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ANOTHER NEW YEAR.

Another New Year has come upon us, and we most heartily wish, pray, hope, and trust that it may be a very happy year to all our Branches and members throughout the country, to all our sister Auxiliaries, and last but not least to our great parent the British and Foreign Bible Society. We do so with much expectancy and even assurance, for surely we have already an earnest of the answer to our prayer. It is true that there does not yet appear any revival of commerce, and business men still talk of hard times, especially when they suspect that the listener has a collecting book; farmers are still accused of grumbling, though we hope the accusation is unjust; and doubtless these things are likely to affect our finances, so that they will probably not be nearly as large as we should like, and perhaps not as large as they ought to be. But even in this matter the prospects are not discouraging, for most of the Agents' reports are promising, and nearly all those Branches that have remitted have sent more than last year. A few of the Agents, however, have not yet reported, and many of them did their work in December, so that the majority of the Branches remain to be heard from, and should many of these fall short our income might possibly yet be less even than last year; but we hope not, and trust that the harvest will be in keeping with the first fruits. But let us not magnify the means above the end. We do want money; but what for?—to multiply and scatter Bibles freely, yet wisely, throughout the length and breadth of our own land, and among all the nations of the earth. And why do we wish to do this? Not because the Bible teaches the highest code of morals, as is acknowledged even by infidels, and therefore is the most

civilizing of all books in its effects upon communities among whom it is circulated ; but because it is the Word of God, the Sword of the Spirit by which He overcomes His enemies : and because it is with this same Word of Truth that He begets them again as His own children to His own glory. Moreover, it is still the instrument of the Spirit in making them holy after they are begotten :—"Sanctify them through Thy truth ; Thy word is truth." Here then is the great end of the Bible Society : the glory of God in the salvation and sanctification of men. Surely then we may well rejoice and look forward with confidence when God is blessing the Bibles, already circulated, to this great end in such a marked way as he has been doing in our own nation for the past two years. Perhaps in no previous revival since that in the days of Nehemiah, has the power of God's written word been so much recognised. The people then gathered themselves together as one man into the street, and asked Ezra "to bring *the book* of the law;" and he read therein, and "the ears of all the people were attentive unto *the book* of the law," and so Ezra, Jeshua, &c., and the Levites "read in *the book* in the law of God distinctly, and gave the sense and caused them to understand the reading" and Nehemiah and Ezra and the Levites "taught the people." So also at the present time, teaching in the Word seems to be both more sought after by the people, and more thought of by the evangelists whom God has been honouring, than preaching in the ordinary sense of the word. This has been a marked feature with Mr. Moody for the past two years, and in his letter to young converts, which he has lately sent to England, and which we give at page 19, we still find him recommending them above all things to feed upon the sincere milk of the Word. That man of faith, Mr. Müller, too, in addressing ministers on holiness, the need of which, thank God, is pressing itself upon Christians in all Churches, insists upon the paramount importance of the study of God's Word. This address also we give in this number at page 20. But not only are our hearts refreshed by "good news from a far country ;" we have also heard of showers of blessing in Quebec, and of more than droppings at Simcoe, Collingwood and other places, and we trust that these are harbingers of abundant showers all over our land. Here too we find the same feature, perhaps even more marked. There has been no "powerful preaching," and we happen to know that Mr. Crombie was both comforted and gratified when, at an Evangelical Alliance meeting in Toronto, Colonel Burton, speaking on Psalm cxxxviii, 2, pointed out that in Quebec God had magnified His own Word and not man, and we doubt not Mr. Cole felt the same when he heard of the remark. Looking at these things then, is not every worker in the Bible cause warranted in looking forward to a happy year, even though the fig tree should not blossom, nor fruit be in the vines, in a financial sense. But whilst the good news which we have been receiving and the good news we are anticipating, will make our joy, in a degree, at least, independent of finances, it should not make us indifferent about them.

On the contrary, if we rejoice to see God thus magnifying His Word, will it not make us more eager to send means to scatter this good seed throughout our sin-stricken world, and more earnest in personally endeavouring 'o disseminate it among our neighbours ?

PROSPECTS OF THE YEAR. - The Agents' reports that have been received are nearly all promising in their tone and lead us to expect that most Branches will send us more than they did last year. We have as yet heard from only six of the fifty-two Branches that have undertaken to do their work this year without the expense of an agent ; but if the others do as well as these we shall have no reason to regret the experiment which is being tried. Paris has sent a free contribution, \$231, against \$225 last year ; Belleville has sent the same as last year, \$150 ; Drummondville has sent \$120, against \$100 last year ; Norval \$82 30, against \$66 40 ; Tiverton has sent \$50, against \$12 57 last year, and against \$32 80 the year before ; Eramosa is the only one that has sent us less than last year, \$90, against \$107 ; but possibly our good friends there intend sending us a little more. Knowing our anxiety to remit early to England, they may have sent the bulk of their subscriptions as quickly as possible and intend to send us some gleanings yet. If so, we wish all the Branches would do likewise. In any case, we beg to thank them, and other Branches that have been thus considerate, for their promptness in remitting.

The New Brunswick Bible Society have just had a spirited anniversary meeting, being their fifty-sixth ; but we have only just received the newspaper account of it kindly forwarded to us, and are therefore unable to get any extracts into this number of the Recorder. We shall try to do so in the next, and moreover we hope then to be able to tell our readers something about the annual meetings of those of our own Branches that have this year relied on their own local talent and energy.

PAYMENTS ON PURCHASE ACCOUNT, &c.

The remarks in some of the Agents' Reports which were read at the Board meeting last Tuesday night drew the attention of the Directors to a method, which a few Branches have, of making payments on purchase account with money raised by the regular subscriptions. They desired the Editor to put a few lines in this number of the RECORDER showing the inconvenience of the practice. Perhaps the easiest way to do this will be to give an example. It is an extreme case, we admit ; and although a real case, we never heard of another like it. But it will all the more clearly illustrate the difference between the two methods.

At the present time one of the Agents is quite puzzled in his endeavour to re-arrange the affairs of one of the Branches which has in this way got

into confusion. Some time ago the Depository of the Branch referred to—an honest man, but evidently a very careless accountant—acknowledged that he owed a considerable sum to the Society, and said that he was willing to pay it, but did not know how much it was. No trace of the Treasurer's books could be found. The Agent wrote to Toronto for information. But the Toronto Depository's Books only showed that, legally, this Branch owed nothing to the Parent Society, for the purchase account was paid up in full, although it was quite evident that morally it owed very largely, for the account had been paid with money which was given by the subscribers to aid in the printing and circulation of cheap Bibles. Now, at latest, when the greater part of the stock has been sold, the money which has come back as the proceeds of the sales ought to arrive at its intended destination as a free contribution towards the great work of disseminating God's Word throughout the world. But alas! where is it? Had the Branch sent in its Reports regularly with the lists of subscriptions, it would be very easy to ascertain how much money the Branch had received from sales, subscriptions and collections during its whole history. By subtracting what it has paid, both on purchase account and as free contributions, and making a fair allowance for local expenses, grants and gratuities, it would be equally easy to see how much the Branch is morally indebted to the cause, and therefore how much is due to it from its own Treasurer and Depository. But in a Branch where the officers were so careless about the accounts, they were not likely to be carefully regular in sending their Reports, so we find that this Branch has only sent a Report now and then for some years back. Nor is this all. The Depository, or rather the late Depository, whom we believe is quite an honest man, desires to pay what he thinks he owes, and is anxious that the Treasurer's books should be discovered, and so the exact figures be ascertained. But some really good friends of the Society are not satisfied that all is right, and so will not give anything at present. We may say that it is very foolish for good people to deprive themselves of the privilege of helping in a good and glorious work because a former Depository has been very careless or even dishonest; but the best and wisest of men are not at all times logical. Then others are only too glad of an excuse for not giving, and so nothing is done in the neighbourhood towards this good work, perhaps for several years. Moreover, besides the pecuniary loss there is the moral effect upon the community, which inflicts an injury not only upon the Bible Society, but upon all Christian organizations, which it would be difficult to compute.

Now, we believe, as has been urged by our experienced Depository in Toronto, that accounts would be very much simplified, and a case such as the above impossible, if all Branches would observe the following rules, or rather suggestions:—

1st. They should take stock at least once a year.

2nd. They should remit on purchase account as often as convenient, but at least once a year.

3rd. They should remit on purchase account *only* the proceeds of sales, together with a sufficient sum taken from subscriptions to cover the cost of any grants the Branch may have made in the neighbourhood, such as Scriptures given gratuitously to very poor persons, or given at reduced prices to hotels for the use of their guests.

4th. After deducting the local expenses, including the grants above named, they should remit all the money raised by subscriptions and collections as free contributions towards the great work of the Society.

We are not aware of any rules in existence on these matters, and believe that, within certain limits, each Branch is free to apply the money intrusted to it in whatever way most commends itself to the judgment of its Committee, and so to its own purchase account, if that seems best. But we are endeavouring to show the advantages of the other method, which, we are glad to say, is adopted by most of the Branches.

Where the above suggestions are followed, we believe the Board will be quite ready to wait for payments on purchase account until the Bibles are sold; trusting, of course, to the judgment of the Committees not to keep unnecessarily large stocks, unsaleable kinds of Bibles being at any time taken back if in good condition.

In this way a Branch is always, both practically and morally, although not legally free from debt, for its debt to the Parent Society is always represented by the stock in its own Depository; whereas, under the system of which we have been speaking, a Branch, although apparently and legally free, is morally indebted to a degree which sometimes is little realized.

Another practice, or rather occasional irregularity, is for a Treasurer to retain a considerable sum of money for a lengthened period of time, perhaps even from one Society year into another, under the impression that he is acting for the best interests of the Branch.

There are several reasons why this is exceedingly undesirable; but we will only ask, is it not a principle that commends itself to every one:—that money given for a certain purpose should be applied to that purpose as directly and as soon as practicable?

A circular letter might have been addressed to the few Branches concerned, but it is thought that these few lines in the RECORDER may perhaps prevent other Branches from adopting, now or in the future, the method referred to. Besides this, we shall be glad to receive, from any friends of the Society, suggestions upon these or other interests of the cause, which we shall take care to submit to the Board of Directors, where they will, we are sure, be thoughtfully considered.

Bible Society Recorder.

TORONTO, 15TH JANUARY, 1876.

BOARD MEETINGS.

THE REGULAR MONTHLY MEETING of the Directors was held on Tuesday the 14th of December, in the Board Room at 7.30 p. m. The Chair was occupied during the first part of the meeting by the Hon. Wm. McMaster, and afterwards by the President. The meeting was opened with prayer, led by the Rev. J. M. Cameron. The ordinary routine business was attended to, and Reports submitted from the Revs. H. Cocks, R. Torrance, Dr. Bell, W. W. Ross and J. Rennie.

Mr. John K. Macdonald reported, on behalf of the Ketchum Bequests Committee, that they had consulted Messrs. Macdonald & Paterson, Barristers, and had received their opinion that the bond given to the late Mr. Ketchum by the two Societies required them to distribute the bequests to the Sunday Schools annually, and that the Committee would recommend that immediate steps be taken to secure the passage of an Act of the Local Legislature giving the Societies power to allow the payments to accumulate for a few years, as it is impracticable to divide so small a sum as one year's rental among all the Sunday Schools now existing in the city. A Committee was appointed to carry out the above recommendation.

A letter was read from the Rev. S. B. Bergne, Secretary of the British and Foreign Bible Society, in reference to the discontinuance of the annual grant of £200, stating that the Committee of the British and Foreign Bible Society quite appreciated the action of this Board, and understood well that there was no desire to weaken the tie at present existing between this Auxiliary and the Parent Society.

The Rev. J. M. Cameron, on account of the many claims upon his time, requested to be relieved from his appointment as one of the distributors of the Ketchum bequest to the City Public Schools. Dr. Hodgins was requested to act in Mr. Cameron's place, and accepted the appointment.

The meeting was closed with prayer, led by the Rev. John Smith.

THE REGULAR QUARTERLY MEETING of the Board was held in the usual place, and at the usual time, on Tuesday, January 11th. The President in the Chair. The meeting was opened with prayer led by the Rev. S. Rose. A Report was read from the Committee appointed to secure the passage of an Act of Parliament giving the Societies certain powers. The Committee reported that they had taken steps to carry out the wishes of the Board immediately after the last meeting, but found that it was already too late to get any legislation in the matter passed this session.

Mr. Gillespie moved, seconded by Mr. Morse, "That a Committee be appointed to examine and report at the next meeting of the Board on all correspondence on the subject of a general agent from the Parent Society." Carried.

The President, Treasurer, Secretaries, and Messrs. Beardmore and Kennedy were appointed.

A letter was read from the Rev. Mr. Gemley, asking that this Society should supply the Scriptures asked for by the authorities of the Canada Southern Railway. This was agreed to, and Dr. Hall was requested to give at the next meeting a statement of the present condition of the Railway grants. The ordinary business was attended to, and Reports of the following Agents were submitted: the Revs. M. Benson, J. B. Duncan, Chas. Fish, E. Barrass, W. W. Ross, D. Baldwin, H. Cocks, J. J. Rice, J. Bredin, S. Jones and J. Kay. The remarks in some of these Reports drew the attention of the Board to certain methods and practices in the management of a few of the Branches which it was thought might be improved. The Editor of the RECORDER was requested to make known the views of the Board in its next issue. After the disposal of some business of minor importance, the meeting was closed with prayer, led by Mr. A. T. McCord, Vice-President.

ENGLAND.

EXTRACTS FROM MRS. RANYARD'S REPORT OF BIBLE-WOMEN'S MISSION.

This year has carried many of us back in thought to Jonah's preaching at Nineveh, back for between two or three thousand years in the world's story, when a message from God, sent likewise by one messenger, and a message not of mercy but one of destruction, bade a great heathen city tremble and turn from its evil way—a city whose infant population seems to have been in number about a quarter only of our own.

The message from heaven to us, however, of this year, has referred us to a crucified and risen Christ and to the Divine Book in all our hands, which speaks to us concerning a Redeemer of whom NINEVEH knew nothing, and if there be anything permanent in the results of the evangelising speech and holy songs of our American visitors, it has been and will be that they have called fresh attention to the things that are written in that Book.

And truly these men were the MEN OF THE BOOK. Morning, noon, and night, about that Book they had something fresh to sing or say. An angel had touched Mr. Moody's lips "with a live coal from off the altar," and he brought, alike to saint and sinner, "words that burn," and that God had spoken. He showed the way into Bible mines, and bade those follow who had not known that way, and he also invited those who dug already among heavenly treasures daily to dig deeper, and because he came to a Bible-loving people, more or less, he had been suffered to reap quite as much of God's good seed as he had sown.

There is now in London many a fresh breach in the walls of prejudice and pride and sin, into which, if spared to work through this winter, old and new soldiers may enter, hand in hand.

We believe there is no true Evangelizing work amongst us but has felt an impulse to go forward from what was called the "Moody and Sankey movement." It has shown us, amid all the activities of evil agents, and all that may be depressing in the signs of the times that, meanwhile, there are fields of souls ripe unto the harvest, and that we may each in our measure help more earnestly than ever to sickle the grain and gather in the sheaves.

Our own community of Bible-women and Bible-nurses have evidently been strengthened for their work to come by the spiritual privileges of the year gone by. We left them free to attend Mr Moody's Meetings, as far as they could in their own localities during the spring months, and we hear that numbers of them were found practically useful in the Enquiry-rooms. We had some fears that the daily visitation from house-to-house, which is their usual duty, might be hindered in consequence, but it does not seem to have been so. They have been really quickened in diligence, and have seen how important it is to follow up newly-awakened souls, and lead them to possess and feed upon the Word of God, also to draw them into fresh circles of Christian fellowship and teaching on the Lord's day. And we have good reason to believe that the desire to receive the Bible, as the very voice of God, to search it, and to understand it, is really increasing in our Mothers' classes. The poor women wish to be enabled to answer with the authority of "It is written," the fearful doubts and disbeliefs which are so zealously infused into the minds of working men (their husbands) by the false teachers of this day.

We hope to induce our Lady Superintendents more and more to let the Bible *speak for itself* to such seekers, in selected and connected series of texts on practical subjects, after the method employed by Mr. Moody in his popular Bible readings.

A visiting friend writes us:—

"Mrs. M——— is a very good, earnest worker. Her mothers seem very thankful for her visits, and I hear them say, 'Come round soon again, will you, and speak to *him*; he was so much better after you saw him' (referring to an erring husband, who attends infidel meetings). Before we set off in the morning the Bible-woman had asked me to join her in prayer for the soul of this man, saying of herself, 'I am only a poor simple woman. I have no words of my own. But when I think of the wondrous love of Christ, I feel I can go any where, and He will speak for me.' She said she afterwards found the man more attentive and less argumentative than he had ever been before, adding, 'How can he long withstand the Word of God when he begins to listen?' I feel sure, from what I have heard of the mothers of this meeting, that God has indeed owned and blessed the labours, of both the Lady and Bible-woman.

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"At another meeting I attended, only eight women were present, all Jewesses, and listened with earnest attention to the Word, and joined most heartily in the singing. One, a widow, after the meeting, testified to the loving, care of God to her and her children, and the comfort His Word was to her."

In a recent survey of our humble co-workers, the Bible-women, after nineteen years we find that only about thirty-four remain of those who were on our lists, even in 1860—thirty-four out of about 300. Now regularly paid agents, not to speak of twenty-three besides who are pensioned—and we can thus account for nearly sixty of the old list; but the rest are younger women, and have not so long a history.

We cannot be too thankful that He who watches over the work of His own Word, and over all the companies of those who publish it, has educated for us, in His own way, so many of these earnest messengers, often in the school of deep affliction. The trouble of a hard life, the loss of husband or of children has often first prepared them to receive with meekness the engrained word into their own hearts, and then faithfully to offer themselves for this service—the service of God's Word—in which there is room for all manner of consecrated lives and purses, and hands and hearts. "Hither to the Lord hath helped us."

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We have now, therefore, 156 BIBLE Lady Superintendents, 26 Nurse Lady Superintendents, 12 Bible Pioneers, 4 Nurse Pioneers, 3 Matrons of Houses and 5 Central Workers, for the oversight and help of 275 Bible-women and Nurses, for whom the mission is responsible, as well as for all needful changes and current revisions among them.

FOREIGN AND SPECIFIC FUNDS.

We have paid salary from our Foreign Fund in aid of 32 native Christians employed as Bible-women abroad, or chiefly hitherto as Scripture-readers. We have one Bible-woman in China, one in Caffraria, eight in Syria at Beirut and Damascus, with Abou Selin, one Bible-man; 10 in India, 3 in Burmah, 2 in Madagascar. We have not just now any suitable agent in Jerusalem, which we much regret. We have 2 in Berlin, 1 in Warsaw, 2 in Paris, 1 in Bordeaux.

THE SERVICE OF THE WORD.

We still observe, for our own encouragement and as a proof that God is yet enabling our Bible-women practically to remember the main aim of our Mission, the *increasing* sales of Scriptures. We have an increase during the year, allowing for all changes and losses, of *six* Bible districts, the total number served in the year being 203. For the last seven years our sales of Bibles among the lowest poor have been gradually on an ascending scale:—

In 1860 and 1861 they had amounted to 10,533, and 11,592 copies in the year at a cost of £833 and £1,059.

In 1869 they had dropped to	4,910	copies	at a cost of	£719
In 1870 they rose to	6,025	“	“	785
In 1871 were still rising to	6,830	“	“	937
In 1872 were	7,483	“	“	1,089
In 1873 “	8,769	“	“	1,198
In 1874 “	11,129	“	“	1,503
In 1875 amount to	12,269	“	“	1,659

We may, therefore, this year announce a greater sale of Bibles in the lowest quarters of London *than in any former section of our nineteen years' history*, and we have greater proof than ever that this sale has been accompanied by an increase of spiritual results. We think we owe this to the steady pressure on each of our women of the very moderate requirements of *one new subscriber a week*, and sometimes also perhaps to the circulation of a Christmas card of “loving approval” to those who have observed therule.

Our twelve PIONEERS are still very important helpers in keeping the Mission perseveringly to this its first aim. Forty-six districts are necessarily under their care, for which we have no Superintending Ladies. The attendance at the Mother's Meetings they hold have, during the year, been over 37,525; the Bible money they women have collected has been £537 8s 11d (once again a *third* of the total sum of the year) and the number of *new* Bible subscribers obtained by them has been 3,806.

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We can truly state, and from continual evidence always before us, that a *real* Bible Mission *always* bears fruit of souls, because it is the Lord who speaks and it is He who opens the ear.

EXTRACT FROM REV G. ROBBINS' HALF-YEARLY REPORT .

The following extract from the half-yearly report of the Rev. George Robbins will be read with interest. It gives evidence of unabated attachment to the work of the Society on the part of its friends, and does credit to the advocacy of those by whom its cause is pleaded.

“A review of the eighty meetings I have attended strengthens my conviction that there is not in the Church of Christ an agency more calculated to promote His glory than the Bible Society. By its means the Book which,

in its own Divine speech, tells men of His infinite love in dying for their salvation is spread abroad at home and throughout the world, as it could not otherwise be; and I rejoice to feel that this is in an increasing degree realized by those who are our warm and earnest helpers. I could refer to places where the simple and God-honouring principles of the Society meet with little sympathy. In these, human ideas of man's salvation prevail, churches or creeds are regarded more than Christ, but the half-year has not passed without much encouragement. In this Town (Tunbridge Wells) the Bible Society is thoroughly appreciated. Our Committee is both influential and earnest. We had a few days ago a glorious anniversary. The Dean of Canterbury preached in Canon Hoare's church a suitable sermon, and at the service, which was well attended, Christians of all sects were present, among them the pastor and all the deacons of the Congregational Church. The collection was more than £20. The Dean presided the next morning at the annual meeting, and the claims of the Society were ably advocated by the Metropolitan District Secretary and the Rev. Dr. Stoughton; all of whom went with me the same evening to a neighbouring village, where a collection of nearly £10 was realized. I have not in my district a more thorough practical helper than Dr. Payne Smith. He has arranged to receive as his guest Dr. Stoughton, the Deputation for the meeting at Canterbury, and to preside over it. The sermons at Southborough were preached in the three churches by the Metropolitan District Secretary and Canon Fremantle of Clayden, and at one of the evening services the Archbishop of Canterbury was present. The amount realized was above the average, and the collection at the close of the meeting was considerably above that of last year."—*B. & F. Bible Society Reporter.*

SPAIN.

Those who take an interest in the progress of Divine Truth in Spain must often have had their minds exercised of late with doubts and fears as to the political changes which have taken place, in such rapid succession, in that unhappy country. The only comfort to be found is in the assurance that the Lord reigneth, and that He is ordering all things according to a purpose which can never fail, and in compliance with a covenant which is ordered in all things and sure. It might have been thought probable that the disturbed state of the country would have materially affected the circulation of the Word of God, and that the issues of the last six months would have been characterized by diminished numbers. The reverse, however, of this is the case, and the returns, lately received from Mr. Corfield, call for both gratitude and praise. He shows that during the six months ending August 31 the sales of his agency have reached a total of 26,665 copies, being nearly 400 more than those of the same period last year. One or two extracts from the journals of his colporteurs are not without interest, as denoting the success and hindrances of their daily work.

One of these writes from Almeria to the following effect:—

"You will be glad to know that we get on very well in this province, where we meet with many who are well disposed towards the work of the Lord.

"I must tell you that in Berga, whilst walking down a street, offering my books, I had to pass the priest's house, who, seeing me, called me to come to him; he then asked me what sort of books I was selling, to which I made reply that they were the Holy Scriptures. Selecting a large quarto Testament, which he examined, he begged me to tell him if I had a clear conscience, and thought that by selling such books my soul in the end would be safe in heaven. I replied: 'You may believe me that, by the grace of God, I am entirely free from an accusing conscience on this score, my soul being saved by faith in the Lord Jesus Christ.' Not long after leaving the priest, when lower down in the same street, a lady called me to her to buy two Bibles at

five reals each, and three New Testaments for her five children, telling me, with much heartiness, that she had embraced the doctrines of our books, and that she longed for her children to do the same, although the priest was quite opposed to her wishes. Later on in the day, in the same street, I saw one of the young ladies of this family reading aloud in her New Testament, to a little knot of six or seven neighbours, who were very attentively listening. She read to them most beautifully, and completely gained their attention. I joined the party, adding a few words of my own to encourage this excellent young lady. The day's delight had not yet finished, for the same lady, who had made the purchases above named, came quite late to my lodgings, to procure another Bible and five more Testaments."

Another writes from Palencia :—

"At the fair here I have put a few books into circulation under interesting circumstances, which always pleases me better than to dispose of a large number, with less interest on the part of the buyers. The Lord is assuredly bestowing light upon not a few Spaniards, who are emerging out of the darkness of ignorance. To God, in the first place, be all the praise; and next thanks are due to the Bible and Tract Societies, which do so much to help men everywhere to become united in the bonds of the Gospel. In this sense I am permitted to see now and then gracious fruit, as the following event will explain. In a village I passed through for the first time some time back, I sold a single Bible and a single Testament. The priest got hold of the Bible, which he destroyed, but the Testament escaped his hands. What good that book has done! Only the other day seven men in the same village each bought a Bible. Imagine my joy when they accosted me, explaining their motives. Now it was my turn to read to them and to explain something of Christ's mission to earth, as I was best able. Have not I cause to be very thankful and to rejoice?"

A third writing from Liria, says :—

"In Segorbe I was conducted to the house of the Alcalde, who wished to tell me that I should make there very few sales, but he requested to be informed how I got on; this was all he wanted to say to me. Passing up and down the streets, I sold three Bibles, with a few Testaments and Gospels. In Artura, the next place I visited, I was very differently treated; here, without permitting me a word in reply, I was prohibited by the authorities from attempting to make any sales, and directed to be off at once. Now I am looking towards Valencia again."—*B & F. Bible Society Reporter.*

THE BIBLE IN ANDALUSIA, AND WHAT IT WROUGHT.

Mr. Thomas H. Gulick sent to the *Missionary Herald* the following narrative :

Through the influence of a few Bibles, the Gospel has taken root remarkably in Yznatoraf, near F.eza, in Andalusia. I have lately met the man who is the founder and leader of the church in that village. He is an uneducated, labouring man, about forty years old, can just read and write, and is not fluent, as Spaniards generally are. But he has stored his mind with Scripture, of which he can quote much and accurately, and he seems to be devoted to his newly-found Saviour and His cause;

This is what he says of his conversion: In March, 1872, he bought a Bible, and shut himself up in his house to read it. For three days, from morning till evening, he continued reading. When he came to the second commandment he was thrown into great agitation. He had received from his ancestors two sacred images, four feet high, and he was accustomed to repeat his prayers before them. One represented God, the other St. Joseph. "Wife," he said, "it is wrong; I must destroy these images." His wife was terrified, and protested, and he took no further action then, but returned to his reading. When he had read Isaiah xliv. his resolution was fixed. He rose early in the morning, removed his images to the backyard, placed them

before him, took his axe, and knelt to ask for guidance in the crisis of his life. "O God!" he prayed, "if they are deceivers, and I am to destroy them, make it known to me." At once he felt that he had received his answer. He rose from his knees, down came his axe, and the images were soon reduced to kindling wood. Alone he had taken the decisive step; the Rubicon was crossed.

If his neighbours had then known what he had done, his life would have been in danger. His position required much faith and courage, and they seem to have been given to him, notwithstanding the small light then had. But after taking this step, he says, light and joy came pouring into his mind and heart—one more fulfilment of the promise that he who does God's will shall know of the doctrine.* Now persecution began. He held some village office, and his brother officials said, "Give up that pestilent book which is making you mad, and by which you are making others mad." He had already begun to preach the gospel from house to house, in the streets, and in the fields. They finally told him that he must give up the office or the book. He gave up the office without hesitation, and now troubles thickened. As everybody turned against him, he found it very difficult to win the daily bread necessary for his wife and four children. Then two of his boys died of small-pox. The parish priest declared from the pulpit that it was a judgment from Heaven. Then his friends combined in urging him to give up the fatal book; but only to meet his firm refusal. Next they tried money, equally in vain. "What!" he said, "shall I sell my Saviour for a price!"

At last a change came. His neighbours perceived there was a new spirit in their midst, and they began to respect him. He held meetings, and some of his friends were converted. The villagers began to wonder how he knew so much. The priests, having failed to accomplish anything by denunciation, came and argued with him; but his appeal was always to the Word of God, which they were unable to withstand. Then a general persecution broke out, and about five yielded to the storm. "This," he says, "was the worst trouble of all. I went into the fields, fell upon my face and wept, and prayed, 'O Lord, suffer not the Church to be destroyed!'" So he supplicated for hours, and returned to his home believing that his prayer would be answered. And so it was. The faith of many increased, while the persecution decreased, and there is now a small, but compact, body of believers in Yznatoraf.

* At a prayer-meeting which our friend attended in Madrid, we were discussing how Christians could best find light on difficult questions. He immediately quoted James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," together with the three following verses.

A BIBLE IN CHILI.

The Rev. J. Roe, of Santiago, sends to the *B. & F. Bible Society Monthly Reporter* some interesting particulars, which came to his knowledge during a tour in the south of Chili.

Some eight or ten years ago, a young Chilian was serving as a sailor on board a steamer trading on this coast. A passenger gave him one of your Bibles in Spanish, adding, at the same time, that it was no use to him, as he did not care for it. The young Chilian was deeply interested in it, and without any human agency whatever he became a true Christian. On his return trip he brought the Bible home with him to Talcahuano, where his parents and brothers and sisters resided. His eldest sister commenced a study of the book, and in a short time she gave up the confessional and the mass and became a true Christian. In the course of two years the whole family including her parents, three sisters, two brothers, and a brother-in-law, all embraced the truth as it is in Jesus, and gave up all connection with Rome. This great work of God was performed without any instrumentality except His own word and Spirit. When the Rev. Dr. Swaney went there as a missionary, some years ago, he made acquaintance with this Christian family.

The above facts came to my knowledge in the following manner : I was holding a service in Concepcion last month, when a Chilian woman entered and sat down. She was told that the service was to be in English ; but she said, "No matter—she wished to remain." The woman turned out to be the mother of the family, and had come thirty miles expecting the service to be in Spanish. Senor Ibrariez arrived the following day, when the poor woman related to us the history of the Bible, and also the following sad and joyful particulars : The family removed some time ago from Talcahuano to a village on the river Beo-Bir. The eldest girl became consumptive and died a few months ago. To her very end she maintained the same joyful peace, and passed away rejoicing in her Saviour. The curate of the parish refused to allow her to be buried in the churchyard, but the parish priest, a very old man, took the part of the family and permitted the burial. The old priest yet remains their firm friend, but the curate is continually preaching against them.

Senor Ibrariez and I went to see the family during the following week, and we were quite pleased with our visit. We found their house poor, but very clean, and all the family very intelligent—far beyond their position in life. We found also the old Bible that did all the work placed on the table, and learned that they had morning and evening family reading and prayer, and also singing. Senor Ibrariez held a service in Spanish, which we all enjoyed very much. They sang a hymn with much feeling, to a strange air of their own composing. Before we left the half-Indian village we called on the old parish priest, and as soon as we made ourselves known he expressed pleasure in meeting us, and said, "Gentlemen my faith is as your faith. I did but my duty in acting as I did in reference to that Christian girl." Before leaving I gave a Testament to each member of the family.

AFRICA.

THE WORD OF THE LORD HAVING FREE COURSE AND BEING GLORIFIED.

Evidences are not wanting that the Holy Spirit's gracious influences are being vouchsafed to tribes in Eastern Africa who have long sat in darkness and in the shadow of death. The following extract from a letter lately received from Dr. Krapf will be very cheering to those who are praying for the extension of the Redeemer's Kingdom, and watching for the first gleams of dawn in regions long enveloped in the night of ignorance and superstition.

He writes :—

"A few weeks ago a remarkable letter written by the Catechist at Kisuludini, near Mombas, and addressed to my former colleague, Mr. Rebman, arrived here at Kornthal. David (this is the name of the Catechist) wrote to Mr. Rebman that thirty-five Wanika at Godoma, of the Wanika tribe Kiriana, have, as he expresses it, 'entered the Book ;' in other words, have become Christians. A former servant of Mr. Rebman had settled down at Godoma, when the people came to see and talk with him. He read to them the Gospel of St. Luke, and explained it to them as well as he could. He also prayed with them, and the result was, that thirty-five persons wished to become Christians. One of them is a rich man, who dismissed his many wives, except one, and also liberated his slaves. The Gospel of St. Luke is the only Scriptural Book which has been printed in Kinika."—*B. & F. Bible Society Reporter.*

THE ARABIC BIBLE IN THE HEART OF AFRICA.

The *Liberia Advocate* has for its motto the words, "Christian Liberia the open door for Heathen Africa," and a recent number of the paper contains a striking illustration of the proposition thus expressed. Some two years since the *Advocate* issued a circular in Arabic, addressed to the chiefs in the centre of Africa, inviting them to come to Liberia for traffic, and offering them in-

structions in laws, civilization, and religion. The bread thus cast upon the waters was found after many days, and there came at last an answer from a Mohammedan in Futa Jallo, who had never seen a Christian man, but had read the Arabic Bible. The printed book had gone into that country in advance of white men, in advance of newspapers and correspondence, and had found an attentive and interested reader in the heart of Africa. Perhaps, like another traveller of old, the treasurer of Queen Candace, this interesting man, though conversant with Arabic, may not understand all that he reads, and may be now waiting for a teacher like Philip to guide and to baptize him : but it is a most significant and encouraging fact, that these Scriptures translated by Eli Smith, and carried through the press of the American Bible Society under the eye of Dr. Van Dyck, should have found their way to his hands, and without a word of note or comment, should have gained such a place in his esteem.

A *fac-simile* of the original letter, in remarkably beautiful penmanship, is printed in the *Advocate*, together with a translation made by Prof. E. W. Blyden. We give the translation in full, as a response from the Mohammedan world to the overtures of a Christian people.

In the name of God, the merciful, the compassionate. Praise be to God alone. Nothing is enduring except His Kingdom.

This letter is from the hand of a traveller from Futa Jallo, who trusts in the mercy of God : O my friend ! I have read your letter which you have published in the newspaper, and I have understood it all. Praise be to God who has put this work into your heart to think of our affairs here. We did not think that you had any care for us. There are no Christians in our country. I have not seen even one. And now we should rejoice very much if you sent teachers to teach our boys. We should like this work very much in our country. We have many boys in our country and some good teachers, who are all followers of the Koran and the religion of Mohammed (God bless him and grant him peace). The place of my birth is called Kolen. If you leave the city of Timbo, and walk two days you will see our city. I spent five years with my teachers. I had two teachers. The name of the first was Mohammed Salihu (May God pardon him), and the name of the second, Almanyan Jani ; the one taught me the *Matamat* of Haririe, and the other taught me the *Jawahari Ahison the Burda Dadyafi Ibn Mohaib, the Risula* of Mahmud, until I understood the Arabic.

There some large schools in our country. You will see in some schools forty boys, and in others fifty. Every teacher teaches according to his knowledge. We rejoice very much on account of the letter printed in your paper. But our people are numerous, only a few of them will see the paper. Our country is extensive and our houses are numerous, cattle and food abundant.

I love the Tourah and the Ingil, (the Old and New Testaments) and would like them to be taught to our boys. Our religion is wide-spread ; our laws are just, but we have not the Bible. Some of us have only heard of it in the Koran. I have seen it and read it and understood it, and I should like to see it to be sent to our country. Praise be to God the Lord of all creatures. O God, bless Mohammed and grant him peace. The letter is ended.

The following is the Word of God, the Exalted. "And say ye, we believe in what hath been sent down to us, and have been sent down to you. Our God and your God is one, and to Him we are self-surrendered."—(Koran xxix. 45.) "God is our Lord and your Lord. We have our works and you have your works, between us and you let there be no strife. God will make us all one, and to Him shall we return."—(Koran xlii. 14.)—*Am. Bible Socy. Record.*

THE BIBLE AMONG THE MOHAMMEDANS.

The following encouraging extract we take from an address delivered at the last anniversary meeting of the American Bible Society, by the Revd. Dr. Daniel Bliss, of Beirut :—

When you teach the Mohammedans what Christianity is, the common people will receive it gladly. I speak not of the hierarchy. I speak not of the priests. I speak not of the officers of government; but when the common people know what the glorious Bible teaches, they will say, "It is a kind of which we have not heard," and will be ready to accept it.

How many Mohammedans in the world? A tenth portion of the human family. Every tenth human being on this earth belongs to the religion of Islam. It is worth nineteen years of labour—it is worth a thousand; they were well repaid for the time they spent upon this translation of the Arabic Bible.

But has the Bible, then, accomplished any good? I have not time to tell you of the work it has already accomplished unaided by the human voice. Years ago, to old Emesa a missionary went, and remained there only two years. He was obliged to leave on account of sickness. I suppose he never preached to fifty different men all the time he was there. He told me, when he left Syria, that he had preached faithfully ten years, and was not aware that he had accomplished any good whatever. In 1862 I was sent to Hums for a purpose, and there I found eight or ten young men thoroughly indoctrinated in the principles of our blessed religion, and as familiar with the Bible as any ten young men in this house. What was the result? Now they have been formed into a living church, and are sending forth colporteurs into the country round about, and the grandson of the chief priest of the place is now a member of our church and a member of our college.

I have not time to tell you all. An old woman on Mount Lebanon, eighty-five years old and almost blind—whom I know well, because she was a near neighbour of mine—came to a knowledge of the truth by hearing her son teach the Scriptures in the common primary schools. She lived for fifteen years, most of the time in darkness so far as the light of this world is concerned; but she had the clear sight of the glorious light of the gospel, and found comfort and consolation in repeating over its blessed verses.

Another old woman came to our house not more than two years ago for charity, and my wife invited her in and read to her a few passages out of the holy book. When she read, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," it was strange to her. "Who says this?" she asked. "The blessed Saviour," was the reply. "Rest, rest is what I have been after for years, and I found none. I have been to my priests, and I have been to confession, but I get no rest." In a short time she embraced the truth in its fulness. I doubt whether she ever heard a sermon in her life, except the sermon contained in the blessed words of this book. The very next summer she was near her end, and begged her granddaughter, who was a member of our seminary, to go to church and leave her alone; and before the daughter had finished worship in the sanctuary below, the old woman—alone, except with her Saviour—passed away to the sanctuary above.

I could tell you of John, a servant of mine, forty years old. He spent a whole year before he could spell out the first chapter of John's gospel, and we never could get him to go beyond it. He said it was such a joy to know so much, he never wanted to read any more; but finally he came to the college as a gate-man, and I gave John a Testament, and he commenced to read the first chapter of John, and finally he went on and read over and over again, the whole Testament. Two of his children are church members. Three of the children of this old blind woman are members of the church; and so I might go on for an hour telling you of the work that this glorious

Bible has done. We missionaries, we preachers, are nothing compared with the glorious gospel. Blot out every missionary, American or native, from Syria to-day, and leave this translation there, and the work will go on, and go on gloriously, all through the land.

One more instance : Some two years ago, in one of the districts of Mount Lebanon, a young man stole a Bible. How the Bible ever came among his enemies I don't know ; but one of them took the Bible and read it. He was converted ; he is now the pastor of a church which sprung up from his teachings and the teachings of his Bible. Three of his sons are church members, one a doctor, and one a native preacher. If there is any pickpocket in this house to-night, my advice to him is, if he must steal, to steal a Bible and read it, and go forth and become a preacher of the everlasting gospel.

The reverence these people have for a Bible is something wonderful. I have been in the great churches there ; and when the prayers were read, when the lessons were read, they were talking and laughing ; but as soon as the gospel was read, every man reverently removed his hat and was all attention. I tell you, the common people want the simple truth—they want the authority from God's holy word. And when the words of holy writ are explained in a simple way to the common people, the common people hear them gladly.

INDIA.

The following extracts from the Report of the British and Foreign Bible Society will be found especially interesting at the present time, while the Royal visit is attracting more than usual attention to this immensely populous part of our empire."

"There is perhaps no more crucial test of English statesmanship than the attitude assumed in this country towards India. If she be governed for the advantage of England, our action is selfish and unworthy of a Christian nation ; whereas if we can truly say 'India for the good of India,' conscience may rest and the future be faced with hope. Too often, when Indian affairs have failed to stir any interest at home, and men have gone out only to make fortunes in the East and return, the former spirit has been seen to prevail. But when reports of famine have opened the gates of British sympathy, when the press has upheld the rights of the native, and missionaries have gone out in the noble temper of Henry Martyn, a purer spirit has been manifest, in which we may with thankfulness rejoice. It may never be possible to fuse the two races ; but a joyous day will it be when Britain rises to the height of her responsibility and makes it her sacred charge to train India until, possessed of a cohesive force which only Christianity can give, she be able to take her place among the independent nations of the world. Your Committee joins sincerely in the hope that the approaching visit to India of the Prince of Wales may be the means of interesting him permanently in her welfare ; rejoicing that in the person of Sir Bartle Frere he will have the companionship of one who has shown himself so true a friend of Christian work.

PUNJAB:—The case of Gámu Sháh, a Mohammedan Faqir, was mentioned in the last Report. He is a man who lives in a small village, and has earnestly striven to explain to his neighbours the New Testament, which some time ago he acquired. The Rev. K. C. Chatterjee says of him :

"It is a matter of deep thankfulness to me, and of very great pleasure, to state that this man has since embraced the Christian religion, together with eight of his former followers. The conversion of these people and the circumstances attending it are most interesting, and have been already described. Here I would only remark that the work, so far as we are able to judge of it, appears to be entirely from the Lord. The experience of the past nine months has confirmed me in this opinion. The converts are changed men,

and are making the most satisfactory progress in the knowledge and grace of Christ. It is hoped the rest of Gāmu Shāh's pupils will also join the church."

From the same source comes the following :

"Another case of interest that I shall mention here is that of Nathu Ram, a young Brahmin Patwari of a neighbouring village. He was dissatisfied with Hinduism, but did not know where to seek for peace. The conversion of the Ghorabaha people drew his attention to Christianity. He called on the colporteur, and after some conversation bought from him a copy of the new Testament. This he took home with him and studied most attentively with such assistance as he could receive from me and the colporteur during his occasional visits to Hoshyarpore. He also bought a copy of the *Din Haq-i-Tahqiq*. The perusal of this book strengthened his preference for Christianity, acquired from the study of the New Testament, and determined him to embrace it."

Mr. Chatterjee adds that he feels "more than ever the importance and necessity of this branch of Missionary operations as a preparation for bringing about the great object we have at heart, and as an indispensable auxiliary to the living preacher of the cross." The Rev. E. M. Wherry says : "A few days ago, a young Brahmin came to call on us. He said that he was the priest in the service of a certain Sirdar, and that, having purchased a Hindi New Testament from a colporteur at a Mela, he had read it through and thus became convinced of the truth of Christianity. He professed entire faith in Jesus as the only Saviour of sinners. He said that there were others in his village who believed as he did, and desired us to pay them a visit soon. This young man did not come to be entertained by us as an inquirer, but returned again to his village the next day after visiting us. His story, therefore, seems entirely credible, and well illustrates the power of the printed Scriptures to convince the heathen of the Truth as it is in Jesus."

ALLAHABAD.—A servant of the Government at Benares, who was a heathen some forty years ago procured a portion of God's Word; afterwards he obtained the whole Bible in Hindi. God watched the good seed taking root, and bringing forth fruit, although man did not see what was taking place. Now, a tall thin pensioner may be seen in the suburbs of Cawnpore, who has cast away his idols, and is rejoicing in the Word of God as his greatest treasure. He spends much of his time in telling his countrymen of the Lord Jesus Christ. His old well worn Bible is marked with references and notes. Such a Bible, which has been the instrument employed by the Holy Spirit for the conversion of this old pensioner, might well deserve a place in the Library of one of our Bible Societies. I am grateful to Almighty God that the colportage under my superintendence has gone on so well. The success in obtaining such large sales is owing solely to steady work and careful supervision, and I hope that the next report will show that all the Superintendents have been throwing themselves, heart and soul, into this good work of circulating God's blessed Word.

CALCUTTA.—Mr. Notrott writes : "Amongst the Mundaree-Colhs I did not hear any objections against Christianity; they are all assured that Christianity is the true religion, and they would leave their 'bongas' (demons) if they were not obliged to leave too the 'illa' (brandy).

"However, in some villages I saw the result of my preaching, and thirteen families became Christians. They having declared their intention to renounce demon worship and become Christians, I at first asked each housekeeper to bring out of his house all the things he kept for the 'bongas,' or for the departed spirits of their forefathers; and several bundles containing tigers' claws, tigers' hair, cocks' spurs, rice, tobacco (for the forefathers), &c., were burnt before his house in the presence of all the villagers, and then he asked for a book and invited us to offer prayers in his house, that it might no longer be the rendezvous of demons, but that Christ might reside in their houses and hearts."

Respecting the same district, the Rev. O. Flex says :

"As to opposition on the part of the heathen to the preaching of the missionary and his native assistants, there is absolutely none in our part of the country. The bulk of the population consists of Brahmins who have nothing in common with the Hindus or Mussulmans. The extension of the Christian religion in Chutia Nagpore is an established fact, and if it were not for the fear of losing their lands and of being ousted by the Sikadars, the whole tribe would embrace Christianity in a few years. The Hindus object to missions among the 'Ihs only because they know that the latter, when they have become Christians, will not submit to be robbed and persecuted without trying to make their oppressors responsible for their misdoings."

MADRAS.—The Bangalore Branch sells over 200 copies a month through mission agents and by the voluntary efforts of native Christians. In this work the Rev. Job Paul has been specially zealous. He says :

"Selling from street to street and from lane to lane, the house visitations have been kept up during the year, and the reception met with in some houses was most cordial. During the year 2,495 Scripture portions were sold in nine different languages for Rs. 86, against 1,533 for Rs. 41, the previous year.

"A young man belonging to one of the middle classes, an overseer in a coffee plantation, was attracted by the reading of the New Testament which he had purchased in a school-room in his village. He was jeered at by his associates, yet went on studying the book, and by the Lord's blessing was brought to a decision and baptized about three months ago. He believes that two others are preparing to follow him.

"Passing from individuals to the mass of the people, the influence of the Bible is very evident. Avowed heathens have been heard discussing with their co-religionists in support of the Bible. Among these, many Brahmin youths who study in our schools may be named. Notwithstanding the large purchases the people have made, there are still thousands who are ignorant of the Word of God."

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The work at the Cottayam depot is more encouraging than it has been for many years. Contributions have been received from some who might not have been thought to take an interest in the Society.

The Syrians, and indeed all the Christians in our parts, contribute most gladly to the Bible Society. They are fully alive to its great value, and their usual estimation of its usefulness is no doubt at present heightened by the revival of true religion, which, through God's grace, is still going on in our midst. You will probably ere this have heard from the Rev. J. Caley of the demand for copies of the Bible in his mission. One proof has come under my own observation, which I will briefly mention to you. The Head Master of the Cambridge Nicholson Institution, Mr. Jacob Ohandy, during his vacation at Easter, induced a Syrian priest of the Reforming party, once a student in our Cottayam College, to make a collection in aid of the Bible Society. Good Friday was the day chosen for his sermon, and afterwards the collection, which was taken up in "paddy," amounted to what I consider a very respectable sum, Rs. 14. Now this has taken place without the intervention of a single European, and I think ought to be known as a very tangible proof of a good element in the ancient Syrian Church of Malabar. The worthy priest promises, moreover, to subscribe or collect as much every year. His name is M. Matthan, Syrian Catanax of Eddutthawa. As regards our work in selling books by means of the College students in the vacations, we have sold as many as I reported last year, or thereabouts.

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In the Tamil country, R. Francis, of Negapatam, mentions the names of several purchasers who are studying the Bible carefully, of whom some have been very hospitable to him, and have disregarded caste prejudices to the extent of permitting him to eat with them. He also adverts to the case of a

young man who had become desirous of receiving baptism in consequence of reading St. Matthew's Gospel, but who had died before accomplishing his desire. Referring to the work in this district, the Rev. J. Samuel says: "I have often co-operated with the colporteur this year at Caroor and its vicinity. We have had several encouraging tokens. A Mohammedan once came running to us and earnestly entreated us to give him that portion of the Bible which relates to Holy Jesus. On another occasion a Brahmin came some distance after us and bought a Scripture portion. At Pasoopathipalam we spoke to a man of the benefits derivable from Bible-reading. He appreciated the offer, and paid more than the fixed price for a portion, and promised to read it himself as well as to his neighbours. Similar incidents I dare say often occur in the experience of the colporteur; and they manifest that the efforts put forth by the Bible Society and the Missionary bodies are not in vain."

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In the Telugu district, while one colporteur reports that at a festival a Brahmin purchased a Scripture portion only to tear it in pieces and pelt him out of the place, another has bro't the means, under the Divine blessing, of converting a heathen family; while he is often sought by a pensioned Sepoy and a village schoolmaster, who are inquiring the way of Life.

Abel Edwin, of Vizianagaram, reports that a certain Brahmin once made the following declaration: "When I was a student at Madras, I was in the habit of attending church on Sundays, and I used to feel it a Heaven on earth. I have not as yet received baptism, but I read the Bible and believe in Christ at heart as being the true Saviour."

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The Rev. C. H. Hocken says that he has the greatest faith in the work of colportage, and is anxious to see it thoroughly carried out. Perhaps, however, the most valuable testimony in its favour is that of Dr. Murdoch, of Madras, who, writing to your Committee, says:—

"I am enthusiastically in favour of Bible colportage. It is by far the most important agency in heathen lands for the useful dissemination of the Scriptures. Other means should be employed as far as available, but this will do more than all the rest combined."

MISCELLANEOUS.

A LETTER FROM MR. MOODY.

TO THE RECENT CONVERTS IN GREAT BRITAIN.

DEAR CHRISTIAN FRIENDS,—Since returning to America, in response to my invitation, I have received precious communications from many of you. Were it possible I would gladly reply to each; but, as I have not opportunity for this, I shall avail myself of the columns of *The Christian* to send to you all a few words of greeting.

I praise God continually for what he has done for you in saving your souls through the blood of Jesus Christ, His Son. You are much on my heart, and in my prayers. But most glad am I to know, that when I cease to remember, Jesus Himself bears each one of you in continual remembrance before His Father. You are graven upon the palms of His hands (Isa. xlix. 16), and written upon the heart of His affections (Ex. xxviii. 29); and of you He has said, "My sheep shall never perish, neither shall any man pluck them out of My hand" (John x. 28).

You have taken the Lord Jesus for your Redeemer, and it has become eternal salvation unto you. Now Jesus is something more to you. He has become your High Priest. His great business in heaven to-day is to repre-

sent you—your needs, your infirmities, and your trials. I want you to know this very fully ; for no other truth can give you more daily comfort, or more firmly establish you in a constant holy walk. Having died to save you, Jesus lives to keep you. At the cross He washed you from the condemnation of sin ; at the mercy-seat He will cleanse you from daily defilement.

Some of you have written me how old besetting sins are annoying you. Take them straight to Jesus. Don't rely too much on yourselves in overcoming them ; don't follow human advice too much, or copy the example of other people too much in gaining the victory. Spare yourselves this weariness. Cast it all before your blessed Advocate, and let Him bear you and your burdens too.

And do not, above all, forsake your Bibles. You can never separate Jesus the Word made flesh from the written Word. He who proclaimed Himself *the Way* declared also that He was *the Truth*. Pack your memory full of passages of Scripture, with which to meet Satan when he comes to tempt or accuse you ; and be not content to simply *know*, but strive to *obey* the Word of God. *Never think that Jesus has commanded a trifle, nor dare to trifle with anything He has commanded.*

I exhort the young men to be sober. Exercise yourselves unto godliness ; run the race according to Paul's motto—"Looking off unto Jesus"; draw your inspiration and power directly from Himself.

I exhort the young women to great moderation. Your sphere of testimony may not be public ; your place of usefulness may not be large ; in your own homes "adorn the doctrine of God your Saviour." Keep one little thought in mind—"I have none but Jesus to please." And so make your dress as simple as you know will please your Lord ; make your deportment as modest as you know will commend itself to Him.

And for you all, "among whom we have gone labouring," our prayer is, "That your love may abound yet more and more in knowledge and in all judgment ; that ye may approve things that are excellent ; that ye may be sincere and without offence, till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. i. 9, 10, 11). Mr. Sankey joins me in Christian love.

Your Brother in Christ,

Brooklyn, Nov. 12, 1875.

D. L. MOODY.

MR. MÜLLER ON HOLINESS.

The following address was given by Mr. George Müller, of Bristol, at the Ministers' Conference of the great Christian Convention in Dublin. We insert it not only because it is on a subject which is justly claiming the more earnest attention of God's people, but because of its wholesome freedom from the mysticism with which the subject is too often encompassed, and because of the paramount importance it attaches to study of the written Word.

"HOLINESS : WHAT, AND HOW OBTAINED."

The first thing for investigation was, "What is holiness?" They had to look to holiness in its highest, fullest, and most perfect degree—holiness in its normal state, if the expression might be applied to it—that was, in other words, conformity to the mind of God, and their precious, adorable Lord and Saviour, to the full. This would imply that at all times, and under all circumstances, it was the inclination of their hearts to do the will of God, and this in health and prosperity—in things just as they would naturally

like them to be—in the midst of friends, and in circumstances of the greatest ease and comfort ; and, on the other hand, if they did not delight themselves in the will of God, without fretting, without complaining, without impatience—that in their inmost souls they did not delight to do the will of God, so that though in sickness, though in adversity, though in the most trying circumstances of any kind, though forsaken by everyone,—if the will of God was not done under those circumstances, or if they were not in a state of heart while in adversity to do it,—then it was a failure as to holiness ; that could not be called holiness to the full. It might be called holiness in degree but not holiness in its normal state, as it should be in them, and as they ought to aim at it, as the children of God.

Holiness did not consist in certain sentiments or feelings, however excellent they might be in themselves, but in doing the will of God. But if this be the true definition of holiness, then they at once saw that none of the children of God that were gone before them ever attained to the full of such holiness, but that their attainment was only in degree. Full, complete conformity to the mind of God was that held out as the blessed state for which they had been apprehended by God in Christ Jesus, and which would be their blessed portion when completely delivered from the old, evil, corrupt nature within them. So long as the old, evil, corrupt nature remained in them—though this normal state of holiness, this perfect state of holiness, was ever to be aimed at, ever prayerfully to be sought and looked for, in order that they might be more and more conformed to the mind of Christ—still, in a greater or less degree, they would have to sorrow and grieve to the end of their earthly pilgrimage, by reason of their failures and shortcomings. Just as all the other graces—faith, love, hope, patience, meekness, humility of soul and the others—were only attained to in a measure, while they were in the body, so also the perfection of all those graces—holiness—would only be attained to in a measure while they were in the body. But this was no reason at all why they should not, to the very utmost of their power, aim after further and further advancement in the Divine life.

Now as to the next point—how may we attain to holiness? He need scarcely say to his esteemed brethren that of course, in the first place it was absolutely needful, without which there could be no such thing as even the smallest degree of attainment in holiness, that they be born again ; that they be regenerated ; that they who were by nature dead in trespasses and sins should have heavenly life. If this were not the case, there could be no such thing as the smallest particle of what God calls holiness found in them. The next question was—What might help them on in holiness?

Of all the passages he might be able to bring forward from God's precious Word, regarding this subject, he did not know of one which comprised more in itself than the passage in the 1st chapter of 2nd Peter, the 5th and following verses—"Beside this, giving all diligence, add to your faith virtue." This was to be taken in the sense of courage or fortitude, implying, in the first place, a confession of Christ ; and then, having made a distinct, open confession of Christ, an endeavour to maintain their ground. "Add to your faith virtue, and to virtue knowledge." Knowledge of what? They all knew it meant spiritual knowledge ; knowledge of God the Father ; knowledge of the Lord Jesus Christ ; knowledge of all that which God has been pleased in the Holy Scriptures to reveal to them. On this depended a great deal as to advancement in the Divine life ; or as to further and further attaining to holiness—that they should be acquainted increasingly with God and the Lord Jesus Christ ; for the more this was the case the more they saw what a lovely being God was—what a generous, kind, bountiful being He was ; how He was such an one as they could not help loving ; and they were constrained to please Him when they apprehended the wondrous graces He bestowed on them in Christ Jesus. They were constrained to seek to please Him for all He had done for them in Christ, and then they should increasingly be conformed to His mind.

He would then ask them all to lay their hearts to aim after increased knowledge in the things of God—prayerfully, earnestly, with their faith, reading the Word of God. That was a most important point for them—that with carefulness, earnestness, prayerfulness, and especially with application of their own hearts, *they continually give themselves day by day to the study of this blessed Book; for in the measure in which we attain to an increased knowledge of God—that is, the knowledge as they found it in the blessed Book—not as it has come in amongst men as Christians, but as they found it as a perfect revelation which God had made of Himself—so in measure should they be increased in conformity to the mind of God.*

Then to knowledge they were to add temperance—not temperance in the common acceptation of the term, but self-control; and to self-control they were to add patience—being satisfied with the will of God at all times, and under all circumstances, to say—“It is my Father who is doing this; though He slay me yet will I trust Him, whether in trials and difficulties and disappointments, losses or crosses; yea, though I be on the point of death it is my Father’s will, who cannot err—my Father, who says, ‘All things work together for good to them that love Gbd.’”

To patience they were to add Godliness—that state of heart or mind in which they thought that everything was done under the eye of God. To godliness they were to add brotherly kindness. He (Mr. Müller) might be allowed on that occasion to hint at this—How it became them to love all who loved the Lord Jesus Christ, and not only those who saw eye to eye with them. Let them seek to be stirred up in their inmost souls by that meeting—to see that it be their glorious and earnest purpose that, however much they had failed up to the present, they would henceforth, with greater fervour and spirit, love all who loved the Lord Jesus Christ, no matter by what name they might be called, or to what denomination they belonged. With brotherly kindness there should be love universal, loving even their enemies; and the more they had of these graces, the more they would be like God Himself. “If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

Might he be permitted to ask if they had all made their calling and election sure? That was a deeply important point to be settled. He trusted they could all speak in the affirmative. It became important that those engaged in the ministry might be able to appeal to the people, and say—“By God’s grace I have made my calling and election sure. I know that I am a child of God; I know that my sins are forgiven.” If any brother did not feel that he had made his calling and election sure, let him aim after it, and then they would become worthy ministers of the Lord Jesus, and worthy instruments for his work.—*The Christian.*

A CRIMINAL’S TESTIMONY.

Some time ago a Christian gentleman, who was visiting one of our county gaols, entered a “condemned cell,” where there was a criminal who was shortly to be executed. He gave the poor fellow a Bible. The man received it, and with deep feeling read several passages which were pointed out to him.

“Oh, sir,” said he at length, “if I had read this Book earlier, I should never have been where I am now.”

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM
AUXILIARY AND BRANCH SOCIETIES, FROM 1st NOVEMBER TO
31st DECEMBER, 1875.

NOVEMBER.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundry.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Rockwood Branch	22 11	45 00	45 00	
Drummondville do	31 25	120 00		(1) 3 65
Millbrook do	26 85			
Listowel do		47 00		
Beaverton do		29 00	29 00	
Dungannon do	4 50	2 87		
Blyth do		32 00	32 00	
Londesboro' do	23 85			
Goderich do	29 01	6 98		
Columbus do	4 70			
Brantford do	261 61			
Dunnville do		7 36		
Cayuga do	27 77	2 17		
Cayuga, South do		35 50	35 50	(1) 2 60
Selkirk do		5 87		
Cheapside do		1 32		
Nanticoke do		7 52		
Bertie do		2 17		
Port Colborne do		5 98		
Duffin's Creek do	2 68			
Brooklin do	2 58			
Port Perry do	27 94			
Unionville do	10 55			
Princeton do		29 09	29 09	
New Durham do		46 85		(1) 1 50
Teasdale do		8 18		
Pinkerton do		40 00		
Paris do		77 00	77 00	(2) 77 00
DECEMBER.				
Norval Branch		40 00	42 30	
Rosemont do	19 47			
Queenston do	1 85	17 00		
Fenelon Falls do	41 56			
Cameron do	4 37			
Cambray do	22 40			
Welland do	23 18			
Ivy do	5 00			
Kirkfield do		16 87		
Brantford do	72 25			
Caistorville do	10 90	17 25	13 00	(1) 1 50
Georgetown do	46 65	18 00	36 00	(2) 18 00
Orchardville do		17 00		
Ingersoll do	55 81			
Eramosa do		45 00	45 00	
London Auxiliary	1189 31			
Bradford Branch	23 30	5 38		
Bond Head do		16 89		
Cookstown do		16 47	17 00	
West Essa do		3 26		
Alliston do		2 65		
Thornton do		16 98		
Painswick do		4 82		
Bolsover do		12 00		
Greenbank do		22 51	25 00	
Belleville do		100 00	50 00	
Galt do	17 30			
Highland Creek do		17 72		

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM AUXILIARY AND BRANCH SOCIETIES, FROM 1st NOVEMBER TO 31st DECEMBER, 1875—Continued.

DECEMBER.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundry.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Port Elgin Branch	80 00			
Grimsby do		14 00		
Walkerton do	23 75			(1) 3 90
Mount Pleasant (Brant).....		23 19	23 20	
Manilla Branch.....	16 32	16 97	15 00	
Duffin's Creek do.....	15 00	12 12	12 12	(3) 12 14
Cannington do	37 64	20 42		
Enniskillen do		6 89		
Tyrone do		3 90		
W. Darlington do		3 00		
Zion do		7 14		
Cartwright do		3 24		
Leskard do		2 85		
Kendal do		1 71		
Newtonville do		30 00		

(1) On "Recorder" Account. (2) To Montreal Auxiliary. (3) To French Canadian Missionary Society.

Upper Canada Bible Society Communications.

1. All Communications relating to the *Bible Society Recorder* to be addressed to "Robert Baldwin, Esq., Permanent Secretary, Bible Society House, Toronto."

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

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

* Parties desirous of communicating with the Bible Society, Toronto, on any of the matters indicated above, will greatly oblige the Secretaries by adhering to the foregoing regulations. Communications relating to any of the three subjects named may, however, when necessary, be enclosed in one envelope.

Special Notice to Treasurers of Branches.

The Bible Society year closes on the 31st day of March, but it is important that Branches should remit their funds as soon as they become available, and thus enable the Society to make early remittances to England.

PRICE OF THE "RECORDER."

From ten copies upwards of the *Bible Society Recorder* are furnished gratuitously to each of the Branches. Extra numbers are furnished at the following rates per annum:—Single copies, 20 cents; ten copies to one address, \$1.50; over ten and under 50 copies, \$13 per hundred; any quantity over 50 copies, \$12 per hundred; in each case including postage.