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No. 6.

ADDRESS OF REV. JAMES H. BALLAGH, OF JAPAN, AT THE SIXTY-THIRD ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

MR. PRESIDENT AND GENTLEMEN OF THE SOCIETY, —I wish to thank you for inviting me to be present at this anniversary feast in the City of New York, when, by a happy coincidence, the North and the South of our once estranged but now reunited country dwell together in harmony and peace ; and when the distant extremes of the East and West, of the vast continent of Asia, the birthplace of the human race, the cradle of Christianity, and the home of this divine revelation from God to man—viz., representatives of Turkey and Japan—meet here together, in this metropolis of the Western world, to bear testimony to the permanency of that word of the Lord which liveth and abideth for ever.

The story of the Book in the island empire of Japan, my friends, which only covers a history of twenty years, is short and briefly told ; but in these twenty years great things have been wrought by the power of this Book : and time would fail even to summarize those results. Let me just show you some instances of the power of the word upon the human heart without any foreign teacher. You have heard that the Bible is a missionary ; you have heard that it goes where the missionary cannot enter. Now see the truthfulness of that statement in these incidents.

In the capital of Japan, a young man of good family and good education obtained a copy of a geography published in the Chinese language by an American missionary, and in the opening sentence of that geography he read these words : "In the beginning God created the heaven and the earth"—an excellent introduction to a system of geography. I am afraid it would hardly be tolerated in this Christian land, but in a heathen land it would pass. These words were the entrance of light to his soul. He went no further : he looked not over the earth's surface to see how it was divided, to see where its population and cities were, but he paused at the very threshold to

enquire, "Who is God, the Maker of all?" Among the eight hundred millions of gods in Japan he found none to answer that description. "Surely," he said to himself, "that God does not live in Japan; that God must live in America, because this book was published by the American missionary; therefore, if I would find that God, I must go to America." That would be a serious undertaking, which, if attempted, would be at the peril of his life; for an edict was issued prohibiting any one going abroad or returning; and even though he were shipwrecked, the penalty would be decapitation, so sedulously had the country protected itself from the inroads of Christianity. But this young man bade adieu to his aged father and mother and his only sister, and took his passage to a northern port, found his way on board an American schooner trading with China, and, after an experience of some months in plying up and down the coast, God opened the way through the good graces of an American captain, and he found himself in Boston harbour. Then he was in a worse condition than ever. The shipmaster, on returning to the vessel one day, found him in a desolate condition, and he asked him, "What is the matter with you?" He replied, "I came all the way to Boston to find God, and there is no one to tell me." The captain, who was a well-disposed man, but not a Christian, was embarrassed. He said, "I cannot tell you who God is, but I can find some one who can." He went immediately to the owner of the vessel, Alpheus Hardy, a well-known merchant, and told him the story of the lad's anxiety. Mr. Hardy came to the ship without delay and asked him, "Do you wish to find God?" "Yes, sir," said the youth. "Come to my house," replied Mr. Hardy, "and I will tell you who God is." From that day to this he adopted him as his own son, sent him to Phillip's Academy, Amherst College, and to Andover Seminary, and perhaps is now sustaining him in the foreign field, where he is labouring as a missionary under the American Board, and is president of a college of some hundred pupils in the sacred city of Kioto.

I often think that this man's faith was even greater than that of the father of the faithful himself. Abraham knew God, if he did not know where he was going; but this man knew neither God nor where he was going. His first prayer was, "O God, if thou art God, tell me who thou art!" There was a soul crying out after God the Father of his being; and when he got to Boston what was his cry? He had made a little advance in knowledge that there was a God, for his cry was, "O God, thou who hast brought me so far, forsake me not now." He did not forsake him. There, my brethren, is an instance where the word of God, even when transferred into a treatise on secular science, has at least been the means of leading one soul out of the darkness of heathenism into the marvellous light of the gospel, and has transformed that man into a noble Christian and a powerful preacher of the gospel—one whom his own government would like to honour. When the last embassy visited this country, he was summoned as interpreter to accompany the chief commissioner of education in his tour of inspection of all the educational institutions of Europe; and he was solicited by the commissioner to return to Japan to take a position under the government. He pleaded ill-health and a desire to complete his studies, as he was in but his middle year at the seminary. He has completed his studies and has returned to his country, and is known and beloved by the people in authority, and admired and respected for his Christian character.

Another instance of this same principle is perhaps even more striking. Had I time, I would like to show the Jesuitical fallacy of that doctrine put forth by a distinguished prelate of the Romish Church, that Christianity was spread through the known world without a Bible. But here is an instance of what the Bible, without any foreign teacher, may do in the enlightenment and conversion of men: A Testament was washed overboard from one of her majesty's ships along the coast of Japan and floated to the dominion of one of the princes. One of the chief men of the prince saw the little volume floating on the water and conveyed it to his master, who examined it, and

after making some enquiry from the interpreters attached to his residence, found out it was a copy of the Christian's Bible; and having ascertained that there was a translation of the book in Chinese, he sent to Shanghai for a copy. Then with five or six of his companions, and with a distinguished scholar as his teacher, they gathered together in a Bible-class for its study. While they could understand much, there were many things they could not understand; and hearing that a missionary at Nagasaki could speak the Dutch language, he sent a messenger to the missionary to get answers to difficult questions, and in this way, through the messenger carrying a question and getting a reply, in due time the head man, with a large retinue of retainers, made his way to the missionary's house and presented themselves for baptism. What was his statement? I copy it from an address delivered by Rev. Dr. Ferris, of the Reformed Church Mission, delivered at the Mildmay Conference of Missions, held in England, October, 1878:

"Sir, I cannot tell you my feelings when, for the first time in my life I read the account of the character and work of Jesus Christ. I had never seen, or heard, or read of, or dreamed of, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ! We can imagine somewhat the impression that would in such circumstances be produced on such a man, fifty years of age, in the maturity of his powers, a man of education and special sagacity. He sought baptism for himself and two of his friends who were with him. Within a year three others of the same company were also baptised by Mr. Verbeek. Thus an example is furnished of how the truth has been over and over again conveyed providentially to men and women, who, uninfluenced by a missionary, or foreigners, or Christians, have been brought to feel it to be the word of God."

This emphasizes the declaration of the last speaker, that there can be no character to transcend the character of Jesus; there can be no religion of the future that will make this Bible effete and antiquated. That is one advantage which the missionary, my brethren, has over his brethren settled in Christian lands. He is brought back into contact with the same stage of civilization that existed when the inspired page was written. Not one word of it is effete or obsolete. The same controversy exists now as did then between Jehovah and the idols. And then, in addition, the missionary appreciates the special promises to every portion of the globe; and peculiarly precious to me, labouring in an island empire, is the special promise that the isles shall wait for his law. This declaration, brethren, is verily to be fulfilled. The dawn is already upon us. The first ten years were years of sowing, painful waiting and labour to remove prejudice, but the last ten years are years of reaping and gathering; and now, brethren, the full harvest is upon us, and the reapers are not adequate to gather in the golden sheaves into the garner of our Lord.

By way of contrast with what we have just heard of Turkey, I could set forth the particularly favourable and superior characteristics of the Japanese. By the blessing of God, Mohammedanism never entered that island empire. I thank God for it. Better polytheism than intolerant Islamism and its warlike character. The idols are easily swept away. They have no sacred language or book; they have no deep-seated affection for their idols. You can address any Japanese audience and speak of the absurdity of idolatry without any offence being taken.

Then, too, another advantage is the superior state of woman; it is next to that of a Christian country. Polygamy exists, but it is not lawful. Woman's position is all that you can wish. She needs more enlightenment; but this is fast being given by the great impetus to female education. The time is drawing on apace when the full light of the sun of righteousness is to beam upon that land.

But, Mr. President, I have been struck by your statistics and some facts growing out of them, and the congratulatory feeling expressed in relation to

them. I see that, in the sixty-three years of this Society's existence, thirty-six millions of portions of the Scriptures have been issued, and that is about the population of the island empire of Japan. When I saw those figures, I thought of the thirty-five millions of Japanese. I said to myself—What! has this great American Bible Society, through the sixty-three years of its existence, done nothing more than to supply one portion of the word of God for each inhabitant in Japan? Why, in our apprehension, if an earthquake should sink that little island empire back to its original home beneath the waves, it would hardly be missed from the great world's surface. What is Japan to the rest of the world? Is that all that the Bible Society has been able to do, just to give one portion of the Scriptures to a generation of that empire? And what is to become of the rest of the world? Or, if we take the entire publications of the great British and Foreign Bible Society in the seventy-four years of its existence, giving an aggregate of eighty-two millions in the two hundred and twenty-five languages or dialects in which its publications have been issued, we will find it would be insufficient by five millions of copies to supply one for each English-speaking inhabitant of the globe. What of the one billion four hundred millions of all tongues and kindreds still remaining of the world's reputed inhabitants? How are they to be even once supplied with the leaves of the tree of life, and each generation requires an equal edition for its own edification? A stupendous work, truly, is that of giving and supplying the nations with the word of life! Brethren, I congratulate the Bible Society upon what has been accomplished; but, surely, it is no time for vain congratulations, when but a moiety of the earth's population have been furnished with the word of life. Rather let us ask ourselves, what are these among so many? Let us not be discouraged. Let us remember the gold and silver are His in whose hands are the spirits of all flesh, and He can give the words of eternal life to every soul of man. Let us remember, He shall not fail nor be discouraged until He has set judgment in the earth



## Bible Society Recorder.

TORONTO, 15TH NOVEMBER, 1879.

Since our last issue a sudden stroke of the hand of Death has taken away another of our Vice-Presidents, and made pastorless a congregation who have often welcomed the Society to the use of their large and commodious church. On Monday, October 6th, while visiting a sick member of his flock, the Rev. Dr. Topp, Pastor of Knox Church, in this city, passed away suddenly, but without a struggle, to his everlasting rest. Though he had been in very poor health for some time, no one thought the end of his course on earth was so near at hand. During the past summer he had gone to Scotland and visited Elgin, where he yielded to the Scotchman's characteristic love of "Auld lang syne," and preached to his old congregation though forbidden by his medical adviser. This, unhappily, aggravated the heart disease from which he was suffering, and when he returned to Toronto he tendered his resignation of his pastoral charge, which however had not been accepted, when his sudden decease removed him from the post which he had held so faithfully and honourably for twenty-one years.

The Rev. Alexander Topp was born in 1815, near Elgin, in the academy of which he received his early education, whence he went to the Aberdeen University, where he won some of the highest honours in the gift of that Institution. He was licensed to preach at the early age of twenty-one. After spending fourteen years as pastor of the very large congregation in Elgin, and six years in charge of the Free Roxburgh Church, Edinburgh, he accepted the repeated call to Knox Church, Toronto. When he came to Canada he soon took a high position not only in his own Church, but was respected and beloved by members of all branches of the Church Catholic. He was unanimously elected Moderator of the General Assembly of the Canada Presbyterian Church, in 1868. To him is due a large share of honour of bringing about a union between his own Church and the Old Kirk Presbyterians, and at the second meeting of the General Assembly of the United Church he was very fitly elected to the Moderator's chair. His benevolent heart made him ever ready to help in any practical scheme for the good of mankind, and the catholicity of his spirit made him glad to co-operate in such a united effort of Christians to spread God's truth as the Bible Society. He was elected a Vice President of this Society in 1870, and though seldom able to be present at the Board meetings, he was always a warm advocate of the cause. In 1873 he preached the Society's Anniversary Sermon from which we quote the following :—

“May God the Spirit enable you to realize more powerfully your obligations to Christ who bought you with His blood, and whose you profess to be. “And let me say, my friends, that if this is the feeling of your hearts, you will cordially support and countenance the object for which I have been requested this day to plead. We have, as separate churches, each our own missionary institutions to uphold. But that should not prevent us from saying to others engaged in the same glorious work, *God speed*, or from stretching forth a helping hand, as God gives us the ability. I rejoice, therefore, in the present opportunity and privilege of advocating the claims of the British and Foreign Bible Society, because whatever denominational distinctions may otherwise hinder a closer fellowship, there is here common ground on which we can meet—the union and sympathy which, if we are truly the people of God, ought to bind us together in spreading abroad His revealed will—the knowledge of the truth as it is in Jesus. The B. & F. B. Society needs no eulogy from any one. Its first conception was remarkable in the Providence of God. The seed was singularly planted, and gradually it has grown up to become a mighty tree whose branches spread over all the nations, and to the distant isles of the sea. Its action has contributed to the formation of almost every Bible Society throughout the world. The benefits which it has conferred upon the world in the dissemination of the Word of God are incalculable.”

The Directors have expressed their sympathy with the bereaved widow and family of our deceased Vice-President, and no doubt all members of the Society unite in the same feeling. Let us pray that they may have much of the comfort of the Holy Ghost, and that the important congregation over which Dr. Topp presided so long, may be guided by the same Spirit in their choice of his successor.

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There was handed over on the 5th October, by the Rev. Dr. Fraser, of Bond Head, on behalf of Executors, a bequest to the Upper Canada Bible Society,

by the late Mr. Andrew Cerswell, of Tecumseth, of five hundred dollars (\$500). Dr. Fraser adds—"Mr. A. Cerswell was the younger brother of the late Mr. James Cerswell, who, two years ago bequeathed to the Bible Society \$1,000; and what was then said of the elder may now equally be said of the younger. Emigrating with their parents from the North of Ireland more than half a century ago, the two brothers with an elder sister—who still survives—lived together through all these years, with common interests and common pursuits, giving pleasing illustration of the advantage and comfort of 'dwelling together in unity.' Mr. Cerswell was an honoured member of the First Presbyterian Congregation of West Gwillimbury, from the year 1824, to the time of his death in January last, and his gifts by his will to various other religious objects, as well as to the Bible Society, are only in keeping with the liberality with which, all along, he contributed to the support of Divine ordinances in the congregation to which he belonged, as well as to the spread of the Gospel in other lands."

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#### BOARD MEETINGS.

The regular quarterly meeting of the Board was held on October 14th, at 7.30 p.m., the Hon. G. W. Allan in the chair. The meeting was opened with prayer, led by the Rev. George Cochran. When the minutes of the last meeting had been read, the Senior Secretary read a minute in regard to the recent sudden demise of the Rev. Alexander Topp, D.D., which was unanimously adopted, as follows:—"The Directors of the Upper Canada Bible Society desire to record their unfeigned regret at the decease of the Rev. Dr. Topp, who for nine years was a Vice-President of this Society. Although not an active member of the Board, yet Dr. Topp, by his advocacy of the claims of the British and Foreign Bible Society in the pulpit and elsewhere, and by his readiness to advance the interests of this Society in other practical ways evinced his deep and fervent love for the Bible cause. The Directors desire thus to place on record their sense of indebtedness for these services and their high appreciation of the character and worth of their late lamented colleague and Vice-President."

The Secretaries were requested to transmit this expression of the Board in a suitable letter to the widow of the deceased Vice-President.

The following resolution was then moved, seconded, and after a considerable amount of discussion carried:—

"That the resolution of the September meeting respecting the appointment of a Permanent Agent be reconsidered."

After some further discussion another resolution was carried:—"That the resolution of the September meeting of the Board to the effect that no Permanent Agent shall be appointed till after the 31st. of March next, be and hereby is rescinded."

The next resolution carried was as follows:—"That we now proceed to elect a Permanent Agent according to the recommendation of the Committee on Agency and Colportage, to whom the applications and testimonials were submitted."

At this stage ten gentlemen desired to have their dissent recorded against proceeding to an appointment that evening, on the ground that proper intimation had not been given that an election would take place at that meeting.

A resolution was then carried:—"That we now proceed to elect a Permanent Agent, by ballot from among the names submitted by the Committee on Agency, and that Mr. Callendar and Mr. O'Hara be requested to act as scrutineers."

A ballot was then taken and the scrutineers reported that the Rev. J. G. Manley had been elected by a majority of the votes of the meeting.

The Depositary's cash account, the list of gratuities, applications &c. &c. were submitted and disposed of, and the meeting was closed with prayer led by the Rev. J. P. Lewis.

The Directors met again last Tuesday, the 11th inst., at the usual hour, the Hon. G. W. Allan in the chair. The meeting was opened with prayer led by the Rev. Dr. Rose.

After the minutes had been read a written protest from sixteen of the Directors was presented "against the manner in which the recent appointment to the Permanent Agency was made" with a request that the Board would allow it to be entered on the records of the Society. This request was acceded to and after a fair amount of free conversation on the subject of the protest the Board proceeded to its ordinary business. The Depositary's cash account was read, the gratuities confirmed, applications confirmed, applications considered and reports submitted from the following agents:—The Revs R. Hay, O. R. Lambly, W. Brookman, J. Gray, T. M. Reikie, C. R. Matthew and S. Kappel, and also reports from Messrs. McPhail, Taylor and Rouleau, colporteurs.

Dr. Hodgins gave notice that he will, at the next meeting move that a Committee be appointed to draw up a code of rules for the future government of the proceedings of this Board, and to suggest such alterations in the Constitution as may be considered desirable.

The Permanent Secretary reported to the Board the ill health of Mr. Tyner, the Society's very efficient and faithful Assistant Depositary, and asked for him an extended leave of absence. This the Board readily granted, though they much regret the cause of its necessity.

The meeting was closed with prayer led by the Revd Professor McLaren.

**COLPORTAGE.**—Mr. Taylor has had much encouragement, together with much hard work during September and October, particularly in attending the Agricultural Shows. In the two months he sold 589 Bibles and Testaments, and had many interesting opportunities of calling the people's attention to the Word of God, and to the Society's efforts to circulate it. Several Roman Catholic priests were much struck with the Society's case of Scriptures in many languages; but the most interesting incident was the purchase of a Polish Bible, by a Pole, who had been for four years wishing for one in his own language, but had not known where to get one until he saw it in the Society's case. Many thanks are due to the officers of the Norwich, Ingersoll, Peterborough, Brantford, and Simcoe Branches, for the valuable help they so kindly and readily gave the Society's colporteur.

Mr. Rouleau continues his good work in Manitoba, and gives much satisfaction to the Committee at Winnipeg, under whose superintendence he labours. The following extract will shew the arduous nature of his work at times. "I was informed that there was a place where persons had crossed to Rapids City from Turtle Mountain, and that they had crossed the Souris River on a float; that the river was only fifty or sixty feet wide, and very likely that I could drive right across, and if not I could make a float to take my books over and swim my horse across. I was told that there was no trail; but that it was thirty-five miles North. On Monday morning, the 22nd, I started by the compass and travelled all that day and the next until after 12 o'clock, when I found the river. But it was not until Wednesday morning

that I found the place where some had got across ; but it was two hundred feet wide instead of sixty, and the water about five feet deep. I went to work to make a float. I could get nothing but oak. I worked all day at it, and when it was made a little before sunset, I took my waggon-box which I thought would help to float. I took my biggest box of Bibles first, which weighs about two hundred pounds, and tried to go across. But the current was so strong that I was driven down. The waggon-box was getting full of water and was sinking, when I got to a small island where I could stop my float. Then I took my box of books off on the island and found a few of my Bibles damaged. Then I had to tear one of my shirts and the lining of my coat to fill the cracks of my waggon so that it would keep the water out. I succeeded in getting back to the shore about dark. I intended to make another float and try again the next day ; but I saw that I could not get my horse over even if I had my other things across, so I had to go back to Turtle Mountain to get help to cross that river. In September I only sold eight Bibles and twenty-five Testaments ; in October I sold fifty-nine Bibles and seventy-two Testaments."

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#### EXTRACTS FROM BRITISH AND FOREIGN BIBLE REPORT.

##### FRANCE.

The past year, observes your Agent, M. Gustave Monod, has seemed "like the dawning of a fine day. Not only our colporteurs, but all those who are actively engaged in the evangelisation of France, have worked with complete liberty." A strong wave of anticlerical feeling is passing over the land, and the result in many places is seen in a new willingness to welcome the Gospel.

The following are a few extracts from the diary of the chalet at the Exhibition :—

Four ladies passing received each a Gospel ; a moment afterwards they came back, and returned them indignantly, saying : " We will have nothing to do with these Jesuitical books." I explained that we Protestants did not circulate Jesuitical books " What ! are you Protestants ? " they exclaimed, " then we are good friends. Pray, give us the books back, and many thanks to you ; but we hate Jesuits."

A Roman Catholic priest paid us a long visit and, after a very serious conversation, bade us not to say that he had come, and especially not that he had admitted many of the ceremonies of his Church to be little better than paganism.

A man who was observed coming every day to read our Bibles exposed in the window, has been invited to enter the chalet, and read at his leisure as long as he likes. 51,120 copies of the Gospels have been given this month (September) from the chalet.

A person called at the chalet to say that her little girl had received a Gospel, which they had been reading at home with such interest that she wanted to buy two Testaments.

Leaflets with some of the most precious texts were provided, *us specimens* of type, in nine principal languages ; and a small plan was made, shewing the way to the chalet outside the grounds. It was of this last that one of the Paris papers spoke in the following terms :

" We must refer to a masterpiece which the French clerical propaganda



may well regard with envy, It is this: The English Society, which is in a state of perpetual eruption: with its Bibles in every shape, distributes, independently of its little Portions, a plan of the Exhibition, which gives the visitor no further indication than a red line showing the direct way from the Trocadéro to the Depot of the Society in the Exhibition, and the shortest way out to the Railway Station. Not a thing besides. One might imagine from this plan that the Exhibition possessed no attraction beyond the Depot of this Society. Once see it and get an old book, and nothing remains for the visitor but to return home as fast as he can."

An interesting feature of our work inside the Palace was in connexion with the large number of Roman Catholic priests that passed in our neighbourhood; not less than 268 stopped to examine our books, and with each of these we had some conversation, in which they gave their opinions about our work, some blaming, others approving, but all receiving a Gospel, and a copy of the "Specimens of Languages."

The experiences of M. de Haen, who attended at the show-case, were somewhat similar to those met with at the chalet. A few passages from his journal may be given.

A priest, having looked at the Gospel he had received, asked if we really gave such books gratuitously. "That is a noble work," he said, and asked for a copy of each of the Gospels; there was no end to his thanks. In the considerable number of Portions given away this week I have seen only one destroyed; an English clergyman, who witnessed the fact, seemed much depressed, but when I put it in contrast with the whole number of Portions given, he acknowledged that there was no ground for fear.

Early last January I received a letter from a young pastor whom I had requested to let me know what was going on in a small village of the Lot named S—. There was not a Protestant, either layman or clerical, in that Department a year ago, and what do we hear now? He writes:—"The Lord has done great things on this Roman Catholic ground. The affair began by a quarrel with the curé; but it was overruled for the winning of souls. Nothing of politics—neither the Maire nor the Deputy nor the Republic nor the Monarchy—has had anything to do with the movement, which is exclusively a religious one. There is a cry through the whole village for the Gospel, and nothing but the Gospel. The people feel their sinful state and natural misery, and thirst after the salvation that is in Christ Jesus. I urge upon our Evangelical Societies to send an evangelist, if not a pastor. A well-qualified colporteur would have plenty of blessed work to do here." . . . And he adds that 150 persons attend the religious meetings, and that 22 children were present at the first Sunday school.

But how came it that these people, who decided to abandon their curé, knew there was a Gospel? It arose from the fact that during two successive winters our old and faithful colporteur, Lafargue, had as'ed to be sent into the worst part of France, and I had direc'ed him to travel in the Lot, where his sales of the Scriptures, an unknown book to all, had been abundant. Here is the least of all seeds, which, when grown, is the greatest among herbs.

The colporteur Tourn, who works chiefly among the weavers of Marseilles, does not neglect the working people of the city. He was much encouraged one day by being called out of the street into the house of a shoemaker. It appeared that the man had bought a Bible from him some two years before, but had made no use of it until his little boy to whom he and his wife were passionately attached, was taken from them by death. The father who had hitherto spent most of his time drinking in the publichouse and quarrelling with his wife, took up the neglected book one day just, as he said, to pass the time away (*pour se désennuyer*). He found in it such a source of comfort that he wished his wife to partake of it; and now they never begin nor end a day without reading from its pages.

From a small town in Vosges, another man J. Jaquet, writes:—

A Protestant parish has been founded here, and an Evangelical pastor placed at its head. For the first time in this city we see a Protestant Christmas-tree; twenty Testaments will be given as presents, along with other good books and clothes. The British and Foreign Bible Society may well look to such an event as being in a great part *her work*, for it would never have taken place if she had not patiently, and for many years, sown the seed that now is ripening to the glory of God.

## SOUTH AFRICA.

PORT ELIZABETH.—The Committee of this Auxiliary have generously responded to the special appeal of the Parent Society by sending a Free Contribution of £150, which is half as large again as in previous years. The sum received for Scriptures has been £10. At the last anniversary, speeches were delivered by A. C. Stewart, Esq., who occupied the chair, the Rev. W. B. Raynor, and others; and much interest was lent to the proceedings by the presence and addresses of Messrs. Sharp and Kitching. The former gave an account of a visit they had paid to Shoshong, the residence of Khama, “a noble man, every inch a chief and a Christian, taking part in the services of the Sabbath, but with a father who was still a deep-dyed heathen.”

A meeting was held with Khama, to whom it was told, through a local friend of the speaker's that the Queen of England was patron of the Bible Society for the whole world, that Sir Bartle Frere was patron here, and it was asked: Would not Khama be patron of the Bible Society at Bamangwato? Khama took two days to consider, and then consented. Then the merchants of the place were visited, and they agreed that it was desirable that an Association should be formed, and ultimately one was formed. Then there was a meeting of about seventy of Khama's people—one of the most interesting Bible Society meetings he (the speaker) had ever attended. Several of Khama's people made speeches. Khama himself made a speech, which the speaker quoted from his notes. Subsequently, Khama made a contribution to the funds of the British and Foreign Bible Society of the value of about £20; and with what the merchants and others contributed, the total subscription from Bamangwato was about £70 sterling.

The Rev. A. Mabile communicates the following interesting particulars in regard to colportage in the Orange Free State:—Our colporteur is enthusiastic in his work. In the beginning of the year he made a journey of two months in the northern parts of that country, with two horses lent to him by ministers of the Dutch Reformed Church. One of the horses carried a pack-saddle with two strong leathern bags filled with New Testaments. The man stopped at a great many farm houses of Boers (Dutch farmers), and was most welcome to all, except at a single farm, where, however, the owner, after a long argument, allowed him to gather his native servants and offer them the New Testament, and preach to them the salvation that is in Jesus. At all other places he was allowed to call the natives together, and not only did they gather in great numbers, but almost everywhere the whole people came with their native servants to listen to the Gospel. Some even of these farmers went so far as to give a few shillings towards the expenses of colportage. This is much to be wondered at. Anyone knowing the prejudices of the farmers; how they continually speak of the natives as having no souls, can only thank God for the readiness they have shewn to help their servants to buy the New Testament. Between collections and sales the man came back having about £25; and that for two months only. We consider that this first journey is most encouraging.

YOANE'S PROSPECTS.—The ministers of the Dutch Reformed Church have recommended the colporteur to their churches, and he has letters from several of them. This helps him a great deal, but it is quite apparent that the Lord loves this work, and He has already blessed it more than we could have expected, and will bless it still more. We trust that through collections we

shall soon be able to buy what is called a Scotch cart, with four bullocks to draw it, so that he may take a large supply of books with him, and go to the farther limits of the Orange Free State. As time works wonders, we shall probably see our way to get two colporteurs instead of one, or we shall try and send one either into the Transvaal, north of the Orange Free State, or into the northern districts of the Cape Colony, on the left bank of the Orange River. The help your Committee have granted us, the £50, will be sufficient, I believe, to cover our first expenses; and as you have given us leave to get New Testaments in the Sesuto language at half-price, I believe that we shall be able to go on without further help.

**THE SESUTO SCRIPTURES.**—I trust soon to be able to send you a sum of £200, to reimburse you some of the money you have expended on the printing of the Sesuto New Testament. We have decided, at our annual Conference, to try and pay all you have spent on it. The Conference has again asked me to send its best thanks to your Committee for the help we have already received; and our brother, the Rev. F. Ellenberger, has read to us the letter you lately wrote to him thanking him for his services in the preparation of the New Testament. We are glad to see from that letter that he has done his work in a way which has been satisfactory to your Committee.

The Old Testament in the same tongue is ready for the press, and arrangements are being made for having it printed in Europe under the care of one of the missionaries.

#### WEST AFRICA.

The Baptist mission on the Congo is a bold endeavour to open a way for the Gospel into the heart of Africa from the West Coast. The preliminary journey has been most favourable, and there seems good hope of launching a steamer above Stanley pool, by the aid of which the river may be explored for many hundreds of miles. Your Committee have made a grant of Arabic Scriptures, which the exploring party found to be widely understood.

**LAGOS.**—This Auxiliary held a most successful anniversary last September, the Free Contribution being £80, or nearly double what had been sent the previous year. This increase is due chiefly to the exertions of several ladies and gentlemen who were appointed as collectors in connexion with the different churches.

One pleasing incident of the anniversary was a thank-offering of two guineas from a chief named Siwo who, the day before the annual meeting, was received by baptism into the Church. May the same success, which has attended us here, attend the world-wide operations of the Society; and the same light, which most assuredly is scattering the darkness of this benighted region, radiate upon every land where the Society has been and is yet to go!

The supply of Yoruba Scriptures having been exhausted, the New Testament is about to be reprinted with certain orthographic changes suggested by the Lagos Conference, held under the Presidency of Bishop Crowther. Your Committee have also agreed, at the request of the Church Missionary Society, to print an edition of the New Testament, of which the Rev. D. Hinderer will read the proofs.

## VII.—THE HISTORY OF THE ENGLISH BIBLE. THE GENEVA BIBLE.

BY THE REV. W. F. MOULTON, M.A., LOND., D.D., EDIN., MASTER OF THE  
WESLEYAN HIGH SCHOOL, CAMBRIDGE.

The accession of Edward VI. gave new life to the hopes of all friends to the diffusion of Scripture truth. We are told by some writers that from the very first the young prince manifested his reverence for the Bible, requiring

that the Sacred Book, the sword of the Spirit, should at his coronation be carried before him. The restrictions which Henry had laid upon the printing and reading of the Scriptures were at once removed. In the first year of Edward's reign an injunction was issued requiring every beneficed person to provide within three months a copy of the English Bible "of the largest volume," and within twelve months a copy of Erasmus's *Paraphrase on the Gospels*. As before, it was required that the books should be set up in some convenient place within the church, that they might be read by the parishioners. In 1548 official inquiry was made as to the obedience which had been paid to this injunction. A period of remarkable activity in the printing and circulation of the Scriptures immediately followed. Mr. Anderson's list of the editions published in Edward's short reign comprises thirteen or fourteen Bibles, and as many as thirty-five New Testaments separately printed. Of the editions of the whole Bible seven were of the last translation, three of Matthew's, two of Coverdale's, one (and, in part, another) of Taverner's. Of the editions of the New Testament two out of every three contain Tyndale's version.

The many important events of this reign do not fall within our province. The Prayer Books issued in 1548 and 1552 contain portions of Scripture which call for a brief notice, but they will most naturally come before us at a later period, in connection with the final revision of the Liturgy. There is, however, one version (a fragment) of the New Testament which must not be passed over. The author is no obscure divine, but the scholar who, as Milton says, "taught Cambridge and King Edward Greek." Sir John Cheke, appointed by Henry (in 1540) Professor of Greek in the University of Cambridge, and in 1544 chosen as tutor to the young prince, was one of those scholars who laboured with the greatest zeal and success in the revival of the study of the classical languages. In one of the manuscripts in the library of Corpus Christi College, Cambridge, is a translation of St. Matthew written by Cheke's own hand, probably about the year 1550. The manuscript was first printed in 1843, under the editorship of the Rev. J. Goodwin. Besides the Gospel of St. Matthew (which is complete, with the exception of about fifty verses) the translation embraces part of the first chapter of St. Mark. In the orthography, which is very peculiar, Cheke follows a system of his own. But the most remarkable feature of his work is the persistent endeavour to express all ideas by means of home-born words; we might almost suppose the translation to have been the result of a reaction against Gardiner's movement for a semi-Latin version of the Scriptures. The following extract, though short, will sufficiently show the character of this singular fragment. The peculiar orthography is preserved but not the contractions in writing, which are numerous.

## ST. MATTHEW XVI. 26 - 33.

And his discipils seing him walking on the see weer troubled, saieing that it was a phantasm, and thei cried out for fear. Jesus bi and bi spaak to tnen and said, Be of good cheer. It is I, fear not. Peter answered vnto him. Sir, saith he, If it be thou, bid me come on the water vnto thee. And he said, Comm on. And Peter cam down out of the boat, and walked on the waters to com to Jesus. And seing the wind streng was afeard, and when he began to sink he cried out. Lord, saith he, save me. Jesus bi and bi stretched forth his hand, and took hold of him, and said vnto him, Thou smalest faithed, whi hast thou doubtid? And when thei weer ones entered into the boat the wind ceased. Thei that weer in the boat cam and bowed down vnto him and said, Suerli thou art the sonn of god.

In a marginal note Cheke explains the meaning of *phantasm*, as "that which appeared in the eyes to be sumthing and is nothing in deed." Several of the notes and explanations are of interest, but the boldness of the vocabulary is the characteristic which most impresses the reader's mind. A proverb is a *hword*, apostle is a *frascnt*, regeneration is *gainbirth*, the lunatic are *mood*, the demoniacs *spirited*; Matthew is said to be called while sitting

at the *tolbooth*; this natural man is *soulisch*; phylacteries and borders (Matt. xxiii. 5) are *gurdies* and *wettes*; the magi are *wiswarks*; the last of the signs of Messiah (Matt. xi. 5) is that "the beggars be *gospell*."

The abrupt conclusion of this interesting fragment is no inapt symbol of the fortunes of the writer and of the results of Edward's premature and sudden death. One of the first acts of Mary's reign was the prohibition of the public reading of Scripture. A second proclamation, in June, 1555, denounced the writings of the continental reformers and many noble Englishmen, among whom were Tyndale, Frith, Crammer and Coverdale. Three years later a more stringent injunction was issued, requiring that wicked and seditious books should be given up on pain of death. Though the English Bible is not expressly mentioned in these proclamations, there can be no doubt that under their sanction many copies of the Scriptures were destroyed. Two men whose names are nobly connected with the history of the English Bible, John Rogers and Thomas Crammer, were committed to the flames; Coverdale narrowly escaped with his life, and went into exile. We cannot wonder that during the five years of Mary's reign no Bible or Testament was published on English ground. Still the persecution was not without its influence for good. As "the blood of the martyrs" became emphatically in England the seed of a reformed and purified Church, the policy which drove learned and good men into banishment from their country was destined to prepare the way for a more accurate and worthy representation of Scripture truth.

With the foreigners who, compelled by a royal proclamation, left England without delay, many learned Englishmen sought refuge from the troubles of their country in flight. Some betook themselves to Strasbourg, some to Frankfort-on-the-Maine, some to Zurich, and other towns in Germany and Switzerland. Our concern is with a band of exiles who left Frankfort in 1555 in consequence of dissensions respecting matters of ritual, and removed to Geneva, where Calvin, who had little liking for the English Prayer Book, exercised unbounded influence. Among these exiles were John Knox, the celebrated Scottish reformer; Miles Coverdale; Thomas Cole, said to have been Dean of Salisbury; Christopher Goodman, at one time a divinity-professor at Oxford, author of a violent treatise against "the monstrous regiment" (government) of women, afterwards a leader of the extreme Nonconformists; John Pullain, noted for his poetical powers, a translator of Ecclesiastes, Esther, and other books of Scripture into English verse; Anthony Gilby, Thomas Sampson, and William Whittingham. It is mainly with the three last named that we are here concerned. Gilby was a Cambridge scholar. Sampson and Whittingham were educated at Oxford. Of Gilby we know comparatively little, except that he was educated at Christ's College, Cambridge; that the troubles of Frankfort drove him to Geneva; and that on the accession of Elizabeth he returned to England, and received the vicarage of Ashby-de-la-Zouch. He died in 1584. Sampson was Dean of Chichester in Edward's reign. On the accession of Mary he fled to Strasbourg, and afterwards joined the band of exiles at Geneva. In 1561 he became Dean of Christ Church, Oxford, but was shortly afterwards deprived of his office for nonconformity. William Whittingham was born near Durham, in 1524; at the age of twenty-three he was made one of the senior students of Christ's Church, Oxford. When Knox left Geneva, in 1559, Whittingham was ordained his successor in the pastorate of the English Church. In 1560 he returned to England, and three years later was made Dean of Durham. Whittingham was one of the translators of that metrical version of the Psalms which is known by the names of Setnhold and Hopkins, the largest contributors to the collection. He died 1579.

In 1557 a duodecimo volume was published at Geneva, entitled "The Newe Testament of our Lord Iesus Christ. Conferred diligently with the Greke, and best approued translations. With the arguments, as wel before the chapters, as for euery Booke and Epistle; also diuersities of readings, and

moste profitable annotations of all harde places ; whereunto is added a copious Table. At Geneva Printed by Conrad Badius. M.D. LVII." The title-page also contains a curious woodcut, representing Time raising Truth out of her grave, with the motto, "God by Thyme restoreth Trvth, and maketh her victorivvs." After the table of contents is given "The Epistle, declaring that Christ is the end of the law, by John Calvin." This is followed by an address to the reader, giving some account of the work. The writer uses the first person singular throughout, and clearly shows that the translation is from his own hand. Though no name is given, we can have little doubt that the work was executed by Whittingham. This might be probable in itself on account of the position held by Whittingham among his countrymen in Geneva, and from the association of Calvin (whose sister Whittingham had married) with this translation ; but, as we shall see presently, there are other indications which point to the same conclusion. Apart from the translation and the notes, which are considered below, the chief characteristics of the book are the use of Roman type (additions and explanatory words being printed in italics) and the novel arrangement of the text. Our modern verses are here seen for the first time in an English Bible. In the Old Testament the division into short verses was ready to hand in the Hebrew Bible ; through Pagninus (1528) this division became familiar to readers of Latin. In the New Testament there was no precedent of the kind. From the earliest times, however, the text had been broken up into paragraphs of various lengths, and Pagninus, for the sake of uniformity, introduced into the New Testament verses similar to those now in use, but of greater length. R. Stephens, when preparing for one of his editions of the Greek Testament, resolved on an arrangement more nearly resembling that of the Old Testament. He worked out his plan on a journey from Paris to Lyons, and the Greek Testament published in 1551 in this respect resembles our present Bibles. For the Apocryphal books this work had been accomplished a few years earlier by the same hand. The complete system of verses first met the eye of English readers in the Bible of 1560, of which we have now to speak.

Three years after the publication of the Geneva Testament an edition of the whole Bible in English was published in the same city : "The Bible and the Holy Scriptures conteyned in the Olde and Newe Testament. Translated according to the Elrue and Greke, and conferred with the best translations in diuers languages. With moste profitable annotations vpon all the harde places, and other thinges of great importance as may appeare in the Epistle to the Reader." On this title-page, also, is a woodcut, representing the passage through the Red Sea. The book is a quarto of about 600 pages, printed (like the Testament of 1557) in Roman and italic types, and furnished with "arguments," marginal references, headings of chapters, and explanatory notes. This is the first edition of the celebrated Geneva version, of which more than 130 editions were published, and which retained its popularity with the English public for nearly a hundred years.

The interesting address prefixed to the volume clearly brings out one distinction between the former publication and the present. Whereas that was clearly from one hand, this openly professes to be the result of combined labours. Anthony a Wood tells us that Coverdale, Goodman, Gilby, Sampson, Cole, and Whittingham "undertook the translation of the English Bible, but before the greater part was finished, Queen Mary died. So that, the Protestant religion appearing again in England, the exiled divines left Frankfurt and Geneva, and returned into England. Howbeit, Whittingham, with one or two more, being resolved to go through with the work, did tarry at Geneva a year and a half after Queen Elizabeth came to the crown." The "two or three" who remained with Whittingham seem to have been Gilby and Sampson. Knox, Goodman, Cole, Pullain, Bodleigh, and Coverdale returned to England in 1559. Coverdale, indeed, seems to have spent but a short time in Geneva ; but it is hardly possible to believe that the veteran translator had no share in this undertaking. Whittingham, however, was in

all probability foremost in the company of translators; and the prominent position which he holds in this work, together with the intimate relation between the translations of 1537 and 1560, warrants the belief that the earlier was mainly from his hand.

The relation between the "Genevan Testament" (1537) and the Testament of the "Genevan Bible" (1560) requires careful attention, as some have represented them to be practically the same version, whilst others have considered them altogether different works. It may easily be shown that the truth lies between these extremes.

The notes in the Genevan version have already been referred to. They are not derived from Matthew's Bible, but were prepared by the Genevan translators themselves, and prepared with much care. As may be supposed, the comments belong to the school of theology which we associate with the names of Calvin and Beza, but a very large proportion of them contain nothing to offend readers of other schools. In the Epistle to the Romans, for instance, the Genevan Testament contains about 220 explanatory notes (not including alternative renderings), the Bible of 1560 about 250, but not more than six or seven can be called "Calvinistic." The condensed commentary which the notes contain is usually good and useful, supplying historical and geographical information, clearing up obscure texts, but most frequently containing pithy observations on lessons that are taught by a narrative, or inferences which may be drawn from the text. In the Bible of 1560 most of the notes of the earlier Testament were retained, and several additions made; the commentary was also extended to the whole Bible, with the exception of the Apocryphal Books in which the notes are scanty. The matter of the annotations was derived from Beza, Calvin, and others.

The language of the Genevan version does not present much difficulty to the reader of the present day. Sometimes we find words which have a more modern look than those of the Authorised Version, as *communicate*, *amity*, *holilyburly*, *surgeon*, *umpire*; several other words are strange, or at least used in a peculiar sense, as *quadrin* (Mark xii. 42), *chapman*, *improve*, (reprove) *frad* (basket), *greave*, (gin), *conviviality* (Rom. xiii. 16), *gives* (Acts xxi. 40). On this subject the reader may find much interesting information in a little book entitled *English Retraded* (Cambridge, 1862).

To the great and deserved popularity of the Genevan Bible we have already referred. The times were favourable to its success. No one can forget the incident which occurred on the day of Elizabeth's coronation, when the City of London presented the young Queen with an English Bible. Elizabeth thanked the City for their "goodly gift," kissed the sacred book, and promised she would "diligently read therein." The people saw in this the symbol of the restoration of the Scriptures to their rightful place of authority; and though many expectations were disappointed, yet from that day the English Bible has been free. In 1559 Elizabeth repeated the injunctions issued by Edward VI., that every parish should provide "one whole Bible of the largest volume in English," together with the paraphrases of Erasmus. It was ordered that inquiry should be made whether any "parsons, vicars, or curates did discourage any person from reading any part of the Bible."

The expense of the publication of the Genevan Bible was borne by the English community in that city. In 1561 Bodley obtained from the Queen a patent for the exclusive printing of this version during seven years. In the same year he published an edition in folio at Geneva. In the course of Elizabeth's reign as many as seventy editions of the Geneva and thirty of the New Testament, in all sizes from folio to 48mo, some in black letter and others in the ordinary character were issued from the press. A few of these were printed abroad, but the large majority at home. In 1579 appeared the first Bible printed in Scotland, a folio volume, "printed by Alexander Arbuthnot, Printer to the King's Majestic."

Amongst the editions of the Genevan Testament referred to above are included those of a revision by Lawrence Tomson, first published in 1576.

Tomson was secretary to Sir Francis Walsingham, then Secretary of State; an inscription on a marble tablet in Chertsey Church celebrates his knowledge of twelve languages and the excellence of his character. On the very title-page of his Testament Tomson professes his obligations to or rather dependence upon Beza, whose annotations he reproduces to a very considerable extent. The text, however, is not much altered, and the chief characteristic of this edition is the large extent of the commentary in the margin. This revision passed through many editions, and was not unfrequently substituted for the Testament of 1560 in issues of the Genevan Bible.

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