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### A HOUSE OF MANY MANSIONS.

*Conclusion of Rev. A. N. Sumerville's address on the Bible, in Shaftesbury Hall, Toronto, June 28th, 1876.*

Let me close this address with an analogy. The Bible may be compared to a magnificent edifice that took 16 centuries to build. Its architect and builder is God. Like the beautiful world, the work of the same author, it bears on it everywhere the impress of a hand divine. This majestic temple contains 66 chambers, capacious, yet in size unequal,—the 66 books of the Old and New Testament. Each of its 31,173 verses is a stone, a beam, a panel of the building, which is a temple more glorious far than that of Solomon or of Zurababael, with their hewn stones from Lebanon, their pillars of cedar, their doors of olive, their floors, walls and ceiling overlaid with fine gold of Parodin, their holy places, their courts, their porticos, and gates. No portion of this wonderful structure will the Lord suffer to be mutilated or defiled.

Within the sacred enclosure dwells the whole family of God on earth. The Bible is the home of the redeemed below. When the Lord Jesus was departing from the world, He said, "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." That house is the temple in heaven above, whence the entrant shall go no more out, and where Christ's friends abide as priests of God for evermore. But the Bible is the "house of many mansions" prepared for Jesus' disciples on earth. Here they have their residence: here they are fed; here they are strengthened, comforted and blessed; here they are nurtured for immortality.

The Bible is not merely the dwelling-place of God's people, it is the chosen abode of God Himself. Would you have fellowship with the Father? you will be sure to find Him within the precincts of this holy house. Shall we take advantage of the King's permission and step inside? We approach by the beautiful garden of Eden, with its innocent flowers, its groves and lucid streams. The first part of the building, that of the highest antiquity, bears the name of the Chambers of Law and Justice. These are five in number, the books of Moses. One of these is a sort of vestibule to the others, and resembles a long gallery hung with portraits and pictorial scenes of surpassing in-

terest, mementos of persons and events that had place before a stone of the building was laid—such figures as those of Abel and Enoch, Noah, Abraham, Hagar, Sarah, Jacob, Esau, and Joseph, and such scenes as Paradise and the Flood, the departure from Ur of the Chaldees, the Tent-door at Mamre, the Flaming Cities of the Plain, the Offering of Isaac, Rebecca at the Well, and the Governor of Egypt weeping on the neck of his brethren. Thence we pass through an extensive range of imposing apartments, the Chambers of Historic Record. These comprise the Library of the edifice, and in them are laid up the Church's archives for more than a thousand years. These rooms are twelve in number, and stretch from "Joshua to Esther." Then we come to a wide space called the gymnasium of the building, or the saints exercising ground, the Book of Job. Entering right of this, we find ourselves in the music Gallery of the Psalms, the orchestra of the house, where dwell all the sons and daughters of song, with cymbal, trumpet, psaltery and harp. Issuing thence we pass at once into the Chambers of Commerce, the Book of Proverbs; not far from which is the Penitentiary of the place, where sorrowful bankrupts and other defaulters may remain for a time with profit—the Book of Ecclesiastes. A little further on, we open into a tiny parlour in the midst of larger rooms—the chamber of sympathy with mourners—the Book of Lamentations. Interspersed among all these, the eye is regaled with such delightful conservatories of flowers as the book of Ruth and of the Song of Solomon. And next, we come to a noble suit of lofty apartments, some of which are of great capacity and are laid out with extraordinary splendour, no less than 17 in number. These are the halls of Ancient Prophecy, and follow in grand succession from "Isaiah" to "Malachi."

Thence we pass to the portion of the edifice of more modern construction, and we enter four spacious chambers of peculiar beauty. These are of marble fairer far than e'er was taken from the quarries of Paros, Pentelicus or Carrara; chambers, of which one does not know whether to admire more the simplicity or exquisite finish. At once the walls arrest us. On them we see not golden reliefs of palm trees, lilies, pomegranates, and cherubim; but four full-length portraits of the Lord of the building Himself, drawn by the Holy Spirit's inimitable hand. These are the Books of the Four Evangelists. Stepping onward, our ears are saluted by the loud sounds of machinery in motion; and entering a long apartment, we find ourselves face to face with wheels and shafts and cranks and pinions, whose motive power, is above and out of sight, and which will bring on changes all the world over. This is the Chamber of Celestial Mechanics—the great workroom of the building—the Book of Acts. Leaving it we are conducted into the stately Hall of the Apostolic Epistles, no fewer than 21 in range. The golden doors of 14 of these are inscribed with the honourable name of the Apostle to the Gentiles, those of the seven others with the names of James and Peter and John and Jude. Within these walls the choicest treasures of the Lord are stored.

And last of all we arrive at that mysterious gallery where brilliant lights and dark shadows so curiously interchange, and where in sublime emblems, the history of the Church of Jesus is unveiled till the Bridegroom come—the grand Apocalypse. And now we have reached the utmost extremity of the building. Let us step out on the projecting balcony and look abroad.

Wonder, beneath us, is a fair meadow, through which the pure River of the Water of Life is winding its way; on either side of which stands the Tree of Life, with its 12 manner of fruits and its beautiful leaves for the healing of the nations. And in the distance, high on the summit of the everlasting hills, the city, all of gold, bathed in light and quivering with glory—the New Jerusalem: its wall of jasper, its foundations of precious stones, its angel-guarded gates of pearl; the city that needs no sun, no moon "for the glory of the Lord doth lighten it, and the Lamb is the light thereof!"

Oh! let us make this beloved house *our home*. Let us make haste, with our little children in either hand and with all our kindred at our back, to enter its portal. But of one thing make sure; see that you ask and obtain the

great Interpreter, who waits at the gate Himself, to lead you in and take you all over the building. Say to Him whose name is the Comforter, the Spirit of Truth, reverently and with faith, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law;" and oh! let it be yours also to seek that the millions of India, China, of dark Africa, and all America, parents and little children alike, and every islander of the sea, may enjoy the advantages that you possess; that they may have their home with you in this "house of many mansions," provided for the faint and weary here till they have a place with you hereafter in the Father's house above.—*From a Willard Repository Tract.*

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## Bible Society Recorder.

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TORONTO, 15TH JANUARY, 1877.

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### BOARD MEETINGS.

The Board of Directors met on Tuesday, December 12th, at 7.30 p.m., the Hon. G. W. Allan, President, in the chair. The meeting was opened with prayer, led by the Rev. J. G. Manly. A Report was presented from the Special Committee on Printing, in which two plans were submitted to the Board: 1st, To reduce the ordinary issues of the *Recorder* from twenty-four to sixteen pages, thus saving one-third of the present cost. This would still give as much matter as was originally contemplated by the Board, which was five single numbers of twenty-four pages each, and one double of 48 pages, containing the Annual Report; total 168 pages per annum. Last year's Report contained ninety pages, which with five ordinary issues of sixteen pages each, will give 170 pages. 2nd, To issue the *Recorder* as a monthly periodical of twelve pages, which by recent postal regulations would effect a saving in postage of about \$100 per annum, and would have the advantage of giving fresh Society news at an earlier date. After some discussion the Board adopted the first plan, as it was found that the monthly issue would increase the expense of printing considerably. Several tenders were submitted to the Board, but were referred back to the Committee with power to accept. Reports were submitted from the following agents:—the Revs. W. W. Ross, J. Rennie, J. Kay, W. Shortt, A. Young, and Chas. Fish. A letter was read from Mr. Donald Fraser, of Alisa Craig, enclosing a handsome donation of \$100 for the British and Foreign Bible Society. The ordinary routine business was transacted, and the meeting was closed with prayer, led by the Rev. Dr. Robb.

The Directors met again on Tuesday, January 9th, at the usual hour; the Hon. W. McMaster, V.P., in the chair. The Committee on Printing reported the acceptance of the tender of Messrs. Hunter & Rose. The Depository's Cash Account was read, the gratuities for the month confirmed, and

several applications for grants were considered and dealt with. Other routine business being disposed of, reports were submitted from the Revds. W. S. Ball, W. R. Parker, D. Baldwin, Dr. Beaumont, and W. W. Ross, agents. The schedule of colportage was read, and reports from the colporteurs submitted.

The meeting was closed with prayer led by the Rev. John Potts.

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## EXTRACTS FROM THE LAST REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

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### AUSTRIA.

Only ten years have passed since Mr. E. Millard, who then represented the Society at Berlin, wrote to the Committee with an outline of plans for the breaking up of new ground, which he submitted to them for approval. His mind had for some time been occupied with a scheme which had for its object the circulation of the Scriptures throughout the Austrian dominions; and believing that he saw his way to the realization of his hopes, he asked permission to make the attempt. He proposed to make Vienna his headquarters, and feeling his way from that centre to the various states of which the empire is composed, gradually to bring its mingled races under the influence of Divine Truth. It was a bold scheme, and needed strong faith and large-hearted Christian zeal for its accomplishment. But God ever honours the faith which He bestows, and His servant can now rejoice in the assurance that He who put into his heart good desires, has brought the same to good effect. The little one has become a thousand, and the effort which was so enterprising in its conception, has been blessed of God almost beyond expectation. In seventeen provinces, extending from the Lake of Constance to the Black Sea, and from the Baltic to the Adriatic, the Scriptures have been circulated within ten years in thirteen principal languages to the extent of 1,405,400 copies.

It must not, however, be supposed that because such a haven has been reached there have been no storms by the way, or no shoals and rocks obstructing the course. Far from it: the most careful navigation has been needed, and much, under God, has been due to the watchful intrepidity of the pilot as well as to the Christian character of the crew. Mr. Millard commences his present report with an allusion to the struggles and troubles of the past year, which had induced him to anticipate a reduction in his sales. Such, however, has not been the case, for though, in some localities the number does not reach last year's amount, yet taking the agency as a whole, there is an increase in the issues of 1,853 copies. These have consisted of 26,682 Bibles, 53,184 New Testaments, and 37,444 Portions, or 117,310 volumes, and if to these are added 21,017, supplied to other agencies, a total will be reached of 138,327.

After giving a list of the colporteurs, the report says:—"One of these, named Ziger, the last on the list, is a remarkable instance of the distinguishing grace of God. A Croat by birth, and in heart a bigoted Roman Catholic, so given was he to idolatry that he built an altar in his own hut, where he might bow down to the Virgin and in his ignorance plead with her to mediate between his soul and God. He was, however, mercifully brought into contact with a colporteur, of whom he bought a Bible and there learnt that there is one Mediator between God and men, the man Christ Jesus, and that there is none other name under heaven given among men, whereby we

must be saved.' Cheerfully did he yield himself to Christ, and Mr. Millard having marked his consistent conduct under heavy trials during a whole year, gladly enlisted him in the ranks of his colporteurs and sent him forth to work in the Lord's vineyard. Two of the colporteurs connected with this district were men who volunteered (when Rauch came to so untimely an end in the Tyrol) to face the danger which he encountered, and continue his work. Their resolve was not unattended with danger, but they had faith equal to the emergency, and as was their day so was their strength. They found no evidence to implicate any in the guilt of his death, but they met with many traces of the benefits of his life. The lips of the poor blessed him, and many a cottage glowed with the light of that Truth which he had been the means of shedding there.

The Depository at Prague makes special reference to the fact, that the use of Kistemaker's New Testament has been made obligatory by the Imperial School Board in a German college and also in the normal training school for female teachers, both situated in Prague. Had the Society limited its circulation to Luther's version, this, he says, would have been impossible, and he claims no small honour for the Society for having rendered the Scriptures accessible to the people in a cheap and attractive form, and for having now been the means of introducing them into Roman Catholic Colleges and Schools. Some of the priests too are becoming purchasers of the Scriptures, and a few even go so far as to recommend them to their people. Were the circulation confined to Protestant versions no such results could be recorded. One colporteur, of whom the question had been asked whether it could be done with any hope of success, replied :

Circulate Protestant versions only! No, that is simply impossible. A year ago I sold a Lutheran Bible to a carpenter, who afterwards earnestly requested me to exchange the book for a Roman Catholic edition. I knew the man to be of a serious, truth-seeking disposition, but he could not be persuaded to touch a Lutheran Bible. I bore this book about with me for weeks and weeks. Nobody would buy it, until at last I got rid of it by making a present of it to a friend. I have not been able to sell one single Lutheran Bible all the year round. You know how it was with myself. I was thirty years old when I was converted by means of a Van Ess Bible, and afterwards I became a Protestant. It was from this Van Ess Bible that I learnt to read, for I grew up a good-for-nothing, careless fellow in the woods in company with charcoal burners.

Mr. Millard's observations concerning this good man are worthy of notice, for if such be the effects of a Vulgate translation, we surely should grudge no man the use of it. He writes :—

Truly it may be said of this colporteur, that the Bible has made him what he is. This man, once so raw, uneducated and unlettered, is now described as labouring in an admirable Gospel spirit. His whole manner is so humble, and his heart so full of love, that he overcomes his opponents by his meekness and gentleness. He is a favourite among the people. He is often invited to stay overnight in the houses where he has sold a copy, and when he passes through a village, where he has been colporting, there is many a tap at the window, and many a voice from the street door, to induce him to come in for a rest and a chat. And his rest is to work for his Master, and his chat is full of Gospel Truth.

The following are extracts from the journals of the colporteurs. One writes :—

On Friday the Rouman priests held their Synodal meeting. I was not slow to avail myself of this opportunity, and posted myself, with my knapsack filled to the brim, at the office door of the bishop's residence, and there waited until the gentlemen came out one by one. They much admired my books, and I was permitted to hear many a friendly word from their lips.

At last an aged dignitary issued forth, a giant in size, with an immense beard. He took hold of a Bible, and turning over the pages thoughtfully, he said, addressing himself to his younger colleagues:—"Ah! if it were not for this book, not a soul in the world would know anything of the truth. God be praised for the gift of this holy volume." He then ordered four copies, requesting me to deliver them at his room in the inn. There I was favoured with an interview of two hours, occupied chiefly with the great topics of the salvation of God wrought through Christ; and I left the venerable man with a heart full of praise.

At P. during the market the Magyars and Roumans showed their great joy at the Word of God. A Rouman woman approached our stand with her son, and bought a New Testament, and when the boy read to his mother the story of the birth and death of Christ, she took the book and reverently kissed it in the sight of all the people.

Although the Roumans are so poor here that they are almost starving, yet most of the copies sold are in Rouman. It is delightful to see with what warmth of feeling these people accept the Word of God. In this respect they distinguish themselves very favourably from the German Roman Catholics, who can indeed for the most part read, but do not buy because their priests have forbidden them.

The following incidents are not without their interest:

In a town in the south of Hungary, a colporteur saw a poor crippled little fellow a beggar, sitting in the market-place, a small prayer-book in hand, from which he read aloud to passers-by, who then would sometimes drop their coppers into his cap. "Can you read, my boy," asked the colporteur, prompt to seize opportunity by the forelock; "here is a book for you," showing him a Psalter. "Would not that be a nice book for you to read?" After a little examination the beggar-boy asked what it cost; and when he heard 15 kreuzers, counted over the coppers in his cap; there were only 12. "It is all I have," he he said beseechingly. The colporteur could not withstand this appeal. The bargain was struck, and as he went his way the boy's voice rang clear over the square as he read the soul-quickenings accents of the Psalmist.

One of the men met a Jew, to whom he had sold a new Testament some years ago. The son of Abraham told him he had three times thrown away the book, and three times he had gone back to it again. At last to get rid of the spell, he sold it. But there was, he said, something in the volume that attracted him irresistibly, and now he felt inwardly compelled to buy another copy.

The same colporteur visited the birth-place of the well-known Jewish missionary, Stern, in North Hungary, and found there a number of Israelites under serious apprehensions of the truth of the Gospel, and he was able to sell a number of New Testaments among them.

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In a letter which we find in the last *Monthly Reporter* (Dec. 1870) Mr. Milard gives a vivid picture of the work in the south-eastern corner of his large Agency.

After stating the circumstances of the depository of Trieste, he speaks of the success of the Society in bearing in that city an

#### OPEN TESTIMONY.

"The Trieste Depot, with its window always besieged with readers, who get a fresh portion every day, and its huge placards right and left in one of the busiest thoroughfares, with the solemn warning: 'O earth, earth, earth, hear the Word of the Lord,' 'Search the Scriptures,' and other passages, is a standing testimony, holding forth the grand proclamation of Heaven, and so long as we continue this establishment, now the *only* missionary agency of any kind for Jew or Gentile, we must not grudge the expense."

The sales from this depot used to average about 4,000 a year; the present

depository, however, sold nearly 8,000 copies in 1875, and during the first nine months of this year nearly 7,000.

#### THE SCENE OF THE COUNCIL OF TRENT.

“At Trent I visited the Church of Santa Maria Maggoire, the spot where in the years between 1545 and 1563, the famous Council sat, whose object was to stem the progress of the Reformation, and whose achievements consisted in vain attempts to shut out the light of Heaven and seal up the Word of God. As a servant of the Bible Society, a Protestant Association in the best sense of the word, firm in its stand and true to the cause, one of the youngest but also one of the most thriving children of the Reformation, I almost felt myself an intruder in that gloomy hall, where a life-large statue of the Virgin Mary, gaudily attired and lavishly ornamented, is now the chief object of attraction, dismally testifying to the fact, that here the religion of the Bible, the truth as it is in Jesus, is not known.

“And you from this very town of Trent, as the centre and pivot of our operations, amongst a population kept in profound ignorance, steeped in bigotry, largely untaught in the art of reading, we have, by the instrumentality of two intrepid colporteurs, been able within a few months to disseminate 1,800 copies of the Holy Scriptures. This part of the Tyrol, the ‘Trento,’ almost entirely Italian, was a little while ago the last district yet untrodden; and it has been opened up, and by the wonder-working hand of Providence kept open, in spite of much opposition, until the remotest spot has been visited. It cost a struggle to get in, but an opening once forced, the authorities were the first to say ‘Go, in the name of God, and leave not a house unvisited, that at last our ignorant, helpless people may be brought to light and life.’”

#### FANATICISM IN THE TYROL.

“Many, many a precious copy has been burnt or otherwise destroyed by the peremptory command of the priest. One poor bigot wrought up to frenzy dashed his copy into the water, but remembering that even there perhaps it might be found and read, he had no rest until he had fished it up again, and hurled it into the fire.

“But amid fanaticism of so fierce a character that I could not take it upon myself to send out one man alone, and even two only escaped with their lives by a hair’s breadth, it was truly touching to hear the colporteurs relate how the hearts of the people were yearning for light and liberty; how they trembled and writhed under the harsh discipline of the priests, and knew not whither to turn, but how their eyes glistened, and their souls exulted, when in hasty sketches, Jesus, the compassionate Friend of sinners, was set before their eyes, as the Crucified and the risen One!”

#### A GOOD WORK DONE.

“When with the colporteurs at Trent I reviewed the labour accomplished, and closed the mission with hearty thanksgivings to God, feeling I could truly say it was a good work done. Every nook and corner having been visited, we have now for a little while withdrawn from the field, firmly trusting that after a time the seed will spring up, bringing forth ‘first the blade, then the ear, after that the full corn in the ear.’

“Our Trieste district has now been well worked, thoroughly ransacked—perhaps even a little overworked, if we look at the desirability of permanent occupation for our men. The land must have its rest, and I have accordingly temporarily removed some of the colporteurs to other districts.”

#### INDIA.

“Surely we, who through God’s mercy have been more favourably dealt with than our eastern fellow-subjects, ought to manifest towards them feelings of compassion, and seek to make known to men the only true source of national

prosperity or family contentment or individual holiness and peace. Too frequently it is to be feared that the possession of India has been linked in the minds of many chiefly with the ideas of dominion and wealth, but the soul of the Asiatic is as precious in the sight of God as that of the European, and claims at our hands equal care. To the Christian it is comparatively of small importance what name is given to that sceptre under which human laws are administered, and the dignity of the state is maintained, but it is all-important to know that He, the sceptre of whose kingdom is a righteous sceptre, is being exalted before men, and that the law of the Lord, which is perfect, converting the soul, is being presented to their consciences, if not written on their hearts. The reports of the Indian auxiliaries afford proof that amidst the busy scenes of excitement which have lately occupied so prominent a place in the nation's history, the one thing needful has not been forgotten, and that amidst the pageants of an earthly Prince the higher claims of the Prince of peace have not been ignored.

A new translation of the Gospel by St. Luke into simple Bengali is in course of preparation for the Mussulman population of lower and eastern Bengal. It is computed that there are upwards of 20,000,000 of these whose religious terms are altogether different from those employed by the Hindoos.

Two years ago copies of the Bible in English and the vernacular were sent through the Education department to all Government schools and colleges: these have been well received. The Rev. Dr. Bronson, who made a tour on the north bank of the Brahmaputra, thus records his experience:—

Opposite Gowhaty, I came upon a flourishing Government school, where I spent the night. After examining several classes, the Pundit said to me, that a very nice large book had been sent for the use of the school, which he would like me to see. I inquired what the Book was about. "Oh!" said he, "it tells about a great flood of waters; the world perished, only a few survived in a great ship; and many were interesting things." By this time one of the boys of the school had brought it from the Pundit's house to show it to me, when I found it was one of the Calcutta Bible Society's large Bengali Bibles that had been placed in the Government schools by your Society. This gave me a grand opportunity for explaining to them that it was God's book—His letter to man—the Shaster of all Shasters—the source of true knowledge; and therefore kind friends had placed it within their reach, that they might study it, and know about the great God. A day or two after, I came to the celebrated shrine of Hazoo, which was founded by one of the old Assam kings, and endowed with a large grant of land. Multitudes visit this shrine from every quarter. At the very foot of the brick steps leading to the temple I found another Government school. After examining the higher classes the Pundit handed me the Bible, and said that the children and many people read it.

In a subsequent letter Dr. Bronson expresses an opinion in favour of sending a further supply of Scriptures to Government schools, and says that he has been several times asked by educated natives why a Christian Government ignores Christianity in its schools, those of Dr. Duff having been well attended, though the Bible was a text-book in constant use.

The action of the auxiliary on this subject is thus recorded.

Following out this idea, the committee intimated to His Honour the Lieutenant-Governor their wish to grant (1) a New Testament in the vernacular, to every Government school and college in Bengal; and (2) a Bible in English and another in the vernacular, as well as a New Testament in the vernacular, to each of the higher and middle class Government-aided schools throughout the country, provided Government would aid in distributing them. The first part of this wish was at once and without hesitation acceded to; and 148 copies of the New Testament in Bengali, 87 copies in Hindi, and 4 in Persian have been distributed among the Government schools and colleges in Bengal. Some hesitation was felt in the Education department in regard



to the second part of the committee's request, and the Society has had first to send a circular to each of these aided schools to obtain an expression of their willingness to receive the Scriptures, before the department would undertake to distribute them. A large number have expressed their desire to receive Bibles, and the post is daily bringing in more such requests. No one has yet sent in any expression of unwillingness to receive them.

Missionary itinerancy has again been resorted to by twelve clergymen and two laymen, to whom small grants have been made towards the expense of colportage on condition that they give personal attention to the distribution of the Scriptures. Their reports are in some cases most interesting. One writes :—

I found many of the people were Mussulmans, but they seemed to know very little of their professed religion. I got two of them to read aloud to a crowd of people portions of the Psalms and one of the Gospels, which they did very willingly, interposing now and then in the course of their reading, approving remarks on what they read.

Intelligent men amongst them seem to regard the decay of their own religions and the spread of Christianity as a settled matter. This is not, of course, the result of any sincere convictions on their part of the truth of Christianity, but they regard Christianity as part of that new state of things which must, they think, necessarily take the place of the "old ways." The Babus who receive their education in Calcutta and Berhampore, and who belong to the above-mentioned towns, are doing not a little to unsettle the old beliefs of the people. Most of them, after having been a session or two at school or college, return to their homes with little or no belief in the religion of their fathers; and while the majority of them have fallen into a state of religious indifference, some are found very favourably disposed towards Christianity. In the town of Baduria, I met with a number of devout and earnest Christian men, who expressed a strong desire to be baptised. They had been reading the Bible for many years, and I was surprised to find they had a very intelligent apprehension of the way of salvation, although they had received but little help beyond their private meditations on the Scriptures.

The Rev. Mr. Lambert, of Benares, relates an incident which shows the influence of the Scriptures on the minds of men far removed from direct Christian intercourse :—

On our arrival at a certain village we were accosted by a man who caused us considerable surprise by the intelligence and pointedness with which he questioned us on many subjects, such as the government of the country, the social condition of the people, and chiefly on the distinguishing characteristics of Christianity as opposed to Hinduism. He showed such a thorough acquaintance with the last of these points, that we asked him where he had obtained so much information. His answer was, that for several years he had been in the habit of reading and studying our Scriptures. On asking him where he had learned to read, he told us he had been taught in the Mission school at Mirzapore under Dr. Mather.

While this conversation was going on, some people, Kshatries from a neighbouring village, came, and paid their respects to the man in that deeply reverential style customary amongst the Hindus towards their priests only, and in return, he gave them the blessing which the priest only gives to his people. We at once inquired the cause of all this, when it came out that the man was the only priest and spiritual guide of the residents, both in his own and several other villages around them; and now, to our great astonishment, he began to explain to the people standing around who we were. He said that we had come to teach them those very doctrines of religion which he had learned from our Scriptures, and which, having commended themselves to his own judgment, he had pressed upon their notice and attention. He did not hesitate to assure his hearers of his conviction that the truths contained in the Gospel were the true principles of religion, and that the God of the

Bible was the God to be worshipped and feared. After having spent a couple of hours with them, we departed, glad to find the Word of God doing its own quiet unobtrusive work through the village priest.

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NOT ALL DARK IN SPAIN.

An extract from a letter of one of the colporteurs in the North of Spain will show that there is a bright side to the cloud hanging over Christian workers in that land. Mr. Corfield sends it under date Madrid, November 3:—

“In my last I told you of my visit to D- —, and now let me tell you what happened. Arriving there I was told the priests had notified to anyone who dared to buy our books that they should all be deprived of absolution, which made me think I should be badly received, and find no purchasers. Thank God, however, it was quite the contrary, for I disposed of 12 Bibles, 13 Testaments and 80 Gospels. I did not sell more Bibles, because I had none left. I had never been in a place where the women were less fanatical—they have bought more than the men. The Lord be blessed for this encouragement, and may He cause it to be for much good.”—*December B. S. Reporter.*

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In a recent letter from Gracia, Barcelona, Mr. George Lawrence, after giving some deeply interesting details of work among the children, says:—I have had a communication from Mr. Layard, our Ambassador at Madrid, by which I learn he is doing his best to obtain for us less restriction in the sale of Scriptures, and to keep the door open. I directed Francisco and Garcia again to go to Igualada, from whence they were ordered away some time back; and I am glad to say they had a very good sale of family Bibles. In a town called Martorel, about six miles from this, the town authorities even gave them the use of a table on which to spread their books; they sold over £6 worth in the three days they were absent. In Igualada the people are anxiously awaiting some one to come and open a meeting-place.—*The Christian.*

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THE JAPANESE AND HIS DAUGHTER.

At the annual meeting of the Manchester Auxiliary, held on the 31st October, a missionary, recently returned from China, told the following story, which is given here only in outline:—

“Six Japanese girls were sent over to America to be educated. One of them took a situation as governess in a family, where she read the English Bible. She wrote under deep religious conviction to her father, urging him to procure a copy of the Bible and read it. He thinking it was a whim of his child, dismissed the subject from his mind, and destroyed the letter. This was ten years ago. Some seven years later he went as commissioner for Japan to the Austrian Exhibition. There he saw the Bible Stand, and was impressed with wonder that so much should be made of any single book, and that it should be thought worth translating into so many languages. He purchased a copy in Chinese, and read it with curiosity. Curiosity deepened into interest, and by degrees he became convinced of the truth of all the Book taught. In his journey through Europe he made his own observations of the three prevailing forms of Christianity, the Romish, Greek, and Protestant faiths. He was satisfied that the last of these came nearest to the teaching and spirit of the book itself. On his return to Yedo he applied to the American missionaries for baptism. Hearing of the step he had taken, his daughter wrote to him from America to suggest that, as he had the means at his disposal, he should purchase a heathen temple for purposes of Christian worship. He did so, and in the temple thus purchased the Christian missionaries now meet for worship.”—*December B. S. Reporter.*

## CONSTANTINE VON TISCHENDORF.

Many of our own countrymen have been eminent for their labours in connection with ancient manuscripts of the Bible, but no one, either at home or abroad, has been more diligent and successful than the man whose name heads this paper. During the thirty years and more of his active life, his indomitable perseverance, his tact, and his versatility of genius were rewarded with a series of veritable triumphs, and it is difficult to over-estimate the value of his achievements. How many and how varied were the tasks he accomplished will be inferred from the facts we are about to narrate. Excellent alike in his personal character and private life, he commanded the respect and affection of those who knew him; but his pre-eminence in the field of Biblical literature is that by which he is best known, and will be chiefly remembered in the world.

Lobegott Friedrich Konstantin Tischendorf, as the Germans write his name, was born at Lengefeld, in Saxony, on the 18th of January, 1815. His father, who was a medical practitioner of good standing, first sent him to a gymnasium at Flauen, and then to the University at Leipsic. At Leipsic, from 1834 to 1838, he studied under such men as Winer and Niedner. In 1838 he entered upon his philosophical course, and the following year he went on to the study of theology. While at the university he laid the broad and deep foundations of his future eminence, and acquired the love of those studies which he subsequently followed with a zeal which only ended in death. On the completion of his college career he started on his travels, in the course of which he visited France, England, Holland, Switzerland, Italy, and the East. That these travels were not unfruitful is well known. It was in 1844 that he rescued from the waste-basket of the Convent of Mount Sinai the first portion of the now most famous Sinaitic manuscript. The fragment in question consisted of forty-three leaves, and included, in whole or in part, 1 Chronicles, Ezra, Nehemiah, and Esther, Tobit, Jeremiah, and Lamentations. He published this venerable relic in *fac simile* in 1846, under the title of Codex Friderico-Augustanus, and dedicated to Frederick Augustus II., the King of Saxony.

In 1845 he married Angelica Zehme, the daughter of a worthy country clergyman, in whose house he had lived while teaching a private institution in 1838 and 1839. This marriage brought him eight children, three sons and five daughters, and it is worth noticing that the eldest son entered to some extent into his father's footsteps, and was at the time of his father's death dragoman to the German legation at Constantinople. In the year of his marriage, von Tischendorf was appointed an extraordinary professor at Leipsic, and an ordinary professor in 1851.

The literary career of von Tischendorf commenced at an early age. He was only twenty-one when, in 1836, he produced an essay "On the Doctrine of St. Paul concerning the Atoning Death of Christ," and two years later he wrote on "Christ the Bread of Life." How diligently he had followed his critical studies is proved by the fact that in 1841 he published his first critical edition of the Greek New Testament, a work of much value, and which was afterwards reproduced in various forms and combinations. This book is known throughout the learned world, and would alone have made its editor's reputation. The critical materials eventually accumulated in it are simply of marvellous extent and value. His great celebrity as a discoverer and editor of ancient manuscripts may be said to date from 1840, in which year, when at Paris, he lighted upon what is known as the Codex Ephraem. This manuscript contained works by an ancient Syriac writer, known as Ephraem Syrus, but the parchment had been previously used for a part of the Greek Testament; it was therefore what is called a palimpsest. The original writing was so effectually washed out that it required a long exercise of sagacity and skill to recover it. The task was accomplished, however, and the first part of it was published in *fac simile* at Leipsic in 1843. In 1843 also he devoted much labour to the most ancient of the known manuscripts of the

Latin New Testament of the Vulgate of Jerome, and this too he subsequently published. The manuscript in question is preserved in the Laurentian Library at Florence, and was written in A.D. 541, or about one hundred and twenty years after Jerome died.

We omit with reluctance all mention of some of the other early works of Dr. von Tischendorf, although very important and greatly to his honour. Like some other great men, he tried his hand on various subjects before he discovered his true vocation.

During several years of abundant labours, von Tischendorf seems never to have forgotten Mount Sinai, and the convent there where his first great discovery had been made, though he did not tell the world so. He therefore in 1853 undertook a second journey to the East, secretly hoping to find the coveted treasure. The precious manuscript eluded his pursuit, and his travels, though fruitful in results, missed their chief aim, and he settled to his work again for six years. At length, early in 1859, he set out on a third journey to the East, this time under the patronage of the Emperor of Russia, and as we shall see with triumphant success. The story has been often told by Tischendorf and others, but it is of so unique a character that it will well bear telling again. We therefore give a summary of the principal facts, referring our readers for a fuller account to Tischendorf's admirable little work, "When were our Gospels Written?"\*

By way of preliminary a few words about the convent of St. Catharine, where the manuscript was found, may be useful. This convent was founded and built by the Emperor Justinian, A.D. 527, and a curious Greek inscription still remains to record the event. The convent lies at the base, so to say, of Jebel Mousa, at the upper end of the Wady; and as we approached the lofty walls of mud and stone that inclose the gardens it reminded me of some old feudal castle—an idea further strengthened on reaching the entrance gate, which was quite a new structure; indeed, it was scarcely completed when we visited the convent. The gate, or door more properly, is of immense thickness, and nailed all over with large-headed nails. Not many years ago, the only means of ingress and exit was by a rude machine, like a clumsy arm-chair, which was lowered from a small doorway situated at the top of the wall. The buildings are inclosed in a quadrangle two hundred and fifty feet long and two hundred and ten broad, and adjacent to them are the gardens, a veritable oasis in the desert. In this solitude a succession of monks has lived and died for thirteen centuries and a-half. Of the modern occupants we have little to say, but it is evident that they have their wits about them.

When Tischendorf was there in 1844, and obtained the first portion of the famous manuscript, he saw twice as much of it as he took away. He could not persuade the monks to give up all, for the lively satisfaction he had expressed had aroused their suspicions of its value. However, he copied a little of Isaiah and Jeremiah, and enjoined on them to take religious care of all such remains which might fall in their way. When he went again in 1853 he met with another little fragment, no more, from the book of Genesis. His plan to revisit the East was laid before the Russian Government in 1856, but it was not until September, 1858, that he obtained the Emperor's approval and the funds which he asked for. At the commencement of January, 1859, he again set sail for the land of promise or of hope, and before the close of the month he was at the convent of Mount Sinai. Being under the auspices of Russia, he was well received, and after examining the manuscripts without finding what he sought, prepared to leave. But it so happened that he took a walk with the steward of the convent, who asked him into his cell to take some refreshment. Resuming their conversation, the man suddenly said, "And I too have here a copy of the Septuagint," or Greek Bible; and then took out of a corner of the room a volume wrapped in a red cloth, and

laid it before the Doctor, who says: "I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old and New Testaments complete, and in addition, the Epistle of Barnabas and a part of the Pastor of Hermas." Suppressing his joy, he asked in a careless sort of way for permission to take the book into his sleeping room to look over it more at leisure. He took it, well knowing that he held in his hand the most precious biblical treasure in existence; and though his lamp was dim and the night cold, he sat down to copy the Epistle of Barnabas. Early the next morning, being the 5th of February, he called on the steward and asked leave to take the volume to Cairo to be copied, but as the prior had started for Constantinople just two days before, one of the monks would not consent. What was to be done! This was soon settled. Tischendorf set out post-haste for Cairo in hope of overtaking the prior there, and he succeeded. The prior at once consented, and a Bedouin mounted his camel, and in nine days returned to Cairo with the manuscript, which was once more placed in our hero's hands. As it was quite uncertain how long it would remain in his possession, there was no time to spend on the contemplation or admiration of this literary gem, of which an old and eminent scholar has said, "I would rather have discovered this Sinaitic manuscript than the Koh-i-noor of the Queen of England." Tischendorf at once resolved to copy the volume, although it comprised many thousand lines, which were often difficult to read in consequence of later corrections or faded ink, and although the heat of the Egyptian climate is so great in March, April and May. He exclaims, "No one can say what this cost me in fatigue and exhaustion."

Being as he was under the special patronage of the Emperor of Russia, and standing so well as he with the monastery, he suggested to the monks the idea of presenting the manuscript to the Czar as the head and natural protector of the Greek orthodox faith. The proposition was received favourably enough, but an unlooked-for impediment came in the way. The prior, as already stated, had gone to Constantinople, and it was on the occasion of electing a new Archbishop. This relate, whose right it was finally to decide in such a case had been elected in Easter week, but had not been consecrated, nor had his nomination even been accepted by the Turkish Government. The Patriarch of Jerusalem protested so vigorously against the election that there would be a delay of at least three months. Under the circumstances, Tischendorf resolved to start for Jaffa and Jerusalem. Just then the Grand Duke Constantine, who had taken the deepest interest in the German scholar's mission arrived at Jaffa, and Tischendorf accompanied him to Jerusalem. He afterwards visited various libraries in Palestine, Syria, Smyrna, and Patmos, where he made fresh discoveries; and having thus filled up the time at his disposal, returned to Cairo. To his great disappointment he found that the Patriarch of Jerusalem still persisted in his opposition, and the deputies from the monastery had to remain at Constantinople, as they had sought in vain for an interview with the Sultan. This being the case, the monks could do nothing as to the disposal of the precious manuscript.

Under the circumstances, the new Archbishop and his friends appealed to Dr. Tischendorf, who at once set out for Constantinople to see what he could do. The Russian ambassador received him kindly, and entertained him hospitably, but the stubborn Patriarch still had the upper hand. However, the measures adopted were in the end successful, and before the end of the year the cause was gained. On his return to Cairo, Tischendorf was supported in his proposition by the Russian ambassador. The monks and Archbishop were abundantly grateful for the support they had received, and in the form of a loan handed over the Sinaitic manuscript to be carried to St. Petersburg, there to be copied as accurately as possible.

Setting out for Russia in October, on the 19th of November, Tischendorf had the happiness and honour of laying before their Imperial Majesties his valuable collection of manuscripts, including the Sinaitic Bible. He also

submitted to the Emperor a proposal to execute an edition of this Bible which should be at once worthy of it and of the Emperor. The proposition was accepted, but Tischendorf declined the brilliant offers which were made him on condition of remaining in Russia, and returned to Leipsic, where at the end of three years the great fac-simile copy of the manuscript was completed. In October, 1862, Tischendorf presented his edition to their Imperial Majesties, at whose expense it had been prepared. It was arranged that it should appear when the millenary jubilee of the Russian Empire was celebrated, and copies of it were presented to the chief libraries of the world, and to some eminent persons. The reception of it everywhere was such as it deserved, and even the Pope wrote to the editor to express his congratulations and admiration.

Of this grand work three hundred copies were printed from types cast in close imitation of the characters of the original manuscript. Two hundred copies were distributed as presents, and one hundred were allotted to the editor, for whom they were sold at 3*l.* 10*s.* each. They reached England, such of them, that is, as were consigned to this country, at the very end of December, 1862. Two years before this Tischendorf had gratified the natural desire of scholars for information by publishing a quarto volume of "Notitia," which contained very many details and a fac-simile page of the manuscript. But this only made the learned world more anxious for the book, and when it appeared it was eagerly investigated. The art of printing had never achieved a greater triumph and critics had never been favoured with such a treasure. Tischendorf did not stop here however, for in 1863 he published in modern Greek type an edition of the Sinaitic New Testament, with the Epistle of Barnabas and the fragment of Hermas. In this edition the pages, columns, and lines corresponded with those of the ancient manuscript. Two years later our indefatigable critic published the New Testament again, divided into chapters and verses, and compared with the Vatican manuscript, and with its called the received text. He also largely used the Sinaitic Bible in other editions of the Greek Scriptures, as well as in preparing the handy edition of the English New Testament which was published by Tauchnitz of Leipsic in 1869. We mention this not only to show how laborious he was, but to show how anxious he was to make known the peculiarities of his great discovery.

It may be well to add one or two observations ere we pass from the Sinaitic manuscript. The first is, that in the opinion of its discoverer it was actually written in the fourth century, or fifteen hundred years ago, and therefore claims to be older than the famous Alexandrian manuscript in the British Museum—older even than the more celebrated Vatican manuscript at Rome. Over both of the two it claims the pre-eminence as containing the New Testament complete, which they do not. It is remarkable, moreover, that in the Sinai New Testament there are more notes of various readings than in any other known copy.

Another fact must be mentioned, and it is that a Greek, named Simonides, had the boldness to say that the Sinai Bible was not ancient, but modern, and that in fact he had written it himself when a mere youth. Some believed him, for although on his own showing he was a most unscrupulous forger, he got up a very plausible story. The matter went so far that on Feb. 15, 1865, Tischendorf read in London, before the Royal Society of Literature, a paper on "The Codex Sinaiticus and its age." Various persons of experience were present on that occasion, and Simonides himself was there to maintain the truth of what he had said, exhibiting sundry manuscripts, among which were some of his own avowed forgeries. Tischendorf was well supported and gained a conclusive victory. He had brought over with him part of the original manuscript—the one found by him at the Sinaitic monastery in 1844, as already mentioned; and the careful examination of it was very useful to those whose judgment was worth anything. To repeat the varying story of Simonides would be a waste of time, but it involved so much that was contrary to

known fact and human possibilities, that probably its inventor, if now living, would be ashamed of it.

Tischendorf's literary labours were so numerous that their execution absorbed his time and energies, as the mere list of them would indicate. He was perhaps one of the most rapid and exact workers ever known in his department. Of the New Testament alone he is said to have published twenty-two critical editions; and his other works amount to a considerable number. In this country the most widely circulated are the two already mentioned: "When were our Gospels Written?" and the New Testament in English.

These labours were not unrecognized. The universities at home and abroad bestowed their degrees upon him; learned societies elected him to honorary membership, and royalty, in addition to other distinctions, ennobled him. He furnishes another example of the success of talent actively exercised and controlled by principle. The son of a country surgeon, he emerged from obscurity, and became one of the most conspicuous ornaments of the literary world. His manifold qualities need not be specified, but it is noteworthy that nearly all the aims of his life were directed to the Christian Scriptures, which he longed and laboured to reproduce in the purest possible form. His question was, What did the Apostles and Evangelists write! And to answer this with as perfect accuracy as man can hope for, he consecrated all the energies of his being in paths but little frequented. To estimate the worth of his work is not in our power, but it is prized by all who can appreciate it, and will be so in ages yet to come. He died at Leipsic on Dec. 7, 1874, shortly before the completion of his sixtieth year. Truly did he say in his last will, "I have sought no other aim but truth: to it I have always unconditionally bowed the knee." Sometimes, of course, he might seem too much in favour of his chosen witnesses—this was but natural; and sometimes he might seem to chafe under contradiction; but the sincerity and simplicity of his purpose is justified by his life and labours. He was a Christian student and scholar of a high type, and his independence only proves the reality of his convictions. For ourselves, our memory lingers fondly over him, and doubtless that is true of all who have laboured with and for him, and whom he has called his friends.—"Sunday at Home."

B. H. C.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM  
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