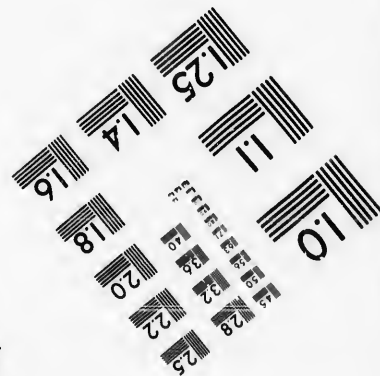
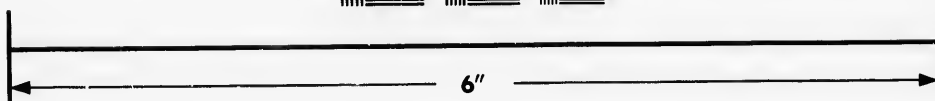
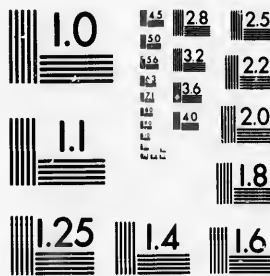


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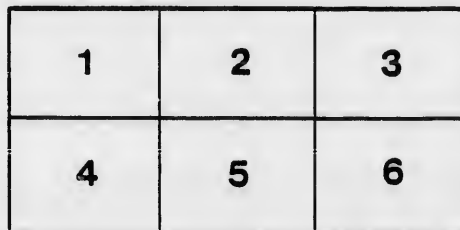
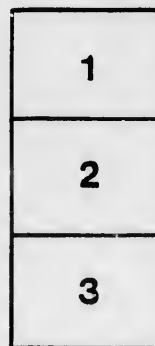
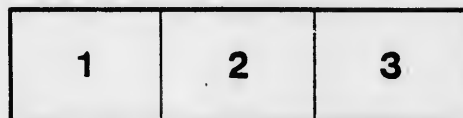
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TWO ADDRESSES

DELIVERED AT THE ANNIVERSARY MEETING OF THE MONTREAL
AUXILIARY BIBLE SOCIETY ON JANUARY 29TH, 1896,

BY THE

REV. F. M. DEWEY, M.A., AND THE REV. DONALD GRANT, B.A.

The General Committee considered these addresses of such importance as to warrant their publication in pamphlet form. With the kind permission of their authors, the Committee now sends them forth, with the prayer that their influence may contribute to the wider circulation of the Word of God.

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BIBLE SOCIETY WORK AMONG THE INDIANS.

BY THE REV. F. M. DEWEY, MA, OF THE STANLEY STREET PRESBYTERIAN CHURCH.

Mr. President and Christian Friends,— I have been asked, in seconding this resolution, to make a very brief statement of the work of the British and Foreign Bible Society in other parts of Canada besides that occupied by the Montreal Auxilliary, and especially among the Indian tribes.

In the Maritime Provinces there are auxiliaries in the different cities and, with their many branches, they overtake the needs of that portion of our Dominion. In the Ancient Capital there is an auxiliary which looks after the needs of the eastern portion of our province. In 1894 it had eighteen branches, employed six colporteurs and two bible women, and distributed 2,428 copies of God's word in whole or in part. The Ottawa auxiliary has 89 branches, employs ten colporteurs, who visited in 1894 eight thousand four hundred and fifty families, one hundred and ninety-five lumber shanties and depots, where there were seven thousand one hundred and ninety-five

men and disposed of six thousand three hundred and eleven copies of the scriptures. They report that the work among the lumbermen is ever growing in interest, Roman Catholics are more accessible and the influence of the bible upon the men is more apparent.

The Upper Canada Bible Society has its centre of operations in Toronto. The territory which it occupies is very great, reaching away into the north-western provinces. Last year there were five hundred and ninety branches and depots, twelve colporteurs were employed, six of whom labored in Manitoba and the North-West; thirty-two thousand nine hundred and seventy-seven copies of the scriptures were distributed in twenty-eight different languages. The work showed an encouraging increase over that of the previous year. There are auxiliaries also in Perth, London, Winnipeg, and other western towns whose operations are very similar to those already described.

The Bible Society work among the native tribes of Canada is an intensely interesting study and fills one with admiration and gratitude. Our policy has been to treat the Indians as human beings, capable of civilization, education and evangelization. Results have amply justified this mode of treatment and not only have we never had an Indian war but it is confidently affirmed that such a thing is an absolute impossibility. There are over a hundred thousand Indians in Canada, all of whom are loyal to the British Crown, very many of whom have settled down to civilized life and are earnestly striving to be consistent Christians. These results are due very largely to the efforts of the British and Foreign Bible Society to give these several tribes the word of God in their own language. It is an interesting fact that the first issue of the society in a foreign language was one of the gospels printed for the Mohawk Indians in 1804.

If we mentally follow a map of Canada it will aid us in our review of this work. Let us commence with the inhospitable shores of Labrador. We find there the Eskimo, who are, in many ways, the lowest in the scale of life. Their name means 'raw flesh eaters'; they never go any distance inland, live in huts of snow and ice in winter and in summer construct rude dwellings of turf, partly underground. There are about twenty-six thousand Eskimo found at different points on the Arctic coast from Labrador to Alaska. The first efforts made for their evangelization was by Moravian missionaries in 1771. These devoted men endured great hardships but were rewarded by establishing a Christian mission among these rude tribes. Their work continues until the present time and in 1887 they had on the Labrador coast six stations, fourteen ordained missionaries, twenty-four lay workers, men and women, and over sixty native helpers, and six schools. Their language has been reduced to writing and the whole bible has been translated into it. The British and Foreign Bible Society has printed seventeen thousand

and thirty copies of the scriptures for this mission. In 1887 work was commenced in Alaska, where there are two mission stations and two ordained workers.

In the Maritime Provinces there are small remnants of Indian tribes. The Micmacs are in Nova Scotia and Cape Breton, for whom the scriptures have been translated, both in Roman letters and phonetic characters, and nine thousand three hundred and eleven copies printed by the society. The Maliseet, or 'bad speaking Indians,' are found in New Brunswick. The Gospel of St. John has been translated into their language and one thousand five hundred and twenty copies issued. The Iroquois are in Quebec and Ontario. There remain only about eight thousand of this tribe, which was once such a power and terror in this country. The Roman Catholic Church has the religious oversight of this portion of our population almost entirely, but some of them have been reached by the word of God. The four gospels are translated into their language and a thousand copies issued for their benefit. In the vicinity of Niagara there remain a few of the Mohawk tribe. Their language was reduced to writing in the beginning of this century, portions of the Old and New Testaments have been translated and two thousand copies published.

On the northern shores of Lake Superior the Ojibwa or Salteaux Indians are met with, the remnant of a once numerous and very sturdy race. Christian missions were established among them many years ago; their language was written, and Genesis, the Psalms, the Minor Prophets and John's Gospel translated and printed for their benefit. Going further north we reach the shores of that inland sea, Hudson's Bay. This is the scene of a most interesting mission work, carried on principally by the Church Missionary Society of England. Many thousands of Indians are found scattered over that vast territory. The language spoken by them is principally the Cree. The first missionary went out in 1822 and the

work has grown to such dimensions that there were in 1887 thirty-one stations, twenty-two foreign, and seventeen native ordained workers, forty-seven lay workers, thirteen female helpers, forty-three schools and over one thousand two hundred scholars. Other societies, such as the Methodist and Presbyterian, have aided largely in the work of giving the blessings of Christianity to those northern tribes.

Special mention must be made of the great work done by the Rev. Jas. Evans, of the Methodist Church. He was sent out about sixty years ago and is described as 'without doubt the grandest and most successful of all missionaries to the Indians of the vast domains of British North America.' Soon after he commenced his work he found it was all but impossible to teach the Indians to read, as they so frequently moved from one hunting ground to another. For years he pondered the question: 'Is there not an easier method of teaching them to read? He solved the problem by inventing the syllabic characters. By the combination of circles, triangles and hooks he formed thirty-six different characters, each of which represents a syllable. With these and a few secondary signs, he was enabled to read their language. Having made this discovery he then proceeded to translate and print the Word of God. With difficulty he secured the thin sheets of lead from the tea boxes of the fur traders which he melted into small bars. With his pocket knife he cut out the type; from the soot of the chimney he made ink; the thin layers of birch bark served for paper and a rude press of his own making completed the printer's outfit. You can imagine the delight with which he looked upon the first printed sheet. And if his delight was great the amazement of the Indians was greater—to think that the birch bark could speak to them! The report of this invention reached England and the society which Mr. Evans represented sent out a supply of type, paper and a printing press for his use.

Later on the B. and F. B. S. took up the matter and printed the scriptures in the syllabic characters. It is now used by all the societies working there, Protestant and Roman Catholic, and much of their literature is printed in that form. It is so easy to learn these syllabic characters that Mr. Young, a Methodist missionary, says that he has often come upon an Indian tribe and after winning their confidence, has taught them to read in a few hours. Taking the end of a burnt stick from the fire he wrote the characters upon the face of the rocks near by; he then gave both old and young their first reading lesson. After a few such drills he would put bibles into their hands, furnished by the B. and F. B. S., and opening at the first chapter of Genesis they would slowly read the wonderful words of God. When Lord Dufferin became acquainted with this invention in 1878 he said that many a distinguished man was given a place in Westminster Abbey for doing less than the inventor of the syllabic characters had done.

I had a pleasant experience in connection with this matter a few months ago. While visiting the Royal Victoria Hospital one day I met a pure-blooded Indian from Hudson's Bay. He could not speak a single word of English nor could I speak a word of his language. He took me over to his bedside and showed me two books. One was the bible and the other was the Church of England prayer book, both printed in syllabic characters. They served as an introduction; I felt we were brothers in Christ Jesus. The poor stranger's countenance fairly beamed with joy as he handled those precious treasures. What a blessing those books were to him! No human voice could speak to him, but God spoke to him words of comfort and hope from the sacred page. He spoke to God aided by those beautiful forms of prayer, and thus he was not alone although so far from his own people. He died a few days afterwards and I doubt not his spirit went home to God, a trophy of this good work

of which we have been speaking. The whole bible has been translated into the Cree language and 33,590 copies in whole or in part, issued by this society.

Passing westward from Fort Churchill on Hudson's Bay to Lake Athabasca the Chipewyan Indians are met with. They have been reached by the Gospel, and 1,506 copies of the New Testament issued in their language. The Blackfeet Indians on the South Saskatchewan have been provided with 504 copies of St. Matthew's Gospel in their language. The Beaver Indians on Peace River have received the same number of Mark's Gospel in their language. The Tinne Indians on the Mackenzie River have the whole New Testament translated into their language and printed in both Roman and syllabic characters, of which they have received 3,792 copies.

Crossing the Rocky Mountains we find that the native tribes have been reached by the message of salvation. The Haida Indians, on Queen Charlotte Islands, supposed to be the finest of the native tribes, are ministered to by the C. M. S. Matthew's Gospel is translated into their language and 506 copies printed by the B. and F. B. S. The Kwagutl Indians on Vancouver Island have three Gospels

printed in their language, and 1,522 copies have been issued. The Turkudh Indians on the Youcon River, Alaska, have the Pentateuch, Joshua, Ruth and the whole of the New Testament translated into their language, and 6,399 copies have been published. The Nishkah Indians on the Nass River, British Columbia, are the last to receive aid from the Bible Society. The New Testament has been translated into their language by their devoted missionaries. They are living so far north that the manuscript was a whole year on the way before it reached London. The proof sheets were two years going and returning. Four years passed before the printed copy of God's Word could reach the mission after the translation was sent away. How delighted they must be finding themselves in possession of the printed word!

We thus find that the British and Foreign Bible Society has given the bible, in whole or in part, to the native tribes of Canada in sixteen languages or dialects, and that no less than 81,967 copies of God's Word have been published by that society for our Indian population. Well may we ask, how much does Canada owe that society for the glorious work it has done in her behalf?

BIBLE TRANSLATION.

BY THE REV. DONALD GRANT, B.A., OF THE FIRST BAPTIST CHURCH.

I. WHAT IS BIBLE TRANSLATION?

The word translation means literally a carrying over. Thus a book is translated when the sense of it is brought over or expressed in another language than that in which it was originally written. The aim of the translator is to make the thought of the book intelligible by clothing it in words that the people can understand. Translators of the bible find

that the oldest manuscripts of this revelation of God are written in languages with which only the few are acquainted. They find, too, that those for whom the word of God has been written speak many different languages. Their work, therefore, is an earnest endeavor to meet the needs of all men and give them the bible in their own tongue. The translation of the bible is thus the process by which the word of God is given 'free scope' by

transferring its thought from the dead languages of antiquity to the living languages of to-day. It is the unlocking of the treasure-house of God and the putting into circulation of that which is much more precious than gold. In importance we consider that the work of the translator ranks next to that of the inspired writers. Indeed, unless they had been translated the words of the holy men who spoke as they were moved by the Holy Spirit would have been altogether unknown to multitudes who are now familiar with them. Even English-speaking people are under very great obligations to translators for the knowledge which they have of the scriptures.

Although we are in danger of forgetting it it is nevertheless true that our own authorized version is only a translation. For Paul and Peter, Moses and Malachi spoke and wrote in other speech than 'English undefiled.' As there are as yet in semi-Christian Mohammedan and pagan countries millions of people who have little or no knowledge of the scriptures, it becomes our duty to give to them the bible in a language that they can understand. This we should do if for no other reason than to acknowledge the debt which we owe to the men who have given it to us in our mother tongue. To circulate among them Hebrew bibles or Greek New Testaments would, as a rule, be giving them a stone instead of bread. It is a matter for thankfulness, therefore, that men have been found who have not only cheerfully acknowledged the indebtedness we speak of but have done what they could to cancel it. Some of them have had to endure great hardship. Far from home and kindred they have studied the language of the strange people by whom they were surrounded, being even compelled, as one says, to 'catch the sounds from the lips of unsympathetic savages' that they afterwards put into words. Bible translation may thus be said to be the hardest of hard work. Yet the translator found great joy in it as he knew that in his hands was a key by the use

of which he could unlock the bountiful stores of God's grace contained in the scriptures which God intended for the spiritual sustenance of all men.

II. WHAT ARE THE RESULTS OF BIBLE TRANSLATION?

In answering this question we can only touch upon a few points. Does the translation of the bible affect material interests? It does. Although the connection between these two things may not be apparent, it is nevertheless vital, for the translational work which we are considering stimulates industry and extends trade and commerce. Men of commercial pursuits should think on these things. Upon a people's intellectual life the translation of the bible operates most beneficially. It enriches and purifies literature and even creates it. We may judge of the mental activity which will be awakened when this book is put into the hands of new peoples by the effect upon Germany of the translation of Luther's bible, the mighty influence upon our own standard authors of the labors of Wycliffe, Tyndale and their successors, and by the religious literature of all kinds to which the bible has already given rise.

More important still is the effect of the translation of the bible upon the moral and spiritual character of the individual. If we were to call for testimony upon this point, 'a cloud of witnesses' of the best men and women of all ages would be ready to give evidence by holiness of life, nobility of purpose and good works, to the kind of influence which an open bible has had upon them. Now it must be clear that whatever builds up trade, literature and moral character must be a potent factor in the production of national prosperity, and this the translation of the bible does. We are fond of reiterating the fact that England owes her greatness to the bible. But when we say this it should not be forgotten that in order to so mightily influence the English people the bible had to throw off its foreign garb and appear

in the dress of the common people. It is the bible in the vernacular that has made England great.

It is an open secret that the work of the Reformation in Luther's day was greatly helped by the translation of the bible, and among the causes which since that day have given us freedom of thought, freedom of the press and freedom of worship, and to rich and poor truths which are able to make them wise unto salvation, must be reckoned the translation of the scriptures.

III. WHAT CAN WE SAY OF THE SOCIETY'S TRANSLATIONAL WORK?

We can say that this work of the British and Foreign Bible Society is the supreme effort of Protestant Christianity to make the bible intelligible to all men, and makes it impossible for any man, woman or child the world over to say, 'the bible has not been translated into the language that I speak.'

In 1804 when the society began the translation of the scriptures it did not put its hand to a work of doubtful description but to one that had been already as we have seen signally blessed of God. The task which the society undertook, that of giving the bible to the whole world, was simply enormous. But it has already made so noble a record for itself that we may be justified in hoping that that which it has begun it will be able also to complete.

Let us now try to gain some idea of the vastness and value of the society's operations. During the more than ninety years of its history, in the production of and circulation of the scriptures there have been expended over sixty million dollars. The scriptures or parts of them issued from the society's presses number more than a hundred and thirty-one million. At present about a thousand colporteurs and bible women are employed by the society and almost an equal number are engaged on translation and revision work. In one sentence six lines in length, I read of twenty-four places nearly all of them great cities in which the society employs printing

presses and these are not all the 'centres of activity' where the society's printing is done.

Let us pause here and think of the amount of work that has been done before the scriptures were ready for the press. Let us put ourselves by the side of the princely plodders, the translators, as with utmost care they wed thought to sound and sign. Imagine the multitude of busy hands engaged in getting the translators' work ready for those who are to distribute it. Think of the many bible houses where these bibles are for sale. Follow the colporteurs and bible-women as they carry the words of life to the English-speaking world. Follow those who distribute the same word to men of another tongue than the English. Go with them into the mountains of Wales, through the glens of the Highlands of Scotland; visit with them Ireland and the Isle of Man, remembering meanwhile that the Welsh, the Erse, the Manx, and the Gaelic are but four out of many scores of languages and dialects that have been made tributary to the work of the society. Now let us take up the society's little book, 'The gospel in all lands' and as we finger its pages we will learn that the very essence of the gospel, as it is contained in St. John iii., 16, has been translated into 'more than three hundred and twenty languages and dialects. For further information let us spread out before us the society's 'Map of the world.' There we have a bird's-eye view of what the society has done. Dotted all over the map are red numbers. These indicate the lands for which the society's translators have been at work and where the languages and dialects they have used are spoken. North in Alaska and south in Tierra del Fuego, in Norway and in Cape Colony, in Liberia, and Ceylon, in Australia and in numerous lesser islands of the sea these red figures meet the eye.

Many interesting facts connected with the society's work come to mind as the eye rests now upon one part and then another of this map and allusion to some of them may be of interest at this

point. Here, for example, is Afghanistan, which reminds us of the completion of the Pashtu version of the scriptures and gives us the satisfaction of knowing that the society has just given to the Afghans the whole Bible in their own tongue. Look now at the Island of Madagascar. To this people the society has recently given a reference bible. The practice of comparing scripture with scripture we know to be helpful to the development of the divine life and this habit the devout Malagassy can now cultivate to better advantage.

With the continent of Africa before us we can pause and write this sentence, 'When the Bible Society was called into existence there was not a living scrap of the scriptures in that land. Now there are about sixty versions carrying the light into the great gloom.' An illustration of the blessed effects produced by this light is suggested to us as we read the name Uganda. Six elders of a Christian church in this land, who but a short time before were heathen had each received from the society in England a handsomely bound bible. They were overjoyed at the receipt of this gift and the letter in which they express their Christian greetings and thanks to the society for it is most touching. From this incident we are reminded of what is a well known fact, that the society renders most efficient help to missionary enterprises in many lands.

Looking at the map again Japan falls under our eye and we recall with deepest interest the fact that its agents of the society was granted the privilege of pre-

senting to each of the soldiers of the Japanese army that fought with China a copy of the word of God. If one would allow this incident to have its due effect upon him it would lead him to devoutly thank God that such a magnificent opportunity for spreading the truth was not allowed to pass unimproved.

Enough, we trust, has now been said to make it plain that the Bible Society, to use Nehemiah's words, is 'doing a great work' and exerting a mighty influence on the world at large. 'Has any book,' asks Dr. Needham Cost, 'ever wrought such a marvellous effect upon nations whether in the pride of their civilization or in their unsophisticated simplicity as this book?' We would not hesitate a moment about the answer which we should give to this question but let us remind ourselves that the changes referred to have not been wrought by the superstitious veneration of a very remarkable but hermetically sealed book, but by one whose seals have been opened, and whose contents have been made known. And when we think that the mightiest agency in the world for unsealing this book is the British and Foreign Bible Society we must believe that the Holy Spirit, who enabled the apostles on the day of Pentecost to speak to every man in his own tongue of the wonderful works of God, has given to the society's translational work divine approval. Let us therefore bid god-speed to this society and not only rejoice in the splendid achievements of the past but watch with deepest interest the developments of the future.

