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HISTORICAL ADDRESS ON THE BRITISH AND FOREIGN BIBLE
SOCIETY.

BY THE REV. JOHN M'EWEN, OF INGERSOLL.

The British and Foreign Bible Society is a Providential Institution for the PRESERVATION, MULTIPLYING and CIRCULATING the Word of God without note or comment.

The Bible, as the Word of God, is the object on which our eye is fixed—the preservation of it in the Earth as a trust from God—the multiplying of its copies, that he who runs, may read—the circulation of it to all ends of the earth is the glorious work to be undertaken.

This book was closed in the Island of Patmos about eighteen hundred years ago. "In the beginning God created the heavens and the earth," is the opening sentence, and forms a golden socket, fretted with His love and power—"The grace of our Lord Jesus be with the Saints," its closing benediction—is as a jewelled clasp enclosing its precious contents. The fortunes of the Book have been varied; and its testing beyond conception severe. Its friends, and its defenders have been numerous, devoted, enthusiastic, self-sacrificing. Its enemies have been multiplied, bitter in their scorn, factious and cruel in their opposition; blind in their rage; but impotent in their purposes. "The Word of the Lord liveth and abideth forever."

The history of this book is as marvellous as the history it contains, its contents have grown by the power of Divine Revelation, working in the hearts of the Saints and stirring the minds of the unfaithful. Its writing extended over sixteen hundred years—it was written in that period by thirty-six inspired men—made up of sixty-six parts—woven together as the warp of Divine communications; with the woof of human history and experience—so human that it touches all classes of people—equally suited to all ages from the little child to the aged sage; so divine that the human spirit is never disappointed—it is like the Word made flesh—it dwells among us, and we behold its glory.

These Scriptures are the articulated voice of God to the spirit of man ; they make him wise unto salvation through faith that is in Christ Jesus.

Such a Book with such a history and character can never be a subject of common place interest, or of mere passing importance. It lies at the foundation of all hope and purity to the soul of man. It touches all interests secular and sacred, personal and social, past, present, and future ; it meets man at his birth ; it confronts him at his death ; the reality of its contents is ever with him in the life to come ; its importance is forever.

It was for the multiplying of the copies of this Book, and for the circulation of its saving truths, the British and Foreign Bible Society was formed in 1804—78 years ago.

We propose submitting a few facts not generally known which we trust will be helpful in deepening our interest in, and increasing our appreciation of, the work of this Society. In the Christian Dispensation there have been **THREE DISTINCT AND WELL-MARKED PROVIDENCES** in behalf of the preservation and perpetuation of the Holy Scriptures—each of these providences have changed the face of the world—recreated the Church—regenerated the Sacramental Host of God ; and been a fulfilment of prophecies that belong to the extension of the Redeemer's kingdom.

THE PERSECUTION OF DIOCLESIAN.

In the year 303, there was inaugurated a movement against the Scriptures and the Church, which constituted an unparalleled crisis in the history of the world, it shook the whole of the Roman world. The plan was formed by the Pagan priesthood of Rome : foreseeing the growing power of the Christians and their writings, they instigated Galerius to a wholesale slaughter ; he in turn led on the more timid and better disposed Dioclesian, and East and West alike united : Persia, Mesopotamia, Armenia, Egypt, Gaul, Spain, it reached as far as Britain. The plan was matured, the edicts were published March 28, enjoining that :—

All the sacred books should be burnt ;

All the Ministers of the Christian religion should be imprisoned.

All Christians were deprived of office under the Empire ;

All this was to be enforced under pain of death ; they must

Give up their copies of the Scriptures ;

Deny allegiance to the Lord Jesus ;

Sacrifice to the gods.

These edicts were carried out and enforced to an extent on which we cannot here dwell. Toward the end of this wrathful assault, as indicating the delight in the work, addresses of congratulation were delivered from thrones, and to the assembled senate. Columns of triumph were erected and have been found in Spain. A medal was struck off with the inscription—“ *Extincto nomine Christianorum,* ” “ The name of the Christians being every where extinguished, and their Institutions banished from the world.”

So almost universal was the destruction of the copies of the Scriptures that out of eleven hundred Greek Manuscripts of the New Testament, not one has yet been found belonging to an earlier period than that before us:

“ But the Lord liveth and blessed be our Rock.”

“Heaven and Earth shall pass away but my word shall not pass away.” The Lord made bare His arm before the world—and every leader in this outrage died a fearful death—in disease, or suicide.

The word was quickly disinterred as from sepulchres, and with the greatest care recopied for circulation—Eusebins being charged with fifty copies. And the Word came forth like Noah and his three sons from the Ark, to repeople the earth. The rainbow of promise spanned the heavens ; and in twelve years after, the storm had ceased. Constantine is seen, whatever his motives were, the providence of triumph to the Scriptures is all the same, calling the first

General Council of Christendom, he placed a copy of the Scriptures on the Throne, in the midst of the Assembly, proclaiming that the Bible was the rule of conscience and the infallible arbiter of truth.

Thus the Holy Scriptures reappeared and put forth her leaves for the healing of the nations. Thus did Pagan Rome stamp the residue with her feet, and waste the Saints of the Most High. Thus did God by a signal and sovereign Providence preserve and perpetuate the Holy Scriptures.

THE REFORMATION.

From the deliverance of the Fourth Century we pass along to a still greater work of preservation and perpetuation of the Scriptures in the Sixteenth Century by the blessed Reformation.

The Scriptures had well nigh disappeared from the earth—"Darkness covered the earth, a gross darkness the people." "The people were destroyed for lack of knowledge." The Bible was literally entombed in the sepulchre of human traditions built by Ecclesiastical Rome, for the Scriptures were substituted the Latin Breviary, the Missal, the ordinances of men, and the Traditions for the truth. In 680 Italy could not furnish a man sufficiently versed in Scripture to send to a Council that had been called—to find such a man they would require to send to Britain. You do not require to be reminded that in the interval the use of the Word was interdicted under severe penalty—sometimes death—the Waldenses, Albigenses, Lollards, Bohemians, need but be named to fill up the story. This spirit of ignorance and opposition continued for 900 years. The Bible written, or printed in the tongue of the people, was regarded by the priests as a dangerous book, but so eager were men for the Word of God that in fifty years thirty versions were published in the languages of the Countries that were awakened as from the dead. Luther, while imprisoned, translates the Word for his people; and the Castle of Wartburg (1520) becomes a Temple from which issues the living waters. Le Fevre in the following years gives his version to France. Olivetan, Calvin's cousin (1535), gives his French version to the Vaudois. Tyndale and Coverdale give theirs to England. What painstaking scholarship, sacrifice of life and treasure, this early restoration of the Scriptures cost. The face of Europe was changed. It seemed as if the Mighty Angel of the Book of Revelation had, come down from heaven, clothed in a cloud, a rainbow was upon his head, the symbol of peace, his face as it were the sun, his progress was irresistible, he had in his hand a little book—an open book—his right foot on the sea, and his left foot on the earth, he cried with a loud voice, the nations heard the voice and awoke from their spiritual death. "The Word of the Lord had free course and was glorified." "Great was the company of them that published the same." It was a return to primitive simplicity of worship, government, and christian life.

The previous Providential preservation of God's Word was marked and impressive; and the supremacy to which it was raised had the mark of the Divine hand; this was more of a resurrection in the midst of an apostate church, the Work of the Holy Spirit is conspicuously clear, and it was a work in which the Word was chiefly instrumental. We require to distinguish between the initial part of the Reformation, which was purely spiritual, in its means and manifestations, and its after stages, when political and secular issues were involved—and these were inevitable, as the fruit of the Apostacy, and the realization of Christ's words—"I am not come to send peace on earth, but a sword." It was the seed of the Word, as life from the dead.

Every revival that is of God lasts for about one generation—thirty or forty years. There are, indeed, important and valuable results that are handed over to the generations that follow; but the life is not hereditary, the Spirit of God does from time to time bring souls from darkness to light, from death to life, but it is all new in others, "it is not of blood, nor of the will of man, but of God." This is an important fact too often overlooked in our estimate of the continued influences of a religious life.

This examination of the two preceding epochs in the preservation of the Sacred Scriptures leads us up to the third, deeply impressed with the importance of the subject, and better prepared to appreciate the significance of

THE FORMATION OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

This institution is one of the most vital facts, and one of the most powerful factors of the Nineteenth Century. Without parallel for the magnitude of its operations, the catholicity of its aims ; the simplicity of its constitution ; and the beneficent character of its work.

The causes that led to its formation were the wide spread Revivals of the Eighteenth Century, under the labours of the Wesleys, Whitfield, Toplady, and Simeon. With this extensive awakening arose the Modern Missionary spirit and enterprise, and the formation of Missionary Societies—in the same connection the Modern Sabbath School enterprise was inaugurated by Robert Raikes. Five societies had been formed for christian work in the course of the century ; and the best work they did was to lift the curtain and make known how wide spread the destitution was in the ignorance of the people, the great scarcity of copies of the Word of God, and the eagerness of the people to read and possess these Scriptures for themselves. This destitution was felt in Wales more deeply than in Britain ; but, so far as we can see, the dearth of copies of the Scriptures was as great for the population. Mr. Charles, of Bala, led the way in seeking to grapple with this great necessity ; the result was a meeting in London, the logic of events hurried these men on—the Bible for Wales—why not include England ? and this holy purpose widened into the breadth of Christ's commission—"ALL THE WORLD"—British and Foreign.

In the Fourth Century copies were buried in sepulchres from the wrath of the destroyer. In the Sixteenth Century it was rescued from the entombment of an apostolic church. And now, in the spirit of the powerful awakening, and just as the church is coming out of some bewilderment of emotion into the deep purpose of her fresh life, we shall give the Bible to the race, in all the languages and dialects of the children of men. The first conflict was with the brute force of a cruel Paganism ; in the second conflict it was the supremacy of conscience and conviction confronting human dictation and idolatrous rites of worship. But now the battle is fought, year by year weapons of conflict are being surrendered by the enemy, and the providence of God is melting these instruments of war—turning them into plough-shares and pruning hooks—and this tried, sure, converting Word of God is being put within the reach of all, at the rate of Two Millions and a Half per year.

The British and Foreign Bible Society, the American Bible Society, &c., constitute the true Ecumenical Council, gathered around "The Oracles of the Living God."

The vital principle of its Constitution is reverence for, and faith in, the Word of God—"The Word of God without note or comment," save the various established readings contained in the valued manuscripts—on those two principles universal co-operation is invited, and has been secured to an extent that greatly exceeds the most sanguine expectations. On March 7th, 1804—a signal year in many respects—in this year Napoleon I. seized the imperial sceptre, and England feared invasion, and insecurity was everywhere felt, men's hearts failing them for fear—in this same year Pope Pius the VII. came to Paris to the inaugural ceremonies of Bonaparte, but "the Kingdom of God cometh not with observation"—a few men that met at the London Tavern—the Society that was organized in the presence of Three Hundred persons—most of them the then despised Dissenters. In due time the great ones of the earth came to do honour and render help in the work of the Society, but they were not at the digging of the foundation, and the setting of its stones. It was indeed like Moses by the river's brink, a weak infant but a goodly child, yet destined to lead the world out of bondage, to Mount Zion the city of the Living God. Like Jesus in the manger in swaddling

clothes, but destined to turn the streams of time heavenward, to "Create new heavens and a new earth; wherein dwelleth righteousness." This feeble child of 1804, at twenty years of age had become so full of strength, and was putting forth such influence, that Leo XII. thundered against it and its efficient work; six years later Pius VIII. anathematized it; two years more and Gregory XVI. repeated from his chair the same sentence of "ACCURSED;" seventeen years of silence was broken by the garrulous Pope Pius IX. It reminds us of a lofty Rock along the shores of the Bay of Fundy, jutting out far into the sea, when standing on it and the whole tidal force of the Atlantic is seen coming as a rushing wall of resistless force, the heart begins to fail and flutter; will our rock stand? with what force it breaks around its base, the spray bedews the face, and damps the garment, but firm as a rock the foundations stand. So with the Word of God, "it liveth and abideth forever." The Bible Society is the faithful ally of all churches who have nothing to proclaim but the Word of God, and the most befitting return the churches can make is to sustain her in all her operations. During the seventy-seven years of the Society's history she has issued over 91,000,000 copies of the Word of God in whole or part—and the American Bible Society in its sixty-five years of effort has issued about thirty-nine million copies. May God usher in an era of Bible study in the Home and the School, that all may know the Bible that is so graciously preserved, so greatly multiplied, and so extensively circulated; then shall we have instructors of youth that will ensure a generation of strong men and women.

THE REV. EGERTON RYERSON, D.D.

Since our last issue the Society has lost by death not only three members of the Board, and its oldest colporteur; but in them it has lost four of its oldest friends.

The Rev. Dr. Egerton Ryerson was one of its active promoters in the very beginning of its history. At the first anniversary of the York Auxiliary Bible Society held in the Steam-Boat Hotel, on Tuesday, the 9th of Feby., 1830, he seconded a resolution moved by Dr. Baldwin, approving of the steps already taken to effect a translation of the Scriptures into the Ojibway language, and recommending the further prosecution of this object. This effort of the Society was such as to appeal strongly to his sympathies, as he was at that time, or very shortly before, in charge of the Methodist Mission to the Indians at the Credit. This first anniversary meeting was a delightful demonstration of union around "the common standard of our faith" of men differing widely both in ecclesiastical and political matters; for which in those days our sturdy pioneer fathers both felt and spoke strongly. The desire to give the Scriptures to the Indians, among whom he had himself laboured, drew the young missionary into sympathy not only with Dr. Baldwin, from whom he differed so widely in politics, but with the Rev. Dr. Strachan, afterwards Bishop of Toronto, with whom he had recently been measuring swords in the way of controversy on ecclesiastical matters. For although Dr. Strachan was not at that meeting, and had already changed his earlier and better views about Bible Society co-operation; yet he could not, with his warm heart, refrain from giving a liberal subscription for this Indian translation work of the Society; for as the young missionary said in his speech, "from almost every

wigwam throughout the forest, the hand of entreaty is stretched forth, the voice of supplication is lifted up, and the universal prayer is "Give us the Good Book, that we and our children may learn the words of the Great Spirit."

At the anniversary in 1834 he moved one of the resolutions and led the closing prayer. Since 1855 he has been one of the Vice-Presidents of the Society, and although prevented by public and ecclesiastical duties from frequent attendance at the Board meetings, he has continued in hearty sympathy with the operations of the Society up to the end of his long and active life. In the absence of the Hon. G. W. Allan, he presided at the anniversary meeting in 1877, and referred with pleasure to his long connexion with the Society.

It is unnecessary for us to refer to his labours in the ministry of the Gospel, or to his great public services to the Province as Chief Superintendent of Education. These have been sketch'd both in the religious and the secular press more fully than we could attempt to do in our small space, and moreover are well known to all who are at all acquainted with Canadian history.

The Rev. Dr. Egerton Ryerson was one of six sons of Colonel Joseph Ryerson, one of the brave old U. E. Loyalists. His eldest brother, the Rev. Dr. George Ryerson, is still living at the age of ninety-three. His mother was of good Puritan stock from New England. He was born in the township of Charlotteville, in the County of Norfolk, on the 4th of March, 1803. He received his early education at the Grammar School in his own neighbourhood, and afterwards under Mr. Law, of Hamilton. He entered the ministry in connexion with the Methodist Church, in 1825, and very soon became known throughout the country as an able and eloquent preacher. In 1829 the *Christian Guardian* was started as the organ of the Methodist Church in Canada, and he became its first chief editor, a position which he held altogether about nine years. In 1841 he was elected the first Principal of Victoria College. In 1844 he was appointed by the Government Chief Superintendent of Education for Upper Canada, which position he occupied for over thirty-two years, and in which he rendered such great and permanent benefits to his native Province. In 1876 he resigned, and devoted the remainder of his days chiefly to literary labours, especially to his book "The Loyalists of America." Although he retained a wonderful amount of his remarkable natural vigour in mind and body up to a recent date, he had been for the last year evidently failing. About the middle of February it became apparent that the end of his long life on earth was near at hand, and on the morning of Sunday, the 19th of Feby., he passed away, surrounded by his family and a few intimate friends, among whom was our Senior Secretary, Dr. Hodgins, who had been so long associated with him as his Deputy in the Education Department.

A very impressive funeral service was held in the Metropolitan Church on the afternoon of Wednesday, Feby. 22nd., when the Rev. Dr. Potts preached the sermon, after which the body of the veteran was buried in the Mount Pleasant Cemetery.

ALEXANDER CHRISTIE, ESQ.

The death of Mr. Christie has taken the Directors greatly by surprise, for only a few were even aware that he was sick, and as he was so constant in his attendance at the Board meetings his presence and his help will be missed for a long time. He had been a Director of the Society, as his father had been before him, ever since the year 1849, and for the last four years he had filled most faithfully and efficiently the office of Minute Secretary.

Mr. Alexander Christie was born in Leith, Scotland, on the 2nd of Sept., 1816. He received his education in Greenock, whither his father and family had removed. In 1831 the whole family came out to Montreal, where they lived until 1835, when they came to Toronto. He was for many years in business with his father, as an ironmonger, in a shop which stood near the present site of the *Globe* office. His father, Mr. John Christie, who was a Director of the Society from 1837 to 1847, died in 1848. Some years after his father's death he changed his occupation, and adopted that of an accountant and general agent, which he continued to follow up to the time of his death. We do not know the date of his conversion; perhaps it was so early in life that he did not know himself. But he had been for many years an earnest and useful member of Zion Congregational Church, and was highly esteemed by his fellow members. Although strongly convinced of his own views of Church polity, he was very ready to join in undenominational Christian work. He was the first Treasurer (Mr. James Lesslie being the first President) of the first Young Men's Christian Association formed in Toronto in 1853; and the second essay read before that Association was composed and read by him, the subject being 'Model Churches.' He was also very earnest in the Temperance cause. He has long been one of the Directors of the Upper Canada Tract Society, and for the last two years has been one of its Secretaries. We have already referred to his faithful services to our own Society. As Secretary of the Tract Society he spent a portion of the business part of each day in his office at the Depository, until about a fortnight before his death, when he caught a severe cold. Although he was detained from his office, his friends, and even his physician, did not apprehend any fatal result; but on the afternoon of Tuesday, the 14th of March, he quite unexpectedly, and very quietly, fell asleep in Jesus; therefore, though we cannot but miss him, "let us not sorrow as those without hope." On Thursday, the 16th, his body was laid in mother earth, in the sure and certain hope of a glorious resurrection, the Rev. Mr. Powis, his pastor, conducting the service.

THE VERY REV. DEAN GRASETT.

The death of the Senior Vice-President of the Society in the person of the Dean has not taken any one in Toronto by surprise. For more than a year the evidences of his failing health have been too painfully evident; and when he preached last Easter Sunday, his congregation could not but fear

that it might be, as it proved, the last time he would speak to them from the pulpit. Yet, however long we may have expected the event, and though we are absolutely certain of seeing him again after a glorious resurrection, when such a one is actually taken from us, and we realize that we shall never again in this world receive his kindly greeting, or listen to his fatherly counsel, our hearts feel a pain deeper than we can express. Moreover, although we hold that connexion with such a Society as ours always confers more honour than it can possibly receive from any man, however great or noble either in character or rank; yet the fact remains that the name of such a one as Dean Grasett is a source of strength to any Society. It is a guarantee for both its principles and the conduct of its affairs. Therefore we cannot but feel that this Society, with several others, has sustained a severe loss in his removal from our midst. From the time of his coming to Toronto, in 1835, he took a warm interest in its work, and at the Anniversary Meeting, held in St. Andrew's Church, on the 8th of May, 1838, he moved one of the resolutions. At the same meeting he was elected one of the Vice-Presidents, and just thirty years after he presided at the Anniversary in the Richmond-street Methodist Church, on the 20th of May, 1868. But whether presiding, or taking no active part in the proceedings, he always set an example to his flock, unless absolutely prevented, by being present at these annual public rallies of Christians around "the common standard of our faith." During the whole forty-four years there have been very few of these meetings at which he was not seen on the platform, and some of them were closed with the benediction pronounced by his lips.

Henry James Grasett, was born at Gibraltar, on the 18th of June, 1808, where his father, Dr. Henry Grasett, was stationed with his regiment during the greater part of the Peninsular War. His father came to Canada as the chief medical officer to the troops during the latter part of the American War of 1812-14, and afterwards being appointed Deputy Inspector-General of Hospitals, made his home in Quebec. His mother was a daughter of Capt. Stevenson, of the 25th Light Dragoons. There can be little doubt that he was much indebted to the early training and care of his parents. He received his schooling, partly at Southsea, and partly in Quebec, and his university education at St. John's College, Cambridge. Whilst at Cambridge, he enjoyed the friendship of the well known Evangelical standard-bearer, Charles Simeon, and attended his weekly gatherings. He often referred to these opportunities with expressions of the most lively gratitude. After graduating in 1834, he returned to Quebec and was ordained the same year by Bishop Stewart, the second Bishop of the Church of England in Canada. He was Curate of the Cathedral at Quebec until July, 1835, when he came to Toronto, as assistant to the late Dr. Strachan, then Rector of St. James' Church. In 1839 Dr. Strachan was appointed the first Bishop of Toronto, and St. James' became the Cathedral of the Diocese. In 1847, when Dr. Strachan resigned the rectorship, Mr. Grasett was appointed his successor in that office, and in 1867 he was appointed the first Dean of Toronto. During a short visit to England, in 1853, he took his B.D. degree, and at the time of his last visit, in 1877, the authorities of his university persuaded him to

to take his degree of D.D. ; but his friends never got into the way of calling him Dr. Grasett, knowing him best as " the Dean."

He was always noiseless, but ceaselessly, at work, ministering not only to his congregation, but also to the soldiers in the Garrison, to the patients in the Hospital and House of Providence, and to the prisoners in the Jail. In fact we think that one of his faults, for of course he had some, was that he did not seem to have learned properly how to play. Not that he was wanting in playful humour, for many will long remember how he enjoyed a good joke ; but he was so industrious by nature and habit that he did not understand working " half time." Had he cultivated the art of recreation, he might, humanly speaking, have remained among us for ten or even twenty years longer, exercising a very potent influence in the community. But

"E'en his failings leaned to virtue's side,"

and probably most of us would be much improved if we had more of this failing of the Dean's, and many die of laziness at half his age. The Dean was misunderstood in more ways than one by those who did not know him well. Through nearsightedness he often passed even his dearest friends in the street without recognising them, and this, with the unobtrusiveness of his temperament, made many imagine him distant and unapproachable. But there were few places more accessible to rich or poor, learned or ignorant, wise or foolish, than the Rectory of St. James, and no place where a more pleasant greeting awaited them than the Dean's study. He was also an extremely cautious man, and this has been mistaken in him, as in other men of like temperament, for timidity ; but those who knew him best have reason for believing that, like Lord Nelson, he was almost unconscious of fear.

He was strongly attached to the principles and liturgy of his own branch of the Church, but he was of a truly Catholic spirit, and delighted in finding common ground which could be occupied jointly by all Evangelical Churches. Ever since the death of Bishop Richardson, in 1875, he has been the President of the Book and Tract Society, of which he had always been a warm friend and supporter. We doubt if that Society could publish a more useful and acceptable book at the present time than a selection of his sermons. For though he was not a popular preacher, his sermons were much admired by competent critics for the beauty of their structure and composition, and still better, were much prized by the spiritually minded of his flock, from the highest to the most humble, for the fulness and faithfulness with which they set forth the truth as it is in Christ Jesus. Besides his constant and varied efforts for the spread of the Gospel, he gave time and thought to the cause of education. For nearly thirty years he served upon the Board of Public Instruction, and for the last thirteen years, up to the time of its abolition in 1875, he was its Chairman. For nearly as many years he was on the Board of the High School, now the Collegiate Institute, and as chairman presided at its meetings within a few months of his death.

In 1837 he married the eldest daughter of the Hon. John Stewart, of Quebec, President of the Executive Council and Master of the Trinity House.

Through all his long ministry she has been his able help-meet, always leading in every good work in the parish, and greatly enhancing the attractiveness of the Rectory. She survives him, with four sons and two daughters, and we are sure they will have the earnest prayers and heart-felt sympathies of all the members of our Society at this time of bereavement.

It was on the morning of Monday, March 20th, that he quietly passed away without pain or struggle, after a week's confinement to his bed. On Wednesday, the 22nd, the Cathedral of St. James was filled to its utmost capacity with ministers and laity of all churches, and after a most solemn service, and an address by the Dean's old friend, the Rev. Alexander Sanson, his loved and revered form was interred where he had so often ministered, just in front of the Communion table.

MR. JOHN LOWRY.

Yet another death among those who have been long connected with our Society, making the third in the short space of a fortnight, and the fourth within five weeks. At 1:30 a. m., last Sunday, March 26th, our veteran colporteur, Mr. John Lowry, quietly left this life of toil and labour, and entered into his eternal rest. He had been with us at Mr. Christie's funeral, and on Tuesday, the 21st, he was very anxious to have a last look at the face of his old friend, the Dean; but his daughter, with whom he was living, felt that it would not be wise to allow him to do so, as he had caught a severe cold at a meeting on the previous evening. It was not until the Friday that his family became apprehensive of any danger, and though his physician had little hopes of his recovery, he did not expect him to pass away so soon. He was, however, very mercifully dealt with, spared much pain, and retained his consciousness up to the very last, when his daughter was, by his desire, engaged in prayer at his bed side. He was, in his dying hours, as he had been through the long days of his life, pre-eminently a man of prayer.

There can be little doubt that constant communion with God was the secret of his success, which was very marked. It has only been within the last few years that any of the Society's colporteurs, though younger men, have equalled him either in the amount of labour or the number of sales effected month by month. This was the more remarkable, because there was no rapidity or bustle about his movements, but a quiet persistence which, with God's blessing, accomplished great things. Yes, we say "great things," for though the work of a colporteur is thought little of by the world, and alas even by some Christians, there can be little doubt that in the great day when "the fire shall have tried every man's work, of what sort it is," many eloquent sermons, which had attracted much attention, will have been burned as stubble, while the toilsome plodding of the colporteur with his pack of Bibles will receive high rewards from the unerring Judge. The work of a Bible Society colporteur cannot be lost, for God has promised, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It is true that, so far as the

man himself is concerned, if he perform his duty in a perfunctory spirit, he is no better than a common book-hawker. But if he realize that he is bearing about the sacred "oracles of God," and endeavour to induce his fellow-sinners not only to buy them but to read them, and to accept the Saviour therein revealed, his is indeed a high and holy work in the sight of God and angels, however humble in the eyes of men. Our departed venerable and venerated fellow-servant was thoroughly a Bible-man; he not only carried about copies of the Holy Scriptures, but "the Word of Christ dwelt in Him richly." Few, even among learned professors of theology, were more familiar with the text of our good old English Bible; nor was it with the letter only, for God's Spirit was constantly speaking to him through it, and he was constantly speaking to God through our Great High Priest, the Lord Jesus Christ.

And as he loved God's Word, he not only laboured faithfully himself to circulate it; but took a deep interest in the work of all his fellow labourers throughout the world. He was always anxious to receive, as soon as possible each year, a copy of the Parent Society's Report, where he read eagerly what God was doing through its efforts, in disseminating the incorruptible seed among Earth's teeming millions, and in its remotest corners. It was in this spirit that he went out to collect the Toronto subscriptions, which he has been employed to do each winter for a number of years. We do not think he was so successful in this as in Colportage: but certainly his desire was, not only to get as much as possible to help the work of the Society, but also to induce as many as possible to have a share in this good work. We have heard, more than once, expressions of great regard for this worthy representative of the Society among business men, upon whom he had called regularly for many years.

Mr. Lowry was born on the 29th of May, 1807, in the parish of Kilmore, County of Down, Ireland. He continued in his native parish under the ministry of the Revd. Joseph Lowry, who, however, was not a relative, until the great Dr. Cooke took notice of him, and forming a high opinion of him, got him employed by the Ulster Synod Home Mission. The Rev. T. Lowry, lately of Brantford, but now of this city, remembers him leading in prayer in his father's Sunday School in the year 1824. In the service of the Ulster Synod he laboured for several years as a Scripture Reader among the Roman Catholics in the Glens of Antrim.

Mr. Lowry came to this country in 1853, and almost immediately entered the service of our Society, which, however, he left early in 1855, to engage in the Hamilton City Mission, in which he remained until 1863, when he again became one of our Colporteurs. This, with the gaps made by the winter months employed in collecting, and some extended necessary rests at home, has reduced the actual time he has spent in colportage to an aggregate of eighty-seven months, or seven years and three months. During that time he has travelled in almost all parts of the Society's field, from the back townships of Hastings to the County of Essex, and has circulated 20,123 copies of the Scriptures. Of these 19,570 were sold and 553 given, 103 were sold to Roman Catholics, and 727 to Protestant families whom he had found destitute of the Scriptures. When we remember that these were not sold across a counter to customers

coming for them ; but carried from house to house over weary roads in cold and heat, and the purchasers induced to buy, and as much as possible induced to read, the colporteur endeavouring to coax an appetite in sin-sick souls for the wholesome food of God's Word, we cannot but feel that it is a noble record of faithful toil, which cannot fail to reap its reward.

His wife, to whom he was married by the Revd. Jos. Lowry above mentioned, survives him with two sons and two daughters. One daughter, Mrs. Ashby, in whose house he died, lives in Toronto ; the other daughter and the sons live close to the homestead in the township of Aldborough, County of Elgin, where the venerable form of the aged labourer has been laid to rest until "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God."

BOARD MEETINGS.

The regular monthly meeting of the Board of Directors was held on Tuesday, the 21st of February, at 7.30 P.M. Warring Kennedy Esq., in the chair. The meeting was opened with prayer led by the Rev. John Burton. The minutes of the previous meeting having been read and confirmed, the following minute was unanimously adopted in reference to the decease of the Rev. Dr. Ryerson, "The Board of Directors of The Upper Canada Bible Society desire to express their sorrow at hearing of the death of one of its Vice Presidents," the venerable and Reverend Dr. Egerton Ryerson, which took place last Sunday morning, and terminated a long and extremely active life in the ministry of the Gospel, and in the public service. Of late the infirmities of age, and in former years the great demands of his public duties, prevented Dr. Ryerson from attendance at the regular meetings of the Board; but all through the history of the Society he has always been in hearty sympathy with its aims and operations. Five years ago, in the absence of the President, he, at the request of the Board, took the chair at the public anniversary meeting of the Society, and referred with pride to his connexion with it for nearly half a century, and to a speech he delivered at its first anniversary in 1830.

"Having been a Vice President for seventeen years and being so well known as a public man, and as a representative of the Methodist Church, his name will be greatly missed from this honour roll of the Society."

A letter was read from Mr. Andrew Hamilton, in reference to the wants of those in Muskoka, who had suffered from the fires, and it was ordered that Mr. Badger should be sent to that district with instructions to be very free in gratuitous distribution of the Scriptures among the needy. Agents' reports were submitted from the Revs. J. G. Manly, E. Cockburn, W. R. Parker, J. Gemley, A. M. Phillips, J. L. Murray, and J. Davidson ; and Colporteurs' reports from Messrs. Jackson and Ness.

The meeting was closed with prayer led by the Rev. W. S. Blackstock.

The Board met again on Tuesday, March 21st., at the usual hour, the Rev. Dr. Rose in the chair. The Rev. J. M. Cameron read a portion of Scripture, and the Rev. S. J. Hunter led in prayer.

The following resolution was then read and unanimously adopted in reference to the death of the Minute-Secretary, Mr. Alexander Christie.

"At their first meeting since the death of their esteemed Minute Secretary, Alexander Christie, Esq., the Board of Directors desire to record their deep sense of the loss the Society has sustained by his removal from this scene of labour.

"Having been a Director of the Society ever since the year 1849, and having been throughout these thirty-three years one of the most constant attendants at the meetings of the Board, his presence will be much missed for a long

time, and especially by the older members. Mr. Christie was not only constant in his attendance at the meetings of the Board; but always gave most conscientiously careful consideration to all business brought before it, and during the last four years, in which he has served the Society as Minute Secretary, his characteristic exactness has been of great value in that office.

"The Directors rejoice in the blessed assurance that their loss is his gain; and are thankful to hear of our Heavenly Father's merciful dealings with their departed friend and brother in his last illness; and yet desire to express their heart-felt sympathy with his family in their sore bereavement, and request the Secretaries to communicate to them such expression, and send a copy of this resolution."

The following minute, which the Rev. Dr. Reid had prepared at the request of the Secretaries, in reference to the death of the Very Rev. Dean Grasett, the oldest Vice-President of the Society, was read and unanimously adopted.

"It having pleased Almighty God to remove from this life the Very Rev. H. J. Grasett, D.D., Rector of St. James' Church and Dean of Toronto, one of the oldest members of the U. C. Bible Society, and for the long period of 44 years one of its Vice-Presidents, the Board of Directors desire to record their sincere sorrow at the removal of one so highly respected and so much beloved, their deep sense of the loss thus sustained by the Bible Society and by the religious community at large, and the feelings of affection and veneration with which they will cherish the memory of the departed. Occupying for nearly half a century a very prominent position in his own Church, Dean Grasett exerted a wide-spread influence, which was ever on the side of Evangelical religion. But his sympathies were not confined to his own church, however strong and warm his attachment to it might have been. His spirit was thoroughly Catholic, and he ever showed that he loved all who loved the Lord Jesus Christ in sincerity and in truth. While of a retiring disposition, and shrinking from ordinary public appearances, he showed himself to be, when occasion required, valiant for the truth and the uncompromising defender of the faith once delivered unto the saints. His faithful and impressive exposition of Scripture, his earnest preaching of the everlasting Gospel of the Lord Jesus Christ, enforced by his own consistent Christian life, and his tender and sympathizing discharge of pastoral duties especially among the sick and sorrowing, endeared him in a singular degree, to those connected with his own congregation and church, while to many outside his own Church, the name of Dean Grasett was, as it will be for years, as a household word. For many years he was President of the U. C. Religious Book and Tract Society, in the work of which he ever took a deep interest. In the cause of education also he took a deep interest, and filled important positions in connexion with the educational system of the City and of the Province.

"The members of the Board desire to lay to heart the removal of their Father and Brother, praying that they may be thereby stirred up to greater earnestness and diligence in the work given them to do, remembering that the time is short.

"To the widow and family of the deceased the Board respectfully tender the assurance of their deep and heartfelt sympathy. May the God of all grace and consolation richly comfort and sustain them. Amidst their sorrow they can rejoice in the assurance that he whom they mourn as absent from the body, is now present with the Lord. 'Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'"

A letter was read from Mr. Radloff, Inspector of Tatar Schools, at Kazan in Russia, which we give in full on the following page.

A letter was read from the Rev. Dr. Stevenson, of Montreal, consenting to address the Anniversary Meeting of the Society, on the 10th of May. The Secretaries were instructed to ask the Rev. Dr. Potts to speak also on that

occasion ; and to request the Rev. G. M. Milligan to preach the Anniversary Sermon on the evening of Sunday the 7th of May. Several grants were made, one of them of Ojibway Scriptures for the Indians on Scugog Island. Several Agents' reports were submitted, one of them from the Rev. Mr. Botterill, giving a very encouraging account of the special meetings for children.

Colporteurs' reports were submitted from Messrs. Badger, Jackson and Ness, that of Mr. Badger giving a very interesting and encouraging account of his work among the lumber shanties in the northern part of Muskoka.

The Depository's cash account, the monthly record of balances, and other routine business was disposed of, and the meeting closed with prayer led by the Rev. Arthur H. Baldwin.

Auxiliary Bible Society of Upper Canada, Revd. J. M. Cameron, Toronto, Upper Canada, British North America.

DEAR SIR,—Being now occupied with the study of Morphology of the languages of Northern Asia, I must study any Indian Dialects, and I would be very obliged, if the Canada Auxiliary Bible Society would have the kindness to procure me testaments or bibles of following dialects: Greenland, Esquimaux, Mic-Mac, Cree, Yahgan. I must pray excuse for the trouble I give you, but I have no possibility to receive the wished copies without the help of the Canada Auxiliary Bible Society.

Believe me to be yours much respectfully,

W. RADLOFF,

Inspector of Tatar-Kirghiz and Baschkyr Schools,
Kazan, Russia.

This letter was referred to the Parent Society as able more fully and more easily to send the writer what he wishes through Mr. Nicolson, the Society's Agent in Russia, and the Depository at Kazan. The Secretary has written to Mr. Radloff expressing the good wishes of our Board and telling him what has been done.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH SOCIETIES, FROM 21st JANUARY TO 20th MARCH, 1882.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
Milverton	Branch.....	7 00			
Fergus	do		100 00	100 00	(3) 40 00
Collingwood	do	49 59			
Bervie	do		12 50	12 50	
Hawksville	do	8 53			
Burlington	do		75 00		(1) 5 00
Beverley	do		36 13	36 12	
Chesterfield	do		25 96	51 82	
Cambray	do		10 05		
Pinkerton	do		1 50		
Ingersoll	do	24 14	100 00	100 00	
Eden Mills	do	5 77	33 00		
Caistorville	do		10 00	10 00	(1) 40
Simcoe	do	60 00	10 40		
West Lorne	do	4 00			
Varna	do	3 00	15 00	15 00	(2) 10 00
Norwood	do	35 00			
Glamis	do		38 00		
Arkona	do	26 45			
Campbellford	do	29 73	40 00		

RECEIPTS AT THE BIBLE SOCIETY HOUSE—Continued.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
Beamsville	Branch		5 00		
Appleby	do		31 45		
Downsview	do		7 16		
Vernonville	do		35 00		
Newburgh	do		85		
Deseronto	do	13 18			
Brighton	do	19 08	20 18		
Picton	do	75 36	50 45		
Trenton	do		9 70		
Ravenswood	do		12 20	24 00	
Corunna	do		14 00	14 00	(3) 7 72
Orangeville	do	35 00		35 00	
Tyrone	do		15 75		
Kippen	do	1 40	26 60		
Sutton	do	34 69			
Orono	do		67 00		(1) 3 00
Elfrida	do	2 50	17 50		
Penetanguishene	do		7 30		
Cheltenham	do	3 60	22 85		
Bolton	do		30 00		
Port Perry	do	12 55	21 25		
Mount Forest	do	16 70	43 00	43 00	
Mt. Pleasant (Brant)	do	2 17	39 68		
Arnow	do		9 00	8 00	
Amherstburg	do		20 00	30 00	
Bobcaygeon	do		42 50		
Eramosa	do		50 00	50 00	
Winterbourne	do	11 85	56 00		
Underwood	do	6 97	47 02		
Orillia	do	60 00			
Minesing	do		49 25		
Rockwood	do	17 42	(3) 419 16		
Dawn Mills	do		8 42		
Moortown	do	7 00	11 00		
Appin	do		25 00	25 00	
Grimsby	do		51 15		
Paisley	do		15 00	70 00	
Egmondville	do		10 00	10 00	
Port Elgin	do	7 07			
Warsaw	do	10 00	16 36		
Wingham	do	11 73	35 00	35 00	
Chatham Township	do		24 50		
Colborne	do	7 25			
St. Mary's	do	67 55	25 00	25 00	
Scarborough (Children's Meeting)			13 32		
Markham	Branch	20 90	41 10		
Morrison	do		9 90		
Dunnville	do	22 54			
Mono Mills	do	1 30			
Kinlough	do		9 05	15 15	
Stratford	do		115 00	115 00	
St. Catharines	do	109 00	125 13	115 00	
Nassagaweya	do		28 80	28 80	
Bradford	do		34 50		
Harrington	do	9 30	40 35		
New Dundee	do		38 70		
Omamee	do		15 00	20 00	
Arkwright	do		5 29		
Whitby	do	31 40	62 50	62 50	
Newmarket	do		50 00		

RECEIPTS AT THE BIBLE SOCIETY HOUSE—Continued.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
		\$ cts.	\$ cts.	\$ cts.	\$ cts.
Newtonville	Branch		32 00		
Caledonia	do	11 15	23 13	23 13	
Manchester	do	8 62	32 61	30 68	
South Etobicoke	do		29 80		
Princeton	do		26 36		
Fingal	do	30 00	50 00	50 00	
Chatham	do		116 06	116 06	
Uxbridge	do	43 34	100 66		
Millbank	do		23 00	23 00	
Orford	do		65 00		
Stouffville	do	30 00			
Magnetawan	Depository	18 07			
Derry West	Branch		1 00		
Wallaceburg	do		31 69		
Boud Head	do		45 00		
Nsw Hamburg	do		52 38		
Selkirk	do	6 63			
Elora	do	8 20	50 00	63 64	
Hamilton	do	311 03	100 00		
Londesboro'	do	18 00	30 00		
Hanover	do	5 75	25 00		
St. Helen's	do	8 02	8 00	8 00	(3) 8 00
Victoria (Ont.)	do	7 77			
Parkhill	do	33 57	41 43		
Walkerton	do	10 55			
Blyth	do	14 20	14 10	14 10	
Buxton	do	12 61			
Drumbo	do		19 49		
Washington	do		46 00		
Baltimore	do	3 80	22 00		(3) 20 00
Paris	do		62 00	62 00	(2) 62 00
Port Dover	do		27 00	27 00	
Kintore	do		40 57		
Teeswater	do		50 00	50 00	
Fullarton	do	4 30	18 86	18 86	
Mono Centre	do	3 50	18 00	18 00	
Plattsville	do		30 00		
Molesworth	do	5 00	25 00	25 00	
Burgoyne	do		10 00	8 00	
Oakwood	do	50	18 08		
Milton	do	11 75			
Highland Creek	do		31 10		
Strabane	do		54 27		
Innerkip	do		32 96	16 48	
North Sydenham	do		40 40		
Little Current	do	9 40			
Unionville	do		22 00		

(1) On Recorder Account. (2) To Montreal Auxiliary. (3) To Quebec Auxiliary.
(4) Including Request of \$300.

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THE FORTY-SECOND ANNIVERSARY

OF THE

Upper Canada Bible Society

— IN —
KNOX CHURCH.

On Wednesday, May 10th, 1882.

THE CHAIR TO BE TAKEN AT 7.30 P.M.

SINGING.

Reading of Scripture and Prayer by Rev. H. M. PARSONS.

CHAIRMAN'S ADDRESS.

The Permanent Secretary will move the adoption of the Report, seconded by THOMAS LAILEY, Esq.

1ST RESOLUTION—Moved by J. K. MACDONALD, Esq., seconded by RICHARD BROWN, Esq.:

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

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

President:

THE HONOURABLE GEORGE W. ALLAN;

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ICAL COLLEGE.
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PRINCIPAL OF THE PROTESTANT
EPISCOPAL DIVINITY SCHOOL.
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REV. J. M. CAMERON.

WARRING KENNEDY, Esq., *Minute Secretary.*

ROBERT BALDWIN, Esq., *Permanent Secretary.*

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CHAS. BUGG, Esq.
J. C. COPP, Esq.
JAS. JENNINGS, Esq.

2ND RESOLUTION.—Moved by the Rev. J. F. STEVENSON, LL.B., D.D., of Montréal, seconded by HENRY O'BRIEN, Esq.:

"As it is righteousness that truly exalteth a nation, and as the Bible is the written revelation of the righteousness of God to man, every true Canadian should earnestly desire to see every Province of our Dominion thoroughly permeated with the Holy Scriptures. Therefore this Society will continue in the future, as it has been in the past, ever ready to do all in its power to this end, and after providing for the wants of its own large field to assist its sister societies which occupy part of our land where the darkness is more dense."

SINGING.

3RD RESOLUTION.—Moved by the Rev. JOHN POTTS, D.D., seconded by JAMES BROWN, Esq.:

"That the Bible Society affords so broad and catholic a basis for the co-operation of Christian men in its noble work, that it calls forth our warmest sympathy and support. It is, moreover, the active co-worker with all the Churches,—supplying them for their home work and foreign missions, with the Holy Scriptures in two hundred and fifteen different dialects and languages."

COLLECTION AND SINGING.

4TH RESOLUTION—Moved by COLONEL MOFFATT, seconded by WARRING KENNEDY, ESQ.,

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

DOXOLOGY AND BENEDICTION.

1ST HYMN.

- 1 **T**HE heavens declare Thy glory, Lord,
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,
O ! wisdom from on high,
O ! Truth unchanged, unchanging,
O light of our dark sky !
We praise Thee for this compass
That o'er life's troubled sea,
'Mid mists, and rocks, and quicksands,
Still guides, O Christ, to thee.

- 2 The Church from her dear Master,
 Received the gift divine,
 And still the light she lifteth
 O'er all the earth to shine,
 It is the priceless casket
 Where gems of truth are stored ;
 It is the heaven-drawn picture
 Of Christ the living Word.
- 3 O ! make Thy Church, dear Saviour,
 A lamp of burnished gold,
 To bear before the nations
 Thy true light as of old,
 O ! teach thy wandering pilgrims
 By this their path to trace,
 Till, clouds and darkness ended,
 They see Thee face to face.
- 4 O ! Father by thy mercy,
 And by Thy Spirit's grace,
 May we abide forever
 On this sure resting-place :
 And pass from life's long battle,
 To Thy blest home of love,
 And see in heaven's own radiance,
 Jerusalem above.

3RD HYMN.

- 1 **L**ORD of all power and might,
 Father of love and light,
 Speed on Thy Word :
 O let the Gospel sound
 All the wide world around,
 Wherever man is found ;
 God speed His Word.
- 2 Lo, what embattled foes,
 Stern in their hate, oppose
 God's Holy Word :
 One for His truth we stand,
 Strong in His own right hand,
 Firm as a martyr-band ;
 God shield His Word.
- 3 Onward shall be our course,
 Despite of fraud or force ;
 God is before ;
 His word ere long shall run
 Free as the noon-day sun ;
 His purpose must be done ;—
 God bless His Word.