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THE BIBLE IN RUSSIA.

A learned father of the ancient rite made some remarks to me on the Bible in Russia, which live in my mind as parts of the picture of this great country.

I knew that our Bible Society had a branch in St. Petersburg, and that copies of the New Testament and the Psalms had been scattered, through their agency, from the White Sea to the Black; but being well aware that the right to found that branch of our Society in Russia was originally urged by men of the world in London upon men of the same class in St. Petersburg, and that the ministers of Alexander the First gave their consent in a time of war, when they wanted English help in men and money against the French. I supposed that the purposes in view had been political, and that this heavenly seed was cast into ungrateful soil. I had no conception of the good which our Society has been doing in silence for so many years.

"The Scriptures which came to us from England," said this priest, "have been the mainstay, not of our religion only, but of our national life."

"Then they have been much read?"

"In thousands, in ten thousands of pious homes. The true Russian likes his Bible—yes, even better than his dram—for the Bible tells him of a world beyond his daily field of toil, a world of angels and of spirits, in which he believes with a nearer faith than he puts in the wood and water about his feet. In every second house of Great Russia—the true, old Russia, in which we speak the same language and have the same God—you will

find a copy [of the Bible, and men who have the promise in their hearts.”

In my journey through the country I find this true, though not so much in the letter as in the spirit. Except in New England and in Scotland, no people in the world, so far as they can read at all, are greater Bible-readers than the Russians.

In thinking of Russia we forget the time when she was free, even as she is now growing free, and take scant heed of the fact that she possessed a popular version of Scripture, used in all her churches and chapels, long before such a treasure was obtained by England, Germany, and France.

“Love for the Bible and love for Russia,” said the priest, “go with us hand in hand, as the Tsar in his palace and the monk in his convent know. A patriotic government gives us the Bible, a monastic government takes it away.”

“What do you mean by a patriotic government and a monastic government, when speaking of the Bible?”

“By a patriotic government, that of Alexander the First and Alexander the Second; by a monastic government, that of Nicholas. The first Alexander gave us the Bible; Nicholas took it away; the second Alexander gave it us again. The first Alexander was a prince of gentle ways and simple thoughts—a mystic, as men of worldly training call a man who lives with God. Like all true Russians, he had a deep and quick perception of the presence of things unseen. In the midst of his earthly troubles—and they were great—he turned into himself. He was a Bible-reader. In the Holy Word he found that peace which the world could neither give nor take away; and what he found for himself he set his heart on sharing with his children everywhere. Consulting Prince Golitsin, then his minister of public worship, he found that pious and noble man—Golitsin was a Russian—of his mind. They read the Book together, and, seeing that it was good for them, they sent for Stanislaus, archbishop of Mohiloff, and asked him, ‘Why should not every man read the Bible, each man for himself, and in his native tongue? Up to that time our sacred books were printed only in Bulgaric; a Slavonic speech which people used to understand; but which is now an unknown dialect, even to the popes who drone it every day from the altar steps. Two English doctors—the good Patterson and the good Pinkerton—brought us the New Testament, printed in the Russian tongue; and by help of the Tsar and his council, scattered the copies into every province and every town, from the frontiers of Poland to those of China. I am an old man now; but my veins still throb with the fervour of that day when we first received, in our native speech, the word that was to bring us eternal life.’ The books were instantly bought up and read; friends lent them to each other; and family meetings were held, in which the Promise was read aloud. The popes explained the text; the elders gave out chapter and verse. Even in parties which met to drink whiskey and play cards, some neighbour would produce his Bible, when the company

gave up their games to listen while an aged man read out the story of the passion and the cross. That story spoke to the Russian heart; for the Russ, when left alone, has something of the Galilean in his nature—a something soft and feminine, almost sacrificial; helping him to feel, with a force which he could never reach by reasoning, the patient beauty of his Redeemer's life and death."

"And what were the effects of this Bible-reading?"

"Who can tell! You plant the acorn, your descendants sit beneath the oak. One thing it did for us, which we could never have done without its help—the Bible drove the Jesuits from our midst—and if we had it now in every house it would drive away these monks."

The story of the battle of the Bible Society and the Order of Jesus may be read in Joly, and in other writers. When that Order was suppressed in Rome, and the Fathers were banished from every Catholic state in Europe, a remnant was received into Russia by the insane Emperor Paul, who took them into his favour in the hope of vexing the Roman Court, and of making them useful agents in his Catholic provinces. Well they repaid him for the shelter given—not only in the Polish cities, but in the privatest recesses of his home. Father Gruber is said to have been familiar with every secret of the palace under Paul. These exiles were a band of outlaws, living in defiance of their spiritual chief and of their temporal prince; but while they clung with unslackening grasp to the great traditions of their Society, they sought, by visible service to mankind, the means of overcoming the hostility of popes and kings. No honest writer will deny that they were useful to the Russians in a secular sense, whatever trouble they may have caused them in a religious sense. They brought into this country the light of science and the love of art then flourishing in the West; and the colleges which they opened for the education of youth were far in advance of the native schools. They built their schools at Moscow, Riga, St. Petersburg, Odessa, on the banks of the Volga, on the shores of the Caspian Sea. They sought to be useful in a thousand ways; in the foreign colony, at the military station, in the city prison, at the Siberian mine. They went out as doctors and as teachers. They followed the army into Astrakhan, and toiled among the Kozacks of the Don; but while they laboured to do good, they laboured in a foreign and offensive spirit. To the Russ people they were strangers and enemies; subjects of a foreign prince, and members of a hostile church. Some ladies of the court went over to their rite; a youth of high family followed these court ladies; then the clergy took alarm, and raised their voices against the strangers. What offended the Russians most of all was the assumption by these Jesuits of the name of missionaries, as though the people were a savage horde not yet reclaimed to God and His Holy Church. Unhappily for the fathers, this title was expressly forbidden to the Catholic clergy by Russian law, and this assumption was an act of disobedience which left them at the mercy of the crown.

But while the Emperor Paul was kind to them, these acts were passed in silence, and Alexander seemed unlikely to withdraw his favour from his father's friends. The issue of a New Testament in the native speech brought on the conflict and insured their fate.

Following the traditions of their Order, the Jesuits heard with fear the proposal to print the Bible in the Russian tongue, so that every man should read it for himself, and armed themselves to oppose the scheme. They spoke, they wrote, they preached against it. Calling it an error, they showed how much it was disliked in Rome. They said it was an English invasion of the country, and they stirred up the popes to attack it; saying it would be the ruin, not only of the Roman clergy, but of the Greek.

Alexander's eyes were opened to the character of his guests. The Bible was a comfort to himself and why should others be refused the blessings he had found? Who were these men, that they should prevent his people reading the Word of Life?

A dangerous question for the Tsar to ask, for Prince Golitsin was close at hand with his reply. The worst day's work the Jesuits had ever done was to disturb the prince's family by converting his nephew to the Roman Church. Golitsin called it seduction; and seduction from the national faith is a public crime. When, therefore Alexander came to ask who these men were, Golitsin answered that they were teachers of false doctrines; disturbers of the public peace; men who were banished by their sovereigns; a body disbanded by their popes. And then in spite of their good deeds, they were sent away—first from Moscow and St. Petersburg, afterwards from every city of the empire. Their expulsion was one of the most popular acts of a long and glorious reign.

The Jesuit writers lay the blame of their expulsion on the Bible Societies.

From the other sources I learn that the New Testament was free until Alexander's death, and that the copies found their way into every city and village of the land. With the death of Alexander the First came a change. After the conspiracy of 1825, the new Emperor listened to his black clergy, and the Bible was placed under close arrest.

The Russian Bible Society was called a Russian parliament. All parties in the state were represented on the board of management; Orthodox bishops sitting next to Old Believers, and Old Believers next to Dissenting priests. The Bible, in which they all believed, was a common ground, on which they could meet and exchange the words of peace. But Nicholas, ruling by the sword, had no desire to see these boards pursuing their active and independent course; and his monks had little trouble in persuading him to replace the Bible by an official Book of Saints.—*Dixon's Free Russia.*

THE Bible is a matchless volume; it is impossible for us to study it too much, or esteem it too highly.

Canadian and Domestic.

BIBLE SOCIETY, NEW WESTMINSTER, BRITISH COLUMBIA.

Our friends throughout Ontario feel deep sympathy with those remoter fields to which, through their liberality, the operations and aid of the Upper Canada Bible Society have extended. By mutual correspondence a Branch, in connection with our Society, was recently organized in British Columbia—for the successful accomplishment of which we are chiefly indebted to its present Secretary, the Rev. Mr. Jamieson, whose services the accompanying abstract of report righteously recognizes. A Branch had formerly existed in New Westminster, and was then in direct union with the honoured Parent Society. It is with the sanction of the Committee of the British and Foreign Bible Society, that this and other Branches, recently formed beyond the limits of our Province, now constitute part of the Upper Canada Bible Society.

THE BRANCH BIBLE SOCIETY, in connection with the Upper Canada Bible Society, held its first public meeting on Thursday evening, February the 13th, in the Hyack Hall.

In the absence of the President of the Society, Mayor Cunningham was called to the Chair.

The proceedings were opened by religious services, after which

The Chairman stated that the object of the meeting was to bring the Bible Society and its work more prominently before the public. He referred to the claims which the Society had on every one, and more especially upon citizens of a nation which acknowledges the Bible as the rock on which it is founded. He illustrated by historical anecdotes the power of the Holy Scripture on the hearts and minds of men, and concluded an able appeal by calling upon the Rev. Mr. Owen to move the first resolution.

The Rev. H. B. Owen then moved the first resolution, which was to the effect that it is the duty of all to aid in the circulation of the Holy Scriptures.

In moving the resolution the speaker said that among the privileges of the Christian, not the least was any opportunity afforded him for circulating the Holy Scriptures. It was a privilege all members of the Church of England should be prompt to avail themselves of, for in the words of the VI. Article it was declared that, "Holy Scripture contained all things necessary to salvation: so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation", whilst the Homilies also teach us, that "There can be nothing either more necessary or profitable, than the knowledge of Holy Scripture, forasmuch as in it is contained God's true word, setting forth His glory, and also man's duty. And there is no truth nor doctrine necessary to our justification and everlasting salvation, but that is, or may be drawn out of that fountain and well of truth." The present is a time when it behoves all those "who profess and call themselves Christians", to be active in extending the circulation of the Bible, as a defence against the attacks of pseudo-science, Rationalism, Infidelity and Popery. From recent events there is great encouragement to be gathered. Upon the darkness of Papal Rome the light of the everlasting Gospel is now shining.

Mr. Owen also impressed upon the audience their duty as to the circulation of the Scriptures among the Chinese residents, and expressed his opinion that the small measure of success which sometimes attends our efforts arises from the fact that the copy of the word of God which is given is not accompanied by prayer on the part of the giver that a blessing may accompany the gift.

Mr. J. C. Brown seconded the resolution in a few words.

The Rev. A. E. Russ then moved the second resolution, setting forth the deep thankfulness to Almighty God which is called for by the success attending the labours of the British and Foreign Bible Society.

Mr. Russ regretted that the lateness of the time at which the resolution was put into his hands, and the press of other matters consequent upon the weekly visit of the mail steamer, prevented him from doing full justice to the resolution. He was glad to see so many present at the first meeting, and hoped that similar occasions in the future would be still more interesting and successful. He laid great stress upon the fact that the Bible contained those precepts which were the guiding principles of life. Like a powerful locomotive without an engineer, was a cultured mind without religious teachings. He hoped the day would never come when the Bible would be banished from our common schools. Non-sectarian education was a good thing and worthy the support of all, but it would be a fatal mistake to banish the Bible—a book in which there was no sectarianism—from the schools.

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Mr. Wm. Clarkson seconded the resolution. He was suffering from ill health and must ask to be excused from making a speech. He dwelt for a few minutes very earnestly on the duty of every one to aid the efforts of the Bible Society and its agents.

Rev. Mr. Jamieson, Secretary to the Branch, then gave a short history of the Bible Society here. He told how well the work had been commenced nine years ago; how, after a few years of successful work, it had languished and finally died; how those who had charge of the work had become scattered by the changes incidental to a life in a new country; and finally how the Society had been re-organized. He made an eloquent appeal to those present to be active on the side of truth, telling them how active some were on the side of error. The Speaker then gave details of the organization and standing of the Society, and informed the meeting that Messrs. Cunningham and Homer had been asked to canvass the city for members of the Society. He suggested that it would be well to make a beginning in the work at once.

While Mr. Homer was engaged in giving those present an opportunity of subscribing their names as members of the Society,

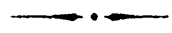
Rev. Mr. Owen said that the Secretary, in giving a history of the resurrection of the Society, had not told them how much was owing to his (the Secretary's) exertions. He therefore moved that this meeting tender its most cordial thanks to the Rev. Robert Jamieson for his exertions in behalf of the Bible Society.

The resolution was seconded by Mr. Wm. Clarkson, and carried unanimously.

The Chairman announced, as the result of the canvass of the meeting, that a very encouraging beginning had been made.*

A vote of thanks to the Chairman was then passed; the Doxology sung; a benediction pronounced by the Rev. Mr. Jamieson, and the proceedings closed.

The meeting was a most agreeable and interesting one, and we congratulate the friends of the Society on the success which has attended their efforts so far.—*Dominion Pacific Herald*.



KINGSTON AUXILIARY.—In the City of Kingston, the friends and patrons of benevolent institutions hold—as is done in Montreal and Quebec,—the anniversary services of various kindred societies, such as the Bible and Tract, during the same week, and generally in the month of January. The Annual

* Since writing the foregoing we have received from New Westminster, as free contribution, sixty dollars—thirty to the B. & F. Bible Society and thirty to the U. C. Bible Society, which we hereby thankfully acknowledge.

Meeting "of the Kingston Auxiliary to the Upper Canada Bible Society, was held last night, (the 21st January) in the City Hall, when there was a goodly attendance. The Rev. F. W. Dobbs occupied the Chair." The devotional exercises were conducted by the Rev. Mr. Wilson. The officers of the auxiliary are—President, Rev. F. W. Dobbs; Treasurer, Dr. Skinner; Secretary, R. V. Rogers, jr. Addresses were delivered by the Rev. G. R. Sanderson, Rev. K. M. Fenwick, Rev. Professor McKerras and Rev. Mr. Lewis. The meeting was dismissed with the benediction pronounced by the Rev. Mr. Mulock. From the Report read at the meeting, the following abstract has been published. "The Upper Canada Bible Society is going on prosperously with, year by year, an ever growing income and increasing circulation and a widening field. Its income is now \$33,000 per annum, and its issues 42,000. As for the Kingston Auxiliary it has over forty Branches, but some are well nigh fruitless: from others especially Napanee, Tamworth, Stirling, Madoc, and Glenvale greatly increased contributions have, during the past year, been received. The Colporteur was employed during a portion of the year. The total number of Bibles issued from the Depository was 677, and of Testaments 1,164, making a total value of \$574.13. At present there is a balance on hand of \$560.63, accounts due the Auxiliary amount to \$313.00, and the present stock is worth \$548.00. The sum of \$160.00 is owing to the Parent Society, to which during the year no free grants were sent, save \$200.00 received from the Branches for the purpose."

LADIES' BIBLE SOCIETY.—"The Rev. Mr. McKerras read the twenty-third Report of the Kingston Ladies' Bible Society, which shewed that during last year that Association had received \$174.00, and expended \$130.00—the greater portion being paid to their Colporteur, whom they had employed for four months. The Speaker remarked that the Ladies Society, which aims at the circulation of the Bible, and the employment of a Colporteur to visit the highways and hedges in our neighbourhood, had since 1849 circulated 16,000 copies of the Word of God."—*Kingston Daily News*.

MONTREAL, QUEBEC, AND OTTAWA AUXILIARIES.

We are gratified to have it in our power to furnish our readers with intelligence as to the operations of some of those societies which, in other parts of the Dominion, are like our own, endeavouring to scatter the seed of the word in every field within their reach. We rejoice to read much that is encouraging in their statements.

MONTREAL.—President, the Hon. James Ferrier, Senator; Treasurer, Henry Vennor, Esq.; Corresponding Secretary, Rev. Prof. Cornish, LL.D.; Recording Secretary, Alex. Johnson, Esq., LL.D.

In the accompanying extracts from the report of this society, we note the recent inauguration of an important experiment in *colportage agency*. The annual meeting, held in the Wesleyan Church, Great St. James Street, was, as usual, one of great enthusiasm. The chair was occupied by the President. The Rev. Prof. Cornish, LL.D., corresponding secretary, read the report. The speakers were the Rev. W. Black, Rev. J. Green, Rev. Canon Baldwin, M.A., Rev. G. H. Wells, and C. J. Brydges, Esq. The report speaks as follows:—

In presenting this the fifty-second annual report of this auxiliary, your

committee have much gratification in being able to report that the operations of the past year show that the steady growth and prosperity which began many years ago have been maintained.

BRANCHES.—There are now, number 195, organized with their proper officers and committees, in suitable parts of the society's field of operations. The hearty co-operation of the branches, under the able guidance of your travelling agent, the Rev. James Green, is of essential value to the success of this auxiliary. In his report of the year 1872, Mr. Green refers with expressions of devout gratitude to God, to the fact that, in all his varied journeys over many thousands of miles, and in a season more than ordinarily severe and fitful, he has been kept in health and safety, and has been enabled to perform the duties which have devolved upon him; and that more than "a common measure of prosperity in the work of the year under review" has been vouchsafed.

COLPORTEGE OPERATIONS.—In the report for 1871, reference was made to certain modifications in this department of the society's work, which seemed to be necessary. During the past year this matter has received very careful attention on the part of your committee. The results of Colportage during the spring and summer showed more clearly than ever the necessity that existed for some change, in order to secure more continuous and systematic labour by the colporteurs. The scarcity of labour during the busy season in the country districts, and the consequent difficulty of obtaining assistance, and that, too, at an enhanced cost, all combined to cause frequent absence of the colporteurs from the service of the society, in order to attend to necessary business at home. Thus the operations of the society were seriously interfered with in respect of their regularity and extent. To obviate these difficulties, your committee came to the conclusion (1) that it was expedient to leave it optional with the colporteurs to discontinue their labours in the service of the society during the period from March 25th to September 25th, that they might be able to attend to their home affairs; (2) to compensate for this diminution of work during the summer by an increased number of colporteurs employed through the autumn and winter; and thus (3) to be able to occupy during the season of operations a larger number of points in the society's field, and that simultaneously. A new code of regulations for colportage was carefully prepared and adopted for use, and the whole field was divided into twelve districts, the nationality and numbers of the population of which are severally given. And although a sufficient length of time has not yet elapsed to test the full value of these changes, yet your committee anticipate that they will prove advantageous to the work and interests of the society. In accordance with them, there are now employed in the service of the society eight labourers, of whom two speak Gaelic and English, two French and English; and the rest are engaged in the general work of colportage. The work among our French Canadian population has assumed a more hopeful aspect than it presented during the previous year; still the difficulties that beset its prosecution are many and great, and are such as can be overcome by nothing but well-devised and persistent efforts, attended by the favour and blessing of God.

DEPOSITORY AND ISSUES.—The number of copies of the Scriptures and of portions sent forth from the depository during 1872 was 14,407, being 559 in excess of that for 1871, and amounting in value to \$5,751 88.

CASH TRANSACTIONS.—The abstract herewith presented shows an aggregate of receipts amounting to \$16,465 40, including a balance of \$2,768 26 from last year; an increase of \$1,682 32 over the receipts of that year. The Upper Canada Bible Society remitted the handsome sum of \$598 92 in aid of the work of colportage among the French Canadians, for which the cordial thanks of this society are due and are hereby tendered. The disbursements of the year were \$11,853 17, in which are included \$485 55, a donation to the funds of the Parent Society, and \$254 09 paid as duty to the Government of this Dominion on Scriptures imported for circulation. In

this connection your committee regret to have to report that the action taken by this auxiliary, in conjunction with others, in petitioning the several branches of the Legislature for the removal of this impost has not been successful. The total disbursements have been much the same as they were last year. A balance of \$4,612 23 remains in the hands of the treasurer.

After a brief review of the history of the extending labours of the parent society during the past year, the report concludes as follows:—

In an age like the present, when the forces of superstition and error, of scepticism and doubt seem to be gathering themselves together for a grand onset upon freedom of religious life and thought, and upon facts and truths that for eighteen hundred years have successfully stood the test imposed upon them by the wants and weakness of man's spiritual nature, the existence of such a society with its noble work is fraught with encouragement and happy auguries for the future to all the children of light and freedom and righteousness. And as a humble expression of gratitude, and also of sympathy with the parent society in its great work of enlightenment and blessing to mankind, your committee recommend that a donation of \$500 to aid in its operations be voted by this meeting from the funds of this auxiliary.

QUEBEC.—The President of this Society is Christian Wustle, Esq., Treasurer, James Hossack, Esq; Corresponding Secretary, R. Middleton, Esq; Recording Secretary, George Lamb, Esq. "The Thirty-Seventh Anniversary Meeting of the Quebec Auxiliary Bible Society was held in the Music Hall, St. Lewis street, on Friday evening, the 21st of February, 1873, the chair having been taken by Henry Fry, Esq., one of the Vice-Presidents." It was one of very great interest. The speakers on the occasion were, the Revds. Dr. Marsh, M. S. Baldwin, G. V. Housman, R. Smith, and Messrs. Morrison, and Dr. Miles. In the following selections from the Annual Report we rejoice to observe that the colportage operations are more earnest and effective than heretofore. Quebec is the field most distant from Protestant Ontario, and as it respects the distribution of the Word of God is the most destitute of those embraced in the old Province of Canada. We should not forget our friends of the Bible cause in Eastern Quebec, and we will not. We learn from the report that—

The operations of this Auxiliary, during the past year, while they have been attended with a gratifying measure of success, present no features of special interest. The Committee has been enabled, for a considerable portion of the time, to maintain three Colporteurs in the field. Of course this could not have been accomplished at all, had they been depending solely upon the ordinary sources of revenue, the whole income of the Auxiliary being insufficient to meet such an expenditure. But the Upper Canada Bible Society, with its usual liberality, again reached out its helping hand, and in May last made us the noble donation of \$624.21—of which \$124.21 were contributions from its Branches. Your Committee feels that the thanks of this Auxiliary are due to that Society for its expressions of hearty sympathy, and for the more substantial aid afforded, by means of which we have been enabled to prosecute, with considerable success, the work of colportage among our French Canadian brethren.

COLPORTAGE.—Your Committee cannot but feel that this department of the work is a most important one. A spirit of enquiry seems to have been aroused in many places, and an anxious desire is occasionally manifested to possess a copy of the Word of Life. The field is white, indeed, unto the har-

vest, but more labourers are wanted, that every village and hamlet may be visited, and the Scriptures offered to every family. Mr. Soucy, one of these labourers, says:—"Never before did I witness such an eagerness to receive the Word of God; doors that were previously shut against me were now opened, and the glad tidings of salvation were received with joy by many. The apathy which has so long existed among my dear fellow-countrymen is giving way, and the prospect is beginning to grow brighter."

In view of the large donation from the Upper Canada Bible Society, your Committee felt that they were justified in employing a second French colporteur. Accordingly, they succeeded in securing the services of Mr. John McLaren, who entered upon his duties about the middle of July. His labours were confined to the North Shore, chiefly in the Saguenay District and considering the scattered state of the population and their strong prejudices, his success was encouraging. He says—"On the whole, I was well received at most places that I visited, and although some of the young people, who knew me only by name, treated me rather rudely, all my old acquaintances received me kindly, and invited me to call again." Mr. Hughes, the Auxiliary's English colporteur, throughout the summer displayed his usual energy and perseverance, and was rewarded with his usual success.

ISSUES.—The issues from the Depository during the past year were as follows:—English Bibles, 553; English Testaments, 338; foreign Bibles, 140; Foreign Testaments and Portions of Scripture, 174. Total amount for Grants and Colportage, \$808.04; Sales at the Depository, \$100.62.

FINANCES.—The Treasurer's statement, which accompanies this Report, shews the revenue of the Auxiliary for the year 1872 to have been \$1995.20—including a balance of \$427.68 from the previous year. The subscriptions collected in the city, for the past year, amounted to \$364.75, being \$36.75 in excess of 1871. The receipts from Branches in the country are \$92.21 below those of the previous year, but there being still some to be heard from, it is expected that this deficiency will be considerably diminished. The balance to the credit of the Auxiliary in the Treasurer's hands, up to this date, is \$337.78.

OTTAWA.—Lord Dufferin is Patron of this Society. We note the following. "His Excellency the Earl of Dufferin, who became Governor-General of our Dominion a few months ago, was waited upon by your committee, and requested to accept the distinction of Patron of our Society. He expressed the interest with which he regards our undertaking, and his willingness to accept the distinction offered him." G. Hay, Esq., is President; C. W. Jenkins, Esq., Treasurer; Rev. D. M. Gordon, B. D., Corresponding Secretary; Rev. R. Gavin, Recording Secretary. The Anniversary Meeting took place on the 15th January, in the Bank Street Presbyterian Church. It was largely attended, "and was of a most cheering character. The spirit of the meeting was eminently catholic." Addresses were delivered by the Hon. J. C. Aikins, Secretary of State, and by the Rev. Messrs. Johnson, Hall, Cameron, Laing, and Aylesworth. From the Report, of which an abstract is here given, we learn not only that much attention is given to Colportage work among the lumbermen especially, but that it has been attended with the most gratifying success. As a people we cannot too highly appreciate such labours. While the priests are burning our Bibles at Sault Ste. Marie, God's servants are distributing them in every quarter of the Dominion. The report says:—

Of our doings for another year, in our limited sphere, as an Auxiliary of the British and Foreign Bible Society, we have nothing of a very remarkable nature to report. We are thankful, however, that we can state that, on the whole, our Society's condition is healthy. It appears to advance in public favour, to gather round it more friends, and, best of all, to be blessed with a measure of increasing usefulness.

BRANCHES.—These are, as last year, forty-four in number. A new one was formed, under very auspicious circumstances, at Franktown. But, as that at Papineauville had to be dropped, owing to the removal of nearly the whole Protestant population from that neighbourhood, the number is unchanged.

COLPORTAGE.—The Colporteurs employed have been, as formerly, Messrs. McKenzie, Day and Morton; the first two for little more than ten months during the year; the last for two months and four days.

They visited 113 lumbering establishments in the bush, where they came in contact with 2,384 men, and have also visited 2,844 families.

In his Reports Mr. McKenzie relates several circumstances (one of which we here copy). "In a shanty on the Upper Ottawa," he writes, "I had the happiness of being informed by one of the men that he had been led, through the reading of the Scriptures, since I saw him last year, to cast his soul on the Saviour. The passage which had impressed him most, and awakened his anxiety, was Hebrews vi, 1-6. His influence in that shanty is both felt and seen. Of his sincerity I received a substantial proof by his giving me a donation of ten dollars to the funds of our Society. When I said that I thought it too much for a labouring man to give, that the half of it would be a handsome gift, he replied,—'Say nothing, but take it as my offering to the Lord, for I have got more than the money could purchase.'"

OUR FINANCES.—The entire income, including the balance of last year has been \$6,800.10, being, as compared with the receipts in last account, an increase of \$713.96. We received from our Branches \$2,501.69, and from the shanties \$167.17, and from the City Collectors \$747.95; and from the Depository, as the proceeds of sales after deducting expenses, \$376.56

On the other hand there have been paid out \$1,809.11. To the Parent Society there were remitted \$2,936.98, being £300 sterling as a Free Contribution, and £295 12s. 2d. on Purchase Account. To the Colporteurs \$1,134.15 have been paid. For agency, printing and other incidental charges there have been expended \$737.98. The balance now in hand is \$1,990.99. We have to acknowledge, as we do gratefully, the continued liberality of the Parent Society's Committee in their grant of £50 sterling, to aid in meeting the expense of our agency; and of the Upper Canada's Society's Committee in their very acceptable gift of \$250 for Colportage; and of the Upper Canada Branch at Cumminsville in their kind donation of \$25 for the same purpose.

COLPORTAGE WORK IN THE ALGOMA DISTRICT.

While the labours of our colporteurs do not usually present any very striking features calling for special note, yet they are eminently beneficial to the remote and more sparsely settled sections of the country to which those labours are confined. But our most distant, and withal, most needy colportage-field, the Algoma District, again demands our attention. When we penned our notice of the "Bible-burning" at the Sault Ste. Marie—which may be found in the *Recorder* for January, pp. 6, 7,—we had no hope that the persecution would vanish with the smoke of the fire which, by the priest's hands, or by priestly compulsion, had been made of the *precious volumes of God's own Word*. And intelligence received this week has verified our forebodings. It is the settled purpose of Jesuitism to maintain its sway over the hearts and consciences of men, and this can be accomplished only by preventing the circulation of the Bible. In order to succeed herein

nothing is regarded by them as constituting a crime, or inflicting a cruelty. They are not, however, always as successful as their relentless determination designs. Our colporteur has some words of comfort to convey. In his last report, after expressing hope respecting his future operations, he writes:—"I expect to sell more than I have done this month. Since I wrote you, a few Bibles were destroyed on the American side at Sault Ste. Marie, but I know that some which I sold have done good. I met with a man, a short time since, who had purchased a Bible from me last fall. When he saw me, a few days ago, he came to me, and pressed my hand, saying to me, 'How I do love to read in the book that you sold me. I read in it every evening; and the next day all these lovely things pass in my memory, and I see all that Christ has done for me. The priest told me to burn my Bible. I told him I would not burn it for him or for any other man. I would not burn the book that teaches me to love God, it would be a sin for me.'" Now does it not appear unaccountable that *even* Rome should so persecute her own children for merely reading the story of the Cross, as given by the Holy Spirit of God. And to do so in one of the most remote districts of the Province, where the voice of public indignation can hardly reach them, is simply cowardly. Why do not the priests burn our Bibles in the streets of Toronto? We have much pleasure in stating that the committee of our Bible Society at Sault Ste. Marie, speak in the highest terms of the colporteur, who, notwithstanding the fact that *his life has been threatened*, continues "zealous and persevering" in the work assigned him. May God protect his servant and bless the seed he scatters.

WELL MERITED RECOGNITION.

In presenting the following condensed report of an interesting event in connection with the last Annual Meeting of the most flourishing branch of the Upper Canada Bible Society, we depart from the usual course, which our limited space demands, of not publishing reports of Branches generally. We will not only be justified for our action in this instance, but thanked by our friends for the information furnished. *Four* things are specially brought before us in the subjoined communication:—The *heartiness* of the people in the Bible cause: their *appreciation* of valuable services: the *worth* of an *Efficient Secretary*: the *amazing prosperity* of the Brantford Society.

At the 36th anniversary of the Brantford Branch of the Upper Canada Bible Society, held on the 8th of January, Rev. John Wood presented his twentieth report as Secretary of the Branch. Immediately after its adoption and the appointment of the new Board of Officers, Rev. Wm. Cochrane asked leave of the chairman to introduce a matter of business not in the printed programme. He stated that at the preliminary meeting of the committee held last week (or rather at a meeting of a few of its members, in the absence of the Secretary,) a very unanimous and cordial feeling was manifested to give their worthy Secretary, the Rev. Mr. Wood, a more substantial recognition of their thanks—for his 20 years' services—than was customary on such occasions. No sooner was the matter mentioned than it was agreed upon and carried out. "We found no difficulty," Mr. Cochrane continued, "in getting subscriptions—we rather found it difficult to limit the amount that we had determined upon, as a fitting testimonial to our respected brother. Whether we have pleased all the subscribers to this testimonial or not I cannot tell, but the result is now before you consisting of a complete set in ten volumes of Chambers' Encyclopædia; a handsome family Bible of the British and Foreign Bible Society; an easy chair manufactured and cushioned in the finest style by the Brant Furniture Company, and a German

Student's Lamp. These with the accompanying address, beautifully engrossed by Mr. McIntosh, and signed by the President and Treasurer of the Society, we now propose to present to Mr. Wood." Addressing Mr. Wood, Mr. Cochrane continued: "It gives me, my dear brother, the highest pleasure to have taken the humblest part in this presentation. For nearly eleven years we have lived on the most cordial terms of Christian and ministerial friendship. You were the first of all the Brantford ministers to welcome me, and indeed to urge me to cast in my lot with the good people of Canada. Ever since, through many changing scenes of joy and sorrow, in our families and congregations, we have worked together in unbroken harmony. I can bear testimony, in common with all who have been associated with you in the work of the Bible Society, to the untiring zeal you have ever manifested in its welfare, and the many services you have rendered it. I need not assure you of the high place you occupy in the esteem of your brethren of all denominations, and how delighted they are on this occasion, to see your services in the Bible cause thus recognized. Our prayer is that you may be long spared to labour in your own congregation, and aid in every good cause connected with the Church of Christ at large, and at the last receive that higher recognition which awaits every faithful servant of our common Lord and Master."

Thomas Botham, Esq., the President of the Society, then read the address, and asked the reverend gentleman's acceptance of the testimonial. Mr. Wood replied substantially as follows: "I am taken so entirely by surprise, Mr. President, by this very kind and generous recognition of my services to the Bible Society, that I am at a loss how adequately to express my thanks for it. I assure you sir, and the friends who have contributed to this testimonial, that I appreciate it most highly, and still more the kindly spirit which has prompted it. At the same time I must be permitted to say, that I think the very flattering address that accompanies it, and also the eulogy pronounced upon me by my dear brother, Mr. Cochrane, have much overestimated the services I have sought to render to the Society, and that to the committee and the collectors from year to year, belongs very largely the credit of the success we have met with in our work. I have, indeed, found great delight in helping forward, in every way in my power, the circulation of God's own life-giving Word, and I can never forget the pleasant evenings we have spent together in committee to promote this end so dear to us all. But I have been abundantly rewarded for all my efforts, in seeing the contributions increase during the twenty years I have served as secretary exactly *twenty-fols*, that is from about \$65 in 1852, to \$1,300 in 1872. I trust that we shall still go on to greater success, and that your too generous appreciation of my services may stimulate me to even greater diligence and exertion for the prosperity of the Bible cause among us. Believe me, sir, that I shall cherish your gifts, to the last hour of my life, as a memento of this pleasant occasion. Please to accept my warmest thanks for the handsome testimonial you have presented me."—*Canadian Independent*.

A GOOD EXAMPLE TO FOLLOW.

A little girl who frequently read her Bible, came one day delighted to her mother, showing her some plums that a friend had given her. The mother said "it was very kind." "Yes," said the child, "very kind, indeed; and the lady gave me more than these, but I have given some away."

The mother asked to whom she had given them.

The child replied, "I gave them to a girl who pushes me off the path, and makes faces at me."

Upon being asked why she gave them to her, she answered:

"Because I thought it would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again."

British and Foreign.

ST. PAULS CATHEDRAL, LONDON, REV. DR. VAUGHAN AND
THE BIBLE SOCIETY.

The insertion of the following Synopsis of a Sermon preached immediately prior to the last Annual Meeting of the British and Foreign Bible Society, will, we are satisfied, not be regarded as inappropriate at this time ; and we are convinced that its perusal will be found edifying and interesting by all who read it.

Dr. Vaughan, the Master of the Temple, preached a remarkable sermon to a large congregation in St. Paul's Cathedral, in aid of the British and Foreign Bible Society. Seldom have we heard bolder or more faithful utterances than those which were enunciated on this occasion. The preacher selected as his text two sentences from St. John's Epistle, "God is Light ;" "God is Love." Round these two centres, he proceeded, the Apostle's teaching of Christianity was gathered. These principles lay at the root of the Christian system, and gave life to all the doctrine and ceremonies of our religion. Light first, and love next. The Scripture is the manifestation of Divine light. It is our business to let the light shine everywhere, leaving to men the responsibility of excluding it from their own hearts at their peril. First truth ; then peace. On this question there must be no compromise. At all risks let the light shine. But, then, God is also love. I carry within me, said the preacher, a burden of sin. If you do not recognize this, all your eloquence, all your rhetoric, all your arguments will be wasted. The word of light must be held out to me by the hand of love. I must have a hope of pardon and restoration from one who is full of tender mercy and loving-kindness. Thus whilst illumination is the condition of quickening, that illumination must proceed from a loving Father, in order that our hearts may be opened to receive his truth.

Having dwelt upon these and cognate topics with much force, the preacher turned to the subject immediately before him. The British and Foreign Bible Society was characterized by him as one of the greatest and noblest institutions ever developed in the Christian Church, being an association formed not indeed for interpreting the book according to the views of any particular Church or sect, but for putting it into the hands of all men of every rank and of every language. Its agents and colporteurs pass from town to town, and from village to village saying to men of every creed and denomination, "Take this Book ; buy it, and read it and gather from it a message of light and love for your souls." It is sometimes objected that this process may do harm, that it may make men dissatisfied with their creed, that it may shake their faith in that ecclesiastical system to which they belong, especially in a case like that of Rome, where the Scriptures, though acknowledged to be Divine, are carefully kept out of the hands of the people. But whose fault is this ? Surely the responsibility belongs to the Church whose doctrine is inconsistent with the plain teaching of the Bible, not to the Society which puts that Book into the hands of the people. If the possession of the light be regarded as contraband in any Church, then a man must take his choice between his Church and his God. Let us do all we can in reason to accommodate ourselves to the infirmities of man. But, after all, we must stand upon the great principle on which the Bible Society so nobly acts, the right of every man to read the Bible, and the duty of those who have it to make it known to others who have it not.

Another point of great importance to which this Society bears practical testimony is the value of individual life. There are some persons who say first the Church and then the unit, but the other is the true doctrine, first

the unit and then the Church. Communities spring from individuals, not *vice versa*. All great works if traced to their source will be found to proceed from the energy of individuals. So it was in the days of the Reformation where such men as were burnt at Oxford, at Smithfield, and at Paul's Cross stirred men's minds to enter upon a purer religious life, by the influence of their personal exertions, their teaching, and their death. Churches and religious communities are to be valued highly, and so much the more in proportion as they are consistent with the Word of God. But no community, however grand, venerable and imposing, is to be allowed to stand between a man and his Bible. Dr. Vaughan next sketched out some of the salient points connected with the spread of the Scriptures in two hundred languages through the agency of the British and Foreign Bible Society, and reminded his hearers how even the horrors of war had been the occasion lately, as in the early days of the Society's existence, to develop the work of Bible circulation.

Lastly, the preacher pressed upon his hearers the three most remarkable characteristics of the Bible, namely, that it reveals a personal God, that it sets forth a living Saviour, and that it unfolds the hope of a blessed immortality. And he summed up in words taken from Father Hyacinthe's celebrated speech delivered at Rome on the occasion of the inaugural meeting of the Italian Bible Society, in which he spoke of the Bible as the secret of national greatness and as the bond of union among Christians of different denominations.

The sermon was listened to with breathless attention, and the preacher was heard clearly in every part of the edifice. His noble and stirring words will not readily pass from the memory of those who heard them.

FIRST MARRIAGE AND AN UNUSUAL PRESENT IN ROME.

The Rev. Francesco Sciarelli, of the Methodist Evangelical Mission at Rome, and now famous as the author of the celebrated thesis with which opened the great discussion in the Imperial City, on the 10th of February, 1872, as to the question "Was St. Peter ever at Rome?"—writes as follows:—

"In our place of worship, the first wedding, according to Evangelical rites, which took place in Rome, was celebrated. The ceremony was not public, but private. The journal *La Capitale* speaks of it thus:—

'The bride and bridegroom had previously been before the civil authority; and the religious ceremony was edifying by its very simplicity. This is the first Evangelical wedding which has taken place in Rome. Long live our people! It is time it turned its back upon priestly impostures.'

On the occasion of this wedding, a very beautiful *Bible* was presented to the bride and bridegroom by the church. God grant that, conforming themselves to His holy Word, they may live the life of a true Christian husband and wife!"

Miscellaneous.

STORY OF A BIBLE.

TOLD BY THE ARCHBISHOP OF YORK.

Let me tell you the story of the little book which I hold in my hand. It is a copy of the New Testament, but on the title page is written "Vol. 1,000." The reason of that is, that there is a great publisher in Germany, who has printed for the use of English people living abroad, and for the American, almost all the English classics, and when he had come to the 999th volume of his great series he said to himself, "I will present to the English people, in

gratitude for the patronage they have given me, the present they love the most. I will give them a copy of the New Testament, printed with the utmost care, and sold at a price which cannot remunerate me." But the point of my story is this—that the book which was published two or three months ago, has been so much appreciated on account of one peculiar feature in it, that the public, instead of receiving it as a present, have paid for it as a matter of business. The book, instead of selling 8,000, or 10,000, has sold now some 30,000 copies; and the publisher, in spite of himself, has been enriched thereby. And what does this mean? Why, it means that there is an almost passionate avidity among our people to read and study the word of God. The peculiar feature in this volume is, that besides the actual text of the New Testament, there are two or three lines at the foot of the page, which show the variations of the three greatest manuscripts ever discovered. You may perhaps wish that there was no such thing as a variation talked of; but no volume will do more than this will do to confirm our confidence in the New Testament as we have it, because although there are variations, yet we have, on the one hand, manuscript authority for the New Testament, such as exists in no other ancient work whatever, and because on the other hand, these variations, such as they are, affect no doctrine, but leave the substance of the blessed New Testament to us entirely intact.

We hardly need inform our intelligent readers that the "little book" here referred to is Tauchnitz's edition of the New Testament.

A GEM.—"ONE OF THE SWEET OLD CHAPTERS."

One of the sweet old chapters.
 After a day like this;
 The day brought tears and trouble,
 The evening brings no kiss.

No rest in the aims I long for—
 Rest, and refuge, and home;
 Grieved, and lonely, and weary,
 Unto the Book I come.

One of the sweet old chapters—
 The love that blossoms through
 His care of the birds and lilies,
 Out in the meadow-dew.

His evening lies soft around them;
 Their faith is *simply to be*.
 Oh! hushed by the tender lesson,
 My God! let me rest in thee!

"RIGHTFOUSNESS EXALTETH A NATION."

TESTIMONIES OF GUIZOT AND HYACINTHE.—France sought to ignore religion—wrote on the entrance of her graveyards, "Death is an eternal sleep"—set in Jehovah's temple a prostitute named "Reason," and worshipping, cried, "Our God!" France has reaped the whirlwind. Their venerable statesman, Guizot, before the late war confesses their failure, and queries "Why?" and answers, "Because man was made for eternity, and we have sought for nothing more than to fit him for the brief space he occupies in time. Let us then," continues Guizot, "by disseminating the Bible, from the first begin to train man for eternity, and that of itself will adapt man to the duties and enjoyments of this earthly state." Says priest Hyacinthe, "Do you know why Protestant Prussia triumphed over Catholic Austria? It was not by the needle gun, it was because every Prussian soldier had a better education, religious training, had a Bible in his cap.

We Catholic French are behindhand with Protestant nations, especially the American and British; the strength of the British is from the Bible." And a few months ago, amid the ashes of Paris, Hyacinthe in sorrow exclaims, "Behold the work of a people who no longer know God!" The rejection of God and the Bible was the seed of France's fall. * * * *

Let the fading away of Bible-ignoring, Romanistic Austria, Spain, Italy; the feebleness of every Catholic government in the world, warn us against the national regime which papists are seeking to foist on us—the casting out of the Bible and God from our schools; let sceptical decrepit France—blotted out from among the nations—warn us against accepting the theories of free-thinkers who would shut out God, His Word, and the Sabbath from national recognition. Let Bible-exalting, God-recognizing Prussia, with its national-school religious training, and its to-day grand position; let God-honouring, Bible and Sabbath-loving Great Britain, with its wonderful vitality, power, stability; let our own van position among the nations, fruitage of our honouring God, the Bible, the Sabbath, incite us Americans nationally along the same line still—recognizing God, honouring the Bible, observing the Sabbath.—[E. Nisbet, D.D.]

THE BIBLE.

Oh, friends, if there is one great thing in this world, it is the *Bible of God*; great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its results! It hangs as by a golden cord from the throne of the *Highest*, and all heaven's light, life, love, and sweetness come down into it for us. It hangs there like a celestial harp; the daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and feels a diviner note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and it talks to him of an Intercessor, and immortal kingdom. The dying man lays his trembling hand on it, and there steals thence into his soul the promise, "Lo, I am with you always, even unto the end of the world." "When thou passest through the waters they shall not overflow thee, and through the fires thou shalt not be burned." "Be of good cheer, I have overcome the world!" "The last enemy that shall be destroyed is death." "This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory."

Where is promise, where is philosophy, where is song like this? *Magnify* the word of God!—*Rev. E. E. Adams.*

THE FULLNESS OF HOLY SCRIPTURE.

There is a fullness in the Scriptures which the understanding of man cannot comprehend, a depth of meaning which it cannot fathom. The Bible is always new. It always comes to us with a freshness. The Gospel is ever good news, glad tidings. Five hundred ministers may write sermons on the same text, and yet none of them have the same sermon. The Spirit of God will enable each one, by his own experience, to illustrate the subject, and apply the truth in a useful way, though the plan of each be different from all the others.

The real meaning of many passages in the Bible may be hidden from us forever if God, in his providence, by *afflictions*, does not bring us to know the preciousness of them. The Psalmist says, "It is good for me that I have been afflicted, that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver."

God's holy word is an inexhaustible mine of spiritual truth, whence we may dig new treasures every day, even from the same rich veins which were so abundant the day before. We can find in the word of God new promises for new necessities, and new comforts for new trials. What other book is there

in the world which, by constant perusing, does not become old? But the Gospel story, the life of Jesus, his mission to this world as the Saviour of lost men, his teachings when he was on the earth, his deeds of love as he went about continually doing good—these things never become old; the words of Jesus never lose their preciousness.

The reason is this: the Holy Spirit shines in our hearts, and applies the spiritual truths of his own revelation to our necessities, and our souls are satisfied. The blessed Comforter guides us into all truth concerning our salvation, by taking of the things of Christ and shewing them to us. God always blesses the faithful searching of the living oracles. "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—*Christian Advocate*.

THE PRAYING CHILD.

There was a dear little fellow of five years of age, named Harry. He early gave proofs of love to the dear Saviour, who said, "Suffer the little children to come unto me." He would sit for hours listening to stories from the Bible, and his young heart was deeply impressed by them. Oh, that all my young friends loved the Bible like little Harry.

Harry had a dear little baby brother, who at one time was very ill. Harry would go at least a dozen times every day into his little room, and when he thought no one saw or heard him but his Heavenly Father, would kneel down by his bed side, and say:

"O Lord, please make my dear baby brother better. Amen, for Christ's sake." After a while, the baby recovered.

Some time after, the mother was taken ill. One afternoon little Harry went up to her, kissed her, and said:

"Dear ma, I think I had better pray to God to mend you. You know He heard me about baby, and I think He will hear about you. Shall I pray to God for you, mamma?"

"Yes, my dear, if you please."

"Shall I say it loud, ma, or to myself?"

His mamma, wishing to hear what he would say, answered, "You can say it aloud, Harry dear."

So the little fellow knelt down, clasped his hands, and said, "O Lord, my dear mamma is very poorly. I am very sorry she is so poorly. Please, O Lord, make her well again, for Christ's sake. Amen." He then got up and said, "There, mamma. God will make you better, because I have asked Him for Christ's sake."

The mother threw her arms around her boy, and lifted a prayer to heaven that he might ever retain this sweet, childlike confidence in his Heavenly Father. Her own faith also was strengthened by this little incident.

"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

HOW LITTLE SOPHY SECURED THE PREMIUM FOR BIBLE VERSES.

The self-denial which children practise, and the difficulties which they encounter, in working for the Sunday school, are aptly illustrated in the following incident:—

Little Sophy O—seemed very anxious to secure the *pet lamb*, which had been offered as the first premium for memorizing Scripture verses. Her home—if such an unpleasant place as it then was could be called home—was nearly two miles from the mission room, and Sophy being but seven years of age, and not very strong, found it difficult to get to school in time to study her verses before the opening exercises. Her father, caring more for strong drink than for the Bible, had not a copy of the Holy Book in his house, and his child could not, therefore, commit her Scripture selections at home. It

was the time of trial to the dear child. She did so much desire to please her teacher, and get the "real, rightly, live lamb;" and yet she did not want to expose her unfortunate father, neither tell abroad that they had no Bible at home. After thinking about it for a few days, she thought she would borrow a Bible, for an hour at a time, from the different neighbours, and in this way get a whole lot of Scripture into her head by Sunday. And so, every day, when Sophy came from school, she could be seen going to the neighbours' houses to study in their Bibles. By and-by the year had passed away, and when the verses were all counted up, it was found that Sophy had committed several hundred more than any other scholar in the Sunday school, and that, too, when she had so much trouble to get Bibles from which to study them. As her name was read as being the one entitled to *the lamb*, her face was all bright with smiles and gladness; and only then she told how much difficulty she had to get so many verses, and how much she learned to love the Bible, and how happy she would be to have one for herself. In a little while she got the lamb and a very nice copy of the Bible too; and now her "Sunday school lamb" follows her wherever she calls him, and eats out of her hand, and she loves to think of the lamb as having gotten her such a nice Bible, and so many precious truths into her head and heart.

And better than all this, dear children, Sophy has brought her father and mother to church; and her father now hates the wine-cup as before he loved it, and they have bought a nice little house, and are all quite comfortable and happy.

And now, young readers of the *Observer*, if Sophy, who had so little help, and so few advantages, could store her memory with the precious truths of God's word, and through these truths lead her parents in the right way, how much more should you, who have all the blessings that Christian homes can give, do for the good of others? How should you love the Bible, and help to give it to the many who have it not? Sophy's pet lamb may die, and be forgotten; but the precious truths she learned from her neighbours' Bibles, in securing the premium, will, like her own soul, live for ever.—*Lutheran Observer*.

Bible Society Recorder.

TORONTO, 15TH MARCH, 1873.

The following are the arrangements for the 33rd Anniversary of the Society, which, God willing, will be carried out as follows:—

THE ANNUAL GENERAL MEETING will be held in the Metropolitan W. M. Church, Toronto, on Wednesday evening, May 7th, commencing at 7.30 o'clock *precisely*. The Hon. G. W. Allan, Senator, in the chair.

The following gentlemen are expected to address the meeting:—The Rev. W. Morley Punshon, M.A., LL.D., the Rev. S. N. Jackson, M.D., the Rev. J. H. Castle, D.D., and the Rev. H. H. Waters, Toronto; and the Rev. John McCall, Hamilton.

THE ANNUAL SERMON will be preached in Knox Church, Toronto, on Sunday, the 4th May, at 11 A.M., by the Rev. Alexander Topp, D.D., Pastor of the Church.

NOTICE TO TREASURERS AND SECRETARIES OF BRANCHES.—The Treasurers and Secretaries of Branches are respectfully reminded that our *fiscal year* closes on the 31st inst. It is, therefore, requested that officers of Branches who may not have made their full remittances, will do so as soon as they conveniently can. Will Secretaries be kind enough to forward their orders for additional *May Recorders*? They are reminded that the *Recorder* for May is a “double number, of 48 pp.,” and is to contain the General Report, and a Report of the Anniversary Services. Last year, we were enabled to present a full report of these services, and will, if possible, do the same this year.

THE REGULAR MEETING OF THE BOARD OF DIRECTORS for February was held in the usual place on Tuesday, the 11th ult., at 7.30 o'clock in the evening—the President of the Society, the Hon. G. W. Allan, presiding. The Secretary read a portion of the fifth chapter of Matthew, and offered prayer. Gratuities in January amounted to \$17.59. The business of the meeting was routine, and closed with prayer by the Rev. Mr. Gemley, at 9.30 o'clock.

THE MEETING FOR THE PRESENT MONTH took place in the Board Room, on Tuesday, the 11th instant, beginning at 7.30 p.m.—the President in the chair. The Rev. W. Reid, M.A., V.P., conducted the devotional services by reading the 67th Psalm and leading in prayer. After the confirmation of previous minutes, the sanctioning of the gratuities for February, amounting to \$22.63, the reception of reports of the Agents of the Society and those of its Colporteurs, arrangements were made for the services of the approaching Anniversary of the Society—of which please see notice above. The meeting was then brought to a close, after prayer by the Rev. Dr. Taylor, V.P., at 9.45 p.m.

GOOD TEMPLARS.—We feel great satisfaction in giving special acknowledgment to a grant from the Good Templars of Hillsburgh, of ten dollars from the funds of their Lodge, “for the circulation of the Word of God, through the Upper Canada Bible Society.” We cordially thank the Secretary of the Branch in this village for giving us the opportunity of making this insertion

ORANGE SOCIETY.—We have also much pleasure, in compliance with the request of one of our Agents, of hereby placing on record the gift of \$10 from from the Orange Lodge of Arran.

CONSCIENCE MONEY.—It is not often that we are placed in the position of the English Chancellor of the Exchequer, who is frequently called upon to acknowledge the receipt of money of which the Government had been defrauded, and which the consciences of the holders of it would not allow them to retain. We have received the half of \$4.00—the other half going to the Tract Society—under the following circumstances. A farmer was overpaid this amount on a load of wheat he sold in Toronto some time ago. He sent the sum to a gentleman in this city, requesting him to refund the

same to the owner, could he find him; falling in this, he was to give the four dollars to the Bible and Tract Societies. We have to acknowledge herein the kindness of Mr. William Strachan, East Market Square. He will oblige by sending this *Recorder* to the party concerned.

THE PAPER ON RUSSIA—FIRST PAGE.—This article is one of more than ordinary interest. It informs us on a subject with which we are not as conversant as we are with some others. It only furnishes additional affirmation of the hostility of Rome, especially in its Jesuitical partizans, to the Bible, and, consequently, to Bible Societies. The Bible and Rome cannot forever co-exist. The Bible and its Societies are of God, and must prevail.

ERRATA.—On page 5, January *Recorder*, for "Report of the Rev. John Montgomery," read, Report of the Rev. John Gemley. And p. 7, line 15, should read as follows:—*Ordered all those books received from the colporteurs to be burned.* These are the first errata we have been called to make since the commencement of the publication of the *Recorder*. This speaks well for our printers.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM
AUXILIARY AND BRANCH SOCIETIES, FROM JANUARY 1ST TO
MARCH 15TH, 1873.

		On Purchase Account.	Free to U. C. B. S.	Free to B. & F. B. S.	Free to Sundries.
<i>January.</i>		\$ cts.	\$ cts.	\$ cts.	\$ cts.
Trowbridge	Branch.....	30			
Norwood	"	49 14			
Lindsay	"	30 00			
Bell Ewart	"	10 00	8 02		
Innisfil	"	10 00	20 00	30 00	
Painswick	"		4 77		
Winterbourne	"	12 59	17 58	17 53	
Hawkesville	"	5 53	19 18		a19 17
Lynden	"	2 00	9 40	9 40	
Mount Forest	"	57 30	25 00	25 00	
Ingersoll	"	12 54			
Harriston	"	45 50			
East Ancaster	"		26 10	26 10	
Keswick	"		1 50		
Belhaven	"	4 04	1 05		
Glenville	"		18 03		
Richmond Hill	"		36 56	36 57	
Uxbridge	"	29 00	50 00		
Whitby	"	36 77	40 00		
Newcastle	"	11 18	20 90	20 89	
Kendal	"	7 14	10 00		
Orono	"	3 00	20 00	20 00	
Zion	"	3 90	13 75	13 75	
Oshawa	"	32 41	95 00		

		On Purchase Account.	Free to U. C. B. S.	Free to B. & F. B. S.	Free to Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>January.</i>					
Claremont	Branch.....		50 00	50 00	
Pickering Central	".....		1 35		
Newton	".....		35 00		
Tyrone	".....		15 75		
Enniskillen	".....		2 64		
Hampton	".....		1 88		
West Darlington	".....		20 00	18 60	
Leskard	".....		22 75		
Cobourg	".....	49 72	120 00	100 00	
York Church	".....		38 89		
Mt. Pleasant (Brant)	".....		39 00		
Princeton	".....	8 76	20 00	20 00	
Woodstock	".....		45 00	45 00	
<i>February.</i>					
Bluevale	Branch.....	3 00			
Mitchell	".....	12 62			
Lynden	".....		3 11		
Jerseyville	".....	5 74	11 15	12 00	
Waterdown	".....		25 00	25 00	
Ingersoll	".....		60 00	60 00	
Guelph	".....	34 04	160 00	160 00	
Rockwood	".....	46 44	70 00		
St. Thomas	".....	5 00			
South Etobicoke	".....		30 36	30 27	
Uxbridge	".....	29 00			
Exeter	".....	38 66			
Georgetown	".....	42 06	27 00	54 00	c27 00
Nelson	".....	5 56	24 63	24 62	
Winterbourne	".....		4 50	4 50	
Bond Head	".....		100 00		
Thornton	".....	12 33	76	10 00	
Victoria	".....	5 10 00	13 38		
Thornbury	".....		1 18		
Meaford	".....		1 80		
North Sydenham	".....		25 00		
Owen Sound	".....	64 34	20 00		
Stayner	".....		1 50		
Avening	".....		2 30		
Lloydtown	".....	5 1 25	30 00	30 00	
Port Colborne	".....		2 79		
North Pelham	".....		14 00		
Drummondville	".....		7 00		
Clifton	".....		25 00		
Port Dalhousie	".....		3 70		
Grimsby	".....		65 00		
Jordan (not organized)	".....		1 51		
Elora	Branch.....	32 22	75 00	110 00	d35 00
Laskey	".....		20 34	20 34	
Schomberg	".....	30 25			
Nobleton	".....		2 00		
St. Thomas	".....		115 00	115 00	
Rosemont	".....	13 57	15 43		
West Essa	".....		12 61	12 61	
Millbank	".....		50 00	24 43	
Trowbridge	".....	2 10	9 83	9 82	
Mitchell	".....	9 24	16 00	16 00	
Sebringville	".....		11 95		
Fullarton	".....		20 00	50 00	
Shakespeare	".....		10 00	21 00	

		On Purchase Account.	Free to U. C. B. S.	Free to B. & F. B. S.	Free to Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
<i>February.</i>					
Listowel	Branch.....	30 00	7 00	f20 00	.....
Eramosa	".....		56 00	50 00	.....
North Etobicoke	".....	8 03	9 00	52 16	c9 00
Newcastle	".....	16 24			.....
Nairn	".....	3 84	24 00	25 71	.....
Ancaster	".....	4 85	24 67	24 67	.....
Glanford	".....	1 42	21 68	21 68	b1 76
Beverley	".....		53 18	53 19	.....
Hamilton	".....	350 02			.....
London Auxiliary					
Ailsa Craig	Branch.....		6 17	12 33	g6 17
Fergus	".....	30 00	100 00	100 00	.....
Blyth	".....	20 00	20 00	20 00	.....
Londesboro'	".....		20 50	20 50	.....
Crediton	".....	69 00			.....
Manilla	".....			35 53	.....
Wellington Sq.	".....	11 46	25 00	10 00	b5 00
Dundas	".....	44 24	100 00		.....
South Monaghan	".....		56 50		c56 50
Orangeville	".....	24 00	40 00		.....
Markham	".....	54 94			.....
Stouffville	".....	24 30			.....
Nanticoke	".....		16 50	16 50	.....
Innerkip	".....		20 24	20 24	.....
Beachville	".....	9 02	18 70	18 70	.....
Embros	".....		43 46	43 45	.....
Washington	".....	13 00	20 00	10 00	.....
Chesterfield	".....	21 59	40 00	40 00	.....
<i>March.</i>					
Streetsville	Branch.....	47 67	42 37	42 37	.....
Fullarton	".....	6 00		20 00	b3 00
Hillsburgh	".....	7 00			.....
Mono Centre	".....		22 89	18 01	.....
Durham	".....			30 00	.....
Hampton	".....		24 00		.....
Chesterfield	(additional).		1 00		.....
Brighton	".....	42 65	16 83		.....
Castleton	".....		15 00		.....
Grafton	".....	41 09	60 00		.....
Baltimore	".....		86 00		.....
Colisprings	".....		76 24		.....
Seaforth	".....	26 12			.....
Hamilton	".....		100 00		.....
East Oxford	".....		14 50	14 50	.....
Scarborough	".....		a39 00	25 00	d50 00
Peterborough	".....	172 29			.....
New Westminster (B. C.)	Branch.....		30 00	30 00	.....
Armow	Branch.....	6 00	6 00		.....
Brantford	".....		150 00	1100 00	.....
Cheltenham	".....		20 06	20 06	b8 00
Vittoria	".....		10 63		.....
Downie	".....		13 33		.....
Malton	".....	2 00	25 00	25 00	b3 00

a For Manitoba. b On Recorder account. c To Montreal Auxiliary. d To Montreal and Quebec Auxiliary equally. e To Quebec Auxiliary. f For Italy. g To London Auxiliary.

Upper Canada Bible Society Communications.

1. All Communications relating to the *Bible Recorder* to be addressed to "The Rev. JOHN GEMLEY, Permanent Secretary, Bible Society House, Toronto."

2. All Reports, Letters and other communications, from Branches, Agents, Colporteurs, and other parties, relating to the Bible Society work, and designed for the Board of Directors or for the Secretaries, to be addressed to "The Secretaries of the Upper Canada Bible Society," Toronto.

3. All orders for Bibles and Testaments, and for Recorders, etc., and all remittances, to be sent in registered letters, or by safe conveyance to "Mr. JOHN YOUNG, Bible Society Depository, 102 Yonge Street, Toronto."

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

Stated Meeting of the Board of Directors.—Representations 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 recommends that a small price be paid by each Branch for any additional supply they may be pleased to order, viz. :—Single copies, 20 cents; ten copies to one address, \$1.50; over ten and under 50 copies, at the rate of \$13 per 100; any quantity over 50 copies, \$12 per 100; in each case including postage.

ANNIVERSARY

OF THE

Upper Canada Bible Society

METROPOLITAN W. M. CHURCH, TORONTO.

WEDNESDAY, 7TH MAY, 1873.

PROGRAMME.

Reading of Scripture and Prayer,

BY REV. GEORGE COCHRAN.

CHAIRMAN'S ADDRESS.

SINGING.

READING OF REPORT.

1ST RESOLUTION,—Moved by the Rev. H. H. WATERS, M.A.,
Seconded by the Rev. THOS. BAKER.

“That the Report, of which an abstract has just been read, be adopted, and printed for circulation under the direction of the Board; that thanks be given to the Officers, Committees and Collectors of the various Branches through the country, to whose zeal and energy the Society is so much indebted for its present satisfactory condition; and that the following gentlemen be Officers and Directors of the Society for the ensuing year:”

President:

THE HONOURABLE GEORGE W. ALLAN.

Vice-Presidents:

RIGHT REV. DR. HELLMUTH, BISHOP OF HURON.	REV. WILLIAM REID, M.A.
VERY REV. DEAN GRASETT, B.D.	“ J. G. MANLY.
REV. BISHOP RICHARDSON, D.D.	“ W. COCKER, D.D. [LL.D.
“ JAMES HARRIS.	“ W. MORLEY PUNSHON, M.A.,
“ ENOCH WOOD, D.D.	“ WM. ORMISTON, D.D.
“ JOHN JENNINGS, D.D.	“ PRÉSIDENT NELLES, D.D.
“ MICHAEL WILLIS, D.D., LL.D.	“ ALEX. TOPP, D.D.
“ ALEXANDER SANSON.	“ R. V. ROGERS, M.A.
“ ANSON GREEN, D.D.	W. A. BALDWIN, ESQ.
“ E. RYERSON, D.D., LL.D.	HON. WILLIAM McMASTER.
“ J. H. ROBINSON.	HON. OLIVER MOWAT.
“ PRINCIPAL SNODGRASS, D.D.	GEORGE BUCKLAND, ESQ.
“ T. S. ELLERBY.	JOHN MACDONALD, ESQ.
“ ROBERT A. FYFE, D.D.	DANIEL WILSON, ESQ., LL.D.
“ LACHLIN TAYLOR, D.D.	ANDREW T. McCORD, ESQ.
WELLINGTON JEFFERS, D.D.	JOHN TYNER, ESQ.
EDMUND BALDWIN, M.A.	WILLIAM OSBORNE, ESQ.
	MATTHEW SWEETNAM, ESQ.

Treasurer.

HONOURABLE WILLIAM McMASTER.

Secretaries.

J. GEORGE HODGINS, LL.D.
GEORGE HAGUE, ESQ.
REV. JOHN GEMLEY.

Directors.

All Ministers of the Gospel who are Members of the Society.

MESSERS. ALEX. CHRISTIE.	MESSERS. W. B. GEIKIE, M.D.
“ JAMES FOSTER.	“ JOHN F. LASH.
“ SAMUEL ROGERS.	“ ROBERT GILMOR.
“ C. B. HALL, M.D.	“ GEORGE M. EVANS.
“ JOHN McBEAN.	“ GEORGE MORPHY.
“ JAMES BROWN.	“ ROBERT WILKES.
“ GEO. L. BEARDMORE.	“ HENRY GRAHAM.
“ J. K. MACDONALD.	“ JAMES PATERSON.
“ ALEX. RATTRAY.	“ JOHN GILLESPIE.
“ WARRING KENNEDY.	“ C. A. MORSE.

SINGING.

2nd RESOLUTION,—Moved by the Rev. Dr. CASTLE, Seconded by the Rev. J. B. MUIR, M.A.

“That certain tendencies of these times, whether in the direction of increasing worldliness, more subtle forms of unbelief, the perversion of scientific truth, or the encroaching spirit of a centralizing priesthood, can best be met by a complete diffusion of the Divine word amongst the people, and a spiritual apprehension of its revelations.”

SINGING.

3rd RESOLUTION,—Moved by the Rev. JOHN McCALL, Seconded by the Rev. Dr. PUNSHON,

“That we have reason to rejoice that, in this favoured portion of the British empire, there is so ready and hearty a response to any effort for bringing the Word of God within reach of all the inhabitants thereof; and that we cordially sympathise with the great Bible Society of the mother country, as well as the American Bible Society, in the efforts made to translate the Word of God into all the languages of the earth, and to spread its truths amongst the nations.”

COLLECTION.

4th RESOLUTION. Moved by
Seconded by

“That the hearty thanks of this meeting be presented to the Trustees of Knox Church for its use on Sabbath forenoon last; to the Trustees of this Church for its use on the present occasion; and to the organist and choir for their valuable services in connection 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 **O** WORD of God. Incarnate. 6. 7.
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 listeth
O'er all the earth to shine.
It is the priceless earnest
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 for ever
 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.

3RD. 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 fables which men devise
 Assault my faith with treacherous art,
 I'll call them vanity and lies,
 And bind Thy Gospel to my heart.

L. M.