm and encourage. Remember that these are very trying times. Remember that infidelity is making its desperate progress; that it is showing itself in quarters where it has not to the present time shown itself. If any of you have had the misfortune to read, as I had to hear, portions of evidence as to the modes and the effects of the teaching pursued at one of our ancient universities, as to the loosening and disintegrating process going on in the minds of many at these schools of Christian instruction—if you have seen these things, and need reassurance, turn to the best of sources of encouragement, think over the peaceful, the secure, and I may say the unhopèd-for progress that the Word of God is now making all over the world; take encouragement from this fact that there is a plain rallying—I know no other term—round the Book of Life. I believe people are becoming wearied with their negative philosophies. I believe that true spirits are now beginning to see that all the insoluble and inscrut-

able problems that are perplexing them (and I sympathise with them from my soul in their struggles for light) have their answer in that neglected Book. God grant that it may be neglected no longer! Take these signs and let them encourage you. See in the past year not only our progress, but the marvellous rally round the Book of Life, as shown in decisions of powerful School Boards and the general movement of public opinion. This time last year who would have thought that everywhere the Bible would be insisted upon as a book to be taught in our schools? Some even of the stout-hearted amongst us were a little trembling when we saw the desperate secular influences arrayed against us. Ah! it was a want of faith. Thank God, we are now reminded that the Word of God endureth for ever. Ay, in the fullest sense of the word. I know not whether we may not in thought go beyond the dim present, gaze into the far world, and realise by many a mysterious passage that the Word of God doth abide even there for ever; that the redeemed will hereafter sing the words of inspiration—ay, sing the song of Moses, the man of God. Wherefore, dear friends, let us take heart in these things. Many forces are against us; but let us band ourselves together; let us show daily more faith, more energy, more confidence in the power of the blessed Spirit of God, the Holy Ghost, and so go forward cheerful, peaceful, and confident."

The Rev. Dr. DUFF—"My Lord: I have been requested to second the resolution which has been so admirably proposed by the Right Rev. Bishop. In so doing, I must cast myself on the kind indulgence of the audience, as I am suffering from a complaint in the throat, but will endeavour to do my best to be heard. This Report needs no commendation. It may well be called a self-luminous, a self-recommending Report, and I think that the one feeling in the audience will be to carry it by acclamation, so that it may go forth into every household throughout the whole land. It has been my lot to listen to many Reports; I know not that I have ever listened with more thrilling interest to any Report than to that to which I have listened this day. I feel that it would be diluting a really grand and noble product to dwell upon its details; but I would take up this one point. The Bible that we have all been accustomed to regard as the best book in the world, which it pre-eminently is, I am sorry to be obliged to add, is, so far as I know, at this moment the best abused book in the whole world; and therefore it becomes us to rise in defence and vindication of that Book of Books, as it has been justly termed. It is nearly twenty years since I last spoke in this hall, but it is thirty-five years since I was first privileged to speak in it; and I feel that it is a rare felicity that on the first occasion on which I am privileged to open my lips here again after my last, and, I may regretfully add, my final return from India, the land of my adoption, and around which are still entwined the warmest sympathies and affections of my heart, I have to speak in behalf of the British and Foreign Bible Society, in some respects the greatest, and, in one respect especially, the most catholic of all our great religious societies, seeing that its design is not to send forth the Bible as interpreted or as embodied in the creeds or confessions of any particular Church, but to send forth the Bible itself without note or comment, leaving the interpretation to the understanding, the heart, and the conscience of all men, under responsibility to God alone, who is the sole Lord of conscience.

Since I first addressed an audience in this hall I have been, in the course of duty, called upon to traverse many lands, and come into contact with many peoples in the four quarters of the globe. In so doing I have also come into contact, and into conflict too and sharp encounter, with almost every variety of anti-Christian and anti-Biblical opinion; and if I can do nothing else this day, it would cheer my heart to be privileged to testify that, so far from this fierce encounter weakening or abating my convictions with regard to the authenticity, the plenary inspiration, the Divine authority, and unchanging power of the Bible, those convictions have been intensified more than ever."

After elaborately discussing the *argumentatively demonstrative* and the *practically demonstrative* evidences of Christianity, the venerable Doctor continued :

“I hold that the reading of this Report to-day is one of the grandest evidences of the truth and divinity of the Bible. There is a something about the Bible after all, a power and an influence which no other book possesses. What is it that has brought this immense audience together? Not the sweepings of the streets, assuredly; not the low, the vulgar, the uneducated: the very *élite* of the Christian people of England are assembled here to-day, men of all ranks and professions in life, to do homage to the Bible, and, in proof of the reality of their convictions, to give up their tens and thousands and hundreds of thousands of pounds to get it translated into all the languages of the earth, and circulated through all families of mankind. And what are the meetings that have been assembled here during the last few days, and will assemble for days to come? Have they not met to raise up men who shall go forth as a little army for the translation of this blessed Book and the proclamation of its message to those who come within its reach? I say there is a power and an influence indicated by these facts which belong to no other book. Take the books of these learned men, these mighty savans who are up in the heights above the clouds, in their own wisdom; and tell me what meetings have they held, what thousands of pounds have they contributed, what army have they sent forth, in order to circulate their books and translate them for the benefit of all people in all lands? * * * The question here arises, and it is a practical one, How has the Bible this power and influence so immeasurably beyond anything that any other books have? What is it? How is it? They themselves as philosophers are bound to answer the question. An effect must have a cause—a cause adequate and commensurate to produce it. Why is it that their books are so powerless? Why is that the Bible is so powerful? I say it is a fair question, and they are bound to answer it. We can answer it. Here is the reason: whilst the Bible undoubtedly professes most effectually to seek the highest temporal welfare of man, its chief end and aim is of a more transcendental kind; of a kind which one is grieved to say these learned men cannot perhaps even understand, much less sympathise with. It is this higher, diviner, nobler end or aim which has brought thousands together here this day;—it is this higher, diviner, nobler aim, even that of saving immortal souls through the incarnation, the sacrificial atoning death, blood, and righteousness of God’s own eternal Son;—it is the marvellous story of redeeming love, a story of unspeakable tenderness in which the scheme of redemption is unfolded, with the solemnity of its sanctions, the vitalising force of its motives, the faithfulness of its warnings, the alluring sweetness of its promises, the grandeur and magnificence of its promised reward;—it is this which has in reality segregated hundreds and thousands of men and women of refined and cultured minds from the homes, ay! and often from the sepulchres of their fathers—which has prevailed upon them to relinquish the society of beloved friends, with their endearing associations and fellowships, and to go forth into the very heart of the wildernesses and moral wastes of heathenism, and even jeopardise their lives, as my friend on my right (Mr. Moffat) has done, in the high places of barbarism. * * What we have to testify then is this, that within the memory of many here present this Bible message, this articulate message of peace and pardon, and friendliness and kindness and goodwill to all men, has, by the heralds of salvation, been actually girdling the whole zone of this globe of ours. Yes, unrelaxed by torrid heat, unbenumbed by arctic cold, it can point to trophies of the cross in every clime. * * It has arrested and tamed marauding hordes of the wilderness, making them fling away their beads and their bones, ay, and their paint and their feathers which only tended to make nakedness itself more hideous. It has pierced into the crassest heathen intellect, and roused into action its slumbering faculties and quickened them

into spiritual activity. It has melted into contrition the most obdurate savage heart, and enchained its wayward, roving desires and imperious impulses, ay, and purified and regulated them too with a fascination and a power vastly surpassing anything that fables yet have feigned or fear conceived. In a thousand instances it has made the thievish honest, the lying truthful, the churl liberal, the extravagant frugal. It has in a thousand instances converted the cruel, unfeeling heart into kindness and goodwill; it has turned the discord of frantic revelry into the harmonies of sacred song. It has wrought its way into the darksome caverns of debasing ignorance, and illumined them with the rays of celestial light; it has gone down into the dens of foulest infamy, and reared altars of devotion there, in upright hearts and pure; it has mingled its voice with the raging tempest, and hung the lamp of a glorious immortality over the sinking wreck. It has, as we have heard in the Report, alighted upon the gory battle field, and poured the balm of consolation into the soul of the dying hero. It has, on an errand of mercy, visited the loathsome dungeon, braved the famine, confronted the pestilence and plague. It has wrenched the iron rod from the grasp of oppression, and dashed the fiery cup from the lips of intemperance. It has strewed flowers over the grave of old enmities, and woven garlands round the columns of the temple of peace. These are but a few of the mighty achievements which follow as a retinue of splendour in the train of that blessed Book which circulates all over the world. * * * Christianity may languish in the individual soul; it may go out of it altogether, or out of the organism of a particular Church; but Christianity itself never dies. It is the only true metempsychosis in the world. It transmigrates from country to country; it perpetuates itself from age to age, and will continue to do so, until the whole world is turned into a globe of shining light and beauty. Well, then, let us arise, and, by our decisive deeds, more decisive than ever—not by mere words,

Which drop like snow-flakes on a river,
A moment white, then gone for ever—

let us prove to these men, who proudly and arrogantly style themselves men of advanced thought, that their decision in this matter is wrong; that though Christianity may seem to be sleeping, may slumber in the mausoleums of a barren profession, it is as a giant sleeping, so that when he awaketh he will have power to convulse and renovate the nations. Let us arise and go forth, humble and devoted, cheered by the songs of the ancient warriors of the cross, and the triumphs achieved by them through the might of that very Word which, as the good Bishop reminded us to-day, "liveth and abideth for ever." At the time of the great Reformation, it again burst forth in all the effulgence of its primitive lustre. Since then, it has survived the fires and the horrors of the Inquisition, the terrible confederacy of Jesuitism, the blight and mildew of British infidelity, the impious socialisms and atheisms of France, the infamous pantheisms, and rationalisms of Germany. Ay, and it has survived, as we have heard from the Report, in the midst of innumerable changes that have subverted once powerful dynasties, and scattered to the winds of heaven the proudest memorials of human glory and the stately monuments of human power. And it will still survive the shakings of nations, outlast the corruptions of human depravity, and flourish and triumph when the Koran of the Mussulman, the Talmud of the Rabbinit, the Zendavesta of the Parsee, the Vedas of the Brahmin, the demoralising theories of the Socialist and Materialist, the blasphemous dogmata of the Pantheist and the Rationalist, the lying legends of the Papist, and the truth-perverting traditions of the Romanising Ritualist, are all consigned, in undistinguishable dishonour, to a common grave, with no one from pole to pole to act the part of chief mourner at the funeral. And it will still continue to flourish and to triumph when all the kingdoms of the world, and all the lordly hierarchies of idolatry and superstition, are for ever swallowed up and lost amid the overpowering glories of the Messiah's reign."

The Rev. Dr. Wilson, of Bombay, after graceful and complimentary allusion to the mover and seconder of the resolution, spoke in its support :—

“To make my remarks of a practical character, I shall put and answer three questions. And first, what of the translations which are now advancing in India? I have esteemed it a very great privilege to be connected with the translation of the Scriptures into the languages of Western India during the last forty-two years. For twelve years I was secretary of the Translation Committees of the Bombay Bible Society, and I have generally been the president of these committees during the last twenty years. I am happy to say that the work is proceeding in a manner very encouraging to the friends of Bible circulation. The languages with which we have to deal have as their basis the Sanskrit, which is the most copious in its vocables, and the most remarkable and expressive in its grammatical forms, of all languages yet spoken on the earth which, like our own English, are not of a composite character. We find ourselves able to translate the Bible, which is an eastern book, in an intelligible form, into the languages spoken in Western India—which all belong to the Aryan family of languages. I have had the privilege of being associated in this work with representatives of all our mission institutions in this country, on the Continent, and in America, and we have proceeded together from first to last in the most harmonious manner. We might have had differences of opinion as to the style which was to be adopted in rendering the Sacred Scriptures, but we were all influenced by the same motives, we all sought the same end—the setting forth in a faithful and intelligible form to the people of India the Scriptures of Truth, which are able to make men wise unto salvation. I could say much of an interesting character connected with this matter, but I shall now proceed to my second question, What of the circulation of the Bible? We have difficulties in reference to this matter which are not encountered in any other country of the world—in fact, greater difficulties, perhaps, than have been encountered in connection with the great work of the Bible Society in modern times. We all know how Christianity went forth conquering and to conquer amongst the nations of Greece and Rome. It so happens that the Greeks had no sacred books of their own; and with regard to the Romans, we know that they had only a few Sybilline leaves. In India, however, we have to deal with a people who are in possession of a sacred literature of very great antiquity, which they have been accustomed to venerate in its oldest department for at least three thousand years. It is a difficult matter for us to get the people of India to consider the question of abandoning that which they have so long venerated and which has been the directing power in their social and national life. Still, notwithstanding this difficulty, we have got great numbers of natives to accept copies of the Bible, and in many instances to purchase them. It has been my privilege, with others, to put it into the hands of all classes of the population of that great country, amounting combinedly to two hundred millions. I have put the Bible into the hands of the prince sitting upon his throne and of the beggar sitting on the hill of ashes, and I have seen great interest as to the contents of the Bible manifested by those and all the intermediate classes of the people of India. Yet, it has been found by us that the part of the population of India able to read is, comparatively speaking, very limited. I believe that not more than two per cent. of that population are able to read. The Government, I am happy to say, is adopting measures for increasing the number of readers, and in this we rejoice. Our Missionary bodies are continuing their educational efforts, and in this we rejoice. Educational arrangements have been formed, which, on the principle of literary fairness, direct peculiar attention to the Bible amongst those who have participated in the higher education; I refer to those connected with the Indian Universities. In literary fairness we have to give such text-books for examination for degrees as Milton's *Paradise Lost* and *Paradise Regained*, Cowper's

Prisms, and so on. Now, the ingenious youth of India look to the foundations of these poets; they read the Bible, and we are much encouraged by the attention which they show to it. With regard to the effects of the Bible, embraced in my third question, I can give personal testimony such as, perhaps, few are able to give. I myself have seen it perform such blessed effects as it performs in Europe on the minds of individuals of every variety of religion. I have seen, in connection with the mission to which I belong, the Brahmin, the Kshatriya, the Vaishya and the Shudra, the four great castes of India, entering the Christian Church. I myself have been instrumental in the admission of individuals of these and the intermediate classes into the Christian Church. I have admitted representatives of those who have professed their attachment to the doctrines of the Bactrian sage, Zoroaster. I have seen, too, the devotee of Mohammedanism so influenced as to change his course of life—take the Bible, peruse it with attention, then come and make the anxious enquiry, ‘What must I do to be saved?’—find rest and peace in Christ, come forward to receive baptism in the name of the Father, the Son, and the Holy Ghost, and in due time become an office-bearer in the Christian Church. I have seen, also, wild men of the forest, as they are sometimes called, penetrated and enlightened by the truth. I could give many practical illustrations of the remark which I have now made, but I forbear, on account of the limit which is put upon us. I may say, however, with reference to what has dropped from my friend preceding me, that I believe it is in India that the theory of the development of man from one of the lowest beings possessed of life, which appears to us so astounding when propagated in a scientific point of view, originated. What is this doctrine of development but the ancient Hindu system of evolution, and passing from birth to birth until there is absorption into Deity itself? I do not, however, fear the Pantheism of India so much as I at one time did. The moral convictions of the people are being awakened. Even that society, the Brahma-Samaj, which represented what in the first instance was a pantheistic society, now declares itself a theistic institution. Though ‘Brahma’ properly means the *to ens*, the only being, the only substance, philosophically viewed, in the universe; yet those bearing the name of Brahma-Samaj represent themselves as proper theists. I believe that the mind of India will not be satisfied with anything short of a recognition of both its judicial and its moral relationship to God. I believe that the light which is now gilding the mountain-tops of India will continue to shine and grow more and more unto the perfect day. I believe that polluted rivers of India, the Ganges and the Indus, will be forsaken for that fountain which has been opened for sin and for uncleanness. I believe that the cry of the unnumbered multitudes who are mad on their idols will grow faint and die, and that there will be as it were the voice of a great multitude saying—‘Alleluia, for the Lord God omnipotent reigneth.’ We have to look upwards and see that we are under the guidance of a risen and exalted Saviour, ‘who hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords;’ and to believe that the Gentiles which are His purchase must become His possession. In this hope I intend to return during the course of the year to India, esteeming it a privilege for which I cannot be sufficiently thankful before God and His people, that I am permitted to preach amongst the Gentiles of that land the unsearchable riches of Christ.”

The second resolution, which acknowledges with devout gratitude the goodness of God, especially for the circulation of the Scriptures during the past year among the troops of Germany and France, and in Rome, was moved by the Rev. E. Bayley, of London; and seconded by the venerable missionary, the Rev. Robert Moffat.

The Rev. EMILIUS BAYLEY—“My Lord, my Christian friends: It is not

my purpose to detain you for many minutes. I suppose it is thought by the Committee that it is as well that one clergyman whose lot is cast in this great metropolis should from time to time appear on the platform of this Society at its annual meeting. But we London clergymen are so often listened to by those who dwell in London that I honestly think that it is far more profitable and agreeable to you to listen to the voices of those who come from distant lands, and can tell, as preceding speakers have told, of what God is doing in those lands, than to us. However, it is my duty to place before you a few thoughts in confirmation of the truth of this resolution, in order to press it upon your attention and your sympathy. We are told that the Bible is the battle-field of this generation; and I, for one, am not ashamed of that battle-field; for, after some eighteen centuries, during which the Bible has been assailed on all sides, I believe that at no moment did the integrity of the Scriptures or the inspiration of the Word of God stand upon a firmer footing than at the present moment. Indeed, the smoke-wreaths of former conflicts, which we had thought had passed away, appear now to be gathering into a new war-cloud, and threatening the Inspired Volume with extinction. Science, which ought to be the friend, is avowing itself the foe to Christian Truth, and many of the votaries of science seem to imagine, as did the French in that little battle at the commencement of their great struggle, that victory is already nailed to their colors. * * * It is a very important point for us, and a very encouraging one to bear in mind, that we are not always called to defend the old position simply with the old weapons and with the old defences; but that, in the providence of God, as fresh assaults are made upon the Inspired Volume He brings to our hand new weapons and new sources of defence by which to defend that Word."

After expressing his judgment that the recent calamities to France were the visitations of a retributive Providence on that country for the rejection of the Bible and Christianity, he ably sustains his view thus:—

"Now, it is a very remarkable fact that in the middle of the sixteenth century France was on the verge of becoming Protestant. Catherine de Medicis wrote to the Pope to say that so many were departing from the Church of Rome that it was impossible to control them by the severity of law or by the force of arms; and Cardinal de Sainte Croix wrote to the Pope in 1561, saying, 'The kingdom is already half Huguenot.' Now, this was a crisis in the history and fortunes of the Church of Rome, and how did she meet that crisis? With the sword of the Spirit?—No! but with the sword of bloodshed—with the massacre of St. Bartholomew. On the 24th of August, 1572, that massacre took place; it was the act of France, and it was the act also of the Church of Rome, celebrated by Te Deums by members of that Church. A reaction no doubt took place, and after a little while the Edict of Nantes was passed by Henry IV., in 1598. But the toleration was but for a moment. Through the greater part of the succeeding century the Protestants were persecuted, were driven from their homes, banished from their lands, until in 1685 the Edict of Nantes was revoked by Louis XIV., and a fearful persecution was commenced against Protestant Christians throughout the length and breadth of France. Now, what was the result of that act? There were three results which have a very important bearing upon my argument. In the first place, there was the expulsion of Protestant Christians. In the second place, there was the extermination as far as possible of Christian books, the Bible and other books. And thirdly, there was the supremacy of anti-Christian error. During the whole of the succeeding century the Roman Catholic Church was supreme in France. She had the education of the country entirely in her own hands. No other faith was tolerated. And what was the result? Mental stagnation, political corruption, religious hypocrisy, and national decay. What do we find at the close of that hundred years? We find a licentious nobility,

an infidel press, an oppressed and embittered people. And what did all this culminate in? It culminated in the Revolution of 1789. I am bold to say that so far as history teaches, if it had not been for the persecution of the Protestants, the driving out from the heart of France of the very salt of the nation, when the Huguenots, banished from their homes, sought refuge in this and other lands, carrying with them the industry, the morality, the piety and the sound principles which marked them—if it had not been for that elimination of that which was good and true in the heart of France which accompanied and followed the Revocation of the Edict of Nantes, the Revolution of 1789 might never have taken place. And what has been the condition since, during the eighty years which have elapsed? I venture to think that the Revolution of 1789 still continues. The volcano is still burning. It has not burnt itself out. At times it has slumbered and smouldered, and then has burst forth with renewed energy and force. But what has the nation been doing all the while? Turning over, as it were, the dry rubbish of its institutions, but never coming to good wholesome soil. Trying to regenerate itself, but altogether ignoring the true sources of regeneration; trying to regenerate itself by means of a corrupt Church, and a heartless, lifeless creed. * * * But throughout the whole of this fearful struggle there has never, so far as I know, been one occasion when France as a nation, and her government as a government, have recognized the hand or bowed before the authority of God. Therefore, my Christian friends, I do say, that believing in the fact of the moral government of God over nations, believing that God governs nations by a principle of temporal rewards and punishments, because nations have no national existence in a future state and must be dealt with now, if ever; believing that there is a continuous life in nations, so that if the present generation does not free itself as far as it can, by repudiation and repentance, of the guilt and crime of the past, it is justly open to punishment for the sins which have been contracted—believing in this, I think it impossible for any Christian man to read the history of France for the past 300 years, to turn over that wondrous chapter in the providential dealings of God with nations, and not feel that God has a controversy with that land, and that the only safe exit out of that controversy is when that land shall acknowledge the hand of God and turn to Him in humiliation and repentance. I think I have given you some data towards a solution of the question which I proposed, to what are we to attribute the collapse of France? Connect it we must with the Revolution of 1789, connect it we must with the Revocation of the Edict of Nantes, connect it we must, I think, with the unrepented-of massacre of St. Barthomew. You have surely certain links in a chain which it is impossible to separate. It is impossible to separate 1572 from 1870 and 1871; there is a logical connection between them; and in that wonderful page of history we surely have a confirmation of those grand principles which God has laid down for the moral government of nations. But why do I say all this? In order that Scripture may have a confirmation in our minds; but in order also that we in England may learn a lesson. As we look upon that sad history of three hundred years we say to England, Beware! Beware of self-indulgence, of worldliness, of luxury. Beware of infidelity and semi-infidelity. Beware of Popery and semi-Popery. Surely, if anything has been plainly written in the history of the past, it is that national stability depends upon national faithfulness to God and the Bible. Surely, if there is anything more plainly written than another, it is that if a nation seeks to feed upon the bread of sensual indulgence, material wealth, and national aggression, and ignores the fact that nations cannot 'live upon bread alone, but upon every word that proceedeth out of the mouth of God,' that nation must fall, sooner or later."

While duly appreciating the importance of the *material defences* of the nation, he remarked:—

"I believe that there is armour spoken of in God's Word which is far more potent for defence than any which man can devise. * * * If we have on us the girdle of truth, the shield of faith, the helmet of hope, and if, as in this great Society, we have, though last not least, 'the sword of the Spirit,' I believe that our defence is secure. Because this great Society is one of the chief arsenals from which the weapons of our warfare are to be drawn; because we have within the boundary of our own little island this grand treasure-house of light,—I believe that we should support the Bible Society as one of the surest defences against infidelity and Papal aggression, and one of the best pledges that England is true to her Bible and to her God."

The Rev. ROBERT MOFFAT, in seconding the resolution, said—"My Lord, Ladies, and Gentlemen: I believe those who saw me before in this position nearly thirty years ago, never contemplated seeing me here again; and had I not been both drawn and driven, I should have been to this day with my beloved people in Africa. It is now nearly thirty years since I had the honour of standing on this platform and adding my testimony to the utility and vast importance of the British and Foreign Bible Society. It was prosperous then, and though thirty years have gone by, I do not see a single wrinkle on its brow nor one grey hair on its venerable head, and we shall hope and believe that it will renew its youth and continue until 'the kingdoms of this world are become the kingdoms of our Lord and of His Christ.' During that period of thirty years I have been, as you know, engaged in the interior of Africa, and that addition to a man's life, after having laboured twenty years before, makes a very great change. I feel the effects of it. The furniture of an over-wrought brain is worn, much worn, but for all that I am still engaged in the work, and hope to be engaged in it. It is a work in which one cannot tire. When I was last here I was carrying through the press the New Testament in the Sechuana language. On my return, the next thing I undertook was a translation of the Old Testament. I remember on that occasion Dr. Livingstone—whom we expect some of these days to see—was present, and I asked him if he did not think it was best to translate integral portions. 'No, no,' said he; 'my opinion is that the best thing is to begin at the beginning and end at the end. Begin at Genesis, and end at Malachi; you will never repent it: however much labour it will give you, depend upon it, it is the best way.' That settled the question. I need not tell you, my Lord, nor my learned friends that it was an arduous work poring over a translation into a language only lately formed, after collecting words suitable for the occasion, and comparing one translation with another, in order to find a sentence more easily rendered into the language than another. However, the work prospered. My fellow-labourer, with native compositors, attended to the printing department, and at the same time rendered me very valuable assistance in translation. That edition of the Old Testament, and some 7,000 copies of the New, have long since been distributed. At present there is not a single copy either of the Bible or Testament to be found amongst the many stations occupied by missionaries—no, not a single copy to be had for love or money. I am now engaged in carrying through the press a new edition of the Bible, so greatly wanted, for besides the stations and out-stations of our Society, there are other numerous stations belonging to the missionaries of the Hanoverian Society, which is rapidly extending its efforts, some of the Reformed Dutch Church, and one or two belonging to the Wesleyans. Though they are far from one another, leaving each other sufficient room to labour, all speak the same language and read the same books. It is natural, therefore, for me to feel anxious in carrying this work through the press. It occupies all the time I can possibly spare. I had a letter only a few days ago from a valuable missionary of the Wesleyan Society, who says, 'It is painful for me, day after day, to send away those who apply to me for a New Testament or a Bible.' Now, when are they to have a supply? It remains to be seen. If I had all

my time at my command I could get on very well, and the printer seems to be of the same mind. It is of vast importance to have the Scriptures in Africa. In that country there are thousands of hamlets and villages scattered throughout the interior, and the visits of the missionaries to them are few and far between. It is a consolation to the missionary to know that there are Bibles there; that in those little isolated towns and villages there are those who can read the Scriptures and can preach, for we have native preachers who are able to hold forth the Word of Life. The light of heaven has dawned upon this people, so that their views are very different from what they once were. The time has gone by when a man would take up an English or a Dutch book, put it to his ear, listen intently, and then say, 'It can speak to you, but it has not a word for me.' They know that the Word of God has a power to change men's hearts, to make bad men good, to make enemies friends. 'I cannot account for that strange book,' said an intelligent man on one occasion, 'but it must be a good book, for those whom I have known living in deadly hatred are now loving and helping each other.' I remember a young woman who could read well witnessing the influence of the Gospel upon some of her companions, observing how happy they were, how they could converse about death, and sing and be cheerful. It was inexplicable to her. She wished to feel in the same way. She accordingly took a New Testament, put it under her pillow, and slept upon it, in the hope that on the coming day she would rise a new creature. She was anxious to feel the Spirit of the Word; she believed there was a Spirit of the Word, and she thought that Spirit would enter her head when she was asleep, and that she would rise with the pleasurable feeling she had witnessed in her companions. I say it is of vast importance to have the Scriptures sent forth into those regions where it is so difficult on many occasions for the missionaries to visit. Not long before I left the station a woman came, bringing a boy with her, having travelled fifteen miles, and she said she wished for a New Testament. She brought the payment in her hand. I said to her, 'My good woman, there is not a copy to be had.' 'What,' said she, 'am I to return empty?' 'I fear you will.' 'Oh,' said she, 'I borrowed a copy once, but the owner has come and taken it away, and now I sit with my family sorrowful, because we have no book to talk to us. My boy can read, and he is teaching me to read. He reads and I pray. Now we are far from anyone else. We are living at a cattle outpost, and we have no one to teach us but the Book. Oh," said she in true Sechuana style, "go and seek a book. Oh, father! oh, mother! oh, my elder brother! do go and seek a book for me; surely, there is one to be found; do not let me go back empty.' I felt for her, for she spoke earnestly and feelingly, until I began to feel my own eyes a little watery, and I said, 'Wait a little, and I will see what I can do.' I sought here and there; at last I found a copy. I do not know whether I stole it or bought it, and I brought it to the good woman. Oh, could you have seen how her eyes brightened, how she clasped my hands and kissed them over and over again! Away she went with her book rejoicing, with heart overflowing with gratitude. 'Oh,' said she, 'I knew you had a heart. I told you you had a heart,' that is to say, compassion. The work has continued to prosper in the interior; thousands are learning to read, and the great difficulty with me now is how to supply them. I have great reason to hope that Africa will soon be enlightened, and stretch forth her hands unto God. Noble Livingstone is opening up the way from the east, and we do hope to see him soon. Other missionaries are moving onwards from the south, so that the dark regions beyond, ere long, will be illuminated with the knowledge of the Saviour. Let me say one word more. God has given us the Bible, and he has given it to us in order to send it to those who are perishing for lack of knowledge. I have witnessed the awful state in which the Bechuanas formerly lived, and I have seen what the Gospel has done amongst them. What has the Bible not done for millions! That mighty company which

John, in the Apocalypse, saw, can answer—the redeemed from among every people, every kindred, and every tongue. And what does the Bible not do in many hamlets, and among many families! How does the lamp burn bright while they have the enjoyment of the Bible! And oh, my friends, let us remember that with us time is short, and each one has a great work to do. Let England look at France, and remember while she stands that she may fall; let England stick to the Bible, and the God of the Bible will be her panoply. Nothing can exceed in importance the work in which you are engaged, namely, that of spreading the Bible. Most of us know there have been crowns and thrones which have swayed half the world, and where are they now? The sand of the desert is their winding-sheet. It is for us to pray that England may stand like a beacon shedding her light further and further till the ends of the earth are illuminated with the knowledge of the Lord, for ‘All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth, but the Word of our God shall stand for ever.’

The third resolution, in which thanks were given to the officers of the Society, and to the officers, committees, and collectors of Auxiliaries and Branches at home and abroad, was moved by the Rev. G. T. Perks, of London, seconded by the Rev. Dr. Willis, Moderator of the Synod of the Presbyterian Church of Canada.

(Extracts from the Doctor's speech were published in the Bible Society Recorder for May.)

The Rev. G. T. PERKS—“My Lord: I am quite aware that I owe my position this morning to the circumstance that I happen to be officially connected with a Missionary Society, a society which, in common with all such societies, is under very great obligations to the British and Foreign Bible Society. I think it is well for us on these occasions to bear in mind the intimate and inseparable connection existing between such societies. They are, in fact, twin departments of the evangelical work of the Church of Christ, and they languish or flourish together. The Missionary Societies furnish men who have supplied some of the most valuable translations of this Society. It would be a very easy matter to enumerate a long and illustrious list of such men—Carey, Morrison, Martyn, Judson, Wilson, Duff, and Moffat—men who have engraved their names on the foundations of future nations and churches. ‘They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.’ While the Missionary Societies have frequently supplied the translations, this Society, with a cheerful promptness and with a large liberality, has undertaken the printing, the publication and circulation of the precious Oracles of God. I rejoice, my Lord Bishop, that this Book goes forth under the sanction of a Society that is so thoroughly catholic in its constitution and spirit. We may have, and we certainly have had, our individual opinions and our ecclesiastical preferences, but in regard to the supremacy and sufficiency of God's Book we are essentially, thoroughly, practically one. I was glad to hear a reference made this morning, and shall presume to refer to the subject again, to the gentlemen who constitute the Education Board of London. I say, all honour to the men who by such an overwhelming majority decided that God's Book shall form part and parcel of the education of the children of this country. The connections between Missionary Societies and the Bible Society are a thousand-fold. The Bible is often the pioneer of the missionary. It will be remembered by some on this platform that in 1851 there was a seizure of New Testaments in the city of Florence. They were taken to the common gaol, and when the youth who was employed to perform this work took the last barrowful to the gaoler, the gaoler said to him, ‘Well, I hope we have finished this work at last.’ ‘No,’ said the

thoughtful youth, 'you have not, and you won't finish it until you get hold of the Author of this Book. The Author of this Book is Jesus Christ, and you will not stop the circulation of it in Italy until you get hold of Him and put Him in prison too.' That sentence was half prophetic. I cannot pass from Florence without paying a tribute of grateful respect to the memory of an eminent woman who has just passed away in venerable age to the rest of the skies; I mean Rosa Madiati. I met several evangelists last year at Parma, Florence, Naples, and other parts of Italy, who attributed their conversion to the reading of the Word of God, and in two instances I could trace the possession of the Book to the pious labours of that devoted woman. 'The memory of the just is blessed.' Let this fact be mentioned to-day, to her perpetual honour. My Lord, there is another great advantage which the labours of this Society give to our missionary operations. I am frequently asked, 'Do you not think that these churches will live for a day and then pass away, as did some of the churches in primitive times?' I answer, No. And why? Because they have in the midst of them the precious Word of God."

The speaker here presented some encouraging proofs of the efficacy of the Word of God as presented in the formation and stability of churches in heathen lands, and continued:—

"I was just now thinking of a remark made by Lingard, the historian, in speaking of John Wickliffe's translation of the Word of God into the English tongue. The historian says that, in the hands of Wickliffe's poor priests, that Book became an 'engine of wonderful power.' And no doubt that testimony is true. It is to that Book that we are indebted for the peace of our consciences, for the happiness of our homes, for the wealth of our literature, for the excellency of our laws, for the sanctity of our Sabbaths, for the stability of our throne, for the breadth of our empire, for everything that makes us great amongst nations. I say, then, it is our duty and our privilege to assist in circulating this Book to the ends of the earth. I was reminded, in listening to that magnificent speech from Dr. Duff, of a quarterly which I took up the other day, in which the writer says, 'We live in stormy times; we are upon the shores of a tempestuous ocean; every returning wave seems to sweep away the old land-marks, and to make fresh innovations;' but, he adds, 'what is worse, there are no time-tables applicable to these shifting shores.' There is, however, an old Time-table that is applicable to all shores, to the shores of time; yes, and to the better world, in which there are no shores. 'Whoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rains descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.' That rock is the Bible; let us cling to the rock, and we shall be safe for both worlds. I have great pleasure in moving this resolution."

Bible Society Recorder.

TORONTO, 15TH SEPTEMBER, 1871.

The usual monthly meeting of the Board of Directors was held in the Board Room on Tuesday, the 8th August, at 7.30 P.M., Dr. C. B. Hall in the Chair. The Rev. Mr. Gemley read a portion of the 55th chapter of Isaiah and offered prayer. Amount of gratuitous issues during the month, \$38.26. The meeting closed with the benediction at 9.30 P.M.

The September monthly meeting took place on Tuesday, the 12th inst. The Chair was taken by the Hon. Wm. McMaster, V.P., at 7.30 o'clock. Prayer was offered by the Rev. S. Rose. After the routine business was disposed of, the Rev. S. Rose gave notice of motion for next meeting of the Board, that its meetings be hereafter held in the forenoon, commencing at 9.45 o'clock. The report of the financial receipts still exhibits an advance, but we reserve the exact figures for our next issue, when we will be enabled to furnish another quarterly statement. After prayer by the Secretary, the meeting closed at 9 o'clock.

REPORT OF LONDON AUXILIARY.—As far as our limits would possibly admit, we have complied with the request, in inserting a large portion of the cheering report of this Auxiliary. The interesting reports of the labours of our agents in this western section will be read with pleasure. The mode of presentation adopted by the Rev. Mr. Warden furnishes a very clear and satisfactory exhibit of the success of the past year. May the Divine blessing continue in every part of the field connected with the Upper Canada Bible Society.

THE LIST OF OFFICERS OF BRANCHES is in type, and sheets have been mailed to the Secretaries of the respective Branches for correction, where necessary. It is unavoidably crowded out of this number, but will appear in the next. One advantage will arise from this delay—more time will be afforded to secure perfectly correct lists. It is of the *utmost importance* that such should be obtained.

HAMILTON REPORT.—From a copy of the Hamilton report received since our last issue, we have much pleasure in noticing continued prosperity, and the evidences of unabated zeal in helping forward the blessed work of the circulation of the Scriptures at home and abroad.

ADDRESSES AT THE ANNUAL MEETING OF THE PARENT SOCIETY.—The extracts furnished of these excellent addresses cannot fail to delight every Christian reader. While we rejoice to read again the eloquent words of the devoted Dr. Duff, and to hear once more the testimony of the venerable Moffatt, we are not less gratified to include the learned and honest Bishop of Bristol among the chief supporters of the God-honored Parent Society. None can read without admiration the manly and Christian words of his speech, in which he candidly acknowledges his mistake in having heretofore kept aloof from the British and Foreign Bible Society.

VERSIONS OF THE SCRIPTURES.—From the Sixty-seventh Report of the British and Foreign Bible Society, we learn that the translation, printing or distribution of the whole or part of the Bible has been promoted by the Society, directly in 150 languages or dialects, and indirectly in 50; total, 200. The number of VERSIONS, including the chief *revisions*, but omitting reprints in various characters, is 250.

RECEIPTS AT THE BIBLE SOCIETY'S HOUSE, TORONTO, FROM AUXILIARY AND BRANCH SOCIETIES, FROM 1ST JULY TO 31ST AUG., 1871.

	On purchase account.	Free to U. C. B. Society.	Free to B. & F. B. S.	For Sundries.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>July.</i>				
Chesterfield Branch				
Oro		20 00	6 25	
Bracebridge	27 30		15 00	
Manilla		15 16		
Mariposa		14 07		
Fenelon Falls	19 42	18 00	18 00	*3 25
Minden		5 00		
Bobcaygeon		22 20		
Franklin		2 00		
Woodville		20 48		*1 56
Beaverton		23 00	23 00	
East Puslinch		25 00	25 00	
Kincardine		25 00	50 00	
Parry Sound		23 09		
Collingwood	15 50	2 69		
Mono Mills		3 00		
Cartwright	7 23			
Prince Albert	20 40			
Port Perry	12 50	4 61		
Greenbank		3 00		
Sunderland		1 68		
Carleton Place		10 28		
Bond Head		75 00		
Durham			30 00	
<i>August.</i>				
Crediton Branch	30 00			
Arran			19 30	
Lindsay	40 00			
Port Robinson	15 00	8 15		
Port Dalhousie		1 34		
Thorold		30 00	30 00	
Eugenia	10 00			
Richmond Hill	10 80			
Campbellville		24 00		
London Auxiliary		†100 00	‡800 00	
Williams Branch			70 00	
Newmarket—				
Miss Simpson		50 00		
A Friend, per do		25 00		
A Friend		10 00		

* For Recorder. † For Manitoba.

‡ Equally divided between France, Italy, Spain, and Mexico.

Upper Canada Bible Society Communications.

1. All Communications relating to the *Bible Recorder* to be addressed to "The Rev. JOHN GEMLEY, Bible Society House, 102 Yonge Street, 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 moneys from Agents or from Branches, for Bible Society objects, (other than for purchases, or on purchase account), to be sent in registered letters to the Rev. John Gemley, Permanent Secretary, Bible Society House, Toronto.

4. All orders for Bibles and Testaments, from Branches, etc., and all remittances on Depository Purchase Account, to be sent to "Mr. JOHN YOUNG, Bible Society Depository, Toronto." Money letters, sent by post, should be registered.