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MR. MOODY AND THE REV. T. C. DESBARRES ON THE USE
OF THE BIBLE.

On the second day of the recent Convention in Toronto, presided over by Mr. Moody, the subject of discussion, at the afternoon session of the second day, was the "Use of the Bible." We insert in full the excellent addresses of the Rev. T. C. DesBarres and Mr. Moody :

REV. T. C. DESBARRES opened the topic. He said : "Granting that I live by faith in Christ, there are two essentials I need in order to use this book with effect. First, I must be perfectly persuaded, beyond a shadow of doubt, that it is an inspired book ; and second, I must love it with a perfect love. I take up my Bible at Timothy, 3rd chap, 16 and 17 verses, and find the words, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' I turn again to 2nd Peter, 1st chap., 21st verse, 'For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.' I turn again to Matthew, 4th chap., 4th verse, and read. 'And He answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' I take the ground, then, from these words, looking at them with the Holy Ghost deep in my heart, that every word of God's truth is inspired. I must believe fully in verbal inspiration in order to understand this Book at all. This is not mine, yours', or anybody's book, but God's book ; and it is written for one special purpose, and that is to glorify Himself. If I am brought from darkness into marvellous light and into unity with Christ, there is a purpose connected with me which I cannot understand, but will be understood in God's own time, perhaps in reference to the salvation of souls, perhaps in order to the establishing and building up of those linked by faith to Christ. Now, any one impressed with the thought that I am linked by faith to Christ, must

want to know something about Him while on earth, and whether any words fell from His own lips, and whether there is anything in the Bible to guide me and enable me to understand the Book. In John, 5th chap., 39th verse, I find, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.' And in 46th verse: 'For had ye believed Moses, ye would have believed me, for he wrote of me.' Then, all Scripture is about God. Yes, every word of it; and if I do not understand it, it is because I am not illuminated by the Divine Spirit in such measure of understanding. Every word, then, I believe, is inspired of God; every word came from His mouth; it is written for me, and under the responsibility of my sonship I am to look at the page. What does 'search' mean? It means to follow, to scent out as a dog. When a dog loses his master he hunts until he finds him. When he does find him he is delighted, and jumps upon his master, and he tells the dog he is glad to see him again. Just so is it when we take up the Scriptures and search them, and God has called on us to search them. When we find the truth about God our souls are refreshed, and we can look up into heaven and get the smile of our loving Lord and Saviour Jesus Christ. I take up the Scriptures again. First Corinthians, 2nd chap., 1st verse, I find: 'But God hath revealed them unto us by the Spirit, for the Spirit searcheth all things, yea the deep things of God.' I am called upon to search; but the Spirit is also to search. And the 11th verse: 'For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man.' No man, no matter how gifted he may be, knows anything of the things of God except through the Word. Then there is a searching of our spirit, and we are called on to search it. How are we to search? I know nothing about the Book unless the Spirit moves over the Word. I find God said to Moses, 'Write.' I go back to Genesis, and what do I find? At the very first page: 'In the beginning God created the heaven and the earth.' I look at the word 'created.' It means an exhibition of the mighty power of God. I run down the chapter and find 'God said.' I turn to the next chapter, and I find the Lord God is mentioned. I see that when man is introduced on the scene there is the prefix Lord. I want to understand what that means. I will not pass from that second chapter until I find it out. Then in Genesis, 14th chap., it says 'the most high God.' I read the chapter through, and pull it to pieces in order to find why this title is used here. I satisfy myself upon that point. I pass on to another chapter, Joshua, 3rd chap., 11th verse, and there I find, 'the Lord of all the earth' mentioned. Here is a title different from the rest, and I want to find out the reason it is used. Surely it is something about God, and has a real meaning. The Spirit is to search me. Then I pass on to another title, which is used in Daniel, 'God of Heaven.' There is a reason why he should be called 'God of Heaven.' I want fully to understand about this title. I see that after Babylon was captured and the glory had departed from the temple, the title 'God of Heaven' is used. I find in the New Testament the name Jesus so dear to every heart; that is the original name. There is no mention of Christ, the exalted name. Then we find Jesus Christ is used. I find that the name Jesus is more frequently mentioned in the Gospels than in the Acts. I find in the Acts Jesus Christ mentioned more frequently. In the Epistles Paul says 'in Christ Jesus.' Why should he not have said 'in Jesus Christ?' And then Lord Jesus is mentioned. Why is Lord used? Why is it used by itself? Why is Jesus used? Why is Christ used? Why is Jesus Christ used together? Every word is inspired; there is nothing out of place. There is a reason why. Christ Jesus, Jesus Christ, and our Lord Jesus Christ is used in each instance. I go to the book again. I want to get back to the fountain head. Master the five books of Moses and you have the key to the whole of the Scriptures. You then understand the New Testament. I never knew a man yet well acquainted with the five books of Moses who had not great light on the New

Testament. The Old Testament is *the* Book. Now, let us take a word; take fruits of the Spirit, love, joy, peace and long-suffering. Let us take 'love.' In Romans, 5th chap., 5th verse, we have 'And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' There is hope; I get a hope; a hope that I may be brought to Christ. I am one of the many sinners to be brought to glory by and bye. That hope I have 'because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' How has this love to flow? I turn to first John, 3 chap. 14 verse, and I find: 'We know that we have passed from death unto life because we love the brethren.' I have received that love, and there is a love going out. Wherever there is a brother, no matter whether black or white, he is my brother. My love goes out to him. I cannot help it; it comes from above, and must go out. I turn to that passage with respect to love for one's enemies. Matthew, 5 chap. 44 verse: Not only must I love my brethren, those animated with the same spirit; but I must love my enemies. That is a good test of personal Christianity. There, you see, I am establishing the relationship of this love. I am ascertaining whether I can stand the test. Then there is love on the negative side. 'Love not the world,'—and so on. I think this is a very good way to find out that every word of the Scriptures has something to say in reference to God. Take a text of Scripture and pull it to pieces. By doing so I get wonderful power into my own soul. Take Hebrews, 13 chap. 20 verse: 'Now, the God of Peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do His will.' Paul is here giving what lawyers call a summing up. He had been writing to the Hebrews who were on the verge of apostacy. He has been endeavouring to rouse them from their fearful condition. Now he says that if they have the Spirit of God in their hearts they will give evidences of it. Then he says, 'Now, the God of Peace.' Why the God of Peace? Because He is the author of Peace. He made Peace by the blood of Christ. 'Now, the God of Peace that brought again from the dead our Lord Jesus.' Why, 'from the dead?' Our Lord Jesus. He is our Lord? Because He arose from the dead with power and great might. Our Lord Jesus. Jesus is the original name. Then He is called 'the great Shepherd of the Sheep.' Why the great! Any other name applied to Him? Yes, there was a time when He was called the good Shepherd. 'The good Shepherd gives His life for His sheep.' Why is the term 'great' used here? Because now He has power; power which God has given to Him. There are the sheep—those for whom He has laid down His life. May every one be brought into His fold. Then it says, 'through the blood.' He could not give the renewed life without the blood. I find there is this passage in Hebrews:—'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.' Neither can I get in without the blood. It is through the blood of the Everlasting Covenant. I see always a Covenant. When was it made? 'Before the mountains were brought forth; or ever thou hadst formed the earth and the world.' I go back into the eternal purposes of God. I see there must have been a Covenant between the Father and the Son. 'When thou shalt make his soul an offering for sin he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hands; He shall see of the travail of His soul and shall be satisfied.' There I see the Everlasting Covenant. There I rest my soul, feeling that I have a sure foundation on which to rest my faith. That is the way in which I believe we should pull texts of Scriptures to pieces, and thereby we can obtain much comfort for our own souls. We might take up the plan of the ages. At Ephesians 3 chap. 11 verse, we see the purposes of God. I can there see what these purposes are. My soul is refreshed every Sabbath I take up this wonderful Book. Then there are difficulties con-

stantly cropping up. How are these difficulties to be met? Call on God in prayer and He will open up and make clear anything that is dark in His Word. Then I get hold of the wonderful hope of the coming of the Lord Jesus. Then we must be constantly looking for the coming of Christ. Then I might ask the question, what should be the effect of all this on my heart and life? It should enable me to go forth and preach the gospel with power from heaven. There is a wonderful passage in 2nd Corinthians :—' God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.' That is what we want. Every truth we receive should be operative; it should go out from us telling others about the Saviour, that our souls may be built up and established in the most Holy Faith."

MR. MOODY.—Our brother had a pretty hard task. He had the whole Bible for a text and only ten minutes to speak in, but I think that you will agree with me that he got in as much of the Bible in that time as a man could well do. I want to emphasize what he said about the inspiration of the Scriptures. I was a Christian for a number of years before the thought came to me that the text which says, "All scripture is given by inspiration," meant the Old Testament. For the New Testament was not written at that time. I cannot tell what a flood of light was let into my life from that hour. I have been grieved to find so many people, even Christian people, at the present day, losing their confidence in some portions of the Old Testament, and that with a good many others the Old Testament does not come with the same authority as the New. Just as if we had two Bibles. It is one book, and the whole stands or falls together, because the New Testament is all through interwoven with passages from the Old, and you cannot throw one out without the other. The very things in the Old Testament which men cavil most at are the very things which Christ put his seal upon when on earth. Some Christian men have said to me, "You don't believe that story about the flood and about the ark? You don't believe that old sort of fable, do you?" I answer, "Yes." I believe it as much as I believe the sermon on the mount, and when one goes the other must go with it. If the one is not true we have no authority for the other, because Christ connected his return to this earth with the awful event of the deluge, saying, "As it was in the days of Noah so shall it be in the days of the coming of the Son of Man. They were eating and drinking until the flood swept them away." But people say, "You don't believe that story of Lot and Sodom and Lot's wife?" Yes, just as much as I do the sermon on the mount. As it was in the day's of Lot; they were buying and selling until judgement came upon them, so it will be when Christ comes back to this earth. He has given us a picture of how the world will be when He returns. "But you don't believe about Lot's wife being turned into a pillar of salt?" Oh yes, I do. I believe it—believe every word of it. "That's queer. Well, you certainly don't believe that old story about Jonah and the whale?" No, I don't give that up. "Well, I thought nobody believed that at the present day. Why, don't you know that scientific men have made a great discovery, that a whale's mouth is not bigger than a man's fist, and that it is perfectly impossible for a whale to swallow a man?" Yes, that is what scientific men say, but I go to the scriptures and I find that the Lord prepared a great fish to swallow Jonah. The God that created a world could make a fish, could he not? I have a good deal of sympathy with the old woman who said that if the scripture declared that Jonah swallowed a whale she would believe it. I believe that God could make a man swallow a whale if he wished. These things never trouble me. It is lamentable when you find so many Christian people losing confidence in some portions of the Word of God. It is a master stroke of the Devil. If he can get you to give up one thing it will not be long before it all goes. I met a minister once who said he had got down to the four gospels. He taught nothing else. He did not see why he should not go to

the fountain head. There were some things in the Old Testament which he did not believe; some things in the writing of Paul with which he did not agree, and so he just preached from the gospels. It was not very long before he gave even those up, and that man is now out of the pulpit and gone to utter ruin. He was one of the most prominent men in our country about ten years ago, and had a large following. I believe the reason of his downfall was that he began to lose confidence in some portions of the Word of God. Let us hold on to the whole of it. "But what do you do with what you do not understand?" they ask me. I do nothing with it; I leave it. I am thankful that I cannot understand it all. If I could understand it all it would be the best proof to me that it had not a Divine origin. I am glad there are heights to which I cannot climb, depths to which I cannot fathom. That is one of the strongest proofs that it is of Divine origin. But people say, "Do you believe things you cannot understand?" Lots of them. I am not going to be wiser than Scripture. I pity the man who thinks he knows it all, and if he comes across something he does not understand he throws it aside. In the book of Matthew alone there are over 100 quotations. You will therefore see how absurd it is to attempt to believe the New Testament and not believe the old; not mere phrases, but sometimes a whole block from the Old Testament is taken and placed in the New. There are only 89 chapters in the four gospels, and those contain 140 quotations from the Old Testament. In Paul's letter to the Corinthians there are 53 quotations; in Revelations there are 245 quotations from the Old Testament. So if you are going to throw out any portion of the Bible the whole book must go. Let us make up our minds not only to believe the Bible, but to stand up for it, and to preach from it, in season and out of season. It was Voltaire who said that it took twelve Galilean fishermen to build up Christ's kingdom, but he would show them that one French infidel could tear it down. Yet the very press on which his book was printed is now used to print the Bible. The Bible Society now prints 500 Bibles for every working hour of the day. There have been more Bibles turned out within the last seventy years than in the 1800 years before. Suppose some prophet at the time of Christ had told them what was going to happen this century, they would have thought it a greater miracle than any of that day. Yet we are living right in the midst of this blessed work. There are fourteen hundreds of millions of people in the world, and the British and Foreign and the American Bible Societies alone have turned out two hundred million Bibles, and that has all been done within the present century. Suppose when Christ said, "Heaven and earth shall pass away, but my words shall not pass away," there had been some one like one of our Free Thinkers of the present day at his side. He would have said, "Hear this fellow talk. There is no man of influence among his followers, no short-hand reporters follow him to take down his words." But His words have not passed away. They dropped into the hearts of his hearers, and they are spread abroad more to-day than they ever were before. There is not a prodigal that does not know the 15th of Luke; there is barely anybody but knows the parable of the good Samaritan. He drew those pictures so that they can never be forgotten. When the new version of the New Testament was brought out, it was published in London and in New York on the same day. Chicago wanted it. The fastest train could not bring it in less than twenty-six hours, so they had it telegraphed every word and letter, and printed next day in a daily paper, and people of all races and creeds were buying the New Testament on the street and reading it. If anybody had said in the time of Christ, and a great deal later, that that would be done, he would have been laughed at for a fool; but it was done. It is a grand thing to have the Bible. My experience is that where the Bible is studied there is very little backsliding. What this world wants is the Word of God. It is a grand sight to see the people come here with their Bibles, although we cannot use them at this practical convention

as we could at a Bible reading. But where people go to church and expect the preacher to feed them, if they have not a scriptural minister who can feed them, they begin to backslide. They are carried away by passing heresies. When my boy began to feed himself, the other children thought it was a wonderful thing, and they said, "Look, father, Paul can feed himself." There are a good many in our churches that cannot feed themselves yet. If the minister gives them chaff, they get nothing. Go up to the park and throw down a handful of sawdust and see how many birds you can fool. Then throw down a handful of crumbs and see them gather. What the people want is bread. It is good to come into Canada and see the people come out to these meetings with their Bibles. We want to get men into the pulpit who can expound the Word of God. All the children of God will gather round that minister, and they will be fed and strengthened and ready to go out and work. A man once made an artificial bee, and he said he had succeeded so completely that he defied anybody to tell which was the artificial and which was the real bee. But the other man said, "I can tell pretty quickly." How? Just put both bees on the table and then put down a drop of honey. The real bee would start for it. Easy then to tell which was which. Get the real bees round you, and you will have a church that has got power. They will gather where the Word is taught. The question is, how are you going to get people to love that Book? I had a school of about a hundred boys and young men, from ten years old to twenty-two. It was a puzzle to me how to get them interested in the Book. I had a class in a young ladies' seminary from ten to twenty years of age, and I had the same question with those. Once get people feeding on the Bible and they will take care of themselves. I will tell you how we have been doing lately. I do not know why the same should not be done in the churches and in the family. We have been going through John, taking up a chapter and telling what there is in it, each one trying to remember what he could. They were all interested and the effect was wonderful. Let the children tell what they know of the Bible. I want to give a blow to these lesson leaves that are crowding out the Bible. We compassed sea and land to get the old question books out of the schools, for they were dwarfing our teachers and killing our schools. The plan then was for the teachers to go into the class with the lesson book and say to one boy in the class, "Who was the first man?" "Adam." Look at the question book. "Yes, that's right." Then to the next boy, "Who killed—a—Abel?" "Cain." Look to the book again. "Yes, that's right." We had just got the question book out at the back door, when the lesson leaves come in at the front door. Go to many of our Sabbath schools and you can hardly find a Bible. The lesson leaves have taken the place of the Bible. What we want to give the children is the Bible. We want to get them accustomed to handling the Bible. I have used this Bible of mine so long that I know where a text is on the page and can turn to it in a minute, so that in the enquiry meeting I can show anxious enquirers the way to Christ. I cannot use other people's Bibles. Give me another Bible and I am like David in Saul's armour. I do not see why this plan I speak of cannot be introduced. As it is to-day with these miserable lesson leaves, they are driving the Bible out of our schools.—*Our Mission Union.*

It is idle to designate this simple record (the first Chapter of Genesis), as anything else than a narrative. To call it a parable, as some have done, or a Psalm of Creation with others, is doing violence to the most obvious facts. There are Psalms of Creation, pre-eminently the one hundred and fourth Psalm, which, as Von Humboldt has well said, represents "the image of the Cosmos," sketching with a few bold touches the whole universe, the heavens and the earth. That is manifestly poetry. But if any records in the Old Testament read like plain veritable history, the first chapter of Genesis surely is one of them. Nothing could be more sober, simple, matter-of-fact.

Bible Society Recorder.

TORONTO, 1ST JANUARY, 1885.

BOARD MEETINGS.

The Board of Directors met on Tuesday, October 21st, at 7.30 P.M., the President, the Hon. G. W. Allan, in the chair. The opening devotional exercises were led by the Rev. J. M. Cameron. After the reading and confirmation of the minutes of the previous meeting, the following minute was unanimously adopted in reference to the death of Mr. Rogers, one of the oldest directors of the Society.

“At their first meeting since the death of Mr. Samuel Rogers, the Board of Directors of the Upper Canada Bible Society desire to record their deep sense of the loss sustained by the Society in his removal from this scene of labour. With one brief interval Mr. Rogers had been a Director of the Society since 1861 and during that time was always most regular in his attendance at the meetings of the Board. He was not a man of many words, but gave careful attention to the business of the Board. He was always willing and ready to do any work he was asked to undertake in the interest of the Society. For many a day those accustomed to meet him from month to month at the Bible Society Board will miss his kind face; but they rejoice to remember that their loss is his gain, and in the blessed assurance that with his absence from the body is presence with the Lord.”

A letter was read from the Rev. John Sharp, Secretary of the Parent Society, acknowledging the receipt of letter of sympathy respecting the death of his colleague the Rev. C. E. B. Reed.

The Rev. Mr. Willett was appointed to collect subscriptions for the funds of the Society in Toronto and its neighbourhood.

The Depository's cash account was submitted and other routine business attended to and the meeting closed.

The Board met again at the usual hour on Tuesday, November 18th. The chair was occupied by Dr. Geikie, Vice President. The meeting was opened by the Rev. P. McF. McLeod reading a portion of the Scriptures and the Rev. John Burton leading in prayer. The minutes of previous meeting confirmed. A letter was read from Mr. W. D. Rogers acknowledging with thanks receipt of copy of minute passed by the Board in reference to the death of his father. Letters were read from the Rev. R. Gavin, Secretary of the Ottawa Bible Society, on the subject of sending a colporteur to the navvies of the Canadian Pacific Railway at Sudbury, and in reference to the boundaries of the fields of the two societies. It was moved by the Rev. J. M. Cameron, seconded by the Rev. Hugh Johnston and unanimously resolved—

"That having heard the correspondence in full between the Rev. Richard Gavin, Secretary of the Ottawa Bible Society, and the Permanent Secretary of this Society, with regard to colportage work among the navvies on the Canadian Pacific Railway and the boundaries of the fields of the two societies, this Board expresses its entire satisfaction, and cordially accepts the arrangement proposed by the Ottawa Bible Society.

Colonel Moffatt submitted a report from the Standing Committee on Distribution of the Scriptures in Railways and Hotels. This report recommends that no change be made at present in the terms on which Bibles are offered to hotels (a suggestion that they should be given entirely free having been referred by the Board to this Committee). The report was adopted. After some discussion on the subject of raising the special subscription for the Kiosk, the Rev. H. Johnston gave notice of motion to reconsider the resolution passed in reference to it on the 18th of July.

Agents reports were submitted from the Revds. J. G. Manly, S. L. Umbach, Dr. Hodgkin, J. Carmichael, Chas. A. Cook, A. A. Drummond and Joseph Young. Colporteurs' reports were submitted from Messrs. Taylor, Dobson and McBean. Routine business was attended to, and the meeting closed with prayer led by the Rev. T. W. Jolliffe.

The Directors met again at the usual hour on Tuesday, December 16th, the Hon. William McMaster in the chair. The meeting was opened by the Rev. Professor McVicar leading in prayer. The minutes of the previous meeting were read and confirmed. The secretaries reported another handsome donation of one hundred dollars from Miss Helen Lesslie of Dundas, and were instructed to express to Miss Lesslie the thanks of the Board for her repeated liberality. The Rev. Mr. Johnston's motion to reconsider the resolution of July 18th having carried there was considerable discussion as to the method of raising the funds for the Kiosk, after which the following resolution, moved by the Rev. Mr. Johnston and seconded by David Higgins Esq., was carried—"That that part of the resolution of July 18th respecting the erection of a Kiosk in the Exhibition Grounds, namely, that referring to the mode of providing the necessary funds, be rescinded, and that special subscriptions be solicited to defray the cost of erecting the Kiosk, and that the balance be provided for out of the general funds of the Society. That the friends who have contributed on the condition that the whole amount be raised by special subscription, be requested to donate the amount without conditions, and that the monies be returned to those who decline to do so."

Agent's reports were submitted from the Revds. J. G. Manly, H. Dierlamm, S. Weston Jones, Chas. A. Cook, John Gemley, J. M. Hodson, J. Becket, R. D. Fraser and J. H. Moorhouse.

Colporteurs' reports were submitted from Messrs. Taylor, Aston, Dobson and Cromar.

Grants of Bibles were voted to the Prisoners' Aid Association and the Owen Sound Y. M. Christian Association.

The Depository's cash account, the record of monthly balances, and other routine matters were attended to, and the meeting was closed with prayer led by the Rev. A. H. Baldwin.

THREE MONTHS' WORK AMONG PILGRIMS IN THE HOLY LAND.

The following is a report of the experiences of Mr. W. Lethaby, who was engaged during the spring in distributing Scriptures among the pilgrims of many nations flocking to the Holy Land:—

"With one preliminary sentence of heartiest gratitude to God for having been permitted to share in the work of Bible distribution among the Pilgrims, and for health and strength and a measure of grace in its execution, I would proceed to details of the commencement, progress, and close of that work during the spring of 1884.

"On Saturday, February 16, the Rev. J. R. L. Hall informed me of the Rev. T. Wolters' wish with respect to myself; and on Wednesday following I had reached Jerusalem and received from him instructions to engage for three months in the gratuitous distribution, to the pilgrims visiting the Holy Places, of a Gospel to each as far as might be acceptable and desirable, and also to sell to those who wished it a single copy, in plain binding, of the sacred volume at half-price; it being also requested that a record be kept of all that was done, for satisfaction in the present and guidance in the future.

"On the same day I drew from the Bible Depot in Jerusalem my first supply of Gospels in six languages—Arabic, Armenian, Armeno-Turkish, Modern-Greek, Greco-Turkish and Russian; subsequently I made the acquaintance of some Abyssinians, and have been able to circulate among them a few Amharic Portions also, which had been on the shelves for years. It was not without some trepidation that I first accosted a Russian pilgrim, and asked if he would please read to me Matthew xi. 28. Finding he could do it, I knew that I was quite safe in my first presentation, and so my work was begun. At the latter end of February comparatively few pilgrims had arrived; but their paucity allowed of the individual and isolated action, which has been almost always preferable. Thus on one of my first days a Russian and his wife were very grateful recipients, and evidently told others of my object. By the end of the month I had found that the Tomb of the Virgin was one principal gathering-place for pilgrims, and scattering place for a distributor; but I also realized afterwards that the time of their greatest numbers was not that of my greatest success, as amongst a dozen or more there would probably be one emissary of evil, who would declaim against the Gospel as Protestant books, and so deter others from accepting them, if even he or she did not cause the destruction of a copy or copies (though this end was very rarely attained). I therefore found by experience that the most satisfactory method was to watch from a distance until larger groups were broken up, and so to personally address half a score rather than get rid of twenty copies to as many people.

"On the last day of February I gave away to those returning from the Tomb of the Virgin a large number, but on the next day, preparing for the same course, learned the lesson as to crowds to which I have referred. Yet during the early days of March, Armenians generally were disposed to receive. In one case I regret to say, a priest came to a man, asked for the 'St. John' I had just given him, and to his evident regret, tore it up before his eyes. This was the first case of destruction I had seen, and I was quite able to make him and the bystanders understand that another Eye observed the deed. But it was on March 13 that the greatest 'scene' occurred. I had been distributing outside St. Stephen's Gate to Russians and Armenians for some time, when a couple of ecclesiastical striplings of the latter church came along and declaimed to some Russian women that the books were Protestant and devilish. For a minute or two their tale was disbelieved, but one being snatched from a women's hand it was torn up at once, and then more than one followed the bad example. I, of course, at once refrained from giving to any extent under such circumstances, but stood my ground, simply proclaiming and reiterating

the title of 'The Gospel of our Lord Jesus Christ, Matthew, Mark, Luke, John,' and picking up every fragment that was discoverable, a task in which Moslems assisted me. The result was that after a lot of declamation and a slight threatening of force, the priestlings walked off, leaving me with the evidence that not more than half-a-dozen Portions (if so many) had been destroyed, whilst at least forty had been distributed that morning. On no other occasion was there any such outbreak as this; indeed, of only one other case need I speak. Whilst walking with the Rev. H. Friedlaender near the Hospital St. Louis, a well-dressed Armenian came up and asked in French for an Armenian Gospel. As almost always with persons of that nationality, I gave him a pencil, and requested him to write his name in one, which he did, and said politely, 'Merci!' then, at about ten yards distance, called to us, and tore the book in two in derision. It was the coolest act I have witnessed, but, as before, I picked up the fragments and passed on. Once besides I was told, with something of exultation, 'The Armenians are tearing up your books!' 'How many?' 'Oh I don't know; a dozen perhaps' As I had not lately given any, I knew it was not true, but went, and found *one* copy of a Greco-Turkish St. John, for which I had been specially asked a few minutes before; but that one copy was the full extent of the destruction.

"It is more gratifying now to turn to the days which were marked by gratitude on the part of pilgrims of all sorts, as, for instance, even the afternoon of Thursday, March 13, when the 'scene' occurred. I had met, on the Bethlehem Road, with a continual change and interchange of civilities, both going and returning. I may say that twice I walked to Bethlehem and back, but did not find any such special success as to alter the opinion that there is no place for regular distribution like the Holy City and its environs. The going to Jericho, Bethany, or Bethlehem does not introduce one to any other faces than those which will be found in the streets and suburbs of Jerusalem for a longer time than anywhere else. Up and down the slopes of Zion and Ophel, at Siloam's Pool and Fountain (pointing the pilgrim to John ix), and at Bir Eyoub, where wondering visitors were walking slowly, or mayhap sitting and singing—at these times and places my books were almost invariably accepted, and in many cases at once perused. The great advantage was felt of having assorted sets of all the four Gospels, so that there might be variety in the copies given to a group or family.

"As a specimen of the day's work, I may give an account of the Thursday and Friday in Passion week, though not fuller of work or incident than other days. Each morning out, as usual, by about six, so as at least to offer to, and be seen by, the pilgrims, principally Russian, who were going to early prayers in the Church of the Holy Sepulchre, or were returning from a night spent there. Many that I met had already received Gospels, and now some would urge others to ask. The Thursday forenoon was principally spent in the archway of St. Stephen's Gate, where a Moslem, who was much interested in reading St. Matthew (chap. xi. 28 to end, and chap. xii., which he pronounced *taib, kethir taib!*). Helped me with any needed words of Arabic or Turkish to Armenians and others who were streaming through. The Armenian patriarch was among the rest, and I was rather desirous that he should see me and my work, as I did not apprehend that he and his subordinates were altogether alike. It was curious to find that some (Greeks principally) were content to take a Gospel, read through various passages, and then return it as though they had had enough; yet, as the result, the books were talked about, and people looked at them leisurely. The first salutation given me on Good Friday morning was by a Greek, who beckoned me into a liquor shop where was one man who had accepted a copy of St. John, and wished it exchanged for St. Luke. Then came another Abyssinian, then, still before breakfast, some very grateful Russians, who had evidently been told by others to 'ask and receive.' Another round, after eight o'clock and

before the English service, amongst the thickening and almost tumultuous crowds, to which were now added the Moslem arrivals for the feast of Nebi Musa. The fanaticism of half-naked devotees, and the many small processions with flags and drums made distribution in the city impossible; but on the slopes of Olivet I again found some Russian men, whose countenances (marked by superstitious devotion) still live in my memory, and who eagerly received the Gospels, and carefully followed me in the reading of the title page as far as the St Petersburg imprint and Synodical authority and Censor's certificate, to which I generally drew attention, that they might have an answer for critics, who would not accept the Saviour's words unless the official Censor had signified his approval. In the Church of the Sepulchre itself next day I was asked for copies, but I declined to give or to show there as a rule.

"This, of course, was the culminating time so far as Jerusalem was concerned, but the excitement and pressure were too vivid and intense for either duration or comfort; and on the day before the Greek Good Friday, April 17, I was, by the kindness of Mr. Green, able to ride to Jaffa free of cost, and take with me 800 Gospels for distribution to the returning pilgrims, as they drew near to their departure from the country. To the week which followed I look back with as great pleasure and confidence as to any period of the work. I was at the Greek convent doors when the first returning Russians arrived there on Sunday evening, and I was not far from the spot for many hours during the whole of the week. As one after another recognized me, there were many kindly looks and words, as well as introductions to those who had not yet received copies. Of the 400 Russian Gospels not one had to be taken back into Jerusalem. Among the Armenians, though there was much badinage from the convent loungers, many came and spoke of themselves as Protestants, resident at Aintab, Mardin, Marash, etc., and one was desirous to take back to the American missionary in his home a letter from myself. Whilst even with a group of Greeks, who were careless whether they received or not, it was remarkable how the reading of a portion of Luke xv. evoked a hearty 'χαλος!' and the Gospel was taken back with far more appreciation than that with which it was first accepted. This was one of the last copies given in Jaffa, as but few were now waiting for the boats; and on Thursday, May 1, I was again permitted to travel free of cost back to Jerusalem, meeting on the road many Russian pilgrims, who gave pleasant signs of recognition, and, as before remarked, absorbed all that remained of the 400.

"On returning to Jerusalem I found there were many scores of fresh Russian faces (who, I since understand, came down from the north), but the Armenian and Greek convents were almost empty. The last 200 of the Russian Gospels which were in the depot I was able to withdraw, and the greater number I had occasion to distribute, whilst a few Armenians were found from day to day who were now glad to receive. During the week a large number of French pilgrims were expected, and some arrived. By the kindness of Rev. H. Friedlaender I had received some French and Italian Gospels, but I found these Roman Catholic pilgrims too carefully guarded by their priests to allow of access or distribution on my part to any great extent.

"At the commencement of the work a wish had been expressed that the pilgrims who go northward should also be visited, and, hoping to effect this I looked forward to visiting Nazareth for this and other purposes. The Rev. J. Huber kindly promised to take charge of a small box of books, the residue of the Russian Gospels, etc., and on Monday, May 12, I again left Jerusalem, thus to conclude my labours. The Russian and other pilgrims, however, move apparently in different years in diverse orbits, and had principally come to Nazareth and Nablus, from Tiberias, in their southward progress to Jerusalem, so that I had seen them in my second visit to that city. My journey,

however, was not altogether bootless. Among other results an Italian Gospel was accepted by a priest of that nationality; a Russian priest received a Greek Gospel, and I had, on the plain of Esdraelon, an Arabic Bible-reading of Luke xv. with a company of Abyssinians, which compensated for the heat and thirst of a pedestrian journey in the summer from Jerusalem to Nazareth. As Abyssinians were amongst the earliest to show thankfulness for this distribution, so the nine of them in the yard of the Greek convent at Nazareth were the latest to bow their salams in remembrance, and press the Arabic Gospel to their lips and hearts.

"It now only remains that I should state the numbers and languages of the Portions which I have distributed. I would only premise that the numbers here given are of separate and individual presentation, all of which have passed into individual hands.

"Numbers of Gospels distributed in Jerusalem, Jaffa, and on the road between those places, and from Jerusalem to Nazareth:—

Arabic	..	..	..	..	..	..	..	..	..	44
Amharic	..	..	..	..	..	..	..	..	..	34
Armenian	..	..	..	..	..	..	..	..	..	346
Armeno-Turkish	..	..	..	..	..	..	..	..	..	212
Modern Greek	..	..	..	..	..	..	..	..	..	221
Greco-Turkish	..	..	..	..	..	..	..	..	..	180
German	..	..	..	..	..	..	..	..	..	6
Italian	..	..	..	..	..	..	..	..	..	15
French	..	..	..	..	..	..	..	..	..	44
Russian	..	..	..	..	..	..	..	..	..	1,926
										3,028
Total	..	..	..	..	..	..	..	..	..	3,028

Nazareth, May 21, 1884.

"W. LETHABY."

JOURNEYS IN JAVA.

BY MR. JOHN HAFFENDEN.

Leaving Beutenzorg for Batavia, on April 8th, we shortly afterwards went on to Surabaya, and during the three working days that we were there, we (Willie, my son, and I) sold over 700 Scriptures. We then went on to Pasuruan, a good-sized town, about fifty miles down the coast.

On the way from Surabaya to Pasuruan, we sold twenty-two Scriptures, one being a Testament in Javanese which I purchased in Surabaya, and on this trip I sold two Dutch Testaments, which were inquired for. From Pasuruan we went by carriage to "Banyu biru," or "blue water," which was the first place that I was at where I could not find a single soul who could read any language whatever, as far as I could make out. The place was very beautiful, and there I saw the first remains of the old gigantic idols; but we had a most disagreeable trip, and I was much disappointed. On the way back to Pasuruan I sold two Chinese Gospels, which gladdened me a little. In Pasuruan itself we sold with some difficulty twelve Scriptures. On the 19th we went by rail to Malang, a place of considerable importance in the mountains, between two and three thousand feet high, where there is a Sanitarium, and on the way sold twenty-seven books. At Malang we could not do anything that day, as it poured so heavily. I had made arrangements to arrive at Mojowarm on Monday evening, so as to meet the missionary there on Tuesday morning, and to do this we had to start early on Monday. Here God gave us a grand blessing. Willie sold sixty-three and I sold 142 Scriptures, in all 205, and with the exception of Larut, in the Malay peninsula, I never have been at a place where the people ovined

such a desire to purchase. The difference in Malang being that the people were anxious to learn about the Christian way, and to hear what the books were about.

AN OPIUM FARM.

We sold a large number at the Opium Farm, a most unlikely place one would have thought, but there I was kept by the head-man for fully an hour explaining what the religion of Christ is. In this village it was only at the very first that I had any occasion to press the Scriptures, the whole of the remainder of the day the people followed us and crowded round us to buy both Malay, Javanese, and Chinese. My great sorrow here, as everywhere since I had left Batavia, was that I had not got the Scriptures in Javanese.

My usual plan with a Malay or Javanese, after the usual salutations, is to show him a book (Scripture Portion) in Arabic character, and ask whether he can read it, and as I got further from Batavia, and then further from Surabaya, the oftener was the answer in the negative. Then when the natives saw I had books for sale many would come and ask what I was selling, and on being informed they would ask whether I had the "Injil" (New Testament in Javanese), and on my telling them that I had not at that time, but that I hoped to have a supply next year when I came down, the almost invariable reply was, "Ah yes, sir, but we might be dead when you come again, or even if not we might not see you; what we want is the book in our own language now." I am sure you will not have any difficulty in imagining how sad at heart it made me to find men not only willing but anxious to buy, but to whom I could not sell—it makes the tears start to my eyes even now as I am writing it.

A GRAND WORK.

I had been wanting, ever since my arrival in Java, to go to a large town called Bandung, some 130 or 140 miles from Batavia; the railway was only, however, open for about two thirds of the way, but just after my return from Java I had an opportunity offered to go up in a carriage with one of the directors, who was going on a trip of inspection on the new line, shortly to be opened. I was also anxious to go to a place at about half the distance, called Sukabumi. So, on the morning of April 30th, I started, together with Mrs. Haffenden and the boys, leaving them at Sukabumi and continuing the trip with Mr. O—, who had kindly procured for me the permission to make the trip on the unopened portion of the line. We arrived at Bandung too late in the evening to do any work, but next morning I started out after breakfast at about 9 o'clock, and up to midday, when I returned for tiffin, I sold 125 books, and in the afternoon I was out for about two hours, and sold seventy more, making in all 195, being the largest number I had sold myself anywhere in Java. I was thoroughly tired out when I got home, for it certainly is hard work selling and talking continually in the hot sun for several hours together; but if I was thoroughly tired I was still more thoroughly happy, for this Bible-selling is grand work, especially perhaps where it is quite a new thing—just the kind of thing that St. Paul, I think, must have delighted in, sowing where no sower had been before—and in Bandung I think there must have been hundreds who, even if they had just heard of Christ, had yet never seen the Word of God. I was so glad that Mr. O— was with me, for he is very interested in our work, and his sympathy, of course, doubled my own pleasure, and then close Christian fellowship rests one so after a hard day's work.

Next morning, May 2nd, we started on our return, and I arrived at Sukabumi in the afternoon, and found that Willie, entirely by himself, had sold thirty-one Scriptures. I then went out myself for a couple of hours and sold sixty-four more, which I considered very good for a small place, where

there were only three or four hundred Chinese; but the best of all was that thirty-one of the books sold were Malay, whereas in Bandong, a place at least five or six times the size, I sold only fifty-three Malay. We all returned to Beutenzorg next day, and on the Monday following went down to Batavia to prepare for starting.

On one occasion, late in the evening, going home from house to house work, we offered some books in an open space where a large number of Chinese were gathered together round a shed in which gambling was going on, and there we were regularly besieged by Chinese and Malays desiring to purchase, and very soon sold out every book that we had, to the number of some sixty or seventy.

AMONG RUSSIAN SHIPS.

I have sold a large number of Russian Scriptures at the Island of Onrust, about seven miles from Batavia, where the Government has a floating dock, and to which place we had free passages given us by the master attendant. The first time I went there I took on-board forty-nine Bibles that I brought down with me from Singapore, and I had not been on board one ship certainly twenty minutes when every copy was sold and paid for. Had I then had them with me I could, I believe, have sold at least 150 more, and I was requested by the men and several of the officers to send to Singapore for 200 more.

I sent for 100 Bibles and Testaments and as soon as they arrived I went to Onrust again and found that the ship was in dock. The Island of Onrust itself is, I think, the hottest and is said to be the most unhealthy place about there, but when I went on board the vessel the heat was something insufferable—going up the side of the dock the wooden rail of the ladder was so hot as to blister the hands, and owing to the heat a good number of the officers and men were on shore. I sold a few books but I almost fainted twice, and was at last obliged to give it up. I, however, left Chin Hong down there for two days, and he effected a few more sales. We also sold a few Chinese and Malay Scriptures at Onrust.

I think I never felt such heat in all my Eastern experience as I did that day—it was heat like the inside of an oven without a breath of wind. Had it been possible for me to remain there for a day, I think I should have sold all the Russian Scriptures that I had with me. We also went to a place called Tjianjore by rail, about thirty miles from Beutenzorg, selling at all the small stations on the way and at Tjianjore we disposed of some thirty books, but it was raining so hard that we were prevented from doing much, besides which there is a good missionary there by whom the people had already been partly supplied.

IN THE HIGHLANDS.

From Tjianjore we went on to Sindanglayah a village (with a Sanitarium) about 3,500 feet high, and there both natives and the few Chinese settlers were very anxious to purchase, and in two or three hours before dark we sold about sixty books—the people running after us and sending for us, and after we had sold out all we had several came to the hotel to see whether we had any more there. It must be remembered that not Malay but Sundanese is the language of the interior of this part of Java, and that the Malays and Sundanese who can read Malay are very few.

I think I have now given you as detailed an account as is necessary of the places we went to and the sales we effected (I only hope you will not consider that I have occupied your time with too minute particulars), which amount in all to 4,447, of which about 3,000 were absolute colportage sales by Willie, Chin Hong, and myself, and the remainder were sales made to missionaries and others, including a few donations.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH SOCIETIES, FROM 1st OCTOBER TO 31st DECEMBER, 1884.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B.S.	B. & F. B. S.	Sundries.
Downsview	Branch	24 14		
Penetanguishene	do	16 00		
Midland	do	5 27		
North Pelham	do	10 00		
Niagara	do	5 50		
Beamsville	do	5 70		
Smithville	do	12 90	6 74	
Elfrida	do	4 75	6 70	
Stony Creek	do	20 60	2 08	
Moira	do	8 40	8 97	
North Etobicoke	do	14 73	14 72	
Prince Albert	do	45 90	20 00	
Caistorville	do	7 00		
Dunnville	do	26 10		
Corunna	do	15 00		
New Westminster	do	30 00		
Waterloo	do	58 00	20 00	
Unionville	do	17 00	15 00	
Atwood	do			
Deseronto	do		6 00	
Oshawa	do	50 00	50 00	
Tavistock	do	13 90	5 76	
South Cayuga	do	11 00	41 00	21 00
Brooklin	do	2 73	13 37	
Grimsby	do		23 80	
Rainham Centre	do	5 85	10 10	
Jerseyville	do		1 26	
Cayuga	do		6 15	
Selkirk	do		1 50	
New Hamburg	do	36 76		
Elmira	do	27 07	22 50	22 50
East Westminster	do		30 00	50 00
Roslin	do	6 33	26 67	
Vernonville	do		3 50	
Grafton	do		1 89	
Mildmay	do	13 00	36 31	
New Dundee	do	11 87		
Morrison	do	3 02		
Oakville	do		20 15	30 00
Columbus	do	8 75		*10 00
Langton	do	17 59	11 25	
St. Williams	do	6 59	10 00	5 00
Port Rowan	do	6 85	8 78	
Vittoria	do		17 56	8 78
Minesing	do		5 00	
Brussels	do		40 00	40 00
South Etobicoke	do		11 97	
Stouffville	do	17 22		
Duffin's Creek	do	16 61	11 10	
Brougham	do		2 28	
Dunbarton	do		2 87	
Cherrywood	do		2 79	
Greenbank	do		2 00	
Greenwood	do		18 85	
Deseronto	do	20 00		
Newburgh	do	14 76		

*To Montreal Auxiliary.

RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Sundries.
Tamworth	Branch	8 76			
Madoc	do	15 62			
Tweed	do	9 41	31 10		
Bloomfield	do	4 41			
Wellington	do	3 20			
Kirkton	do	13 00	13 00		
Lloydton	do	15 99			
Port Elgin	do		20 00	15 00	
Seaforth	do		60 00	19 90	
Meaford	do	23 00	15 00	15 00	
Colborne	do	7 05	3 29		
Weston	do		25 00	25 00	
Napanee	do	40 62	3 47		
Woodbridge	do	21 28			
Coldsprings	do		3 09		
Brighton	do	15 00	4 27		
Berlin	do	48 41			
Bolton	do	12 08	27 00		
Cavan	do		6 45		
Bethany	do	11 67			
Mount Pleasant (Brant) Branch			3 30		
Shelburne Branch			38 00		
Little Britain	do		13 60		
Cambray	do		14 30		
Cannington	do	30 00	35 00		
St. Helen's	do	2 93			
Belgrave	do		8 10		
Temperanceville	do		4 60		
Trowbridge	do	15 00			
Castleton	do	14 75	2 86		
Percy	do		3 00		
Port Dover	do	26 00	5 57		
Plattsville	do	23 68			
Thamesville	do		3 60		
Amberstburg	do		25 00	40 00	
Drummondville	do		100 00	59 13	
Port Hope	do	54 29	192 92		
Ripley	do	12 00			
Pine River	do	2 70			
Watford	do	10 50			
Windsor	do	60 00	20 00	20 60	
Rosemont	do	5 65	24 27		
Alliston	do	20 56			
Bradford	do	8 87			
Laskey	do		20 00	25 00	
Washington	do		33 42		
Warton	do	20 00			
Ayr	do		12 38	12 39	
Brantford	do	107 75			
Fenella	do		1 68		
Dresden	do	6 00	11 33	11 84	
Forest	do	41 08			

25 A sum of money, in an unsealed envelope, was left in the Toronto Depository on Saturday, Dec. 20th, without any writing, or other mark, to indicate who it was from, or to what purpose it should be applied. Treasurers of branches will please see whether all their payments have been acknowledged above, and, if there is any omission, correspond with Mr. John Young, Bible Society House, Toronto.