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### REDUCTION IN THE PRICE OF "GLEANINGS FOR THE YOUNG."

We desire to call attention to the reduction in the price of this attractive and instructive little periodical. Its object is to interest the young in the work of the Bible Society. It is beautifully illustrated, and nicely got up, and at its reduced price of \$1.50 per dozen per annum, covering postage, we do not think there is any monthly periodical so cheap. With a view to getting the young of our land interested in the great work of spreading the Word of God, we hope the officers of our Branches, and other friends of the Society, will do all they can to get it taken up by the Sunday Schools, and circulated widely. Orders sent to John Young, Depository, 102 Yonge Street, Toronto, will be promptly attended to.

### IS THE BIBLE THE WORD OF GOD ?

BY PROFESSOR PORTER, D.D., LL.D.

Is the Bible divinely inspired, and therefore infallible? Or is it simply a good book, inspired only by genius like the works of Homer, Shakespeare, and Milton? Or is it, as many in these days affirm, a book containing divine truth, yet mixed with palpable instances of human fallibility and error? In order to answer these questions satisfactorily, we would require to traverse the whole field of the evidences. I cannot do this here. I must content myself with indicating the line of proof which the Christian student can follow out for himself; and which, in my opinion, if followed thoughtfully and without prejudice, will lead to clear and satisfactory conclusions. It is scarcely necessary to do more, for the subject has been very fully discussed and exhaustively developed in almost every phase and bearing. True, objections to the Divine authority of the Bible are continually cropping up in forms

which appear to be new; but when we come critically to analyze them, we soon discover that in principle and substance they are old, and that the only new thing about them is the mental idiosyncrasy of their author. The human mind is often the plaything of circumstances. A peculiar line of study, a favourite theory adopted from some school or master, not unfrequently an inherent longing for complete freedom of thought, and a consequent impatience of all real or fancied restraints of creed and traditional belief, so operate upon and influence the mind, that it becomes affected with a morbid scepticism, and is overcome with objections to the Divine authority of Scripture, which, were it brought into a healthier state, it would easily solve.

#### LINE OF EVIDENCE.

The basis of the external evidence of the Divine authority of the Bible is its own consistency. In the Bible we have a series of sixty-six books, written by some forty different authors, extending over a period of at least fifteen centuries, embracing an outline of leading events in the world's history, and discussing and developing subjects the most profound in mental, moral, and theological science; and all of them are in perfect harmony. To this there is no parallel in human literature, and there could be none. Unanimity among human authors upon such points would be impossible; and the unanimity of the sacred authors shows that they were all under the guidance of one omniscient, inspiring Spirit.

True, certain minute points of alleged discrepancy between the sacred writers have been pointed out by hostile critics, and these are supposed to be fatal to the claims of the Bible to Divine authority and infallibility. But it has been shown that every apparent discrepancy is capable of a satisfactory solution, when examined in an impartial spirit. Such examination, however, often requires skill, scholarship, and great research. We must look beyond the mere letter, and beneath the surface of things; we must take into account circumstances and events which are only dimly and partially revealed; and we must keep constantly in view the supernatural and predictive element which runs through the whole of the Bible, blending together, as it were, the past, the present, and the future. We must remember, too, that the Jews, who were the divinely appointed conservators of God's Word, often forgot and misrepresented, and even opposed, its teachings. Their religious history, therefore, which is sketched in the historical books of the Old Testament, not unfrequently appears to be at variance with the ordinances of God and the requirements of His worship. A failure to grasp these distinctive phases of the Sacred Writings has led to confusion, and has involved incompetent critics in a maze of difficulties and errors. The very harmony of the various books of the Old Testament, and the consistency and continuity of their history, springing from Divine guidance, have recently been adduced as proofs that the Old Testament, as we now have it, could not be of earlier date than the close of the Persian monarchy, in B.C. 331. Such harmony, it is alleged, either shows comparatively late authorship, or the results of comparatively late editorial revision. This is a shallow criticism, for it sets aside historic evidence; it ignores prophetic prescience; it practically eliminates, in fact, that which gives the Bible its distinctive place as a revelation from God.

The Bible is, in its whole plan and purpose, an historical revelation. The great truths which lie at the foundation of its theology, its ethical code, and its worship, were ever the same; but in their external development they were designedly adapted to the ever changing conditions of mankind, under the Patriarchal, the Mosiac, and the Christian economies. Typical rites and ceremonies, as well as social, national, and international regulations, and enactments, necessarily varied with the varying circumstances of the Jews in Egypt, in the wilderness, in Canaan, and during the captivity. In the historic revelations of God in the Bible all these changes were foreseen, and provided for, with a prescience which marked infinite wisdom. Laws and regulations

are found in the same book, though generally in different connections, some of which apply only to one period of Jewish history, and some to another.\* Critics have overlooked this most important characteristic, and have represented these variations as proofs of different authorship, and of widely different dates of composition. The Bible must not be judged upon the same principles and by the same standard which we apply to ordinary works. If we follow this plan, whatever may be our professions, we virtually set aside that Divine element which gives the Bible a character and a place altogether apart from and above ordinary books.

Another characteristic of modern criticism I must allude to. Old objections against the Bible are reproduced, as if they had never been reviewed or refuted. The opinions of hostile critics, such as Astruc, Ugen, Hupfeld, Ewald, and others of a kindred spirit, are quoted as if they were the sole authorities, and their decisions final; while those of an opposite school, though no less learned, and far more logical, are quietly ignored. This plan will not, of course, deceive scholars; but it tends to mislead young students, and it is most unfair to the general reader when it is systematically pursued in articles designed for popular use. It cannot fail, besides, to strike one who tries to keep abreast of the theological literature of these days, how the man who makes a vigorous attack upon the Bible is at once elevated, by a certain section of the periodical press, to the rank of an independent thinker and profound critic; while he who ventures, with at least equal scholarship, to review and refute the arguments, and perhaps justly to call in question the morality of some of the principles propounded, is denounced as narrow, or is even stigmatized as fanatical. It would greatly serve the cause of truth if a healthier and a higher tone of feeling were cultivated by critics, and critical reviewers, of all shades of opinion.

In considering the evidences of the Divine authority of the Bible it ought not to be forgotten that the fundamental doctrines are all more or less closely connected with historic facts, and connected in such way that the reality of the facts involves the truth of the doctrines. The doctrine of a Special Providence, for example, is involved in the history of God's dealings with the Jews, and His preservation of the apostles; the doctrine of the Incarnation is embodied in the fact of our Lord's birth; the doctrine of the Atonement in His crucifixion; and the doctrine of the Resurrection in His rising from the dead. Thus the Bible as a revelation of dogma, can be brought to the test of historical proof. It has been brought to that test in every age since the completion of the Canon, but more especially within the past half-century; and though assailed with every weapon which ingenuity could invent, or an exhaustive scholarship rake up, it has come forth triumphant.

Again: the Bible contains a series of prophecies, clear, detailed; in many cases altogether improbable, and in some most startling in their character. The future history and doom of nations, countries, cities, and tribes are sketched. No amount of political sagacity could have foreseen what is predicted; no depth of philosophical speculation could have discovered it, and yet time has converted the strange, and varied, and most minute predictions of Jewish seers into facts of history. Babylon, Egypt, and Palestine are standing testimonies to the Divine origin of the Scriptures: the prophecies of the Bible bear the impress of omniscience in every line.

And, in addition to all, we have in the Bible a moral code, purer, holier, and more comprehensive than was ever developed by the sages of Greece, or could ever have been developed by man. In the grand dogmas of the unity of God, His creative work, and His providential government, and in the revelation of man's origin, state, and final destiny, we have the only real elements of a sublime and ennobling philosophy. While in the atonement of

\* See, for example, the enactments regarding the Passover, in Ex. xii. 1-28; xiii. 3-10; Lev. xxiii. 5-14; Deut. xvi. 1, sq. Also the laws relating to the State, in Ex. xx-xxiii; xxx; Deut. xvii.

Christ, and the gift of His Holy Spirit, we have a saving power and a sanctifying agency—mysterious, but omnipotent—filling man with life divine, quickening and strengthening him to labour with new and irresistible energy for the glory of God and the good of his fellow men. The Bible is thus adapted to man's nature; it supplies all his wants; it alone satisfies all his aspirations. Human wisdom is comparatively powerless even in elevating the character, and securing happiness in this life. The purest morality is necessarily connected with an unseen and eternal world. The mind must have before it the image of a holy God, and the example of a sinless Saviour, in order to be drawn onwards and upwards to the highest ideal of regenerate humanity.

THE TESTIMONY OF OUR LORD TO THE DIVINE AUTHORITY OF THE OLD TESTAMENT.

It has been sometimes affirmed of late that "Christianity has not made itself responsible for the genuineness, the authenticity, or the moral and religious teachings of the Old Testament." Now on a question of this kind we must be guided by evidence—by the statements of the documents, and not by any prejudices or theories of our own. Here it is the connexion of two books we are considering. What do the New Testament writers say of the Old Testament? Do they, or do they not, adopt it as authentic history? Does our Lord, or does He not, ascribe the Pentateuch to Moses as its author? Does He, or does He not, quote and refer to it as of Divine authority? These are questions of fact, not of mere opinion or speculation. In settling them we have only to refer to the language of the New Testament, and honestly interpret it.

It must be well known to every careful reader of the New Testament that our Lord and His apostles very frequently quote from the Old Testament, and quote it as an infallible authority; there are, in fact, upwards of six hundred such quotations, direct, or indirect; and there is not a single important event in the history of the Old Testament which is not, in one way or another, authenticated in the New. The religion of the New Testament is woven up with, and based upon, the history of the Old. I quite admit that in proving this point I am not advancing any independent argument for the Divine authority of either the one or the other. My sole object is to show that the two cannot be separated; and that, consequently it is impossible for any man consistently or logically to receive the New Testament—that is, to believe in Christianity—and yet to reject the Old Testament. If Christianity be the religion of God, the whole Bible must be the Word of God.

The full development of this important argument would require much more space than is here at my command; but I may indicate the leading points. After the close of the Old Testament canon, the sacred Scriptures were arranged in three divisions, called *The Law*, *The Prophets*, and *The Psalms*; and these were universally known and used as specific names in the time of our Lord. Now we read in Luke xxiv. 44, that Jesus, after His resurrection, thus addressed His disciples: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the *Law of Moses*, and in the *Prophets*, and in the *Psalms* concerning me;" and the evangelist adds, "Then opened He their understanding, that they might understand the *Scriptures*."\* Here our Lord mentions that threefold division of the Old Testament which was known to all the Jews, and declared the whole to be prophetic, and, therefore, Divine. So again, when Christ said, "Think not that I am come to destroy the *Law*, or the *Prophets*: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the *Law*, till all be fulfilled;"† when He said also, "The *Law* and the *Prophets* were until John . . . .

\* Compare Luke xviii. 31 : xxii. 37, &c. † Matt. v. 17. 18.

And it is easier for heaven and earth to pass, than one tittle of the *Law* to fail,\*—when Jesus said these words, He gave His sanction to the infallible authority of the Old Testament. Our Lord's object was to instruct mankind—to set truth before them in such language as would be intelligible to them. In addressing the above, and many like words, to the Jews, He must have left, and He must have intended to leave, the impression on their minds that the *Law* and the *Prophets*—their Scriptures, in fact—were Divine; that the ritual and history embodied in them constituted one great type, of which He was the anti-type.

Our Lord distinctly authenticates the narrative of Creation, as given in the first chapters of Genesis, in his exposition of the law of divorce in Mark x. 2-12. If that narrative be a fable, our Lord's argument falls to the ground. He authenticates the narrative of the temptation and the Fall when he says of Satan, "He was a murderer from the beginning . . . he is a liar, and the father of it." † In like manner he successively authenticates the narratives of Cain and Abel ‡; of the Deluge §; of the destruction of Sodom and the cities of the plain ||; of Abraham ¶; of Jacob \*\*; of Moses, and indeed of every great personage and event in Scripture. The eye of our blessed Lord ran along the whole stream of ancient Scripture story, singling out each incident so as to show that it was typical as well as real, prophetic as well as historic—designed in the councils of eternity to shadow forth greater events in the distant future. He not only attests the reality of the incidents, but He weaves them up in His grand scheme of doctrine; thus using type with anti-type—the Law with the Gospel—the Old Testament with the New, that we may now, with the force of an irresistible logic, say to every man, as Christ said to the Jews, "If ye believe not his (Moses') writings, how shall ye believe my words?" ††

Our Lord also, in His arguments with the Jews, and in His development of Gospel truth, quotes the Old Testament as authoritative on points of faith and duty. Of the Sabbath He says, "Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" †† Of the marriage tie He says, "What did Moses command you?" §§ When a lawyer came and asked Him the momentous question, "Master, what shall I do to inherit eternal life?" He replied, "What is written in the law? How readest thou?" ||| When our Lord was tempted by Satan in the wilderness, what were the weapons He wielded, and with which He vanquished the enemy? They were texts quoted from the Old Testament. When in His Sermon on the Mount He set before the multitudes the whole principles of morality, and the whole sum of Christian duty, what was the text He selected as the basis of His comprehensive summary? It was the Law of Moses. When, in the parable of the rich man and Lazarus, our Lord showed the Jews that they had a sufficient guide on all points of faith and morals, He declared that guide to be "*Moses and the Prophets*;" ¶¶ and to put the fact of their sufficiency beyond all doubt, He added, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

Our Lord, besides, frequently quotes the Old Testament Scriptures as prophetic. The Spirit of prophecy must be the Spirit of God. Establish the reality of a prediction, and you thereby establish the fact that the words embodying it . . . the words of God. I refer, of course only to such predictions as are beyond the provinces of logical deduction or inferential foresight. No wisdom but the wisdom of God, and no power but the power of God, can so guide and govern nature as that certain predicted events shall take place at a fixed time and in a prescribed manner. Now, in John v. 39-47, Christ, in reasoning with the Jews, distinctly affirms that the Scriptures "testify of

\* Luke xvi. 16, 17.

† John viii. 44.

‡ Luke xi. 51.

§ Matt. xxiv. 37.

|| Luke xvi. 28.

¶ John viii. 56.

\*\* John iv. 5-16

†† John v. 47.

‡‡ Matt. xi. 5.

§§ Mark x. 2.

||| Luke x. 26.

¶¶ Luke xvi. 29.

Him." In addition to the direct prophecies which our Lord mentions, we find that He also specifies certain events as typical of Himself, His time, and work. Among these are, "the brazen serpent\*," the mannat, and the deluge.† Every type contained a prophecy. It was designed to foreshadow some greater event in the future; and that design embodied prophetic knowledge.

Our Lord's allusion to individual prophecies and individual types indicates the full meaning of that remarkable statement: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."§ He here states a great truth both negatively and positively. "I did not come to put an end to (*καταλῦσαι*) the law—to subvert or destroy it; my object in coming was the very opposite: I came to fill it out (*πληρῶσαι*), so to set forth its spiritual meaning so to expand its moral code, and so to embody and realize its typical rites, that all the world might see that in Me the law is fulfilled."

I am glad to be able to state that the interpretation of our Lord's words which I have now given is substantially the same as that of one of the greatest of modern critics, the late Dean Alford. His note on Matthew v. 18, is so important and so apposite that I quote it:—"It is important to observe in *these days* how the Lord here includes the *Old Testament and all its unfolding of the Divine purposes regarding Himself, in His teaching of the citizens of the kingdom of Heaven.* I say this, because it is always in *contempt and setting aside of the Old Testament* that rationalism has begun. First its *historical truth*, then its *theocratic dispensation* and the *types and prophecies* connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr; and thus the way is paved for a similar rejection of the New Testament,—beginning with the narratives of the birth and infancy as theocratic myths; advancing to the denial of His miracles; then attacking the truthfulness of His own sayings, which are grounded on the Old Testament as a revelation from God; and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief has run in Germany, should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together."

Such was manifestly our Lord's opinion. The Mosaic Law and his gospel were one in principle—the former the shadow, the latter the substance; the former the type, the latter the anti-type. In a word, the Bible is one, indivisible, eternal; just as the God of the Bible is one, indivisible, eternal.

From these testimonies and teachings of our Lord those who call themselves philosophic theologians may well learn an important lesson. They call themselves Christians; they profess belief in Christ's divine mission; and yet they stigmatize as myth and fable what he authenticates as facts. No contrast could be greater than that between the destructive criticisms of some Christian men, and even Christian ministers, in our days, and the confident and reverential allusions made to the Old Testament by Christ, their Lord and Master. It is, unfortunately, too true, as Chalmers said years ago, that there now exists a superficial philosophy, which has thrown around itself a halo of most captivating brilliancy, which spurns Bible history and Bible doctrine together, which has infused the very spirit of antichrist into some of the great literary establishments of our land, and which is now making a daring effort to infuse it into the Church itself. But I would have all thoughtful men to know and to believe that this is not, that it cannot be, that cautious, solid, profound philosophy which has done so much to elevate the human mind and to ennoble the present age. The only ennobling philosophy is a

\* John iii. 14.

† John vi. 49-51.

‡ Luke xvii. 26.

§ Matt. v. 17, 18.

Christian philosophy ; the only solid and safe basis for philosophy is the Word of God. Give me the philosophy which does not leave me to the vagueness of human speculation or to the wildness of human fancy regarding the origin of evil, but which tells me the whole sad mystery in the story of the Fall. Give me the philosophy which does not leave me in painful uncertainty as to the reality and the mode of God's providence over the people, and of His rule in His Church ; but which exhibits them in gracious development in the lives of the patriarchs, and in the history of the Exodus.—*Family Treasury.*

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## Bible Society Recorder.

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TORONTO, 1ST FEBRUARY, 1882.

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### BOARD MEETINGS.

The regular monthly meeting of the Board of Directors was held on Tuesday, December 10th, at the usual hour, James Brown, Esq. in the chair. The proceedings commenced with prayer, led by the Rev. Alexander McBean, of Halifax, who had been introduced to the Directors and invited to take part in the meeting. Several letters were read relating to various matters, the Depositary's cash account submitted, and other routine business attended to. Agents' reports were submitted from the Revds. J. G. Manly, E. Cockburn, W. H. A. Claris, C. R. Matthew, J. Carmichael, R. D. Fraser, L. S. Kappele, and Dr. O'Meara. Colporteurs' reports were submitted from Messrs. Lowry, Blouin, and Jackson. This was the first report from Mr. Jackson, and was very satisfactory. The attention of the Directors was also called to the fact that Mr. Lowry had, in the course of his colportage labours in the service of the Society, circulated twenty thousand one hundred and twenty-three (20,123) copies of the Holy Scriptures. The Secretaries reported the appointment, by the Colportage Committee, of Mr. James Ness, in the place of Mr. Taylor, recently resigned. A letter was read from Mr. Ansley, Secretary of the Parry Sound Branch, giving valuable advice as to colportage in Algoma and Manitoulin, and was referred to the Colportage Committee. A letter was read from the Rev. R. Jamieson, giving information about colportage in British Columbia, and expressing the hope that he would soon have a colporteur at work in the neighbourhood of Nanaimo. The meeting was closed, as usual, with prayer.

The Board met again on the 17th January, at 7.30 p.m. The chair was at first occupied by the Hon. William McMaster, and afterwards by the President, the Hon. G. W. Allan. The Rev. J. M. Cameron read a portion of Scripture, and the Rev. Dr. Rose led in prayer. A report was submitted from the Agency and Colportage Committee informing the Board of the cessation of the labours of Mr. Blouin, the colporteur in Manitoba, and submitting correspondence in reference to the Society's affairs in that Province.

The Secretaries reported a donation of \$50 from Mr. John Newton, of Tweed, and that gentleman was elected a life member of the Society. The Permanent Secretary reported an interview with Mr. McCrae, the Secretary of the Guelph Branch, in which that gentleman strongly advised a reduction in the price of the "Gleanings for the Young," which he had been endeavouring to get circulated in the Sabbath Schools. After some discussion, the price was reduced to \$1.50 per dozen per annum. Agents and Colporteurs' reports were submitted, and other routine business transacted, and the meeting was closed with prayer led by the Rev. T. C. Desaires.



## EXTRACTS FROM THE PARENT SOCIETY'S LAST ANNUAL REPORT.

### TURKEY.

Colporteur Herringer, who labours in Central Bulgaria, finds the school teachers, who possess great influence, generally favourable. At Rahova on the Danube they had introduced Genesis as a reading book. At Vratza, further south, he was received with great cordiality—

"The reason being that during the war, when a large number of people from Vratza were apprehended on suspicion, sent to Rustchuk, and lodged in prison there to await their trial, Messrs. Krzossa and Herringer exerted themselves to the utmost in their behalf, and not in vain. Such conduct on the part of men whom they had always regarded with suspicion at once convinced them how greatly they had been mistaken, and won for the Bible universal favour."

At Pravadi a man said, "Your books are bad; they are opposed to our religion." "Then," replied a Russian subaltern, who stood by, "it must be your religion that is bad, not the books."

At Sistova your colporteur was much encouraged.

"Several soldiers came to his lodgings and bought, one telling him that six months before he knew nothing of the truth; but that then he found at Osmanbazar a lad who had a Bible, which they read together, and from it he had learned what the Gospel was. Several soldiers, he found, loved the Bible, and had to bear no small opposition from their fellows.

"A lad from the village of Organi bought a Bible and a Testament, saying, 'A precious treasure they are; but we are as sheep without a shepherd!'"

Grunberg is a colporteur whose movements have been chiefly among his own people, the Jews.

"At Shumla a Jewish banker asked him what profits the Protestants expected to get from printing Bibles and selling them so cheap. 'Fifteen years ago,' said Grunberg, 'I was at Shumla, and saw vast quantities of stones cast into the sea, and was ready to think it lost labour. But two years later I found there a beautiful bridge built on the foundations formed by those stones. And so with the Bible Society's work among all nations.'

Grunberg naturally went everywhere, first to his Jewish brethren, and seems to have reasoned with them with great wisdom and truth. Thus when a Jew said, "We want a Messiah, like the Prince of the Bulgarians, 'Can your prince,' asked Grunberg, 'forgive your sins, or even his own? Must he not rely on Jesus Christ? What would avail you then with God to have a prince like him!'"

The labours of Colporteur Misaelides have been in and around Smyrna. His journal gives pleasant glimpses of the man himself and the people he meets.

"An Albanian who was present said, 'But for this Society a New Testa-



ment would cost us fifty piastres instead of six. And especially do we thank them for the New Testament in Albanian. It was not one of our bishops, but strangers, that gave us that blessing. I wish I could find the man that did so, and kiss his hands."

"A Roman Catholic said one day, 'These books are only for priests.' 'Nay,' said Misaelides, 'the Apostle John says expressly that he writes for fathers, young men and little children; and Paul reminds Timothy that he had known the Scriptures from his childhood.'"

## CYPRUS AND CRETE.

Through the tact and perseverance of Mr. Back, the Society's sub-Agent in Cyprus, 2,354 copies have been sold, besides 107 given away, and 146 sold from the Larnaca Depot. To effect this good work he has made no fewer than nine tours, suffering now from malaria, and now (on a lofty terrace on Mount Olympus) from cold so intense as to deprive him for a time of the sense of hearing. Much distress has been caused by murrain and a poor harvest, and many schools have been closed; but this did not daunt Mr. Back, and he was helped by the support of the ruling clergy of the island. Indeed, to oppose him appears to have been a serious matter.

A PRIEST'S RETRACTION.—In one village the priests asserted that, as his books had not the seal of the Patriarch, nor had any cross upon them, and not been approved of by the Holy Synod, they must be false, and a number of villagers appeared to be led away by his words. But Mr. Back, while leaving it to the priest to approve or not of the circulation of the Scriptures, held very properly that it was an injury to him and the Society that he should declare the books to be false, and threatened an appeal to the civil court. Upon this the priest became alarmed, and begged Mr. Back to allow him to retract his words as thoughtless utterances! The retraction in so humiliating terms was accepted; and no fewer than 93 copies were sold in the village.

Work in Crete has been prosecuted with success by Colporteur Klonares, who at Canea, Candia and in the eastern division of the island sold 930 copies. He has within the last few months been expelled under circumstances sufficiently important to demand extended notice.

It was in the streets of Candia that a man named Polites asked him one day into his shop for religious conversation:—

"'I want to know,' said he, 'of what religion you are.' Klonares replied, 'I am a Christian.' 'I know you are a Christian,' said Polites, 'but are you orthodox?' Klonares: 'And I know you are orthodox, but are you a Christian?' Polites: 'We orthodox are all Christians, and believe in Jesus Christ as the Son of God, and have the gospel read each Sunday in our churches.' Klonares: 'I know you profess to do all that, but do you keep the commandments of Jesus Christ?'"

A second interview followed, at which a priest and three or four friends of Polites were present.

"All were convinced that the doctrines they had heard condemned as masonic were the true gospel of God, and that the errors were on the side of Orthodox Church. They talked with their friends of the truths they had learned, discontinued their attendance on the Greek Church, and met Klonares on the Lord's Day for prayer and searching the Scriptures and exhortation. Their number increased, and by and by as many as eleven or more embraced evangelical views, and came Nicodemus-like at night, to converse with your colporteur. Nor were they silent among their fellows. Upon this the defenders of the Greek Church took alarm, and went to the Metropolitan and told him, 'A mountebank has come here, selling books, who blasphemes the saints and the pictures. We wish him sent away, for he is a scandal to our city and nation.'"

"'UNTO THE GREEKS FOOLISHNESS.'—Upon this the Metropolitan sent for Polites, and asked him if he knew this bookseller. Polites replied that he

knew him very well, and esteemed him highly, that he had never heard him blaspheme or curse any one living or dead, and did not believe he had ever done so. Shortly afterwards the Prefect of Police, who was a Greek, sent for Klonares to his office, and told him he must quit Crete in four weeks, and that if he did not go willingly he would be sent away by force.' 'Why! what have I done, asked Klonares, 'that I am to be banished in this way?' Prefect: 'The Metropolitan has written to the Mutessarif that you are a scandal to the city and nation, blaspheming the saints and the pictures, and must, without fail, be banished from the island.' 'Which is greater, God or the saints?' asked Klonares. Prefect: 'God certainly.' Klonares: 'Well, I can bring you five hundred men that daily blaspheme God, and are never rebuked for it, but because you say I have blasphemed the saints and the pictures, which I utterly deny, you clamour that I must be banished.' But remonstrance was in vain: it was the foregone conclusion of the Metropolitan, the Mutessarif and the Prefect that Klonares must be expelled."

As soon as the matter was reported to Dr. Thomson, he invoked the aid of T. B. Sandwith, Esq., Her Majesty's Consul at Canea, who kindly brought the case before the Governor of the island, but in vain.

"Mr. Sandwith had also difficulties about protecting Klonares, as he was an Ottoman subject, though in the service of a British society; and further, lest the Cretans should suppose that it was the design of England to convert them by force to Protestantism. In short, while bearing high testimony to the uprightness, generosity and courage of Klonares, as well as to his zeal, he felt it might be safer for him to leave Crete for a time than be exposed to the risk of assassination by a lawless and fanatical populace."

Meanwhile the subject of the correspondence was engaged in selling off his property, and preparing to leave the island.

"The month was now expired, when he essayed once more to obtain the aid of Her Majesty's Consul, but again without effect. On returning to Heracleon, the authorities refused to allow him to land while the captain would not permit him to remain on board. The difficulty was at last solved by the Prefect of Police arresting Klonares the moment he stepped on shore, and conveying him at once to prison. As he was thus led through the streets as a felon, Polites called to him: 'Fear not, they served Jesus in just that way.' At length the vessel sailed, and he came, with his wife and child, and the Society's books, to Constantinople."

So ends the matter for the present. It shows, on the one hand, how religious liberty may be denied, even in places where it is supposed to have been secured by solemn treaty engagements; on the other hand, it shows the difficulty of the colporteur's position. Without any desire to attack false systems of belief he may be drawn into a avowal of his dissent from them, and this may be made a handle of accusation. The light cannot shine without the darkness thinking itself to be rebuked. As was clearly stated in the last Report "between your Society's work and the work of controverting Romish errors, or propagating Protestant systems, there is a plain distinction. The liberty to combat error we do not as a Society ask. The liberty to spread the truth we hope never to be denied."

#### PERSIA.

7 The journey which your Agent, the Rev. Robert Bruce, has made from Ispahan to Bagdad, for the purpose of establishing Bible work at the latter city, and inquiring into the wants of the intervening country, has prevented him from sending in any general review of the year's work. Your Committee are hoping, however, to welcome him in person during the present summer, and to hear from his own lips about the condition of the land for which he has done so honourable a work as a missionary and Bible translator.

Leaving Julfa on October 13 with Colporteur George Mackertich, Mr. Bruce marched north-west over the mountains to Sultanabad, a town where he found great encouragement.

“Called on one of the chief Mujtehids, Haji Syud Mohsin ; found him in a room full of his friends, most of them learned men and Mollahs. He received me with very unusual kindness for a Mujtehid. He was well acquainted with the New Testament, and spent most of my 1<sup>st</sup> visit in quoting freely from the Gospels and telling his audience stories of Jesus Christ. One interpretation that he put on a saying of our Lord’s amused me. He understood ‘Shake off the dust from your feet’ to mean ‘Covet and take away nothing with you.’ I presented him with a Persian Bible, and sold three Bibles, one New Testament, and some Portions to his friends. But what surprised and pleased me most was that one of his friends, a rather big Mollah, Sultan uz Zakireen, accompanied me to my lodgings and invited me to his house next day. While there he asked me for a Bible, whereupon I asked him for a Koran in return. He at once got up, took down from the shelf a very nice Koran, with translation in Persian, and gave it to me. The idea of giving the Holy Book into the unclean hands of an infidel, is abhorrent to most Mahomedan Mollahs, and I was greatly pleased. I cannot but hope that the Haji and his friends are not far from the kingdom of God. O that the word of life may be brought home to their hearts by the Holy Ghost, and be made the means of bringing them into the Kingdom !”

Four marches in the same direction carried the travellers past the slopes of Mcunt Elwend to Hamadan, an important town, healthily situated 6,000 feet above the sea, and the head-quarters of the Jews of Persia. Mr. Bruce’s interesting account of Hezekiel Hyém, an influential Jew who was led by the Word of God alone to the conclusion that the Messiah ought to have come and been put to death while the second temple was still standing, has been given in the *Monthly Reporter* for March 1881.\*

“There are here at present forty men and fifteen women who profess to believe in Jesus Christ. Five only have been baptized, and four are regular attendants at the Protestant church and the Holy Communion. The others are afraid to come forward publicly, on account of the injustice of the Government. There are also several others in addition to these fifty-five who believe in secret, but are hindered by their relations from joining the disciples.

“Hyém is a first-rate Hebrew and Persian scholar, and would be very useful for the revision of the Old Testament. He and his wife and two children suffer dreadfully, living in an attic in the house of his rich, unbelieving father and brothers. He has been well tried for five years in the fire of affliction.

“I must bear my testimony to the exemplary character of the Rev. Shimaun, Native Pastor of the Protestant Armenian congregation in Hamadan, and to his zeal on behalf of the Jews. He and his little flock are ‘a light shining in a dark place.’”

After five days in Hamadan, Mr. Bruce on November 4th turned southwards to Burugird, where he found accommodation in the caravanserai, in the room of one of his former pupils from Julfa, a Protestant Armenian.

“I was thankful to see that his consistent Christian character was much respected here. I left a supply of Persian Scriptures with him, and appointed him a corresponding agent of the Bible Society.”

The next halting place was Nehavend, “a quaint old town on the side of a hill, surrounded by lofty mountains,” and inhabited by a wild looking people. The hospitality shewn here was rather oppressive, as their host, the head-man of the Deputy-Governor, did not think it civil to leave them alone, but spent the day in their room with a noisy crowd, and at night entertained

\* This was given in our *Recorder* for April.

them with Persian music and tipsy dancing. There was much surprise at the refusal on the part of the guests to touch any wine.

Skirting Elwend, Mr. Bruce reached Kermanshah on November 22, where he was most kindly received by the British Agent, an Arab merchant of great wealth and influence. The roads were filled with pilgrims from Kerbela, who had been stopped by alarming reports of the Khoordish robber bands. The Governor would not hear of your Agent going to Bagdad by the usual caravan road, as a hundred pilgrims were said to have been killed upon it. While waiting in sore perplexity, the travellers were rejoiced to meet Mr. Wartman, of Bagdad, who does business with the Wally chiefs and is greatly respected by them, and who offered them his company. The journal of this part of the expedition has not been published, and may be given almost entire :—

“On November 30 we left Kermanshah and marched four farsangs. A very wet night, and snow in the morning.

“December 1, crossed a pretty high mountain covered with snow. About noon our road lay through the bed of a mountain torrent greatly swollen by last night's rains. The Wally's man deceived me by assuring me he had left one of his horsemen to guide the baggage mules through the river, so Mr. W. and I went on a mile further to take our breakfast, and wait the arrival of the mules.

#### “AN ACCIDENT.

“While waiting for them, my groom came running on foot to tell us that one of the mules was prostrate in the river under his load and almost drowned. Some on horseback and some on foot, we rushed to the rescue and saved the mule, but what a sight my bedding, black clothes, &c., presented, all drenched with mud and water! *Thank God, my translation escaped almost uninjured.* We reached Harasin, 8 farsangs, an hour after dark. The mules did not come up till two hours after us, and caused me much anxiety, both for fear of robbers, as the Wally man had again left them without a guard, and also lest any of them should have broken down from weariness. Harasin is a very curious fortified town, at the foot of a very lofty mountain covered with oak forests. The head-man entertained us in a good upper room with a fireplace, and gave us an unlimited supply of firewood to dry our wet things.

\* \* \* \* \*

“SEEKING SHELTER.—Left Persia behind us and entered Turkey, crossed a little beyond the boundary a large river swollen by the rains, with some difficulty, and entered on the great plain of the Tigris and Euphrates, at present, as far as the eye could reach, one vast expanse of water and mire. Came to the place where the Wally ought to be, but where he was not. Wandered in the muddy plain, to the great distress of our poor animals, till near sunset, found no sign of tents, and experienced anything but pleasure at the anticipation of bivouacking in the mud; just before sunset were a little cheered by the sight of smoke in the horizon fully ten miles off, and quite out of our direction. The sun set, the clouds thickened, the smoke disappeared. I got off my horse, and declared we could wade through a horse-pond, and must spend the night on a little bit of ground more elevated than the rest, but which was also full of pools of water. Fortunately, our guards declared we must not, for there was not only fear of rain and hunger, but also of robbers. So we mounted again and soon saw fires in the distance, and the second we reached was the Wally's. The sight which presented itself to our eyes in his great black goat's-hair tent repaid us for our labour—about thirty wild-looking Arab robbers, whose chief clothing is a long shirt with no trousers, seated round a fire, one more savage-looking than the others pouring out coffee for the rest. I felt quite at home with them in a minute, as it reminded me of my old nights in Afghanistan. Alas I could not speak to them, for though I can read I

cannot speak Arabic. Our host was very hospitable, and gave us a good dinner, and on the 8th we left for Mendili. Such torrents of rain and such mud as we had to go through to-day I never witnessed before, from 8 A.M. to 6 P.M. The poor beasts of burden toiled on. The whole country pouring with rivers of water. I was quite surprised that none broke down, and in the evening we found ourselves most comfortably entertained by a rich Jew named Sassoon, to whom Mr. Waitman, when he left with the Wally, had given me a letter of introduction. Here again we were delayed, and puzzled to know what to do. The straight road by Beledruz to Bagdad was reported to be impassable on account of heavy rains. A muleteer arrived who had lost four mules in the water near Beledruz. The Turkish side of the frontier is as sparsely populated as the Persian. Everywhere in the great plains of the Tigris there are the remains of ancient irrigation canals and ruins of old towns, telling of prosperity and plenty where now all is desolation. We waited for two days, greatly enjoying the kindness of the Jews, and by our host's advice started on the 10th for an encampment of the Nida Arabs, four hours distant, where, as he said, we could inquire the state of the road to Beledruz, and, if it was still impassable, go by the longer route to Shahraban.

"11th.—The Arabs assured us that the water on the Beledruz road had gone down, that it had been up to a man's neck and was now not much above the knees, and that it was quite near us, not further than we had come yesterday, viz : four hours. Took guides from them in addition to our guards, and started long before sunrise. Found it took us eight hours instead of four. After wading for about three hours through the most adhesive mud I ever passed through, came out on a nice piece of dry ground within a farsang of Beledruz, where we found a few Arab tents. Oh, the comfort of feeling *terra firma* under the poor horses' feet, and of cups of coffee dealt freely to us all with Arab hospitality round a fire in the tent! And still more the assurance which the Arabs gave us, that the road was good, the water of the river (as I ignorantly supposed) gone down, and the sight of the date groves of Beledruz, within three miles of us!

"A FEARFUL MARSH.—But alas! our comforts were soon dissipated. It is no exaggeration to say I shall never forget the horrors of those three miles. I thought nothing of a river up to the saddle girths; but it was no river—it was more than two miles of the most fearful marsh I ever saw. No mule on earth could carry his burden through it. We were in it before we knew where we were. Everywhere the water was up to the horses' knees, and every two or three minutes the poor animals would plunge down into a hole up to their girths. Each mule was prostrate in a different hole, quite unable to regain its feet. Dogs were feeding around us on the carcases of other mules which had yielded up the ghost to the Demon of the Marajeh, as it is called, and I thought ours would share their fate. I got off my horse, and walked about in the water, and had the loads heaped up, selfishly taking care to put some merchants' wares which the muleteer had on other mules under our bedding and clothes; and then having sent one of our guards in one direction, George Mackertich and I went to the town for help; and all was brought safely out, but most of our things well drenched again. *Thank God my Persian translation escaped as by a miracle!*

"Three marches more brought us to Bagdad, on the 14th, having been sixty-two days en route from Ispahan. You must not fancy that travelling in Persia is generally like this, and I hope I have not tired you with detail. The heavy rains which gave us so much trouble are the greatest blessing to this land, and already the robbers have been put down."

At Bagdad a house has been obtained for a depot, George Mackertich has been installed, and a well-qualified colporteur from Tiflis sent to join him. Mr. Bruce, who had been applying himself with his companion to the study of

Arabic, left Bagdad on February 4, purposing, after his return to Ispahan and the journey to England, to revisit it in November next.

#### ABYSSINIA.

Mr. J. M. Flad, whose labours in this land are well known, has recently accomplished an arduous journey. Knowing that in the present state of the country it would involve him in trouble were he to enter it himself, he was advised by the London Jews' Society, of which he is an agent, not to venture further than Mattama, on the Egyptian border. There he proposed to stay for several months, giving opportunity to the native converts and teacher to meet him, and draw from him encouragement in their work. When at Mattama in the same way several years ago, Mr. Flad sold upwards of 200 Scriptures in Ethiopic and Amharic.

A large consignment was sent by your Committee to meet him at Suakin, on the Red Sea, whence a caravan route goes across the desert in a southerly direction to Mattama. In a letter received from him on the eve of his starting for Suakin (December 4, 1880), he described his caravan of twenty-four camels, sixteen of which were laden with the Scriptures. He expected to reach Mattama in about a month, and to obtain donkeys thence to the mission station at Gondar. The expenses of conveying the Scriptures to the interior are met by a grant from this Society. While at Suakin, Mr. Flad had an interesting interview with a young Abyssinian refugee. The latter came to him and said:—

“I heard you were on a journey to Abyssinia *with books*. I am here in the land of the Moslem without the Word of God: give me, for Jesus Christ's sake, a Psalter of David”—meanwhile offering me a dollar—that I may be able to read the Word of God in the land of the Heathen, and have my faith kindled thereby. I am yearning for it. I want a cloth very badly, but I may get that at any time when I can afford to buy it; but I may not have an opportunity to buy the Word of God.’ I offered him the Psalter that I had for my own use, which looks worn, telling him that all the new books were in the boxes, and that I could not open them. ‘Never mind,’ he said, ‘it is merely the cover that is worn. The word inside it will ever be the same, and never wax old.’ He accepted the book with both hands, kissing it repeatedly, and beaming with joy. When I witnessed how precious the Word of God was to this youth, I felt tempted to return to him his dollar, because he was a poor labourer. Yet I did not give it back, as I am convinced that his Psalter will be all the more precious to him on account of the dollar it cost him; but I gave him a New Testament in Amharic. I shall never forget the outburst of joy of this young fellow. Raising his eyes full of tears upwards, he exclaimed, ‘Now I am the happiest and richest man that can be found. God surely has sent you on my account hither. May He bless and keep you on your journey, and may He give you’—raising the Testament in his hands—‘a goodly place in heavenly mansions.’”

#### MADAGASCAR.

The revision of the Malagasy Scriptures has proceeded during the year without check. A version of the Psalms is being produced which it is believed will be of the greatest service to the native churches in taking the place of a version in which much of obscurity and not a few mistakes were found.

In acknowledging a large grant made to the Norwegian missionaries some years ago, the Rev. L. Dahl writes:

“Our mission is comparatively new, and we are working chiefly in distant country districts, where the great majority of the people are still heathen, and where the sale of books is a new thing. As our work, however, has of late made good progress, we venture to hope that we shall be able to sell many more copies of the precious volume in the future than we have done in the past.”

## TRUTH, LOVE, LIGHT, PEACE.

Spread, spread the words of truth,  
Diffuse it far and wide ;  
Let heary age and blooming youth  
Learn how the Saviour died.

Spread, spread the word of love  
Let all the nations know  
That Christ descended from above  
To save from hell below.

Spread, spread the word of light  
Swift as the sun's bright ray ;  
Scatter the shades of heathen night,  
And bring the "latter day."

Spread, spread the word of peace,  
Proclaim the joyful sound ;  
Let captive millions find release,  
By sin and Sa'an bound.

—Songs of Gladness.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH  
SOCIETIES, FROM 21st NOVEMBER 1881, TO 20th JANUARY, 1882.

|                     | On<br>Purchase<br>Account. | FREE CONTRIBUTIONS. |                  |           |
|---------------------|----------------------------|---------------------|------------------|-----------|
|                     |                            | U. C.<br>B. S.      | B. & F.<br>B. S. | Sundries. |
|                     | \$ cts.                    | \$ cts.             | \$ cts.          | \$ cts.   |
| Sarawak & Keppel    |                            | 11 95               |                  |           |
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| Stouffville do      | 2 45                       |                     |                  |           |
| Oakville do         | 28 70                      |                     |                  | (1) 11 30 |
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| Mono Mills do       | 2 40                       | 2 23                |                  |           |
| North Sydenham do   |                            | 7 70                |                  |           |
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| Little Britain do   |                            | 11 55               |                  |           |
| Fenelon Falls do    |                            | 11 34               |                  |           |
| Bobcaygeon do       |                            | 15 00               |                  |           |
| Woodville do        | 17 31                      |                     |                  |           |
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| Newmarket do        | 8 70                       |                     |                  |           |
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| Waterdown do        |                            | 20 00               | 16 00            | (2) 3 00  |
| Kincardine do       | 50 00                      |                     |                  |           |
| Lynedoch do         | 23 15                      | 10 00               | 10 00            |           |
| Bowmanville do      | 11 20                      | 40 34               | 60 00            |           |
| Goderich do         |                            | 10 40               |                  |           |
| Culloden do         |                            | 4 00                | 4 00             |           |
| Ayr do              |                            | 5 71                |                  |           |
| Drumbo do           | 6 73                       |                     |                  |           |
| Plattsville do      | 7 15                       |                     |                  |           |
| New Durham do       | 16 27                      | 42 04               |                  |           |
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## RECEIPTS AT THE BIBLE SOCIETY HOUSE—Continued.

|                          | On<br>Purchase<br>Account. | FREE CONTRIBUTIONS. |                  |           |
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| Eramosa Branch.....      |                            | 2 00                |                  |           |
| Brantford do.....        | 172 50                     |                     |                  |           |
| Dover do.....            |                            | 6 86                | 4 00             |           |
| Beaverton do.....        |                            | 30 00               | 30 00            |           |
| Crediton do.....         | 40 00                      |                     |                  |           |
| St. Williams do.....     | 18 76                      | 1 90                | 1 89             |           |
| Vittoria do.....         | 15 00                      |                     |                  |           |
| Laskey do.....           |                            | 33 25               | 34 00            |           |
| Churchill do.....        | 2 69                       | 32 57               |                  |           |
| Burford do.....          | 5 00                       | 21 71               | 21 72            |           |
| Sombra do.....           | 5 34                       |                     |                  |           |
| Berlin do.....           | 50 48                      |                     |                  |           |
| Rosemont do.....         | 10 97                      | 6 42                |                  |           |
| Mara do.....             | 2 00                       | 11 60               |                  |           |
| Oneida do.....           |                            | 42 00               | 42 00            |           |
| Dresden do.....          | 15 40                      | 26 50               | 26 50            |           |
| Listowel do.....         | 18 67                      |                     |                  |           |
| Courtland do.....        | 16 38                      | 82                  |                  |           |
| Tilsonburg do.....       | 10 00                      | 9 07                | 9 00             |           |
| Corinth do.....          |                            | 1 32                |                  |           |
| Delhi do.....            | 7 05                       | 1 62                |                  |           |
| Camlachie do.....        |                            | 8 97                | 22 41            |           |
| East Williams do.....    |                            |                     |                  | (2) 3 00  |
| St. Mary's do.....       | 40 00                      |                     |                  |           |
| East Westminster do..... |                            | 60 00               | 60 00            |           |
| Chatham do.....          | 1 00                       |                     |                  |           |
| Norwood do.....          |                            | 16 28               |                  | (3) 20 00 |
| Dundas do.....           | 7 50                       | 138 00              |                  |           |
| Newcastle do.....        |                            | 23 50               | 23 50            |           |
| Norval do.....           | 2 25                       | 40 17               | 40 18            |           |
| Otterville do.....       |                            | 5 81                | 5 00             |           |
| Norwich do.....          | 10 91                      |                     |                  |           |
| Bradford do.....         | 4 30                       | 7 83                |                  |           |
| Beeton do.....           | 13 77                      |                     |                  |           |
| Georgetown do.....       |                            | 24 50               | 49 00            | (1) 24 50 |
| Cheapside do.....        |                            | 12 76               |                  |           |
| Botany do.....           | 20 00                      | 8 00                | 7 00             |           |
| South Cayuga do.....     |                            | 62 00               |                  |           |
| Madoc do.....            |                            | 30 00               |                  |           |
| Warton do.....           | 18 50                      |                     |                  |           |
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