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THE NEW BUILDING—OPERATIONS COMMENCED.

The numerous friends of the Bible and Tract Societies will be pleased to learn that, at a joint meeting of the Boards, held on the 3rd September, it was decided to remove the old, dilapidated, unsightly building, and rebuild on the same site. Operations commenced on the 15th September, and the contractors are under agreement to complete the new building in February next. In the meantime the Depository is located in very suitable temporary premises, at 48 King Street West, second door east of Bay Street.

The larger portion of the money required for the new building has already been subscribed, and gentlemen, members of both Boards, are now canvassing in this city for further subscriptions. It is earnestly hoped that the Christian public in Ontario will respond nobly to the appeal which has been issued by order of the Boards, and that all the money necessary will be cheerfully given for this most laudable object.

The new building will consist of four stories and basement. The ground floor will be the store, with office, vault and packing-room in rear; the shelving for books (which will be in arched recesses around the walls), the counters, and other fittings on this flat will be executed in cherry. The first floor will contain the Board Room, and the offices of the Secretaries. The second and third floors will be fitted up in apartments for the accommodation of the Depository and family. The building is to be heated with steam. The boiler, coal bins, &c., in connection therewith, being situated in the basement.

The front, above the store, will be constructed of Credit Valley brown stone, and will be divided into three bays, with a recessed oriel window in the centre, and the top story will have a large central dormer window, with pediment and side lights.

The building is being erected from the designs, and under the supervision of Messrs. Gordon & Helliwell, Architects.

APPEAL FOR DONATIONS TO BUILDING FUND.

THE UPPER CANADA BIBLE SOCIETY AND THE UPPER CANADA RELIGIOUS TRACT AND BOOK SOCIETY.

To the Christian Public :

The Societies organized under the above names, solicit the sympathies and benevolence of the citizens of Toronto, and the Province at large, in support of a movement, the importance of which becomes more manifest the more the present situation of these institutions is realized. The building now occupied by the two Societies was purchased by them many years ago, but the ground was substantially a gift from the late Jesse Ketchum. The accommodation afforded by the building has, however, become quite inadequate to the present requirements of the Societies, which have found here their headquarters for upwards of thirty years. Besides, the touch of decay, the unsoundness of so much of the material, the actual unsightliness and unsafety of the whole structure have conspired to render a new building a real necessity. The Boards of the two Societies have, therefore, decided to undertake at once the erection of a new and suitable edifice; and while desirous of embracing the interest of the whole body of Christians in Ontario, the united Boards believe that the people of Toronto in particular, will kindly receive and liberally respond to this appeal for subscriptions towards an enterprise thoroughly unsectarian in character, and purely benevolent in its aims.

The nature of the work carried on by the Bible and Tract Societies is now so well known, and has been so signally blessed of God, that an extended description is not at present needed. To circulate the Word of God in the various languages of the world, without note or comment, and to disseminate wholesome Christian literature, in the form of tracts and leaflets, and by works of a larger and more solid character, together with the living instrumentality of the Colporteur, constitute a cause worthy of the most zealous advocacy, and of the most cordial and liberal support.

It may be in place to mention that proposals to renovate and modernize the old premises were entertained for a time by the Committee, but after careful and competent inspection had been made, it was found that the cost of such renovation would be little less than that of a new building, therefore, in the end less economical, and in many ways unsatisfactory. It is desirable to state also, that the cost finally agreed to is very considerably lower than the original figures submitted, the Boards having minutely considered each and every part of the plan proposed, so that the amount to be expended is as nearly as possible the minimum of outlay consistent with the necessities of the business done by the Societies. The fiduciary nature of the funds, and the consequent duty of a wise economy, have, therefore, received the earnest attention of both Boards.

Any subscriptions or contributions for the new building will be gratefully received on behalf of the Societies by their respective Secretaries. Sums handed in soon will be of additional value, inasmuch as building operations will be commenced on the 15th day of the present month.

N.B.—During the erection of the new building, business will be carried on at No. 48 King Street West, formerly occupied by Mulsons Bank.

JOHN HARVIE,
Permanent Secretary Bible Society.

A. F. MCGREGOR,
Secretary Tract Society.

Bible and Tract Depository,
Toronto, Sept. 7th, 1885.

ANNIVERSARY SERMON.

ON BEHALF OF THE UPPER CANADA BIBLE SOCIETY.

Preached by the Rev. H. B. Ridgeway, D.D., of Evanston, Illinois, in the Metropolitan Church, Tuesday Evening, 19th May, 1885.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned.”—1 COR. iii. 14.

I remember to have read a statement to the effect that on one occasion Mr. Wilberforce invited Mr Pitt to accompany him to hear the Rev. Richard Cecil preach. Mr. Cecil was at the time one of the acknowledged leaders of the evangelical party of the Church of England, and he no doubt preached one of his most spiritual and edifying sermons. As the two great men walked away from the church, Mr. Wilberforce asked Mr. Pitt what he thought of the sermon. The reply was, “I understood it no more than if he had talked in an unknown tongue.” Here was a remarkable admission. Mr. Pitt, then in the fulness of his powers and fame, who was moulding all Europe by his diplomacy, was incapable, by his own admission, of understanding and appreciating a pure, simple evangelical sermon. And so it is. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him,” etc.

Human nature is represented in the new text under three aspects—the natural man, the carnal mind, and the spiritual man. The first might mean man in his mental or rational nature without regard to moral condition; the second man as depraved; and the last man renewed by the Holy Ghost. As, however, the scriptures uniformly consider human nature as never separated from its moral or ethical condition, they always imply that the natural man, in the absence of a positive change of heart, is under the taint and dominion of sin. By the phrase then, the natural man, we may understand, human nature unregenerate and unsaved. Of such it is affirmed “he receiveth not the things of the Spirit of God.”

By the expression, “the things of the Spirit of God,” we are to understand the distinctive doctrines of divine revelation; those truths, especially, which centre in and group about the work of grace. While the fact of God’s existence may not be one of these, yet the mode of his existence as Father, Son and Holy Spirit may be considered as a distinct teaching of the Spirit. So also the personality and work of Christ, the union in him of the divine and human natures, the redemption for mankind accomplished by his death and resurrection, and the personality, divinity and work of the Holy Spirit as his agency is experienced in the human soul when he enlightens the mind, renews the heart, witnesses to adoption and seals the believer in Jesus as a child of God and an heir of eternal life. These and the doctrines directly relative to them the natural man *receiveth* not; i.e., he does not believe them; they are not to him living verities. If we speak to him of the morals

of Christianity he will agree with us. Indeed, none are more pronounced in their admiration for the moral character of Jesus and the ethical code which he taught than many men of the world. But when we press them to the recognition and acceptance of the great spiritual truths of the Bible—that the very moral beauty of Christ, His sinlessness was due to His Godhead—and that all moral excellence in men must have its source in the regeneration of the soul by the Holy Ghost and be sustained by a constant and conscious life hid with Christ in God, they draw back and say we do not understand it, and what we cannot understand we cannot believe. Nor, dear friends, can we blame such men. No man can believe what he regards as an absurdity. He may believe what is absurd, but not as such. This, then, is just what the apostle says, “The natural man receiveth not, etc., for they are *foolishness* unto him.” And more, they are not only foolishness unto him, but they cannot be otherwise than foolish while he is in a mere condition of nature; “neither can he know them, because they are *spiritually* discerned.”

You will observe, therefore, that the distinctive doctrines of divine revelation can only be understood by him who receives the Holy Ghost, who gave those doctrines; or, in other words, that there must be a spiritual discernment or judgment in order fully to perceive and appreciate spiritual truth.

In unfolding this proposition I would call attention to a general principle which I think all will admit, *i.e.*, that in order to understand and appreciate any scheme or work, the genius or spirit of that system or work must imbue us. That which is the animating distinctive soul of the scheme must penetrate and possess us. We must learn its secret, that out of which it sprang and for which it exists, otherwise it remains an enigma, something foreign to us.

1. Take the line of illustration pursued by the apostle himself in this chapter as elsewhere: “For what man knoweth the things of a man save the spirit of man which is in him?” How do men know each other? I answer, it is by the possession of a common nature. It is by a oneness of nature that men understand each other the world over and through all ages. The thoughts and feelings which animate one man’s breast fill the breasts of all men. Here lies the foundation of metaphysics. As a science it is built upon the sameness and immutability of human nature. Here is the reason of Shakespeare’s great popularity. He so embodies the workings of the human heart that every man, of every age and clime, says, “That is myself.” This is the reason of Bunyan’s ascendancy over the Christian consciousness. A tinker by trade, a preacher in a small neighbourhood when thrown into Bedford jail, he simply wrote out of his heart, and as he threw the working of his own heart, like a true painter, upon the canvass in a wondrous succession of pictures, all yearning souls everywhere respond as they see their own conflicts and victories portrayed. In like manner was the power of Jonathan Edwards as a preacher.

2. On the other hand, it may be said that there is no real understanding between man and the brute creature. The brute creature (all lower orders of creatures) communicate among themselves; they have what Mr. Colridge calls instinct in intelligence, and they know each other so as to act in harmony. They have a common nature. But in vain man tries to learn what is in the brute creature, simply because the great gulf of a different nature lies between the two.

3. To recur to the illustration from human nature. While it is true that because of sameness of nature in man, men universally understand each other in the great fundamental principles of our being, yet we do find persons so separated by different temperaments or dispositions as that in some things they are quite unable to appreciate one another’s feelings and tastes. One is so exquisitely organized in soul and body as to respond to everything beauti-

ful in thought and form, while the other is so gross as to have no sense except for the prosaic and matter-of-fact world.

The rill is tuneless to his ear
Who has no harmony within ;
Who has no inward beauty, none prevails
'Tho' all around is beautiful.

Thus are we forced, by the analogies all about us, to the conclusion, that if we would understand the divine nature, we must in some way be brought into union with this nature. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."—v. 11.

This, then, is the question, and it has been the religious problem of all the ages, How can God and man be brought together, so that the two may understand each other? As I study oriental philosophy and mythology, I see a succession of divine incarnations, gods coming down to earth in human shapes; and as I study occidental philosophy I see man struggling up toward God. In the one instance divinity is incarnative, in the other humanity is deified. Among the Greeks and Romans a man is first a hero and then a God. The whole is but the groping of the human mind for the solution of its own deepest want—to see God.

In the great work of Redemption, as unfolded in the Holy Scriptures, the problem is rightly solved. In the person of the Lord Jesus Christ, God and man are brought together in one. The Son of God becomes the son of man, the Second Adam, the pattern or typical man, the Saviour of the race. I need not pause to speak of the work which Jesus accomplished while on earth, nor of his resurrection and ascension into glory, nor of his mediatorial intercessory prayer; but it is a truth that not only does he remain the divine human Jesus, the everlasting Son of God and son of man, but He also communicates of himself to every believer, so that the believer in receiving Him receives the father, receives God, and becomes a partaker of the divine nature. "But as many as received Him, to them gave he power to become sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." St. Paul says, "when it pleased God to reveal his Son in me," etc.

Now, as the result of the work of Christ the Holy Spirit is given, and He becomes the especial illuminator of the believer. He is that gift received by Christ as He ascended on high, and which He hath breathed upon His people. It is not possible fully to explain the intercommunicable offices of the glorified spiritual Saviour and the Holy Ghost; but in a manner unmis-takeable, positive and real as life itself, with the acceptance of Christ as a personal Saviour comes a transformation of the soul into the divine likeness, and with this likeness a spiritual sense which judges the things of God so that there is an assuring persuasion of their verity. "Ye have received an unction from the Holy One and know all things." This new sense is the mediating link between the soul and all distinctively revealed truths. Through the means of it the heart experiences which must otherwise remain only conjecture, or at most an unsatisfying opinion.

If asked what has this doctrine to do with the circulation of the Bible, I answer, its relation is close. We live in a materialistic age. It is so common to speak of the advantages of the Bible to civilization, of the marvellous progress which attends its circulation, that we are prone to forget that the Book is more than all else, the revelation of a spiritual power.

And to such an extent is our age pervaded with the scientific spirit that it is sought to bring revealed truth, like purely physical truth, to the test of what is called scientific truth. The Bible and all its contents may be explained as any other book is explained; whatever of its teachings may not be attested by the ordinary observations of men, and the ordinary sense of men, may be rejected; whereas the teaching must go along with the Bible,

side by side with it, that it is an inspired Book, and that the same Spirit who made known its contents to holy men must in some measure be received by every one who would correctly interpret it. In these times men need to approach the Word of God reverently, and to depend with childlike teachableness upon the Holy Spirit that its meaning may be understood, and its infinite richness fully appreciated. And whatever else God may deny to men, He will not deny His Holy Spirit to them that ask it.

THE EIGHTY-FIRST ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Annual Meeting was held on Wednesday, May 6th, in Exeter Hall, London. The Chairman, the Right Hon. the Earl of Shaftesbury, K.G., President of the Society, said:—"Dear friends, perhaps you will allow me, before we proceed to the business of the day, to explain that I can make no speech, and that I can remain with you but for a very short time. It has pleased God to lay me altogether aside for nearly twelve months, and this is the first public duty that I have been able to discharge during that time. I feel most deeply grateful to be permitted to do so, for it would have gone to my heart if now, for the first time in more than thirty years, I should have been unable to be present at this anniversary, particularly when there is such a Report as that which we have just listened to, which records that there has been a larger circulation of the Scriptures during the past year than has been known in the previous history of the Society for more than eighty years.

"Do let me press upon you what I consider to have been almost the greatest work achieved by the Society during the past year—I mean the publication of the Penny Testament, which has been given to the public in a decent form and in legible print. I believe that the Committee, and the public at large, have no conception of the mighty influences for good which they have set on foot by this production, and of the mighty results which are to follow.

"Now, it has not been in my power during the last twelve months to go among the people as I was always in the habit of doing; but I have had my information from most reliable sources, and it is in full confirmation of what I saw myself about a year ago. What I am about to say is almost incredible, and I dare say those who listen to me, who are not very much in the habit of going among the most destitute and degraded classes of the community will hardly believe it; but in no period of the history of the world was there ever such a movement among the most degraded, the most miserable, and apparently the most abandoned and hopeless class of the community towards a knowledge of the Word of God, as there is at present. It is almost incredible; but it is positively the fact that hundreds of the poorer sort—even the very roughest of lads—in all their degradation and nudity, come to those different institutions with which I am connected, more especially to those in Whitechapel, praying to be admitted to Bible-classes. I should hardly have thought it possible, if I had not seen it with my own eyes, and heard it with my own ears. I accept it as the intervention of some very especial, notable, and miraculous sign, that hundreds and thousands of these poorest of the poor should be brought to such a desire for the knowledge of the Gospel, and should be praying to be admitted into the fold of Christ. And you have only got to multiply your operations, and give them the means of coming to you, and you will be surprised at the thousands and hundreds of thousands who will throng your institutions. In such circumstances, then, how opportune is the publication of the Penny Testament! At my own small place in the country, where there is a scarce rural population scattered over a large surface, no sooner was it announced that there was a nice, comfortable, decent New Testament to be had for a penny, than the demand came in so rapidly that it could not be met, and in the course of one week, more than 200 names

were put upon the list of those waiting to be supplied ; and ere long you will have two hundred thousand, nay, hundreds of millions, demanding that most invaluable work, which will be the greatest ever produced by the Bible Society. I am quite certain, and I think you may rely upon it, that at no time in the history of this country was there ever such a desire on the part of those who apparently are lost for ever and ever to become acquainted with the Word of God. I can only say this, and I do not say it from any socialistic or democratic principle—but I have gone amongst the people now for close upon sixty years, and I do not hesitate to say, that I have seen among the very poorest sort the noblest specimens of virtue, piety, resignation, and faith, that I have ever seen in the course of my whole life.

“I hope that, please God, I shall be enabled to go among them again—I trust so—and my prayer shall always be that I may die in harness.”

As the Archbishop of Canterbury, who was one of the speakers, emphatically remarked, those present at this meeting looked upon a sight which could not easily be forgotten. When the whole audience rose, as a tall spare figure slowly climbed the Committee staircase, and, nearly as erect as ever, passed gently along to the President's chair ; when they saw the pale wan face which bore only too distinctly traces of recent illness, and which had a far-away look about the eyes ; when they heard that voice in some of its tones fine and firm as ever, a thrill of sympathy passed through the whole meeting, and, as more than one speaker said, the Earl of Shaftesbury's presence was itself the most eloquent of speeches.

Tears almost mingled with the cheers when the veteran Philanthropist, of eighty-four years, declared how it would have gone to his heart to have failed being present on that occasion, as it would have been the first time he had missed in more than thirty years, and also when, at the close of his address, he said that he hoped, please God, he should be able to go amongst the poor again, and that his prayer to God was that he might die in harness.

Although his lordship had intimated that he might only be able to remain a short time, he did not leave the chair till thirteen minutes past one, and he stood through the whole of the Secretary's opening prayer.—*From "The Record."*

EARL SHAFTESBURY DEAD.

THE USEFUL LIFE OF THE VENERABLE ENGLISH PHILANTHROPIST CLOSED.

London, Oct. 1.—Earl Shaftesbury died to-day.

[The Right Hon. Anthony Ashley-Cooper, Earl of Shaftesbury, was born April 28th, 1801. He took a first-class in classics at Oxford in 1822 and in 1826 he was returned as Lord Ashley, for Woodstock, the constituency now represented by Lord Randolph Churchill. He supported the governments of Canning and Wellington, and in 1830 was elected member for Dorchester. One year later a whirl of the political wheel made him the chosen of Dorsetshire, and he represented this district until '47, when he was elected for Bath, which he represented until he succeeded to the earldom of Shaftesbury on the death of his father in 1854. He was Lord of the Admiralty in Sir Robert Peel's administration of 1834-5. In the House of Commons he was an earnest champion of the working classes, and refused to take office with Sir Robert Peel in 1861, because the Premier would not support the ten hours' bill. After succeeding to the peerage the deceased earl gave himself over to the work of promoting the best interests of the millions. His munificence won for him a warm place in the esteem of the Christian world, and in Toronto the Y. M. C. A. building named after him, is proof that the deeds of the veteran philanthropist are appreciated in Canada. At the time of his death the Earl was President of the British and Foreign Bible Society, the Pastoral Aid Society, and the Society for the Conversion of the Jews. He was formerly President of the Protestant Alliance.]

Bible Society Recorder.

TORONTO, 1ST OCTOBER, 1885.

BOARD MEETINGS.

The regular monthly meeting of the Board was held on Tuesday, the 21st April, at 7.30 p.m., the Rev. Dr. Rose in the chair. The usual devotional exercises were conducted by the Rev. T. W. Jolliffe, and the Rev. P. McF. McLeod, after which the minutes of last meeting were read, also a letter from Robert Baldwin, Esq., Permanent Secretary, resigning his official position, owing to failing health. Unwilling to part with this esteemed officer, the Board offered a leave of absence of four months, with the hope that, in that time, he would recover sufficiently to resume the duties of his office.

A letter of thanks was received from Miss Ida Moffatt, for the copy of the resolution of condolence in reference to the death of her father, Col. Moffatt.

A letter from the Kingston Branch was read, informing the Board of a remittance of £25 stg. to the Parent Society, and \$100 to the U. C. Bible Society; also giving a list of places where branches might be formed, and recommending Mr. Geo. Bryan as colporteur, who was accordingly appointed.

The annual report of the Agency and Colportage Committee to the Board was read, discussed, and adopted. The Depositary's financial statement for the year was presented, and the money grants voted, as they appear in the Annual Report.

The Rev. Mr. Cameron, one of the Honorary Secretaries, reported that copies of the New Testament had been distributed to the Volunteers before their departure for the North-West, and about 600 copies sent to Winnipeg for distribution there among the Ontario Volunteers that could not be reached here.

Reports from Agents and Colporteurs were submitted, and other routine matter attended to, and the meeting adjourned; the Rev. Dr. Gregg closing with prayer.

The adjourned meeting of the Board was held on Friday, the 8th of May, the Rev. Dr. Rose in the chair. Devotional exercises were led by Rev. H. D. Powis, and the Rev. Alex. Gilray.

The draft of the report of the Society for the year was submitted, approved, and ordered to be printed.

A letter was read from Robert Baldwin, Esq., thanking the Directors for their kind interest in him, and their desire that he should retain his position as Secretary, yet he felt that, on account of the state of his health, he must

continue to press for the acceptance of his resignation. With much regret the resignation was formally accepted, and the Board passed a resolution expressing the high esteem in which he is held by its members, and their appreciation of the valuable services he has rendered to the Society for so many years.

The revision of the list of officers and directors was then proceeded with, the office of Permanent Secretary remaining vacant pending the selection of a successor. A special committee was appointed to advertise for a gentleman to fill the position of Permanent Secretary, and report to the Board.

A letter from W. R. Mulock, Esq., President of the Winnipeg Branch, was read, thanking the Board for the New Testaments sent up for the Volunteers. Messrs. Higgins and Harvie were appointed Auditors, and the meeting was closed, the Rev. H. M. Parsons leading in prayer.

The newly elected Board met on Tuesday, the 25th May, the Rev. Dr. Rose in the chair. Devotional exercises were led by the Rev. R. Wallace. The minutes of the previous meeting were read and confirmed. The Standing Committees were appointed. It was resolved that the Board meet on the fourth Tuesday in June, to receive the report of the Committee on applications for the office of Permanent Secretary.

The Rev. Mr. Cameron called attention to the dilapidated state of the building, stating that the Tract Society were desirous that something should be done, either in the way of repairs, or reconstruction. The routine was then disposed of, and the meeting closed, with prayer by the Rev. W. S. Blackstock.

The usual monthly meeting was held on Tuesday, the 16th June; the Rev. Professor Gregg in the chair. After the opening exercises, led by the Rev. Dyson Hague, the Rev. J. M. Cameron reported a donation of \$50 from James Hobbs, Esq., of Toronto, who was thereupon elected a Life Member. It was decided to meet the Board of the Tract Society on Friday evening, the 26th inst., to receive the reports of the joint committees on care of premises and on new building. The Depository's cash statement, list of gratuities and Colporteurs' reports for the month were read, and the meeting was closed with prayer, by the Rev. H. M. Parsons.

A special meeting of the Board was held on Tuesday, the 28th June, at 7.30 p.m.; the President in the chair. Devotional exercises were conducted by the Rev. P. McF. McLeod and the Rev. Dr. Nelles.

The report of the Committee on applications for the office of Secretary was presented by the Rev. J. M. Cameron, and adopted. The Board proceeded to vote by ballot, which resulted in the election of John Harvie, Esq., of Toronto, as Permanent Secretary. The election was declared unanimous in accordance with a resolution passed to that end. The meeting then closed with prayer, led by the Rev. A. H. Baldwin.

A joint meeting of the Directors of the U. C. Bible and Tract Societies was held on Friday, the 26th June, the Hon. Wm. McMaster in the chair.

The meeting was opened with devotional exercises. After hearing the reports of the joint committees on care of premises and new building, and of the expert called in to give an opinion on the subject, it was decided to request the architect to prepare plans and ask for tenders for renovating the building, to be submitted to the joint Boards, and that the matter be remitted to the joint Committee, and further action taken through that Committee.

The meeting expressed its thanks to the expert, Mr. Withrow, and was closed with prayer, led by the Rev. W. S. Blackstock.

The usual monthly meeting of the Board was held on Tuesday, the 21st July, the Hon. Wm. McMaster in the chair. Devotional exercises were conducted by the Rev. J. M. Cameron and Rev. Dr. Rose. The business was entirely of a routine character. The meeting was closed by the Rev. John Burton, who led in prayer.

A joint meeting of the Directors of the U. C. Bible and Tract Societies was held on Tuesday, the 3rd September; the Rev. Dr. Gregg in the chair. The meeting was opened with devotional exercises.

The report of the joint Committees on care of premises and new building was read, and their action approved in going beyond their instructions, by obtaining plans and tenders, not only for renovating the present building, but also for erecting a new one, which plans and tenders were submitted.

In view of the fact that a new building would cost only some \$3,500 more than renovating the old one, it was resolved to pull down the present building and erect a new one, in accordance with the plans and specifications submitted by Messrs. Gordon & Helliwell.

After appointing Building and Finance Committees, the meeting was closed with prayer by the Rev. Dr. Gregg.

EXTRACTS FROM BRITISH AND FOREIGN BIBLE SOCIETY REPORT, 1885.

ITALY.

Two great events have influenced the work in Italy since the date of the last report—the great National Exhibition at Turin and the outbreak of cholera. To these may be added in a less degree of importance the Italian expedition to the Red Sea.

The "Great Exhibition" was an "undoubted success." It was visited by three millions of people, and but for the outbreak of cholera, would have been visited by many more. As a display of what Italy could produce it was a splendid record of resources and of progress in the use of them, but Mr. Meille deplores the entire absence throughout the proceedings of any recognition of God.

"A nation," he says, "which forgets God in prosperity is not likely to meet disasters with dignity and courage. This is, no doubt, the reason which explains the unprecedented fear which seemed to take possession of almost everyone in Italy as soon as cholera was heard of in the South of France, and which increased, as, in spite of all precautions taken, it broke out also here and there in the Peninsula. During former epidemics, which I well remember, nothing of the kind had ever been seen. The Italian Government took up this time quite a new line of conduct, and instituted *cordons sanitaires*

and quarantines in all directions, thereby increasing the fears of the people without being able to ensure their safety. Following the example of the Central Government, the islands of Sardinia and Sicily insisted on being completely isolated from the rest of the world, and remained so till the last weeks of the year. Acting on the same principles, not a few towns and communes, especially in the south, shut up their gates against everybody, setting up sanitary *cordons* and quarantines of their own. The Central Government tried in vain to prevent this; its orders were in most cases disregarded and disobeyed. From this contagion of fear Italy was saved in part by the courageous conduct of King Humbert, who, after a first visit to the cholera-stricken little town of Busca, in Piedmont, went to Naples, and remained there a week, when the epidemic was at its height, visiting the hospitals and the poorest dwellings, and thereby giving an example which was followed by people of all classes.

A clerical paper of Turin accused the "Evangelici" of having deserted their posts, because their names were not published in the lists of those which followed the King from place to place, or headed committees, or gathered subscriptions. But this was a base calumny—not one of the Evangelical ministers deserted his post at the hour of danger. One of them fell a victim to the disease, Signor Graziosi, of Naples; and when works of mercy done in secret are published among the myriads of angels, the names of Signor and Signora Fillipini of Spezia, who visited and assisted more than 250 cholera patients, will be proclaimed among the first. It is a providential dispensation that none of our men were taken, although two or three were ill, that our depôts were not shut for a single day in Naples or in Genoa, and that we have been enabled to do something in order to avail ourselves of these sad circumstances for spreading the Word of Life.

In spite of the difficulties which increasing infidelity on the one hand, and superstitious fears on the other, have thrown in our way during the past year, we have to rejoice over the fact of largely increased sales."

PORTUGAL.

As an example of the various hindrances to Colportage in Portugal, we insert the following extracts from the journal of Jose Pereira, as nearly as possible in his own words:—

On May 16 I was apprehended for gathering a crowd, and taken to the Regador, who was urged by a priest to send me to prison, and ordered the books to be burned; but I requested to be brought before the Administrador, whose duty it is to know and administer the laws, and he ordered the books to be examined by three priests, who did not give correct information. I felt my spirit stirred to speak and testify to the truth, but the Administrador ordered me to be silent, saying that these were doctrines for Lisbon and Oporto, but not for this place in the country. He then ordered me to leave his district at once, telling all his subordinates that I was not to be permitted to sell my books. In the month of July, when in Moronte, the priests went to those standing at the corners of the streets, telling them the books were false; yet I sold a good many to parents who wished Scriptures for their children, but the schoolmasters, who are generally priests of a lower order, told the parents the books were false, and the parents wished me to take back the books and return the money. However, after a little talk and explanation, they were persuaded to keep them.

On September 20, when in the town of Espinto, on the coast, a priest came to me, like a roaring lion, as I pursued my work, and charged me with deceiving the people; but he was soon exhausted, took his departure, and I felt no harm. In Penafiel the priests apprehended me, and took me before the Regador, to have my books taken from me and myself sent to prison. He sent me to the Administrador, who put some questions, and set me at liberty, which, when the people saw, they bought Scriptures freely.

The priests and teachers seek by all means, fair or unfair, to prevent the scattering of the good seed of the Word, and were I to relate all my experience, I should have to fill five quires of paper.

Antonio Leite, engaged as colporteur in October last, appears to be an excellent man, and well qualified for the work. He has had much experience as an evangelist in America, among the Portuguese residing in Illinois; he was also at Cape de Verde Islands, whither, by-and-by, Mr. Stewart hopes to send him again as colporteur, and thence he could go on to the coast of Africa, the openings in which should, if possible, be entered. "Hitherto," says Mr. Stewart, "I have failed to find any way of sending the Scriptures, excepting by the American missionaries at Benguella, and they have not circulated many; but now Antonio Leite having come and offered himself, it might be well to send him on a tour, and, though the expenses would be great, I trust the fruit of his labours would be infinitely greater. During the few months he has been employed he has done fair work, visiting the district from Oporto to Aveiro, and paying a short visit to Coimbra. He believes his influence has been good and his words blessed to many. I believe his Americanisms have a charm in them, and put a new face on old facts. He speaks English fairly, studied in Mr. Grattan Guinness's Institution a year; hence is better educated than any of our colporteurs. He records no incidents."

NORTHERN RUSSIA.

In the Moscow division the work of the colporteurs finds some of its most useful and spiritually remunerative fields. Mr. Nicolson gives a succession of instances of sales made to interesting people, some of them with a staff in their hands for very age, in no respect, however, different from those already mentioned in previous sections; but the illustrations which follow are racy of Russian feeling, and will be recognized as typical by those who know anything by travel or by study of Russian church history.

It happened that as the colporteur went past a shop door there sat an old man wearing, as the colporteur observed, an expensive fur pelisse. The colporteur lifted his hat to him, whereupon he asked what the colporteur had to sell. He was shown the Scriptures, when he said, "I have a son in the preparatory school who has already bought a copy; but, nevertheless, we cannot use the Scriptures." The colporteur inquired the reason. The old man said, "The books are Niconian, but we can only use old books, which we name as originating from Osperovski." He went on to point out that the great difference between these two sorts of books lay in the name of our Lord, which they spelt with *Isus* instead of *Jesus*, after the Greek *Ἰησοῦς*. After some further talk he showed the old gentleman a copy of the Moscow edition of the Russian New Testament, which, in spite of his "old believer" notions, he bought, saying it was suited to his old eyes. On the 7th of February, 1884, our colporteurs had to leave for Tver, the Government town. The magistrate insisted that they should get a fresh permission from the Governor for 1884, as that for 1883 was ended. When they reached the station, they were surrounded by persons who wanted to purchase the Scriptures. The gendarme, who was in charge of the station, bought a New Testament and, taking off his hat, crossed himself and thanked God audibly twice, saying: "Long have I wished to purchase such a book, and now have I obtained one." Another said, "I'll keep you company," and bought a Bible. "When we are off duty we shall have something profitable to read." A Tartar stood beside, and our colporteur said to him, "Don't you know anything about Jesus?" He answered, "Yes, I do. He was a good Prophet, and I pray every day to Him, often more than to Mohammed, for I have better success in my business when I pray to Him." The colporteur gave him his hand, and counselled him to pray more to Jesus. In Zulzoff a man wished for a commentary on the Holy Scriptures, and was anxious to obtain one.

It is noticeable that at present there is a good deal of inquiry after a commentary on the Scriptures; but such a work will not be easily forthcoming, as the Holy Synod alone could issue it. The British and Foreign Bible Society is already known by reputation to the Russian people. In Ostaslikoff, the colporteurs came and went round the market without much success. At last the people began to understand that they had not to do with mere book hawkers, and began to purchase. Not only so, but they called the colporteurs from the street into their shops, and bought some Bibles and some New Testaments. Said one man, "I did not observe what you said yesterday, and thought you were only ordinary dealers; but now that you are from the Bible Society, give me a Bible and a large print New Testament. I have a Slavonian Bible, but can only understand it with difficulty." Our colporteur then went into a smithy, where a number of men were at work. "Why have you not brought us entertaining books?" said they. "What should sinful men like us do with the Bible?" Our colporteur said that the Bible was just for sinful men—even the greatest of sinners. "What!" said the smith, "does God need sinful men?" Our colporteur turned up Luke xix. 10:—"The Son of man came to seek and save the lost." "Yes," continued the colporteur; pointing to the sledge hammer in the smith's hand, "just as you soften the iron in the fire and then fashion it with the hammer, so does the Lord with the fire and hammer of His Word." The smith stood motionless at this news. The labourers said:—"We smiths and tailors are looked upon as the lowest of the people, as mere 'blackworkers.'" (This is a Russian term for the humble class of workers). "The Lord does not look upon the exterior but upon the inner man of the heart," answered the colporteur. "But," said he, "none can see a spirit." "Yes," said the colporteur, "God sees all things, even the spirit of man." The blacksmith's wife came and stood in the door and said, "You have six roubles which I have saved." (All his goods being under arrest for debt). The blacksmith took a rouble from her, and paid for a large print Russ New Testament.

TURKEY.

During the past year the Society opened a new centre of circulation in the town of Monastir in Western Macedonia. The object was to advance its importance among the Albanian people; but as difficulties had arisen, which had long prevented the admission of the Albanian Scriptures directly into Albania, it was considered advisable to disseminate them in Western Macedonia, where there are many Albanians, and where Albanian Scriptures had not been prohibited. Monastir was selected both as containing about a thousand Albanian families, as being on the great highway from Albania to Salonica, and as being already a station of the Mission of the American Board to the Bulgarians, from whose missionaries we confidently looked for counsel and encouragement to the Society's agents. Accordingly, Mr. Gerasim Kyrias, a preacher of the Gospel, who had been trained in the Theological Seminary of the American Mission, was sent there to his native town, as superintendent of colportage, accompanied by Colporteur Tsiku, also an Albanian, in the month of June. They were cordially welcomed by the Revs. Messrs. Baird and Bond, who also materially aided them in commencing their work. A house was hired. Colporteur Tsiku went forth to colport, and Mr. Kyrias soon began a regular weekly Albanian service in his own house, which was attended usually by from thirty to fifty, and likewise made at least one important and successful visit to the neighbouring town of Krushevo, where he both preached the Gospel in Albanian, and sold every Albanian, and indeed every other copy of the Scriptures he had taken with him, as well as defended his liberty to preach and sell against the intrigues of the Greek Bishop and of the Turkish Governor, who was but too ready to lend himself to injustice. It was shortly after this that your Agent visited Monastir on his return from Bulgaria. He was delighted to find Mr. Kyrias

vigorously at work, cheerful and hopeful, and highly esteemed by the missionaries of the Board, to whom he had long been known as a distinguished student of theology.

On November 13, while on his way to the town of Gortcha or Koritza, in Albania, and travelling in the humblest manner in a public carriage, Mr. Kyrias was seized by a band of thirty brigands, who carried him off, and have kept him for months in captivity exposed to severe hardships, and permitting him only once, on the day after his capture, to communicate to his friends the notice that he had been seized by brigands, who demand £500 (Turkish) for his ransom. Much prayer has been offered for his release, and every possible effort made, but hitherto in vain. Now, March 3, the intelligence has just reached us that instead of £500 Turkish, the brigands demand a ransom of £2,500 Turkish. How to act in these circumstances it is difficult to decide, for to pay any ransom at all, and much more £2,500 or even £500, may endanger the safety of every colporteur in Turkey; while to withhold the money may lead to the mutilation or even the murder of the unfortunate man. Besides, it is extremely difficult to communicate with the brigands, either for the purpose of attempting to negotiate with them or to pay them the ransom, especially should they be hard pressed by the troops of the Government. During the visit to Monastir of Major Trotter, the military Attaché to H.M. Embassy, the local authorities did exhibit for a time considerable activity in pursuit of the brigands, but without success.

[The Committee have heard with much satisfaction of the release of Mr. Kyrias.]

SOUTH AFRICA.

BASUTOLAND.—An interesting letter to the Society, written by the Rev. A. Mabile, of Morija, found place in last year's report. Dr. Hole's account of his visit to that place will be read with all the more interest, in the recollection of what this Society has done through the French Protestant Mission, of which Mr. Mabile is a distinguished member:—

On my return from the Orange Free State, I passed through part of Basutoland, desiring to see the station of that devoted missionary, Mr. Mabile, and his colleague. I visited Hermon, which, by its dilapidated buildings, exhibits sad signs of the late war, and spent the night at Morija (Mr. Mabile's). I had been prevented, by a miscalculation of distance, from arriving the day previous, and found that a very large number of native converts from out-stations, as well as from the village, had assembled. Mr. Mabile has an enthusiastic and most grateful feeling for the Bible Society, and in some degree he has communicated this to his people. A meeting was, therefore, held, the Society's work dwelt upon, and a collection made in my absence. On my arrival I found that, though many had returned to their homes, the sixteen catechists employed at the out-stations, with others, were still present. A meeting was arranged for in the morning (I had to leave at one o'clock), and it was numerously attended, the large church being nearly full. Among the catechists is one named Asa, who has been long journeys on foot to the Basias and other tribes, aiding in inaugurating new missions. At the close of my address, he rose to speak, and a report of what he said, will, I think, prove interesting:—"Your journey is a most important one, and it has done our hearts good to see and hear the messenger of the great Bible Society. When I was a heathen boy, some one read to me, from a sheet pasted on a board, the story of Mary Magdalene. It very much impressed me: I could not forget it, but I did not know where it came from. I was taught to read, and I learned that the story of Mary Magdalene was to be found in the Christian Gospels. I tried to get a copy, and worked for a man for eight days for one. When I got the book I read it through till I came to the story, and I was full of joy. But in reading I found other stories of equal interest, and I also learned the truth that Jesus is my Saviour, so that it is the most

precious of all books. Tell the Society to go on courageously with its work in translating God's Word into all languages ; for it is the message of salvation, for all we who have received the blessing cannot do better than spread it. I am a poor man, but I gladly give a pound (£1) for the good work." He was as good as his word, and some time after the meeting an old woman brought a shilling to add to the collection, to obtain which she had sold some native tobacco.

MADAGASCAR.

During the past year two interesting books dealing with Madagascar have been published. One of them, written by the Rev. G. Shaw, lately of Tamatave, contains some remarks which may with great fitness find insertion here :

Mission work has been upset, trade has been stopped or hindered, neutral merchants have been ruined, property has been destroyed, money squandered, and lives lost, and yet no advance has been made towards peace. The conduct of the Malagasy, however, must have excited the strongest admiration in the minds of all who have followed the history of recent events. They have shown themselves determined patriots, clear-headed politicians, good soldiers, and conscientious Christians. In their dogged determination to resist to the last, and their indifference to the hardships of the campaign, in their watchfulness in the trenches and bravery in meeting death, they have called forth even the encomium of those who have seen active service in other parts of the world ; while their practical Christianity and faithfulness under the trying dispensation of Providence have completely silenced those detractors who prophesied that at the first breath of calamity the Malagasy Christians would revert to their ancient idolatry and superstition.

PERSIA.

"The work of the Bible Society," says Dr. Bruce, "is the most important branch of the missionary work in Persia. By its means the Word of God has been, through the agency of brethren from our Church Missionary congregations and schools, and a few others, scattered far and wide from Julfa to Bagdad, a distance of one month's journey on the west, to Kerman, also a month's journey distant on the east, and to Bushire, Muscat, and other ports on the Persian Gulf on the south. The north of Persia is worked by the American missionaries. Our colporteurs and depôt-keepers have sold within the last two years about 12,000 portions of God's Word."

Of his staff D. Bruce speaks as follows :

"When Mr. Watt, who is at present agent of the British and Foreign Bible Society of Germany, paid us a visit in 1878, he did us many great services. First, his visit was the cause of establishing an agency of the Bible Society in Persia ; secondly, he led us to Bagdad, and was the means of establishing in that city both an agency of the Bible Society and a mission of the Church Missionary Society ; thirdly, he showed his discernment of character by choosing from the pupils of our school Mr. George Mackertich for the work of the Bible Society. On Mr. Watt's return to Odessa, where he then resided as Agent of the British and Foreign Bible Society for South Russia, at his request I sent George to him, and he kept him in his own house for five months, and gave him an excellent training in book-keeping and in all the details of the Bible Society's work. He has fully come up to Mr. Watt's expectation of his ability for the work, and is a most faithful and useful agent of the Society. If it were not for the help I receive from Mr. George Mackertich, and which he has been well qualified to render me, owing to the excellent training he received from Mr. Watt, it would be quite impossible for me to carry on the work."

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH SOCIETIES, FROM MAY 20TH TO SEPTEMBER 30TH, 1885.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Percy Branch.....	7 21	50 00		
Cooksville do.....	95	15 36		
Mud Bay, B. C. do.....		12 25		
Brampton do.....		16 50	16 50	
Wingham do.....		20 00	20 00	
Georgetown do.....		35 50	35 50	
East McGillivray do.....		17 00	8 00	
Newcastle do.....		5 00		
Belgrave do.....	2 00		(1) 58 00	
Manchester do.....	4 27	16 00	16 00	
Cheltenham do.....		8 80		
Lakefield do.....		80 00		
East Ancaster do.....		50 25		
Moore do.....	7 20	7 80		
Markdale do.....	28 95			
Goderich do.....		73 20		
Embro do.....	15 00			
Sandford do.....	5 64	9 30	9 00	
East Puslinch do.....		23 00	23 00	
Thornhill do.....	6 40			
Warton do.....		5 47		
Durham do.....		1 00		
Downsview do.....		4 72		
Cumminsville do.....	1 42	12 23	12 23	
Campbell's Cross do.....	18 68			
East Williams do.....		70 00	50 00	
Derry West do.....		4 75		
Ayr do.....		20 47	20 47	
Hollin do.....	3 12			
Hespeler do.....		22 15		
Tyrone do.....		10 00		
Battleford Depository.....	10 47			
Atwood Branch.....	2 10			
Underwood do.....	5 00			
Colborne do.....	8 25			
Walkerton do.....	21 85			
Appleby do.....		1 00		
Penetanguishene do.....		12 00		
North Pelham do.....		4 00		
Grimsby do.....		42 26		
Niagara do.....	5 50	4 15		
Beamsville do.....	7 45	6 79		
Watford do.....		3 00	3 05	
Mt. Pleasant (Brant) do.....	1 41			
Holland Landing Depository.....	4 00			
Port Elgin Branch.....	5 00	20 00	10 00	
Oshawa do.....		50 00		
Smithville do.....	5 25			

(1) For Central Africa.

1. All Communications relating to the *Bible Society Recorder*, and 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 "John Harvie, Esq., Permanent Secretary, Upper Canada Bible Society, Toronto.

2. 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, 10½ Yonge Street, Toronto.