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ADDRESS OF THE REV. GEORGE F. HERRICK, OF CON-
 STANTINOPLE, AT THE SIXTY-THIRD ANNIVERSARY OF THE
 AMERICAN BIBLE SOCIETY.

The missionary of Christ, in contradistinction to a missionary of the church is, first and midst and last, a preacher of his gospel. The missionary may be an organizer. Very well if he be so; but his mission is not to organize. He may be learned in ecclesiastical politics; but his mission is not ecclesiastical. He may be ingenious. Very well; but his mission is not in the direction of invention. He may make valuable contributions to human knowledge, in ethnology, philology, or in other departments of science or in literature; and with very many he will be praised just in proportion to his achievements in one or other of these directions. But his mission is not in these. He is a herald. He carries a message—a message from the King of kings, a message of glad tidings to men, and to all men. This seems a very simple appointment, but it is not quite so simple as it seems. He must as a messenger make his message understood. He must, therefore, first of all, put it into the vernacular of the people. He must put his message into that language which will represent most accurately the divine communication as originally given, and he must do this in a style level to the common intelligence. He must, so to say, put the message in large capital letters, right before the common eye, that it may reach the common mind, and that the Author of the message may through it speak to the common heart.

The translation of the Bible, therefore, must always be in the idiomatic vernacular of every people. Any language that is foreign to the life of the people is an impossible vehicle by which to communicate to men the saving truth of God. The Koran is an intelligible book, and really reaches only those whose vernacular is Arabic, and the Bible in Arabic reaches the heart of only such people as have Arabic for their mother tongue. I will here say, sir, that the work of the missionary translator demands a scholarship, an accurate knowledge of the original languages of the Bible, a knowledge of the

scholar's language, the Latin, and, of course, an exhaustive knowledge of the language in which the Bible is to be translated, an erudition in criticism, in philology, in exegesis, in no way inferior to what is required of that body of English and American scholars now engaged in the revision of our English Bible; and surely the names of those veteran missionaries who were identified with the translation of the Bible before the most of us were born, have been household words with us so long as to make it unnecessary to repeat them here, or to allow any man to doubt their claim to the ripest scholarship. Those men, gentlemen, it is not in your power to honour. God has honoured them, and they have long honoured the Society you represent.

There are some eighteen millions of people in the Ottoman empire to whom the Turkish is vernacular. This includes a million of Armenians and a million of Greeks. These people must all be reached, if reached at all, by the Bible, in their own native tongue. Forty years, and even twenty-five years ago, the Turkish spoken and written by those portions of the nominal Christian races, was so vitiated by national peculiarities, that it was not only justified, but indeed necessary to give them a version of the Bible in that form of Turkish spoken and written by them. Scores of thousands of copies of the Word of God in this version have been circulated all through the Ottoman empire and have been the means of the salvation of thousands of souls. Together with this Word of God, there has gone forth a Christian literature created for all these nominal Christian races of the Turkish empire; for when the missionary went there, they had no Christian literature in their mother tongues. The Bible and the books constituting this Christian literature now go abroad all through Turkey in the various languages spoken by the peoples of Turkey—nearly one hundred thousand volumes a year.

Take into account the fact that the number of declared Protestants in Turkey is not as yet more than thirty thousand, and then see what a powerful influence has gone forth through that empire by the Bible and by those books that constitute almost the only Christian literature of those millions of the Christian races.

Together with this work of the press, half of which is purely the word of God, has gone on the work of the education and enlightenment of those millions that constitute these nominal Christian races. Together with this elevation of the people in intelligence and in education, they have discovered that they have rights, that they are men, and they have risen to their feet to claim the rights of men, the equal rights of citizenship in an empire which was once all theirs, which was wrested from them, and has been misgoverned now for centuries by the Moslem. What is it that has occasioned that rise on the part of all those nationalities in this claim for their rights but a free Bible, the open word of God in their own modern tongue? What is it that has produced such a state of things but this educating power of the Bible, the New Testament, for example, in Bulgaria, put into the Bulgarian schools some twenty years ago by the heads of that race when there was scarcely a Bulgarian who had been as yet received into the Christian church—put in by these Bulgarians themselves to the number of fifteen thousand copies of the New Testament. So that at the very time Christian America was discussing the question of taking the Bible out of the schools, the Bulgarians, not yet evangelical, were beginning the education of the children of this generation by the New Testament.

Amid all these changes that have been taking place among these Christian races, and among the various races of the Turkish empire, there has been none more significant, none that has really amounted more distinctly to a revolution, than the change in the Turkish language. While formerly it was necessary to give the Bible to these nominally Christian races in their vernacular—that is to say, in the Turkish dialect used by them—during the past twenty-five years the changes in the Turkish as spoken, especially as written, have been so great that now the court scribes who draft all the state papers have entirely dropped the stilted and affected style of even thirty

years ago, and write these state papers in plain intelligible Turkish. The constitution, for example, that was promulgated some three years ago, was written in language perfectly plain and easily read and understood by the commonest reader. Editors of newspapers also have naturally enough found that if they are to sell their papers they must put them into a language that the people can understand, else they will never buy nor read them. On the other hand, there has been a very great change among these nominal Christian races, as education has advanced among them. Those Turkish-speaking Christians have dropped the peculiarities of their race; the Grecians and the Armenianisms have been eliminated from the Turkish as they use it. Only a little while ago a proposition was made to drop all reading-books and all books in the Armenian character, in the schools of the Turkish-speaking Armenians. By whom think you was this proposition made? You may suppose by those Armenian employees, the highest officials of the Turkish government in Constantinople? No. Then by ambitious Turkish scholars of the Armenian race? No. But by a lady teacher of a girls school in the heart of Asia Minor. This great change in the direction of unifying the written Turkish language fully justified and even demanded that enterprise in which the American Bible Society has engaged with the British and Foreign Bible Society, viz., the effort to prepare only one version of the Bible in the Turkish language, by whatsoever race or whatsoever class or in whatsoever characters read. That work, which was entrusted to your committee just five years ago, is now finished, and we are able to present to you here [the volumes were placed on the President's table] copies of this Bible in Turkish—the one in the Ottoman or Arabic character as read by all Moslems, and the other in the Armenian character as read by Turkish-speaking Armenians.

Now, what is done by thus putting the same Bible, with the same words from the beginning to the end, into the hands of the people, in characters adapted to the reading of the different races? What is gained by it is, that the entire evangelical population of Turkey are now made a missionary force to carry the Bible to their Mohammedan neighbours. Any Christian preacher, pastor, teacher, colporteur, or private Christian, can now take the Bible in the language in which he reads it, and put another copy of the Bible, in the characters his Mohammedan neighbour reads it, into his hand, and they can sit down together to a comparison of the word of God. This takes out of the hand of the Moslem in Turkey his standard objection to our Christian Scriptures, viz., that we change according to our own pleasure the sacred text. Now we give him the same text; there is no difference. The Christian preacher or teacher is not obliged to apologize for the fact that he reads the Bible in a somewhat different language from that read by the Moslem himself; they are identical now. We cannot too greatly emphasize the importance of thus putting the Bible, in their own language, into the hands of all the people.

Now, there are four points which we may mention as indications in God's providence of the actual opening of the Mohammedan races of Turkey to the Bible. The first is the significant one, that at the very moment when the grand vizier of the Turkish empire in 1875 was saying to our minister, "It is impossible for a Mohammedan to become a Christian; the religious liberty promises of the Sublime Porte concern the Christian races alone; my august master, his imperial majesty, will not permit the powers of Europe to interfere at all in the religious affairs of his Moslem subjects,"—just at the moment this utterance was made, the Sublime Porte, having in the first instance refused permission for the printing of the Bible in the new version in the Arabic character, was by the pressure of the British Government compelled to yield. In the first instance they said, "You shall have permission if you will put on the title page, '*This is the Protestants' Bible, or the Bible for Turkish Protestants.*'" Of course we refused the permission on such terms. "Then," said they, "you shall put on the title page of every copy, '*Printed*

with permission of the Imperial Council of Public Instruction.'” Then we said, “Well, we will accept this condition.” It was significant that these astute diplomats and politicians of the Turkish empire should not have discovered that any book with the imperial imprint on it goes at once and freely into the hands of every Turk all the way from the northern to the southern and from the eastern to the western part of the empire. The result has been, that ten thousand copies of portions of the Bible that were printed while the revision was going on have gone into the hands of the Mohammedans. They have been reading them and comparing them in public and private with the utmost freedom and fearlessness. No harm can come to them by reading a book that has the imperial imprint on it. So that the Turkish government has constituted itself one of the most prominent dispensers of the word of God.

Another fact is that which is already known to you all, viz., that through the events of the late war, and of those various movements which preceded the war, God has brought greater liberty into Turkey. He has shown in a most marked manner, by wonderful illustrations, over and over again, how the “heart of the king is in the hand of the Lord, like the rivers of water, and he turneth it whithersoever he will.” Just those results least expected, and at times when least expected, have transpired, so that by them greater liberty has been introduced. The influence of liberal and enlightened England has gained the ascendant, and the result is, no Turkish minister can now any longer say that, “My august master will not permit the powers of Europe”—“my august master” has had to permit the powers of Europe to do a great many things within the last few years that he did not like to permit. Do you suppose that he will be able to oppose the arm of God in the Turkish empire?

Then those very sufferings through which the people have been carried—of famine and of war—have been used as the very agencies and avenues by which to introduce the Gospel of Christ. God has made use of the black-visaged angels, famine, war and pestilence, to do what no influences of ours could ever do, viz., to break down right before our eyes those high, strong walls of prejudice which have for centuries separated the Mohammedan from the Christian races. There are hundreds of thousands of Turks to-day scattered all over Turkey, who cherish the memory of the kindness experienced in time of famine and in times of war from Protestant Christian hands. When the war closed the Turkish population of the Balkan range and of the plains below, and of the valley of the Danube, flocked panic-stricken to the seaboard, by railway trains, on wagons, on horseback, on foot, all intent on the one thought of finding safety at the capital, of escaping the vengeance of the pursuer and conqueror. Many hundreds died with cold and hunger on the way, and thousands perished by disease in those mosques and overcrowded refuges opened by foreign charity at the capital. Piteous, indeed, were those faces of these poor people, huddled together in low, dark rooms under the mosques—piteous in the expression of utter and blank despair, as they sat sick in body and sick at heart, by their dying and their dead. They soon learned whose hands administered the aid that saved their lives. Often and often did they say, “These people are better Musselmans than we.” God has been using these agencies to open up the hearts of the Turkish population to the reception of the Gospel all over the land. Now that the word of God is put into their hands they take it and read it. Already despairing of their own future in church and state, they look over to Christian Europe and America, and they are quick to discern that it is the Protestant Christian races of the earth that have the greatest power and influence; and the Oriental always connects religious faith with the temporal prosperity of a people. Hence it is a natural thing for him to take up the Bible to see if he can there find any reasons why these Protestant Christian nations are more prosperous than any others.

For the regeneration of Turkey we trust to these moral influences. What-

ever may be done, whatever has been done through the influences of diplomacy—whatever course His hand may take in the movement of affairs—the great power for the regeneration of Turkey is in the word of God. When this work of revision to which I have referred, was finished a year ago now, the entire committee with all the native assistants, seven in all, were met in an upper room of the Bible House in Constantinople. They united in prayer and thanksgiving; they consecrated the finished work to Christ and His Church. Just at that moment, extending its line from the Black sea to the Marmora, was the veteran Russian army, one hundred thousand strong: within its lines and covering the defences of the capital was an equally large Turkish army; at their anchorage in the Marmora, almost in sight of our windows, were those great iron-clads of the British navy, watching the situation. There stood appointed to meet at Berlin on the 14th of the following month that congress of the powers of Europe which was expected to restore peace to the disturbed provinces of Turkey and to settle the Eastern question. Do you think that that little handful of unknown men, met in that upper room, were presuming in the confidence they then cherished—a confidence they still cherish—that for the regeneration of Turkey, for the settlement of the Eastern question, for the restoring of order to these disturbed provinces, the fulness of power was not in these armies or in that fleet, or in that congress, but rather in this omnipotent and living word, of which God, its Author, has Himself said, “It shall not return unto me void; it shall accomplish that which I please; it shall prosper in the thing whereunto I sent it.”

Bible Society Recorder.

TORONTO, 15TH MARCH, 1880.

Since the issue of the last number of the *Recorder*, our Society has lost one of its oldest and most valued friends by the death of Joseph Carder, Esq., who had been the faithful and efficient Secretary of the Elora Branch ever since its first organization, thirty-five years ago. Mr. Carder died on the 28th of January, in the eightieth year of his age. He was born in Bow, England, and after several years' residence in the well-known and favoured parish of Islington, emigrated to this country in 1833. About the end of the same year, after many vicissitudes, both by sea and land, he reached Elora, which then contained a log-house, a log tavern, two shanties, and a hewn log-house wanting the roof. From the sketch given in the *Lightning Express*, to which we are indebted for these facts, it is evident he was from the beginning an active promoter of everything which he conceived to be for the good of the community, whether religious, educational, or civil. He was one of the first school trustees appointed in the village, and was, two years after his arrival, appointed bailiff of the court, which was a small honour in those days. He held this position for many years, the *Express* says, “to the satisfaction of all with whom his duty led him to do business. He had considerable administrative ability, and many a poor settler did he save, by originating ways and means for the payment of their indebtedness. He is gone, but his innumerable acts of kindness during the first settlement of this part of the country will not soon be forgotten.” Surely a memoir of such a bailiff ought to be written and sent to all similar officers in the country. On the 25th of February, 1845, the Elora Branch Bible Society was organized, and Mr. Carder was elected Secretary. This office he not only held to the day of his death, but through the whole thirty-five years fulfilled its duties with enthusiastic devotion and laborious faithfulness. We use these terms advisedly, for though the writer never had the honour and pleasure of personal acquaintance with this good and venerable man, he has received letters from him which manifested true enthusiasm

and devotion to the Bible cause, and for many years he not only acted as Secretary of the Branch; but collected all the subscriptions also. Moreover, the value of this important Branch to the Society and the value of the services of its faithful Secretary have long been appreciated and recognised by the Board of Directors. Mr. Carder's wife died two years ago, but he leaves three married and one single daughter to whom he has been one of the kindest of parents. His funeral was attended by a very large concourse of relative and friends, and the Methodist Church, of which he was probably the oldest member, was draped in mourning on the Sunday when the Rev. Mr. Kershaw preached his funeral sermon.

In our last issue we noticed the retirement of the Rev. Mr. Jackson from the Secretariat of the Parent Society in England. We now have to add with regret that the Rev. S. B. Bergne has also retired after twenty-six years' service. Mr. Bergne is to retain some sort of consultative secretaryship; but it has been with much regret that we have heard of his withdrawal from the active duties of the office, as it has been principally with him that the correspondence connected with our Society has been carried on. He has been dangerously ill, but we are glad to say that the last letter received reports that he is getting better, and we trust that he may be spared for many years, to help the Bible cause by his wise counsels.

BOARD MEETINGS.

The regular monthly meeting of the Board was held on Tuesday, 10th February, at 7.30 p.m., the Hon. Wm. McMaster in the chair. The meeting was opened with prayer by the Rev. J. B. Clarkson. After the minutes of previous meeting had been read, the Permanent Secretary read the report of the committee appointed at the December meeting of the Board to draw up a Code of Rules for the future government of the proceedings of the Board of Directors, and to suggest such alterations in the Constitution as may be considered desirable. On motion, the report was received, and was afterwards considered clause by clause, by the Board. The report will be found on page 6 of this issue.

The senior Secretary gave notice "that he will move, at the next meeting of the Board, that a general meeting of the Society be called in terms of the Act of Incorporation, for the adoption of the By-laws of the Society, as considered and recommended this day by the Board of Directors."

On motion made, it was also resolved to send specimen copies of "Gleanings for the Young" to the Superintendents of Sunday Schools in Toronto and Yorkville, with note of terms for the same, viz., 20 cents per annum, per single copy, and \$2 per dozen. A committee was appointed to make arrangements for the Annual Meeting. Various applications for grants of Scriptures were considered and made, the Depository's cash account submitted; also, reports from Rev. Messrs. Manly, Gray, Grant, Young, O'Meara, and Sanderson, Agents, and from McPhail and Taylor, Colporteurs. The meeting was then closed with prayer by Rev. J. M. Cameron.

The Board again met on Tuesday, 9th inst., at the usual hour, the Rev. Dr. Rose in the chair. The Senior Secretary read part of the 119th Psalm, after which, by request of the Chairman, the Rev. Dr. Potts engaged in prayer. In the absence of the Permanent Secretary, from sickness, the Rev. J. M. Cameron, one of the honorary Secretaries, read the minutes of last meeting, which were confirmed. A letter was read from the Bishop of Toronto, accepting the invitation to address the Annual Meeting of the Society, and the names of other eminent clergymen mentioned who might be invited to assist on the same occasion. It was agreed that the Rev. Geo. Cochran be invited to preach the annual sermon for the Society in the Queen

Street West Methodist Church, on the Lord's Day preceding the Annual Meeting; and that application be made for the use of St. James' Square Presbyterian Church, Gerrard Street East, for the approaching anniversary of the Society.

Dr. Hodgins made the motion of which he gave notice at last Board meeting, for the calling of a general meeting of the Society to adopt the amended by-laws, which motion was adopted. It was also agreed that the report of the committee on the proposed code of By-laws be printed in the *March Recorder*, for the information of the Branches; and that a circular be sent to the Branches, notifying them of the general meeting of the Society referred to. The usual routine business was transacted, and grants made, and the meeting was then closed with prayer by Rev. Mr. Clarkson.

The committee appointed "to draw up a code of Rules for the future government of the proceedings of the Board of Directors, and to suggest such alterations in the Constitution as may be considered desirable," beg to report and recommend that the necessary steps be taken to have the Constitution of the Society so amended that it may read as follows:

BY-LAWS OF THE UPPER CANADA BIBLE SOCIETY.

[UNDER THE ACT OF INCORPORATION.]

ARTICLE I. This Society shall be denominated the "UPPER CANADA BIBLE SOCIETY," having the same object in view as the British and Foreign Bible Society—that is, the circulation of the Bible, without note or comment.

II. This Society shall endeavour to unite all Bible Societies in the Province, and to concentrate their operations, in order to give more efficiency to the whole.

III. This Society shall maintain, in the City of Toronto, a general depot of Bibles and Testaments, from which all Societies in connexion with it shall be supplied with the Scriptures, at the lowest price at which they can be afforded.

IV. The business of the Society shall be carried on by a Board of Directors, to consist of a President, Vice-Presidents, Treasurer, and Secretaries, together with twenty clerical and twenty lay members, five of whom shall form a quorum. The five clerical and five lay members who shall have attended the least number of meetings of the Board shall not be eligible for re-election; except in cases where the non-attendance has arisen from illness or absence from the country, in which cases the Board may nominate such member or members for re-election.

V. Each Branch Society shall be entitled to a representative on the General Board. The President of the Branch shall be *ex officio* such representative, or any other resident member whom the Committee may appoint as a substitute, who shall be a member of such Branch.

VI. At any meeting of the Directors, the President, or, in his absence, the Vice-President first upon the list then present, and in absence of such Vice-President, the Treasurer, and in his absence such member as shall be chosen for that purpose, shall preside.

VII. Each person paying annually one dollar shall be a member of this Society; and persons paying fifty dollars at any one time, either to this Society or to any of the Societies in connexion therewith, or through them to the British and Foreign Bible Society, or who may have rendered important services, shall, at the discretion of the Directors, be declared Life Members.

VIII. Each Life member of this Society shall be furnished with a certificate of membership, under the corporate seal of the Society, duly signed by the President and Secretaries.

IX. The Board of Directors for the time being shall have the appointment of the Permanent Secretary, Agents, Depository, Colporteurs, Bookkeeper, and assistants of the Society, and the fixing of all salaries and allowances; and shall have the superintendence and management of all the property, real and personal, of the corporation, as well as the management and control of its general affairs and the appropriation of its funds, with full power to enact such rules as may be requisite to effect the objects contemplated by the Act of Incorporation.

X. The Board of Directors shall meet for the transaction of business on the third Tuesday of each month, at the hour of 7.30 p.m. Special meetings may be called by the Secretaries at any time, at the request of the President, or of any three Directors.

XI. The Annual General Meeting of the Society shall be held on the second Wednesday in the month of May in each and every year, or at such other time as the Directors, for the time being, may deem best for the interests of the Society; when the Officers and Directors for the ensuing year shall be chosen. A report of the operations of the Society during the foregoing year shall be presented, together with the Treasurer's and Depository's accounts, duly audited. Special general meetings may be called at any time by the Board.

XII. In case of the death or removal of any Director during the year, the Board shall at the next ensuing meeting thereof fill such vacancy.

XIII. No alteration in these By-laws shall be made except at a General Meeting of the Society, and after one month's notice of the proposed alteration has been given to the Board.

MEETINGS OF BRANCHES HELD WITHOUT THE HELP OF AN AGENT.

ANCASTER.—The annual public meeting of this Branch was held on the evening of the 19th of December. Excellent addresses were delivered by the Revd. Messrs. Clark and Laing. The attendance was better than it had been for some years, and the Secretary thinks that the contributions of the Branch will equal, if they do not exceed those of last year.

APPIN.—The meeting was held in the Town Hall on the 19th of December. The chair was occupied by the President, W. Black, Esq. The Rev. Mr. Sutherland addressed the meeting at some length on the duty of circulating the Word of God over the whole earth. The Branch has remitted \$43.06 on purchase acct. and \$40 as free contributions.

BALTIMORE.—The annual meeting was held in the Methodist Church on the 23rd of February. Two very able addresses were given by the Revd. Messrs. Barker and Beattie; the one on the history of the Bible with its different translations and the other on the origin and progress of the Bible Society. The meeting would have been held at an earlier date but for the unavoidable absence of the ministers at missionary meetings.

BERLIN.—The annual meeting of this Branch was held in St. John's church. In the absence of Sheriff Davidson, the President, the chair was occupied by Dr. Bowlby, and in the absence of Mr. A. Young, the Secretary, Mr. Fennell read the report, which, so far as the returns were complete, was encouraging. Able and eloquent addresses were delivered by the Revds. Dr. Beaumont, Fellman, Tait and Williams.

BEVERLY.—The annual meeting of this Branch Society was held in Kirkwall on the 24th of February. Notwithstanding very unfavourable weather and roads the meeting was large and enthusiastic. Stirring addresses were delivered by the Revd. Messrs. Dickson and Woods, of Galt, and by the Rev. R. Thynne, President of the Society. The contributions will be in excess of last year.

CALEDONIA.—This Branch held its annual meeting in the Presbyterian Church, on the 23rd December. The attendance was good considering the very

bad state of the roads. The meeting was addressed by the Revds. T. Wilson, J. Black and W. Morton, and also by Mr. Taylor, one of the Society's Collectors. Free contributions amounting to \$74.16 have been received from this Branch.

CAMPBELLVILLE.—The annual meeting was held on the 11th of February, but owing to local causes was not well attended, and it is difficult to say what the financial prospects of the Branch are.

COLDSPRINGS.—The Secretary writes, February 24th :—"Our annual meeting has been held, and would have been a success but for the unfavourable weather that evening. The collectors have, I think, nearly finished their work, and we expect to have a committee meeting next week, after which I will furnish you with a report."

DRUMMONDVILLE.—The annual public meeting was held in the Presbyterian Church on the last Tuesday in November, the President, John Ker, Esq., in the chair. The weather was unfavourable but the attendance was good. Interesting and stirring addresses were given by the Rev. Messrs. Thomson, Anderson and Swan, and by Mr. W. Parker, a member of the Committee. The spirit of the meeting was excellent, much enthusiasm was enlisted on behalf of the great and good cause, and the prospects of this valuable Branch appear brighter than ever. This Branch has remitted \$115.00 as a free contribution.

DUNDAS.—The annual meeting was held on the 8th of January, and addressed by the local ministers with good results. The Branch has sent a free contribution of \$135.

ELORA.—The prevailing feeling at the meeting of this thriving Branch, which was held on the 18th of February, must have been deep sorrow at the great loss it had sustained in the death of its valued and venerable Secretary, Mr. Joseph Carder, some further notice of whom will be found on another page. The Rev. James Middlemiss acted as Secretary and read the report which was very encouraging and shewed an increase in the subscriptions. The attendance and collection were good as compared with those of recent years. Interesting addresses were given by Rev. Messrs. Fisher, Mullen and Spencer. The Rev. J. G. McGregor was elected President again, and Mr. E. Farrow was elected to succeed Mr. Carder as Secretary and Treasurer. The free contributions of this Branch for the current year have since been received, amounting to \$175.00, being in advance of previous year.

FERGUS.—The annual meeting of this excellent Branch was held on the 6th of November. The adoption of the Report was moved in an eloquent and exceedingly impressive address by Mr. Jas Fitzmaurice, of Saginaw City, Mich., and seconded by Mr. Peter Rennie. This Branch was one of the few which readily and heartily answered the appeal for extra funds for the British and Foreign Bible Society last year. We regret to hear that it has lost the help of a faithful and energetic collector by the death of Mr. James Young. But, notwithstanding this, and other drawbacks, the Branch has again remitted a handsome free contribution of \$200, to be divided equally between the Upper Canada Bible Society and the Parent Society.

GEORGETOWN.—The annual meeting was held on the 15th of December. The numbers at the meeting are reported as really good; but some of the friends there think they would do better with an Agent. The Branch has remitted free contributions to the amount of \$72.00.

GUELPH.—The annual public meeting of this old, valuable and well-worked Branch was held in Chalmers' Church, on the 8th of January. Mr. Hough, the President, gave an excellent address, in which he urged upon all Protestants, as holding the Holy Scriptures as the "only rule of faith and practice," their duty to supply the destitute of every nation with a copy thereof. The Secretary read a very interesting report, which called attention to the fact that the Branch is in its forty-fourth year and gave a very encouraging account of a series of suburban meetings, which the Committee had held in the vicinity, and of the interest in the objects of the Society

exhibited at them. The Branch had during the year lost two sincere and earnest friends by the deaths of Messrs. George Smith and Charles Mickle. The meeting was further addressed by Mr. McCrea and the Rev. Messrs. Maxwell, Williams, Ball, McGregor and Torrance. The Treasurer has remitted to Toronto, \$66.85 on purchase acct. and \$440.00, as a free contribution, equally divided between the Upper Canada and the British and Foreign Bible Societies.

GRIMSBY.—The meeting was held on the last of October. The attendance was not as good as could have been wished; but the meeting was made interesting by the late Secretary, Mr. Dennis Palmer, giving a history of the Branch from its first foundation. The meeting was also addressed by the President, the Rev. J. G. Murray, who has always taken a warm interest in the welfare of the Society. Since the meeting, Mr. D. Palmer who had been the Secretary and Treasurer of the Branch for eight years has been called away to be "absent from the body, but present with the Lord," and Mr. Brock Palmer has been elected to take his place. Remittances to the amount of \$34.69 have been received from this Branch.

HAMILTON.—The forty-first anniversary of this Branch was held on the 6th of January in the Centenary Church, which was crowded with members of all the Protestant Churches of the City. The President, Mr. W. E. Sanford, occupied the chair and was surrounded on the platform by the Rev. Dr. James, the Revs. W. W. Ross, Fitzpatrick, Brown, Goldsmith, Goodman Laidlaw, Wakefield, and Dr. Macdonald, the Hon. F. Leland, Mr. R. M. Wanzer and Mr. James Walker, the Secretary. After the usual devotional exercises, the President briefly addressed the meeting and in the course of his remarks stated that the Secretary had received a letter from the Bishop of Niagara regretting his inability to be present. The report, after calling attention to the Christian obligation of sending the treasure of God's word into all the world, reviews briefly the work of the British and Foreign Bible Society, and then of its most important auxiliary, the Upper Canada Bible Society. In doing this the report makes a generous recognition of the efforts of the Board to curtail the expenses and manage the affairs of the Society with wisdom. The report goes on to say that it would be difficult to calculate the benefit of our Bible Society work in Canada upon our churches, and to speak of its peculiar adaptedness to our rapidly populating Dominion. Reference is also made to the valuable labours of the Society's veteran colporteur, Mr. John Lowry, who had during the year worked for several weeks in the city. The adoption of the Report was moved by the Rev. Thomas Goldsmith and seconded by the Hon. F. Leland. Mr. Sanford, the retiring President, introduced Mr. Wanzer, the President elect, who addressed the meeting in a few brief and appropriate remarks. The Rev. W. W. Ross gave an able and interesting sketch of the history of the translation of the Bible. Dr. Macdonald and others also addressed the meeting, which was closed with the benediction, pronounced by the Rev. Mr. Fitzpatrick, and which was thought by many to be one of the most successful Bible Society Meetings ever held in Hamilton.

HARRISTON.—The annual meeting was held in the Methodist Church on the 18th of February. The attendance was not large, but the meeting was made interesting by the addresses of several resident ministers, and one from the Rev. Mr. Fraser, of Mount Forest. Mr. C. O'Meara also delivered a short address which was well received. It is not known yet what the financial results will be.

MANCHESTER.—This Branch had a good meeting and has remitted \$46.91 as a free contribution to the funds of the Society.

ONEIDA.—At the meeting of this Branch the Rev. Messrs Yeomans, Munroe, and Grant gave excellent addresses which were listened to with much pleasure. The collection at the meeting was not as large as the officers of the Branch desired; but they have remitted \$69 as free contributions to the funds of our Society.

PAISLEY.—The meeting of this Branch was held in the Town Hall on the 16th of February. The Rev. Mr. Steel delivered a very instructive address, giving an account of the work accomplished by the Society. *The Paisley Advocate* says the attendance was not so large as it should have been considering the importance of the work in which the Society is engaged, and suggests very properly and practically that “those who did not attend would have the opportunity of making the *amende honorable* by subscribing liberally when the collectors called.”

PARK HILL.—The annual meeting was held on October 22nd, in the Presbyterian Church. Both the Committee's Report and the attendance at the meeting shewed increased interest in every department, which the Secretary ascribes largely to the visit of the Rev. W. W. Ross last year. However, there is unmistakable evidence that the Rev. W. Johnson, the Secretary, is a very active officer, and that the Committee are looking after the whole of their field. The meeting was addressed by the Rev. Messrs. Griffin, Rogers and Johnson, and was a decided success. The Branch has remitted \$62.93 free, and \$21.00 on purchase account.

ST. CATHERINES.—The Annual Public Meeting of this Branch was held in Knox Church on Thursday, October 30th. The chair was occupied by the President, W. J. McCalla, Esq. After the usual devotional exercises the efficient Secretary, Mr. Mills, read the thirty-sixth annual report of the Branch. Pertinent and instructive addresses were delivered by the Revds. George Bruce, J. W. A. Stewart, and Crossley. The attendance and the collection were not as large as the officers of the Branch would have liked; but they were better than for several years past.

WALKERTON.—The meeting was held in the Court House on the 3rd inst. In the absence of the President, Judge Kingsmill, Jas. Blair, Esq., was called to the chair. The devotional services were conducted by Rev. Messrs. Williams and Shortt, and the meeting was addressed by the Rev. Messrs. Moffat, Cocks, Rowzee, Rupert, and Dr. Bell, and we hope the results will be good. Notwithstanding bad weather the attendance was good.

IX.—THE HISTORY OF THE ENGLISH BIBLE.

THE DOUAI AND RHEMISH VERSIONS.

BY THE REV. W. F. MOULTON, M.A., LOND., D.D., EDIN., MASTER OF THE
WESLEYAN HIGH SCHOOL, CAMBRIDGE.

Hitherto our history has mainly recorded the efforts made by earnest reformers of the Church to diffuse throughout England the knowledge of the Scriptures. The opposition to those endeavours has proceeded from the Church of Rome, and has at times been as successful as it was intense. Less than fifty years have elapsed from the time that Tyndale's Testaments were burned at St. Paul's Cross, and now an English version of the New Testament is offered to the Romanists themselves, with the sanction of an authority which none could dispute. This version bears the following title: “The New Testament of Iesus Christ, translated faithfully into English out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages: with argvments of bookes and chapters, Annotations, and other necessarie helpes, for the better vnderstanding of the text, and specially for the disconcorie of the Corruptions of divers late translations, and for clearing the Controversies in religion of these daies. In the English Colledge of Rhemes. Psalm 118.* . . . That is, Giue me vnderstanding and I will searche thy law, and will keepe it with my whole hart. S. Aug. tract 2, in Epist. Ioan . . . that is, Al things that are redde in holy Scriptures,

* This verse, and the quotation from Augustine which follows, are given in both Latin and English.

we must heare with great attention, to our instruction and salvation ; but those things specially must be commended to memorie, which make most against Heretikes : whose deceites cease not to circumvent and beguile al the weaker sort and the more negligent persons. Printed at Rhemes by Iohn Fogny. 1582. Cum privilegio."

The translation of the Old Testament was not published until 1609, 1610, though finished long before. The title is similar to that of the New Testament, "Doway," however, being substituted for Rhems; the text on the title-page is Isaiah xii. 3, "You shall draw waters in joy out of the Saviour's fountains." The work was printed at Doway, by Lawrence Kellam at the "sign of the Holy Lamb."

The Romish College at Douai was one of the "English Colleges beyond the seas," founded with the object of organising missionary work in England. William Allen, through whose efforts the college was founded, was a man of learning and of untiring energy. In Mary's reign he was Principal of St. Mary's Hall, Oxford, and Canon of York; soon after the accession of Elizabeth he left England, and for a quarter of a century was the mainspring of the movement for the restoration of England to communion with Rome. He was made Cardinal by Sixtus V., in 1587. In consequence of the disturbed condition of the country, the college was (in 1578) removed to Rheims for a time. One of the early students at Douai was Gregory Martin, formerly fellow of St. John's College, Oxford, who afterwards became teacher of Hebrew and reader of divinity in the College at Rheims. It is probable that the "Rhemish Testament" and the "Douay Bible" owe their origin to Allen, but that the translation was mainly executed by Martin. Besides Allen, three other English scholars, graduates of Oxford, are said to have been associated with Martin in the work, Dr. J. Reynolds, Dr. Briston, or Bristol, and Dr. Worthington. The last two are supposed to have contributed the notes, which are an essential part of this version.

The preface to the Rhemish Testament is an elaborate and ingenious document. The translators are at no pains to conceal that their motive in undertaking the work was the extensive circulation of other versions of the Scriptures. Not content with translating truly, they "have also set forth large Annotations" to help the studious reader embarrassed by the controversies of the times. The text which they follow is not the Greek, but the "old vulgar Latin" used in the Church for 1,300 years, corrected by St. Jerome according to the Greek, commended by St. Augustine, declared by the holy Council of Trent to be of all versions the only "authentic," preferred even by adversaries such as Beza, so exact in representing the Greek that "delicate heretics" have pronounced it rude, shown to be impartial by the fact that even the versions of Erasmus and others are more to the advantage of the Catholic cause than this ancient Bible of the Church. The Latin (they say) is found to agree either with other manuscripts of the Greek or with the reading of ancient Fathers of the Church. Whilst, however, the translation is from the Latin, the Greek text is not to be disregarded: the reader will often find the Greek word (also the Latin word) placed in the margin when the sense is hard or the reading ambiguous. The peculiarities of this version, therefore, result partly from the use of the Vulgate as a basis, and partly from the principles by which the translators were guided in their work.

The Bible called the Vulgate is, strictly speaking, not one book, but a combination of several. The Old Testament, with the exception of the Psalter, is a translation from the Hebrew, executed by Jerome about the end of the fourth century. The Psalter is a revision (by Jerome) of a much older translation, made not from the Hebrew, but from the Septuagint. The Apocryphal Books also belong to the same early version, revised and corrected in part. The old Latin version of the New Testament probably dates from the beginning of the second century; the New Testament of the Vulgate consists of this older translation, revised with care in the Gospels, but

imperfectly in the Epistles. In the Psalms, therefore, a translation from the Vulgate presents the original at fourth hand, so to speak, the Hebrew having passed into a Greek version (often of very inferior quality), the Greek into a Latin, before the translation into English commenced. On the other hand, Jerome's own work is of great excellence. We may expect, therefore, that any correct reproduction of the Vulgate in English will be very faulty and imperfect in the Book of Psalms, but usually good and true in the greater part of the Old Testament. In the New Testament the case is more complicated. The Latin translation, being derived from manuscripts more ancient than any we now possess, is frequently a witness of the highest due in regard to the Greek text which was current in the earliest times and (as was remarked in an earlier chapter) its testimony is in many cases confirmed by Greek manuscripts which have been discovered or examined since the sixteenth century. Hence we may expect to find that the Rhemish New Testament frequently anticipates the judgment of later scholars as to the presence or absence of certain words, clauses, or even verses. Thus in Acts xvi. 7, there is now overwhelming evidence for reading "the Spirit of Jesus suffered them not;" in Matt. v. 44, the words "bless them that curse you, do good to them that hate you," and the words "which despitefully use you and," should be omitted from the text, having found their way into later manuscripts from St. Luke's Gospel; and in 1 Peter iii. 15 we must read "Lord Christ" instead of "Lord God." In these and many other instances the Rhemish Testament agrees with the best critical editions of the present day. There are, no doubt, many examples of a different kind, such as the reading "*by good works* make your calling and election sure" (2 Peter i. 10); but, on the whole, the influence of the use of the Vulgate would in the New Testament be more frequently for good than for harm in respect of *text*. As a translation the Vulgate is, as a rule, literal and faithful, but often obscure: a correct reproduction of the Vulgate will reflect these qualities, and this the Rhemish Testament certainly does. If, however, we allow that this version faithfully represents the Latin, it must be understood that it is the Latin as current in the time of the translators. Even then it was acknowledged that the common copies of the Vulgate differed widely from Jerome's text, and the need of a new examination of manuscripts was felt as early as the Council of Trent. It was not until 1587 and 1592 that the authorised editions of the Vulgate appeared, and these were very far from supplying the want.

We now come to the consideration of the principles of action adopted by the translators. Having the Latin text before them, how did they deal with it? The answer may be given in a few words: the translation is literal and (as a rule, if not always) scrupulously faithful and exact, but disfigured by a profusion of unfamiliar and Latinised words which convey no meaning whatever to the ordinary English reader. The last peculiarity strikes the eye at the first opening of the volume. The translators argue skilfully in defence of their practice. If (they ask) such words as *Raca*, *Hosanna*, and *Belial* be retained, why not *Corbana* (for treasury, Matt. xxvii. 6)? If Sabbath is kept for the seventh day, why not *Parascene* for the Sabbath-eve? If Pentecost is a proper word, what objection is there to *Pascha* for Passover, *Azymes* for sweet (i. e., unleavened) bread, bread of proposition for shew-bread. If proselyte and phylacteries be allowed, why not neophyte and didragmes? It is not possible, they maintain, to avoid the word *evangelise*, for no word can convey its meaning; and for the same reason they use "*depositum*" in 1 Tim. vi. 20; he "*exinanited himself*" in Phil ii. 7; "to exhaust the sins of many" in Heb. ix. 28. On the other hand, the translator's care strictly to follow the text before him often led to happy results, the preservation of a significant phrase of the original or of an impressive arrangement of words. Thus every translator would now agree with this version in the words, "liberty of the glory of the children of God" (Rom. viii. 21); "holiness of the truth" (Eph. iv. 24); "by their fruits you shall know them" (Matt. vii. 16); If we turn to any chapter of the Gospels we shall find examples of excellent

translator, which in some cases have been followed by our Authorised Version. In Matt. xxv., for example, the translation in verse 8, "our lamps are going out," is unquestionably correct; in verses 17, 18, 20, 22, the article should certainly be inserted, *the five, the two*; in verse 21, "place thee" is much better than "make thee ruler; and in verse 27, "bankers," if a somewhat bold rendering, is more intelligible than "exchangers." It is from the Rhemish Testament that the Authorised Version obtains "blessed" in Matt. xxvi. 26 (for "gave thanks"); "hymn" in verse 30; "adure" in verse 63; and it would have been well if our translators had also adopted "court" in verse 3, and "Rabbi" in verses 25 and 49. In the first chapter of St. James we owe to the Rhemish version "upbraideth not" (verse 5), "nothing doubting" (verse 6), "the engrafted word" (verse 21), "bridleth not" (verse 26). If three chapters, taken by accident, yield such results, the reader will not doubt that very many examples of the same description might be produced. Nothing is easier than to accumulate instances of the eccentricity of this version, of its obscure and inflated renderings; but only minute study can do justice to its faithfulness, and to the care with which the translators executed their work. Every other English version is to be preferred to this, if it must be taken as a whole; no other English version will prove more instructive to the student who will take the pains to separate what is good and useful from what is ill-advised and wrong. The marginal notes which are added by the translators from time to time prove that they kept the Greek text before them, though translating from the Latin. Sometimes this saves them from mistake, as in Phil. iv. 6, where the Latin might mean "in all prayer," but the Greek must signify "in everything by prayer." The most remarkable proof of their use of the Greek is their treatment of the Greek article. As the Latin language has no definite article, it might well be supposed that of all English versions the Rhemish would be least accurate in this point of translation. The very reverse is actually the case. I have noticed as many as forty instances in which, of all versions, from Tyndale's to the Authorised inclusive, this alone is correct in regard to the article. This is the more remarkable as the older versions were certainly known and used by the translators of the Rhemish Testament. They make no allusion in their preface to any indebtedness to preceding translators, but of the fact there can be no doubt. The comparison of any chapter with the translations in the Geneva and Bishops' Bibles will be sufficient to convince the most incredulous.

It is not necessary to say much on those peculiarities of this Testament which stand connected with the faith professed by the translators. In a Roman Catholic version we expect such rendering as *do penance, priest, (for elder), sacrament (for mystery or secret)*; "Catholic usage" has also led to the substitution of "our Lord" for "the Lord." There is but little, however, in the text to favour Romish doctrine; it is in the notes that this is strenuously and perseveringly taught. With these, differing widely from the translation in their spirit and characteristics, we are happily not concerned in this place. Elaborate confutations of the teachings of these notes were published within a few years, by W. Fulke, in 1589, and by T. Cartwright, in 1618. In the former work the Rhemish version and that of the Bishops' Bible are given in parallel columns. Neither of these writers appears to criticise the translation to any large extent.

On the Douai version of the Old Testament it will not be necessary to dwell. As it was not published till 1610, it does not belong (so to speak) to the line of ancestry of our Authorised Versions.

Editions of the New Testament appeared in 1600, 1621, 1633, and of the whole Bible in 1635. In 1749, 1750, the work was revised by Dr. Challoner; another revised edition, by Dr. Troy, bears date 1791. The later editions differ widely from the original version; an interesting paper on the variations will be found among the collected Essays of the late Cardinal Wiseman.

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1880.

JANUARY.		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
Hollin	Branch	60			
Sarnia	do	48 29			
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Amherstburg	do	9 38	10 00	25 00	
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Norwood	do	10 00			
Oxendon	do	8 95	2 00		
Rockwood & Everton	do	10 72	74 59		
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Ingersoll	do	31 66	66 67	133 33	
Laskey	do		28 50	20 00	
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Drummondville	do		109 71		
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Kingston Bible Society		216 41			
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Georgetown	do	20 09			
Lucknow	do	12 00			
Adelaide	do		20 00	20 00	
Whitby	do	21 37			
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Dungannon	do		3 31		
Goderich	do		4 37		
Downsview	do		6 54		
Burlington	do		50 00	20 00	(1) 5 00
Nelson	do		1 65		
Oncida	do		34 50	34 50	
Tamworth	do	2 27	1 25		
Mill Point	do	1 42	4 05		
Bloomfield	do	6 68			
Napanee	do	53 34	7 79		
Newburgh	do	8 22	8 92		
Pictou	do	46 00			
Centreville	do		5 07		
Selby	do		62		
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Melrose	do		2 53		
Cherry Valley	do		61		
Woodstock, anon. subscription				20 00	
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Manchester	Branch		7 32	15 64	(2) 23 45
Warsaw	do	21 38			
Belleville	do	246 54			
Rosemount	do		16 81		
St. Williams	do	25 00	25 00		
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Orono	Branch	10 94	30 00		(1) 3 00
Holland Landing	do		8 41		(3) 15 00
Dawn Mills	do		100 00	100 00	
Fergus	do		6 00	6 00	(1) 50
Caistorville	do			10 00	
Barrie Reformed Episcopal Church					
Grimsby	Branch	21 94			
Dundas	do	42 56	118 77		
Kirkton	do	19 00			
Erin	do		40 00		
Ravenswood	do	3 71	20 41	11 00	
Avening	do		11 00		
Woodbridge and Pinegrove Branch			42 52		
Drummondville Branch (additional)			5 35		
Camlachie	Branch		40 00		
Chatham Township	do			38 00	
Selkirk	do	46 19			
Arkona	do		30 00		
Lynedoch	do	24 07			
Drayton	do		16 00		
Hanover	do	8 30			
Penetanguishene	do		20 75		
Peterborough	do		80 00	80 00	
Elora	do		35 00	110 00	(2) 30 00
Fingal	do		40 00	40 00	
Orillia	do	50 00			
Theford	do	15 00			
Waterford	do	39 00	20 00	25 00	
Chesterfield & Ratho	do	12 50	21 93	43 87	
Cheapside	do		8 60		
Wallaceburg	do		12 00	12 00	
Caledonia	do		49 44	24 72	
Egmondville	do		19 50	19 50	
Plattsville	do	12 06	5 60		(2) 5 60
Shakespeare	do		8 50	16 00	
Watford	do	17 20	20 00	21 00	
New Dundee	do		80 26		
Hamilton	do	364 80			
Tilsonburg	do	24 75			
Culloden	do		17 16		
Copetown	do		30 65		
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(3) Free to Montreal Auxiliary.

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THE FORTIETH ANNIVERSARY
OF THE

Upper Canada Bible Society

-- IN --

ST. JAMES' SQUARE PRESBYTERIAN CHURCH,

WEDNESDAY, MAY 12th, 1880.

The Hon. G. W. Allan, President, will take the Chair at 7.30 P.M.

SINGING.

Reading of Scripture and Prayer by Rev. J. M. KING, M.A.

CHAIRMAN'S INTRODUCTORY REMARKS.

The Permanent Secretary will move the adoption of the Report, seconded
by J. K. MACDONALD, Esq.

1ST RESOLUTION.—Moved by J. J. WOODHOUSE, Esq., seconded by H. E. CLARKE, Esq. :

"That thanks be given to the Officers, Committees and Collectors of the various franchises throughout the country, to whose zeal and energy the Society is so much indebted; and that the following gentlemen be Officers and Directors for the ensuing year:—

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His Excellency, the Marquis of Lorne, Governor-General.

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2ND RESOLUTION.—Moved by the Rev. H. M. PARSONS, seconded by WARRING KENNEDY, Esq. :

"That the unsurpassed privileges of the Anglo-Saxon race in the long possession of the Bible in its mother tongue; in the religious liberty it has enjoyed, and in the widespread commercial power God has given, impose upon it great responsibility to make most earnest efforts to give the Holy Scriptures to those who have them not."

SINGING.

3RD RESOLUTION.—Moved by the Rev. DR. LORIMER, of Chicago, seconded by the Hon. JOHN McMURRICH :

"That as vigorous efforts are being made in our times to disseminate in the name of science and advanced thought a literature antagonistic to Christianity, subversive of morals, and only favourable to godless materialism, therefore an unprecedented obligation rests upon the followers of Christ to circulate in all the languages of earth the Holy Scriptures, whose teachings are indispensable to human welfare, and whose influence can alone counteract the pernicious effects of every system of error, especially of those systems which are grounded in false views of natural religion."

COLLECTION AND SINGING.

4TH RESOLUTION—Moved by DR. HODGINS, seconded by JAMES BROWN, Esq. :

"That the hearty thanks of this meeting be presented to the Trustees of the Queen Street Methodist Church, for its use on Sabbath evening last, and to the Rev. George Cochran, for the instructive sermon which he preached in the interests of the Society on that occasion."

5TH RESOLUTION.— Moved by the Hon. W. McMASTER, seconded by A. T. McCORD, Esq. :

“That the hearty thanks of this meeting be presented to the Pastor and Trustees of this Church for its use on the present occasion, and to the Choir for their valuable services in connexion with this Annual Meeting.”

DOXOLOGY AND BENEDICTION.

1ST HYMN.

- 1 **T**HE heavens declare Thy glory, Lord, L.M.
In every star Thy wisdom shines ;
But when our eyes behold Thy word,
We read Thy name in fairer lines.
- 2 The rolling sun, the changing light,
And night and day Thy power confess ;
But the blest volume Thou hast writ,
Reveals Thy justice and Thy grace.
- 3 Sun, moon, and stars convey Thy praise,
Round the whole earth and never stand ,
So when Thy truth began its race,
It touched and glanced on every land.
- 4 Nor shall Thy spreading gospel rest,
Till through the world Thy truth has run ;
Till Christ has all the nations blest,
That see the light or feel the sun.
- 5 Great Sun of Righteousness, arise,
Bless the dark world with heavenly light ;
Thy gospel makes the simple wise,
Thy laws are pure, Thy judgments right.

2ND HYMN.

- 1 **L**ET everlasting glories crown
Thy head, my Saviour and my Lord,
Thy hands have brought salvation down,
And writ the blessing in Thy word.
- 2 In vain our trembling conscience seeks
Some solid ground to rest upon ;
With long despair our spirit breaks,
Till we apply to Thee alone.

- 3 How well Thy blessed truths agree !
 How wise and holy Thy commands !
 Thy promises how firm they be !
 How firm our hope and comfort stands !
- 4 Should all the forms which men devise
 Assault my faith with treacherous art,
 I'll call them vanity and lies,
 And bind Thy gospel to my heart.

3RD HYMN.

- 1 **O** WORD of God, Incarnate,
 O ! wisdom from on high,
 O ! Truth unchanged, unchanging,
 O light of our dark sky !
 We praise Thee for this compass
 That o'er life's troubled sea,
 'Mid mists, and rocks, and quicksands,
 Still guides, O Christ, to Thee.
- 2 The Church from her dear Master,
 Received the gift divine,
 And still the light she lifteth
 O'er all the earth to shine.
 It is the priceless casket
 Where gems of truth are stored ;
 It is the heaven-drawn picture
 Of Christ the living Word.
- 3 O ! make Thy Church, dear Saviour,
 A lamp of burnished gold,
 To bear before the nations
 Thy true light as of old.
 O ! teach Thy wandering pilgrims
 By this their path to trace,
 Till, clouds and darkness ended,
 They see Thee face to face.
- 4 O ! Father by Thy mercy,
 And by Thy Spirit's grace,
 May we abide forever
 On this sure resting-place ;
 And pass from life's long battle,
 To Thy blest home of love,
 And see in heaven's own radiance,
 Jerusalem above.