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THE DUTY OF SENDING THE BIBLE TO EVERY MAN IN THE
WORLD.

BY THE REV. DR. S. H. TYNG.

The following eloquent address was given by the venerable rector of St. George's Church, New York, at the anniversary of the American Bible Society, held in Chicago last May :—

Mr. President of the American Bible Society, my Christian friends and hearers : Amidst all the immense varieties of thought which have been spread before us so beautifully and so effectively to-night, we must not forget that there is another King, one Jesus ; nor suffer the great fact to be turned at all from our view, that the Creed of the Bible Society is, simply, entirely, and only, the Creed of Jesus.

It was not to gather around the consideration of systems of previous morality ; it was not to enter into the discussion of possible discoveries of future investigation in the things of nature or matter, that sixty venerable men, fifty-nine years ago, assembled in the city of New York, and there, with earnest prayer and solemn purpose, considered what was the duty of the hour for American Christians, and what was the obligation of God's redeemed in these United States to the fulness of the grace and glory of the Redeemer. Their purpose and object was not to consider whence the Bible came, by whom this Bible was given, from whom this Bible had been delivered, to whom it was to be transmitted. They laid down as the very basis of their work, "The Bible is God's book, and every word in it is a word of the living God."

They laid down as the very basis of their work, "This Bible, as God's book, is man's book, and every living man has the right to have it, read it, own it, and enjoy it for himself." They laid down as the third principle in the basis of that work, "God has given this revelation of infinite perfection and grace to man, and man is commanded to receive it, and read it, and embrace it for himself ; then to distribute that book and send it far abroad everywhere to every man."

This is the part and duty of God's Church ; and wherever there is a living man on earth that has a Bible, there is God's preacher ; and wherever there is the power of a Divine Spirit within, leading guilty men to the blood of Jesus, clothing naked men with the perfect righteousness of an infinite Saviour, and writing upon the grateful hearts of those men, forgiven and redeemed, the glad tidings of a full salvation ; there, in every language of the earth, there is a consecrated messenger direct from heaven, with all the energy of the Spirit upon his head, with all the ointment of the sanctuary marking his forehead, with the living power of light, and fire, and love, burning in his very soul ; there is the man whose duty it is to carry out that Bible, to deliver that Bible, and to proclaim its character and results.

Now, upon that foundation this Bible Society takes its stand. Its Creed is the Creed of Jesus. When Jews around Him doubted the authority of His word, He said to them, "Search the Scriptures ; they are they that testify of Me." He went to the very foundation of human investigation, when He put the minds and consciences of men in the line of discovering what God had said to man. When Jesus took these sacred books in his hand, without the slightest hesitation He declared, they are divine, and every word they teach is a word from God. Bold and faithful in the fulfilment of His mission to men, He did not fear to criticise their errors, to speak to them of their defects, to point out what things in them were to be amended. When he talked with the Scribes and Pharisees, He charged them boldly with setting the word of God aside by their own traditions. There was no want of boldness there ; there was no want of fidelity there.

But when He took these sacred books, that his fathers according to the flesh venerated, and loved, and fed upon, and lived after, He laid His sacred hands upon them and said, "These are divine—the word of my Father who is in heaven ;" or in the still more effective utterance of Paul, "All Scripture has been breathed from the very heart of God ;" and to every man receiving the word, there is a reception of the mind of God who gave it. What then ? We have nothing to say to men that dare to stand upon Mount Sinai and say there is no lightning from heaven. Let such men talk to the bats and to the moles, and pass with them to the oblivion which has buried myriads before them, and will bury them there.

My friends, we are to take care lest the grand theme of our authority degenerate into a mere discussion of humanity. We are to take care lest,

standing with Moses and receiving the tablets from the hand of God Himself, or standing with John and looking with open countenance into the very bosom of the Heavenly Glory, as it flames and revels around him—we are to take care lest, even there, we interpose some worldly objection, some difficulty, some question—something to be settled, something to be discussed. My friends there is nothing to be discussed when the soul of man comes in contact with God's word. There is nothing to be settled when the sinner comes within the sound of the voice of the Saviour. The one point that is there to be considered is simply this : Will you have this Saviour to be your Saviour ? will you have this book to be your guide, in whatever language, by whomsoever rendered, by whomsoever transmitted, by whomsoever handed forth ? It is not the person that gives authority to the book ; it is the book that gives authority to the person. It is not the constituting of persons within a certain régime, making them what you call the Church, that gives them the right to transmit and teach this sacred book. It is the giving of that very book to men, that confers the right to teach. Now, then, this Book of God the Bible Society adopts with the simple declaration, *Credo* ; and we go not beneath or beyond it. We lay our hand on that wondrous book and say, It is God's book, and divine ; it comes from heaven to man—with just as much confidence as if we were standing with Moses on Sinai, or having our arms locked with John as he looked from Patmos up into the cave of eternal light and glory.

No, my friends, we cannot go outside of our great purpose and plan, to attend to those mere questions of external difficulties. There are no difficulties in the way of the man that seeks the Saviour, and seeks Him in His Bible. He finds there salvation ; saying like the poor woman of Samaria, "Come, see a man which told me all things that ever I did : is not this the Christ ?" I say, then, very frankly, that we cannot let our view of Bible truth and beauty be in the least degree disturbed. What care we for all the opprobrious, tantalizing objections of men of every description upon the whole face of the earth ? What are they but mere insects upon the floor of the Lord's compassion and forbearance ? The dust which the Divine breathing may have permitted to fall on the floor of the tabernacle ? We sweep them out.

If a man says, "I cannot believe your Bible, sir"—so much the worse for you, sir. If a man says, "I cannot receive your Bible upon any testimony that you have given me, sir," I say, "Then go to the Holy Ghost who inspired it, and ask humbly, simply, thankfully of Him, and He will write it upon the record of your heart, in letters that will never fade beneath the power of persecution, nor be washed away by all the rivers and streams of sorrow and distress. Bind it *there*, sir, and you will bind it as your companion for an eternal home and for an everlasting recompense." Our fathers understood this. The men of other generations were Bible men. We had not sunk in those quagmires of discussion. We had not gone down into those miserable partisan questions about churches. I do not care for all the churches on the face of the earth, in comparison with the importance of the Bible, the word of God. The Church is but the garment with which I am clothed ; the Bible is the heart and soul that lives for ever within me ; and the difference is immense and most important.

Now, our fathers sent us out in this great Bible work with these three great facts : We give you the word of the living God. God gave it. We tell you to carry it to every living man. Every living man has a right to it and to his own interpretation of it. We tell you to associate yourselves with all the power and ability that you can combine and create, and carry it forth until the whole earth shall feel its power, the whole world shall rejoice in its fulness, and all the angels in heaven shall sing, "Amen, glory to God on high ; glory, glory to God for ever." This is our simple work, and with the fulfilment of this work we go forward.

Mr. President, I congratulate the West that this glorious work of ours has

been brought for its anniversary upon their soil. Never did so noble a visitor cross the mountains. Never did so grand an opportunity and occasion occur to the people in these vast basins of the Mississippi. I congratulate you, brethren, that you have lived to see it. The American Bible Society coming in all the regality of a Divine message, in all the glory of the Divine presence, in all the fulness of the Divine love; not asking you, "May we hold our anniversary here?" but telling you that the King of the whole earth has come, and requiring you to do Him homage. I rejoice that you have the privilege. If you could go back and remember the time when there were no Bible Societies, you would remember a world of difficulties in this land.

I have a sweet remembrance of something connected with it. More than sixty-five years ago, when I was a little boy at the Academy of Andover, I had no Bible—no Bible was to be had. It was impossible to get a Bible in any common methods of communication. I saved all the pocket money that was given me by my beloved parent, until it came up to a dollar and twenty-five cents; that bought me the first little Bible I ever owned, and I clasped it to my bosom as if it had descended from heaven upon my shoulders. I learned to say, "*Biblos*, my Bible." God gave it to me. You never know what that Bible is until you take it as your own, coming direct from God to you.

I was once called to visit a dying lady, in the city of Philadelphia, of an English family. She and her husband were in a boarding-house there. I spent much time with her, knelt often in prayer with her, and with great delight. Her husband was an Atheist, an English Atheist—a cold-hearted, bloated English Atheist. There is no such being beside him on the face of the globe. That was her husband. On the day in which that sweet Christian woman died, she put her hand under the pillow and pulled out a little, beautiful, well-worn English Bible. She brought out that sweet little Bible, worn and thumbed, and moistened with tears. She called her husband and he came, and she said, "Do you know this little book?" and he answered, "It is your Bible;" and she replied, "It is my Bible; it has been everything to me; it has converted, strengthened, cheered, and saved me. Now I am going to Him that gave it to me, and I shall want it no more; open your hands"—and she put it in between his hands and pressed his two hands together: "My dear husband, do you know what I am doing?" "Yes, dear, you are giving me your Bible." "No, darling, I am giving you *your* Bible, and God has sent me to give you this sweet book before I die; put it in your hands; now put it in your bosom—will you keep it there? will you read it for me?" "I will my dear."

I placed this dear lady, dead, in the tomb behind my church. Perhaps three weeks afterwards, that big, bloated Englishman came to my study, weeping profusely. "Oh, my friend," said he, "my friend! I have found what she meant—I have found what she meant—it is *my* Bible; oh! it is my Bible; every word in it was written for me. I read it over day by day; I read it over night by night; I bless God it is my Bible. Will you take me into your church, where she was?" "With all my heart"—and that proud, worldly, hostile man, hating this blessed Bible, came with no arguments, with no objections, with no difficulties suggested, with no questions to unravel, but binding it upon his heart of memory and love. It was God's message of direct salvation to his soul, as if there were not another Bible in Philadelphia, and an angel from heaven had brought him this.

There we stand. The Bible is God's Bible, given to man, proclaiming full salvation. The Bible is man's Bible, the moment that he thus receives it from God. The giving of that Bible is the duty of the Church of God, and the Church of God has, comparatively, no other duty until that duty is done. Go into all the world, preach the Gospel, carry it with you, give it to everybody on the face of the whole world, until the harvest of the earth shall be reaped, and the Lord God Omnipotent shall reign King of kings and Lord of lords.—*American Bible Society Record.*

Bible Society Recorder.

TORONTO, 15TH NOVEMBER, 1875.

THE QUARTERLY MEETING of the Board of Directors was held in the usual place on Tuesday, 12th October. The Hon. J. W. Allan, President, occupied the chair, and called upon the Rev. J. M. Cameron to conduct the opening devotional exercises. The Colportage work for the month was reviewed, and the Board confirmed gratuities reported by the Secretaries amounting to \$12.93. The Rev. J. M. Cameron stated that, accompanied by Mr. Baldwin, he had visited the Lunatic Asylum to inquire whether that institution had a sufficient number of copies of God's Word, but had found it well supplied. Finding the Hospital insufficiently supplied, the Secretaries had sent 32 copies of the Book of Psalms and the Gospels in large type.

The following resolution was adopted:—"That the Board of Directors of the Upper Canada Bible Society do tender to the parent Society in England their heartfelt thanks for the fostering care which it has always shown to this auxiliary, and for the liberal annual grant which it has for so many years made to help in defraying the expenses of Agency in this field. To the help thus granted to it in its infancy is doubtless due much of the present prosperous condition of the Upper Canada Bible Society. As it is now able to carry on all the necessary operations in its own field and transmit a yearly surplus to its honoured Parent for the work in foreign lands, the Directors feel that they should cease to look for this annual grant. They are very anxious, at the same time, that such cessation should not be regarded as weakening in the least degree the ties which bind this Auxiliary to the British and Foreign Bible Society."

Dr. Hodgins moved, and Hon. Wm. McMaster seconded:—

"That the thanks of the Board be tendered to the Committee, and especially to Mr. J. McBean, for the special attention given and time spent in the improvements to the present Board Room."

The Board adjourned at 8.15 P.M.

THE BOARD OF DIRECTORS met again on Tuesday, 9th November, Hon. Wm. McMaster, Vice President, in the Chair. The Rev. Wm. Reid, M. A., led in prayer. The minutes of previous meeting were read and confirmed. After the ordinary routine business, Mr. John K. Macdonald, on behalf of the Ketchum Committee, read a Report containing the following recommendation with reference to these Trusts:—

I. REQUEST TO CITY PUBLIC SCHOOLS.—That the distribution of Bibles and books to the City Public Schools be committed to the care of the Rev. S. Rose, Rev. J. M. Cameron and Messrs. McCord and J. Gillespie. That

they be given as Annual Prizes to the Pupils in each school, and as far as possible in each class, whose records for the year are best in the following departments : Good Conduct, Regularity, Punctuality and the preparation of the lessons assigned for home study.

2. **BEQUEST TO YORKVILLE PUBLIC SCHOOL.**—That \$100 of the accumulation to the credit of this Fund be added to the capital and invested in Yorkville or City Debentures, and that the distribution of Bibles and books under this Trust be confided to Messrs. John Macdonald, M. P., and C. A. Morsc.

3. **BEQUEST TO CITY SUNDAY SCHOOLS.**—That the distribution under this Trust be in future annual, and that the Bibles and books be given as Prizes for regular attendance coupled with good conduct.

4. That a Standing Committee be appointed each year, whose duty it shall be to see that these Trusts are regularly administered.

After lengthened consideration the Report was adopted, with the exception of the 3rd clause, which was referred back to the Committee.

Mr. John Lowry was appointed the Society's collector in Toronto and vicinity for the current year.

After prayer led by the Rev. Dr. Topp, the Board adjourned.

THE FRENCH CANADIANS.

The following extracts from the Annual Report of the French Canadian Missionary Society show among other encouragements the blessed effect of God's Word in leading the French Canadian people to the Lord Jesus Christ, their growing spiritual independence of, and want of confidence in, their priests, and the new field of missionary labour presented among the immigrants from France. These results must be deeply interesting to the friends of the Redeemer, and cannot fail to call forth unceasing prayer to God for the Holy Spirit to inspire our Missionaries in their arduous labours :—

"THE WORD HAVING FREE COURSE.—At G ———the priest preached against my books, and had ordered his people to burn them. However, I sold a Bible to a storekeeper, and about a dozen people entering the store, he told them what he had bought. One of them said he had had a New Testament for ten years, and had kept it in spite of the priest. Another man said he had had his Testament for eight years, but had hard work to keep it. When the priest learnt of his having it he called to advise him to burn it, or give it to him for that purpose. 'When I refuse,' said the man, 'to do either, he asked my wife to burn it, but she being afraid, he refused her absolution during eighteen months. Finally he came one day to the house and accused me of not loving my wife, or I would take more to heart her salvation, and not allow her to perish for sake of the book. I told him if he wanted a woman to govern he should take a wife himself. The result was that seeing me so decided to keep the book, he gave my wife absolution.'

"PROGRESS AMONG THE PEOPLE.—In spite of the farmers and their labourers being very busy in the fields during the past month, I have been able to place among them several Testaments and a large number of tracts, and the conversations which we have had prove that the Gospel is making progress in the hearts of the people. Several persons are commencing to perceive the abuses of the Romish priests, but they dare not speak against the existing state of things ; while others, more courageous, are faithfully exposing the improper conduct of the clergy.

“ A FAITHFUL DISCIPLE.—I have much cause of rejoicing in Mr. D——, a member of our Church ; through his Christian conduct, and the conversations he has with his fellow-workmen, he has induced one to take the loan of a Bible, and another to buy a copy. He speaks of the Saviour not only in the shop but to those he may be walking with. God grant that many of His children, not only French but English, may be stirred up to do likewise, for we should then very soon see a new life in our churches, and it would not be so hard to obtain money to carry on the work, as every one would be interested in it.

“ A CLEAR TESTIMONY.—A woman said to me, ‘ If we were to listen more to the voice of our conscience and meditate more on the sufferings of our Lord who died for our sins, we should not live in wickedness as many of us do.’ This is the best sermon I ever heard from a Roman Catholic. I thank God for it.

“ SCRIPTURES VALUED.—I found an obstacle to the sale of my books in the bad harvest. I could, however, read a good many houses, the people wondering why their Church will not permit them to do likewise, seeing the book is so good. Several told me I ought to get the approbation of the Bishop and then I would sell a good many more. I found a woman who had a Testament published by the British and Foreign Bible Society in 1824. The priest wanted to take it from her several times, but she would not part with it. I found another woman who had a Testament much worn, so she bought one to replace it, telling me the more she reads the more she wants to read it. If it were not for the great efforts the Romish Church is making to keep the people in ignorance as regards religious truth, they would soon receive it. May this time soon come !

“ TRUTH AND ERROR.—At P. U—— I visited a man to whom I had lent a Bible, who said to me, ‘ No priest could make me burn this Holy Book, though he should offer me this house full of gold or silver, for that gold would not save me at the last day. I believe the Bible to be the Book of books, and feel very sorry whenever I hear of it being thrown into the fire by the priests.’

“ IMMIGRANTS FROM FRANCE.—Through the pecuniary encouragement of the Quebec Government, without doubt influenced by the Romish Hierarchy, a considerable number of immigrants from France and Belgium have been induced to come to this Province. The Church of Rome has done its utmost to prevent Protestant immigration, and in this way expected to increase still more her followers, these French-speaking immigrants being almost all nominally Roman Catholics. God has foiled her plans in a great measure, however, and instead of being submissive votaries, they are generally bitterly opposed to the blind obedience demanded of them by the priests. The result has been, they have met with ill-treatment and discouragement from the French-Canadians, under priestly instigation, which has led them to receive with more readiness our missionaries (most of whom are natives of France), when trying to lead them to the truth. On their arrival at Quebec they are visited, many receiving gladly the Word of God, and when they settle down in the cities, these kindly efforts are continued by inducing them to frequent Protestant places of worship and send their children to our schools. The most encouraging results have followed, and there is no doubt that, with the Divine blessing, many will be won over to the truth as it is in Jesus from a nominal belief in their Church, and from what is much worse, infidelity and indifference so common among them. These interesting strangers are commended to the prayers and warm sympathy of the Christian community.

“ The following extracts show how they receive our missionaries :—

“ I am encouraged in my work among the French immigrants, who nearly all are prejudiced against the Romish clergy, but at the same time are indifferent to the claims of evangelical religion. With this indifference, however, they have very little of the bigotry found among the French Canadians. They receive me politely ; although there are a few who occupy themselves seriously about their souls, some, however, especially young people, give me

pleasure, who come to my meetings and to the Craig Street Church. One young man especially, who has bought a Bible, reads it with seriousness. Another young Frenchman who had been in the Hôtel-Dieu, had a Testament burned by a nun, much to his annoyance, and since his recovery he has left Romanism and attends to the instruction of the Bible.

“I have been well received by the French immigrants I met with. At L. I gave some Savoyards a Testament. I met also with a French family who possessed a Bible, and who appeared to love the truth; for they had attended Protestant worship in France and seemed to have rejected the errors of the Church of Rome.”

“THE SCRIPTURES READ BY IMMIGRANTS.—I have distributed a number of Testaments among the French immigrants. There is one family especially interested; the head of it has a school-master’s certificate and reads a great deal in the Bible. I often go to see him, and can assemble at his house the members of some other families.

“In another part of the city, there is a workman, who, as soon as he comes home from work, begins to read his Testament. One night I went to see him, and he was reading to his family and neighbours. Several families among these French have entirely thrown off the yoke of Rome for the Gospel.

“At the Hôtel-Dieu I visited several Frenchmen, and had an interesting conversation with one of them. This man has had a Testament since his entering the Hospital, and said to me, “I am very happy at having this holy Book with me, for often I think of consolations I never knew before.”

“I received a letter from a young man who says he has read all the Testament, and thanks God for having brought him out of the paganism of Rome in which he was, and made him know His Word, through one of His servants.

“DESIRE FOR THE SCRIPTURES.—An immigrant, on returning to France, was presented by a lady from Alsace with a Testament, which he received with joy, saying he had for a long time been persuaded of the errors of his Church, and wished to have that book.”—*Bible Society Monthly Reporter*.

FRANCE.

The following letter of a soldier, who applied last November to be employed as a colporteur, is very interesting, and shows the sort of men that are being engaged in this noble work by M. Monod, the earnest and thoroughly pious agent of the British and Foreign Bible Society in France. He will not send out men as colporteurs unless he believes them to be impressed with the sacredness of the volumes they are to carry, and actuated by a real desire to spread the saving word of the living God:—

“Before explaining why I wish to circulate God’s word, I must make you know who I am and what I have been in the past. In the past—that is up to the age of 22 or 23—I was a Roman Catholic, thinking myself, and looked upon by others in my parish, as the most religious, because more than any one else I attended mass, confession, processions, &c. I used to wear medals, beads, scapulars, relics. I had myself erected in a wood near the village a small rockery, upon which I had placed a statue of the Virgin, and everybody went there, several to say their prayers, and they all said I was very devoted to the Virgin.

“Some people, less fanatical and more clear-sighted than others, soon perceived, and gave me to understand, that I was nothing better than a hypocrite, and I also felt the weight of my sins. I felt that God could not be glorified by these external forms. Then, as I had often read the life of the pretended saints, I determined to imitate them, and to practise penance in order to obtain the remission of my sins, as, thought I, these saints had obtained it. Then I began fasting, repeating chaplets, and mortifying my flesh by putting small stones in my shoes and larger ones in my bed, thus suffering night and day.

“But I soon found out still harder penances, which I practised with more zeal, without, however, finding peace for my soul. I persistently felt that I was not pardoned, until I determined to retire into a convent and become a monk. I had no doubt that these men leaving the world to practice penance became real saints; but after having spent about two years in the convent under the monks' costume, in that convent which I thought the devil could never enter, I found him sooner than anywhere else, and even stronger than elsewhere. In the library of the convent I found a New Testament, and afterwards I said to myself,—‘This is really the life of Jesus Christ; these are His doctrines and His teachings, and the teaching of His Apostles. Why are they kept hidden? Why do they say the mass is a sacrifice when Jesus Christ has not said it; that there are seven sacraments, when Jesus Christ does not mention them?’

“Leaving the convent, I was forced to break the promise I had given to remain a teacher for ten years, and as a consequence had to become a soldier. Being in the army I made the acquaintance of M. Nogaret, pastor at Bayonne. That faithful and zealous minister instructed me in the Gospel of Christ, and it was when he had called my attention to such passages as John iii. 14-18, ‘God so loved the world’ . . . and when, being alone, I reflected seriously, that I understood at last; my eyes were opened, and I exclaimed, ‘O now I am no more in need of masses, pilgrimages, relics. What a fool I have been, wanting to save myself by my pretended good works! What a fool not to have understood and felt ere this that when I was nothing but a great sinner, Christ died to save me!’

“From that time my desire has been, and still is, to tell the good news to those who do not know them, to spread the Word of God, to testify for my Saviour and for the Gospel. Not that I am now free from sin or from temptation: my heart still inclines towards the world's vanities. The one tells me,—‘You must not become a colporteur; you will not earn much, and you will have much trouble; come with me, and I will find you a situation where you will have good wages and be quiet.’ Another offers a good situation in a Christian house, and several friends use the same language, which I liked to hear, saying to myself, ‘Indeed you will have more tranquillity than going about to colport the Bible.’ But when I indulged in such thoughts, an interior voice told me,—‘When death comes, of what use will it then be to you if you have had a happy and easy life on earth?’ That voice now compels me to say, ‘Woe unto me if I do not consecrate myself to sow the good seed of the Kingdom;’ and it is for that reason that I am determined to embrace biblical colportage.”

The following extracts give some indication of the different classes with which the colporteurs have to deal in Paris. M. Monod writes:—

“It is touching to see in some instances how our Paris people value the Word of God and are willing to make sacrifices for its possession, and also how our colporteurs facilitate the means to obtain it for those who are too poor to pay at once. Passing through the very miserable village of Clichy, I was called by a woman who inquired what I was selling. I produced a Bible, and explained the object and spirit of the book. She expressed a desire to buy a copy, but she had four young children, and her limited means did not allow her to procure even so small a sum as 3*f*. Seeing her sincere desire, I offered to leave her the Bible and let her pay for it at various times. She accepted my proposal, and I had to return three times before she could complete the small sum required. Every time I visited her I could observe what a blessing the Book brings with it, and I have every reason to hope that the grace of salvation is come to that house.”

Guilmin, who labours in the city, sold a copy of the Scriptures under very different circumstances:—

“I offered a Bible to a man in a shop, when two persons came in and remarked to him, ‘You do not intend to buy such nonsense?’ I looked the

speaker right in the face, and said, 'Sir, it is the Word of God.' 'There is no God.' 'Well, sir, you prove this very moment the divinity of the Bible by realizing its sayings.' 'Prove me that, and I will buy a copy.' 'Nothing is easier;' and I pointed to Ps. xiv. 1: 'The fool hath said in his heart, There is no God,' and Ps. liii. and 1 Cor. ii. 14: '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.' 'Very remarkable; I would not have believed that,' and he purchased a copy."

The condition of Marseilles is described as very sad: Bible work "in the interior of the city is most ingrate; people do not feel their need of anything new; they are tired of all"—of politics and religion alike. Still the two men who visited the mines in the neighbourhood sold freely, and were pleased with the politeness of the workmen, many of whom were Italians. Kübli, who labours chiefly among the seamen, a class loved by him because of the dangers they incur and the special interest they seem to have excited in our blessed Lord, writes:—

"I have sold this year 1,161 copies of the Scriptures. How little if we look only at the figures! how much if we believe on the Lord's power! A thousand copies at least have been sold from Marseilles alone to seamen, generally indisposed and ignorant; and from my ministry a thousand volumes containing the bread of life have been sent, we may well say, into all parts of the world."

A Bible was recently presented to the Society, which, though no such interest attaches to it as is possessed by Coverdale's folio or the buried books of Madagascar, yet has a touching history of its own. Fifteen years ago M. Duffan, who has presented it, was plunged in Romish darkness; he was a member of the congregation of the Perpetual Adoration, and of the Gray Penitents. Everywhere he sought salvation. One day a working man spoke to him of the Bible. From that moment he did all he could to procure the book; but there was at that time no colporteur in the Var, and the bookseller at Toulon to whom he applied laughed at him and put him out of doors. Going to Marseilles, he there bought this copy; in its pages he found truth and peace, and since receiving Christ as his Saviour he has made every effort to spread the Gospel around him. His new faith has not brought to him silver or gold, else he would have subscribed to the Society; as it is, he offers his precious Bible as a thank-offering to those who have put him in possession of his best blessing, and he expresses the hope that they will be encouraged to labour on until every corner of his 'poor country' is filled with the light. It appears that he has been the readier to make this gift because after his death his relations, who are Roman Catholics, are sure to burn the book, and he cannot bear the thought of its coming to such an end.

In one of the Departments of the Southern Division, your colporteur had a singular interview with a priest:

"I was leaving the village of L., when I saw a priest, who looked as if he wished and yet did not dare to speak to me. However, he approached, and asked in a kind tone what I was selling. I answered, 'Bibles and New Testaments;' to which he replied, 'An excellent thing the Holy Scriptures. I should like to hear from your mouth what hope is in you.' 'You put me at my ease, M. le Curé; my hope is in the cross of Christ, who was delivered for my offences and raised again for my justification.' 'You are happier than I am if you believe that: I cannot say as much.' 'But you can enjoy the same privilege, sir, if you believe that Jesus Christ came into the world to save sinners.' We then read together the first three chapters of the Romans, the beginning of the 5th, 7th and 8th chapters, and the opening verses of the 1st Epistle of Peter. 'Here, you see,' said I, 'that both the inheritance and the heirs are kept by the power of God.' 'Your hope is firmer than mine.' He bought a Bible and a Testament, and invited me to call upon him at my next visit to examine the subject more at length."

CORSICA.—This island has been traversed from end to end by the Colporteur Franchi. Pastor Mourgues, writing from Bastia, says: "Our good friend does his best to attain more favourable results, but the strife is dreadful." Some idea of it may be gained from Franchi's journal.

"Left Bastia March 21 for Bonifacio, where no colporteur had ever been seen, and where the Gospel had never been announced openly. I began to work next day, offering Bibles and Testaments. All at once I was assailed by four priests, who screamed as loud as they could, 'Beware of purchasing such books, dear parishioners; they are Satan's work, and you will go to hell.' The people then took hold of me, and wanted to throw me into the sea. I begged leave to speak, and obtained silence: 'I do not offer you devilish books; it is the holy Word of God, the good news of salvation through Christ, the only Mediator and Saviour.' Then the people began looking at my books, and a young man, in spite of the priests' threats, did not hesitate to purchase a Bible. Then the priests went through the streets of the city, crying, 'Do not buy the books of that miserable man; if you do, you shall be excommunicated.' Not content with that, they sent after me the whole gendarmerie, who abused me. Although I produced my authorization, they took me under escort to my lodgings to examine minutely all my books, and to see if they were stamped. Seeing they were so, they left me.

"I then went to Tortovecchio, where I met Mr. Lavanchy, a missionary. He gave a conference, and I sold easily amid a willing population. I then proceeded to Solingara, where the missionary also spoke. I sold some copies to men who were wise and desirous of being instructed. At Sari a gendarme told me that I had better leave the country than try to sell books that did not speak of the Virgin. I easily proved him the contrary by reading aloud before the people the 1st chapter of Luke. Every one was convinced, and I made a pretty good sale."

Since this journey was taken, signs have appeared of an improved state of feeling in the island. Franchi has received letters at Bastia, asking for an explanation of the Gospel. A special note has been inserted against him in the Corsican Almanac by the priests; but he is not afraid; rather does he rejoice to be counted worthy to suffer for the name he bears.

"One day two young men came to me, saying, 'You are the man who sells Protestant books.' 'I am.' 'Well, our priests have told us that these books are forbidden, because they teach a doctrine in opposition to the Church of Rome, out of which there is no salvation.' 'My dear friends,' said I, 'your priests' defence is contrary to the truth, and if you please to listen a moment to me, I will show that here is the Way, the Truth and the Life,' and opening the Bible I read several passages, and explained them. They listened with intense interest, and observed, 'But this book says nothing at all against religion.' I then pressed upon them the duty of reading the Bible: 'Pray purchase the Bible, read it attentively in a prayerful spirit, ask God's guidance and light, and then look unto Jesus.' They were actually in tears, and each of them purchased a Bible. I met them some weeks later, and they told me, 'Blessed be God, we have at last found the truth.'

One of the colporteurs labouring in the North, among the factories of Croix and Roubaix, says:—

"Although the trade is almost stopped, I have no reason to feel discouraged. People are certainly more inclined than they have been these last years to inquire after the Word of God. I have even observed in several French and Flemish families that they mutually helped one another to furnish the sum necessary for the purchase of a Bible or a Testament, and I have ascertained that the Scriptures thus purchased are also read daily."—*Annual Report of British and Foreign Bible Society.*

GERMANY.

A case of great interest was met with by Colporteur Fock in Pomerania. Entering a cottage, the owner said, on hearing his errand, "Ah! nowhere does the Bible work so powerfully as among the dwellings of the poor." Fock was surprised at words so different from what he was accustomed to hear from men in that station of life, and asked, 'Do you really believe that?' Then the tenant confided to him the story of his early married life, and proceeded:—

"Our children were our delight. The eldest was able to go to school, and I bought a Bible, not as the Word of God, but as a school book for my child. It was wonderful to see his joy at reading the Bible. Much appeared so strange, and that he should come running to me to ask me to explain it. But my wife and I were far too busy to attend to the child, and we always said, 'Not now—later.' Poor child, wert thou still alive, how gladly would I answer thy questions!" As he said this the tears rolled down his cheeks. "Then at last the child getting no answer said, 'Father, if you have no time to look and read, you can at least listen and I will read it to you so often that you can remember it all;' and so it was. The child read. I was silent, but much, very much of what the child read I remembered in spite of myself. But God's ways are wonderful. I had spared enough to buy a house and pay a good part of the purchase money when my wife was taken away from me. Soon after all my children were carried off by a malignant disease, and I was left alone. But I did not lose courage; I went on working, and had just cleared off what still remained for my house, and was thinking of marrying again, when one night a fire broke out in the house, and of all I possessed I saved scarcely anything. The savings of my life were gone, and I was once more a poor man.

"I began life anew, but now a strange thing occurred; the texts which the child had read kept recurring to my memory and ringing in my ears. I often laid down my tools, rose from my seat, and went out into the open air in order to chase their memory away. My life was now a battle with these thoughts, which I wanted to disperse. I thought solitude would do it, and took up my dwelling in a house which stood quite by itself, where I needed to see no one; and I was successful. By degrees the thought of the texts vanished, and I was cheerful and contented. But one day a man like you knocked at my door. I opened, and he entered. He had a Bible in his hand and sold Bibles. When he asked me to buy a Bible I had a terrible fright, but I collected myself and tried to turn the conversation to other matters. But the man always came back to the Bible. I told him I lived in this solitary house, and chose it to find rest and peace. Thereupon he replied rest and peace could only be found in Jesus, and Jesus was found in the Bible. I refused to buy, and he went his way. For me, however, there was no peace. I was angry with the man that he had come to disturb my quiet life, but rest I could not. That very day I went into the town asking everybody if they had seen a man with Bibles, and when I found where he lived I sent a child to buy one for me. I began to read, and, blessed be God, in reading I have now found peace in Jesus."

Passing through Berlin, Mr. Davies proceeded to Hirschberg, in Silesia. Here, at the foot of the Giant Mountains, thousand of patients come every summer to drink the mineral water. Among them works Colporteur Zachert, whose large house-to-house sales suggest the desirability of trying the same plan at Hamburg, Baden-Baden and other places of resort, where Bible-stalls have had but partial success. This Zachert is now over sixty years of age, and during his twenty-one years of service has sold more than 84,000 copies of the Scriptures; his love for the work is as fresh as ever, and it is delightful to see how he and his house are all active in the Lord's vineyard. Mr. Davies broke his journey next at Freiburg, on the road to Breslau. Here

he found at his post Kühn, a man who rendered very efficient service at the time of the war.

"Kühn has been working of late in this district, amid bitter opposition, with excellent success. His work is regarded with deepest interest by many of the Protestant pastors. He has been denounced from the altar, and by the Popish press, but still he goes on his way undaunted, and succeeds in convincing the people that the denunciations are undeserved. In one town the monks succeeded in raising such a storm against him that he had to appeal to the civil powers for protection. This was unpleasant, for we like as much as possible to fight our battles without the help of the authorities. But the excitement had the good effect of promoting discussion in the Catholic club, where the priests were forced to confess that there was nothing false in the books themselves, and that the worst that could be said against them was that Protestant societies circulated them."

At Breslau your agent met the Colporteurs Siesslach and Eisenblätter; the latter is already sixty-five years of age and, in common with all his comrades, was full of gratitude to your committee for the arrangements recently made in order to encourage the men to save money against old age. At Bojanowo, in Posen, Klotz was found at work. The district is very poor in railways; so Klotz is furnished with a canvas-covered cart, which serves him as a vehicle by day and an hotel by night, in his journeys over the desolate heaths.

"But this mode of life has its perils. On a winter night between seven and eight o'clock, when no moon was shining and all was pitch dark, he was driving his cart through a wood on his way to the neighbouring town, when he was attacked by five or six ruffians, who robbed him of his bed and clothes and the little money he had about him, and then let him go. He escaped mercifully uninjured, but with nothing except his Bibles (which were too heavy and too dangerous for the men to steal), the clothes he wore, and his cart and horse. Such are incidents of the work of our colporteurs; but Klotz loves his work and continues it cheerfully. His family life made a very favourable impression on me. I was glad to find the religious atmosphere of Bojanowo helpful to him in his inner life."

After receiving much valuable information and assistance in Posen from Pastor Schlecht, who bids fair to be of great service in overlooking the work of the Society in a region so remote, Mr. Davies skirted the Russian frontier until he reached the Town of Thorn, where Wockenfuss had been requested to meet him.

"Wockenfuss is a new colporteur, and as we did not know each other, and I had not given him any token by which he might recognise me, he made it quite impossible for me to fail to recognise him, for when the train ran into the station, the first object that attracted my notice was a man standing upright as a military sentinel, with a heavy knapsack on his back, with his right hand uplifted as high as he could stretch it, and in it a large New Testament, while in his outstretched left hand he in like manner held an 8vo. Bible. There was no misunderstanding that token, and I at once went up to him and said, 'You no doubt are Colporteur Wockenfuss.' His account of his experiences was just what might be expected from the character of the people among whom he works. In addition to the religious and political fanaticism of ordinary times, he has the element of bitterness arising out of the conflict between Church and State, and the imprisonment of Archbishop Ledochowski. For his field of labour just then was Gnesen, one of the Archbishop's cathedral cities. For one German village there are fifteen to twenty Polish settlements, and in these latter he requires to be very cautious to escape bodily violence. To be mobbed by the school children is often enough his sad lot."

A colporteur named Pieper, who labours in Brunswick, gives in his journal a scene worthy of being recorded:

“When on his way from Brunswick to Wolfenbüttel, in the compartment in which he sat, he offered his Bibles to his fellow-passengers as is his habit. Thereupon one of them turned round upon him and said, ‘The Bible is not true; who can believe the story of Adam and Eve? Who made them?’ Before Piper could answer, a Jew who sat with them broke in and said, ‘God made them. Give a man wood, iron or stone, and he will make many things of them, but however much he may transform them, they remain wood, iron or stone, dead matter in another shape nevertheless. Life he cannot breathe into them. God alone does that, and he did it for Adam.’ A Jew, a Protestant, a Christian and an infidel were thus face to face. Another passenger now spoke. He was a young man. ‘I am a Roman Catholic,’ he said; ‘have you a book for me?’ Pieper said, ‘Yes.’ He chose a Kistemaker’s New Testament, remarking that he bought it with his last money. He added that he was on his way home from prison, where he had been confined six weeks. In prison the only book to which he had access was the Bible. He had read it, and learned to regard the punishment he had received as the just reward of his loose life, which by God’s help he was determined to amend.”

Mr. Davies’ visit to Cologne was made interesting by private intercourse with Bishop Reinkens and Professor Rensch, both of whom he found as cordial in tone as they were liberal in view. In the absence of such details respecting the Old Catholic movement as have been given in former reports, it may not be out of place to put on record Mr. Davies’ impressions of a sermon he had heard delivered by the bishop at Cologne.

“The discourse was eloquent, warm, clear, evangelical, devout. I heard nothing in it that might not have been preached in any Protestant church in England. The words ‘Blessed are they that have not seen and yet have believed’ gave him occasion to distinguish between faith as the Bible understands it, and blind submission to human authority. The Word, God’s revealed will, is the medium through which the Spirit works in the heart of man. Faith is an individual act, which cannot be done by proxy. Neither priest nor bishop nor Pope can do this for us. The sermon was not polemical. Not one bitter word escaped his lips against his persecutors, and he is just now the object of a cruel and malignant persecution.”—*Annual Report of British and Foreign Bible Society.*

BIBLE DISTRIBUTION IN GERMANY.

The Stuttgart Bible Society has published a table, showing what has been accomplished during this century in the way of Bible distribution in Germany, by twenty-five German societies and by three agencies of the British and Foreign Bible Society :

	Copies issued in 1874.	In all.
German societies.....	186,619	8,114,886
British and Foreign Bible Society	209,066	7,861,974
Total copies issued.....	395,685	15,976,860

The population of Germany being 41,000,000, the distribution last year was in the ratio of one copy for 104 inhabitants.—*American Bible Society Record.*

INDIA.

Dr. J. Chamberlain, missionary from Southern India, relates the following incident. He had delivered a lecture in an Indian village, which was attentively listened to by an audience of one hundred and eighty, composed of Brahmins, merchants, artisans, officials and students. "As I took my hat to come away," says the Doctor in narrating the occurrences, "a Brahmin, one of the best-educated in the place, arose and politely asked permission to say a word. I, of course, politely assented, without the slightest idea what his purpose was. In a neat address of ten or fifteen minutes, couched in choice and ornate language, and with apt illustrations, he urged upon his fellow-citizens to second in every way the efforts I was making for their intellectual and moral advancement. I will give you briefly the substance of one part:—

"Behold that mango-tree on yonder roadside. Its fruit is fast approaching to ripeness. Bears it that fruit for itself or its own profit? From the moment the first ripe fruits turn their yellow sides to the morning sun, until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, and bleeding from many a broken twig. Piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, "If I am barren, nobody will pelt me, and I shall live in peace?" Not at all; the next season the budding leaves, the beauteous flowers, the tender fruit again appear. Again it is pelted, and broken and wounded; but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them, unhealthy climate? Is it for gain or profit? Some of us country clerks in Government offices receive more salary than they! Is it for the sake of an easy life? See how they work and then tell me. No! They seek, like the mango-tree, to bear fruit for the benefit of others, and that though treated with contumely and abuse from those whom they are benefiting.

"Now, look at the missionary. He came here a few years ago, leaving all and seeking only our good. He was met with cold looks and suspicious glances, and shunned, and avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. Was he discouraged? He started a dispensary, and we said, "Let the Pariahs take his medicines, we won't;" but in the times of sickness and distress we had to go to him, and he healed us. We complained if he walked through our Brahmin streets; but when our wives and daughters were sick and in anguish, we went and begged him to come into our inner apartments, and he came, and our daughters and wives now smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him! And now, in spite of our opposition, he has bought this site and built this beautiful room, and furnished it with the choicest lore in many languages, and put into it newspapers and periodicals which were inaccessible to us before; he has placed here tables to write on, chairs to sit on, and lamps for us to read by. And what does he get for all this? Does he make money by it? Why, we don't even pay for the lamp-oil consumed by night as we read. Now, what is it that makes him do all

this for us? It is his Bible. I have looked into it a good deal, at one time or another, in the different languages I know; it is just the same in all languages. The Bible!—there is nothing to compare with it in all our sacred books, for goodness and purity, and holiness and love, and for motives of actions. Where did the English-speaking people get all their intelligence and energy, and cleverness and power? It is their Bible that gives it to them. And now they bring it to us and say, "This is what raised us; take it, and raise yourselves." They do not force it upon us, as the Mohammedans did with their Koran, but they bring it in love, and translate it into our language, and lay it before us and say, "Look at it, read it, and examine it, and see if it is not good." Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work the regeneration of this land."—*Missionary Link*.

CHINA.

HONGKONG.—The two colporteurs whom Dr. Eitel superintends have sought to push westwards into the Province of Kwang-se; but on making the attempt they encountered such determined hostility that, returning in September, they both resigned the work. Mr. Wylie dwells on the hardships of colportage in China, and earnestly commends to the prayers and sympathy of Christians at home the men who labour amid many toils and disappointments to sow abroad the seed of the Kingdom. Similar testimony is borne by the Rev. A. B. Hutchinson, Honorary Secretary of the Hongkong Corresponding Committee:—

"Unhappily their work was suspended in the autumn, owing to the fact that a few hours after entering a village they saw notices on the walls urging the people to ill-treat them. On removing to another spot, the same thing occurred, and was repeated at several points."

He tells of an effort made at the Buddhist festival of All Souls to distribute the Scriptures. Three stations near the entrances to the market were selected, colporteurs were set in charge, and placards posted up announcing what was on sale. The result was so far good that the experiment is to be repeated on similar occasions.

Some copies of the Scriptures were recently forwarded from Hongkong to the Bishop of Melbourne for use among the numerous Chinese immigrants in Victoria. The first fruits of this colonial labour are seen in two students in St. Paul's College, Hongkong, who received the truth in Australia and have now returned to their own land, there to tell how great things the Lord hath done for them, and hath had compassion on them.

AMOY.—The Rev. R. Gordon, of the English Presbyterian Mission, has sent an account of Bible distribution in the district south of Amoy, which will be read with interest:—

"The work of our Bible colporteurs continues to prove one of the most successful and promising features of our mission operations. So much have we been convinced of this, that some few months ago we were led to appoint an additional colporteur to assist our agent in the district to the south and south-west of Amoy. We have thus a staff of three colporteurs working alongside of our preachers and teachers, and, we are convinced, aiding very materially in the opening up and evangelizing of our mission field. In regard to distribution, a careful discrimination is arrived at, so that copies received may be the more prized and studied. Our agents have been able to circulate during the year over 100 copies of the Scriptures, and nearly 1,000 portions. Our old

colporteur in the south has been able within the last week or two to gather together some ten persons for regular evening worship in a place where up till now we had been unable to gain a footing."

As regards the remaining district, the Rev. J. Sadler, of the London Mission at Amoy, speaks well of the four men he superintends, and describes the measures taken in order to render the work as thorough and discriminating as possible :—

"Thus very many of the members and adherents now brought to Christ are as much the fruit of the labours of the Bible distributor as of the preacher ; and, as new readers are thus multiplied, there is the better hope of an ever-increasing number. Besides, there are some pleasing instances of direct and considerable results through the efforts of the colporteur. In one case, a very important station on the great road to North China, named Lakgotiam, is established through the colporteur, and here a number of intelligent men belonging to the place have been interested, while those passing north and south, we cannot tell how many have profited by the Word of Life offered to them."

AT PING-NANG, in the Foo-chow district, a man to whom, on a previous visit, the colporteurs had sold a copy of the Acts and some of the Epistles, said he was so pleased with the teaching of the books that he longed to have a copy of the life of Jesus :—

"He told them that he was cheered, when alone in his little cottage, as he read those sweet passages which speak of heaven, and of the future to be enjoyed by those who believe in Jesus, and he hoped the time would soon come when a preacher would go to that neighbourhood and open a chapel, so that the people could hear all about the salvation spoken of in the Bible. He then purchased the Gospel of St. Matthew, and gave three times as much for it as he paid for the former books."

Early last year one of the colporteurs visited a village in the Ku-ching district. As he exhorted the people to forsake idolatry, they listened attentively, and one man bought a gospel.

"The same village was again visited in December last, and it was found that the man who had purchased the Scriptures had read them, and was most favourably inclined towards Christianity. In conversation with the colporteur he said that, from what he had read of the heavenly doctrines, he was longing for the time when a Christian church would be established near his house, so that he could attend the services. So we find that reading the Word of God breaks down prejudices and prepares the way for the preaching of the Gospel."

The late Rev. J. E. Mahood, who furnished the foregoing details, stated that long before the preaching of the Gospel was permitted in China, a few portions of Scripture were dropped like chance seed upon an island near the Hok Chiang. The people had no teacher, but they read the books, honoured them, and after some years secured a catechist to expound unto them the way of God more perfectly. There is now a flourishing congregation on the island.—*Annual Report of British and Foreign Bible Society.*

JAPAN.

The *Bible Society Record* has often published narratives illustrating the power of the Scriptures over men's minds in advance of missionary conversation and preaching. Such instances are all the while coming to light, and we quote now another case narrated in the *Missionary Herald* by Mr.

Taylor, of Kobe. Having obtained permission to travel in the interior, he came to Okaiyama, a populous place a hundred miles west of Kobe.

"I reached there late in the afternoon, and reported myself to the officer of the ken, who had previously called to see me. He sent me to a hotel, but being busy did not call to see me till late in the evening. When he came, however, he gave me a hearty welcome, and during his conversation with my assistant (I had laid down to rest), I understood him to say that he had been reading the New Testament, that he was much interested in it, but that there were some passages which he did not understand, and he wished me to explain them. This man is one of the third officers of the ken—there are five or six of the same rank. The next day, when going with him to a friend's house to feast—for the Japanese must always entertain their guests with feasts—he remarked, that none of these many people whom we saw on the street knew the true God; but if I would come there by and by they would come to know Him and would believe in Him.

"We had a very substantial feast, and on returning to the hotel we found the governor, the vice-governor, and another of the third officers of the ken awaiting us. They received me very kindly, and wished to know if I could not come there and take charge of their hospital. They knew that I was a missionary, and understood what my work was. I replied that I would be very glad to come on certain conditions, the chief of which was that I, being a missionary, should receive permission from the Government at Tokio (Yeddo) to live there. They replied that they would obtain that permission, provided I would agree to come and take charge of their hospital, which I readily engaged to do. I then learned that the vice-governor had been reading the Bible, was much interested in it, and a full believer in its truths. At a feast on Saturday, I asked if we could not meet the next day (it being Sunday) and have a talk about the Bible. They readily consented, and the vice-governor invited us to meet at his house.

"A young man from that place had been to Kobe to study medicine, was there converted, and he and his wife were members of the church in Kobe. I hunted him up and learned that he had been reading his Bible to some of his friends, and that two of them were believers, but he said that there were no others. I told him of our appointed meeting, and invited him to be with us on the morrow, which he was glad to do. There were some twenty persons present at the meeting, mostly of the first men of the place. I learned that they all had the Bible in Chinese, all of the New Testament thus far translated into Japanese, and also some Japanese tracts. We spent over two hours and a half in talk, taking the first chapter of Mark as our basis. At the close of the meeting, finding so many earnest inquirers, I asked if they could not meet alone the next Sabbath, and the vice-governor again invited them to meet at his house. I asked the young man who was converted at Kobe to take charge of the meeting. He thought he could not; yet I prevailed on him to do so, through the vice-governor's request, by promising to send him a Commentary to assist him. The trouble of my trip would be well repaid, provided I had done nothing more than to bring these two parties of Bible readers together, who, before I came, knew nothing of each other.

"How was this independent interest in the Bible awakened? I do not know; but probably it was through a young man who went from that place to the United States, was there converted, and returned home, but died shortly after.

"Since I returned to Kobe, this third officer of the Government has written, saying, 'Give us the gospel first and the hospital afterward, for we cannot afford to wait for the gospel.' Thus God is carrying on His own work in Japan, where missionaries are not permitted to go."

The Rev. D. C. Greene writes, that at Kobe a store was opened for the sale of both English and Chinese Bibles. There was temporarily a good demand, for the English especially, but this did not last very long. Owing, however, to a

great change of sentiment with reference to religious matters, and the evident purpose of the Government to allow the laws against Christianity (not yet repealed) to become a dead letter, it has now become possible to do the business through Japanese booksellers, at an expense to the American Bible Society of the cost of transportation, together with a commission of twenty per cent. on the gross sales. He adds :

"Although the bookstore has not been a financial success, we believe it has been useful in its day ; and though the influence of the books which have gone out from it may never be fully known, we are satisfied that it has played an important part in the work which has been, and is now, going on in this country, and the end of which will be its complete subjection to our Lord Jesus Christ ; and we frequently hear of our books from persons in the interior, and of the deep interest in Christianity which has resulted from the reading of them. Already some five or six persons have united with our little church whose attention was first arrested by Christian books, which they found circulating in the interior.

"The Gospel of St. Luke has at last been put in circulation. Some 1,600 copies have been printed, and the men are still at work, and will, perhaps, be kept at work until the blocks are used up—say till 10,000 copies are printed. There seems to be an increased demand for the Scriptures, and it is thought to be none too early to arrange for new editions of the Gospels as they may be revised. The Epistle to the Romans will soon be ready for publication."—*American Bible Society Record.*

KATARINKA, THE YOUNG BIBLE READER.

WRITTEN FOR THE BIBLE SOCIETY RECORD, BY DR. ISAAC G. BLISS.

The largest and most efficient church as yet formed by the missionaries among the Bulgarians is at Bausko, a town among the mountains, and about 350 miles west north-west from Constantinople. One of its female members is Katarinka, a devoted Christian and a most earnest and successful Bible woman. Her history is one of no little interest, and worthy of a place in the *Record*. Her parents, though in very moderate circumstances, and themselves quite ignorant, were enterprising, and anxious that their children should have a good education. Among their own people there was no school for girls ; but the fame of the institution opened by the Papists in Salonica, many years ago, had reached even to their quiet home among the mountains of Bulgaria. After a good deal of hesitation the parents decided to make the long journey of six days to Salonica, taking their two daughters with them, that they might, if possible, secure for them the advantages of the school of which they had heard so much. Katarinka was then only eight years old, and her sister two years younger. On seeing the girls the teachers received them with great gladness, and taught them thoroughly in French, Greek, drawing, and other branches. Katarinka was deeply impressed by the kindness of those who had charge of the institution. Being naturally of a religious turn, she was easily persuaded to accept their views of Christian doctrine and life, and entering with her whole heart into all the duties prescribed by her teacher became a devout Catholic. She remained at the school six years, being occasionally visited by one of the parents, who were all unsuspecting of the influences brought to bear upon their daughters. About this time the mind of the father was turned to the teachings of the New Testament, and having become a Protestant he was desirous that his daughters should be transferred from Salonica to the Mission female boarding school of Eski Zaghra. To this Katarinka strongly objected, as she had already determined to become a nun. She, however, returned to her home in Bausko, bringing with her pictures and images in abundance, which her mother without hesitation des-

troyed. Some time after this Katarinka was placed at the Mission school, still persisting in her devotion to the Catholic ritual. She was, however, persuaded to read the New Testament, and soon became interested in its teachings. Before the prescribed course of the school was finished, she yielded to the Master's call and became His true disciple. Few thought at the time of her graduation that modest, shrinking Katarinka was chosen of the Lord for noble service, in making known His truth to her ignorant sisters in the mountain villages. On her return to her father's house she opened a small school, and also, as she had opportunity, visited from house to house, taking with her the New Testament, and reading to all who were disposed to listen to its precious truths. She loved the Bible so warmly herself that her reading of it to others made a deep impression upon them also. Her influence rapidly extended, and last winter she was employed for regular service as a Bible woman. An hour distant from her home was a large village, which she visited early in the season, designing to spend the Sabbath, and hoping to do a good work among the women. The pastor of the Bausko church and Mrs. Munford, one of her teachers, accompanied her. The villagers became much excited at their presence. Rough men and violent women attacked and beat the pastor very severely. The Bible-woman and her teacher were also assailed, and with not a little difficulty escaped violence from the hands of the mob. Their shield of faith proved too much for the wrath of the foe. Their prayers too were answered; for, notwithstanding the opposition made to them, many women persisted in coming to them and listening to the teachings of Jesus in His Gospel.

Some months since Katarinka visited Nevroscope, a large town not very far distant from her home. There she found a young Greek lady from Athens in charge of a school. She was invited by this teacher to become her guest, and accepted the invitation. Although ignorant of Katarinka's views of Christian life, and personally not interested in the study of the Bible, this teacher was much impressed by the heartiness and devotion with which the young Bible-reader entered upon her work in the town. She was not aware, however, of the storm that was gathering, and of the intense hatred of the ecclesiastics against Protestants. When the chief men of the place called at her house and insisted that she should turn Katarinka from her home, she refused to do so. The persecution waxed exceeding hot. Katarinka was warned by officers of the Government to leave the place. The patrons of the school were loud and severe in their censure of the teacher for harbouring and protecting a Protestant. But she refused to withdraw her hospitality from the friendless one; for alone, with not one to stand boldly by her, Katarinka sustained the onset of her enemies, telling them calmly, but decidedly that she could not leave the place, for she had no suitable escort. The chief men of the place then closed the school of the Greek teacher, declaring that it should not be opened again until Katarinka had left the town. The building was put under a guard, and they were charged to allow none of the people to have communication with her, on the ground that, though so young, she "had some secret power that affects every one that enters her presence, and makes them altogether different from what they were before." As the burden grew heavy, our sister cast it more fully on the Lord and was abundantly sustained. In the face of the opposition to her, and in spite of the guard, women and even men contrived to find access to the house, and listened for hours to her reading of the Gospel. On the Sabbath as many as sixty persons are supposed to have been present and given attention to her reading of the Scriptures in the very house that was under guard, many of them remaining there for a long time. The enemy became more determined. They stirred up the people; worked upon their superstitions; bargained with diviners to mutter incantations before the door of the house; hired persons to curse her and imprecate the direst of evils upon her head. By a liberal use of money they sought and hoped to get these diviners to bring upon her some afflictive disease, and even sudden and terrible death. But their magic arts were harmless—their

incantations vain. Instead of diminishing her influence with the people, they made it still greater. She remained in the place unharmed, until her father came for her and took her back to her home, "in the fulness of the blessing of the gospel of peace." Her teachers say of her, "Hundreds have for the first time heard from her lips of the Saviour's love. Sometimes more than threescore women have gathered around her in the streets, hungering to hear of the way of life; and so eager have been their inquiries, that she has often deprived herself of necessary food and rest, that she might give them the bread of life."

Let this beloved Katarinka not be forgotten by those who have power with God, and know the worth of prevailing prayer.—*Amer. Bible Society Record.*

READ THE BIBLE—READ IT ALL.

Dr. Parker, the well-known pastor of the City Temple, Holborn Viaduct, London, having spent a vacation on the Continent, lately gave his impressions and the lessons he had derived from a temporary absence from home, he stated that he was more than ever convinced of the necessity for purely Biblical preaching, —the exposition of God's Word in all its scope and simplicity. The following Sunday morning, accordingly, his theme of discourse was the Bible. Having quoted the passages—"Search the *Scriptures*," "Let the *Word* of Christ dwell in you richly," "The sword of the Spirit, which is the *Word* of God," and remarked on the unity, cohesion and entirety conveyed by the phraseology of these texts, he proceeded;—

THE BIBLE ought to be read right through. It is only then you can know the music, the swell, the cadence, the rapture and sorrow, the triumph and tears, of God's Word. What would you know of your boy's letter, if you were to read the superscription on Monday, to look at the signature on Friday, and read a little in the middle of it three months afterwards? I get tired towards the end of July and I go away to the mountains. I take the Bible with me; I read it *through*, and I feel as if I had never seen the book before. I have spent most of my life in reading and expounding it, yet it seems as if I had never seen it. It is so new, so rich, so varied, the truth flashing from a thousand unexpected and undiscovered points with a light above the brightness of the sun. And that summer reading of the Bible is what I call tuning the instrument.

If anybody does not believe the Bible, he has never read it through; he may have read a little here and there, with general commentaries and criticisms between, but he has not read the whole. Once two men said, "We will disprove the conversion of Paul." They read it through,—and wrote a book in proof of it. So will God deal with all destructive critics who really make themselves masters of the situation they intended to overthrow. . . .

It is wonderful, if you read the whole, how it gets hold of you somewhere. I have tried it; and I appeal to you who know best, whether you will willingly let it drop out of your fingers, when it has once got into the movement and necessity of your being.

Suppose you should ask a man to read this Book clean through at one sitting. What would his notions be? I do not ask him the memory of particular texts, but I would say, "What are your general notions?" I should not be surprised to hear him say:—"It is a *very solemn* Book. There were deep soundings in it that made me shudder with a chill the like of which I never felt before."

What more? "The infinite reluctance with which God gives up man; that struck me in reading the Book from end to end. The pain, the yearning of God, the moan of a mother, the cry of a broken heart—it was very wonderful. I felt in reading it as if God were putting out both His arms, straining His eyes after me, and crying out to me, 'Come back!' I cried at some parts of it myself; I forget just now where they were, but I think you will find the tears on the pages here and there even yet. It seemed as if God was saying, 'Image of my countenance, upright like myself, susceptible of immortality,

companion of my life, wrecked and shattered, wounded and dying, yet how can I give thee up? Ye were not made for death; why will ye die?"

What more? "I remember that it was a *righteous Book*. There were pages in it when the wicked man had his own way; but presently God searched him out and brought him to judgment. It made me glad, and in the middle of my reading I thought—Would that the Book were at the basis of all political legislation, at the heart of all commercial enterprise; would that it were the secret of all civilization and the inspiration of all domestic and national life.

"And I remember this about it, that *it seems to be all other books*. I have read a great many books, and I feel now that I need not have read them; they are all here. Novels—it is all there in the prodigal son. Two men, the runaway son, the scapegrace, the far country, the riotous living, the harlot, the evil companionships, the bad treatment, and the coming home again. Joy! I never heard such silver bells ringing in all my life as the chimes in this Book. Sorrow! None like it. Its woes swallow up all other grief. Its cross, like the rod of Moses, swallows up all other crosses in its great tragic sorrow."

"But are there not some terrible things in that Book of yours?" "Yes, there are. There are stories in the Book that no minister dare read in the congregation. There are chapters that no publisher could take out separately and put in his shop window. Yes; but blessed are the pure in heart, for they shall see God even in that shame. These stories are in their right place in the Bible, surrounded by the lightnings and thunders of judgment in the Old Testament, and by the tears and tenderness, and touching death on the cross, in the New—all that is unfolded in the word Redemption."

Do not vindicate the Bible, if you please; let it alone. It needs no vindication; it is there. It has been assailed; still it is there. It has been assailed from points from which it does not start. It does not contemplate the things which have been turned into means of assault against it. Suppose a man should say, "An alkali neutralises an acid, therefore the New Testament is not inspired," what would you think of it? Suppose a man should say, "Two and two are four, therefore there can be no resurrection from the dead." Why, there is no link of connection—nothing to bring them together. So it is: the Bible has its own work: it starts from its own point; delivers its own message. It is not a book that comes within the region of logic, but of feeling, sorrow, want, imagination.

But does not the Apostle Paul reason? Not as if he wished to prove the existence of the thing, but in the sense that a man turns a diamond round and shows all its angles and sides and beautiful proportions—not as if he would prove that it is a diamond,—so Paul turns the truth round, that every phase of it may catch the sun; he never lays it down as a thesis or proposition, that there is a God. So with this Book. It does not say, "I am inspired, and I will prove it;" it simply says, "Read me, and read me all."

I want to remind you that it is possible to read a part as if it were the whole; to make too much of certain texts, and forget their bearing upon others, and so miss the proportion and analogy of faith. The man who takes out a solitary text and founds a denomination on it, is not Biblical, but only textual. He is not a statesman, only a politician. He takes out a single line, exaggerates it, and does not consider its relationship to the manifold infiniteness of the remaining revelation.

I can prove by geography that the world is not round—that is to say, by taking a partial and local view of the surface of the earth, I can defy any man to prove that it is round. There are great rocky points, great crags and rocks shooting up into the air, some ten thousand feet high, others fifteen thousand and more. Then there are great valleys, sinking as deeply into the ribs and heart of the earth. Looked at in this light, no proposition can be more monstrous than that the earth is round. But you must not look at the part, but at the whole. You must look at astronomy. The

greater includes the less, and thus you proceed to establish the rotundity of the earth. So you must not look at one parable or text; "let the word of Christ dwell in you *richly*."

"I have not time to read the Bible through." I will not grant it in reality, but suppose I admit it argumentatively. Every man has time to read the Bible through, as a matter of fact. But take one book, and read it through. Let me tell you what I did the other night, and let me invite you to do the same. I took the Book of the Revelation of St. John the Divine, and read it through at once, right away. I never stopped from the first verse to the last. And it was a grand lesson. I used to look over the book, and pick out bits here and there, and I could make nothing of it. It is the story of to-day and to-morrow and the third day, written in great, grim, wonderful types and symbols. And every now and then there was a great green place, with fountains and trees, and I lingered there, and said, "I know that bit." When he was showing the locusts out of the smoke, "and the sound of their wings was like the sound of chariots," I said, "I cannot follow him there." But when I came to, "Unto Him that loved us, and washed us in His own blood," I said "Wait there; I know that part." When he spoke of the woman "clothed with the sun," and "a time, and times, and half a time," and six, and six, and six again, and all these figures piled up before me, I could not understand it; but when he said "I saw One, and on His vesture and on His thigh was written 'King of kings and Lord of lords,'" I said, "Wait there; that is familiar." When I read of the trumpets and the vials and the horns and the woes, I could make but little of them; but when the writer said, "I saw an angel flying through the midst of heaven, having the everlasting Gospel," I looked with the eyes of my heart, and I hailed that messenger as a friend.

So, if you will read through this great Book, I do not promise you will understand it all, and give a clear logical statement and proposition about every part of it. Nothing of the kind. You will come out dazed, bewildered, stunned, as if the thunder of heaven had struck you. And yet when you have time to recover your breath, and cleanse your vision, you will say to your friend, "Do go! Be where I have been, and go at once. There is nothing like it."—*The Christian*.

(From the *American Messenger*.)

TO MY BIBLE.

Come to my heart, thou casket of the Lord,
Full of the radiant jewels of His word;
Blest eyes that see and fingers that unfold
These words of rubies and these leaves of gold.

Ye oracles that, from Jehovah's throne,
Bright on the eyes of ancient prophets shone,
Be ye my guide, ye truths of God unroll
And with divine instruction cheer the soul.

Thou light in darkness, hope for hearts oppressed,
Quick, let me take thee to my troubled breast,
My health, my life: oh, power of words divine
To heal the wounded spirit, speak to mine.

Salvation's King, here show thy radiance bright;
With faith, love, hope, my yearning spirit fill;
Say to my wayward thoughts, *I am the Light*;
Say to my restless passions, *Peace, be still*.

A weary pilgrim, here I seek repose;
Athirst for life, for me this fountain flows;
All other springs, all other streams are dry;
Here, at life's river, I must drink or die.

F. M. C.

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