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THE STUDY OF THE BIBLE.

It belongs to the Protestant Church to make great account of the Bible. For this it has been distinguished from the first days of the Reformation; and we hope the time may never come when it shall be less sacredly regarded or highly prized. As an inspired revelation from God, and as meeting us in a darkened and perverted world, surrounded as we are by sin, error, and temptation, all calculated to lead us astray and involve us in utter ruin at last, it fully merits, and should always receive, our deepest veneration, and excite our profoundest study.

But it cannot be denied that our professed regard for the Bible is not always illustrated in such a manner as best to prove its sincerity. The claims of the Bible are not to be put off with eulogies, however high-wrought and beautiful these may be. There are many, who would be quite willing to fight for the Bible, who yet find it very difficult even to read it with any degree of concentration and care, to say nothing of shaping their lives by its precepts. Weeks and months, in the case of some, are allowed to pass away before they once turn to its sacred pages; and then, often, the only purpose that actuates them is an idle curiosity, or the desire to controvert the position taken by some one else in regard to its teachings.

With all the effort that has been made in its favour, the fact still remains and is patent—the Bible does not sustain that sacred relation to the heart that it ought to sustain—is not for the general Protestant mind that holy and sublime interest that it should be—does not carry in it that grand treasure which in words we attribute to it. Here and there an earnest old-style Protestant Christian may be found, who, in the way of practical attention to the Bible, consistently illustrates and forcibly proves his profes-

sion. He has given his heart and mind to the work of poring over its pages. Not only his *spare time*, but the time also which he cannot so well spare, he seizes and devotes to this purpose. It is the man of his counsel and the guide of his steps. His earnestness is seen in the biblical literature which he has gathered, by which he is aided in unlocking its meaning and coming to the possession of its lofty truths. Thus he honours the Bible truly. He seeks to enter it, not simply with his own narrow mind, uneducated, or half educated, preoccupied and full of predilections and prejudices, nor yet with the best and most highly developed intellect. It deserves, he says, more than this. It is worthy of the best thought, guided by the most ardent prayers, of all the ages of the Church. Into this he endeavours to live himself, so that he may be the better qualified properly to honour the Sacred Treasure, and from it derive those lessons which may guide him on his way through a perverted world to his Father's house.

But how seldom do we find such instances of Bible devotion at the present day! How seldom it is that persons are found seeking aids of the character indicated, to help them to a proper understanding of the word of God! When it is read, it is for the most part in a perfectly disconnected way, without rule or system of any kind. The whole manner of Bible reading, as a general thing, shows plainly enough, that however precious the Bible may be in itself, it is not for the readers what, in their professions, they say it is.

There is plainly a deception in regard to this subject. Our professions are ill sustained by our conduct. Love for the Bible, or attachment to it, is not by any means as great as we often suppose. How is this general carelessness to be accounted for? Not, certainly, on the ground of an insufficient effort to circulate the Holy Scriptures. No period has been more distinguished for work of this character than the present. Besides, men are exhorted to read and treasure it with an earnestness which has certainly never been surpassed; and yet the fact is, that previous periods are far in advance of the present in earnest, deep, prayerful searchings of the word of God.

We press the question: why are the Holy Scriptures so superficially skimmed over, so thoughtlessly read, so generally neglected and dishonoured? There is no fact that has not its producing cause somewhere, or in something; and certainly there is such a cause for this. It is important that we should understand it. In no other way can it be removed. The Holy Scriptures demand a reverence which, we must all confess, they do not receive. To cultivate this, the cause producing the present irreverence must be ascertained and removed. This must be ascertained, not by one mind, nor by one hundred, but by the general Christian mind. All earnest spirits are interested in this question. What mind, zealous for the glory of God and the proper honour of his word, can rest satisfied with the present status of professedly Christian communities in their relation to the Bible? And then, even the present posture of the mind in relation to the Scriptures, bad as it is, is rapidly growing into one that is worse. The evil seems to be increasing day by day. What must the end be? We shall not now indicate our own view as to the cause of this growing evil. Our object is to start the question in other minds: **WHY IS THE HOLY BIBLE THUS NEGLECTED AND DISHONoured, ALTHOUGH SO FREELY AND GENERALLY CIRCULATED?**—*Church Messenger.*

Canadian and Domestic.

THE LATE BISHOP OF HURON.

Since the publication of our last RECORDER it has pleased our Divine Master to call to his reward, the highly esteemed and beloved President of the London Auxiliary Bible Society. The resolutions of regret at his loss, and of condolence with his bereaved partner and children, here presented, were unanimously and cordially adopted by the London Committee. Few men have been taken from our midst whose departure will be more generally felt, and none whose character was more marked for undoubted catholicity of spirit, heartfelt devotion to the Bible Society, and unflinching adherence to the principles which that Bible inculcates.

“The sad and serious loss to the London Auxiliary Bible Society in the death of its deeply lamented President, the Right Rev. Bishop Cronyn, led the Committee of that Auxiliary at its last meeting to pass the following resolution as a just tribute to departed worth:—

“The Committee of the London Auxiliary Bible Society, at this their first meeting since the death of the President, the Right Reverend Benjamin Cronyn, D.D., Bishop of Huron, would place on record a notice of that lamented event, which took place on the 22nd September, 1871, being the 60th year of his age. For ten years he held the office of President to the London Branch Bible Society, and held the same office to the Auxiliary from the date of its formation to the time of his death, discharging the duties thereof with diligence and efficiency.

“The Committee would record an expression of their high regard for his character, their gratitude to God for the long and valuable service which he rendered to the cause of Bible distribution, and their sense of the loss which the Auxiliary, and the Bible cause in general, have sustained by his decease.

“The Committee would also express their deep sympathy with the widow and other members of the family under the painful bereavement which they have been called to experience, and pray that they may be sustained and comforted by the grace of that Saviour in whom the departed husband and father trusted.”

(Signed)

J. SCOTT, *Chairman.*

J. NATTRASS, *Secretary.*

REPORT OF THE REV. W. S. BALL.

GUELPH, Nov. 10th, 1871.

To the Directors of the Upper Canada Bible Society.

GENTLEMEN,—In giving a short account of my labours in work of your Society I may state that my field of labour took me through the county of Elgin, which lies within the bounds of the London Auxiliary, to which I have already sent a short report. I also visited the branches in the counties of Oxford, Brant, Waterloo and Wellington, and for special reasons attended the meetings at St. Catharines and Norval.

It is rather tiresome, and by no means necessary, to mention the particulars of each Branch, but with few exceptions I found the work carefully managed and energetically prosecuted. I found that in certain places Branches had been unwisely formed and then left to perish from neglect. Brantford still maintains its towering pre-eminence. St. Catharines has made a vast stride in advance. Embro surpassed all former efforts, but Woodstock needs some

amendment in its management; while most of the other Branches hold steadily on their way to higher standing in the good work. No doubt the Bible Society commands the prayerful and liberal support of more right-hearted men and women than gather around any one distinct field of Christian effort, and the result is the firm hold the Society has on the country, and the steady progress it is making in all its departments. One has but to mingle with these many friends to prize them. At the same time it is necessary to keep alive this interest by diffusing among the people full and correct information on the subject of Bible work, as is done by the visits of agents and the publication of the RECORDER, as well as correct the errors into which Branches will occasionally fall. I trust the ensuing season will mark another advance in our good work, because the field is opening for the sowing of the seed as fast as our power of sowing increases.

I am gentlemen,

Yours very truly,

W. S. BALL.

REPORT OF THE REV. R. B. MONTGOMERY.

Beamsville, March 30th, 1871.

To the Directors of the U. C. B. Society:

DEAR SIRS,—Having been engaged by you to visit the Counties of Norfolk and Wentworth, in the interests of the above-named Society, it now becomes my duty to render you an account of my stewardship.

I left home on Monday, January 9th, and travelled fifty miles. Having been kindly entertained by Rev. A. Slight, Waterford, for the night, I proceeded next morning to Port Rowan, a distance of forty miles, where I held my first meeting, in the Baptist Chapel. The meeting was small, on account of a "Free Musical Concert," at the same hour. The spirit of the meeting was excellent, and money matters comparatively good. Better things promised for another year.

St. Williams gave us a poor meeting. Here, also, they determined to arise and act more vigorously. Drove next day to Vittoria, where, having exchanged my cutter for a buggy, I proceeded to Port Dover, to be warmly received by all, and hospitably entertained by Rev. Wm. Craigie. Meeting enthusiastic. Revs. Dr. Tibbets and Craigie, and Mr. Lawson, M.P., gave their hearty co-operation. A Ladies' Aid Society, in connection with this branch, did excellent service during the year.

Vittoria gave us a small meeting. Rev. E. V. Rogers, a veteran in Bible work, has laboured most assiduously during the year. If he remains, a better state of things will exist another year. Mr. P. W. Rapelje gave your agent a twenty dollar gold piece as a gift to the U. C. B. S. Oh! for many such. Spent Sabbath in Waterford. Attended the N. C. Methodist Church in the morning, and said a few words. Preached in the Wesleyan Chapel in the afternoon, and in the evening held the Bible Society meeting in the Baptist Church. Attendance good for the evening. Rev. Messrs. Walker and Slight gave spirited addresses. Bible Society matters have been very low in this place. As an evidence, however, of a healthier tone, the committee which met with your agent on Monday morning, at once started a subscription list, two of the leading citizens heading it, and promising to circulate it well in the community, and forward the amount, to be entered in this year's operations. Waterford, also, promises greater activity. Simcoe gave us an excellent meeting. Rev. Messrs. Grasset, McRitchie, Parsons and Livingstone entered heartily into the meeting. This branch is vigorously worked, and promises much fruit. Lynedoch gave us a small but spirited meeting. Mr. G. Charlton, Secretary, is an efficient worker. This branch promises to be second to none in the county of Norfolk, in proportion to its members. They have determined to raise \$100 for another year, thirty of which were subscribed before I left next day.

There has been no branch in Delhi for years. On the evening of my visit, the two resident ministers, with a number of leading laymen, came together and formed themselves into a branch, after which the ministers and your agent addressed the meeting, presenting the claims of the society. I have strong hopes that the resuscitated branch will give a good account of itself next year. This finished my work of visitation for this county. Your agent was everywhere kindly received, and left the county feeling that if the Bible agent had some discouragements, he had also many encouragements, the amount collected from this county being \$426.66.

My first visit in the County of Wentworth was to Jerseyville. The meeting was a very small one. This branch has been visited only twice in five years, the consequence of which is, the people have lost interest in the work. The few who did come together, left, determined to have a better state of things in the future.

Through the confusion caused by sickness and death in the family of the Secretary, the meeting for Alberton was not announced, hence one day was lost. I proceeded next day to Ancaster, where we had the best meeting they have had in that town for years; Rev. T. S. Cartwright aiding by his presence and eloquence. Binbrook gave us a splendid meeting. This branch is well worked, and in a healthy state. Glanford did poorly, but promised better things for the future. Bartonville refused to announce a meeting, as there was no prospect of doing anything, the old supporters having nearly all removed. Ontario meeting was small in numbers, but spirited. Strabane fully sustained its past reputation in numbers, spirit and funds. Waterdown gave us a large meeting. Nearly all the ministers of the town were present, and aided in the exercises. Ministers and people determined that henceforth Waterdown must double its funds.

Dundas disappointed your agent. In a town of 3,000 inhabitants we expected a large gathering, but found it small for the place. This branch, though in a better state than for some time past, is yet far from what it should be. Lynden Secretary had not received my notice, hence, when your agent went, there was no meeting. Copetown had published for the wrong evening, consequently no meeting, as your agent was engaged to revisit Alberton on that evening. Visited Alberton accordingly, and was warmly received. Meeting large and funds liberal.

Your agent had arranged to hold a meeting at Carluke, for the formation of a branch, on the afternoon of the same day he visited Alberton, and in company with the Rev. J. Baikie, of Ancaster, proceeded to that place; but the fearful state of the roads, together with the breaking down of the buggy, the people had dispersed before we arrived.

Revisited Lynden, and had a small but profitable meeting. This branch needs reviving. Also, revisited Copetown, but, unfortunately, it was the night of the Ontario elections, and could not secure a meeting. Their moneys were, however, collected, which I received, and promised them a Sabbath afternoon address in May.

Kirkwall I did not visit. The night of my appointment there, your agent was suffering from diphtheria. The meeting was held, however, and as the report from its Secretary shews, a successful one. Hamilton was attended to by special arrangement, consequently your agent was not present.

In conclusion, permit me to say that some change in the system of agency is absolutely required. The fields of your past agents have been too extended, and many of the branches have not received that fostering care which they require, the sad results of which have met your agent in many places. The present system I consider far in advance of the old one, as the limited fields of your agents will enable them to revisit those places which, through stormy weather, or other unavoidable circumstances, may have been omitted on the first tour.

Permit me, also, to express my gratitude to the Secretary, who has always kindly and promptly given all information desired; but above all, to our

Heavenly Father, whose goodness has continually followed your agent in his travels, and whose people in every place and by every name, have kindly received and hospitably entertained him. May God reward them. Praying that God may abundantly bless and prosper Bible work,

I remain, gentlemen,

Yours very faithfully,

R. B. MONTGOMERY.

EXTRACTS FROM THE MONTHLY REPORTS OF WM. SOUCY,
COLPORTEUR OF THE QUEBEC BIBLE SOCIETY.

We cheerfully furnish, as requested, the following extracts. They are a reiteration of the truth that an OPEN BIBLE AND ROME cannot co-exist. They exhibit some features of encouragement, and give evidence that Mr. Soucy—himself a convert from Popery—is most indefatigable in his labours, and hopeful of success. But the appalling fact is brought before us that BIBLE-BURNING EXISTS IN CANADA.

One of the most remarkable features in the record here given, is the statement that the Postmaster of St. Sophia persistently refused to receive a letter which was presented by Mr. Soucy, *solely* because it was addressed to the "*Apostate Chiniquy*."

APRIL, 1871.

(For the week ending the 16th.)

I started from Quebec on Tuesday and went to Pointe aux Trembles. I met a French Canadian girl, who was living with her parents, to whom I offered a Testament, but she went up stairs and brought down the Bible. I was very much surprised to see that book which she kept concealed. I told her that her book was not approved, but she answered that if it was not approved by the Bishop, it was approved by Jesus, and that his approbation was better than the Bishop's. She then asked me to speak English, as she did not want to let her relations know the subject of the conversation. She related to me that she had been living for a short time with a Protestant family in Ontario, where she was taught concerning the errors of Rome and left the Church, "that good mother," to follow Jesus Christ. She wished to get a good place in a Protestant family where she might attend service and Sabbath School on Sundays. She said that she had to go to the Catholic Church, and that the Priest wearied her with all his superstitions. She showed me a small volume where the teachings of Rome were put to light, and she wanted a Testament so that she might show certain passages to others. She was sorry that she had no money to buy one. She also stated that she had not told her parents that she had left the Church of Rome, for fear of being persecuted. I told her that she ought not to blush to confess that she was following the gospel of Christ, and that she might be the means by which her parents could be brought to light. After a few words of advice I gave her a Testament, and she promised me to do all in her power towards the cause of salvation.

I went into another house where the lady told me that her children were not going to school, that she was their own teacher. She wanted to buy a book so that she might show them how to read; but she did not know whether my books were good or not, but still she said she would buy one, and that if it was bad she would correct the book herself. I could perceive by that, that the Priest had not much power over that family. I hope that the word of God will cast away the yoke of Popery from that house, and will leave that pure shining light that is found in happy homes.

In general, the people were very obstinate to receive the word of God, and I saw that priestcraft had a strong hold on them; but still I disposed of

five Testaments, and might have sold more—but I had wretched roads,—the rain and the melting snow falling fast for two days.

(For the week ending the 22nd.)

I started from Quebec on Tuesday, and went to "good" St. Anne. I passed through L'Ange Gardien where I met a family anxious to receive the good tidings of salvation: The woman told me that she knew the Testament was the best of all books. She offered me all the money she had (in all eight cents,) if I would let her have the book she wanted. As I was not disposed to let her have the book for that price, she said: "well, for selling such good books as these you must be a Christian, and a Christian cannot refuse charity to a poor aged woman. I have only one loaf of bread in my house and I will let you have the half of it besides the money for your Testament." She then went to get the loaf of bread, and she had commenced to cut it when I asked her to stop. I let her have the book, and after she had called on me all the blessings of heaven and of the Holy Virgin, I left to continue my journey. I went to St. Anne, where I stayed over night. Next morning I wanted to leave for the second range, but was told that I would not sell anything—first, because the people were very poor, then because very few of them knew how to read. I was resolved to go; if I should not sell books, I would at least speak to the people. After a walk of six miles through steep rocks, I arrived at the village, which consisted of about thirty small huts, at the aspect of which I was much discouraged. But I found the people well disposed to receive the word of God and I had remarkable success, having sold in four hours—three Testaments and eight Gospels. These poor people had no means to hire a teacher and could seldom go to church, having to walk six miles to get to it. Most all of them are weary of the tithes and exactions of the clergy and of being tormented by the Priests—they wish to be free from these troubles. Though we had rain for two days I disposed of seven Testaments, ten Gospels and twenty-four tracts. Then I went to Quebec for some more books.

(For the week ending the 29th.)

My supply of books was most out and I waited in Quebec to receive some more, which came on the 27th. During that time I visited one part of St. Saviour and of St. Roche, where I met with bitter opposition. Some of the people would have liked nothing better than to injure me, but the Lord protected me. Nevertheless, I was well received in one family; and the woman, who was alone at the time, invited me to go again at night when her husband would be at home. I went at half-past seven o'clock and I had the pleasure to see seven persons wishing to see me. I read the v., vi., and vii. chapters of St. Matthew. They said that they never heard anything better from the Priest. It was with much satisfaction that I was able to witness for the truth, and was listened to with much attention. I went home at half-past eight, and was again asked to go on Friday night at seven, as he would invite some friends to spend the evening. I went at the time appointed, and was surprised to see the house full with people. I was asked to read and I chose Romans, i., ii. and iii. chapters. When at my uncle's house, the Priest was sent for, without my knowledge, so as to convert me. The discussion lasted an hour, when the Priest said that it was no use of going any farther. I thank God to have been able to propound to him some great truths, and cite passages of the Scripture to make my relations reflect. He left me, saying that I had not disturbed him, or agitated his faith.

During the month of April, I disposed of 14 Testaments, 10 Gospels and 47 tracts. My sales were accompanied by friendly counsels and suggestions as to the value of the truth, and the influence it will exert if sought in a teachable and devout spirit.

MAY.

I sold during this month 22 Testaments and 29 portions. I met with bitter opposition in some places, as for instance—I started from Becancour station and went along the Becancour river as far as Three Rivers, a distance of about 35 miles. That part of the country is well inhabited and I had to walk a week before I reached the end of my journey. I only sold one Testament and four Gospels. One Colporteur had passed there two years ago with good success, but the Priest hearing of it visited soon after every house of his parish, and he forbid them under penalty of excommunication to buy any more of those “cursed books”; *burning* at the same time, all those that he could find. That people would be ready to receive the word of God, but for the Priest who is ready to tread it under foot. If I met with trials, I had also encouragements. I found a great number of persons ready to listen to the Gospel, and to receive it into their houses—but money is very scarce; those that had none went to their neighbour’s houses to borrow some—and when they could not get any they offered me sugar, eggs, or butter, which I could not carry very well. I did not lend them any book or give it away, as I know that they have suspicion, and it is always the case, that they go and show it to the Priest, who always throws the holy volume into the fire.

I am sure that if Colporteurs did not throw away Testaments or lend them to the people, we should succeed better than we do now in our mission work, for I met with many families where books had been given away or lent, and was told that they went and showed them to the Priest. Many of them asked me if I also gave my books for nothing, and being told to the contrary and that I had only one price for them, they replied, “That’s right, we don’t think much of peddlars who throw their goods away.” At all those houses I sold something.

I met with a woman who did not want to buy *any of my Protestant books;* but she asked if I had some “Christ’s” (crucifixes) for sale. I said to her: “Why, madam, don’t you believe that Christ having been sold once by Judas for thirty pieces of silver, was enough; would you want me to sell him again?” She said that she did not mean Christ himself, but his resemblance. I asked her how she could compare two pieces of wood in the shape of a cross, together with a piece of lead in the shape of a man fastened to the cross, with the Almighty and Holy God, Creator of the universe and Redeemer of souls. She could not answer anything, but seemed to be thoughtful. I showed her that the crucifix which she was thinking so much of, was nothing but an idol of ancient times, and before I was done speaking she was of my opinion; she only remarked that after the Priest had blessed it, it was good—but she thought otherwise when I told her the value of the blessings of the Priests. By this time she wanted to buy a Testament, and after she had it she told me that the Priest would not have it except he could show her what was to be done in it.

In the village of St. Sophia I offered the Scriptures without effect, doubtless owing to the sermon of the Priest on the preceding Sunday, as he took for his subject: “The Swiss and what he intends to do.” He told the people that he had seen in the paper that eleven “*Anti-Christ’s*” from Montreal were to run the country to pervert the Canadians during the summer months, and that the end of the world would soon follow them; he had seen in the revelation that they would sell books so as to make them leave their religion, and he put them on their guard and told them to look out for the “*devils.*” I could not tell in what part of the Gospel that gentleman took his text—I was quite a stranger there. I went into a Post Office to mail a letter, addressed to Rev. C. Chiniquy, and I was very much surprised to see that the *Postmaster would not take it in.* On being asked the reason, he said he would not mail any letters addressed to the *apostate* Chiniquy; he stated

that he had no right to refuse it, but still, if he had to lose his place he would not mail it. On my way home I wondered if the Priest had taught that man such manners, and if the Church of Rome was above the law, or if she was the ruling power of our civilized country.

When I returned to Quebec, I went into St. Saviour to see the family who had received me so well before. The woman was alone, and she gave me the books which I had lent and told me to leave her house as soon as possible. I asked her what reasons she had for acting so; but she went and got the broom-stick and said that if I did not go out that minute she would help me out. I did not wish for any help just then, but left. I have learned since that the Priest, having heard of my meetings, went to visit that family and the above result was the success of his mission. These people, on hearing the Priest say that I was one of Chiniquy's servants and sent by him, were so angry that I had duped them in such a way, that they have formed a plot against my life, and I was told to be on my guard by a woman, a native of the same place as mine, who also related to me all that had passed. How can I live in peace when I see so many of my dear countrymen drinking of the poisoned waters.

JUNE.

I sold during this month 5 Bibles, 24 Testaments and 19 Portions. I spent the first part of the month in Quebec and surrounding places, where I sold a few books and met with very little success. I left Quebec on the 12th, on board a small sailing vessel and went to Rimouski, where I sold in 18 days, 5 Bibles, 20 Testaments and 15 Portions. I was at sea three days, and during that time I had a good opportunity to study and to know the sailor's life—and what a life it is! There can be seen old men, and even boys of ten or fifteen years of age, that are not only habitual drunkards but swearers and blasphemers to the supreme degree. On board, I went into the cabin just at the time as two sailors were about to rest, and I told them in a very friendly way that it was bed-time, and that we ought to have prayer together before retiring. But they answered that I might go to h—— with all my d——d prayers; that it was good for nuns and priests to pray, but that sailors had something else to do besides losing their time with such nonsense. I asked them if they had forgotten the early trainings of a loving mother who had taught them in their infancy how to pray. They said they did not want any of my sermons, and that I should let them alone. By this time one of their comrades came into the room, and I asked him to unite in prayer, but I was not more successful with him than with the others. I fell on my knees and I prayed God to have mercy on those poor miserable sinners—to change their minds and habits—and to bring them to a realizing sense of the course they were pursuing. When they saw me kneeling, they commenced to scorn and turn me into ridicule, but they soon became serious and did not speak to each other that night. I prayed again on the following morning, and this time with better success—my companions were both grave and thoughtful. During the day as I was walking on the deck, I felt somebody drawing me by my coat. I turned around and I saw the young man who the day previous wanted to send me to h——. It was the same face, but it was not the same character. That roaring lion had become a mild lamb. He said to me in a low voice:—"I was much touched last night and this morning with your prayers, and if you will come to-night in the cabin with me we shall pray together; but we must not let the others know it or else they will make fun of us." I told him that if he was ashamed to pray before men, it would be far better for him not to pray; but he answered that he would kneel no matter whether they would laugh or join us. I saw that I had made some impression, and I determined to pursue the advantage. I had found out the vulnerable part of this man's nature. I spoke to him of God's infinite mercy in sending His beloved son into this world to save sinners, of whom

we were the first. But his duty did not permit him to stay any longer, and he went away with the hope to meet again in the evening. At about nine o'clock on the same night, as I was reading in the cabin, I heard some persons coming down, but did not notice them until they asked me what kind of a book I was reading. Being told that it was the life and sufferings of our Lord Jesus Christ, they thought that it would be a very interesting book to read, and were sorry that I had only one on board. They requested me to read a few chapters. I selected and read Matthew v., vi. and vii. chapters, of which they were delighted. After the reading I was requested by the young man who spoke to me during the day, to lead him in prayer, and he asked his friends if they would join us—they replied that they were willing if he was willing—and we all prayed together. Have I not reason to thank God to have listened to and granted the prayer of a poor wretched being as I am? Glory be to His holy name! We continued our prayers, morning and night, until we arrived at our destination, and I parted from them as from dear and deeply regretted friends. I gave to each of them a Testament, and the captain offered me one dollar if I would learn him by heart one of my prayers, but I told him to read the little book that he had in his hands carefully, and that God would guide him by his spirit and teach him how to pray.

JULY.

I sold during this month 6 Bibles, 25 Testaments and 22 Portions. While I was at Rimouski I saw that a few ships were loading in the harbor and I resolved to go on board, with the permission of the Captains. These gentlemen not only granted me permission to visit them but were so kind as to send their boat on shore for me every time I was willing to go. I found that those sailors were not better than those I visited before. As they were mostly all English and that none of them could speak French except one who was a Frenchman, and could not read—I did not succeed as well as I might have desired. I was happy enough, however, to see a few of them anxious to receive the Bible, who a short time before would have disdained to look at it. For the first time in my life I felt sorry that I could not master the *English language at my wish*.

On board the ship *Regent*, I met with a young man desirous to study and to be useful in the world. I had occasion to meet him very often and to discover his good dispositions for the cause of Christ. The Captain told me that his conduct was irreproachable. I am poor, but I am willing to do all in my power to help that poor disciple of Christ. I am willing to impose upon myself any sacrifice and to suffer all human privations if necessary for his cause—for I know that in a short time he will help me to spread the Gospel of Jesus Christ amongst my dear countrymen. I asked him how he would like to do missionary work and to walk from ten to fifteen miles a day, distributing the work of God in our heathen land? He answered that it was the most glorious work that a man could be engaged into. I hope that I will be able with the Grace of God and the help of Christian friends to place means into the young man's hands—that he may resume his studies for the great work of evangelization—and before long, he will devote his time and help to spread the Bible truths all over our dear Canada. I have applied to the F. C. M. Society for his admission at Pointe aux Trembles school, and I am waiting for a favourable answer. I paid a visit every day to the poor family which I described in my last. I have already seen the happy results of the word of God in the midst of that family. The woman was surprised to see that the Church of Rome did not agree with the teachings of Jesus Christ,—that she forbid the reading of the Gospel, while Jesus, by his Apostle John says:—"Search the Scriptures; for in them ye have eternal life: and they are they which testify of me." (John v., 39.) She said that there was nothing said about "Purgatory, confession of sins to the Priests,

Immaculate Conception of the Holy Virgin, or sacrifice of the mass," and so forth. I gave her two books, one entitled "The teachings of the Romish Church compared with the Holy Scriptures," the other, "Can I ever enter into the Romish Church as long as I will believe all the Bible," by Dr. C. Malan. A week after this she told me that she would not have anything more to do with the Priest, that she would follow the blessed Word of God and nothing else—that her child would do the same—and added, that if she had always followed the Bible truth she would not have led the miserable life which she did. She was sincerely grateful for my assistance, and never ceased to reproach herself for the rudeness with which she first met my proffered aid. As every body despised her in the village where she was—she expressed to me her desire to leave the place and go 70 miles below, where she had a sister living, and might find something to do. Once more I was happy to help this poor woman, and after many words of advice we parted, and she promised me to help others and to let them know all the blessings and happiness she was enjoying since she had left the Church of Rome to follow her Saviour. Since she left, I have received two letters from her, asking many questions concerning the Romish faith, and telling me that she had found employment for herself and child, and above all that she had found peace at a period when she had wished *herself* in the grave. In one of the parishes I went to the Priest's house without knowing it, and offered my Testaments for sale. The Reverend gentleman wanted to buy all my books, but I refused, saying that *one* was enough for his own use, and that I wanted to keep the rest for his parishioners. He would not buy any, and said that if I would not let him have them all, I would not succeed in selling any of them to his people. As I was going out I asked him if he had the power to do a miracle, or if he was a miracle-monger? He replied that I would judge by myself of what he could do. This conversation took place in the morning and during the day I walked ten or twelve miles, stopping at every house on the road without selling anything. I thought the Priest was a powerful man, but I soon learned his rascality, or rather his infallible way to work miracles. He took his horse and carriage and went before me to a distance of fifteen miles, telling his people not to buy any book—and *not to tell me that he had been there*. The way I found him out was by a little boy standing on the steps of one of the houses, who asked me if I was selling books, being told that I was, he said that his mother would not buy any because the Priest had just been there, telling her to look out for me, that my books were all Chiniquy's works. That is the way Romish Priests and Monks work miracles.

In another parish I stopped one night at a farmer's house, and during the evening as some of the man's friends were there, I was asked to read to see what kind of books I was selling. I read John xiv. chapter, *explaining the 6th verse*. While I was explaining these passages, they asked many questions, to which I answered. When I had finished these two verses, I wanted to read the next chapter, but it was nearly eleven o'clock, and I had to dismiss my audience, promising to speak the night following. Next day was employed preparing myself, and at night I had to speak in the open air—the house being too small. I had selected John iv. chapter and part of the 10th verse: "If thou knewest the gift of God, and who it is that saith to thee, give me to drink." As soon as I commenced some one in the crowd cried out that I was a Protestant and *consequently* had no right to speak, and saying this, they threw stones at me and hit me twice in the head. I did not pay any attention at the first stone, but the second made me twirl *twice* or three times—and I had to stop. The majority of the people were on my side however, and I stopped soon enough to avoid a riot between the men. On the following night they had an old school house ready for me to speak in, and this time as two or three men were guarding the door, I spoke without being molested. Next day I left to continue my journey, after I had sold 2 Bibles, 10 Testaments and 7 Portions.

Bible Society Recorder.

TORONTO, 15TH NOVEMBER, 1871.

THE QUARTERLY MEETING of the Board of Directors was held in the Board Room on Tuesday, the 10th October. The Chair was taken by the President, the Hon. G. W. Allan at 7:30 p.m. After the reading of the Scriptures and prayer by the Secretary, and the reading of Minutes, the Reports of agents and of colporteurs were read. The Depository cash account for the past quarter exhibited a satisfactory increase, being \$1,067.70 more than the corresponding quarter of 1870, and \$1,258.84 more than that of 1869. Gratuities during the month of September amounted to \$80, including a grant to the Bradford Branch, to make good their losses by their late disastrous fire. The meeting was closed at 8:45 o'clock with prayer, by the Rev. Wm. Reid, M.A., Vice-President.

THE MONTHLY MEETING took place on Tuesday evening last, the 14th instant, commencing at 7:30 o'clock. The Hon. Wm. McMaster, Treasurer, in the Chair. Notwithstanding the very unfavourable weather, there was a good attendance of Directors, but the Rev. Dr. Taylor and the General Secretary were the only ministers present. The Secretary read the 27th Psalm and offered prayer. After routine business, a general conversation took place in reference to the best mode of securing the presence and counsel of a larger number of ministers at our ordinary meetings. It was finally resolved that a circular be addressed to each member of the Board, prior to the next meeting, requesting a full attendance, and intimating that the consideration of a change in the hour of the meetings will be discussed, as some are of the opinion that a larger attendance might easily be procured. The Rev. Dr. Taylor introduced A. Gaviller, Esq., Secretary of the Bond Head Branch, to the members present, who very cordially welcomed his presence. After prayer by Dr. Taylor, the meeting closed at 9:20 p.m.

FREDERICTON BIBLE SOCIETY.—As we were going to press we received copies of the "Forty-ninth Report of the Fredericton Bible Association," from which we learn that they are enabled to anticipate their Jubilee year, with the cheering expectations which the gratifying results of the past year justify. The receipts for the year were \$1004.62. We cordially wish our sister Society great success in the blessed work of Bible Distribution.

LIST OF BRANCHES OF THE UPPER CANADA BIBLE SOCIETY.

Those marked (*) have been formed within the last year.

BRANCH.	PRESIDENT.	TREASURER.	SECRETARY.	DEPUTY SECRETARY.
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Aucuses	Rev. T. S. Cartwright	Thomas Postans	Thomas Postans	David Hyslop.
Arran (Invermay P.O.)	John Lumsden	W. H. C. Hove	W. H. C. Hove	A. Neelands.
Arthur	Rev. A. T. Holmes	James Hay	T. Martin	James Hay.
Asphodel (see Norwood).				
Aurora	Rev. John Hunt	R. P. Irwin	B. Pearson	E. F. Stephenson.
Baltimore	Charles Reynolds	T. J. Milligan	T. J. Milligan	C. J. Milligan.
Barric	Rev. E. Morgan	A. Graham	William Boys	C. Harrison.
Bartonville	John Cameron	J. H. Burkholder	R. Gage	
Bayfield	Rev. I. Tallman	John Esson	John Esson	J. Gairdner.
Beechville	Rev. Dr. Hamilton	Dr. John Brown	Dr. John Brown	Dr. Brown.
Beamsville	Rev. R. B. Montgomery	J. B. Osborne	A. Hodge	J. C. Kerr.
Beaverton	Rev. D. Watson	Duncan Calder	Neil Gordon	Cameron & Bruce.
Belleville	C. B. Bogart	F. McAnnam	Charles Martin	M. Sawyer.
Berlin	G. Davidson	C. R. Geddes	C. R. Geddes	Chas. R. Geddes.
Bethie (Point Abino P.O.)	H. C. Dickout	Dr. Brewster	Dr. Brewster	Dr. Brewster.
Bethany	W. Hunter	A. Morris	A. Morris	John Grandy, Jun.
Beverly (Kirkwall P.O.)	Rev. J. Porteous	W. McMillan	R. McQueen	Henry Hall and W. Ptolemy.
Binbrook	Rev. G. Cluene	John Brown, Jun.	John Brown, Jun.	John Messer.
Bluevale	T. Parrow	John Messer	W. Leitch	Wm. Drummond.
Blyth	Adam Glazier	H. McQuarrie	W. B. Read	W. B. Read.
Bolcaygeon	M. Boyd	W. B. Read	W. B. Read	John Shields.
Bolton (Albion P.O.)	J. F. Warbrick	J. Gavdhouse	Thos. Elliott	H. Lount.
Bond Head	Rev. W. Fraser	A. Gaviller	A. Gaviller	R. & H. O'Hara.
Bowmanville	W. McMurtry	J. Higginbotham	John Higginbotham	Thos. Myers.
Bracebridge	Walter Sharp	Thos. Myers	James Cefrine	Thos. Drifill & Sons.
Brdford	A. Campbell	J. H. Drifill	W. M. Stevenson	Hos. Drifill & Sons.
Brampton	Rev. Jas. Pringle	W. N. Hossie	A. Armour	Alex. Dick.
Brantford	W. Butler	I. Cocksbutt	Rev. John Wood	I. Cocksbutt.
Brighton	Rev. T. C. Brown	A. C. Singleton	A. C. Singleton	A. C. Singleton.
Brooklin.		Rev. R. Darlington	Rev. R. Darlington	Rev. R. Darlington.

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Dunbarton	John Farrier	W. Dunbar	Rev. A. Kennedy	Alfred Allen. J. Y. Savage. Joseph Carder.
Dundas	J. Quarry	F. H. Mackenzie	Rev. J. McColl	John Mann.
Dungannon	Rev. W. Barr	R. Clendenning	R. Clendenning	J. A. Armstrong. R. Wood.
Dunnville	Rev. T. M. Campbell	W. N. Moote	A. Dar. Moote	J. T. W. Wallis.
Durham	Rev. W. B. Evans	John Cameron	N. McKechnie	R. McL. Purdy. Wm. Grigg.
Eden Mills	William Pinn	James Argo	J. A. Davidson	G. Harper. R. Knight.
Edmondville	Rev. W. Graham	D. Duncan	D. Duncan	D. C. Woodman. A. D. Fordyce.
Elmville	James Hall	John Hall	George Hind (Winchelsea P. O.)	James Watt. M. Richardson. Wm. Wetherald.
Elmira	S. Fear	J. Thomson	J. Y. Savage	J. J. Sweetman.
Elora	Rev. N. F. English	Joseph Carder	Joseph Carder	John Buchan. Angus Polson. A. Lightbody.
Embry	Rev. D. McKenzie	D. Matheson	D. R. McPherson	Thomas Young. D. G. Case.
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Erasmus (Speedside P. O.)	Rev. W. Barris	Thos. Armstrong	John Peters	
Erin	Rev. J. Thompson	W. Tyler	W. Tyler	
Etobicoke, North	Rev. J. Brooks	W. A. Wallis	W. A. Wallis (Humber P. O.)	
Etobicoke, South (Islington P. O.)				
Eugenia	Rev. H. C. Cooper	G. Shav.	Charles Shaver	
Exeter and Francistown	Rev. R. Hill	R. McL. Purdy	R. McL. Purdy	
Fenella	Rev. D. C. Clappison	Wm. Grigg	H. C. Belton	
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Fergus	J. D. Smith	Harry Graham	D. C. Woodman	
Flesherton	Rev. E. Barker	A. D. Fordyce	A. D. Fordyce	
Fonthill	W. Wetherald (Fenwick P. O.)	A. K. Scholfield	A. K. Scholfield	
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Fullarton	Rev. P. Robbins	John Buchan	George Rice	
Galt	Rev. Dr. Boomer	Robert Reid	Thos. Clark	
Garafra	Rev. W. Millican	R. Strachan	R. Strachan	
Georgetown	Rev. Thos. Ewing	Thomas Young	H. McKay	
Glanford	Gideon Smith	Cyrus Smith	D. O'Loane	
Glenallen	T. Holt	T. Tanner	Rev. Thos. McGuire	

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Gorrie	George Strong	R. Robinson	R. Robinson	Josias Gilliard.
Grafton	Asa Hoyt	Thomas Lawless	Rev. J. W. Smith	George Flint.
Greenbank	Thomas Ganton	George Flint	D. Palmer	J. D. Fitch.
Grimby	Rev. J. G. Murray	D. Palmer	Thos. McCras	D. Savage.
Guelph	James Hough	E. Newton	W. Harrison	C. Hager.
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Hollin	W. Reid	D. Halliday	D. Halliday	D. Halliday.
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Hornby	Thos. H. Harrison	J. W. Lindsay	J. McMillan	J. McMillan.
Hullett (see Londesboro)				
Ingersoll	D. M. Robertson	F. Barker	R. Kneeshaw	John Gayfer & Co.
Innerkip	C. Vincent	D. McBeath	D. McBeath, Woodstock P. O.	
Innisfil (Craigvale P. O.)	Rev. J. Holmes	R. Boyes	R. G. McCraw	R. G. McCraw.
Jarvis	J. Burns	Thos. Timmins	Dr. J. Wood	Thos. Timmins.
Jarvis	John Gowans, jun.	Robert Sill	Robert Sill	John Armour.
Jerseyville	G. M. Howell	J. R. Howell	J. R. Howell	Henry F. Young.
Keene	James Anderson	George Read	George Read	George Read.
Kendal	Wm. Jackson	J. R. Anderson	J. R. Anderson	J. R. Anderson.
Keswick & Medina	Rev. J. Vicars	I. Marritt	W. Collins	Miss Stennett.
Kincardine	M. McPherson	P. McInnes	P. McInnes	P. McInnes.
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Laakey	James Jenkins	Rev. J. Carmichael	Rev. George Haigh	Wm. Dunning.
Laurel	Joseph Banks	F. Ridley	F. Ridley	R. S. Porter.
Lindsay	Sheriff McDougall	James Dundas	Henry Gregory	G. R. Mortimore.
Listowel	Rev. L. Kribbs	Rev. J. W. Bell	Rev. J. W. Bell	A. Eastwood.
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Lucknow	A. McIntyre	W. Armstrong	D. A. McCrimmon	James E. Orr.
Lynden	W. Montgomery	W. E. Orr	D. Binnsell	(Geo. G. Chaxilton.
Lyndoch	Rev. P. M. Bawinheimer	Geo. G. Charlton	Geo. G. Charlton	
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Mount Forest	Rev. Wm. Irwin	N. O'Brien	E. Shuttleworth	Leake & Hunter.
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Newcastle	Rev. George Watson	Robert McDonald	Dr. Harvey	John Templeton.
New Durham	George Metcalfe	Dr. McNaughton	Dr. McNaughton	E. F. Schooley.
Newmarket	P. Kelly	J. B. Henry	John W. Oles	Erastus Jackson.
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	Rev. A. Cross	James Lockhart	Robert Lockhart	

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*North Pelham.....	W. Wetherald.....	P. G. Killman.....	R. G. Killman.....	R. G. Killman.....
Norval.....	James Menzies.....	Wm. Clay.....	Rev. J. Alexander.....	Wm. Clay.....
Norwich.....	John McKee.....	John A. Tidey.....	Jos. A. Tidey.....	John A. Tidey.....
Norwood.....	Thomas Buck.....	J. E. Butterfield.....	J. E. Butterfield.....	J. E. Butterfield.....
Oakville.....	G. C. Chisholm.....	John Barclay.....	Rev. W. Meikle.....	John Barclay.....
Oakwood.....	Jesse Weldon.....	R. P. Butler.....	R. P. Butler.....	E. A. Bowes.....
Omemee.....	Wm. Curry.....	T. Matchett.....	T. Matchett.....	T. Matchett.....
Oneida (Mt. Henley P. O.).....	A. Dunnett.....	Peter Elder.....	Peter Elder.....	Hugh Martin.....
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Ops (see Lindsay).....	James Dallas.....	Thos. Dallas.....	John Burkitt.....	Tnos. Dallas.....
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Paisley.....	Henry Moyle.....	H. Finlayson, M.P.P.....	E. Fudger.....	
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Port Perry.....		Robert Elliott.....	Robert Elliott.....	
Port Robinson.....				

Fort Rowan	Rev. Anthony Scott	J. L. Dedrick	S. P. Mabee	James Newkirk.
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Prince Albert	George Bates	Thos. Courtice	Thos. Courtice	J. Wright.
Princeton	W. Dickson	C. Forsyth	Dr. Clark	C. Forsyth.
Puslinch East, (Morris- ton P. O.)	Rev. K. McDonald	R. B. Morison	R. B. Morison	R. B. Morison, Morrison.
Puslinch West, (Crief P.O.)	Rev. A. McLean	J. McDonald	H. Stewart	H. Stewart.
Queenston	James Durham	Dr. Thorburn	Dr. Thorburn	John Bolam.
Richmond Hill	Robert Marsh	Abraham Law	Rev. Jas. Dick	Alex. Scott.
Rockwood & Everton	A. McNab	Robt. Pasmore	J. R. Harris	R. Pasmore, Rockwood. W. Torrance, Everton.
Rosemeat	E. Fair	W. Wright	J. Corbett	Geo. Cumming.
Rothsay	G. McKenzie	K. McKenzie	W. H. Lowes	G. W. Steele.
Rugby	G. Tadhope	James Ball	Rev. J. G. Sanderson	James Ball.
St. Ann's	C. Secord, M.P.P.	Jacob Upper	Isaac W. Snider	Jacob Upper.
St. Catharines	W. J. McCalla	A. S. St. John	J. Mills, jun.	S. S. Junkin.
St. George	Benjamin Bell	J. N. Keefer	Dr. Stimson	H. G. McPherson.
St. Helen's	John Gordon	Wm. Gordon	N. McHardy	Wm. Gordon.
St. Mary's	Rev. Dr. Waters	W. Brown	W. Brown	A. F. Sharp.
St. Thomas	Judge Hughes	H. Caldwell	John Fairley	H. Caldwell.
St. Williams	Rev. J. F. German	F. E. McCall	F. E. McCall	F. E. McCall.
Sauguen (see Southampton)	Sheriff Carnoy	Peter Brown	W. H. Carney	Edward Biggins.
*Sault Ste. Marie	Rev. James Bain, (Woburn P.O.)	J. A. Thomson	Rev. D. H. Fletcher, (Agin court P.O.)	
Scarboro'	Rev. H. Wilkinson	Wm. Hollinshend	J. P. Fucar	Sidney Leonard.
Schomberg	J. B. Merritt	A. Malcolm	A. Malcolm	A. Malcolm.
Scotland	Rev. M. Price	R. Lumsden	R. Lumsden	R. Lumsden.
Seaforth	Rev. T. Amy	George Clark	Dr. Fry	Dr. Fry.
Selkirk	James Crevar	Thomas Holwell	E. A. Cairncross	Thos. Holwell.
Shakespeare	Rev. S. Harris	G. Jackson	R. Thoroughgood	Hayes & Livingstone.
Simcoe	J. P. Bridgeman	A. Middleton	A. Middleton	J. T. Middleton.
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AND BRANCH SOCIETIES, FROM 1st SEPT. TO 31st OCTOBER, 1871.

	On pur- chase account.	Free to U. C. B. Society.	Free to B. & F. B. S.	Free for Sun- dries.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>September.</i>				
Crediton Branch.....	20 00			
Claremont do	24 00			
Hanover do	7 08			
Listowell do		17 00	8 75	*8 75
Bradford do	22 23	5 66		
Bond Head do		4 00		
<i>October.</i>				
Exeter Branch.....	15 28			
Shakespeare Branch.....	5 34			
Goderich do	6 48			
Kincardine do	17 58	4 32		
Orillia do	†1 50			
Aurora do	11 00	11 04	†11 00	\$11 00
Tilsonburg do	53 31			
Tiverton do		26 08	24 00	
Eugenia do	5 00			
Port Elgin do		1 60		
Southampton do	13 67	2 90		
Arran do		3 48	0 70	
Paisley do	20 00	8 35		
Walkerton do		14 93	8 00	
Teeswater do		14 22	20 00	
St. Thomas do		25 00	75 00	

* For French Canadian Mission.

† For Recorder.

‡ For Italy.

§ For Quebec Auxiliary.

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 or by other safe conveyance, 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.

* 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 four 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. - (*Bible Society Recorder* - Last page.)

Stated Meetings of the Board of Directors. - Representation of Auxiliaries and Branches.

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

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

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

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

GRANTS TO SUNDAY SCHOOLS.

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

PRICE OF THE "RECORDER."

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