



Published Quarterly.

Under Direction of the Upper Canada Bible Society.

VOL. XVII.

TORONTO, APRIL, 1885.

No. 2.

### BLIND, CHINAMEN AND COLPORTEURS.

While I was in Peking I had a most interesting glimpse of the very newest experiment among the many benevolent efforts which are being made by good Christians all over this country for various classes of the neglected poor. This is one which has never before been attempted, or I should say even dreamt of, in China—namely, teaching the blind to read and write.

Considering the frightful difficulty of acquiring these arts, for men with full use of their eyes, the notion of initiating the blind into these mysteries might well stagger the most hopeful; yet it has been accomplished and reduced to a system of marvellous simplicity, by Mr. W. H. Murray, who introduced me to his first group of what I may term salvage from the slums of Peking.

We found them sitting together in a dark room, reading aloud, with unmistakable delight in their newly-acquired talent.

It struck me as intensely pathetic (as we stood on the threshold of that dark room, where, till a light was brought, I could distinguish nothing), to hear words which I knew to be those of the Chinese version of the Holy Scriptures, read by men who, less than four months ago, sat begging in the streets, in misery and rags, on the verge of starvation. Thence they were rescued by Mr. Murray as suitable subjects for his first effort in aid of the great sightless legions of China, and already they have mastered the arts, which in this land insure the respect of all classes.

But before I speak of the blind men, I must just tell you something of Mr. Murray himself, for he is a brother Scot of the true type which brings his country's name into good repute—a son whom the old country has good reason to hold in honour. As a specimen of what good may be done by a resolute spirit, resolved to conquer all difficulties, I think Mr. Murray's career is as fine an example as any I have ever heard of.

Having lost an arm by an accident in a saw-mill, he was disabled from following his original profession. He therefore sought and obtained employ-

ment as a rural letter-carrier in the neighbourhood of Glasgow. He was subsequently employed by the National Bible Society of Scotland as colporteur, and at this time his remarkable facility for languages attracted the notice of some of the directors. It was accordingly arranged that he should attend some classes at the college, though his studies were not allowed to interfere with his regular work. All day long, therefore, he travelled with his Bible waggon, went to bed at nine p.m., rose at three a.m. (only think of the physical misery involved in turning out regularly at such an hour!), studied till it was time for his classes at eight and nine a.m., and then began again at a new day's work of colportage.

Thus he worked steadily through two long dreary winters in Glasgow, a good preparation for the bitter cold of winter in Northern China, whither he was sent in 1871—and where, of course, his first work was the herculean task of thoroughly mastering the language, which can only be really accomplished on the spot.

During the long hours he daily spent in the crowded streets, he was filled with compassion for the terribly numerous blind beggars, who wander about utterly uncared for, and the thought occurred to him that some method might be devised for teaching them to read. Of course no amount of embossing could make the frightfully complicated Chinese character comprehensible to the most sensitive fingers, but something simpler might be devised.

Never was there a better proof of the advantage of acquiring any sort of useful knowledge, even when there seems no present reason for doing so.

Shortly before leaving England in 1871, Mr. Murray happened to have an opportunity of learning something of Professor Bell's system of visible speech, in which he accordingly took some lessons, as also in Braille's system of reading and writing for the blind, by means of embossed dots.

On arriving in China he found that the former actually facilitated his own study of the excruciating language, and as he noted down the value of every sound he mastered, he seems to have gradually reduced much of his own knowledge into this extraordinary simple (and yet to me quite incomprehensible) form. With patient ingenuity he then contrived so to combine the two systems that there seemed every reason to hope that blind Chinamen might actually be taught to read and write. It is simply marvellous to see with what apparent simplicity the system lends itself to the rendering of Chinese sound, and to replacing the bewildering multitude of Chinese characters; but it is still more amazing to me to see how quickly and easily these poor creatures seem to master the subject.

Looking round for a suitable subject to begin with, Mr. Murray selected a poor little orphan beggar, who was lying almost naked in the streets, without any relations to take care of him. He was attracted by the boy's cheerful contentment in his loneliness and poverty, and by the fact that he was free from the taint of leprosy, which is terribly common among the miserable beggar population. So he took him in hand, washed and clothed him, and undertook to provide food and lodging, on the condition that he would apply himself to mastering this new learning. Considering the honour which in China attaches to all literary pursuits, the boy was delighted, as well he might be. But only conceive his ecstasy and the thankful satisfaction of his teacher, when, *within six weeks*, he was able not only to read fluently, but to write with remarkable accuracy! When you consider that a man with the full use of all his faculties takes years of hard study to acquire the same powers with the use of ordinary Chinese character, you will scarcely wonder that those who knew this wretched blind beggar-boy two months previously deemed the result to be simply miraculous.

To complete the experiment two blind beggar-men were also induced to try to learn. They have also to be supported on an allowance of 15s. a month, to enable them to give up their former profession and betake them to that of letters. Though not so exceptionally bright as the boy Sheng, the two men

have made most satisfactory progress. Lee, who is a tall, good-joking man about forty-two, mastered the whole system and principle within two months, and can now read correctly by touch. His writing is not so far advanced as that of the boy, who acts as his teacher. They read the Old and New Testament with perfect facility, and Sheng wrote out for me a whole page of a Chinese classic, which to my eye only presents groups of the neatest dots, which to my coarse touch are wholly undistinguishable one from the other. But there it is, a written page of a classic highly distinguished by all Chinamen, as a lesson in pure morality.

The other man, Ting, is not so acute in perception, as these two; to him learning is more difficult, and as he slowly fingers his way along the line he sometimes makes mistakes, greatly to the amusement of the other two, who read with true enjoyment, and rarely make a mistake. But Ting means to persevere, and, being a Christian, it is hoped that he will become useful as a colporteur in the distribution of Christian pamphlets. The other men, though not Christians, are so enchanted with their newly-mastered art, that they will lose no chance of reading the Scriptures to whoever will listen to them, and it is evident that the mission might be greatly aided in spreading the knowledge of Christian truths by the agency of a whole phalanx of blind men. At present, however, this is a purely personal effort of Mr. Murray's, and such pecuniary aid as has hitherto reached him has been insufficient to establish the work on a permanent footing. The work of teaching, also, is altogether outside of his official work, and he can only accomplish it in extra hours stolen from sleep, by rising early and sitting up late.

He would, however, very gladly increase his class, especially as those already taught could now become assistant teachers, and if any one feels disposed to help him in this labour of love, a gift of £10 will enable him to give one Chinese beggar a year's training; but as "mony a pickle makes a mickle," the smallest contributions will be gladly received by the Secretary of the National Bible Society of Scotland, 60, Virginia St, Glasgow.

By recent accounts from Peking I learn something of the progress of this most interesting work, which, however, can still only be carried on, on a very limited scale, for lack of means. As above mentioned, Mr. Murray commenced to work by supporting the three blind men on his own slender income. Since then five years have elapsed, and those first taught have been sent forth to work, but still the available funds are so limited that the present school only numbers six boys—a happy but small family, which might very well be augmented, but for the lack of filthy lucre. These boys are found to have a remarkable talent for music, good voices, and an excellent ear. They have been instructed in its science, and have learned to write music from dictation with extraordinary facility. When the sheet is taken out of the frame each reads off his part, and rarely makes any mistake. Their singing is said to be very attractive.

Of the pupils who have already passed through the course of study, the first boy, Sheng, was early sent out to travel for about a month in company with a native colporteur, and while the latter sold his books Sheng read the Scriptures aloud. The sight of a blind boy reading so amazed the people that they crowded round, all eager to purchase the book. After a while the boy was enticed away by a blind musician, who persuaded him that he would never be able to earn his own living if he became a Christian. But he very soon returned to his allegiance sorely grieved for having thus temporarily disappointed his benefactor.

Ting, who was already a Christian, has gone on steadily, and had one day the satisfaction of bringing to Mr. Murray a letter from one of the Imperial princes, praising the good works done by the Bible Society, and requesting that a copy of every book they had to sell should be sent to him, and that Mr. Murray should come in person to explain them.

The books proved a good donkey-load, but all were received with thanks

and paid for, and some are known to have gained admission within the palace itself, two sets having been purchased by a eunuch of the Emperor's house. hold, that he and a friend might read them aloud in company.

Of course, so marvellous an event as that half-starved blind beggars should be cared for by foreigners and endowed with apparently miraculous powers, has attracted considerable attention amongst all classes, and rumours concerning it have gone forth to distant parts. One blind man having heard of this wonderful thing, travelled three hundred miles to put himself under Mr. Murray's tuition. Another is found to be endowed with talents which seem to fit him specially for the ministry, so he is to be transferred to the care of the Rev. Jonathan Lees, who has an institution at Tien-tsin, for preparing candidates for holy orders.

So the blind men of Peking, who have hitherto been a race of cruelly neglected outcasts, are now learning that a door of hope is open to them, and a course of true usefulness may be theirs.

By a very singular coincidence (considering for how many centuries the blind of China and Japan have been left uncared for), a very similar effort for their weal was commenced in Japan, in 1876, by Mr. Go-ble, a partially blind Japanese gentleman, who, though he had never seen or touched a book printed for the use of the blind, worked out for himself a method of printing on wooden blocks in Roman letters, a system conveying an impression of all the sounds in the Japanese language, spelt phonetically. In this, he printed a small book for the use of his fellow-sufferers, and found, to his joy, that blind boys could learn to read it with far less trouble and toil than their seeing brothers could learn to read the difficult Chinese characters in which Japanese books are printed. One of his pupils was a lad of eighteen who had been blind since he was three years old. Within two weeks from the day when he had received the phonetic alphabet, he had mastered the whole book.

This process of printing was, however, so cumbersome that Mr. Go-ble appealed to all European institutions for the Blind, to help him in improving it, that he might be able to scatter educational books among the blind all over Japan. It is useless to say that such a suggestion was not unheeded, and after some study, Mr. Lilley and Dr. Faulds devised a system which is found to work admirably. The Gospel of St. Mark was first prepared in raised letters. Classes for teaching the blind have now been formed at Yokohama and Mishima, and the ease with which they acquire the art of reading surpasses all expectation. The very last gift of Mr. Thomas Coats, of Paisley, ere his much-lamented death,\* was an Ullman embossing press for the use of the blind in Japan.

I cannot conclude this reference to Mr. Murray's voluntary work among the blind, without a few words concerning the main object of his official work. He is, as I have said, one of the numerous colporteurs sent out by the National Bible Society of Scotland, to endeavour to circulate the Scriptures among China's millions.

The effort, which at first was attended with manifold discouragements, has gradually gained ground, and thanks to a happy combination of patient gentleness with most resolute determination, Mr. Murray and his pony-cart are recognised institutions of the capital. Wherever there is a chance of effecting a sale, there he takes up his post—no matter at what inconvenience. At the gate of the Examination Hall he stands while the students from every corner of the empire come forth after their labours, and thus, in one day, about seven hundred copies, each containing a Gospel and four Epistles are disposed of. Another day he takes his stand on the bridge at the entrance to the Imperial City, the busiest place in Peking, where "all under heaven," pass and repass. Here he, in one day, sells upwards of a hundred books.

\* He was a generous supporter of the Bible Society.

and knows that they will travel thence to Corea, Mongolia, and the remotest parts of China.

Not that sales are always so frequent. On one bitterly cold day, with a blinding dust storm blowing so that he could scarcely stand, he stood for hours waiting for the chance of one customer; at last, there came a Mongol chief followed by a servant carrying strings of money over his arm. He bought a copy of every Mongolian book in stock, and the patient seller was well satisfied with that day's work. Another day there came a Lama in gorgeous vestments. "The Gospel is precious," he said, and he bought a copy of the Christian Testament, an example which was at once followed by some Corean by-standers; so these books were destined to travel far afield.

But the most remarkable thing of all is, that the priests of the largest Imperial temple in Peking have actually allowed him, on payment of a trifling sum, to rent space for a book-stall within the temple! He could scarcely, at first, believe that they were in earnest, but so it proved, and now, on several days in the week, Christian books are freely sold in the Lama temple.

Mr. Murray has further extended his connection by a Bible-selling journey through Mongolia. Hiring a large Mongolian cart drawn by a horse and an ox, he discovered that his driver was a Lama priest, who thus became instrumental in carrying the new doctrine into his own camp. One of the earliest customers was another Lama, who came desiring to purchase "the whole classic of Jesus," and having obtained it, he hurried off to his tent, there to commence his studies without delay, while to the bringer of good tidings he sent a most patriarchal gift—a dish of milk, a large bowl of cream, and a cheese.

That the books are not only bought, but also read, is a certainty of which there have been innumerable practical proofs, from the number of isolated cases in which men have come from remote districts (or have there been found by itinerant missionaries) having actually given up idolatry, and become practical Christians, without having come in contact with any human teacher.

Some have even gone farther, and have even dared to declare to friends and neighbours the truths which have dawned on their own minds.

C. F. GORDON CUMMING in the *Sunday Magazine*.

## Bible Society Recorder.

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TORONTO, 1ST APRIL, 1885.

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### BOARD MEETINGS.

The Board of Directors met on Tuesday, January 20th, at 7.30 p. m., the President, the Hon. G. W. Allan, in the chair. The Rev. A. Gilray opened the meeting by reading a portion of the Scriptures, followed by the Rev. H. D. Powis leading in prayer. The minutes of the previous meeting were read and confirmed. The Secretaries were instructed to write to the Bishop of

Huron and the Rev. Dr. Buckley, of New York, asking them to address the Anniversary Meeting of the Society, in May.

The monthly cash statement, list of gratuities, agents and colporteurs' reports were submitted, and the meeting closed with prayer, led by the Rev. T. C. DesBarres.

The February meeting was held on the 17th, at the usual hour, the Hon. Wm. McMaster in the chair.

The opening devotional exercises were led by the Rev. J. F. Sweeney.

The minutes of the previous meeting being read and confirmed, the following resolution in reference to the death of F. A. Ball, Esq., was adopted —

“At their first meeting since the death of F. A. Ball, Esq., the Board of Directors of the Upper Canada Bible Society desire to record their sincere sorrow at his removal from their midst.

“He became a member of this Board in the year 1879, and although prevented latterly, by ill health, from being a regular attendant at its meetings, he took a much more than ordinary interest in the operations of the Society, especially in the outlying parts of its field, and in the world-wide work of the Parent Society. The Directors had hoped that renewed strength might be given to him, and that he might be a most valuable helper in the work for many years. But they desire humbly to submit to the will of the Heavenly Father who doeth all things well, and knoweth best where he needeth each of his servants. The Directors also desire to express their deep sympathy with his widow and family, in their sore bereavement, and instruct the Secretaries to send such expression with a copy of the above minute.”

The Secretaries read letters from the Bishop of Huron and the Rev. Dr. Buckley, of New York, regretting their inability to be present at the Anniversary of the Society, in May, and the Secretaries were instructed to write to the Rev. Dr. Ridgaway, of Evanston, Ill., and the Rev. Prof. Clark, of Trinity College, asking them to speak on that occasion.

A letter from the Rev. F. W. Dobbs, President of the Kingston Bible Society, dated the 12th February, was read, proposing a union of that society with the Upper Canada Bible Society, and asking that a delegate be sent to the Annual Meeting of the Kingston Bible Society, who, if the proposal was favourably viewed, should have full power to make the necessary arrangements.

After considering previous unofficial correspondence on the subject, which the Permanent Secretary submitted, the following resolution was adopted, on motion of Col. Moffatt, seconded by the Rev. John Burton :—

“That the Board of Directors of the Upper Canada Bible Society, having heard the letter of the Rev. F. W. Dobbs, President of the Kingston Bible Society, addressed to the Permanent Secretary of this Society, under date of the 12th inst., and having also heard the previous unofficial correspondence between the Rev. F. W. Kirkpatrick and their Permanent Secretary on the subject of union, beg to assure the Rev. Mr. Dobbs, and all their brethren

of the Kingston Bible Society, that they will rejoice to be united with them in the work of spreading God's Holy Scriptures, and that they will gladly do anything they can to meet the wishes of the brethren of the Kingston Society so far as it will not lead to a complication of machinery or organization which has already proved so expensive and ineffective. The Board, therefore, to meet one of the wishes expressed, appoint the Rev. J. M. Cameron, Honorary Secretary, to attend the public meeting of the Kingston Society, and after conference with its Committee, should it appear practicable, to make, as far as possible, arrangements for working the field, and report to this Board."

The usual monthly reports from Agents and Colporteurs, and statements of cash and gratuities were submitted, and the meeting closed with prayer, led by the Rev. Prof. Gregg.

The Directors met again at the usual hour on the 17th March. The President, the Hon. G. W. Allan, in the chair. The meeting was opened by the Rev. Mr. McLeod reading from the Scriptures, the Rev. Mr. Botterill leading in prayer.

The following resolution in reference to the death of Col. Moffatt was adopted, on motion of Rev. Mr. McLeod, seconded by James Brown, Esq. ; the President and several of the Directors speaking in the most feeling manner in praise of the estimable qualities of the deceased gentleman :

"This Board, at its first meeting since the death of their much esteemed co-Director, Colonel Moffatt, remembering his active participation in their last meeting, apparently in his usual health and strength, desire to place on record their deep sense of loss at his sudden removal. Apart from a grateful recognition of his services as a member of this Board since 1875, his unwearied interest in its Standing Committee on Agency and Colportage, and faithful endeavor for several years as Chairman of the Committee on the distribution of Scriptures in Railway Cars and in Hotels, his co-Directors would express their appreciation of his constant conversation as being markedly that of a Christian gentleman. Unselfish in the performance of duty, ever ready with a soldier's promptitude, yet with a modesty that endeared, in his removal the Board loses one of its most useful members, and the Society one of its most hearty friends. He, however, lives where the death shadow no more is cast, and in the affectionate memory of those who have had the pleasure of being associated with him in Christian work.

"The Directors desire to sympathise with his widow and family in their sore bereavement, commending them to Him who comforteth, as none other may, those who are in affliction. They also request the Secretaries to convey to Mrs. Moffatt, and to her children, a copy of this resolution."

Letters were read from the Rev. Dr. Ridgaway, of Evanston, Ill., and the Rev. Prof. Clarke, of Trinity College, in this city, signifying their readiness to speak at the annual meeting.

The Rev. J. M. Cameron reported the favourable result of his visit to

Kingston to arrange the union of the Kingston Bible Society with the Upper Canada Bible Society, and submitted a copy of the resolution, to that end, passed by that Society at its annual meeting; whereupon it was resolved, on motion of James Brown, Esq., seconded by the Rev. Alex. Gilray:—

“That, having heard the Rev. Mr. Cameron’s report of his visit to Kingston, and also the resolution passed by the Kingston Bible Society at its public general meeting, this Board desires heartily to welcome the Kingston brethren into this Society, and would say that it is quite willing that the Kingston Branch should continue to administer the Watkins bequest.

“The Directors also desire to express their earnest hope and trust that the closer union thus brought about will, by God’s blessing, really promote the more effective working of Bible Society operations in Kingston and its neighbourhood, and so increase the spread of God’s Holy Word.”

A vote of thanks to the Rev. Mr. Cameron was passed by the Board, for the satisfactory manner in which he had conducted the negotiations between the two Societies.

The usual routine business was transacted.

The meeting was closed with prayer, led by the Rev. W. S. Blackstock.

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#### DEATH OF F. A. BALL, ESQ.

Since the issue of our last number the Society has lost two of its Directors, F. A. Ball, Esq. and Colonel Moffatt. Mr. Ball had been a member of the Board since the year 1879, and, although latterly unable to attend the meetings, he always took a very lively interest in the operations of our own Society, and of the parent Society. Only a few days before his death, when all hope of recovery was gone, he sent a message to the Permanent Secretary in reference to Bible Society matters. He was born at Locust Grove, Niagara in 1824, where his father, Mr. George Ball, had lived for many years, and where his brother, Mr. John W. Ball, one of our Society’s warmest and most liberal friends, still lives. In 1851 he went to Australia and engaged in mercantile pursuits. In 1855 he returned to Canada, and settled in Hamilton. In 1874, being appointed Managing Director of the British America Assurance Company, he came to Toronto, and, under his management that Company prospered in a very marked degree. In 1881 he became Manager of the Toronto Branch of the London and Lancashire Insurance Co., which office he held to the time of his death, which took place on Saturday, February 7th. But for more than a year his health had been failing, and last summer he took a trip to England in hopes that it would do him good, and his fellow Directors hoped that he would return with renewed strength, and that they would have the benefit of his counsel and liberal support for some time to come. He was a Trustee of Wycliffe College, and will be missed by other institutions whose object is the spread of Evangelical truth. He leaves three sons, the eldest of whom is the Rev. Clarence W. Ball, of the Diocese of Huron.



## DEATH OF COLONEL MOFFATT.

The sudden death of Colonel Moffatt was a very great surprise and sorrow to the Directors of our Society, and to all who knew him, for to know him was to respect him. Not only was he one of the most constant attendants at the Board meetings : but at the February meeting he was in their midst apparently one of the halest and heartiest. He took much interest in the business of that meeting, and moved the important resolution appointing the Rev. Mr. Cameron to go to Kingston, to confer with the brethren there in reference to their uniting with our Society, and after the meeting he had a talk with the permanent Secretary about his taking a run up to Hamilton to promote the placing of Bibles in railway conductors' vans. But on Monday, March 10th, he was unable to go to his office from a bad cold affecting his throat. This was relieved and he seemed quite better and wrote to Mr. Allan on Tuesday that he would be back at his office in a few days. On Wednesday forenoon, however, he was taken away very suddenly by an affection of the heart. He was born in Montreal, on the 6th of November, 1823, being the fourth son of the Hon. George Moffatt, one of the leading men of that city. He was educated at Aberdeen, Scotland. In 1845, he started on a travelling tour in India and China, partly for pleasure, but also with a view to going into business, if a favourable opportunity presented itself. However, he was not intended for mercantile pursuits, and in 1847 he entered the army, joining the Royal Canadian Rifles at Niagara. Some of our readers will remember that this was a large regiment of the Queen's regular army, made up of picked men, who had served several years in other regiments. With the exception of two years, during which he served on General Rowan's staff, he was in the Canadian Rifles all his military life. In 1863 he took command of the Regiment as Lieut.-Colonel, and in 1868 he was promoted to the rank of full Colonel.

Being appointed Assistant Commissioner of the Canada Company in 1873, he settled in Toronto. From the beginning he shewed a deep interest in the Christian work going on in the city, and he was ever ready with deeds, more than words, to give a helping hand where he saw he could be of service. He became a member of the Board of Directors of our Society in 1875, and for several years has been a member of the very important standing Committee on Agency and Colportage, and also Chairman of the Committee on the distribution of Scriptures in Railways and Hotels. In this latter capacity he was ever ready to take any trouble that he thought likely to promote the objects of the committee, and it was in this connexion that he proposed going up to Hamilton as above stated. As before indicated he was a man of deeds rather than words, but the words he did use were good and forcible. A few years ago when the last contingent of the Mounted Police were collected at the Fort, several Directors were sent up by the Board to distribute Bibles and Testaments among the men. They naturally selected Colonel Moffatt as their spokesman. He was very unwilling to undertake to speak, for his genuine modesty was as marked as his naturally handsome and

dignified person and manner. At last he consented and all who heard him were very much struck with the force and appropriateness of his address to the men; it was thoroughly soldier-like and thoroughly Christian. He took an active interest in several of the Christian efforts in the city, especially the Waterside Mission, of which he was Secretary-Treasurer, and will be much missed by those associated with him in such work. When such man is taken from our midst we cannot but feel sorrow and a sense of loss, yet it is well to remember that all is under the controlling hand of One who erreth not, and who maketh all things work together for good to them that love Him.

#### SCRIPTURES FOR OUR VOLUNTEERS.

Many of our young men having been called upon, as Volunteers, to aid in suppressing the insurrection in the North West Territory, the Directors of the Society have felt it to be a privilege to present each of them with a pocket New Testament. It was not possible, in many cases, to do this before the men had left Toronto, but supplies of Testaments were sent by express to Winnipeg, for distribution to the troops as they passed through that city. The Winnipeg Branch also ordered 1,000 Testaments to be used for the same purpose.

#### SERVICES TO LINGUISTIC SCIENCE BY MISSIONARIES AND BIBLE SOCIETIES.

In his "Sketch of the Modern Languages of the East Indies," Mr. R. N. Cust, who is one of the Committee of the British and Foreign Bible Society, makes a handsome acknowledgment of the service rendered to linguistic science by men whose aim has been to give the Scriptures to India. He says:

To one class of labourers science is more indebted than to any other. I allude to the missionaries, both Protestant and Roman Catholic, who have vied with each other in letting light into dark places. The missionaries, and their parent societies, felt from the first that their only course would be to master the language spoken by the people; and that this labour of the pioneer might not be done over and over again by a succession of labourers, to publish the results in the shape of grammars, vocabularies, and dictionaries. With the missionaries, their usefulness and very existence depended upon their being able to be understood by, and to understand, the humblest classes on the roadsides and in the villages. Among the missionaries have risen up great scholars like Caldwell, John Wilson, Gundert, Carey, Bigandet, and Pallegoix, and useful grammarians such as Pryce, Skrefsrud, Haswell, Mason, Flex, and others. In reckoning up the advantages to the East Indies of the missionary bodies, we must not forget their substantial, unsectarian, and benevolent, linguistic labours.

One great corporate body has done more than the State, more than private individuals or servants of the State and has sustained the Protestant missionaries in their efforts: I allude to the British and Foreign Bible Society. Setting aside for the moment the great spiritual and moral advantage of the wide dissemination of a book so remarkable and unrivalled in excellence, to no other book, of any kind whatever, at any period of the world, has it fallen to be translated into such a variety of Oriental languages, and to be disseminated so widely in such amazing numbers. As Luther's Bible formed the standard of the previously unsettled High German, and our own Bible became the standard of modern English, so all over the East Indies, with the exception of the Philippines and French and Independent Annam, the translation of

the Scriptures is becoming the first, often the only, and always the typical, representative of languages which previously were wholly unwritten, uncultivated, and destitute of phraseology for the expression of feelings and affections. In the great vernaculars, which already possessed a literature, the Bible, if the selection of a translator was a fortunate one, has already helped to fix the standard of purity and good linguistic taste; in the other languages, the Bible has been the first expression of the power of conveying ideas to paper.

It is a remarkable phenomenon, that the fountains of so many languages and dialects should have been unsealed, just at the moment when the intellectual, mechanical, and religious power of England and Holland were at their height, ready to undertake a task of translating the Bible into scores of languages, for which task, even if the opportunity had offered itself, English scholars were last century as unfitted as the Spanish and Portuguese are even now unfitted, and as unwilling to lend themselves to the task as the Italians, French and Russians are even now unwilling.

**MISSIONARY ACHIEVEMENT.**—A scholar, who has brought a previously unknown and unwritten language under the eyes of Europe, or who has compiled a dictionary where none previously existed, or who has passed a family of languages under scientific review, has done a great work which is worthy of honour and recognition from the state. The missionary able to speak the languages of the people and teach the arts of peace, may, armed with translations of the Bible in the languages of the people, prove to be the best pioneer of civilization among the wild tribes of the frontiers of Bengal, Assam, and Burma. The soldier, with his periodical expeditions, burning villages and slaughtering ignorant savages, has failed. The civil officer, with his inelastic law and his uncompromising revenue-demand, has not succeeded. Let us try what the missionary, with the translation of the Bible in one hand and implements of agriculture and domestic manufacture in the other, can do towards the pacification, civilization, and christianizing of wild nomads. A power of using the language of the people and of communicating to them in that language new ideas of right and wrong may do what the sword and the policeman's staff have (by the aid of interpreters) been unable to perform.

#### FURTHER EXTRACTS FROM MR. CUST'S WORK.

Two hundred and forty-three languages and 296 dialects are enumerated, making a total of 539 varieties of human speech which are employed by the natives of the Indies. Translations of the Bible, in part or entirely, have been made in sixty-eight of these tongues, only three of which were published before 1804.

**DISTINCTION BETWEEN LANGUAGES AND DIALECTS.**—Assuming a language to be the form of speech of a given population, we have to determine what amount of dialectical variation constitutes a dialect of a language, and what extreme degree of variation justifies the claim to be a sister-language, instead of a child-dialect. That variation may be of three kinds: (1) Vocabulary; (2) Grammar; (3) Phonetics.

In dealing with forms of unwritten and uncultivated speech, new difficulties arise; for clusters of clans are found speaking varying, yet obviously kindred languages, and it is a great practical difficulty, whether these variations, in the absence of any superior or literary standard, are to be classed as languages or dialects. Again, clusters of tribes are found bearing one general name; and yet, upon enquiry, it is found that the component members speak totally different and mutually unintelligible languages.

It would be a mistake to suppose that a sharp line can be drawn as the boundary of a language. Instances may occur of half a town speaking one language, and the other half another; but ordinarily there is a gradual shading off of one language into another, if they are kindred languages; or in the

case of languages belonging to different families, the population of the transition or neutral zone is bi-lingual. Occasionally, where a great river separates religion, race, and language, the line may be sharply drawn, as on the Indus betwixt Peshawur and Rawalpundi of the Punjab province.

**MIGRATION.**—No one can fail to remark the singular protrusion of one language-field into another; this can only be explained by examining carefully prepared physical maps, showing the hill and plain, and making out the history of the strata of colonization. The phenomenon of the Hindi-speaking wedge in the heart of Gondwana, south of the Nerbydda, is explained by the fact of the hardy and industrious cultivators of Hindostan having pushed the Gonds out of their rich valleys into the mountain ranges. Probably the present peaceful occupation is the result of a long struggle and bloody feuds, of which no record remains; and probably the hills and rivers and chief settlements still bear Gond names, the imperishable record of the first settlers, if indeed they were so, for it is not improbable that there were settlers even anterior to the Gonds.

**SUBSTITUTION.**—A feature worthy of remark is the capricious chance, by which some tribes have kept their language and others have lost it. Millions of pagan non-Aryans have in the course of centuries passed into Hindooism or Mohammedanism, and adopted a new language. Some, however, have managed to keep their language, laden with a great burden of loan-words from their neighbours, more powerful and more civilized.

On the other hand, we have the phenomena of the vernacular of the conquering race assimilating so much of the grammar and vocabulary of the conquered as to be sensibly affected by them. The accession of culture from a superior race to an inferior is sometimes dangerous to the purity of a language; the great Dravidian languages have suffered in this way by the large infiltration of Sanskrit, though it is asserted by some that they in their turn have influenced Sanskrit.

**THE MOTHER TONGUE.**—It is notorious that there exist in India domestic languages of immigrants, and that, in spite of an exile of several generations, the women in their homes speak Arabic, or Persian, or Armenian, in fact, the languages of their forefathers. Again, there are in India large numbers of Chinese, Arabs, and Africans, who come to India for a short or long time and become practically bi-lingual, reserving their own language for their compatriots.

**THE FUTURE.**—What about the future? As regards the peninsula of Nearer India, scores of these languages will disappear under the pressure of the magnificent Aryan vernaculars of Northern India, the Hindi, Bengali, and Marathi, and the two great Dravidian vernaculars of Southern India, the Tamil and Telugu, which will become the linguistic media of 200,000,000, charged fully, perhaps immoderately, with loan-words from Sanskrit, Arabic, Persian, and English. In these languages will be developed a new Anglo-Indian culture, and perhaps a new religion.

The characters in which these languages will appear in the future is uncertain, and there will probably exist, as now, two Northern varieties, the Nagari and Bengali, and two Southern, the Tamil and Telugu, while the adapted Arabic and the adapted Roman characters will be largely used by the state, the missionaries, the foreign communities, and all who stand outside the great Brahminical religion.

If we are wise in time, all those teeming millions, who are ready to pass from paganism and savagery to some form of book-religion and civilization, will be led gently into Christianity and the use of the Roman character; their language must depend upon the innate strength of their own non-Aryan form of speech in the death-struggle which must take place with the great Aryan vernaculars. It appears to me a waste of time and an impertinence, and an offence against national rights, which should be respected by the strongest government in dealing with the weakest tribe, to attempt to introduce the

English language, as a vernacular, in any part of India. It would be resented by a nation with any sense of freedom, and our mission in India is to lay the foundation of civilization, religion, and freedom. The only place which English ought ever to occupy, is that of an esteemed and acquired medium of civilization and science.

As regards the Peninsula of the Farther India and the Archipelago, it is hard to form any linguistic horoscope. The great vernaculars of Burmese, Siamese, and Annamite will probably dominate on the Continent, and Malay and Javanese in the Islands, for these two last only have received into their fibres that infiltration of Aryan and Semitic strength which will enable them to supply a medium of culture. For Malay, as for Hindustani, a magnificent future may be anticipated among the great speech-media of Asia and the world. They manifest that capacity for the absorption and assimilation of foreign elements, which we recognize as making English the greatest vernacular the world has ever seen.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM BRANCH SOCIETIES, FROM 1st JANUARY TO 31st MARCH, 1885.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Mount Forest Branch	4 50	18 50	18 50	
New Durham do	14 33	37 47		
Drumbo do	4 44	1 69		
Derry West do		6 21		
Ciatham do	40 00			
Stirling do	35 39			
Glenallan do	5 20	8 00	7 45	
Laskey do	3 40	15 60		
Mount Albert do	15 27	3 01		
Sandford do		5 12		
Unionville do	5 84	41 73		
Tweed do	2 55			
Trenton do	16 24	32 50		
Elfrida do		10 00		
Norwich do	19 00	70 00		
Preston do		20 00		
Palmerston do		61 00		
Niagara do		48 25	40 00	
Bowmanville do	25			
East Williams do				(1) 3 00
Madoc do		44 92		
Ayr do	10 00			
Stouffville do		23 57	23 57	(2) 23 57
Norwood do	47 03			
Port Arthur do		24 50		
Langside do		15 00		(3) 10 00
Dunnville do		5 66	5 00	
Sebringville do		79 90		
Dugannon do	3 60	12 61	8 00	
North Etobicoke Humber Summit branch	9 70	20 40	16 10	
Winterbourne do	60 00	20 00		
Cannonsville do	8 00	6 00	6 00	
St. Mary's do	14 00	21 07	21 08	
Waterford do		6 15		
Windham Centre do		6 00		
Tilsonburg do	13 08	28 00	14 00	
Dereham do	18 02	13 22	13 22	
Courtland do		35		

(1) On Recorder acct. (2) To Quebec Aux. (3) To Nat. Bible Soc., Scotland.

## RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
Erin Branch.....	20 76	47 74		
Cartwright do.....		54 09	24 00	
Botany do.....		8 00	6 00	
Watford do.....	32 52			
Harriston do.....	13 72	25 00	25 00	
Listowel do.....		30 00	25 00	
Armow do.....	2 00	15 00	14 00	
Rugby do.....	13 00		25 00	
Oneida do.....		43 50	13 50	
Blyth do.....	7 61	44 60	34 94	
Markham do.....	38 00	50 00		
Cheapside do.....		11 09		
Walkerton do.....		20 00		
Woodbridge and Pinegrove do.....		50 27	50 28	
Eramosa do.....		63 50	63 50	
Manchester do.....		2 79		
Londesboro do.....	15 00	38 61		
Clinton do.....	41 20	105 64		
Goderich do.....		8 31		
Bayfield do.....		26 01		
Varna do.....		4 14	40 00	
Brucefield do.....		35 66	31 03	
Egmondville do.....		27 90	12 00	
Seaforth do.....		3 56		
Kippen do.....		26 38		
Bervie do.....		34 90		
Parkhill do.....	75 00			
Rodney do.....	7 00	12 00		
South Etobicoke do.....		8 25		
Oakville do.....	4 20			
Lakefield do.....	41 80			
Belleville do.....	150 00			
Mitchell do.....		22 00	25 00	
Fullarton do.....		50 00		
Brandon do.....	48 70	40 80		
Portage la Prairie do.....	85 85	51 00		
Kirkton do.....	6 00			
Rheinland Depository do.....	55 00			
Milton do.....	13 26	100 00	23 91	
Beachville do.....	16 54	31 03		
Hespeler do.....	25 31	8 42		
Peterborough do.....	39 40			
Corunna do.....		16 00	16 00	(2) 3 62
Newtonville do.....		42 50		
Rosemont do.....		5 10		
Chesterfield do.....		26 33	52 67	
Minesing do.....	2 39	41 50		
Beverley do.....		43 83	43 83	
Baltimore do.....		12 00		(2) 45 00
Hibbert do.....		16 00	16 00	
Hollin do.....		43 10		
Morrison do.....		13 00		
Bobcaygeon do.....		21 00		
Kintore do.....		23 00	22 50	
Sombra do.....	11 24	15 67	4 67	
Fergus do.....		100 00	100 00	
Zurich do.....	22 45	45 90		

(2) To Quebec Auxiliary.

## RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B.S.	B. & F. B. S.	Sundries.
Ingersoll	Branch	55 70	150 00		
Appin	do		36 00	37 00	
Stratford	do		74 00	74 00	
Augus	do		21 68		
Camlachie	do		12 85	25 69	
Paris	do		62 00	62 00	(4) 62 00
Brougham	do	13 85			
Parkdale	do	34 43			
Rothsay	do	54	17 20		
Mara	do		19 14		
North Sydenham	do		41 30		
Dundas	do	24 60	105 42		
Forest	do		52 95	52 95	
Thorold	do		40 00	40 00	
Copetown	do		9 65		
Aldbrough	do		10 01		
Fingal	do		50 00	50 00	
Glenarm	do	3 25	41 66		
Cobourg	do	63 45	32 10	60 00	(2) 32 10
Pine River & Amberley			22 40	18 81	
Buxton	do		16 39		
Milverton	do	21 29	15 64		
Ayton	do	11 75	13 47		
St. Catharines	do	63 67	92 50	92 50	
West Tilbury	do		10 58	10 56	(4) 10 56
Arthur	do		43 06		
Waterdown	do		15 00	12 00	(1) 1 25
North Bruce	do		46 00		
Lefroy & Bell Ewart	do		20 16		
Tiverton	do	3 30			
Mono Centre	do		16 00	16 00	
Chatham Township	do		25 80		
Teeswater	do		55 00	55 00	
Cheltenham	do	9 91	1 20		
Bethany	do		22 00		
Lakelet	do	13 60			
Thornbury & Clarksburg		33 05	15 00	5 00	
Elimville	Branch	3 55	22 00	22 00	(1) 2 54
Dunbarton	do		12 70	25 00	
Jerseyville	do	2 14	17 70		
Corinth	do	4 00	11 00		
Brussels	do		74 50	74 50	
Duffin's Creek	do		20 00	19 87	
Queensville Depository		2 10			
Hillsburg	Branch		50 00		
Orono	do	28 05	13 90		(1) 3 00
Kintyre	do		14 00	14 00	
Underwood	do		46 50		
Caledonia	do		45 24	22 61	
Cavanville	do		22 82		
Avening & Creemore	do	51 89	32 95		
New Westminster	do		162 50		
Caistorville	do		20 00		
Comber	do		11 00	10 00	
Meaford	do		58 00		
Sonya	do		5 00		
Lindsay	do	35 72	104 16		
Brantford	do		100 00	600 00	

(1) On Recorder acct.

(2) To Quebec Auxiliary.

(4) To Montreal Auxiliary.

## RECEIPTS AT THE BIBLE SOCIETY HOUSE.—Continued.

		On Purchase Account.	FREE CONTRIBUTIONS.		
			U. C. B. S.	B. & F. B. S.	Supdries.
Clifford	Branch		16 00	16 00	
Cherry Valley	do		8 41		
Tavistock	do		34 85		
Prince Albert	do	2 22			
West Darlington	do		11 17	11 17	
Painswick	do		12 89		
East Oxford	do		24 00	23 50	
Port Dover	do		50 00		
Port Perry	do		41 52		
Tyrone	do		3 15		
Dunsford	do		10 00		
Brampton	do		67 00	67 00	
Guelph	do	128 17	200 00	200 00	
Ashfield	do		30 00	23 00	
Uxbridge	do	37 00	103 50		
Thornhill	do		38 65		
Kinmount Depository	do	14 00			
Dawn Mills	Branch		5 82		
Thornton	do	3 00	24 00		
Singhampton	do		6 03	6 02	
Hastings	do		47 90		
Claremont	do	1 25	48 75		
Keene	do		121 51		
Fordwich	do	4 11	19 70		
Glamis	do		33 00		
Kingston	do		100 00	122 22	
Barrie	do	69 31			
Caledon East	do	2 41			
Melrose	do		22 28		
Hope	do		46 69	5 00	
Wroxeter	do			50 75	
Dover	do		28 90		
New Dundee	do		71 52		
Lambeth	do		17 50	17 50	
Springville	do	4 64	37 00		
Garden Hill	do		20 00		
St. Williams	do		4 00	4 00	
Enniskillen	do	3 50	17 00		
Binbrook	do		40 00		
Shakespeare	do		9 65	17 25	
Churchill	do		26 14		
Beeton	do	7 50	42 80	42 80	
Colborne	do	10 18	15 00		
Winona	do		17 15		
Innerkip	do		22 24	22 24	
Bond Head	do		43 55		
Wallaceburg	do		20 00		
Lakeside	do		17 50	17 50	
Newbridge	do		17 50		
Cookstown	do	11 70	17 69	17 70	
Brighton	do			23 00	
Crediton	do	22 48	20 00	19 00	
Cudwood	do		5 00		
Picton	do	65 00	30 33		
Gorrie	do	4 45	50 00		
Whitby	do	19 10	42 00	42 00	
Woodstock	do	50 00	120 00	230 00	
Orillia	do		54 60	27 30	



1ST. HYMN.

1. THE heavens declare Thy glory, Lord, L.M.  
In every star Thy wisdom shines ;  
But when our eyes behold Thy word,  
We read Thy name in fairer lines.
2. The rolling sun, the changing light,  
And night and day, Thy power confess ;  
But the blest volume Thou hast writ,  
Reveals Thy justice and Thy grace.
3. Sun, moon, and stars convey Thy praise,  
Round the whole earth, and never stand ;  
So when Thy truth began its race,  
It touched and glanced on every land.
4. Nor shall Thy spreading gospel rest,  
Till through the world Thy truth has run ;  
Till Christ has all the nations blest,  
That see the light or feel the sun.
5. Great Sun of Righteousness, arise,  
Bless the dark world with heavenly light ;  
Thy gospel makes the simple wise,  
Thy laws are pure, Thy judgments right.

2ND. HYMN.

1. O WORD of God, Incarnate, 6. 7.  
O ! Wisdom from on high,  
O ! Truth unchanged, unchanging,  
O Light of our dark sky !  
We praise Thee for this compass  
That o'er life's troubled sea,  
Mid mists, and rocks, and quicksands,  
Still guides, O Christ, to Thee !
2. The Church from her dear Master  
Received the gift divine,  
And still the light she lifteth  
O'er all the earth to shine.  
It is the priceless casket  
Where gems of truth are stored ;  
It is the heaven-drawn picture  
Of Christ, the living Word !

3. O! make Thy Church, dear Saviour,  
     A lamp of burnished gold,  
     To bear before the nations  
     Thy true light as of old ;  
     O! teach Thy wandering pilgrims  
     By this their path to trace,  
     Till, clouds and darkness ended,  
     They see Thee face to face.
  
4. O! Father, by Thy mercy,  
     And by Thy Spirit's grace,  
     May we abide for ever  
     On this sure resting place ;  
     And pass from life's long battle,  
     To Thy blest home of love,  
     And see, in heaven's own radiance,  
     Jerusalem above.

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3RD. HYMN.

1. **L**ET everlasting glories crown,  
     Thy head, my Saviour and my Lord  
     Thy hands have brought salvation down,  
     And writ the blessing in Thy word.
  
2. In vain our trembling conscience seeks  
     Some solid ground to rest upon ;  
     With long despair our spirit breaks,  
     Till we apply to Thee alone.
  
3. How well Thy blessed truths agree !  
     How wise and holy Thy commands !  
     Thy promises how firm they be !  
     How firm our hope and comfort stands !
  
4. Should all the forms which men devise  
     Assault my faith with treacherous art,  
     I'll call them vanity and lies,  
     And bind Thy Gospel to my heart.