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"Among our Ancient Mountains."

The Rev. Henry Gomery, Travelling Secretary, sends us a brief report of his work for the month of June. Part of his time was occupied in visiting what were, to him, new fields. Some of these were among the Laurentians, where the villages and people are exceedingly scattered, and where travelling in the month of June has a marked tendency to reduce one's avoirdupois. Mr. Gomery gives a list of these places, some of which the Editor has personally visited, such as Shaworidge, Mille Isles, Old Harrington, Arundel, Lost River, etc. He remembers Lost River well, and wondered at the time, whatever spirit, good or bad, could have induced any people to find it, and especially to make it their home after they had done so. It could neither have been love of ease, nor love of gain. But, somehow, the people are there, and are grateful for what help our Auxiliary can give them. Mr. Gomery writes:—

"I enclose programme of places visited during the month of June; I have ticked off those new to me, from which it will be seen that there are fifteen such; I dare not prematurely speak confidently as regards these;

I hope to cover the ground again next year, but I believe eleven will prove themselves at least average branches ; several have formally appointed officers to work.

In taking these new places at this time and leaving those usually visited at this time, it naturally follows that the monetary results of the month compare unfavourably with last year, but I trust that this will be fully made up in the coming November.

The work of visiting this new country bears out the Rev. Jas. Green's estimate in one particular at least: from its mountainous character it is exhausting physically, and the labour and peril great. May God prosper our work.

The receipts are as follows:—

1893—Purchase Account, \$75.29 ; Free Contributions, 231.43	
1894— “ “ 40.67 “ “ 173.61	
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Deficit, \$34.62	\$57.82

### Work of Bible Women.

The President reported from the Ladies' Bible Association, that the work of the Bible women and their superintendents has been prosecuted vigorously during the winter and spring. Six Bible women are employed, but there is much need of another in the central district of the city, occupied by the late Mrs. Jacobsen, whose place has not been filled, owing to the lack of funds, though a very competent successor could be secured.

The Bible women report a large number of visits and much useful work in scripture reading. The sales of scriptures are not large, but every month a certain number of families needing the Bible are found and supplied.

The report of Madame Piché, the French Bible woman, for the quarter, has been forwarded as directed by the committee to the parent society, which has liberally granted her salary for the year. Her sales last month were eight testaments and two portions. In the previous quarter she had sold thirty copies of the scriptures. In April she had been received and allowed to read the scriptures in fifty families, but a larger number had rejected her services. Her work is said to be of the highest character and her influence for good very great.

## Rev. H. Gomery's Summer Tour.

According to arrangements, the Travelling Secretary is booked to visit the following branches:—

Napierville.....	Tuesday....	Aug. 7	Way's Mills.....	Thursday....	Sept. 20
Lacolle.....	Wednesday....	" 8	Barnston.....	Friday.....	" 21
Noyan.....	Thursday....	" 9	Dixville.....	Sunday.....	" 23
Clarenceville.....	Friday.....	" 10	Coaticook.....	Monday.....	" 24
Pike River.....	Monday.....	" 13	Compton.....	Tuesday....	" 25
Philipsburg.....	Tuesday.....	" 14	Moe's River.....	Wednesday....	" 26
Mapledale.....	Wednesday....	" 15	Martinville.....	".....	" 26
Mystic.....	Thursday....	" 16	Johnville.....	Thursday....	" 27
Bedford.....	Friday.....	" 17	Cookshire.....	Friday.....	" 28
Stanbridge.....	Sunday.....	" 19	Birchton.....	Sunday.....	" 30
Dunham.....	".....	" 19	Eaton.....	".....	" 30
Freighsburg.....	Monday....	" 20	Sawyerville.....	".....	" 30
Abbott's Corners.....	Tuesday....	" 21	Island Brook.....	Monday.....	Oct. 1
Abercorn.....	Wednesday....	" 22	Bury (Robinson).....	Tuesday....	" 2
Glen Sutton.....	Thursday....	" 23	Scottstown.....	Wednesday....	" 3
Potton (Mansonville).....	Friday.....	" 24	Marshoro.....	Thursday....	" 4
Sutton.....	Sunday.....	" 26	Winslow(Sto.noway).....	Friday.....	" 5
West Brome.....	".....	" 26	Lingwick (Gould).....	Sunday.....	" 7
Brome.....	Monday.....	" 27	Brookbury.....	".....	" 7
Knowlton.....	Tuesday....	" 28	Dudswell, (Bishop's Cros'g).....	".....	" 7
Iron Hill.....	Wednesday....	" 29	Marbleton.....	Monday.....	" 8
Cowansville.....	Thursday....	" 30	East Angers.....	Tuesday....	" 9
East Farnham.....	Friday.....	" 31	Lennoxville.....	Wednesday....	" 10
Farnham Centre.....	Saturday....	Sept. 1	Sherbrooke.....	Thursday....	" 11
West Farnham.....	Sunday.....	" 2	Windsor Mills.....	Friday.....	" 12
Brigham.....	Monday.....	" 3	Kingsbury.....	Sunday.....	" 14
Adamsville.....	Tuesday.....	" 4	Rockland.....	".....	" 14
West Shefford.....	Wednesday....	" 5	Richmond.....	Monday.....	" 15
Waterloo.....	Thursday....	" 6	Danville.....	Tuesday....	" 16
South Stukely.....	Friday.....	" 7	Kingsey Falls.....	Wednesday....	" 17
Eastman.....	Saturday....	" 8	Kingsey (Trentolme).....	Thursday....	" 18
Bolton Centre.....	Sunday.....	" 9	Durham and Wick- ham (U'verton).....	Friday.....	" 19
East Bolton.....	".....	" 9	S. Durham.....	Sunday.....	" 21
Magog.....	Monday....	" 10	Bethel.....	".....	" 21
Georgeville.....	Tuesday....	" 11	Zion.....	".....	" 21
Fitch Bay.....	Wednesday....	" 12	Warden.....	Monday.....	" 22
Beebe Plains.....	Thursday....	" 13	Savage's Mills.....	Tuesday....	" 23
Stanstead.....	Friday.....	" 14	Granby.....	Wednesday....	" 24
Cassville.....	Sunday.....	" 16	Abbotsford.....	Thursday....	" 25
Ayer's Flat.....	".....	" 16	St. Johns.....	Friday.....	" 26
Massawippi.....	Monday....	" 17			
Waterville.....	Tuesday....	" 18			
Hatley.....	Wednesday....	" 19			

**“He being dead, yet speaketh.”**

That is a good text, and one to which we may add,—“Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them.” It would be easy to fill volumes with facts which illustrate these statements, but there is one fact, within our knowledge, which is of peculiar interest to the Montreal Auxiliary of the Bible Society. We have a standing sub-committee, whose business it is to furnish Railway Waiting Rooms, and rooms in our large Hotels with copies of the Sacred Scriptures. This is sowing the seed of the Word, in the morning, and in the evening withholding not our hand. That the sowing has prospered is evident from a fact which is reported by the Rev. J. C. Campbell, Travelling Secretary of the Ottawa Bible Society. It is the story of a Bible, and is specially interesting and encouraging to our sub-committee. Mr. Campbell says that on the 23rd of last September a young man holding a position of trust in a leading business concern here went down to Montreal to see the big Shamrock-Capital lacrosse match. It had been his custom when in Montreal to put up at the Windsor Hotel, but on this occasion, urged by companions, went to the St. Lawrence Hall. In this change of hotel Mr. Campbell recognizes the providence of God. While in his room, No. 128, at the St. Lawrence Hall, the young man picked up a Bible that lay on the table.

On the front of the fly-leaf he found a message written by a former occupant of the room expressing the hope that some guest of the hotel who might in the future read the words he had written might be led to accept Christ as his Saviour.

Turning the leaf the young man was surprised to find another message in the handwriting of his own father, who had died in 1889, and who he knew had put up at the St. Lawrence Hall several years before that. He examined the writing by samples he had, and the identity was complete, though there was no signature.

A MESSAGE FROM THE DEAD.

The message he read was this: “I am not a young man, but I accepted the truths contained in this book thirty-five years ago, and can say now, after an experience of all these years, that I would not disown the teachings herein contained for a warranty deed to all the real estate in this city. God is my witness that I mean what I say. Why? Because I

have the assurance of eternal life when I come to die. Young man, this may be your hope, by accepting what God offers you in this Bible."

The young man knew his father had been converted about the time indicated.

The message, says the Rev. Mr. Campbell, came to the young man as a message from the dead, and was the means from that day of converting him to God's service.

When he became fully convinced that the writing was his father's the young man tried to buy the Bible from the St. Lawrence Hall people. They could not sell it, as it had been placed in the room by the Montreal Bible Society, but the clerk referred him to the agent of the Society, who, when he heard the story, made him a present of the book. In return the young man wrote out all the facts given above, which have been incorporated in a report of the Montreal Bible Society sent to the parent body in London.

#### WORK THAT IS NOT FRUITLESS.

The incident was considered by the Montreal Bible Society as a remarkable evidence that the work of the Society is not fruitless.

The Bible is now held by the young man as a sacred memento of his father, and he frequently uses it in the energetic work which he is doing for a leading Presbyterian church in Ottawa.

### A Story without an Introduction.

The father of Prof. Nicholson, of the Applied Science Faculty at McGill College, is agent of the British and Foreign Bible Society in North Russia. Some of Mr. Nicholson's letters bearing reference to the famine are of special interest. In the distress inevitable upon famine, and the depression of vitality which follows it, the work of the Bible Society did not suffer. So far from that, it has all over the land gone on with a joyful measure of success. This is true as a general statement, and applies to provinces as a whole, not excluding those, some twenty in number, in which the famine was most severe. Strange to say that during "Hunger Year" the sale of Bibles in North Russia advanced beyond the figures of the previous twelve months by over thirty-two thousand copies. In alluding to this wonderful increase in one of his letters, Mr. Nicholson said: "This has not been obtained by a falling off in some quarters and an increase in others but is seen generally. In this larger circulation, as a blessing and an antidote in the midst of such sorrow, we rejoice that some of the sufferers had the consolation of divine truth."

During the twelve months, including the famine, the total sales and free grants of Bibles, Testaments, and portions of Scripture by the agency under his management, which includes North Russia, taking in St. Petersburg and Siberia, reached the great aggregate of 360,063 copies.

It appears that in North Russia, where the Bible Society procures its books from the Holy Synod, the agents as a rule are not hampered by the authorities. Occasionally, however,

#### THE COLPORTEURS HAVE SOME DIFFICULTY

in obtaining the indispensable Government permits. This only occurs, however, where political suspicion has been aroused, then it becomes the delicate duty of Mr. Nicholson to show how completely the Bible Society's agents are held aloof from every form of social or theological party. So uniformly successful has he been that he frequently testifies in his letters to the good-will manifested by high Government officials. His testimony regarding the Greek priest and Lutheran pastor is also encouraging. Frequently, Mr. Nicholson says, the priest or pastor becomes the effective friend and helper of the work, but occasionally he detects danger in the presence of the "foreign" society, and the *odium theologicum* masters his better instincts.

#### HUMOR AND PATHOS IN THE WORK.

Many interesting incidents of the experiences of Mr. Nicholson's colporteurs are related in his letters, some touchingly pathetic, others extremely droll. One brief one, depending for its pathos or humor on the light in which it is viewed, is as follows: A colporteur named Garmasch met an elderly man, the father of a large family, in a factory, who looked longingly on a large print of the New Testament. Holding the book in his hands he said to the colporteur: "It would have been better, friend, if you had come after the holidays, because at present we are not sure which is the most needful, a New Testament or a new pair of boots." At last he made up his mind to purchase the Testament.

### Story of Two New Testaments.

In the northern part of the Island of Yezzo are the national prisons of Japan. Within a radius of about fifty miles from the northernmost station of my district there are three such institutions, containing over ten thousand prisoners. In one of these prisons, some eighteen months ago, there was a warder who possessed a copy of the New Testament. One of the inmates, hearing of this copy, requested the warder to allow him to read it. The prisoner kept it until he had copied the four Gospels on scraps of paper. He read to some of his fellows, and the interest speedily spread. In a few months a request came from a large number of the prisoners for copies of the New Testament. A prominent Christian in the neighborhood, hearing of this demand, appealed to me; and having myself just received a thousand copies of the New Testament as a gift, I could in part supply. Soon after, when visiting our quarterly conferences in the north-east part of my district, I enquired particularly about this prison

revival. Among those spoken to was a neighboring pastor, who stated that while over five hundred men had accepted Christianity as a system, he believed that over one hundred of them were genuinely converted. Recently, governors favorable to Christianity have been appointed to these prison regions, and teachers are now employed and paid by the Government to teach the prisoners Christian morals. One of these teachers recently said that he preached the gospel daily to the thousands of men in the prison under his charge.

Pastor Poinso. gives the second story. In a recent letter he writes:—Our Church here being scattered over a large district, I find it impossible to follow and make myself acquainted with the effects produced by our distribution of Bibles and Testaments at Christmas to the children of our Missionary Sunday-schools, as well as those given to newly-married couples. As regards the latter, I know they are much appreciated. I have omitted to ask for a fresh supply, and shall be much obliged by you sending me some, as I have lately celebrated several "mixed marriages" (Protestants and Roman Catholics), and have been urgently requested to give to each couple their Bible.

A peculiarly interesting circumstance has brought to my knowledge the effect produced by a New Testament given at Christmas a year ago to a Roman Catholic child who had been attending our school. A family composed of father and mother and five children, boys and girls, have been regular attendants at the chapel for nearly a year. I have been in the habit of visiting them, but never thought of asking them what had led to their coming to our services at Charleroi and our week-day meetings at Dampremy. The mother, in whom a remarkably moral change has taken place, and whose conversion is evident, applied to me a fortnight ago to be admitted to the Communion. It then occurred to me to inquire how the whole family had been brought to the chapel. She told me that she had heard there was a missionary school near her house. "I did not know," she said, "what was taught there, but I thought the children would be better there than running about in the streets. On Christmas Day they were taken to the chapel, to which I made no objection, and one of them brought home a New Testament. I wished to see what the book was about, and read it. I got interested in it and my husband also, and we said, 'This religion is better than the one we have been taught,' and so we attended the chapel at Charleroi. I was struck with what I heard, and began to understand what the Gospel teaches. I learned what I was, what I am—a sinner—and that Jesus died for our sins. I believed, and the peace which passes all understanding entered my heart, and I am happy. My husband, as you know, intends to take the Gospel as his guide. He is a Protestant, but grace has not yet accomplished its work in him. My children go to the Sunday-school and the chapel with pleasure, and I have good hopes of them."

### The Women are in it.

Look at Ps. lxxviii, v. 11, but, please, read it in the Revised Version—"The Lord giveth the Word: the women that publish the tidings are a great host." It was so in David's days,—it is more so now. They get into places and do a work beyond the reach of men. But here are facts, and they are furnished by the work of the Parent Society:—

A special meeting was held at the Bible House, Queen Victoria street, London, on Thursday afternoon, the 3rd of May, in aid of the British and Foreign Bible Society's Missions to women in the East. Mrs. Frederick E. Wigham occupied the chair. In her opening remarks she said it was encouraging to find from the society's report for the past year that the returns from the Bible women—402 in number—who were more or less maintained by the society's grants in the year ending September 30th, 1893, were in all respects encouraging. The number of Bible women receiving grants had increased by 32. The number of native women to whom, on an average, the Scriptures were read by them had grown to 527 a week more than before, and stood now at 22,014. Out of those who were being taught by the Bible women to read, no less than 1,577 native women had attained within the year the power of being able to read the Scriptures for themselves. The whole circulation for the year came to 15,931 Bibles, Testaments, or detached books of Scripture, being an increase of 2,754 copies on the circulation of 1891-2. The 402 Bible women were geographically distributed thus:—India 291, Ceylon 69, Syria and Palestine 14, Egypt 16, China 8, Mauritius and the Seychelles 4. Thus a very large number—360—of these were in India and Ceylon, and the other 42 in Palestine, Syria, China, and the Mauritius. The reports continued to bear ample evidence of the high spiritual value of their work. Their chief feeling must, therefore, be one of thankfulness that God had so blessed this society from the commencement that He had enabled it to be of such service to the numerous societies who sought the spread of His kingdom. There were 44 Bible women employed by the Church Missionary Society, who had grants made to them by this society, and amongst other useful bodies who received a good deal of support were the Society for Promoting Christian Knowledge and the Ladies' Association. Our Saviour in sending forth His disciples told them to teach all nations. Let them ask God to send down upon their efforts more and more of His spiritual gifts, so that there might be a much greater company of those who took the Bible to the heathen, and were able to explain it to the saving of souls, and the edifying of those who already believed.

The addresses which followed were all delivered by ladies, and are well worth a place in the REPORTER. Perhaps in a future issue we may give a synopsis of them.