



Published Quarterly.

Under the Direction of the Upper Canada Bible Society.

TORONTO, OCTOBER, 1889.

#### BOARD MEETINGS.

The usual monthly meeting of the Board was held on Tuesday evening, 19th September, at 7.30 p.m., Rev. W. S. Blackstock, in the chair. After the opening devotional exercises, the minutes of the previous meeting were read and confirmed. Reports from the Committee on Agency and Colportage were read and adopted.

The Colportage report covered the past five months, and the total work of six Colporteurs for that period is summarized as follows: "Miles travelled, 5,134; Visits made, 11,483; Bibles sold, 1,616; Testaments sold, 1,937; Given away to persons not in circumstances to purchase, 77 Bibles and 239 Testaments. Twenty-one (21) families were found entirely destitute of the Word of God in their homes—and were thus supplied."

It was resolved that instructions be sent to the Branches of the Bible Society and its agents in Manitoba and the North-West Territories to favour as far as possible the extension of the work done by Colporteurs throughout that vast country. It was agreed to send a Colporteur to work along the line of the C. P. Railway in British Columbia.

A grant of Bibles was made to the "Rescue Home," Toronto, on the recommendation of the late Wm. Gooderham, Esq.

The Permanent Secretary reported the receipt of a donation of \$60 to the Society from J. W. Ball, Esq., of Niagara, which was acknowledged with thanks.

The usual routine business was disposed of, and the meeting was closed with prayer, led by the Rev. Manly Benson.

## Bible Society Recorder.

TORONTO, 1ST OCTOBER, 1889.

### THE BIBLE RECORD CORROBORATED.

BY BISHOP JOHN F. FURST, D.D.

So far, every tablet which Rawlinson and George Smith and others have found on the banks of the Euphrates have corroborated the Biblical record, in the later reading of them all we shall see, not that the Pentateuch is a group of empty myths, but that the myths are only the dim oral reflection from the first recorded light in that Pentateuch. Smith has found, for example, in the tiles of dead and buried Babylon, the Chaldean myth of Noah and the flood.

We read in the Word of God these words: "Marvellous things did he in Zoan." What was Zoan? Where was it? Within two years we have learned all about it. There is a vast section of the Delta of the Nile which covers five hundred thousand acres of land, and is called the Menzalah district. It is purely primitive. The land is flat, covered by water during the inundation of the Nile, and forming great lagoons, occupied mostly by fishermen. That is the Zoan of the Bible, the Tanis of to-day. Great temples have been discovered. Vast palaces of superb sculpture have been thrown open. The houses are of immense proportions. You can see the labyrinthine paths which led through the cemeteries of five thousand years ago. Beautiful homes have been kissed by the sunlight. Now, when was Zoan founded? Moses tells us, far, far back in the centuries, "seven years after Hebron." Now, it turns out, by hieroglyphics and unmistakable records, that in this same Zoan, the Tanis of to-day, the splendid court of the great Rameses II. lived in all its splendour. Rameses was the Sesostris of history, the mightiest king in all the East. Even in his day he found Tanis a ruin, and built it up into his great capital. Here lived, later, Menepthah, the very Pharaoh of the Exodus. Here, within the gates of Tanis, Moses performed his miracles of murrain and darkness. Here, amid the splendours of military pageantry, the immense Egyptian army set out for the capture of the fugitive Israelites, but never came back again. How little the builders of the cities knew of what they were doing in those distant times. How little the very destroyers knew, when they laid waste great cities, and left them for the desert sands to wrap them in their winding-sheets. Little they dreamed of the secret revelation which was yet to be made in all its fulness, and of the world's redemption through the incarnate God, and that down in the later ages they should themselves arise from their winding-sheet of desert sands and stand up as witnesses of that wonderful book. Within just a few months on'y, Maspero, the director-general of the antiquities of Egypt, has taken off the bandages of Sesostris, and his face has been photographed; and we now know the very features of the man who introduced the great oppression of the Israelites!

Another illustration of the enterprise with which the new countries are lifting the veil from the old and the buried, and making them tell their long-kept secrets, can be found in the results of the expedition in Assos, in Asia Minor, organized and paid for by the citizens of Boston, and conducted by Messrs. Clark and Bacon. Now, Assos has an important bearing upon the travels of Paul. It lies upon the Aegean coast, in the district of the ancient Mysia, and distant about twenty miles from Alexandria Troas, where Paul saw the Macedonian vision, and whence he set out for the evangelization of Europe. He subsequently passed through Assos on foot, in order to take ship at Mitylene for Cesarea in Palestine. These two American explorers

have now unearthed this historical place. They found at first a miserable little fishing village perched among the rocks, but they have lifted its winding-sheet, and revealed to us, far beneath, vast buildings, rich treasures, magnificent sculptures, and all the characteristics of what Fellowes, long years ago, had said was probably the most complete and undisturbed Greek city in existence. These treasures of Assos are now safely lodged in Boston, and can be studied at leisure. Here one can see with his own eyes the very triumphs of art which represented the Greek civilization whose polytheism Paul attacked in its strongholds. It would not be strange if some of the very objects which now are priceless treasures here in Boston, brought from their long entombment in Assos, were once, and often, gazed upon by Paul's own eyes.

Another illustration in the same line can be found in the rich gatherings from Pergamos. A company of German explorers went to that city in Asia Minor a few years ago, and began their work. The result is that they brought to light some of the most magnificent of all the colossal sculptures which have come down from Greek civilization to our own times. And what, forsooth, was Pergamos? In the early part of the Christian era it was a city of great size, a very centre of artistic achievements, and widely celebrated. The Christians—they were everywhere. If they could not be kept out of Rome, and even the palace of the Cæsars, neither could they be kept away from rich and lordly Pergamos. When John looked upon Asia Minor for a representative group of churches, he could not leave out that city. Here was a grand illustration of a wonderful truth: The Christian can be a Christian still, the wide world over. Put him in hut or palace, if he be true to his conscience, he is ever the Christian. To the Christians in proud and pagan Pergamos, John wrote these words: "I know thy works, and where thou dwellest; and thou holdest fast my name, and hast not denied my faith, even in those dark days when Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Now, these German explorers thought they saw in the site of ancient Pergamos a storehouse of treasures different from, though hardly inferior to, the archaeological wealth which Schliemann rescued from the depths of ancient Troy. And they were successful. Many of these colossal triumphs of Greek art have been lifted out of their long resting-place, and are now to be seen as one of the great ornaments of the National Museum of Berlin. The very sculptures which were familiar to Christian eyes nineteen centuries ago may now be studied face to face, and made to tell their story to any observer in this nineteenth century.

But what of Egypt in the same period? Less than two years ago the now renowned Naukratis was discovered through a single inscription found by Mr. Petrie on the west Canobic arm of the Nile, near the railway which runs from Alexandria to Cairo. Here was once a large city, the capital of Lower Egypt in the time of the Greek Ptolemaic ascendancy, before the Romans conquered the country. Here in Naukratis was manufactured that rich and rare pottery whose glaring and exquisite form dazzled the eyes of the hunter of bric-a-brac long before a Cæsar sat upon the Roman throne. Up the broad canals of Naukratis the great ships from the various Mediterranean ports moved, and stopped at the quays of the opulent city. This is proved by the presence of stones, with barnacles and sea shells upon them, picked up by Petrie from the debris of the long-buried city. Vases of rich and delicate form and colour have been found in vast numbers and in infinite variety, all of which are described in the third memoir of the Egyptian exploration and. Here is a celebrated city brought to light within a few months, a city which tells what Egypt was in the interval of four centuries lying between the closing of the Old Testament history and the opening of the New. It is a new revelation, and supplies an important missing link in the general history of the world. It is a lifting aside of the veil which hides the Egypt of the Ptolemies from the Christian student of to-day.—*Zion's Herald*.

## LIKE CHRIST IN HIS USE OF SCRIPTURE.

FROM A WORK BY THE REV. ANDREW MURRAY, ENTITLED, "LIKE CHRIST."

"That all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."—*Luke xxiv. 44.*

What the Lord Jesus accomplished here on earth as man He owed greatly to His use of the Scriptures. He found in them the way marked in which He had to walk, the food and the strength on which He could work, the weapon by which He could overcome every enemy. The Scriptures were indeed indispensable to Him through all His life and passion: from beginning to end His life was the fulfilment of what had been written of Him in the volume of the Book.

It is scarcely necessary to adduce proofs of this. In the temptation in the wilderness it was by His "*It is written*" that He conquered Satan. In His conflicts with the Pharisees he continually appealed to the Word: "*What saith the Scripture?*" "*Have ye not read?*" "*Is it not written?*" In His intercourse with His disciples it was always from the Scriptures that He proved the certainty and necessity of his sufferings and resurrection: "*How otherwise can the Scriptures be fulfilled?*" And in His intercourse with His Father in His last sufferings, it is in the words of Scripture that He pours out the complaint of being forsaken, and then again commends His Spirit into the Father's hands. All this has a very deep meaning. He was Himself the Living Word. He had the Spirit without measure. If ever any one, He could have done without the Written Word. And yet we see that it is everything to Him. More than any one else He thus shows us that the *Life of God in human flesh and the Word of God in human speech* are inseparably connected. Jesus would not have been what He was, could not have done what He did, had He not yielded Himself step by step to be led and sustained by the Word of God.

Let us try and understand what this teaches us. The Word of God is more than once called Seed; it is the Seed of the Divine Life. We know what seed is. It is that wonderful organism in which the life, the invisible essence of a plant or tree, is so concentrated and embodied that it can be taken away and made available to impart the life of the tree elsewhere. This use may be twofold. As fruit we eat it, for instance, in the corn that gives us bread; and the life of the plant becomes our nourishment and our life. Or we sow it, and the life of the plant reproduces and multiplies itself. In both aspects the Word of God is Seed.

True life is found only in God. But that life cannot be imparted to us unless set before us in some shape in which we know and apprehend it. It is in the Word of God that the invisible divine life takes shape, and brings itself within our reach, and becomes communicable. The life, the thoughts, the sentiments, the power of God, are embodied in His words. And it is only through His Word that the life of God can really enter into us. His Word is the Seed of the heavenly life.

As the Bread of Life we eat it, we feed upon it. In eating our daily bread, the body takes in the nourishment which visible nature, the sun and the earth, prepared for us in the seed-corn. We assimilate it, and it becomes our very own, part of ourselves, it is our life. In feeding upon the Word of God, the powers of the heavenly life enter into us, and become our very own; we assimilate them, they become a part of ourselves, the life of our life.

Or we use the seed to plant. The words of God are sown in our heart. They have a divine power of reproduction and multiplication. The very life that is in them, the divine thought, or disposition, or powers that each of them contains, takes root in the believing heart and grows up; and the very thing of which the Word was the expression is produced within us. The words of God are the seeds of the fulness of the divine life.

When the Lord Jesus was made man, He became entirely dependent upon the Word of God, He submitted Himself wholly to it. His mother taught it Him. The teachers of Nazareth instructed Him in it. In meditation and prayer, in the exercise of obedience and faith, He was led during his silent years of preparation, to understand and appropriate it. The Word of the Father was to the Son the life of His soul. What He said in the wilderness was spoken from His inmost personal experience: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He felt He could not live but as the Word brought Him the life of the Father. His whole life was a life of faith, depending on the Word of God the Father. The Word was to Him not instead of the Father, but the vehicle for the living fellowship with the living God. And He had His whole mind and heart so filled with it, that the Holy Spirit could at each moment find within Him, all ready for use, the right word to suggest just as He needed it.

Child of God! would you become a man of God, strong in faith, full of blessing, rich in fruit to the glory of God, be full of the Word of God. Like Christ, make the Word your bread. Let it dwell richly in you. Have your heart full of it. Feed on it. Believe it. Obey it. It is only by believing and obeying that the Word can enter into our inward parts, into our very being. Take it day by day as the Word that proceedeth, not has proceeded, but proceedeth, is proceeding out of the mouth of God, as the Word of the living God, who in it holds living fellowship with His children, and speaks to them in living power. Take your thoughts of God's will, and God's work, and God's purpose with you, and the world, not from the Church, not from Christians around you, but from the Word taught you by the Father, and like Christ you will be able to fulfil all that is written in the Scripture concerning you.

In Christ's use of Scripture the most remarkable thing is this: *He found Himself there; He saw there His own image and likeness.* And He gave Himself to the fulfilment of what He found written there. It was this that encouraged Him under the bitterest sufferings, and strengthened Him for the most difficult work. Everywhere He saw traced by God's own hand the divine waymark: *through suffering to glory.* He had but one thought: to be what the Father had said He should be, to have His life correspond exactly to the image of what He should be as He found it in the Word of God.

Disciple of Jesus, in the Scriptures *thy likeness too is to be found*, a picture of what the Father means thee to be. Seek to have a deep and clear impression of what the Father says in His Word that thou shouldst be. If this is once fully understood, it is inconceivable what courage it will give to conquer every difficulty. To know, it is ordained of God; I have seen what has been written concerning me in God's Book; I have seen the image of what I am called in God's counsel to be: this thought inspires the soul with a faith that conquers the world.

The Lord Jesus found His own image not only in the institutions, but specially in the believers of the Old Testament. Moses and Aaron, Joshua, David, and the Prophets, were types. And so He is Himself again the image of believers in the New Testament. It is especially in *Him and His example* that we must find our own image in the Scriptures. "To be changed into the same image, from glory to glory, by the Spirit of the Lord," we must in the Scripture-glass gaze on that image as our own. In order to accomplish His work in us, the Spirit teaches us to take Christ as in very deed our example, and to gaze on every feature as the promise of what we can be.

Blessed the Christian who has truly done this: who has not only found Jesus in the Scriptures, but also in His image the promise and example of what He is to become. Blessed the Christian who yields himself to be taught by the Holy Spirit not to indulge in human thoughts as to the Scriptures

and what it says of believers, but in simplicity to accept what it reveals of God's thoughts about his children.

Child of God! it was "according to the Scriptures" that Jesus Christ lived and died; it was "according to the Scriptures" that He was raised again: all that the Scriptures said He must do or suffer he was able to accomplish, because He knew and obeyed them. All that the Scriptures had promised that the Father should do for Him, the Father did. Oh, give thyself up with an undivided heart to learn in the Scriptures what God says and seeks of thee. Let the Scriptures in which Jesus found every day the food of His life, be thy daily food and meditation. Go to God's Word each day with the joyful and confident expectation, that through the blessed Spirit, who dwells in us, the Word will indeed accomplish its divine purpose in thee. Every word of God is full of a divine life and power. Be assured that when thou dost seek to use the Scriptures as Christ used them, they will do for thee what they did for Him. God has marked out the plan of thy life in His Word; each day thou wilt find some portion of it there. Nothing makes a man more strong and courageous than the assurance that he is just living out the will of God. God Himself, who had thy image portrayed in the Scriptures, will see to it that the Scriptures are fulfilled in thee, if like His Son thou wilt but surrender thyself to this as the highest object of thy life.

### BIBLE WOMEN IN INDIA.

FROM THE EIGHTY-FIFTH ANNUAL REPORT OF THE BRITISH AND FOREIGN  
BIBLE SOCIETY FOR 1889.

Five years have now elapsed since the Committee entered upon a special endeavour to accelerate the circulation of Holy Scripture among Eastern females by offering other societies yearly grants towards the cost of employing additional native Christian women, under adequate superintendence, to introduce the Bible to those whom it could not otherwise reach. The new departure is one in which the other great Bible Societies, working in the East, have not yet ventured to follow suit. But the exceptional barriers which exclude most Eastern women from a knowledge of the Bible, from the power to read it, and from the opportunity to obtain it for themselves, seemed to the Committee of 1883-84 sufficient to justify an exceptional plan for surmounting them. And the measure then inaugurated has met with hearty approval from the Society at large whenever it has been explained at public meetings. It has led the managers of other societies to a better realization of the important part which the Bible Society plays in missionary work, and has enhanced their appreciation of its aid. It has called forth the warmest expressions of gratitude from not a few of the noble band of men and women who with unstinted devotion are grappling for Christ's sake with some of the hardest departments of the missionary enterprise.

From the outset it was seen that a large outlay and patient watchfulness would be needful before any considerable measure of success could be registered in these statistical tables of circulation which superficially attest the activity of a Bible Society, but leave the obstacles overcome and the spiritual results attained wholly unexpressed. Besides all those hindrances which beset missionary work among heathen and Mohammedans everywhere, peculiar impediments stand in the way of the diffusion of Holy Scripture among Eastern women. Long-standing custom and deep-rooted prejudice usually forbid them any education. Many cannot be roused to desire self-improvement at the cost of learning to read. Others are too preoccupied by toilsome drudgery to have the necessary leisure. Knowledge and accomplishments are associated in the world they know with female vice. Ignorance and superstition invest Christian books and teachings with some dreaded harmfulness. Mo-

hammedan polygamy entails female seclusion. Hinduism exacts female isolation where caste purity might be impaired by the too near approach of any one not equally high in the religious birth-scale. And in other cases the protection of his own reputation from imputations swiftly spread and readily believed forbids a missionary or a colporteur from expounding or offering the Word of Life to the women of the East.

In such circumstances, a rapidly developing circulation of Bibles and Testaments cannot be expected, even if trained native Christian women, of suitable social rank, were more abundantly forthcoming for employment as Bible-women than is yet the case in India and China. And there have been difficulties of another kind to overcome.

The tabular statement, which will be found in the Report, furnishes some encouraging marks of progress towards the satisfactory attainment of the Committee's aim. The number of societies participating in the grants is larger than in any previous report, and although some of them have only recently entered the lists, or resumed a place in it, and the figures for the grant year ending with September 30, 1888, are in other cases incomplete, the totals are for the most part much ahead of those recorded in last year's Report. The work of three hundred and twenty-six Bible-women, in place of two hundred and seventy-three, is reported upon—an increase of fifty-three. The circulation effected, so far as stated in the returns, shows a decrease of ninety-three copies in gifts, and an increase of six hundred and twenty-two copies in sales. Its total of 7,070 copies includes one hundred and fifty-three Bibles and two hundred and fifty-nine Testaments among those sold. The facilities for such sales are not equally great everywhere, but those superintendents who still comment on the mistake of expecting *any* circulation to be effected by the Bible-women among Eastern females would do well to notice how much is already accomplished in this direction by those who attempt it. It is true that heathen and Mohammedan women commonly have very little money at their own disposal, nor can they usually be expected to buy whole Bibles or Testaments for themselves. But in the case of the younger women, if their interest in the Scriptures is first aroused by hearing them read, and then they are led on to learn how to read the Book for themselves, there ought to be no great difficulty in persuading them to go as far as to buy a Gospel of their own. Let it then be borne in mind that grants from the Bible Society are distinctly intended to lead up to this result, and are not made to save missionary societies the cost of maintaining teachers to prepare native catechumens for baptism or confirmation, or to carry on general evangelistic work among the heathen. This Society, as its name indicates, is specially charged with the duty of providing and diffusing God's Book, and it must always keep this object in view in its expenditure.

The provision of copies for circulation among native females is not contemplated in the grants for Bible-women. The Society assists its Auxiliaries in the East to issue vernacular Scriptures at prices far below their cost, and the requisite copies should be obtained from those Auxiliaries.

The weekly average number of females to whom the Scriptures are read by the Bible-women is now returned at 14,762, as against 10,312 a year ago. On the other hand, the number of those returned as having been taught within the year to read up to the standard of being able to read the Bible for themselves has fallen from 2,433 to 1,922. But in neither case are these figures very reliable for perfect accuracy.

Since the last report was issued the Committee have voted varying sums, as given in the table, to thirty-two distinct societies, and reaching a total of £2,378 19s. 4d. Of this total the sum of £824 8s. 4d. was in completion of the grants for the year ending September 30, 1888, towards which payments on account had previously been made. The remainder (£1,554 11s.) consisted almost entirely of the half maxima advanced, *on account*, for the year ending September 30, 1889.

Grateful mention of this Society's grants, both to itself and to the S. P. G. Ladies' Association, is again made in the report of the venerable Society for the Propagation of the Gospel.\* Other societies have similarly expressed their appreciation of the aid given them, and some examples of the success of the work incidentally find a place in other sections of this Report. The Rev. J. Lazarus, B.A., who has had much experience in directing this branch of the Society's operations, speaks thus of its general progress in the town of Madras: "Although the foes of Christianity have done their utmost to discredit the Bible-woman, warning their countryman against the 'enticing speech of the mission kidnapper,' it is a matter for joy and gratitude that their efforts have signally failed. The Christian labourer is everywhere welcomed, and the women listen to the reading of the Scriptures with delight. The opening chapters of Genesis, the Psalms of David, touching incidents in the life and work of our Lord, the conversion of Paul and the closing chapters of Revelation are special favourites with them. Many passages are committed to memory, are pondered over in private, and form the basis of thoughtful questions and animated conversation. Those who are taught to read get their first impressions from the sacred volume. Portions are purchased, and here and there a Tamil Bible may be seen among a woman's little stock of books. In some cases family life is affected to this extent, that the reading of God's Word is taking the place of the recital of scenes from the Rāmāyana and the Mahābārata, a practice which has done so much to keep alive the spirit of the Hindu faith in the bosom of the family. Thus the truth becomes embedded in the minds and interwoven with the thoughts of native females. The work of the Bible-woman as the complement of that of the male teacher is helping not a little towards the true weal of India." And the Rev. Robert Clark, the veteran missionary of the Church Missionary Society in the Punjab, writes of it: "We must not think little of foundation work, or imagine that only little is done because the walls of the building do not immediately begin to rise above the ground. It would not be well if they did, because the building would then probably be short-lived, and soon fall. Your work is not in vain. It is not a little work which is carried on amongst the women. Do all you can that it may be done well. We thank you for what you are doing through God's grace. Go on in steady perseverance with prayer and faith."

JOHN SHARP, M.A.

### THE POWER OF GOD'S WORD.

In this country we frequently feel constrained to glorify God for the wonderful manner in which He magnifies His written word in the conversion of souls. Missionaries frequently meet with men already converted, or seeking the truth, who have never before met a minister or any other teacher of the Word, but who have, unaided by human guide, been led to the light by reading a copy of the Scriptures, which had fallen, humanly speaking, into their hands.

Perhaps it may interest some of the readers of *Brazilian Missions* if we narrate some of the facts that have come to our personal knowledge as to the good accomplished through the Bibles scattered by a colporteur who made a trip through a part of the interior of Brazil twenty years ago. A Spaniard by the name of Gallart, being employed by one of the Bible societies, left Rio Janeiro in 1868, and travelled through that province, across Sao Paulo, and through the western part of Minas-Geraes; and then, early in 1869, embarked on the San Francisco River, which he descended through the Province of Bahia. His course can to-day be traced by the Bibles that he left wherever he stopped.

\* Report for 1888, p. 73.



He entered upon his eternal rest without knowing what were to be the results of that journey; but we of to-day are to some extent realizing them, though only the light of eternity will reveal how many souls were brought into the fold through the Bibles distributed on that one trip.

In 1804 one of our missionaries, Mr. Boyle, first entered the Province of Goyaz. At the town of Santa Luzia he was welcomed by a little band of Christians, composed of the members of one family, who had withdrawn years before from the Church of Rome and sought to follow the precepts of the Bible. He traced their conversion to the influence of a Bible sold to a member of the family living in the town of Paracatu, one hundred and twenty miles away, and in another province. This member, having obtained joy and peace for his soul, sent the precious volume to his parents and brothers and sisters, and they too embraced the truth. Who can estimate the mighty influence of that one copy of the Scriptures?

So far as we know, Sr. Gallart never entered the Province of Goyaz.

There is now in the town of which we have spoken a little flock of thirty-five communicants. Two of us recently, descending the San Francisco River, stopped at the same towns that Sr. Gallart visited nearly twenty years ago.

In all of these places we met with some who had received the Scriptures from him, and had rejected the errors in which they had believed from their childhood. In one town especially we met with some who gave hopeful evidence of conversion, and these told us of others living in the country who had been led to embrace the truth by reading the Bibles left in that place. This place is five hundred miles from the nearest mission station, and no minister had ever before visited the place, and it had been nearly twenty years since this colporteur, the only Gospel worker that ever before passed that way, had stopped; yet we found these people longing and praying for some one to guide them into clearer light.

We have selected these examples of the result of a colporteur's trip to illustrate how God's Spirit accompanies His Word, and works to the overturning of error; and, if we read the signs of the times aright, the day is not far distant when that Word will have triumphed, notwithstanding the persistent efforts of its enemies to crush it.

The seed of the truth, sown throughout this vast empire, is germinating, and here and there, in parts not yet visited by the missionaries, are little nuclei of believers and others longing to know more of the truth as it is in Christ Jesus. Colporteurs have penetrated regions not yet reached by missionaries, and left there the Bible; while this book has found its way into places never visited by a colporteur. The Bible is now an open book in Brazil, and the power of its influence is everywhere being felt. The territory is vast, too large to be thoroughly occupied by the small force now at work. The Church in Brazil has still to look to the home churches for reinforcement in order to prosecute the work and properly cultivate the seed already sown; and still more does she need their prayers.

But when we see men and money forthcoming for the evangelization of this empire, we are assured, on the same principle that our Saviour announced and applied to his hearers when He said: "For where your treasure is, there will your heart be also," that the prayers of God's people in the United States are ascending to the throne of grace for Brazil and her labourers.—*Brazilian Missions.*

---

*The Missionary Review* concludes an article on the power and influence of the press in heathen lands with the following paragraph: These incidentals, however, of the main question should not divert our thought from the vast and rapidly increasing necessity which exists—that the Christian Church shall multiply the operations of its press in all foreign fields a hundred fold, and do it at once. The hour has struck. The procession moves. What we do we must do quickly.

## THE BOOK OF BOOKS.

A British editor recently invited a number of eminent literary men to communicate to the public through the columns of his journal their answer to the question, what books have influenced them. Their replies are now gathered into a volume, and it is interesting to see, amid all the diversity of personal experience how large a share the Bible has had in directing the current of their life thoughts. Some of them indeed, in the very brief enumeration of books, make no mention of the Scriptures; though such men as Mr. Ruskin and Mr. Gladstone would not be understood as putting any slight upon the Bible by any such omission, which may have seemed to them a mere matter of course. The testimony of others, however, may well be recorded here, in opposition to the view that the Bible is losing its hold upon thinking minds.

Robert Louis Stevenson, speaking of a certain period of his life, says:—The next book, in the order of time, to influence me, was the New Testament, and in particular the Gospel according to St. Matthew. I believe it would startle and move any one if they could make a certain effort of imagination and read it freshly like a book, not droningly and dully like a portion of the Bible.

Mr. H. Rider Haggard closes his paper with these words:—There is one immortal work that moves me still more—a work that utters all the world's yearning anguish and disillusionment in one sorrow-laden and bitter cry, and whose stately music thrills like the voice of pines heard in the darkness of a midnight gale; and that is the book of Ecclesiastes.

Professor John Stuart Blackie, of Edinburgh, says:—For myself, I strongly feel that the two years that, in the threshold of full-grown life, I spent in Göttingen, in Berlin, in Rome and Naples, and the Central Apennines, under the powerful stimulus of new places and new faces, did more to enlarge my ideas, widen my sympathies, and purify my ideal of humanity, than all the books that I ever read except one, and that one was the Bible. To this Book I am indebted for the greatest blessing that can happen to a young man at his first launch out of boyhood into youth, viz.: the firm grip which it gave me of the grand significance of human nature when true to its highest inspirations. I was not more than fifteen years old when I was moved to adopt the ideal ethics of the Gospel as my test of sentiment and my standard of conduct; and to this I adhered steadily thenceforward, just as a young seaman would stick to his compass and to his chart, and a young pedestrian to his map of an unknown country. This early intimacy with the best of books (not a mere Sunday acknowledgment, but a living dedication of the life), kept me free from the power of those youthful lusts against which St. Paul warns Timothy, and which, if not kept under, have a fatal tendency to taint the blood, and to dull the nerve of the moral nature in man. To this Book, and specially to this epistle, I here delight to confess my obligations as to no other influence in the shape of printed paper.

In discussing the question proposed to him, Dr. Marcus Dods says:—What species of influence are we in search of? The writings in which St. Paul disentangled a spiritual and universal religion from the wrappings in which Judaism and incipient Gnosticism would have confined and buried Christianity; the discourses and sayings of our Lord Himself, which flashed endless light through the darkness which had hung around the unseen Father; the great bequest of the old world, the histories and prophecies and psalms which build up a background congenial to the Christian faith; are these to be spoken of, these deepest of all influences, or are we to accept them as the atmosphere essential to life, and which belongs to no one man more than to every other?

Dr. Joseph Parker writes as follows:—It may sound as somewhat singular if I say in sober truth that the book which has influenced me most

is the Bible. I remember being on a college committee, and hearing the papers of a young candidate for studentship read. One of the first questions was, "What books have you perused?" and the answer was, "First the Bible." At this point there was a general laugh in the committee. The laughter was unseasonable, though perhaps not inexplicable, for I venture to say that probably no great book has been so little read as the Book of God. I am not ashamed, then, to say that the Bible has, infinitely beyond all other books, influenced my life, my thought, and my purpose. Then, of course, there are countless thousands of books, all belonging to this great central volume, because indebted to it for their existence, as branches and twigs are indebted to the central stem.

With still greater particularity Mr. W. T. Stead, of the *Pall Mall Gazette*, narrates his personal experience in relation to the Book of Books:—While the Bible of the race is being written from age to age, the Bible—as the Old and New Testaments are rightly described—remains the most authoritative and the most valuable of all the revelations of the divine will. It is not one book, but many books, some of which have influenced me deeply; others have not influenced me at all. The first time I felt the influence of the Bible was when I first went to a boarding-school. I was unspeakably miserable and forlorn. I was only twelve, and had never been away from home before. It was then I discovered the consolatory influence of many of the Psalms. Take them all around, the Psalms are probably the best reading in the world when you are hard hit and ready to perish. After I left school, Proverbs influenced me most; and I remember, when I was first offered an editorship, reading all the Proverbs relating to kings as affording the best advice I was likely to get anywhere as to the right discharge of editorial duties. When I was busy with active direct work among the ignorant and poor, the story of Moses' troubles with the Jews in the wilderness was most helpful. Later, when, from 1876 to 1878, no one knew when he went to bed but that by morning Lord Beaconsfield would have plunged the empire into war, the Hebrew prophets formed my Bible. In 1885 it was the story of the evangelists. If I had to single out any one chapter which I am conscious of having influenced me most, I should say the first of Joshua, with its oft-repeated exhortation to be strong and to be very courageous; and if I had to single out any particular verses, it would be those which were taught me when a boy, and which I long afterwards saw on the wall of General Gordon's room at Southampton: "Trust in the Lord with all thy heart; lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

---

### THE HOLY BIBLE AND THE SACRED BOOKS OF THE EAST.

Listen to me, ye youthful students of the so-called sacred books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity, that *He, a sinless Man, was made sin?*—not merely that He is the eradicator of sin, but that He, the sinless Son of Man, was Himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayers, and painful pilgrimages, arduous ritual and sacrificial observances, all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every invention for the eradication of sin were themselves sinless men made sin? Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all bade men strain every nerve to get rid of sin, or at least of the misery of sin, but do their sacred books say that they themselves were sinless men made sin? Understand me, I do not presume as a layman to interpret the apparently

contradictory proposition set forth in our Bible that a sinless man was made sin. All I now contend for is that it stands alone; that it is wholly unparalleled; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

Once again, ye youthful students of the so-called sacred books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mahommed, what our Bible affirms of the Founder of Christianity—that *He, a dead and buried Man, was made Life?* not merely that He is the giver of life, but that He, the dead and buried Man, is life. "I am the life." "When Christ, who is our life, shall appear." Again, I say I am not now presuming to interpret so marvellous, so stupendous a statement. All I contend for is, that it is absolutely unique; and I defy you to produce the shade of a shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, these two unparalleled declarations are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion, the incarnation, the crucifixion, the resurrection, the ascension of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mahommed, are all dead and buried; and mark this—their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its divine founder, not merely in the spirit, but in the body, and "with flesh, bones, and all things appertaining to the perfection of man's nature," to be the eternal source of life and holiness to his people.

Bear with me a moment longer. It requires some courage to appear intolerant in these days of flabby compromise, and milk-and-water concession; but I contend that the two unparalleled declarations, quoted by me from our Holy Bible, make a gulf between it and the so-called sacred books of the East which sever the one from the other utterly, hopelessly, and forever—not a mere rift which may be easily closed up—not a mere rift across which the Christian and non-Christian may shake hands and interchange similar ideas in regard to essential truths—but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span.

---

### JAPAN.

The recent assassination in Japan of Viscount Mori Arinori, Minister of State for Education, recalls an incident of some interest. In the winter of 1873, Mr. Mori, who was then residing in Washington as the official representative of his country, called at the Bible House to inquire whether some arrangement could be made by which, perhaps through the intervention of the State Department, a copy of the Holy Bible should be presented to the Emperor of Japan.

The question was remarkable as coming from such a source, and still more remarkable for coming at just that time, for the Secretary to whom the application was made had the satisfaction of replying that Mr. Mori's wish had been anticipated. Only a few days before word had come from Japan that Dr. Hepburn had received permission from the Mikado to present to him a copy of the English Bible, and that the presentation had been effected early in November through the American Minister, Mr. De Long. The Bible was one which had been intrusted to Dr. Hepburn thirteen years before, and he had it in his custody all that time waiting for an auspicious moment. The Mikado testified his appreciation of the gift by an autograph letter.

The times have changed since then. That year thirty-five Japanese had been imprisoned for embracing Christianity, and the edict denouncing Christianity still appeared on the public sign-posts throughout the empire. One

church of native believers had been organized in Yokohama, and a committee had been formed to translate the New Testament. Now the whole Bible in their own tongue is in the hands of the people, more than 25,000 persons are enrolled as members of Christian churches, the Christian Sabbath is a day of rest, and on the very morning of Mr. Mori's assassination the emperor proclaimed a constitution for the nation guaranteeing to all subjects of the empire *liberty of speech and freedom of religious belief.*

In some countries the printed Bible goes in advance of all missionary effort, and converts are found who have been enlightened by simply reading the Scriptures, in others the oral proclamation precedes, and converts gladly turn to the written volume for help to understand the way of salvation. In Japan, relatively few cases are reported of men who have become acquainted with the truth independently of oral instruction, and the circulation of the Scriptures has been chiefly subsequent to or in immediate connection with preaching. Terms which are perfectly familiar to our ears have a strange and unmeaning sound to an Oriental who has never heard the name of Jesus Christ, and sometimes the obscurity of thought or expression repels the reader. It was so undoubtedly in China in the early attempts for its evangelization; and in the first edition of his "Middle Kingdom," Dr. Williams remarked that notwithstanding the large circulation of Scriptures, "so far as known, hardly an instance had occurred of a Chinese coming to a missionary to have any passage explained, or any person converted who attributed his interest in religion to the unassisted reading of books;" but that testimony was given more than forty years ago, and the sentence disappears in the revised edition of 1883, which recognizes the immense influence exerted in China by the printing-press.

As one illustration of the power of the Bible in Japan, we may cite the "Scripture Union," an organization consisting of 12,300 members, whose fifth annual report was presented last December. The object of this organization is to stimulate and encourage its members, and to increase an interest in the study of the Bible. It publishes a monthly magazine, with a circulation of 2,500 copies, awards prizes for the best essays on subjects relating to the Bible, encourages the formation of classes for the study of Greek and Hebrew, supplies lists of Scripture Union readings for each day of the year, and maintains a travelling secretary, Mr. Iwase, whose visits are said to have done much good, "both in exciting an interest in the Bible among unbelievers, and in encouraging Christians to a deeper and regular reading of God's holy word." Upwards of a thousand persons attended the last annual meeting. There seem to be several hundred branches in different parts of the empire, and probably it is to one of these that Mrs. Ellen M. Carey refers to in the following description which we copy from "Life and Light":

"You will find it pleasant to look in at some of the many Bible readings. The clogs at the door will show you how many people are present, and the woman of the house will smilingly bid you enter. We will remove our shoes, step up on the clean, white mats, and sit down with the others upon the floor. Do you notice the neat bundles tied up so carefully in a crape or delaine handkerchief, and which each woman has! You will find within well-worn Bibles and hymn-books. The puzzling, difficult passages that the women have come across in their daily readings are marked with bits of pink paper, and after the Bible study is over for the day these passages will doubtless be discussed."

Such things as these illustrate the hold which the Scriptures have upon the mind of the people in Japan. The 530,000 copies which the American Bible Society has distributed there have not been circulated in vain, and we cannot doubt that the fruit will be more and more apparent every year.

THE Bible is always a new book to those well acquainted with it.—R. Chapman.

## REVERENCE FOR THE WRITTEN WORD.

One of the just causes of the growing reverence for inspiration is the rapid multiplication of copies of the Bible. The distribution of the Bible is one of the great wonders of our age. The work of the British and Foreign Bible Society, and of the American Bible Society is as thorough and complete as any piece of machinery which the Church has ever called into being. By wise and yet aggressive measures these two institutions, though both still young, have already made the Scriptures speak in between three and four hundred languages and dialects, and every year is adding to the number. There is a wonderful power in just the inspired page. The Spirit goes with the printed word. Drop it anywhere, and it takes root. The new versions have not disturbed, but rather quickened, the general interest in the spread of the word. Much good is served by exegesis. We need to get at the bottom of the word, down to the very root of the original tongues. But there is a certain joy in taking up a volume of which there can be no doubt as to the divine authority. Every page is the revealed word, and has come down to us through innumerable channels. The men who died in testimony of it have gone to their long home. But the thing stands. The book lives. It carries life and light everywhere. The cases are numerous where the simple reading of the page has led to the conversion of souls; no teacher has been near to explain; no preacher has been within reach. Yes, there has been the Teacher and the Preacher—the Divine Spirit has been at hand to apply what He had written through human instrumentality.

The reverence for the truth of the Bible is not impaired by its darker passages. Men sail over seas without knowing their bottom. It is the very depth which makes the sailing safe. What great servant of God has ever succeeded in clearing up all the obscurities? Had he been able to do it, even to his own mind, two things would have been proved—first, that his book was superficial; and second, that his faith ceased to grow. We need a book that is unfathomable to lead us to intenser study and a sublimer faith. Lessing, with all his sceptical infirmity, said: "If God had held in His right hand the Truth, and in his left the search for it, I would have said, 'Give me the left.'" We need what fastens the mind and draws it out and down into the profundities, and attracts it out toward the immeasurable. God has wisely and mercifully given us a book for our guidance which defies our little fathoming line, and yet permits us to glide safely along its surface and reach the harbour in safety. The grand beauty of the Bible is that the more we get at its meaning the more of meaning we see which we have not reached. Yet we have enough to help us in our daily need, enough to teach others, and enough to secure salvation. What if a thousand questions arise which make us stand back in amazement? Shall our faith thereby grow weak? Shall we lose courage? No. Then rather let us take new heart at the value of the treasure we possess, and wait with patience, yet with constant study, the time when the full revelation shall come. The dark glass is for the present. The seeing face to face is the blessed thing of the future. We shall have our new thoughts about the Bible when we get into the better world. Some of these will be, why we did not take it more on trust, why we ever doubted anything; why we became over-eager to solve all the mysteries in a short life; and, above all, why we did not love it more, in storm and calm, in joy and sorrow.—*Christian Advocate.*

---

THE laying open of the heart is the great design of the Scriptures; happy the reader who falls in with the design.—*R. Chapman.*

THE children of God in the furnace without a good store of Scripture in their hearts are always impatient, struggling in self-will for deliverance, and thereby they do but add fuel to the fire.—*R. Chapman.*

## MIRACLES OF GRACE.

We are indebted to "Brazilian Missions" for numerous incidents illustrating the power of the printed Bible to arouse, convict, and enlighten men. Among other things it tells of a blessing that came to a family in Santa Cruz do Rio Pardo. Years ago Senhor Francisco was a municipal and political chief in that town, and Donna Emilia, his wife, a devout daughter of the Romish Church, was a leader among the women and beloved by all. She was devout, but the fact that his life was not pure gave her life-long sorrow. It was the Bible that eventually brought joy to their household, and this is the story she told about the change.

One day a young man came to our house to sell Protestant books. I had always supposed that the Protestants did not believe in God or anything holy; but I looked at the books spread out on the table and opened a pretty one with a clasp and gilt edges. When I read the title, "Holy Gospel of our Lord Jesus Christ," I said to myself that it must be a good book, and when I heard that the price was only fifty cents, I wanted to buy it.

But I never did anything without consulting Sr. Francisco, and so I asked him first. I had money of my own, and when he said he had no objection, I bought it at once. And I never spent fifty cents better!

Well, sir, I could do nothing else but read that book. At first there was a great deal that I did not understand; but I came to the chapter that has the Lord's Prayer, and says that God gives His Holy Spirit to them that ask Him, and I asked Him to give me His Spirit to understand better what I read; and He did.

And then I wanted Sr. Francisco to hear the Book. He never had liked to read, and even his law-books he used to have me read to him. So I asked him to listen, while I read; after a little I looked up, and he was fast asleep. So I waited till another day, and found a place that I thought would be sure to interest him; but he went to sleep again, and I saw that he did not care to hear.

But one day I was sitting in the hammock reading, when he came in and sat down beside me, and I read him two or three verses. Something told me to get up, and I handed him the book, and asked him to go on reading till I came back. I went out of doors and prayed with all my heart that God would send His Spirit, so that my husband might read the book.

When I came back, he would not let me have the Testament, and for six days and nights he did nothing but read it. One night he read the sixth chapter of First Corinthians; and he came to me and asked me to forgive him all the wrong he had done me, and from that day he was a changed man. Soon after Mr. Landez came, and the first Gospel sermon in Santa Cruz was preached in our house, and the due time my husband and I and our two sons professed our faith in Christ.

This happened five or six years ago. Francisco became a most earnest Christian worker, and died in the faith, and his widow continues to live and labour, in a community where there are now sixty communicants. How many such cases attest the value of the Bible!

## SEED AND FRUIT.

Twenty-five years ago the writer gave a New Testament, which was wholly new and "news," to a lad of sixteen, in the capital of Rio Grande do Sul, and forgot all about it. One year ago, upon revisiting Porto Alegre, he found that "bread cast upon the waters" in the shape of a school, in which nearly one hundred boys and girls daily listened to the reading of the New Testament from the lips of the same lad, now a married man; and had the pleasure of listening to the story of his conversion, and of his resolution to distribute his small loaves and fishes among the hungry.—*Brazilian Missions.*

RECEIPTS FROM BRANCHES AT THE BIBLE SOCIETY HOUSE,  
TORONTO, FROM JUNE TO SEPTEMBER, 1889, inclusive.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
Cavanville	Branch	\$2 85			
Tara and Invermay	"	8 23		\$25 00	
Chippewa	Depos.	1 37			
Newtonville	Branch		\$16 60		
Columbus	"		8 00	15 00	
Arkona	"		15 80	15 81	
Ancaster	"		41 00		
Qu'Appelle	"	24 47			
Goderich	"	11 86	1 90		
Whitewood	"		13 75		
St. Helen's	"		7 77	7 77	(1) \$7 76
Pinkerton	"		16 00	16 00	
Streetsville	"	14 29	4 75		
Amherstburg	"	27 30			
Craigvale	"		9 90	13 00	
Winnipeg	"	236 91			
Welland	"		25 00		
Fenella	"		4 00		
East Williams	"		135 00		
Sarnia	"	88 61			
Shelburne	"		44 60		
Grafton	"		47 35		
Virден	"	12 52			
Niagara	"		60 00		
Orillia	Branch		112 00		
Sault Ste. Marie	"		1 00		
Milton	"	3 60			
Mooretown	"	10 86	10 19		
St. Mary's	"		47 17		
Cheltenham	"	11 52	6 55		
Emerson	"		18 50		
Alienford	"		7 00		
Tweed	"		10 00		
Niagara Falls	"	12 11			
Brougham	"	35	8 42		
Glenallan	"	5 26			
Atwood	"	2 16			
Beamsville	"	10 00			
East Williams	"		24 00		
Magnetawan	Depos	3 83			
Thornhill	Branch	7 00			
Cataraqui	"		5 00	5 00	(2) 5 23.
St. Ann's	"		14 72		
Kincardine	"	1 21			
Anthracite	"	7 40			
Port Hope	"	22 14			
Kirktown	"		20 00	10 00	(1) 20 00
Paris	"	9 72			
Temperanceville	"		20 93	20 92	

(1) To Quebec Auxiliary. (2) To Building Fund.