



Published under Direction of the Upper Canada Bible Society.

VOL. I.

TORONTO, MARCH, 1870.

No. 2.

HISTORICAL REMINISCENCES OF THE U.C. BIBLE SOCIETY.

PAPER No. I.—PERIOD, 1817—1821.—THE LATE HON. AND RIGHT
REV. BISHOP STRACHAN AND THE BIBLE SOCIETY.

Although the Bible Society of Upper Canada, as at present organized, has completed the fortieth year of its existence—and during that time has done a noble work—yet it may be a fact new to many of its friends to know that it was only the successor of another Society, which was established “at York, Upper Canada,” eleven years before the existence of the present Society, to distribute “the Scriptures without note or comment.”

From two documents before us, entitled respectively, “The First Report of the Bible Society of Upper Canada, York, 3rd Nov., 1818,” and “Report and Proceedings of the Bible Society of Upper Canada, York, Dec. 8th, 1820,” we glean several very interesting facts. They are the more interesting from their record of the praiseworthy efforts of the late venerable Bishop Strachan to bring into prominent notice and favour in Upper Canada, the British and Foreign Bible Society. That he afterwards strongly opposed the Society is only too true; but nevertheless, the beauty and force with which, in 1818—1820, he eulogized the principles and practice of the Society, yet remain in all their freshness and vigour, and will still find an echo in the hearts of many a warm friend of the Society in this Province. We have, therefore, largely quoted from these now rare documents.*

* By way of explanation for the change in the Bishop's views, and as his justification of them, we quote the following note to page 27 of his “Letter to the Rev. Dr. Chalmers, on the Life and Charac-

In 1817, a "Bible and Prayer Book Society was formed at York, under the direction of Chief Justice Powell, Ex-Chief Justice Scott, Judge (Sir Wm.) Campbell, the Attorney General and Dr. Macaulay"—the Rev. Dr. Strachan Secretary, and the Hon. Wm. Allan—father of our present excellent President—as Treasurer.

The Society thus constituted was in connection with the Church of England; but the Society was separated in the following year into a Bible Society and a Prayer Book Society.

In the Society's Report for 1818, drawn up by the Rev. Dr. Strachan, we find the following striking references to the British and Foreign Bible Society. After speaking of the origin of various important religious societies in England, he eulogizes the efforts of the Moravians to spread the gospel "with a gentleness and tenderness that breathes the true spirit of the religion of Jesus;" and who, he says, "have the most extensive mission of any Christian body;" and, with 155 Missionaries among the heathens, are "carrying with them the blessings of all denominations of Christians." Referring further to the "Church, Baptist and Methodist Missionary Societies, and to the [London] General Mission, including all denominations," he goes on to say:—"But there appeared still to be wanting some Society which, adopting a single principle in which all could concur, would be enabled to unite all denominations together. * * * Such a Society arose, in 1804, for the sole purpose of disseminating the Scriptures, and has proceeded with unprecedented success. * * * It softened the horrors of war; it sent out tidings of peace and good will among the contending nations of Europe. * * * All the nations of the earth partake of its extensive benevolence. * * * It has inspired new vigour into all the other religious institutions; dissipated the languor with which some of them began to be enveloped; and, shewing them how much good might be done, it has called forth their emulation, and extorted from its enemies reluctant praise.

"The fame of the British and Foreign Bible Society extends from the Nile to the Ganges—from the Niger to the Euphrates—from the Thames to the Mississippi—all Christian nations have caught the holy flame, and the accomplishment of the glorious prophecy seems nearly at hand, 'When the

ter of Bishop Hobart, of New York, published in 1832." The letter itself was criticised and the Bible Society vindicated in a pamphlet, published in reply to it in the following year, by the Rev. Dr. Harris, a Church of England clergyman, and Principal of the Upper Canada College. In his note, Rev. Dr. Strachan says:—"The wisdom of Bishop Hobart's views" [in opposing the union of "different denominations"] "for religious purposes is now generally admitted. The discussions which have arisen in the Bible Society respecting the Apocrypha, the extraordinary preface to one of their foreign editions of the Bible, and the agents employed [?] on the continent,] in distributing the Scriptures, have led to much acrimony and dissension, and taught many the propriety of withdrawing from general associations, and confining themselves to their own communion." On pages 25 and 26, he further says:—"How can an active and zealous supporter of the [Church of England] Society for Promoting Christian Knowledge be at the same time an active and zealous supporter of the Bible Society." * * * "I have always been filled with the deepest sorrow when I saw Bishops officers of Bible Societies. I deem such traitors to their own church, and promoters of division. A Bishop at a Bible Society is the object of hostility and hatred to the majority of those around him, who think it a matter of conscience to thwart his views, unless he forgets his vows, and acts in accordance with their levelling designs."

NOTE.—Before reading these opinions of the late Bishop, we believed that he had rested his opposition to the Bible Society on broader and higher grounds. As it is, they are unworthy of his practical good sense.

earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

In carrying out the objects of the Society, Rev. Dr. Strachan addressed a circular, with a constitution, to “several Religious Societies in Upper Canada,” and also a letter, dated “20th Nov., 1817,” to “Lord Teignmouth, President of the British and Foreign Bible Society,” in which he says:—
“Some years ago, I took the liberty of addressing your lordship on the subject of the Bible Society. The war [of 1812–15] coming on, nothing could be done towards establishing a *similar Society* in this country. * * * I enclose to your lordship our constitution [of a Society ‘differing somewhat from that over which your lordship presides with so much distinction,'] and hope it will so far meet your approbation, as to induce you to recommend us to the benevolence of the Bible Society, for a donation of Bibles and New Testaments, to be distributed among the inhabitants of this colony, &c.”

In reply to this letter, the British and Foreign Bible Society made a grant to the Upper Canada Society of Bibles and Testaments to the value of £100, and suggested that “any surplus funds” might be applied to the purposes “of the British and Foreign Bible Society.” As if to encourage Dr. Strachan to do so, the Secretary of the Parent Society added:—“It cannot but be gratifying to the Committee to see Bible Societies spring up in different parts of Canada, and upon its coasts. That formed in the Middle [Midland] District of Upper Canada [Kingston] has already remitted £55; that of Niagara £100, and a small one in Prince Edward Island £60.”

In speaking of this grant on the part of the Parent Society, the Rev. Dr. Strachan adds:—“Something beyond admiration must be felt by every member of this Institution, on learning that £100, of Bibles and Testaments voted to this Society, have been received. A magnificent donation, *worthy of that sublime Association*, which has imparted such an impulse to the civilized world—an Association which appears, since its first formation, highly favoured by the Providence of God; and which seems, *from the union it has effected among all denominations of Christians*, evidently intended to produce some great change in the moral condition of man.”

Further on in the report, the late Bishop says:—“When we look at the marvellous impulse given to the nations in every quarter of the globe by the British and Foreign Bible Society, for disseminating and reading the Scriptures, we are encouraged with the hope, that through the blessing of God, *the same success will attend us in exciting a similar spirit in this extensive Province.*

“This hope is strengthened, and in one instance happily realized, through the active exertions of Mr. Dankie, a Bible Society has been formed in Kent, on the River Thames.” Dr. Strachan then inserts a copy of Mr. Dankie’s interesting letter, addressed to him as “My very respected brother,” and dated “New Fairfield, Oxford Township, 2nd Oct., 1818.” In this letter, Mr. Dankie says that “a Society has been formed on this river, by the name

of the Kent Auxiliary Society, of which Mr. John Dalsen was the first projector. The following was Rev. Dr. Strachan's characteristic reply:—

“YORK, 26th Oct., 1818.

“MY DEAR BROTHER,—I read your letter with great interest, and blessed God for stirring up in you the first conception of so good a work.

“I have communicated on the subject with His Excellency the Lieutenant-Governor [Sir P. Maitland], whose zeal in the cause of pure and undefiled religion cannot be sufficiently praised, and he kindly promises you his protection. His arrival in the Province may be justly hailed by all religious men as a singular providence of God; for his exertions, as well as example, furnish the most reasonable anticipations of the spread of gospel principles.

“Our Society meets in a few days, when I shall inform them of your wishes, and have no doubt but that the right hand of fellowship will be gladly extended to you, and that we shall be able to give you assistance.

“I shall be happy to be of service to you in this or any other work of a like nature, and remain

“Your affectionate Brother,

“(Signed) JOHN STRACHAN.”

Further on in the report, it is stated that Dr. Strachan, in moving the appointment of the “Committee of Direction,” observed:—“The clergy of every denomination would at all times meet with the greatest attention from the Committee, and their suggestions be received with particular regard.”

Among the speakers at the meeting, held at York, Nov. 1818, were Hon. Jonas Jones, Rev. Mr. Cook, Rev. Dr. Strachan, Rev. Mr. Addison, Ex-Chief Justice Scott, Dr. Powell, Rev. Mr. Johnston, George Boulton, Esq., R. Horne, Esq., Jesse Ketchum, Esq., and Rev. Mr. Sampson. This latter gentleman moved an important resolution as follows:—

“That it appears to be the wish of different Societies to associate themselves, as Auxiliaries to the Upper Canada Society, for distributing the Scriptures without note or comment; to meet such general wish, it is resolved that this Society be separated into two distinct Societies—one for the distribution of the Bible only, the other for distribution of the Prayer Book.”

“Should this resolution,” he said, “be approved by this assembly, I am confident that *all denominations* of Christians will not only lend their aid, but add their mite to extend the light of revelation * * * confident that the Holy Volume is the source of never failing joy to the human breast, to disseminate which such mighty efforts have been made, and such wonderful effects have been produced.”

“In agreeing to this motion, Dr. Strachan said that he was actuated by numerous applications, made from different parts of the Province, to become subscribers to that part of the Society which distributes the Scriptures only.” After referring to the erroneous suspicions that attempts would be made by

the Society "to distribute the Prayer Book, even in preference to the Bible," he said, "as they appear still to exist, he had consented to separate the Societies, each of which would have a simple object in view" * * * a brother's "scruples must be respected, because they indicate the force of conscience." "In this country (he further remarked), *where all the various denominations of Christians meet together, far from their native homes, and the lively and interesting scenes of childhood, there is generally a disposition to unite, and be kindly affectionate one towards another. This spirit should be cherished, and no Society can promote this more than that one for disseminating the sacred Scriptures.*"

"Should this motion be adopted, we shall immediately be joined by the Niagara and Kent Societies, *established for the distribution of the Bible only.*"

"The division, so far from impeding the spread of the Prayer Book, would, in his opinion, advance it essentially; while those who felt no interest in spreading it, could give their full energy to the dissemination of the Scriptures." The resolution was unanimously adopted.

The Rev. Dr. Strachan afterwards proposed a grant of 15 Bibles and 15 Testaments to the Kent Bible Society.

R. Horne, Esq., then moved "That this Society be henceforth denominated 'The Bible Society of Upper Canada.'"—Carried.

Jesse Ketchum, Esq., [so long a warm friend of the present Society] next proposed "That a friendly communication be opened with the other Bible Societies within this Province," "which was unanimously carried."

From the Rev. Dr. Strachan's Report of the "Bible Society of Upper Canada for 1820," we learn that \$127 worth of Bibles and Testaments were sold in that year; 210 were distributed, making 515 copies in all distributed since the commencement of a new Society in 1818. The demand for the Scriptures had "greatly increased" (he said) in 1820, but many had been supplied by the other Society, which "would otherwise have applied to this institution."

"The Committee appointed to consider what measures could be adopted for instructing the Missisagua Indians, and converting them to the Christian religion," recommended "a translation of the New Testament into their language, as the dissemination of the Holy Scriptures is *the only thing that this Society can promote, agreeable to its constitution.*"

Further on, he says:—"In this new country, the distribution of the sacred Scriptures is attended with the happiest effects. * * * It is pleasing to remark that the religious character of the Province becomes daily more interesting. Churches are building, and the desire for Christian instruction greatly increasing."

The following striking passages in the report, from the pen of the Rev. Dr. Strachan (after referring to the distraction of the Christian world, and the want of "some point of unity," "in which all the followers of the cross might join,") are remarkable for their force and beauty. He says:—

“ Before the establishment of the British and Foreign Bible Society, there appeared among the Protestants of all denominations an astounding apathy about religion. There was little or no communications among Christians of different nations, nor any desire to become acquainted with each other; but no sooner was the Bible Society established, than all denominations perceived in it a foundation laid for the growth of Christian love and fellowship, without compromising their particular opinions. Accordingly, mutual intercourse has sprung up, and a spirit of harmony and conciliation has uniformly directed all their communications. And the friends of the Bible have found an ample requital for all their exertions in disseminating it, in those feelings of affection and attachment, which the principles of the Association, and its simple and magnificent design, are so well calculated to foster and increase.”

(To be Continued.)

Canadian and Domestic.

FIRST LETTER FROM COLPORTEUR RECENTLY APPOINTED TO THE MUSKOKA TERRITORY.

Very soon this part of our Province, which has now only two ordinary roads, will yield to the change which its railroad is certain to produce. This letter should be preserved, that the future spiritual, as well as material progress of this section of the country, may hereafter be contrasted with its present condition :—

PARRY SOUND, January 31st, 1870.

SIR,—Having been appointed Colporteur for the Parry Sound Branch of the Upper Canada Bible Society, and having just terminated my first month's labours, I beg to submit and enclose the monthly report. When I first thought of undertaking the work, there were so many difficulties associated with it, and the task seemed so arduous, that for a while I hesitated; but the pleasurable satisfaction of taking the Word of Life to destitute settlers, and of placing in their hands that for which they have so ardently longed, has been ample recompense. In the column of the report for “ destitute families,” you will find but few mentioned. I have taken this word as there used, to mean families without a Bible in the house, and in this sense there are but few to be found in this entire district. In every other sense, however, they are actually and deplorably destitute. Almost every home boasts its Bible, but in most cases, they are kept more as a sacred relic, than something for every day use, and to find them would be a task well nigh impossible. They have been placed away in some obscure corner, and from that time until your Colporteur's visit, they have never been seen. In kindness to remind these of their duty with reference to the sacred word; to read appropriate passages out of its, to them, hidden treasures; and to join with them in prayer, and commend them to the Saviour, and the Saviour to them, has been my invariable practice and pleasure.

The families out of Parry Sound are scattered very much, and most of them live beyond the possible reach of either minister or ministrations, and in this lies the incalculable advantage of the system of Colportage in this district.

The number of miles travelled during the month may to some appear but small, especially to those accustomed to travel only in cleared up countries, and over well beaten roads; but in this instance, every family has had to be reached under difficulty.

There are but two roads built in this entire section, and as these run through the roughest parts, there are but few settlers located on them. The greater number of settlers have built their "shanties" in the very heart of the forest, miles away from any road, and in many cases miles away from each other. These have all to be reached, and in order to do so, you will at once see I have been compelled to push my way through miles of unbroken bush, guided only by blazed trees, and these, by every fresh fall of snow, rendered exceedingly difficult to trace. Then again, all of a sudden, I find myself on the banks of large lakes, which have to be crossed on the ice. Such travelling, through snow from three to four feet deep, whether in the bush or out of it, and *carrying a heavy pack on one's back*, is not always the easiest task, nor is it always unattended with danger. For instance, on one occasion crossing a frozen lake, all at once the ice broke, and in I went—rather an awkward fix for a man far away from home, and from any human being. Thanks, however, to a kind Providence, I was graciously rescued. Then again, to say nothing of the danger from wild beasts with which this country abounds, one often gets benighted, and instead of sharing the pleasures of a comfortable fireside, I have had to light my camp fire, far away from house or home, and make my bed of hemlock boughs and snow as best I could; but in all these things, the God of the Bible has graciously preserved me.

The reception I have generally met with is just what I might have expected. In one or two instances, cold, heartless, repulsive, but generally kind and hearty. One, a gentleman of wealthy and intelligent pretensions, and undoubtedly a person of influence, met me on the road, and after finding out my business in a very haughty and imperious manner, denied me access to his house. He told me it was quite unnecessary, for I had nothing I could sell him, nor had he anything he could sell me, unless it was a few old Bibles, for he had plenty of them; and upon my remarking that he had better keep them for his family, he said he could "buy for them with the interest of the investment." I have no doubt but that he could. Surprising conduct from one who, in former years, was an active member of the Christian Church.

At another place, on asking if he would allow me to pray for and with his family, summarily ejected me. Several other instances of a like character might be mentioned, but it was not all thus. The gladness, with which most bade me welcome to their homes and board, was cheering in the extreme. They felt delighted to think that some one cared for their souls, and although unsaved themselves, yet they took an interest in my work, were glad to hear the Bible read, and to hear the voice of prayer in their own home, and I fully believe that, by God's blessing, great good and lasting impressions will result. One instance, that of an unfortunate woman, who some time ago left her husband and a large family, and has for three years been the paramour of a man of depraved taste, living with him, and his constant companion. On visiting the house, she gladly, and with devout attention, listened to God's Word; said she "loved her Bible;" was glad to be reminded of its truths, and would try henceforth to live as they directed.

There is yet a great deal of work before me, and I must be at it. I sincerely trust my next month's labour may be more productive than the past. At all events, I am better prepared to continue than I was to commence.

Any information you can favour me with, I shall gladly receive.

Yours obediently,

JAMES BADGER.

Rev. John Gemley,
Secretary, Bible Society.

MONTREAL AND QUEBEC AUXILIARIES.

From the Montreal report, we are glad to find indications of success. One Agent and four Colporteurs are employed, and the engagement of a fifth is contemplated. There is grateful mention of a contribution of "\$552.73 from the friends in Ontario."

The Quebec Report is not so encouraging as we would like to hear from our old friends in the extreme east. They have not been laid under obligation to the friends in Ontario for any contribution. For some reason, they are now without an Agent, and until recently without a Colporteur. The result presented in their own Report proves the necessity of travelling Agency and of Colportage in carrying on the work.

Our space will permit us to make only the following extracts:—

MONTREAL REPORT.

COLPORTAGE.

"During the year, there have been in the service of the Society four Colporteurs. Of these, two have laboured among the English-speaking portion of the population, one among the English and Gaelic, and one among the French Canadians. In the large field occupied by this Auxiliary, there is ample room and need for the employment of an additional Colporteur, particularly in the District comprised in and adjoining the Eastern Townships. Here are found some of the Society's warmest friends, and most promising fields of labour, which are much in need of visitation. As the state of the funds is such as to warrant the step, your Committee recommend the engagement of another Colporteur.

"The thanks of the Society are due, and are hereby gratefully tendered to the friends in Ontario for their contributions, amounting to \$552.73, in aid of French Colportage, and the circulation of the Word of God among the French Canadians. This is a work of much apparent discouragement and difficulty, and one that requires the exercise of much patience, faith and perseverance on the part of all engaged in it. The present duty, notwithstanding, is to press it with all available energy and tact.

"This important part of our labours is of necessity very different from Colportage among the English and Protestant portion of our population. With the latter, destitution alone of the Holy Scriptures is, in most cases, a preparation for welcome to our labourer; the mere neglect of the sacred Volume bringing the Colporteur face to face with the uneasy conscience of the Protestant. But with the French, the case is entirely different. As a general thing, the Roman Catholic does not feel that there is anything wanting in his religious belief and life, from the fact of his not having a copy of the Bible or New Testament in his possession; *the Church* is to him the living voice of God.

BRANCHES.

"The sixteen Branches in the counties of Ottawa, Russell, and Lanark, to which your attention was called in the Report of last year, have been induced, with scarcely an exception, to sever their connection with this Auxiliary, and to join that of Ottawa. This step on their part has not much affected the operations of the Society, beyond limiting its field. Mr. Green, your long-tried and zealous travelling agent, has succeeded during the year, notwithstanding its enormous snow-storms, in visiting most of the Branches and Stations. These now number 184; of which 155 are regularly organized Branches, and 26 are Stations, or places where a meeting is held and a collection taken up once a year. Mr. Green further reports:—"The amount

paid me on purchase account is \$2132.45 ; for free contributions, \$340.91—total, \$5973.36 : deficient as compared with last year £229.84, but \$66.85 in excess of the previous year." The free contributions are deficient \$416.75, and the payment on purchase account are in excess \$61.89, as compared with last year's. This deficiency and increase are to be accounted for by the fact that some Branches had payments to make to square off their indebtedness, and they took part of their contributions for this object, whilst others, already allude to, remitted theirs to Ottawa.

BIBLE-WOMEN'S REPORT.

"The Bible-women's work commenced in the present year with four Bible-women ; three English and one French. We regret that the French Bible-woman, though eminently fitted for the work, was obliged in the spring to resign, owing principally to failure of health, and her place has not yet been supplied. Two additional English Bible-women have, however, been added, so that the number is now five. The principal feature of the work in the past year has been a thorough revision of the districts, and this, involving in the first instance some changes rather trying to the feelings of both Bible-women and superintendents, has been cheerfully acquiesced in, and has in many ways given new life and energy to the mission.

QUEBEC REPORT.

"In presenting the Annual Report of this Auxiliary, your Committee regret that its transactions have been so limited as scarcely to afford any material for remark. The discontinuance of the travelling agency, and of the labours of their accredited Colporteur, has, as might have been expected, limited to the narrowest dimensions its operations. It will be recollected that in February, 1867, the Eastern Townships were visited by the Rev. Mr. Marsh and Capt. Barton, R.A., and again in 1868 by the latter gentleman and Lord Cecil. The Branches established in the District of Gaspé were likewise visited by the Rev. Mr. Powis ; and all of these Missions, your Committee have reason to believe, were attended with the most beneficial results. In connection with the labours of the past year, however, it is to be regretted that the only effort of the kind to be recorded is one in which the Rev. Mr. Powis is at present engaged, in the County of Megantic. With the solitary exception, therefore, of the unfinished visit just referred to, the operations of the Auxiliary for the year have been confined to the sales and issues from the Depository. Notwithstanding these unfavourable circumstances, your Committee would yet indulge the hope, that in view of the present easy financial condition of this Auxiliary, their successors may be led to adopt more energetic measures for extending its usefulness, and more efficiently fulfilling the object for which it was established. On reference to the Treasurer's statement, it will be seen that the amounts received from collections in the city and from the different Branches fall considerably short of those received in the year preceding. Until the past year, the collection of subscriptions in town and country formed an essential part of the travelling agent's duties ; but since his services have been dispensed with, this very important part of the work has been irregularly attended to, and as a certain consequence, many of the annual subscriptions have thus been lost to the Society."

Since the foregoing was in type, we have received a copy of the *Quebec Gazette*, containing an interesting report of the annual meeting of the QUEBEC AUXILIARY BIBLE SOCIETY, which was held in the Wesleyan Church, on Monday evening, the 14th inst. It exhibits very encouraging hopes for the future,—informs us of the recent employment of two colporteurs, and presents

a good financial statement from the Depository, and from the "Ladies Bible Association." The report says:—

ISSUES.—"Respecting the Auxiliary, we learn that during the year 1869, 920 copies and portions of Scripture have been issued from the Depository in this city, shewing an increase of 416 copies over the previous year."

INCOME.—"The income of the Auxiliary for the same period was \$925.54, including a balance from previous year of \$314.70. The expenditure was \$557.38, leaving a balance in hand of \$368.16."

COLPORTAGE.—"The Committee regret the withdrawal of Mr. Blythe, the former Agent. The want, however, has been met by the appointment of Mr. Hughes and Mr. Giroux, two colporteurs. The latter has been furnished from the Depository with a number of De Sacy's version of the Bible, and is now at work between Quebec and Richmond distributing them."

LADIES' BIBLE ASSOCIATION.—"The annual report of the Committee of the Ladies' Bible Association for 1869-70, which was also read, gives some interesting particulars of the labors of the "Bible Woman." The Treasurer's statement shewed that the receipts, including a balance of \$117.22, amounted to \$241.84; expenditure, \$183."

"The movers of the resolutions occupied the principal part of the time, their addresses, particularly that of Professor McVicar, being listened to with the deepest interest."

The meeting, which was evidently well sustained, was addressed by the Rev. Messrs. Johnson, Mathews, Professors McVicar, Marsh, Clark and Lewis.

LONDON AUXILIARY.

The Annual meeting of this important auxiliary was held in the City Hall, London, on Tuesday evening, 22nd inst. The Right Rev. B. Cronyn, D.D., Bishop of Huron, President of the Society in the chair. Resolutions were moved and seconded by Revds. D. Camelon, J. Elliott, Dr. Cooper, D. Savage and Dean Helmuth, of London, and the Rev. John Gemley, one of the Secretaries of the Society from Toronto. The frequent manifestations of approbation presented, during the progress of the meeting, by the large audience, was proof of the interest they felt in the truths and arguments brought before them. From the portions of the able report read by the venerable Secretary, the Rev. A. Keneđy, we learn that the income of the auxiliary is in excess of the former years—a fact most gratifying to the retiring agent the Rev. Mr. Goldsmith, in whose agency the London auxiliary is embraced. Very grateful and deserved commendation of Mr. Goldsmith was made by the Secretary in his report. This section of Bible Society operations is second to none in importance and value. A grave responsibility and great honour rest upon the Committee in London. May God abundantly bless them in promoting the circulation of His own Word.

The following statistics furnished by the Secretary are all that we can command at present.

Issued during the year, 1,571 Bibles, 2,795 Testaments and 50 Portions : total 4,416 copies, value \$1,120.33. Of these 1681 copies were sold from the London Depository, 2,529 from Branch depositories, 173 by colporteurs, and 235 at the late Provincial Exhibition.

Cash receipts as follows :—Free contributions to British and Foreign Bible Society, \$832.84 ; to U. C. Bible Society, \$505.91 ; to London Auxiliary Bible Society, \$708.04 ; to French Canadian Missionary Society, \$10.00 ; total free contributions \$2,056.79. Add to this a balance of \$712.26 from previous year, and receipts from sales, and the total receipts amount to \$4,233.20 ; total disbursements \$2,733.28 ; cash in Treasurer's hands at date \$1,499.95.

British and Foreign.

THE PARENT SOCIETY'S FUNDS.

The receipts of the B. & F. B. Society for the year 1868-69 reached the magnificent sum of £187,952 9s. 9d., equal to, say \$939,760—being an increase on the previous year of \$6,770. To furnish, year after year, resources so abundant, requires that the streams be kept full and flowing. It will be gratifying to those who rejoice in the success of our noble parent society to read the accompanying intelligence recently received. It intimates a prospective increase for the present year. It also provokes the desire that we too will occasionally have the privilege of reporting a handsome donation from some "generous hearted (Canadian) contributor":—

"The Committee have peculiar gratification in stating, that at the close of 1869 the finances of the Society, for the nine months of the current year, were found to be in a most satisfactory condition, and affording conclusive proof that the liberality of the Society's friends has suffered no abatement. The Committee were greatly cheered, on occasion of their first meeting in the new year, by receiving from a generous-hearted contributor the magnificent donation of £3560, to be appropriated to the objects of the Society."

DESERVED TRIBUTE

To two distinguished and faithful labourers of the parent society, who have recently rested from their labours. The following extracts are taken from a more extended notice in the last number of the *Monthly Reporter* :—

"IN MEMORIAM.

"It must needs happen in a Society embracing so large a constituency, that death makes frequent inroads amongst the ranks of its friends and supporters. The committee have to mention in the present number of the *Reporter*, the removal of two with whom it was their privilege to be intimately associated in the great work of the Society, and from whose labours and influence they derived most important co-operation.

"On the elected committee, a few years since, stood the name of Rear-Admiral Warden, C. B., a distinguished officer in the service of his country, and a staunch advocate of Bible dissemination. Previously, during a somewhat protracted residence at Gibraltar, he had filled the office of Secretary of the Auxiliary in that place, and discharged its duties with much zeal and sound judgment. On his return to England he was nominated as a member of the General Committee, and retained his seat till his appointment to a pro-

minent position in Her Majesty's Navy rendered it necessary to withdraw from active participation in a work which ever afforded him the highest satisfaction, and whose progress he watched with unabated interest.

* * * "He closed his earthly career after a brief illness, and at a season of life when his services were invested with special value to his country and the cause of Christian truth."

"ANOTHER NAME, although in a different relation, has often appeared in the pages of the *Monthly Reporter*,—that of Mrs. Bowen Thompson, of Beyrout. This excellent lady had devoted her life with unsparing self-denial and activity to the spiritual welfare of Syria, and the influence of her character and labours will long remain as a precious legacy to the classes she sought to benefit by her indefatigable exertions. The disinterested and purely benevolent nature of her work was recognized throughout the whole Lebanon district. The great object she had at heart was the promotion of education on Christian principles amongst the ignorant and degraded females of Syria, and in this cause she was content to spend and be spent. Her success was very remarkable, and she won the admiration and confidence of all by her enthusiastic and loving efforts. * * * * *

It became evident in the autumn that her strength, physical and mental, had been subjected to too severe a strain, and she expressed a desire to visit England, in the hope of being speedily recruited and able to return to her much loved occupation. She reached England somewhat improved by the voyage, but in a state of great feebleness. It was soon discovered that her constitution was fatally undermined, and that no prospect of ultimate recovery could be entertained. At one period of her illness she cherished the conviction that God graciously intended her to return to Syria, and this conviction was strengthened by a slight improvement in her state, and the knowledge that special prayer was being offered on her behalf. But the end hastened, and in little more than five week after she landed in England she was called to her heavenly rest. It may be truly said that great lamentation has been made over her. Thousands feel that they have lost a mother, a sister a friend, and can scarcely realize the agonizing thought that they shall see her face and hear her loving voice no more. She has left her memorial behind her in the institutions she has formed, and in the influence of a bright and beautiful example of burning zeal and Christian devotedness. It is a matter of thankfulness to know that the sister, (Mrs. M. Mott,) who has shared her labours in Syria, still remains to carry forward the work so happily and successfully commenced."

American.

THE BIBLE IN SCHOOLS.

It is not the duty or intention of the Bible Society to intermeddle with questions foreign to the great object of its organization; but it is our duty to point out reasons why the lovers of the Bible should be united in its wider and more rapid dissemination. One antidote for Bible rejection is Bible distribution.

"The Romish question has developed alarming proportions among us of late, and the nation is waking up as it never has before. The Convention took it up in earnest. *The Bible in our Common Schools* is only an item, an incident in the general issue. The true issue is between our public National or State school system and sectarian schools. If our public school system could be demolished, such a breach would be made in our walls as to admit

the enemy to a position which would make complete conquest only a question of time.

"We are not in danger of Fenian outbreaks, but of political raids under hypocritical pretence upon our institutions. Last year the city government of New York appropriated over \$528,000 for sectarian schools, of which the Roman Catholics received over \$412,000. Just enough was given to Protestants to relieve the boldness of the outrage. Just at the close of the State Legislature last year, a law was passed, by what means politicians know, but having the effect of legalizing these proceedings, authorizing appropriations of this sort, and \$200,000 by virtue thereof found a way into the hands of the Catholics. These appropriations were under a plea that the children hereby furnished with schooling were not provided for in the public schools, although at the same time there were over 39,000 vacant seats in the public schools of the city. The Catholics first refuse to send their children to our schools, and then make a plea for appropriations in behalf of vagrant children not provided for by our system. This is only one of the endless rounds of tricks of Jesuitism. In our cities a strange combination of Pilate-Herod affinities conspire to throw power into the hands of the Catholics."—*Rev. Dr. Hilbard of Rochester.*

"SPAIN.—Our colporteurs have followed the great fairs which are holden during the spring and early summer in Southern Spain. In two or three instances they have been arrested, at the instance of the priests, who declared that the Bibles were smuggled in—that Spain never had admitted, and never would admit Protestant Bibles. Minor civil courts are bound to obey the priesthood, and deprived the colporteurs of their books, to their great loss, until copies of the custom house certificates were obtained, when they (the authorities) became as eager to adjust and restore, as they were who once put Paul in prison, and then learned he was a Roman, to release him.

"We have leased one of the four kiosks on the great square of Seville. It is opposite the city hall, and its relative location is as if it were placed at the corner of Broadway and the Astor House—just where all Seville passes. Over the entrance, in gas, we have nightly burning, *Dios es amor* ("God is love"). Inside are sold our American Bibles and Testaments. It has been in operation three weeks, and with great success. The clergy are fearfully enraged on account of it.

"The British and Foreign Bible Society are printing Bibles in Madrid.

"I have written you that the Bibles, etc., are sold. I deemed it advisable to put a merely nominal price, as the British and Foreign Bible Society have also done, upon both Bibles and Testaments, leaving it optional in certain cases to give gratuitously. The price just about covers duties and expenses. The Spanish are peculiar; whatever costs them anything is valuable. The British Society gave away in Cordova 2,500 copies of Portions—i. e., Gospels. Their colporteur (who has also had our Bibles and Testaments for sale) says, the priests demanded that all Protestant books should be given them to burn, and he judges they obtained and have burned 2,300 of the 2,500 distributed. If these had been sold at two cents each, they would never have been given up."

THE VATICAN NEW TESTAMENT.

Copies of the long expected *fac simile* edition of the Vatican New Testament in Greek have been received in London. The entire work will consist of six volumes, five of which will contain the texts of the Old and New Testaments, and the other, critical notes and *fac similes*. The book is a large square folio, with three columns on each page, answering to those of the original manuscript, line for line, and letter for letter. The work appears under the special auspices of the Pope, and is edited by Fathers Nercellone and Cozza. The editors promise the remaining volumes at intervals of ten

months; and the missing portion of the Vatican manuscript is supplied in ordinary type from another manuscript of the same collection.—*New York Evening Post.*

Bible Women.

London presents more commiserable objects in the lower orders of society than any other city on the globe. It furnishes some of the finest specimens of Christian character to be found in any land, the offspring of which is the many and magnificent benevolent institutions with which the populous metropolis abounds. Conspicuous among these is the Bible Women's Mission. We are indebted to a clerical friend of Toronto, who recently visited England, for the excellent paper which follows, and which, we are sure, will be read with interest. We pray that it may have its legitimate effect upon the wealthy Christians who read it. *A leaf from a Bible Woman's Diary*, intended for the present number, is deferred to the next, to give place to the valuable statement now furnished:—

BIBLE WOMEN IN LONDON.

As the importance of the Bible Women's work, in order to reach the lapsed and neglected classes in Toronto, was lately spoken of before the Toronto Branch of the Evangelical Alliance, it may be well to state briefly the origin and nature of their work. The writer had the privilege of becoming personally acquainted with the founder of that noble mission, and of meeting, at her residence in London, both the working Bible women and the lady superintendents. There is no work in which God's people in England take a deeper interest, nor which has done more to reach and to reclaim the lowest classes of the people, than this truly Christian enterprize.

ITS ORIGIN.—When Dr. Livingstone was about to return to his arduous work of exploring Africa, to found missions throughout that benighted continent, he exclaimed—“If I were not a Missionary to Africa, I would be a Missionary to the poor of London.” That utterance sowed a seed which resulted in the organization of the Bible Women's Mission.

In the year 1857, a lady, lately come to London (Mrs. L. N. Ranyard), having observed the power of a native agency in Foreign Missions, resolved to try whether she could reach and benefit the lowest classes, by means of a poor pious woman, better than by making formal calls upon them herself. The effort was successful beyond expectation. A good, wise, motherly woman was chosen, and the welcome she generally received was most cheering. Soon other ladies and their Bible women were enlisted in the work, and a regular mission was established to the most degraded of the people, many of whom did not even profess to have any honest employment.

The Bible women sought admission to the society of women, to whom the City Missionaries had not the same free access, and generally found them living in the midst of filth and wretchedness, without any idea of comfort in this life, and with neither knowledge nor hope of a better life beyond the grave. It has been found that these poor unhappy women, who would be suspicious of a lady, and conceal their feelings from her, will freely open their minds to a woman of the humbler classes in a plain dress, and using a plain style of language, especially when that language comes from a **LOVING HEART**, seeking to impart blessings before unknown.

THEIR METHOD OF WORKING.—The Bible women kindly enquired after their welfare, listened patiently to their tales of sorrow and suffering, and showed a heartfelt sympathy with them in their misery, and thus soon gained

their CONFIDENCE and love. They read the Divine Word, and direct them to the Great Physician, who imparts the Balm of Gilead, that can cure every throbbing breast, and heal every broken heart. This they do in a sisterly and affectionate manner, after the example of the Master Himself, when seeking to save the lost. They also pray with them and for them, not AT THEM.

As these people are destitute of the sacred volume, the Bible women shew them the advantage of having a copy of the Scriptures for constant use, and thus induce them to subscribe 1d. or 2d. per week, until they pay the price of the Bible or New Testament. Experience taught that it was better to sell than to give gratis, as they would be more likely to read the Bible, and not to barter it for drink.

As these people were generally without beds, lying upon a bundle of filthy straw or rags, the Bible women got them to subscribe for cheap beds, which they sold to them for 6s. or 7s. They prevailed on these poor women to keep themselves, and their children and houses, clean and comfortable, and also taught them and their girls to sew, and make garments for themselves, and gave them the materials at wholesale cost prices.

They provided good wholesome soup for them and their husbands, and gave them a dish of soup, with bread, for 2d., which amount they had been accustomed to spend on whisky, and thereby induced many to give up drinking, as they found they thus obtained MORE NOURISHMENT than from the liquor.

After a time, the Bible woman invited several of the PARTIALLY REFORMED women and their children to meet at her room, where they had a quiet comfortable tea together, and the lady superintendent of the district usually read and expounded some simple touching narrative or parable from the Holy Book, and talked to them of the Saviour's love and grace, and of walking in wisdom's ways, in order to a happy life here and hereafter.

Thus was found "THE MISSING LINK"* between these outcasts and Christians in the higher walks of life, who wished to rescue them from their degraded condition. In this way, it was made manifest that the true way to help the degraded is to HELP THEM to HELP THEMSELVES.

RESULTS.—Immense good has thus been done among the most degraded of the people in London, among outcasts living in damp cellars, or up rickety stairs in miserable garrets, neglected, despised, and looked on as altogether hopeless, and beyond the reach of human aid. The Bible women have been the means of preventing many miserable creatures from committing suicide, of relieving an incalculable amount of misery, and of leading thousands to the knowledge of a Saviour's love, and to the enjoyment of the many blessings which the Gospel imparts.

In 1864, there were two hundred and thirty Bible women, under nearly as many lady superintendents. These are all connected with one central association, of which Mrs. R. is the acting superintendent, by whom the funds are received and distributed, and a general direction given to the work. She is assisted by a Committee, of whom Lord Shaftesbury is President, and with whom are associated some of the best Christian workers of London—representatives of various denominations.

The Bible women themselves are chosen irrespective of sect, regard being had merely to their Christian character, and adaptation for the work. A suitable salary is given them, and they devote their time and thought to the mission.

In 1864, over \$50,000 had been spontaneously contributed to the funds of the Association WITHOUT SOLICITATION, and besides, about \$38,000 were paid by these very poor people for clothing, beds and Bibles, and this saved from

* This is the title of Mrs. Ranyard's work, which gives an account of the origin and first year's work of this Association. Mrs. R. also edits and publishes a monthly magazine, called formerly "THE BOOK AND ITS MISSIONS," giving an account of the operations of the Bible women, and sketches of Christian Missions in many lands.

the gin-shops. Within five years after the commencement of the mission, over 30,000 copies of Scriptures (*chiefly of good type Bibles*) had been put in circulation by it.

They are now teaching the poor women to keep flowers in their windows, as they observed what a refining and elevating influence this has upon the minds of these people. It cultivates good taste, and renders it more difficult for them to fall back into their low habits of gross vice and depravity.

This admirable institution has been introduced into Edinburgh, Glasgow, Manchester, Dublin, and all the large cities of Britain and Ireland, and also into several cities of the Continents of Europe and America. They are at work in Montreal, Toronto, Brantford, &c., &c.

There is no SUFFICIENT reason why we should not have both male city missionaries and Bible women under the direction of committees, representing, like that of the Bible Society, the various Evangelical Churches.

This system is found to work admirably in Britain, where the Bible Women's Mission is considered a department of the Bible Society's work, and the city mission as the united effort of our common Christianity to reach the lapsed classes, and restore them to God and society.

In the name of Him who has enjoined on us to love one another—that by this, all men may know that we are His disciples—let us put away all sectional jealousies in this matter, and let us unite together to carry on this Christ-like work, which can be best accomplished by united efforts. Let all remember that he who "Converteth the sinner from the error of his way shall save a soul from death, and shall hide or prevent a multitude of sins."

R. W.

Children and the Bible.

PRAYING AND GIVING.

One of our friends keeps a family Missionary-Box, and a little daughter of six summers was very desirous of putting in her pennies also with the rest. Sometime after, she was saying her evening prayer at her father's knee, when, to his surprise she hesitated a moment, and then added, "Lord bless my two pennies, for Jesus sake. Amen."

Waiting till she was in bed, he asked his wife, "What made Gracie say that?" And the reply was, "She has prayed thus every night since giving her pennies to the Missionary-Box."

May we not believe that the little one's pennies will surely be blessed, and learn from a child the lesson ever to send a prayer with our almsgiving?—*American Paper.*

A LONG WORD FOR LITTLE PEOPLE.

Our scholars are often troubled when they meet with a long word in their lessons. It is so hard, they say, that they cannot speak it. If these little scholars had to read the Bible as it is put into the language spoken by some of the North American Indians, we do not know what they would do. Here is one found in Matthew xvii : 14 :—

Wutteppesittukqusunnoowehtunkquah.

This long word signifies "kneeling down to Him."

A good missionary, named Eliot, translated the Holy Bible into the Indian tongue more than a hundred years ago. It was a work of great labor; but love makes things easy. He managed to learn the words as they were spoken by the people, and then he put them into print. The work he then did has been made a blessing to many souls among the heathen.—*Child's Own Magazine.*

CHARLIE'S LEGACY.

Charles Elim was the only child of Seth and Joanna Billington, residents of Kingston Township, Delaware County, Ohio, and members of the Presbyterian Church. Charlie was a very thoughtful little boy, about seven years old. He carefully treasured up his little pieces of money, so that he might have to give to the collections of the church and Sabbath school, or to any other benevolent cause. But a malignant fever seized him, and after a painful illness of about three weeks he died, April 22nd, leaving a precious legacy of \$6.85, which his parents sent as a donation to the American Bible Society, believing the advancement of that holy cause to be consonant with the *will* and pious desire of their departed child.—*J. L. L.*

Bible Society Recorder.

MAY MEETING.

The Thirtieth Annual Meeting of the Upper Canada Bible Society will be held on Wednesday, the Fourth of May. The next *Recorder* will contain a report of the meeting. We hope many of our friends throughout the Province will make it convenient to be in Toronto at the time. Further notice of the day will be given in the daily papers, and the names of speakers duly announced.

WORK OF THE AGENTS.

SUMMARY OF THE LABOURS OF AGENTS FOR THE MONTHS OF JANUARY AND FEBRUARY.

No. of Branches visited, including those which the Secretary was enabled to meet, 85.

No new Branches have been formed during the past two months. It is found impossible for the agents to do more than attend to those already formed; and some of these cannot receive the visit of an agent during the present current Bible Society year. This is to be regretted, but the most careful scrutiny of the Monthly Reports of the Agents by the Board, satisfies them that the reduction of the agency staff is such as to render it quite impossible for two agents—even with the aid which the Permanent Secretary can render—to visit all the Branches of the Upper Canada Bible Society, extending, as they do, from Gananoque to Amherstburg.

LABOURS OF THE COLPORTEURS.

The reports of five Colporteurs for January, and four for February, exhibit the following results:—No. of visits made, 2126; miles travelled, 1883; Bibles sold, 356; Testaments sold, 541—total, 897; Bibles bestowed, 45; Testaments bestowed, 42—total, 87; total distributed, 994; amount of sales, \$238.58; value of gifts, \$17.94. The difference in the number of labourers between January and February arises from the fact that one of our number, Mr. Wm. Strain, has been obliged, from failing health, to retire from the work, and is about to return to his native land. The new Colporteur, Mr.

Badger, has a rough field in which to commence his toils, but he has entered upon it with true heroism, and is successful. His letter, in another column, will repay perusal. The country to which Mr. Strain's efforts were directed is very extensive; and a successor is demanded by the wants of the people, and will be sanctioned by the Christian zeal and liberality of our supporters. The Colporteurs have each found much poverty, and its concomitant spiritual destitution, in their travels.

REPORTS FROM AUXILIARIES AND BRANCHES.

We are privileged to acknowledge the receipt of printed reports from the Montreal and Quebec Auxiliaries, and from Hamilton City and Simcoe. The latter two exhibit an advance on the preceding year—Hamilton 75 per cent. Extracts from Montreal and Quebec Reports will be found in the *Canadian and Domestic Department*. We would not like to encourage additional expenses, but we cannot but remark that those Branches, which furnish printed local reports, are usually flourishing. Their activity and zeal may be stimulated by these publications, while this zeal must receive credit for those printed evidences of its power.

ANNUAL MEETINGS.

Much depends upon the spirit and judgment of a Society in ordering its annual meeting; and the character of such meetings has much to do with the increased fruitfulness of any branch. The officers, especially the Secretary, are the responsible persons herein. It has been stated that, in some cases, improvement in this respect is possible. On the other hand, we gladly bear our testimony to the excellency and efficiency of officers of Branches, as generally evidenced at their annual meetings. In several instances, we have listened to reports—some of them from young professional gentlemen—which were eminently creditable to them, and which, instead of impairing (at the commencement) the spirit of the meeting, invested it with interest, and inspired it with a keener relish for the addresses that were to follow.

OUR INCOME AND THE CLOSE OF THE YEAR.

We have sincere gratification in stating that at the close of last month—the eleventh month of the current year—our receipts were slightly in advance; but the present month must determine the year's results. Secretaries and Treasurers are respectfully reminded that the Bible year closes on the 31st instant.

REMITTANCES TO THE PARENT SOCIETY.

We have been enabled to remit to England, during the current year, about \$5,000, including contributions for the general purposes of the Parent Society, and special gifts for Spain, Erromanga, China, Austria, Italy, Ireland, and the Bible House London, besides large remittances on purchase account.

THE PRESS AND EXCHANGES.

We feel deeply thankful to the press for the kindly and encouraging notices they have given of our new journal. Were it not for our sincere

unwillingness *again* to have our name conspicuous, we would have transferred some of them to our pages. Those who have intimated their desire to exchange with us have our thanks, and will find the *Recorder* duly forwarded to their address.

THE PAPER ON FIRST PAGE.

We are deeply indebted to our gifted senior Honorary Secretary for the paper in the first number of the *Recorder*, "*The Objects and Work of the Upper Canada Bible Society*;" and for the deeply interesting paper in the present number on the "*Historical Reminiscences of the U.C. Bible Society*." By these acts of kindness, he has not only left us free to attend to some pressing office duties, but has furnished to our readers—especially in the article now presented—a record of great value, in which many important reminiscences are reproduced. The friends of the Upper Canada Bible Society will, we are sure, feel deeply grateful to Mr. Hodgins for this admirable and instructive communication in connection with the early history of the Bible Society in Canada.

REVISION OF THE FIELD OF LABOUR.

A notice of motion on this subject, having been presented by Mr. Hodgins at the monthly meeting of the Board in February, it was considered at the meeting of the present month, with the following result, viz: That a three-fold division of the field be made, to take effect at the commencement of the next Bible year, the 1st proximo. That the Eastern section be appropriated to one of the regular agents, and to the other the Western section; and that to the permanent Secretary, such a field be assigned, as he can visit without materially interfering with his regular duties in the office.

RESIGNATION OF REV. MR. GOLDSMITH.

At the monthly meeting in February, the Hon. W. McMaster, V.P., in the chair, a letter of resignation from the Rev. T. Goldsmith—who for the last five years has been one of the travelling agents of the U. C. Bible Society—was read. After discussion, it was resolved, on motion of the Rev. Dr. Jennings, seconded by the Rev. John Gemley, that Mr. Goldsmith be requested to re-consider his resignation, and continue in the services of the Society. His reply, presented at the recent Board meeting, intimated that important arrangements, which he could not honourably, and had no desire to retract, rendered it necessary for him to say to the gentlemen of the Board that his decision was ultimate. This rendered the acceptance of his resignation by the Board of Directors unavoidable.

SPECIAL NOTICE.

In consequence of the resignation of Mr. Goldsmith as one of the travelling agents of the society, a successor will be appointed at the next quarterly meeting of the Board, on the second Tuesday in April. Applications—to be directed to the Secretaries of the Upper Canada Bible Society, Bible House, Toronto.

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 recommended that a small price be paid by each Branch for any additional supply they may be pleased to order, viz: Ten copies sent to one address, \$1.50 for the year; single copies 20 cents.; in each case, including postage.

REV. R. V. ROGERS.

§. The Rev. R. V. Rogers—for many years Rector of St. James' Church, Kingston, and for about a quarter of a century a Vice-President of the Bible Society in that city—able and unflinching in its support, and a man greatly beloved, has recently removed to the vicinity of Simcoe. We are requested to give his address for the information of his many friends. His address is VICTORIA, Ontario.

THE BIBLE CABINET.

(Continued from page 21.)

Hoping that the classified catalogue of the contents of our Bible Cabinet, presented in our first issue, may have proved interesting to our readers, we now propose to give a few particulars of some of the different languages and versions. In doing this, we will adopt a classification different from that of the lists already given, by grouping the languages in families, rather than geographically.

As our readers are doubtless aware, the relative geographical position of nations or of languages does not always prove affinity between those that are contiguous, or essential difference in those that are remote. The English, Welsh, and Gaelic languages, spoken by people equally claiming the name of Britons, are as different from each other as they all are from French, Latin, or Greek. The French and Breton languages, both spoken by people who equally call themselves Frenchmen, are as distinct from each other as English and Welsh. The Basque language, spoken by a people inhabiting the tract of country on the confines of France and Spain, and partly within the territory of each of these countries, is as different from French or Spanish, as all of them are from the Hebrew. These may suffice as examples of what we mean. Our present arrangement will therefore be philological, or in family groups according to affinity, and we will begin with—

I. The CELTIC Family or Group. Of this group there are five languages in our Cabinet—*Gaelic, Irish, Manx, Welsh, and Breton*. These occupy a limited geographical area, viz.:—portions of the British Islands, and an adjacent maritime province of France; and are the sole remains of the languages of those powerful Celtic tribes who once occupied the whole of the Spanish Peninsula, France, and the British Islands, and which are rapidly disappearing before the more aggressive languages of Latin and Teutonic origin. This group itself admits of sub-division into two, viz.:—The *Gaelic* or *Erse*, and the *Cymric* branches; the former comprising Scottish Gaelic, Irish and Manx—the latter, Welsh and Breton. Taking them in order, we commence with—

1st. *Gaelic*:—This language is spoken only in the Highlands of Scotland, or by emigrants from the Highlands to our Colonies. The number of the Gaelic speaking population of Scotland is difficult to estimate, but probably approaches 400,000. Gaelic is used in public worship in 180 churches of the Established Church of Scotland, besides in many of the Free churches. The British and Foreign Bible Society published the Scriptures in this language at an early date in its history, and had issued up to 1869, over 157,000

copies of them. The demand in Canada is comparatively limited, yet in the five years previous to the issue of our last Report, 718 copies of Gaelic Bibles and Testaments were issued from the Toronto Depository.

2nd. *Irish*.—This language, once that of the whole of Ireland, is now chiefly confined to remote districts of the island, and is dying out more rapidly than its sister dialect, the Gaelic, in Scotland. Fifty years ago it was spoken by at least two millions of the people, but now the number of those using it is estimated at 850,000. Two editions of the Irish Bible are published by the Society, one in Roman, and the other in the original Irish characters; both being the translation of Bishop Bedell, who died in 1642. The number printed of that in Roman type (Bibles and portions) amounts to 30,000, and of that in Irish characters, to over 88,000. This letter, though now peculiar to the Irish language, is said to be what was used throughout Roman Christendom in the fifth century of our era, and has been retained religiously unaltered in Ireland, while new styles have been adopted in other countries. Though kept in stock in our Depository, the demand for Irish Bibles in Canada is very small, only one Bible and ten Testaments having been sold in the five years ending with March, 1869.

3rd. *Manx*.—This language is spoken only in the Isle of Man, and is a sister dialect of the Gaelic and Irish. The total population of the island is about 52,000, and many of the population speak English only, while of those using the vernacular there are very few who cannot speak English also. In all probability it will be extinct as a spoken language in the course of another generation, just as the Cornish died out towards the end of last century. The total issues of the Society in this language amount to 7,250 copies, and it has never been kept for sale in Canada.

4th. *Welsh*.—This language, now spoken only in Wales, is the direct representative of that spoken over all South Britain previous to the invasions of the Angles and Saxons. It is very different from the Gaelic or Irish, being quite unintelligible to those speaking the latter languages, and is more nearly akin to the Breton. The Welsh version of the Bible was the *very first* issued by the British and Foreign Bible Society; and, indeed, it was the strongly felt destitution of Wales in this respect which was the prime moving cause of the formation of that Society in the year 1804. This language, like all other Celtic ones, is giving way before its more aggressive neighbour; but a patriotic feeling tends to keep it alive, and it would be hazardous to predict for it a speedy extinction. The total population of Wales is about 1,112,000, of which number probably three-fourths speak Welsh. The total number of Welsh Bibles, Testaments, and portions, issued by the Society, amounts to over 1,500,000. The number issued from our Depository in the last five years amounted to only fourteen copies.

5th. *Breton*.—This language is spoken in that province of France called Bretagne or Brittany, and is closely allied to the Welsh. This fact is confirmatory of the statements of old historians that Brittany was mainly peopled by, and took its name from, the refugee Britons of the period of the successive Saxon invasions of Britain, in the fifth and sixth centuries. It is rapidly being displaced by the French language, and though the population of the province is over 2,000,000, it is not probable that half of that number speak the ancient Breton tongue. The Society has published the New Testament only (or portions of it) in this language, and the total issues amount to 16,000 copies. It is not kept for sale in Canada.

On next page will be found the Lord's Prayer in each of the above-mentioned languages. They will serve as specimens for the curious in these matters, and at the same time may gladden the hearts of some in our Province to whom these tongues are native.

GAELIC.

Ar n-Athair a ta air nèamh, Gu naomhaichear t'ainm. Thigeadh do rioghachd. Déanar do thoil air an talamh, mar a nithear air nèamh. Tabhair dhuinn an diugh ar n-aran lathail. Agus maith dhuinn ar fiacha, amhuil mar a mhaitheas sinne d'ar luchd-fiach. Agus na leig am buaireadh sinn; ach saor sinn o olc: oir is leatsa an rioghachd, agus an cumhachd, agus a' ghlòir, gu slorruidh. Amen.

IRISH.

Ar Nathair atá ar neamh, Naomhtar hainm. Tigheadh do rioghachd. Deantar do thoil ar an ttalamh, mar do nithear ar neamh. Ar naran laethamhail tabhair dhuinn a niu. Agus maith dhuinn ar bhfiacha, mar mhaithmidne dar bhfeitheamhuibh fein. Agus na leig sinn a ccathughadh, achd saor inn ó olc: Oir is leachd fein an rioghachd, agus an chumhachd, agus an ghloir, go siorruighe. Amen.

HANKS.

Ayr ain t'ayns niau, Casherick dy row dty ennym. Dy jig dty reeriaght. Dty aigney dy row jeant er y thaloo, myr te ayns niau. Cur dooin nyn arran jiu as gagh laa. As leih dooin nyn loghtyn, myr ta shin leih dauesyn ta jannoo loghtyn nyn 'oi. As ny leaid shin ayns miolagh, agh livrey shin veih olk; Son lhiat's y reeriaght, as y phooar, as y ghloyr, son dy bragh. Amen.

WELSH.

Ein Tad, yr hwn wyt yn y nefoedd, sancteiddier dy Enw. Deled dy deyrnas. Gwneler dy ewyllis, megis yn y nef, felly ar y ddaear hefyd. Dyro i ni heddyw ein bara beunyddiol. A maddeu i ni ein dyledion, fel y maddeuwn ninnau i'n dyledwyr. Ac nac arwain ni i brofedigaeth; eithr gwared ni rhag drwg. Canys eiddot ti yw y deyrnas, a'r nerth, a'r gogoniant, yn oes oesoedd. Amen.

BRETON.

Hon Tad pehini oud en nevou; da hano bezet santifiet: Deued da rouantelez: da volonte bezet grêt var an douar evel en nev: Ro deomp hirio hor bara pemdezic: Ha pardon deomp hon dleou, evel ma pardonomp d'hon dleourien: Ha n'hon hinch ked en tentasion, mes delivr ac'hanomp a zroug: rag d'id eo ar rouantelez, ar galloud, hag ar gloar, da viken. Amen.

Remittances.

RECEIPTS AT THE BIBLE HOUSE, TORONTO, FROM AUXILIARY AND BRANCH SOCIETIES, FROM 1ST JAN. TO 28TH FEB., 1870.

	On purchase account.	Free to U. C. B. Society.	Free to B. & F. B. S.		Sundries.
			General.	Spain.	
January.	\$ cts.	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Newmarket Branch.....	29 48	.....	.....	.....	.....
Manilla ".....	2 16	.....	.....	.....	.....
Weston ".....	22 36	.....	.....	.....	.....
Paris ".....	.....	72 00	72 00	.....	*72 00
Princeton ".....	.....	56 00	25 00	25 00	.....
Cayuga ".....	5 52	20 00	20 00	.....	.....
St. Williams ".....	.....	14 00	.....	.....	.....
Dundas ".....	23 24	80 00	.....	.....	.....

*To Montreal Auxiliary.

	On purchase account.	Free to U. C. B. Society.	Free to R. & F. B. S.		Sundries.
			General.	Spain.	
	\$ cts.	\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>January.—Continued.</i>					
Washington Branch.....	15 00	20 00			
Mitchell “.....	27 00				
Goderich “.....	6 48				
Galt “.....		160 00	120 00		*40 00
Mennonite Miss. Soc., Waterloo.....			25 70		
Seaforth Branch.....	37 62				
Norval “.....		26 66	26 37	26 67	
Nelson (Middle Road) Branch.....		14 33	14 33	14 34	
Malton “.....		10 00	10 00	20 00	
Dunbarton “.....		10 50	10 50	21 00	
Brooklin “.....	7 36				
Glanford “.....	15 90			17 00	
“.....				†17 00	
Cheltenham “.....	11 00				
Drummondville “.....	20 42				
St. Mary's “.....	65 51				
Newton Robinson “.....		10 00			
Arran “.....	8 76				
Hamilton “.....	403 71				
Peterborough “.....		100 00	100 00		
West Essa “.....	1 68				
Beaverton “.....	2 52				
<i>February.</i>					
Egmondville “.....		10 00	14 00		†10 00
Whitby “.....	27 96	28 00	28 00	28 00	
Hampton “.....	57 70				
North Etobicoke “.....	15 05				
Columbus “.....		15 00	15 00	30 00	
Ebenezer “.....		11 36	22 72	11 36	
Ontario “.....		40 00			
Lakeside “.....	48 40				
Dunnville Branch.....	17 69				
Elimville “.....	20 21	6 00	4 00		
Manchester “.....		20 45	30 00		*3 00
Exeter and Francistown Branch.....		40 00	40 00	\$20 00	
Teeswater “.....	7 68				
Brucefield “.....		30 00	30 00		
Seaforth “.....		26 12	26 12		
Eramosa “.....		51 00	51 00		
South Etobicoke “.....		13 65	25 00		
Fullarton “.....	11 20				
Dungannon “.....	32 90				
Orangeville Branch.....	30 00				
Chesterfield “.....		14 91		‡15 00	‡ 00
Orono “.....		20 00	60 00		
Newton (Clarke) Branch.....	2 76	10 00	10 00	10 00	
Hope “.....		10 00	44 00	44 00	
Coldsprings “.....		14 00	20 00	20 00	
Baltimore “.....		20 00	20 00		*20 00
Stratford “.....		100 00	100 00		
Elmira “.....	25 00				
Arran “.....	1 01				
Port Rowan “.....	25 74	15 13	15 13		
Nanticoke “.....	18 84	22 73	22 74		
Listowel “.....	18 78		9 80		
Port Hope “.....	72 94				
Lakefield “.....		10 00	30 00		*10 00

* To Montreal Auxiliary.
 † For New Bible House.

‡ For Austria.
 † For Ireland.

‡ To French Canadian Miss. Society.

	On purchase account.	Free to U. C. B. Society.	Free to B. & F. B. S.		Sundries.
			General.	Spain:	
	\$ cts.	\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>February.—Continued.</i>					
Oshawa Branch		23 25	23 25	46 50	
Belleville "			100 00		
Arran "		25 00			
Taskey "		15 00	15 00		
Berlin "	38 00	20 00	20 00		
St. Thomas "	40 00				
Drayton "	23 66				
Bluevale "	5 00				

Upper Canada Bible Society Communications.

1. All Communications relating to the *Bible Recorder* to be addressed to "The Rev. JOHN GEMLEY, Bible 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, from Branches, etc., and all remittances on Depository Purchase Account, to be sent to "Mr. JOHN YOUNG, Bible Society Depository, Toronto." Money letters should be registered.

* * 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, as 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 Meetings of the Board of Directors.—Representation of Auxiliaries and Branches.

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

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

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

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

GRANTS TO SUNDAY SCHOOLS.

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