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JESSE KETCHUM, THE BIBLE DISTRIBUTOR.

For the last few weeks there have been in the daily newspapers several notices of distributions in the Public Schools and in Sunday Schools of this city of Bibles and other books, provided by what are sometimes by mistake called the Ketchum Bequests. On the 13th and 14th of December, the Rev. Dr. Rose, chairman of the Joint Committee on the Ketchum Trust with some other Directors of the Bible and Tract Societies, distributed the Ketchum prizes in the Public Schools of the city. On Thursday evening, January 6th, our President, the Hon. G. W. Allan, and the Rev. A. H. Baldwin distributed the Bibles and books among the scholars of Holy Trinity Sunday School, and on Thursday evening, January 13th, the Rev. J. C. Antliff and Alexander Christie, Esq. did the same among those of the Queen Street Baptist Church. A few other Sabbath Schools have already been visited in the same way, and some are being visited almost every week; but several have requested the distributors to postpone their work for some months. The Committee however intend that before July every one of the seventy-two Sabbath Schools, which have sent in their statistics, shall have received its allotment.

As we have intimated, it is a mistake to say that these books have been provided by a bequest, for Mr. Ketchum bestowed and secured this benefit to the boys and girls of Toronto long before his death, and during his life delighted to distribute them with his own hand. He was well known in both Public and Sabbath Schools, and his appearance was always hailed with joy by the children. Mr. Ketchum was not only one of the teachers in the first

Sabbath School established in Toronto, but had previously shewn very practically his desire that every young person coming under his influence should possess a copy of the written Word of God, and should be instructed in it. When he first began to sow the incorruptible seed in his broadcast way, we do not know. Probably it was one of his good habits which had been growing every year from the time when, still a young man, he took care that every member of his household had a Bible and read it. It is certain that the growing power of habit was one of his favourite themes in addressing the children, and especially when warning them against the use of intoxicating drink and tobacco, of both of which he had a great abhorrence. However this may be, it is clear that, in 1852, he wished to perpetuate this benefit, for he gave to Messrs. J. S. Howard and A. T. McCord, a forty-two years lease of the ground on which the Depository stands, the rent to be paid in Bibles and Tract Society's books for the scholars of the Public Schools of the city. In 1858, Messrs. Howard and McCord gave up this lease to Mr. Ketchum, who then gave a perpetual lease of the ground to the U. C. Bible Society and the U. C. Book and Tract Society, the rent to be paid in the same way. At the same time he made the two Societies his Trustees to receive the ground rent of the property immediately north of the Depository, and to spend the money in Bibles and books as gifts to the scholars attending the various Sabbath Schools in the City of Toronto. He also made them his Trustees to receive the price of a piece of ground on Adelaide Street, which he had sold, to invest the money, and use the interest in distributing Bibles and books among the scholars of the Yorkville Public School, the site of which was also a gift of his liberality. During the remainder of his life he either distributed the books himself in company with some friend or friends, or appointed some one to do so for him. His favourite companion in this work was good Bishop Richardson, who after Mr. Ketchum's removal attended to this duty until he also left this scene and went to be with Christ. Since Bishop Richardson's death the Societies have each year appointed a Joint Committee to attend to everything connected with the trust.

Mr. Ketchum's example, if considered and followed, will not be the least valuable of his many legacies to the young, whether viewed in a temporal, moral or spiritual aspect. He landed here in 1799, a penniless lad with a defective education; but before very many years he was the owner of a considerable amount of property, and before his death he was a very wealthy man. It is true that he had naturally a great aptitude for business, and that part of his wealth came through his faith in the future of Canada at a time when her prospects looked very dark to many; but his success must, in the first place, be ascribed to his industrious and strictly temperate habits, and his diligence in using every means within his reach to improve himself for years after he had passed the age when many imagine that they must have finished their education. But Jesse Ketchum was not a mere money-making machine; he was a man who knew that the chief end of man is to glorify God, and who knew that

the principal way of doing so in this life is to be a blessing to one's fellow-creatures. By feeding on the Word of God, and by resisting the slavery of bad habits, he was too strong a man to become the slave of his property even when it had assumed large proportions. He continued to own it, to master it, and to use it for the glory of the Great Giver to the end of his life here. His father, who was not a successful man, but who lived to an old age, and was maintained in comfort by his children, used to say "The more Jesse gets, the more he gives, and the more he throws away the more he has." No doubt he had learned from the Good Book he so delighted to circulate, "That there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Mr. Ketchum was born in 1782 at Spencetown, in the State of New York. After landing here in 1799 he joined an elder brother, who had a farm and a small tannery a few miles out Yonge Street, a little south of Hogg's Hollow. He continued with him for several years and soon became his partner, and the real manager of the business. When things began to look threatening before the war of 1812, an American, who had a tannery in little York, became alarmed and sold his property at a sacrifice. Mr. Ketchum bought the tannery and a good deal of the adjoining property. He at one time owned all the block now bounded by Yonge, Queen, Bay, and Adelaide Streets, some land to the south of Adelaide, and some to the east of Yonge. Mr. Ketchum's residence stood on the N. W. corner of Yonge and Adelaide (then Newgate); the larger part of the tan-yard was to the south of Newgate Street, and covered the ground now occupied by the two Societies, which was probably its S. E. corner. Temperance Street, which he opened and named, runs through what was at one time his orchard and garden. But Mr. Ketchum did not merely accumulate property; he knew how to use it. He gave the site for the first Presbyterian Church in the town, where Knox Church now stands, and the Rev. Dr. Carrll, to whom we are indebted for these reminiscences of his early life, tells us that he well remembers assisting Mr. Ketchum in beautifying the site by planting trees, and that the first money he ever earned he had received previously from this lover and helper of the young, for planting potatoes in the same place. We learn from the Rev. Dr. Scadding's book "Toronto of Old" that in 1820, he subscribed a hundred dollars to the first "common school," in the place, which stood on the N. W. corner of Adelaide and Jarvis Streets, (then Newgate and Nelson). This was a large sum in those days, and shows how much importance he always attached to the education of the young, and we have already seen how anxious he was that they should possess the best knowledge.

From the beginning, Mr. Ketchum took an active part in promoting the Bible Society. At the meeting in Nov. 1818, when the Bible and Prayer Book Society was divided into the Bible Society and the Prayer Book Society, he was one of the speakers, and proposed "That a friendly communication be opened with other Bible Societies within this Province," there being already

one at Niagara, one at Kingston, and one in the County of Kent. This was carried unanimously. The "Bible Society of Upper Canada," as it was called, seems to have died out in a few years; but in 1828 a successor was organized under the title of "The York Bible Society." At the meeting held for this purpose, which was the real beginning of our present Society, Mr. Ketchum was again one of the speakers, and was elected as one of its Vice-Presidents, an office which he held to the day of his death in 1867. At the same meeting his son-in-law, the Rev. James Harris, pastor of the Presbyterian Church already referred to, was elected one of the first Secretaries, and, with one year's intermission, continued as such until 1840, when he also became a Vice-President of the Society.

In 1845 Mr. Ketchum removed from Toronto to Buffalo; but we believe that this was from no local or political preference, as, though born in the United States, he had become thoroughly British in his sympathies, and continued to the end constantly to visit his old Canadian friends and home. In the course of business a farm in the close vicinity of Buffalo had come into his hands, and as that City extended and this property was being sold in building lots, he found it more convenient to reside there. This he did, not only that he might be ready to sell to the most advantage; but also, we doubt not, that he might know how best to use it for God's glory, for his good habit still grew stronger, and he continued to provide Bibles and books for the young, and to give sites for Churches and Schools in the most liberal way. He died on the 7th of Sept. 1867, deplored by the whole community, and was followed to the grave by all the Sabbath Schools of Buffalo. May his name be ever honoured and his example followed by the children of Toronto.

Bible Society Recorder.

TORONTO, 1st FEBRUARY, 1881.

BOARD MEETINGS.

The Regular Monthly Meeting of the Board was held on Tuesday, Dec. 21st, at 7.30 p.m., A. T. McCord, Vice-President, in the chair. The meeting was opened as usual with devotional exercises. After the minutes had been confirmed, reports were read, received, and adopted, from the Ketchum Trust Committee, and the Committee on Bank Account. A letter was read from the Secretary of the Quebec Bible Society, referring to their work among the French, and to a special effort made last June at the great St. Jean Baptiste Festival, and asking for further aid in the shape of a money grant. The Board unanimously voted an extra grant of one hundred dollars. A letter

was read from Mr. A. McPherson, the Society's agent in Southern Manitoba, advocating a little advance on prices in that part of the field, to cover cost of freight, &c. The Board, after full consideration, decided that it is better to have the Bibles sold uniformly at invoice prices all over the Society's field, letting the freight and other local charges come out of the money raised by subscription before the free contributions are forwarded. The Secretaries reported a handsome donation of \$100 from John W. Ball, Esq., of Niagara, and another of the same amount from Mrs. Sloan, of Glen Williams, who was elected a life member. They also reported a bequest of the same amount from the late Dr. Laing, of Hamilton. A grant of Scriptures was voted for the Indians in the neighbourhood of Sarnia, and another for the Mercer Reformatory. Agents' reports were submitted from the Rev'ds. J. G. Manly, E. Cockburn, Dr. O'Meara, Dr. Hodgkin, E. M. C. Botterill, and W. B. Evans. Other routine business was transacted, and the meeting closed with prayer, led by the Rev. Dr. Rose.

The Directors met again at the usual hour, on Tuesday, January 18th, the Rev. Professor Gregg, Vice-President, in the chair. After the usual devotional exercises, and the reading and confirming of the minutes, a letter of thanks was read from the Secretary of the Quebec Bible Society, for the grant made at the last meeting. Another letter was read from the Montreal Bible Society, asking the Board to send a representative to their Anniversary Meeting. The Secretaries were instructed to ask the Hon. G. W. Allan, our President, to go, if his parliamentary duties at Ottawa would allow. The Secretaries reported donations of \$50 each from Messrs. F. A. Ball and W. McFarlane, of Toronto, and the very handsome donation of \$400 from Dr. Wolverton, of Grimsby; and these liberal supporters of the Society were elected life members. There was also reported a bequest of \$50 from the late Miss Foote, of Etobicoke. A grant of Bibles and Testaments was made for the use of the inmates of the Home for Incurables. Agents' reports were submitted from the Rev'ds. J. G. Manly, Jas. Carmichael, W. R. Parker, Dr. O'Meara, E. Cockburn, John Gray and James Grant, and the quarterly report of Mr. A. McPherson. The Depository's Cash Account and other ordinary business was attended to, and the meeting closed with prayer, led by the Rev. John Burton.

VISIT OF FOUR OF THE PARENT SOCIETY'S CONTINENTAL AGENTS TO LONDON.

These gentlemen arrived in London towards the close of November, at the invitation of the Committee to confer with them on matters affecting the Society's work. After many days conference on business, a *Conversazione*, convened by invitation of the President, Treasurer and Committee of the Society, was held on the evening of December 7, at the Bible House, to give as many friends as possible an opportunity of meeting the Continental Agents from Vienna, Berlin, Brussels, and Paris. Tea and coffee were served

at eight o'clock, and an hour was spent by the numerous company in conversation and in an inspection of the various objects of interest from the library, including specimens of the 238 languages and dialects in which the Society provides Scriptures for the world, and also a collection of autographs of the fathers and founders of the great religious societies, lent by Sir Charles Reed, M. P. The Right Hon. the Earl of Shaftesbury, K. G. (the President of the Society), attended by the Secretaries, the Revs. John Sharp, and C. E. B. Reed, received the visitors on the staircase, which was beautifully decorated with flowers and plants for the occasion. His Lordship, who wore the ribbon and star of the Garter, took hearty pleasure in the proceedings. Amongst those present were the Right Hon. the Lord Mayor, Alderman Fowler, M. P., Sir Charles Reed, M. P., Sir William Rose Robinson, K. C. S. I., and Lady Robinson, Joseph Hoare, Esq., John Kemp Welch, Esq., Rev. Dr. Moffat, Rev. Dr. Stoughton, Rev. Prebendary Wilson, Rev. Carr J. Glyn, Rev. W. Fleming, George Williams, Esq., and many other well-known friends of the Society.

A meeting was subsequently held in the library, the chair being taken by the Earl of Shaftesbury.

After singing a hymn, the Rev. J. SHARP read the sixty-seventh Psalm, and the Rev. W. J. EDMONDS offered prayer.

The Rev. C. E. B. REED said: I have been asked to say a word in introducing the friends who are to speak this evening. It will be believed that the Committee did not invite them from their several spheres of labour specially with a view to this gathering. They came over to confer on matters of business with the Committee; they came over, I hope, in some measure to gain a little relaxation after their continuous work abroad; but I think that so far the work has very much outweighed the relaxation. We hope in the latter part of their stay they will not be quite so hard wrought as they have been during the earlier days. It is not needful to detail the work on which they have conferred with the Committee. But they being over in this country, it was thought by the Committee that it would be a very suitable and pleasant thing to take advantage of the opportunity to call together a number of their friends in the neighbourhood of London, who might meet with them and hear what they had to say; and the object of this gathering is partly to introduce the friends of the Society to some of its veteran workers on the continent of Europe; partly that information may be received from those who are in the best possible position for speaking as to the work of God and the distribution of His Word in the lands where they have been labouring; and partly also with the very simple desire of introducing our friends to one another. One of the principles of this Society is that it should form a rallying point for Christian people; and this evening's gathering is an effort to give tangible and visible effect to this principle. We rejoice in welcoming our friends, and especially in welcoming the representatives of many religious societies who are found here this evening. In their meetings they are always most cordial in acknowledging the help which they receive from the Bible Society, and we would be equally cordial in recognising our indebtedness to them. There is scarcely a translation of the Scriptures that could be made without the aid of the scholarship and Christian devotedness of missionaries belonging to various Societies; and there is scarcely a translation which, when made, could be effectually circulated unless the channels of these various societies were placed at our disposal.

The EARL of SHAFTESBURY said: Ladies and Gentlemen, you will, I am sure, agree with me, that we could not come for a better purpose to this noble house, to this noble range of rooms, erected as they were to the honour of God, and use them for a better purpose, than to receive some of His most excellent and faithful servants, who are come here to-night to give you a statement of what, under God's blessing, they have been able to do: and I have no doubt that they will fill us with the hope of better achievements in

the future. I therefore call first upon that old and trusted servant & longest standing we have, Mr. Millard, from Vienna.

Mr. EDWARD MILLARD : My Lord, this is a year of jubilee. I think that it is just fifty years ago since the continental agency of this Society arose ; and I think there devolves upon me an honour, of which I feel entirely unworthy, of being the oldest foreign Agent of the Bible Society. The consequence is this, that I remember many of the beginnings of the Society—not quite the first beginning. Still, I remember some of the beginnings. I have seen the beginning of colportage in connection with the work of this Society. When I went out in the year 1847 our venerable Agent Dr. Pinkerton, then working in Germany, did not see his way to employ this agency. I suppose the time was not come ; but the Committee, remembering what the success of the Society had been in Belgium and Holland, wished to try the thing in Germany, and sent me there to try to begin the work of colportage. At that time there was a law forbidding the hawking of books in Germany, and I had to begin with two men who went about, being qualified as commercial travellers, and they did a good work. Then came the year 1848, the year of revolution. It opened the Government's eyes, and in the beginning of 1849 there was an order issued by the Government of Berlin, opening up the way of colportage. Colporteur has been added to colporteur, until I think there are now some 300 in the central parts of Europe ; men, humble and simple in their work, but invaluable in what they effect. If I add to the sixty colporteurs engaged in my agency (which is the Austrian) another sixty employed by my dear friend Mr. Davies of Berlin, and sixty more by Mr. Monod, there are 180 already. Then in Italy and Spain, Belgium and Holland, I think there would be in round numbers 300 men engaged as colporteurs by this Society, a class of workers, I think, pretty well equal to those of any of our great religious or missionary institutions now active in England.

I remember the beginning of some of the Society's versions. Just imagine, if it be possible, that by some magic influence all the Bibles in this happy land vanished all at once—no Bible in the closet, no Bible in the family, no Bible in the pulpit. Well, it is a thing you cannot realize, but it is just the thing that we find abroad on the Continent. That is just the state in which we find the people. Not altogether though : if your Bibles were all gone to-day, you would be sure in a few days to have plenty again. I have heard that they can print a Bible in twenty-four hours in this country at the Oxford Press. But the difficulty for us is that not only are there no Bibles to read, but there are no Bibles translated. There is no translation in many countries. It has been my happiness to see the beginning of the translation of the Bible into the Servian, the Slavonian, and other languages—not that the Bible is already fully completed in them yet, but we are still engaged in this great and blessed work. Oh ! what a great thing it is that we are able in all these languages, in which formerly the Word of God was utterly unknown, to give it to the people in their own mother tongue !

I have seen the beginning of the first Russ Bible, and I will take the liberty of mentioning this to illustrate how very kind and gracious God is, in His providence, guiding the agencies of this great institution. Mr. Nicolson at St. Petersburg, looking at the vast number of Jews, proposed to print an edition of the Russ Old Testament. "Well," said I, "if we print a Russ Bible for the Jews, why not print a Russ Bible for Christians ?" There had never been a complete Russ Bible, but there had been portions. I was fully aware of the circumstance that I should not be allowed to import these Russ Bibles into Russia : they did not allow any Bibles to be imported except those printed by their own Synod. But I thought as a great many Russians came into Germany and other parts of Europe, we might perhaps supply Bibles to them there. When I proposed this, I did not exactly know what I was doing, but God knew, and it was scarcely two months after I had completed the first edition that the Turko-Russian war broke out ; and if I was not allowed to send these ten thousand Bibles into Russia, the Russians came and fetched

them from our depots. We were all ready, and there were the Bibles ; God sent the Russians into my district, and we printed not only one ten thousand, but another, and a third.

I have seen some of the beginnings of the Society's work, but I have not seen the end of the Society's work yet. I have circulated 4,000,000 copies of the Scriptures ; but really this is not much. The population of my agency is 10,000,000. I find that the Society has circulated 88,000,000 copies, but what is that to 1,200,000,000 in the world ? There is much to do, and I think we ought to be up and doing the work. And yet I think I see the beginning of the end—of the glorious end when “the earth shall be full of the knowledge of the Lord.” It is coming, and the day is dawning. We seem, especially in my agency, to be going backward more than forward ; we have never had a time of so much trouble ; we have never had a time in which our work was so much fettered. I am sorry to say, where our colporteurs were once able to go, they are no longer permitted ; in Moravia, the Tyrol, and Bohemia, the laws are being enforced against us. We seem to be going backward more than forward. Bosnia has been added to my agency. When it was under the authority of the Mohammedan rule, the circulation of our Scriptures was free, but since Austria has come in the Scriptures are forbidden. It is sad to say so, but these are the difficulties we have to contend with ; and yet we have God's promise, and we fully rely upon it, that that blessed end will come, towards which we have made so good a beginning ; and still the Word of the Lord shall stand, and the earth shall be filled with the knowledge of His glory.

M. GUSTAVE MONOD, of Paris, after a few introductory remarks, said :—The British and Foreign Bible Society has circulated in France nearly seven millions of copies of the Scriptures ; and if you bear in mind that there is not in France one million of Protestants, and that their spiritual wants are provided for by two French Bible Societies, you will see at once that our work is a real missionary work among Roman Catholics. It has not always been so. When, in 1804, this Society made her first grant to France by a donation of £30 to the venerated Pastor Oberlin, of the Ban de la Roche, which was then part of France, no Protestant Bible Society existed in France, very few Evangelical churches were to be found, and the Bible was still a rare and expensive book. The consequence of that state of things was that during a long series of years the Protestant population was, if not the sole, at least the chief object of the Society's work in France. After having, during fourteen years, been almost the only purveyor of French Scriptures, the British and Foreign Bible Society, by the untiring zeal of one of her Secretaries, the Rev. John Owen, succeeded in determining some French Christians to establish Bible Societies, first in Strasburg in 1817, and the year following in Paris. I need hardly add that these Societies received from the British and Foreign Bible Society more than kind words, and that they were most liberally supported by grants which, for the Bible Society of Paris alone, amounted to £2,600 in the course of six years. When this was settled, this Bible Society, which, thank God, has never bound itself by its rules to have nothing to do but with Protestants, had more liberty to think of the spiritual needs of the twenty-five millions of Roman Catholics who are in France ; and when colportage was definitely organized, it became evident that we would have more to do with Romanists than with Protestants. Now we count no sacrifice too great to put the Bible in the hands of Romanists ; and this is the principal feature that distinguishes our work in France from that of any other society.

Two native Bible Societies are now working in France. The first formed, the Protestant Bible Society of Paris, with which we have ceased our official connection because they circulate the Apocrypha, has for its special object to print every new version of the Scriptures that is truly valuable, and it has also been the first to introduce in France Dr. Seignod's beautiful translation of the Old Testament. The other society, the Bible Society of France, keeps exclusively to Ostervald's version, which it distributes among Protestants

churches, either by sale or by grants on some special occasions, as marriages or confirmations. By this you see that the French Bible Societies have their special work, quite distinct from ours; and if (which God forbid!) the British and Foreign Bible Society was ever compelled to abandon its work in France, it would forsake the 25,000,000 of Roman Catholics who receive the Scriptures by no other channel than that of the British and Foreign Bible Society.

If you now ask, "But have you seen any fruit of these 7,000,000 copies of the Scriptures circulated in France during these last seventy years?" I will only point out a fact that may be testified in hundreds of places. When you travel through France, if you hear of a small Protestant church where you least expected to find one, far as it is from all Protestant action, nine times out of ten you will find, on enquiry, that several years back some Roman Catholics of that village had assembled one day and had determined that they would call a Protestant pastor to explain the Scriptures to them. But how came it that they had the Scriptures, which the Roman Church keeps so carefully hidden from the people? A colporteur had been passing, it may be, many years before; a single Bible had been sold in the whole village, and away he had gone quite sad and distressed, thinking he had been wasting much time and strength for nothing. But the Lord was watching over the precious seed; His Word was first read by one, then by another, then by several together, until their eyes were opened; they perceived the difference between the Gospel and the teachings they were accustomed to receive in their churches, and they called a pastor. There is a small congregation formed, and a prospering evangelical church, which owes its very existence, under God's blessing, to the Bible alone, circulated by Biblical colporteurs. This has not happened once, but numberless times; and when we now hear of the great facility experienced in France by pastors and by evangelists, by such men as our honoured friend Mr. McAll, to gather large congregations, wherever they make known their intention of preaching the Gospel, is this happy state of things not due, if not exclusively, at least for the greater part, to the persevering efforts of this Society, which has been sowing the good seed in all parts of France? And who shall tell the thousands of thousands whom we do not know, and who never will bear the name of Protestants, but who, by the reading only of the Bible, which they would never have known but for our colporteurs, have found the Saviour? I have the growing conviction that if it were possible, instead of forty or fifty colporteurs as we have at present, to put at work 200 men, really actuated by the love of souls, and counting their life for nothing if they can only spread the good news in all places, we would see before long many of those little groups described, earnestly calling for spiritual food. But to obtain that object we must have real missionaries. If the man who is the bearer of the Holy Scriptures is not himself a living Christian, who shows in his person the power of the Gospel to change evil into good, he compromises the work which he pretends to further. Hence the immense difficulty we have to find colporteurs fully qualified for their task. In past times, if only the colporteurs were honest men and good sellers it was enough, but this is not sufficient now. Allow me to conclude by recommending them and ourselves to your prayers, dear friends, that we may all be of those servants to whom the Lord when He cometh shall say, "Well done, thou good and faithful servant."

Mr. KIRKPATRICK, of Brussels, gave a brief account of the Society's interesting work in Belgium, which began in 1835, since which time it has circulated 600,000 copies of the Scriptures in that country.

The Rev. G. PALMER DAVIES said: We have been told this year is a year of jubilee, and I therefore hope you will excuse me if I strike a jubilant note. If I succeed in getting a jubilant echo from you in connection with the great work which has been entrusted to me in Germany and Switzerland, then I shall be doubly thankful. Fifty years ago the Committee of the British and Foreign Bible Society passed a resolution that Dr. Pinkerton should be sent out to Frankfort-on-the-Maine, and be the Society's Agent for

Germany, for Austria, for Bavaria, for Poland, and, if the way should be opened, for Eastern and Southern Europe. From the shores of the Baltic to the islands of Sicily, from the Black Sea to the Spanish Peninsula—that was his district. He went, and everybody who knows the history of the British and Foreign Bible Society knows that a better and more faithful agent than Dr. Pinkerton the Society never had. I was his immediate successor at Frankfort-on-the-Maine, and this I can tell you, that when I made my first journey for the Bible Society, I found the mere fact that I was Dr. Pinkerton's successor was a sort of "Open Sesame" to the doors of all the hearts of all Christians. They said he was such a holy man, such a kind man, such a conciliatory man, such a Christian. In the first decenniad of his labours as your Agent his circulation was under 50,000 copies a year; and now, building on the foundation that he had laid, what is the state of things? You have a successor to him in Berlin, a successor in Vienna, a successor in Odessa, a successor in Constantinople, a successor in Rome, a successor in Spain, a successor in Lisbon; and, as my friend Mr. Millard says, they do not go out single-handed to do the Society's work, but they are appointed by you as a sort of captains of a little army of colporteurs. "Bless the Lord, O my soul: and all that is within me, bless His holy name." That is the jubilant note that I should like to strike.

To come back to Switzerland and Germany, and to look at them in relation to the work of our Society, the most important fact connected with them is this, that these lands contain forty-six millions of immortal souls. Of course I could tell you that some of them speak Lithuanian, some Polish, some Dutch, some Danish, some French, some Italian, and some Romanese; but the fact of facts is this: there are forty-six millions of human souls, and you have sent out the Book of God to be put into their hands. And what better gift could you give them? What have you been doing for the last fifty years in these two lands? I rejoiced from the very depth of my heart when I heard my friend say that he had put four million copies into circulation since he had been in connection with the British and Foreign Bible Society; but, ladies and gentlemen, I have had this experience, which is perhaps unique in the history of the experience of any Continental agent: that in the Franco-German war, it was the privilege of your Society, in connection with the depots under my superintendence, to put more than one million copies of the Scriptures into circulation in a single year.

Eleven millions of copies of the Word of God have been put into circulation in Germany and Switzerland since you began your work. And what was the state of those lands that I have mentioned? They were lands in which the Bible had become a lost book, with the exception of Germany and Switzerland; and the difference between them and the rest of Europe was merely this, that while in the rest it was a wholly lost book, in Germany and Switzerland it was only almost a lost book; and now the land is full of the precious Word of God. I say it is a jubilee year, and I am looking at the encouraging side of the work. I could point out also the dark side; but this is a jubilee year, and let me adopt a jubilant tone. In the journeys which I have to make year by year, north, south, east and west, in these great lands, there is not a spot to which I can go in which I do not find traces of the beneficent work of the British and Foreign Bible Society. And as for Roman Catholics, more than one million copies of the Holy Scriptures have been put in the hands of the Roman Catholics of Germany in the last fifty years, and tens of thousands among the 500,000 Jews who inhabit the country.

It may be said: "Oh, yes, that is outward success. What of the spiritual result?" Well, I will not take refuge in the remark that results are only known to God; but I will call your attention to three facts. First, where, when Dr. Steinkopf was sent out by you to urge German Christians to occupy themselves with the circulation of the Word of God, the Gospel was preached in one pulpit, it is now preached in ten. (Here Mr. Davies gave a

number of contrasts in the former and present state of churches and Sunday-schools which we are obliged to curtail.)

I remember two years ago, when I had the honour of addressing even a larger audience than this, I alluded to the fact that in Germany more than £100,000 sterling are raised every year for foreign missions. And as I am now addressing an English audience, I will say that far more than the sacrifice which the Bible Society makes for Germany is made by these missionary societies, for the purpose of converting the heathen subjects of Her Most Gracious Majesty Queen Victoria. I can assure you that we have reason to be thankful that so much progress has been made. I know perfectly well that I cannot say that this has been the direct result of the circulation of the Scriptures; but this I can maintain, that the stone which set this great movement rolling in Germany was the enthusiasm with which, in the first twenty-five years of this century, the idea was taken up of circulating the Word of God, and the organized efforts then initiated for the purpose of accomplishing this end. That is my first fact, and I think it warrants a jubilant tone.

My second fact is this, that the Bible has once more become the book of the family and of the school. I know well that that is not true of Germany to the same extent as it is true of England, Wales, and Scotland; yet it is true to a very considerable extent. But, lest you should think that the work has been finished, let me give you a few figures. All the German societies and our own taken together, since the beginning of this century, circulated under twenty millions of Bibles, Testaments, and portions. Allowing that ten millions of these, which is too high a figure, were whole Bibles, there are more than eight millions of children of the school age in Germany at present, so that I think I do not exaggerate when I say that if the problem were set us in the course of the next five or six weeks to put a copy of the whole Bible in the hands of every child of school age, there would not be enough of Bibles for the purpose of accomplishing that object. Still, alluding to that fact, I venture to say that since the termination of the Thirty Years' War—that war which devastated Germany—it has never been so true as it is at present that the Bible is the book of the family and the book of the school.

My last observation is this. You by your activity have compelled the Pope to give the Bible to the people. A book has been recently published by Dr. Littledale, in which he speaks of Rome refusing the Bible to the people. Where Rome is absolute, it is so; but in a country like Germany, where the agents of your Bible Society have been during the last fifty years, it has become impossible to keep the Bible out of the Roman Catholic homes. The Pope himself has sanctioned a translation of the Scriptures—the whole Bible. He sanctioned a translation with notes, and Diocesan Bishops have sanctioned it without notes; so that in addition to what we are doing now this Bible is being circulated, and I venture to say that more than a million copies of the Holy Scriptures have been circulated amongst the Roman Catholics of Germany. My brethren, does not this justify the jubilant note which I struck when I stood here to say that I would call upon you to bless the Lord for all His goodness, and to thank Him that He has crowned the sacrifices which you have made for these two great historical lands, Germany and Switzerland, which are often spoken of as Protestant lands, but are not so, for they contain four times as many Roman Catholics as there are in Ireland, and more Roman Catholics than there are souls in all Spain? and I call upon you to thank God that, after having for fifty years been diligently toiling and labouring, you are able this night to hear that the work you have been doing has been accompanied with the Divine blessing.

THE LORD MAYOR: My Lord, Ladies, and Gentlemen, I have great pleasure in proposing that the thanks of this meeting be given to the Right Honourable the Earl of Shaftesbury for presiding over us on the present occasion. My Lord Shaftesbury, I have expressed my own thankfulness to God, and I am sure this feeling is shared by every one present, to see you this

night. Your long life has been devoted to the cause of benevolence and philanthropy, and you have been honoured by the nation in every way ; but I venture to say that the highest honour that has ever been conferred upon you—one that is lasting, and will be permanent—is the honour of being President of the British and Foreign Bible Society. My Lord, when we consider the great power of Germany and its literature, and the influence which that nation must have for good or for evil, it is a great blessing to know that the Word of God is making progress in that country. If we look to our own country, we must be struck with its amazing progress. I was called upon a few days ago to grant the use of the Egyptian Hall for an object which had my cordial and heartiest sympathy—the erection of a monument to the man who first translated the Scriptures into the English language. We owe him, indeed, a great debt of gratitude. My Lord, distinguished as this country has been in literature, in science, in art, and in colonisation, one of the greatest honours that God has conferred upon it, one of its greatest blessings, has been the British and Foreign Bible Society, that has sent the Word of God into all the nations of the earth.

Mr. JOSEPH HOARE seconded the resolution.

The EARL of SHAFESBURY : Ladies and Gentlemen, you will hardly believe an old stager like myself when I say that I am positively taken by surprise ; for I certainly did not expect a vote of thanks to be passed to me for the small service I have rendered on the present occasion. You must recollect, in the first place, that I am President of this Society, and I am bound to be grateful for the very high honour that has been conferred upon me ; and, moreover, I have in my heart the greatest possible desire to advance the interests of this great Institution. Going over the records of the Bible Society from its earliest period to the present day, I think everybody must come to this conclusion, that the providence of God has watched over it in a manner so signal, that it must be manifest even to the most sceptical ; for during all the years we have been in existence as a Society, during all the difficulties and complications to which we have been exposed, with all the agents we have had to employ, with all the various intricacies of the subject, financial, moral, political, religious, we have, by God's providence, committed no great and irretrievable mistake. On the contrary, we have been so blessed, that the agents we have sent forth from this centre to the most distant parts of the earth have discharged their duty like Christian men, and men not only of true piety, but of common sense and sound judgment. I confess I quite concur in what fell from my worthy friend the Lord Mayor, when he said, if those who come after me wish to say anything to my honour, let them say that he was President for thirty years of the British and Foreign Bible Society. It is the greatest institution that ever entered into the mind of man. It is more than a human conception ; it is a Divine inspiration ; and to have been placed at the head of such an institution I confess is to me not only a matter of honour, but of the deepest gratitude.

A hymn was then sung, and the Rev. C. JACKSON brought the proceedings to a close by pronouncing the benediction.

It may be added that the expenses of the *Conversations* were defrayed by the contributions of members of the Committee.

A VOICE FROM SERVIA.

At the recent meeting of the Ventnor and Bonchurch Auxiliary, His Excellency M. Mijatovich, late Minister of Finance for Servia, bore a remarkable testimony to the work of the Society in that country. He said :—

“It would be great presumption for me, a foreigner, and coming from a country which is only just awakening to Christian life, to speak about the

wonderful beauty of the Bible to you who have had the happiness to be born and educated among the evangelical influences of Christian England. But it may be less presumptuous to say a few words from my personal knowledge about the part which the British and Foreign Bible Society has had in the religious awakening of the Servian race.

"Some fifteen to eighteen years ago, the Civil and Church authorities in Servia put many obstacles in the way of the Bible colporteurs. But now, by patience, prudence, and perseverance, and above all by God's blessing, the Bible Society has overcome all these difficulties. The Bible colporteurs move at present freely in Servia, and can only praise the friendliness with which they are regarded by priests and people, and the readiness with which civil authorities give them assistance when required. To-day, even the most bigoted and jealous of Greek Churchmen are compelled to confess that the Bible Society does *not* seek to convert us to any special Protestant creed, but seeks only to place in the hands of our people the Word of God in the common tongue, so that he who reads it may, by God's Almighty grace, become a new man in Christ Jesus.

"Whilst fulfilling for some time the duties of Minister of Public Worship and National Education, I had often opportunities to hear priests and teachers speak thankfully of the translation of the Bible. During the war with Turkey I had occasion to see many of the Bosnian refugees and their priests, and I can tell you that they expressed always the greatest joy when presented with copies of the Bible. I shall never forget how deeply I was impressed when, visiting a dying artillery captain, I found another young officer reading to him the Bible. It was then a surprising sight in Servia, but I hope and trust it will be henceforth one so common as to cause no surprise. Nor shall I ever forget the expression of happiness and gratitude with which a simple man once said to me that, while in prison for conscience sake, he had read one of the Bibles which my wife had presented for the use of the convicts.

THE NAZARENES.

"The most conclusive proof, in my opinion, that the Bible has been spread, and that it is being read among the Servians, is the spread, during the last ten or twelve years, of the religious sect of Nazarenes among the Servians in Hungary. The Church authorities did everything to bring them back to the Greek Church. The Archbishop of Belgrade sent some of his ablest priests to prove to them that they were in error. A public discussion was appointed. The Nazarene peasants appeared with their Bibles in their hands, and the report says that the Archbishop's agents were perfectly confounded with the evidence which these simple men produced from the Bible in support of their tenets. The civil authorities, to whom the Nazarenes are obnoxious, because of their refusal to serve as soldiers, are unanimous in praising their honesty, loyalty, and earnest Christianity. Some of them have been condemned to death for disobeying orders of the military authority to go to fight. The death penalty has been commuted to twenty years' imprisonment with hard labour. I have had occasion to visit them several times; and, when leaving them, I have always thanked God that they are Servians who—whilst wearing chains for conscience sake—rejoice with joy unspeakable and full of glory. These Nazarene prisoners diligently read the Bible, and on all occasions loudly proclaim that their chains are easy, and that the darkness of their prison is light, whilst they have the Bible for companion and Jesus for their Comforter.

THE SERVIAN TRANSLATION.

"I may mention one more circumstance which will show with what care and thoroughness the Bible Society does its work. The two men who translated the Old and the New Testament into Servian are acknowledged by us to be our first masters of language and style. Our Servian literature is very

little known, but it is neither very young nor very poor. Still it is generally admitted that at present the most correctly and beautifully written book in the Servian language is that translation of the Bible which your Bible Society has given us. Indeed, a number of infidel young men regularly read the Bible for the sake of its beautiful language. There was a time when I myself read it only to improve my style of writing. But, ladies and gentlemen, one cannot read the Bible, for however strange a purpose, without sooner or later coming to a point where one is compelled to stop, and—losing sight of all other purposes, forgetting the beauty of language for the higher beauty of thought—exclaim: ‘Who is it who speaks thus? No man, no society, no nation, no human genius ever spoke or wrote like this!’ We must stop to search, and the deeper we go the greater wonders we see, until, if the Divine mercy is with us, we come to perceive the greatest of all wonders—the beauty of the self-revealed God!

ALBANIA.

“Allow me to give another instance of the working of the Bible Society. Between Servia and Macedonia, from north to south, and between Bulgaria and Albania, from east to west, there is a country which the Turks have jealously cut off from intercourse with the civilized world, and more particularly from communication with the neighbouring Servia. The majority of the population are Servians, but the Turkish Government introduced some of the wildest tribes of Albanians and settled them on the Servian boundary, so that between us and our brethren in Turkey was an Albanian zone which was almost impenetrable. A chain of armed Albanians was constantly on guard along our frontier, and, worse than a Chinese wall, completely prevented all intercourse. However, in our second war with Turkey, we pushed forward and occupied the largest part of that country. And three things were there which certainly surprised us: We found that there has been at least one Turkish pasha who made good public works for the people—we found that the Albanians, whom we considered so extremely savage, had a highly-developed system of farming—and, last not least, in the wretched huts of our brethren we found here and there copies of Servian or Bulgarian Bibles, published by the British and Foreign Bible Society. And these Bibles—which have found their way to many a house, to many a school, and even to some prisons in the Balkan peninsula; which doubtless have conquered there many a heart and helped to save many a soul—these Bibles bring me back to you, because they bear the signature of that spirit which pervades the Christian society of England, and which animates, I am sure, this meeting to-night. . . .”

 THE SOCIETY AND QUESTIONS OF THE DAY.

Among the questions at the present moment before the public are the following:—

1. The troubles in Afghanistan. In the Pushtu, which is the language of the Afghans, the Society published the New Testament as far back as 1863, one Gospel having appeared in 1857. At present the Old Testament is being prepared by the Rev. T. P. Hughes, of Peshawur, and a Native edition of the Psalms is being printed in the version of the Rev. J. T. Lee Mayer.

2. In Basutoland, while the Colonial troops are endeavouring to disarm the natives, the Society is arming them with a complete Bible and pocket New Testament with references, prepared in the Sesuto language by the French missionaries, who have been engaged on the work since 1849.

3. The Russians are said to be concentrating 10,000 men and 100 guns on the Tekke Turcomans. For this tribe the Society printed last winter a Gospel prepared by the Rev. J. Basset, American missionary at Teheran.

4. Amid the troubles which now overcast the sky in Ireland, it will be of interest to the friends of the Society to know that steps are about to be taken to publish a revised edition of the New Testament in the Irish tongue, which is still spoken largely in the West and South of the country. The version hitherto in use has had a remarkable history. So far back as the year 1571 a printing press and fount of Irish types were provided by Queen Elizabeth at her own expense, "in hope that God in mercy would raise up some to translate the New Testament into their mother tongue." The work was completed in 1602 by William Daniel, Archbishop of Tuam. The translation of the Old Testament was made by Bishop Bedell, who only began the study of the Erse dialect at the age of 57. Every portion was tested with the original Hebrew, and the manuscript was completed in 1640.

More than a century, as we read in "the Bible of every land," was suffered to roll away before any efficient measures were taken to reprint the Scriptures in Irish. The honour of first supplying Ireland with Bibles, after so long a period of destitution, belongs to the British and Foreign Bible Society. Between the years 1809 and 1817 editions of the Bible or Testament were published in Roman characters; and at length, in 1828, the entire Bible in the Irish character was printed from the version of Bedell and Daniel.

The present application for a revision comes from the Irish Society for promoting the religious instruction of the Irish-speaking population, whose Secretary points to the archaisms and unintelligible phrases with which the version abounds.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH SOCIETIES, FROM 20TH NOVEMBER, 1880, TO 20TH JANUARY, 1881.

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	\$ cts.	\$ cts.	\$ cts.	\$ cts.
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Winona do		21 07		
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Laskey do		30 00	30 00	
Alliston do	36 27		13 28	
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Drummondville do	26 29		104 83	
Queensville do	17 00			
St. Thomas do	104 50	101 50	100 00	(1) 25 00
Whitby do	28 00	50 00	50 00	
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St. Mary's do	30 00			
Bertie do	33 00	10 00		
Lloydtown do		1 00		
Kirkfield do	2 90			
Downsview do		2 33		
Burlington do		55 00		
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Grimsby, donation of Dr. J. Wolverton, for Telegu translation			400 00	
Grimsby Branch		10 42		
Jarvis do	8 04			
Burgoyne do		1 00		
Markham do	2 37	36 00		
Unionville do	8 33			
Cooksville do		1 58		
Barrie do	14 15			
Sutton do	24 50	2 39		
Emerson do	47 20			
Winterbourne do	9 00	25 00	30 00	
Tyrone do	4 60	13 20		
Clinton do	10 00			
Dundas do	13 69	108 70		
Bradford do	7 00			
Milverton do	9 90	11 10		
Castleton do	5 00	5 00		
Madoc do			17 67	
Oneida do		40 00	40 00	
Appin do		30 00	40 00	(2) 10 00
Blairton do	7 24			
Forest do	11 71			

(1) To Montreal Auxiliary. (2) To Quebec Auxiliary. (3) On Recorder Account.

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