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TORONTO, APRIL, 1889.

THE ANNIVERSARY MEETING

Of the Upper Canada Bible Society will be held on WEDNESDAY, ^{29th} ~~22nd~~ MAY, when it is expected the REV. ARTHUR T. PIERSON, D.D., of Philadelphia, and others, will address the Meeting. Further particulars in the daily papers.

COLPORTAGE.

The Bible Society has now six Colporteurs distributed throughout this Province, viz. :—

MR. TAYLOR is canvassing in the poorer portions and outskirts of Toronto.

MR. CROMAR, in the northern districts of the counties of Bruce and Grey, including the Indian Peninsula.

MR. DEAN, in the county of Norfolk.

MR. LOCKHART, in the counties of Frontenac, Addington and Lennox.

MR. SINCLAIR, in northern Muskoka and Parry Sound District.

MR. ARMSTRONG, in the northern portion of the counties of Ontario and Victoria and the Nipissing District.

The Committee will be much pleased to receive information and suggestions from the officers of Branches and friends of the Society, as to where the services of the Colporteurs are most needed.

Bible Society Recorder.

TORONTO, 1st APRIL, 1889.

BOARD MEETINGS.

The usual monthly meeting of the Board of Directors was held on Tuesday evening, the 15th January, W. B. Geikie, Esq., M.D., in the chair. After the opening devotional exercises and the reading of the minutes of the previous meeting, a resolution of condolence with the Senior Honorary Secretary, Warring Kennedy, Esq., on the occasion of the death of his estimable wife, was unanimously adopted. A report from the Agency and Colportage Committee was presented and approved. A letter from the Rev. E. J. Stobo, Secretary of the Quebec Auxiliary, was submitted and ordered to be fyled. The Secretary read a letter from the Rev. W. M. Paull, Honorary Secretary of the British and Foreign Bible Society, asking for a reduction of fifty per cent. on price of Bibles needed for railway mission work, same as allowed by the Parent Society. The request was granted. A letter was read from J. G. Boyd, Esq., Secretary of the Vernonville Branch, informing the Board of the appointment of Mr. Platt Hinman as its representative at the General Board, in accordance with Article 5 of the By-laws.

A statement of the expenses of Colportage in Manitoba during the nine months just ended was submitted. It was decided to credit the U. C. Tract Society with the amount conformably with resolution passed on the 21st February last. A letter from Mr. J. Grant Mackay, of Calgary, was presented regarding the circulation of religious literature. It was referred to a Special Committee, with instructions to act with a like Committee to be asked for from the U. C. Tract Society, for the purpose of fully considering the question of further prosecution of Colportage in Manitoba and the North-West, and reporting thereon to each respective Board. The following grants of Scriptures were made:—24 Bibles to the Rescue Home, 72 Testaments to Indian schools, through the Methodist Missionary Society, and 60 Bibles to the Victoria Industrial School, at Mimico. The Permanent Secretary reported a donation of \$50 to this Society from George Dawson, Esq., of Brampton, who was appointed a life member. It was decided that the annual meeting be held on Wednesday, the 22nd May next. The Depository's Cash Account, the statement of Balances, list of Gratuities, schedule of Colportage, and Agents' and Colporteurs' reports for the month were submitted, and the meeting was closed with prayer, led by the Rev. John Burton.

The Board met again on Tuesday evening, the 19th February, the Rev. W. S. Blackstock in the chair. The meeting was opened with prayer by the Rev. E. A. Stafford. The minutes of the previous meeting were read and confirmed. A letter was read from the Hon. G. W. Allan, the President, regretting his inability to attend recent meetings of the Board, owing to his absence at Ottawa during the session of Parliament, and expressing his good wishes for the welfare of the Society. A letter was read from Warring Kennedy, Esq., Senior Honorary Secretary, thankfully acknowledging receipt of the copy of the resolution of condolence from the Board on the occasion of the death of his wife. A report from the Agency and Colportage Committee was submitted and approved. Letters were read from the following, viz.:—Rev. Mr. Stobo, of Quebec, which was ordered to be fyled; from Mr. MacKinnon, Superintendent of the Industrial School at Mimico, thanking the Board for its grant of Bibles: from the Rev. C. W. Watch, of Cannington, applying for a Bible for use in the Mechanics' Institute, granted; from Mr. Edward Taylor, Secretary, asking for one hundred Bibles for the Prisoners'

Aid Association, granted; from the Toronto Mission Union, praying that some Bibles be granted to Miss A. McKenzie to aid her in her mission work, it was decided to donate six Bibles to be called for as required; from Mr. Thos. Houston, Secretary of the Branch at Sarnia, recommending a grant of Bibles for the Women's Christian Temperance Union, granted; from Mr. P. De Sailliers, applying for fifty French Testaments and twenty-four French Bibles, for the use of a French-Canadian Mission in Toronto, granted. The usual routine proceedings were gone through, and the meeting closed with prayer.

The monthly meeting of the Directors took place on Tuesday, the 19th March; the Rev. J. G. Manly in the chair. The meeting was opened with prayer, led by Thos. Kirkland, Esq., M.A. The previous minutes were read and confirmed. A report from the Agency and Colportage Committee was submitted and adopted. The report of the Joint Committee on Colportage in Manitoba and the North-West was submitted, amended and adopted. Platt Hinman, Esq., Treasurer of the Branch at Vernonville, was elected a life member on account of long and faithful services. The application of Mr. John H. Jackson, of the Queen Street Baptist Church, for a reduction in the price of four dozen Bibles, was referred to the Secretaries to be dealt with. The application of Mrs. Kinton, of the Salvation Army, for a grant of twenty-four Bibles for the Drunkards' Home, was acceded to. The usual routine proceedings were disposed of, and the Board adjourned after prayer.

THE POWER OF THE PRINTED BIBLE.

We present herewith portions of the paper prepared by Secretary Gilman, for the General Conference of Missions, held in London, in June, 1888.

The object of this paper is to maintain that *the circulation of the Holy Scriptures among the nations is no less important than the oral preaching of the Gospel*. We maintain that the conversion of souls and the extension of the Redeemer's kingdom are ever to be sought by bringing men into contact with the Bible as one book, complete, entire, and unique; by putting them under the influence of the written word, translated into their own familiar speech, reproduced by pen or type, circulated so freely that every man may see with his own eyes the words of the law and Gospel, and then, if need be, expounded and applied, until they believe to the saving of the soul. And this involves the whole work of translating, printing, and circulating the Scriptures of the Old and New Testaments among all nations.

I. We are led to this conviction by considering the end which is sought. The heralds of the Gospel go to proclaim a coming kingdom; to found an institution; to organize a new order of things; to set in operation a train of influences for generations and centuries. It is sought to build an enduring structure on the foundation of apostles and prophets, Jesus Christ Himself being the chief corner-stone. Teaching, discipling, preaching, evangelizing (whatever the term used to designate the act enjoined in the great commission), employs and must employ the written word addressed to the eye, no less than the spoken word which reaches the ear. The two methods must go together, with the assurance that no nation can be said to be evangelized until it has the entire Bible in its native tongue, put within the reach of all its people.

These two methods of publication move on parallel lines. When the words of the Lord came to Jeremiah the prophet, they were emphasized and made permanent by being written down in a book from which they could be read, again and again, to all the crowds that assembled at Jerusalem. When

Geraldus Cambrensis would publish his works in Wales, he "had a pulpit erected in an open thoroughfare in Brecon, from which he read them aloud to passers-by, who, if any desired to obtain copies, might have opportunity to get them transcribed." When Wycliffe's translation was finished, he multiplied copies by the aid of penmen, and through his poor priests commended it to the people. "In their hands [says Lingard] it became an engine of wonderful power." When Frederick I. of Germany would give the widest circulation to his inaugural proclamation, he directed that it be placarded throughout the empire.

If to weaken the position I have taken, it be said that the Master Himself wrote no sacred book, indited no catholic epistle, committed no sentence to parchment; we answer that He was the exceptional teacher. Jesus Himself baptized not, but His disciples. So, He discoursed, and they treasured up His discourses; made careful record of His deeds; selected and set in order the things most worthy to be remembered; and thus supplemented the ancient Scriptures by the new, and filled out the book which we call the Bible.

We concede that "Christianity did not *start* as a volume, but as a voice." But the voice gets permanence and power by means of the volume in which it is recorded. That Christianity is a power in the world to-day, is due in large measure to this book of our religion. There were other apostles besides Paul, but what influence of Matthias or Philip or Andrew is comparable to that which has been exerted through the writings of Peter and Paul and John, included in the sacred canon? There were other words spoken by the Master, and other things which Jesus did, but no word of His has lived in tradition, no reported act of His has gained universal credence in the Church, except those which were written down in this book before the death of the beloved disciple.

Therefore we think that wise men, going to the Scriptures for counsel, will find in the example of Christ and His apostles convincing proof that the divine plan for the renovation of the world requires that all missionary effort should include the circulation of the Holy Bible as one of the prime agencies by which the darkness of the earth is to be dispelled.

II. We notice how it has ever been the instinct and practice of the Christian Church to publish its message of glad tidings by translations of the Holy Scriptures and the multiplication of copies.

Cardinal Wiseman has indeed said, boasting of the antagonism between Rome and Protestant principles: "We give not the Word indiscriminately to all, because God himself has not so given it. He has not made reading an essential part of man's constitution, nor a congenital faculty, nor a term of salvation, nor a condition of Christianity. But hearing He has made such." And he adds, that, "as God did not furnish the Church with the means, nor with the command, so He has not instilled into her that spontaneous impulse that guides her to new duties, in favour of this mode of propagating the faith."

But surely God has given this Book to mankind in the same sense in which He has provided all the resources of nature for our use; and the instinct of man to learn by reading is no less characteristic of the race than the instinct to learn by hearing.

And as we read church history, it is manifest that the instinct of the Church has been to translate and multiply copies of God's Word, and to diffuse them as widely as its opportunities would allow. Syriac and Latin translations of the Bible, and three Greek versions of the Old Testament, had been made by the end of the second century. Within two hundred years more, the Scriptures could be read in Coptic, Sahidic, Armenian, Ethiopian, and Gothic.

At the very outset of his missionary life, before leaving England, William Carey said to William Ward, a young printer to whom he was introduced in the streets of Hull: "We shall want you in a few years to print

the Bible; you must come after us;" and when Phineas R. Hunt, a missionary printer for thirty years—first in India, and then in China—came to die, his heart poured out thanksgiving "that this grace had been given to him, that he should print among the Gentiles the unsearchable riches of Christ."

The American Board was incorporated in 1812, to propagate "the Gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Scriptures;" and the act of the legislature provided that a certain portion of its revenues "should be used to defray the expenses of imparting the Holy Scriptures to unevangelized nations in their own languages." The Missionary Society of the Methodist Episcopal Church was organized in 1819 as a *Missionary and Bible Society*.

The only versions of the Scriptures published by the Roman Catholics in any East Indian language are a Hindustani New Testament by Dr. Hartman, North India, 1864, and Tamil Gospels and Acts, in 1856. "Copies of these are not procurable in the Calcutta bookshops."

Said a Roman Catholic priest in India, "To show the Scriptures, with out long previous preparation, to a pagan for the purpose of exciting him to a spirit of inquiry, or even to a desire to know the truth, is in my opinion an absurdity. I have under my care from seven to eight thousand native Christians, and I should be very much troubled to find, among them all, four persons capable of understanding the sense of the Bible, or to whom the simple text of the Bible could be of any use."

Similar illustrations may be taken from the west side of the Atlantic. One of the first fruits of Protestant effort for the salvation of the Indians of North America was John Eliot's Bible; a great achievement; a marvellous work, commenced in 1659, less than thirty years after the settlement of Plymouth; completed in eight years; the version being made in a language which had no literature and had never been reduced to writing; comprehending the entire Bible—not in paraphrase, nor with adaptation to liturgical use, nor with comment, but with strict adherence, from Genesis to Revelation, to the sacred text; a whole volume of the Scriptures, with just one leaf of catechism; published in repeated editions, at a time when book-making was costly and in its infancy; absolutely the first case in history of the translation and printing of the entire Bible in a new language as a means of evangelization; and blessed of God to the enlightenment and salvation of souls. It is said that Eliot lived to see six Indian Churches, with 1,000 native members. This was English zeal transplanted to American soil.

The work thus begun by the fathers has been continued by their sons; and on both sides of the line, in British America and in the United States, the Christianization of the Indian has been based upon the Scriptures in their own tongues as indispensable to success. Of the Dakota Scriptures alone more than 1,300 were called for last year.

The Jesuit missionaries, on the other hand, have pursued a different plan, in their strenuous efforts for the conversion of the aborigines, at numerous stations through the great valleys of the St. Lawrence and the Mississippi, from Montreal to New Orleans—never, so far as I can ascertain, printing the whole Bible or even entire books of the Bible, nor aiming to circulate such portions of the Scriptures as they have found it desirable to print.

In view of such a record, the charge as formulated by Reuss, remains true, that "the greater the distance from the birth place of the Reformation, the less is the Bible used as a means of religious training among Catholic people;" and we were to receive with large qualification the utterances of the bishops and archbishops in their Baltimore Synod in 1884, in which they reminded their adherents that "the most highly valued treasure of every family, and the one most frequently and lovingly made use of, should be the Holy Scriptures."

III. We cite the results of repeated experiments made by the Roman

Catholic Church as a demonstration that, if nations are to be grounded upon the truth and built upon the foundation of apostles and prophets, the Bible must be given them. The history of Congo is instructive; that of Japan hardly less so.

In Congo, Portugal upheld the Romish Church from 1550 for two centuries. The Catholic faith flourished there. One hundred churches were built; at one time all the adults had been baptized; one missionary baptized 13,000; another 50,000 in five years; another 100,000 in twenty years; masses, penances, rosaries, crucifixes, medals, confessionals abounded; but there were no schools, no translations of Scripture, no pains taken to make the people acquainted with the Bible; and when the Portuguese power was withdrawn from the land, the priests also withdrew, and as the result of their departure, it is said, every vestige and fragment of their religion died out.

Xavier went to Japan in 1549. He seems to have made some attempt to reach the people through the Scriptures, and although he did not understand the language, he read in public assemblies with great effect a version of the Gospel of Matthew, made by his interpreter, and prepared in Roman letters. His own success, however, was small. It does not appear that his successors translated other parts of the Scriptures, but in their way they propagated Christianity, counting, thirty years afterwards, 200 churches and 15,000 converts. At a later date the Christians numbered 600,000, and the new faith, accepted by princes, admirals, generals, and noblemen, became dominant, with every prospect of permanence. The intense persecution which followed, with fire and sword and every cruel device, and the futile attempts to turn the converts back to paganism, proved the heroism of their character and the strength of their faith. But this is the striking fact, that Christianity was practically extirpated, without leaving any perceptible trace upon the morals and character of the people among whom it flourished for three-quarters of a century. At least one element of permanence was lacking. The priests had never given them the Bible.

Contrast this with the annals of the martyr church of Madagascar. In 1820 we see a pagan nation, untaught, with no literature, no books, no manuscript, no alphabet.

In 1830, hundreds of pupils had been under Christian instruction, a printing press had been erected four years, a translation of the New Testament had been made, and 5,000 copies had been printed. But thus far there was not a single avowed believer. On the 29th of May, 1831, twenty converts were baptized; the first-fruits of eleven years of toil and prayer.

In 1835 and 1836, the missionaries, forbidden longer to preach and teach, withdrew from the country, leaving behind them the printed Bible, complete, in the hands of 1,000 adherents, 200 of whom were communicants. Persecution ensued—bitter, relentless, chronic. "Death was threatened to any native who should read the Bible, pray to God, receive baptism, or join the communion of the Christians." For a quarter of a century persecution raged, and 10,000 persons were sentenced to penalties of different kinds, including torture and death. Worship was held in secret; the Scriptures were buried for safety, and read only by stealth; and when the supply of printed Bibles failed, many busied themselves by copying out portions with the pen. Says Ellis (page 161): "I brought home no memorials of the persecution in Madagascar more deeply affecting than some of those fragments of Scripture, worn, rent, fragile, and soiled by the dust of earth or the smoke in the thatch at times when they have been concealed, yet most carefully mended by drawing the rent pages together, with fibres of bark, or having the margins of the leaves covered over with stronger paper."

Unlike Congo and Japan and Corea, the Church of Christ in Madagascar, when bereft of foreign teachers and guides, had the Bible complete in their own tongue, a perfect rule of belief and duty in all things needful to salvation; and fed on such spiritual food during those twenty-six years of perse-

cution. the Christians increased in number from 1,000 to 7,000, and the actual communicants from 200 to 1,000. During these years the Christians had been destitute of all human guidance and all human aid. No European teacher or preacher had gone in and out among them. God had been their helper, and the Holy Spirit, who, as the Christians said, was the best teacher, had been with them, and these were the marvellous results.

IV. It may be admitted that there is some diversity of opinion among missionary workers as to the value of the printed book unaccompanied by explanations and comments. Such divergence of views is to be expected.

Let us remember, however, that it is not a question between the Bible alone and preaching alone which we are called to decide as a practical matter. No one thinks of relying upon the Scriptures without explanation for the full enlightenment of the world. Missionaries as well as books, evangelists as well as Bibles, must be sent to all lands where Christianity is unknown. But the missionary without the Bible is like David going forth to meet the champion of the Philistines without any stones for his sling.

The testimony concerning the power of the printed Bible from those who have tested it in foreign lands, is varied and conclusive. "The paramount importance of the services of Bible societies on heathen ground has been forcibly set forth by an eminent churchman when he declared that, if the choice were to lie between the Bible without the teacher and the teacher without the Bible, he would unhesitatingly elect the former."

Said Dr. Wm. Goodell: "The Bible is our only standard, and the Bible is our final appeal. And it is even more necessary for us than it was for the reformers in England, because we are foreigners. Without it, we could say one thing and the priests another; but where would be the umpire? It would be nowhere, and all our efforts would be like beating the air."

Speaking of the importance of the press, Myron Winslow says: "In no way can the missionary reach by the living voice effectually the millions scattered over this widely-extended land. Truth on the printed page can go where he cannot find an entrance, as into the temple, into the women's apartments of the house. It can be carried forth, as winged seeds are carried by the wind, in various ways, and scattered broadcast. Nor is it in vain; seed thus scattered sometimes falls in a fruitful place.

The Rev. Alexander Williams has said: "I have no doubt that the manifest change of feeling and demeanor which is now so evident in many parts of China is due, not only to our journeys and preaching, but greatly to the silent but telling influence of the printed page."

Our most recent reports from China tell of the wonderful power of the stories contained in the Bible; there is nothing like them for kindling an interest, quickening mental activity, encouraging the dull and stupid to learn. Says the Rev. H. D. Porter: "China is a vastly *overpreached* country, wherever the missionary and his helpers have gone; talked dull and blind, perhaps, by a fatal facility of illustration; while many of the people and of the church members are *undertought* in the Bible."

V. But the importance of the printed book is further demonstrated by cases constantly occurring in every part of the world, where, in advance of all oral instruction, the Bible is proving itself a power for enlightenment and salvation. The individual and special cases are so numerous and striking that one hesitates which of them and how many to cite.

I might tell of an Armenian Evangelical Church at Perchenj, near Harpoot, of which the missionaries knew nothing till a colporteur one day reported that he found seventy men assembled in a stable, listening to one of their number reading to them from a Bible which he had bought in a neighbouring town.

I might refer to the laying of the corner-stone of an *adobe* church in an Indian village in Mexico, which I witnessed in 1879, built to shelter a little company whom an Indian had gathered around him, without any conference

with the missionaries, that he might read to them the wonderful things which he found in the Bible.

I might repeat the oft-told story of Wakasa, part of which was narrated in the Mildmay Conference of 1878, the first Japanese to receive Christian baptism; whose attention was called to Christianity by a Testament in a strange tongue which he picked up in the harbour of Nagasaki in 1854; and who came twelve years afterwards to the missionaries with a request that they should baptize him. Fourteen years afterwards, his daughter presented herself at the mission house in Nagasaki, and asked for baptism for herself and her attendant, reporting that her father had brought her up in the Christian faith; and in 1888 another of the family appeared, who said that for seventeen years he had carried the Bible with him and he read it daily, and that he wished to have his daughter received for baptism.

How marvellous the permanence of a record and its power to perpetuate facts and transmit them to other lands and other generations! A friend of mine from Michigan, walking by the shore at Iscanderoon, had his attention attracted by a scrap of paper on the beach. Strangely enough it proved to be a fragment of the New York *Evangelist*, and what was still more remarkable, it contained his own name and the record of a wedding at which he had officiated months before. What more unlikely than that he would be thus confronted in another continent with the imperishable record of his own act. *Litera scripta manet*, and the Word of the Lord endureth forever!

That Word is mighty, but it is not needed that every jot and tittle be understood. Its sharp imperative may be told in a single line. Its keen cutting edge may be too thin for the eye to discern. Its word of promise may be but a mere suggestion of the things which God has prepared for them that love Him.

Mr. Haffenden, in the *Bible Society Reporter* (April, 1888), testifies that a missionary whom he knew, travelling in Burmah, hundreds of miles in the interior, where no white man had ever been before, having encamped at night near a small village, heard prayer going on in Burmese. He listened and distinguished, not the name of Buddha, or of another idol, but the name of our Lord Jesus Christ. He asked how that came to pass, and learned that years before, the head man of the place had brought from a remote village some food wrapped in a Burmese printed paper, which happened to contain one single chapter of the Bible. The reading of that piece of paper had led him and his neighbours to put away their idols, and for six years they had been praying to Christ as the Saviour of sinners.

I do not vouch for the truth of the story; but if not true, it might well be true, for the Word of God is quick and powerful, and sharper than any two-edged sword. It is the sharp point of the sword that does execution, and one chapter of the Bible, nay, one verse of the Scripture, may pierce between the soul and spirit, and open the way for the entering in of the light.

Some years ago a Corean version of the Lord's Prayer was sent me by Rijutei, one of the first converts, beautifully written out by hand. A facsimile of it was printed in the *Bible Society Record*, in May, 1885. In the month of August following, a copy of that number of the *Record* reached one of our colporteurs in China, a thousand miles from the coast. The same day he happened to meet at the inn five Corean merchants who were selling ginseng, 1,500 miles away from their own land. He could not speak Corean, nor they English, but he cut out this little slip of printed paper, three inches by four, and gave it to them with the Gospel of Matthew in Chinese, that they might read in their own tongue the prayer which our blessed Master taught His disciples in Palestine eighteen hundred years ago. Who knows but some day a missionary in Corea will overhear the voice of prayer, and will find some company of believers praying to "Our Father" for the coming of His kingdom, and asking for their daily bread and the pardon of their sins.

VI. While we bring these proofs of the power of the Bible as an evangelizing agency in lands that have been covered with a dark pall of ignorance and superstition, we must remember that that power is still greater in lands where for centuries it has been moulding the thoughts of the people, determining their beliefs, enkindling their hopes, regulating their morals, shaping their legislation, colouring their literature, dominating the language of the home, the school, and the church. True, no occurrence in Christendom may afford an exact parallel to those which we have cited from heathen lands; from the nature of things we ought not to expect that. The power of the Book may be less conspicuous, but it is not less mighty, where it is best known.

An American layman ventures the remark: "It is not too much to say that the books of the Old and New Testaments have exerted more influence, whether for weal or woe, on the course of human affairs among civilized nations, than all other books put together." He also adds: "My own strong conviction is, that the only hope for the civilization and the happiness of the generations that are to come in this English-speaking world depends on the continued reverent study of the English Bible."

It is this influence, confessedly exerted by the Bible in the lands where the printed Book has been in the homes of the people for centuries, which adds emphasis to the arguments from all other sources for holding forth the word of life to every nation which we seek to incorporate in the kingdom of the Redeemer.

More and more does it appear that the printed BIBLE, apart from all ritual, or hymnal, or catechism, or harmony, or comment; THE BOOK, containing the Old Testament and the New, with every precept of the Master's, every incident of His life, every apostolic word of counsel, of promise, of warning, of revelation, every recorded fact of primeval history, every prediction of inspired men; with all its wealth of parable and evangel and proverb and psalm and canticle; historic, prophetic, didactic, poetic; the things hard to be understood no less than the simple; this BOOK, faithfully, closely, fully translated, is to be given to the nations of the earth in their several tongues in which they were born, a stream of living water, whose perpetual flow shall gladden the wilderness, and make the whole earth as the garden of the Lord.

A SOUVENIR OF 1888.

Among the beautiful incidents of the late Missionary Conference, and the various ecclesiastical councils which were held in London, was a souvenir presented to these gatherings by the British and Foreign Bible Society. It was entitled, "A Souvenir of 1888." It was neatly bound and beautifully printed, and embraced perhaps fifty pages. It contained one sentence only—one, but that the most remarkable, the most pregnant of meaning, and the most blessed that has ever been framed into human language and made known to men. It was this: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—one sentence, *but it was printed in two hundred and sixty-seven languages*—the languages in which the British and Foreign Bible Society has given the whole or parts of the Word of God to the nations of mankind in their own tongue. No greater tribute could have been laid before the Missionary Conference as signifying the value of missionary labour. Who but missionaries have translated the Word of God into these languages? Who were the patient toilers who even framed and formulated some of the simple languages which only existed before in spoken form? Who shall sum up the aggregate years of labour which have been spent in this blessed work?

If nothing else had been accomplished in the work of missions, if there were no other monuments than the stereotyped plates of the British and Foreign Bible Society, one might consider the outlay that has been made a valuable and fruitful one for the cause of truth. This is a greater blessing in its scope than the gift of tongues at Pentecost. Those whose utterances at that time were a surprise even to themselves could only speak as individual men, and the languages in which they spoke were perhaps but few compared with this array; and whereas their gifts perished with them, here is a permanent record of the Word of God in all these languages. Here are the media through which to reach generation after generation with the knowledge of salvation. It is difficult, nay, it is impossible, to form an estimate of the significance of the little volume, the "Souvenir of 1888;" but whoever sits down to inspect its beautiful types and strange alphabets, and tries to take in its full meaning, will rise from the perusal with thanksgiving to God for what He hath wrought.—*The Church at Home and Abroad.*

INFLUENCES AT WORK IN TURKEY.

BY REV. EDWIN M. BLISS.

The power of Christian missions over the religious thought and life of those who do not openly declare their adherence to evangelical Christianity is shown in many ways. From the year 1853 to the present time there have been distributed by the American Bible Society not less than 800,000 copies of the Scriptures. Add perhaps 700,000 by the British and Foreign Bible Society, and we have one and a half millions of copies put into the hands of the people. These have been in about the proportion of one Bible, three Testaments, and five Portions, i.e., single Gospels, Psalms, and Proverbs. When it is remembered that the immense majority of these have been sold, and that certainly not more than one-half, if more than one-third, have gone into evangelical families; when it is remembered, too, that book-purchasing is not in the Levant what it is so often in America—that it almost uniformly represents a genuine, earnest interest in the book—some idea may be gained of the unseen influence that is being exerted all over that great country.

A Bible society colporteur, in the inn of a small village on the Black Sea coast, was challenged to argument by a group of young men thoroughly versed in European infidelity. Being an uneducated man, he found it difficult to meet them. To his utter surprise, a Turkish priest sitting by, asking him for a Testament, took up the argument and utterly silenced the young men, who left acknowledging their defeat. To the colporteur, who expressed his thanks for the timely aid, he said: "Go tell the gentlemen at the Bible House not to be discouraged. There are many like myself who read this good book, accept its faith, and are trying to lead the life of Christ. We do not openly confess him, for we feel that the time has not yet come; but it will come, and then you will see the fruit of the seed you are sowing."

Among the most significant facts in the religious life of the old Christian communities of the Levant are the changes that have been brought about in not a few places in the church services. Worship before pictures has been very generally discouraged, and in some cases the pictures have been taken down. It is becoming an increasing ambition on the part of the clergy to be known as good preachers, and many an earnest gospel sermon is given from pulpits where, until recently, nothing was heard but an intoned liturgy in an unknown tongue. Sabbath schools and Bible classes have been established, and at the present time the American Bible Society is printing in Constantinople an edition of the Ancient Armenian Bible, at the combined earnest request of Gregorian and Papal, as well as Evangelical Armenians.—*The Missionary Review, February, 1889.*

FIELDS WHITE FOR HARVEST IN BRAZIL.

A remarkable incident at Rio Feio, in Brazil, was noted last June by the Rev. D. C. McLaren. He preached several times to large congregations, and among those who assisted regularly at the services was a man who had bought a Bible in Rio de Janeiro twenty-five years ago. He took it home, and far from any preacher or believer, had read it in his family for years, and accepted the truth, not knowing it was what "we Protestants" taught. He did not attend the first preaching, but by the time Mr. McLaren went up there, he had discovered that the doctrines of the Book were being publicly taught, and he came with his family to identify himself with them. Mr. McLaren says he has rarely met among the people here so spiritually-minded a man.

Another illustration comes from Guarapuava, a town in the Province of Parana, which lies to the south of Sao Paulo. Ten years ago a colporteur in his journeyings penetrated to this place with a cargo of Bibles and Testaments, but he met with no success in disposing of them. A merchant in the town, seeing that they were very cheap, finally took them, thinking that he would make money by selling them. When his customers came in, he would open the Bible and read a little to show them that the books were good, and also recommended them as being very cheap. He sold them for three or four times as much as they had cost him. In this way they were scattered through that region.

Five years later Rev. Robert Lemington was making a pioneer evangelistic journey through the province, and many persons in Guarapuava came to hear him preach, and among them this merchant, not from any interest in the Gospel, but with the intention of amusing himself at the expense of the preacher.

An occasional visit was made to the place by colporteurs and ministers, and more Bibles were scattered among the people, and finally, some months ago, the merchant himself became really interested. He shut up his store on Sunday, and began to spend the day in reading the Scriptures privately, and to those who could not read for themselves. He also formed a reading club in the town to encourage the reading of evangelical books.

In April, 1888, the Rev. G. A. Landes spent thirteen days in Guarapuava, and found more than seventy persons desirous of making a profession of faith in Christ as their Saviour. He received fifty-three of them into the Church, and left as many more studying the Scriptures and looking forward to his next visit as the time of making a similar confession.

So the work widens and deepens in this vast empire, and the cry comes up from every side where the harvests are whitening, "More labourers, more labourers!"—*The Missionary*.

A poor Italian woman, a fruit-seller, had received the Word of God in her heart, and become persuaded of the truth of it. Seated at her modest stall at the end of a bridge, she made use of every moment in which she was unoccupied with her small traffic in order to study the sacred volume. "What are you reading there, my good woman?" said a gentleman, one day as he came up to the stall to buy some fruit. "It is the Word of God," replied the fruit vendor. "The Word of God! Who told you that?" "He told me Himself." "Have you ever spoken with Him, then?" The poor woman felt a little embarrassed, more especially as the gentleman insisted on her giving some proof of what she believed. Unused to discussion, and feeling greatly at a loss for arguments, she at length exclaimed, looking upward, "Can you prove to me, sir, that there is a sun up in the sky?" "Prove it!" he replied; "why, the best of proof is that it warms me, and that I can see its light." "So it is with me," she replied, joyously; "the proof of this book's being the Word of God is that it warms and lights my soul."

THE TONGUES OF MANY NATIONS.

"Thus saith the Lord of hosts : In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you ; for we have heard that God is with you."—*Zechariah* viii. 23.

"If ever literal fulfilment be required of us in our argument, it often can be furnished, as it may be here. Zechariah's expression, 'ten men out of all languages of the nations,' means a great and indefinite number of men of different languages, because so is the phrase 'ten' used in the old Penta-teuch idiom, which this prophet likes to employ. (See Gen. xxxi. 7 ; Lev. xxvi. 26 ; Num. xiv. 22.) The actual fact is, that to find how many languages there are now in the world which have written characters, we could not have recourse to translations of any great author among the 'nations,' or Gentiles, whether ancient or modern. Asia wants no Western poet or sage. Africa would find such unintelligible. In our day Shakespeare is read from the Sandwich Islands to the Danube, but it cannot be ferried across that river if the Turk be there. We must go to the rooms of a Bible Society, and nowhere else, to meet with the languages of every family of man, as the Christian Church uses her modern gift of tongues to make known the words of Micah and of Isaiah and of Zechariah to men of every race and clime, from the Greenland Esquimaux to the African Negro. What is this but the wonderful fulfilment of prophècy? because from the Jew have the nations of the world heard that Word of God which alone can bri: g them to unite and rejoice in one brotherhood, and in hearing one message."—*From Jesus Christ in the Old Testament, or the Great Argument, by W. H. Thomson, M.D.*

RECEIPTS FROM BRANCHES AT THE BIBLE SOCIETY HOUSE,
TORONTO, FROM 1st JANUARY TO 30th MARCH, 1889.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Acton Branch.....		\$41 34	\$41 34	.....
Allenford ".....		55 95		.....
Alton ".....	4 99	7 00	5 00	(1) \$10 00
Amherstburg ".....		20 00	40 00	.....
Ancaster ".....	1 72			.....
Anthracite (Alta.) ".....	19 05	24 30		.....
Appin ".....	11 48	19 00	19 00	(1) 19 00
Arkwright ".....		2 36		.....
Armow ".....		12 00	12 00	.....
Atwood ".....		40 00		(1) 40 00
Avening and Creemore ".....		33 31		.....
Ayr ".....	10 00			.....
Ayton ".....	34 12	20 45		.....
Baltimore, ".....		16 81		(1) 32 00
Banff (Alta.) ".....	27 05	59 10		.....
Barrie ".....	49 82			.....

(1) To Quebec. (2) To Building Fund. (3) To Tract Society. (4) To Recorder Account.

RECEIPTS FROM BRANCHES—Continued.

	Branch	On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
Bayfield	Branch	\$4 03	\$28 28		
Beamsville	"	23 50			
Beeton	"	15 00	15 00		
Bervie	"	8 25			
Beverley	"		33 00	\$32 72	
Bloomfield	"		20 01		
Bloomington	"		15 65		
Bluevale	"		32 00		
Blyth	"	41 40	9 57	9 57	(1) \$9 57
Bolton	"		25 00	25 00	
Botany	"	5 00	12 00	10 00	
Bracebridge	"	20 00	49 76		
Bradford	"		73 40		
Brampton	"	25 00			
Brantford	"	88 45	100 00	600 00	(1) 50 00
Breslau	"		40 37	12 00	
Brighton	"		18 70		
Broadview (Assa.)	"	21 94			
Brooklin	"		16 50		
Brussels	"	12 55	65 77	65 78	
Burford	"		99 65	3 84	
Burgoyne	"		14 00	15 00	
Caistorville	"		27 00		
Caledon East	"		24 40		
Cambray	"	6 00	1 86		
Camilla	"		27 70		
Camlachie	"		7 95	3 97	
Campbellford	"	25 25	37 22		
Campbell's Cross	"		85 00		
Campbellville	"		48 00	25 00	
Cannington	"		57 00		
Carlisle (Ancaster East)	"		43 25		
Chatham	"	150 00			
Chatham Township	"		29 22		
Cheapside	"		10 45		
Cherry Valley	"		7 35		
Chesterfield and Ratho	"		24 40	47 00	
Churchill	"		19 75		
Claremont	"	6 85	47 90		(1) 20 00
Clifford	"	17 80	35 59	35 59	
Cobourg	"	42 24	60 37		
Colborne	"		23 80		
Collingwood	"	43 04	82 41	82 41	
Cooksville	"	79	1 05		
Copetown	"		20 00	10 00	(1) 5 65
Corinth	"	2 16	8 77		
Corunna	"		13 00	13 00	(1) 12 00
Crediton	"	19 98	10 53	14 10	(2) 1 44
Cumminsville	"		3 50	3 50	
Desboro'	"		23 52		
Dresden	"	26 11	19 70	19 70	
Dundalk	"		35 85		
Dundas	"	15 60	75 00	25 00	(1) 50 33
Dungannon	"		2 48		
Dunsford	"		6 11		
Durham	"		27 65		
East Oxford	"		16 00	18 00	(2) 2 50
East Westminster	"		40 00	55 00	(1) 23 00

(1) To Quebec. (2) To Building Fund. (3) To Tract Society. (4) To Recorder Account.

RECEIPTS FROM BRANCHES—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
East Williams				(4) \$3 00
Eden Mills	\$11 60	\$29 50		
Egmondville		17 00	\$17 00	(1) 17 00
Elden	3 24	3 11		
Elimville	6 17	17 00	30 00	(4) 1 83
Elora		40 00	80 00	(1) 25 00
Embro		25 00	30 80	(1) 50 00
Emerson (Man.)	9 90			
Enniskillen		10 00	10 00	
Eramosa		43 00	43 00	
Erin		31 79	30 00	
Etobicoke North		14 60	14 60	(1) 29 20
Etobicoke South		23 00		
Fergus		75 00	75 00	(1) 50 00
Fordwich	12 84	22 78		(1) 9 00
Forest				(1) 4 35
Frankford	1 00	7 85		
Fullarton	10 00	40 00		
Garafra		13 00	12 75	(1) 12 94
Garden Island		20 75		
Georgetown		46 49	46 49	
Glamis	5 98	8 00	9 53	(1) 8 00
Glanford		45 00		
Goderich	26 77	59 44		
Goodwood		14 00		
Gorrie	22 00	30 00		
Grand Valley	14 05	45 47	20 00	
Greenbank	17 55			
Hagersville	66 43	1 68		
Hamilton	153 20	100 00	489 45	
Hampton	5 03	27 14		
Harrington		78 00		
Harriston		24 00	48 00	(2) 5 35
Hespeler	4 74	18 20		
Highland Creek		24 19		
Hillsburgh		15 00	15 00	(1) 10 00
Hope		39 50		
Humber Summit		32 09	12 65	
Ingersoll	8 45	80 00	80 00	
Innerkip		16 00	19 60	
Inverary	1 06	2 32		
Jerseyville		3 37		
Kamloops (B. C.)		50 00		
Keene		113 83		
Kincardine		32 00	64 00	
Kingston		30 00		
Kinmount	Depos. 5 81			
Kintyre	Branch	19 00	19 00	
Kirkton	7 20			
Lakofield	13 50			
Lakelet		18 25		
Langside		25 00		
Langton	8 71	8 12		
Laskey		35 80	35 80	
Lefroy and Bell Ewart		12 00		(1) 5 00
Listowel	29 30	46 71		
Little Britain	12 30	41 67		
Little Current	Depos. 8 29			

(1) To Quebec. (2) To Building Fund. (3) To Tract Society. (4) To Recorder Account.

RECEIPTS FROM BRANCHES—Continued.

	Branch	On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
Lloydtown			\$17 25	\$17 00	
Londesbóro,			21 00		(1) \$25 00
McGillivray and Biddulph		\$3 00	13 29		
McIntosh and Belmore		11 00		15 00	(1) 25 00
Madoc		22 10	35 00		
Manchester			6 12		
Manilla		3 20	19 91	19 00	
Maple Valley		20 00	4 00		(2) 4 00
Mara			17 00		
Markdale		32 00			
Markham		4 00	35 00	15 00	(1) 15 00
Meaford		41 85			
Melrose			20 05		
Millbrook			17 00	17 00	
Milton			100 00	38 49	
Milverton		40 00	23 00		
Mimosa			6 00	6 30	(1) 7 00
Minesing		1 87	47 05		
Moira		16 45	10 70		
Molesworth			22 88	45 77	
Mono Centre			9 45	10 00	
Moosejaw (Assa.)		12 81			
Mount Albert			34 44		
Mount Pleasant (Brant)		1 27	5 37		
Mount Forest			23 00	23 00	
Nanaimo (B.C.)		24 70			
Nanticoke			44 56		
Nassagaweya			13 00		
Newcastle			35 50	15 00	
New Durham		8 45	32 75		
New Hamburg			13 00		
Newmarket		59 75	40 00		
New Westminster (B.C.)		52 50	200 00		
Niagara		4 56	20 05		
Niagara Falls and Queenston			28 87	28 87	
North Sydenham			58 00		(3) 10 00
Norval		11 15	31 55	29 75	
Odessa			2 15		
Omeme		12 37	55 00		
Oneida		3 80	27 45	27 45	
Orford			25 00		
Orono			55 50		
Otterville and Bookton		22 61	34 49	34 49	
Paris		24 30			
Parkhill		10 00	49 00		
Pentanguishene			46 25		
Peterborough			70 00	70 00	
Pickering		12 57	30 12		
Pine River and Amberley		7 49	13 44	13 44	
Port Dover			36 00		(1) 20 00
Port Elgin		10 00	5 00	5 00	
Port Hope		10 37			
Port Perry			18 38	18 00	
Prince Albert		1 89	10 00	10 00	(2) 7 35
Princeton		21 00	9 00		
Ravenswood			36 86		
Richmond Hill			20 00	20 00	
Ripley		44 24	17 41		(1) 17 42

(1) To Quebec. (2) To Building Fund. (3) To Tract Society. (4) To Recorder Account.

RECEIPTS FROM BRANCHES.—*Concluded.*

	Branch	On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
Riversdale	Branch		\$25 16		
Rodney	"		16 89		
Rosemont	"	\$9 83	37 85		
Roslin	"	4 55	15 16		
Rothsay	"		12 00	\$13 30	(2) \$2 00
St. Catharines	"	49 24	132 59	132 59	
Scarborough	"		8 04		
Scotland	"		33 76		
Sebringville	"	14 03	37 24		
Selkirk	"	4 50	7 55		
Shakspere	"		18 20	36 00	
Simcoe	"	20 00			
Singhamton	"		15 85		
Smithville	"		20 00		
Sonya	"		6 47		
South Monaghan	"		110 00		
South Saltfleet	"		18 00		
Stirling	"		10 00		
Stockton (Man.)	"	9 30			
Stonfville	"	15 54	20 00	20 00	(1) 33 57
Strabane	"		56 70		
Stratford	"	16 05	70 00	70 00	
Streetsville	"		11 80		
Tara and Invermay	"		42 60	35 00	
Tavistock	"		35 30		
Teeswater	"		55 00	55 00	(1) 30 00
Thamesville	"	22 75	16 05	5 00	(1) 5 00
Thornhill	"		38 10		
Thornton	"		21 00		
Tilsonburg	"		17 75	17 75	
Tiverton	"	2 61	40 00	20 00	
Trenton	"	39 04	2 75		
Trowbridge	"		6 02		(1) 20 00
Tweed	"	16 55	5 19		
Unionville	"	7 93	62 98		
Uxbridge	"	30 00			
Vernonville	"	4 45	30 00		(1) 16 30
Victoria, B.C.,	"		260 00		
Walkerton	"	(2) 15 00	40 00	40 00	(1) 30 00
Wallaceburg	"	27 36			
Walton	"		10 00		
Waterloo	"		20 42		
Watford	"	25 00		4 71	
Welland Port	"	47	15 00	5 00	
West Flamboro'	"		44 82	11 20	(1) 18 68
West Lorne	"	10 00	12 00	10 00	
Whitby	"		50 00	50 00	(1) 10 00
Whitechurch	"		31 00		
Wiarion	"		20 00	20 63	
Windsor	"	50 00	53 00	40 00	
Winnipeg (Man.)	"		163 85		(1) 5 00
Winterbourne	"	25 00	33 00		
Woodbridge and Pine Grove	"		23 58		
Woodstock	"	50 00	150 00	250 00	
Woodville	"		25 00		(1) 10 00
Wroxeter	"			61 00	
Zephyr	"	9 04	11 96		
Zurich	"	27 94	56 77		

(1) To Quebec. (2) To Building Fund. (3) To Tract Society. (4) To Recorder Account.