

Nor less remarkable was the effect of printing the Scriptures by the German nation. They now studied the New Testament with eagerness. They carried it with them wherever they went, and many of them knew it by heart. The Vulgate stirred the inquiry of scholars; but with the publication of Luther's version Christianity issued from the school and the church and seated herself by the hearths of the people.

The excitement, created among the enemies of the Reformation by this version, was proportionate to the joy with which it was received by the reformed. The monk in his cell, and the prince upon his throne, uttered cries, now of anger and now of fear. The King of England denounced the work to the Elector Frederick and to the Duke of Saxony. The governments of Austria and Bavaria ordered all copies to be placed in the hands of the magistrates, and many were burned. The success of these edicts, however, was by no means equal to the hopes of those who issued them. "Ever after my injunctions to the country," says the Duke of Saxony, "many thousand copies have been sold and read in my dominions."

To counteract its influence, many Roman Catholic versions were also published. Emener, one of the councillors of the Duke of Saxony, issued the first; but his version proved a mere transcript of that of Luther, a few alterations in favour of some of the tenets of the Church of Rome alone excepted. An edition with ample alterations was made by the monks of Knetock in Lower Saxony. In 1534 another monk attempted a new version from the Vulgate with the same design. He confessed himself, however, to be unacquainted with the originals, and produced a mere transcript of Luther's; another of his opponents, John Eckius, of Jagolstadt in Bavaria, published the Old Testament in 1537, subjoining a correct edition of Emener's New Testament, and this version, corrected from time to time has often been reprinted. Various other Roman Catholic versions have been made; one in 1631, by Casper Uienborg, under the patronage of the Elector of Cologne; another, in 1605, by Willman and others, at Ratisbon; another in 1812, by the brothers Van Yae; another, by Gosner of Munich, in 1815; and another by Kistemaker, at Munster, in 1825. All, however, are on the basis of Luther's version, and it illustrates his influence to notice that in the German Polyglot Bible, published in 1843, the editors give the text of Luther and give in the margin the variations of the most important German versions. "It is very perceptible," said Luther, "that Papists, from my translation and other German works, have learned to preach and write in German also, and steal, as it were, my own language from me without giving me the thanks which are my due, but rather use it in new assaults upon me. However they are perfectly welcome, and it is well pleasing to me that I have thought even ungrateful pupils." "I seek not fame. My conscience bears me witness that I have consecrated all my powers faithfully to the work, and no sinister motives have influenced me; for I have not received the smallest recompence, neither sought it, nor yet my own glory. God is my witness, that I have done all from love to God and to the brethren."

Though we speak of this version as Luther's it must not be supposed that the other reformers had no share in the work. Days and months were devoted to it by others as well as by himself. For many weeks together a large party of the most eminent scholars of Europe might have been noticed in Luther's rooms. Luther presided, having before him the Latin, Hebrew and new German Bible; Melancthon, an insignificant, spare man, opened his Greek books, the Seventy, or the New Testament; Creuziger had in his hand the Hebrew and Chaldee Scriptures; Bugenhagen, or Pomeranus, the Vulgate; Dr. Bugenhagen and Justus Jonas, the Rabbinical paraphrases. Each gave his views on the passage under consideration, and Master George Borer marked them down. Days were thus devoted to a single verse. The edition of 1541 contains the results of all these labours; and Luther's own copy—a copy constantly used by him, after having passed through several hands, including Bugenhagen's and Melancthon's—is now in the British Museum. The version of Luther is the basis of several versions. On it are founded the Belgic versions, of 1536; the Swedish versions of 1541; the Danish versions, of 1550; the Icelandic or Norse, 1584; the Finnish, 1542; and an early Dutch version of 1569. A German-Swiss translation was made by Leo Juda, 1525-9; and in 1667 a revised version, in the same tongue, was published at Zurich. These languages (the Finnish excepted) all belong, with the German, Saxon, English, and Gothic to the Teutonic family of tongues.—*The Bible in all Languages.*

OUR COMMON SCHOOLS.

The Chief Superintendent's Report for 1852, has just been published. The following items we copy from the *Christian Advocate*:—

We find the statistical tables amply set forth in the Report before us, that during the year ending December, 1852, there were 3,317 School Sections in operation. The number of Schools in operation was 3,010, being 9 more than was reported the year previous. The whole number of children between the age of 5 and 16 reported in 1852, was 262,755, being 9,333 more than was reported for 1851. After allowing for the number of children attending private and other schools, it appears that more than 60,000 children in Upper Canada were not attending any school in 1852. The average portion of the year during which the schools were kept open was ten months and 21 days. The total amount expended for Common School purposes during the year was £138,015 11s 6d.

The whole number of Teachers employed during the year, was 3,488—being 111 more than in 1851. Of this number, 2,541 were males and 847 females. The religious faith of the Teachers is given as follows: Methodist, 921; Presbyterian, 902; Church of England, 733; Roman Catholics, 350; Baptist, 200; Congregationalist, 69; Quakers, 45; and all other forms of faith, 195. According to the returns there were 435 first class teachers; 1,444, second class; and 1,460, third class. The average annual salaries of male teachers, without board, £83 6s; and £62 17s with board; and of female teachers, without board, £52 12s; and £32 1s with board. Although these rates show a little increase on the year preceding, there is still great room for improvement.

It is gratifying to notice that the Free School System is rapidly gaining in popular favor. The number of the Free Schools reported is 901, being an increase of 46 during the year; in addition to which, 429 are reported as partly free—making in all 1,330 that are supported in part or altogether, by a self-imposed tax upon property. The remaining 1,630 schools were supported by Provincial and Municipal Grants, and by rate-bill.

Another pleasing fact we observe, is, that the Bible and Testament are read in 1,890 schools; being an increase during the year of 142 schools in which the sacred writings are read. We hope there will be a still greater increase in the number of these schools another year, and sincerely do we trust that the day is not far distant, when the Holy Scriptures will be read in every common school in the Province.

A GREAT MAN'S MOTHER.—When Washington arrived at Fredericksburg, Virginia, where his mother resided, on his return from Yorktown in October, 1781, the people came in crowds to greet him, but his mother, though proud of her son, was unmoved by the honors paid to him. When the triumphal procession entered the town, she was preparing yarn for the weaving of cloth for her servants, and was thus occupied when her honoured son entered the house. "I am glad to see you, George; you have altered considerably," were her first words, and during the whole interview not a word was said about either, of his glorious achievements. The next day she was visited by Lafayette, who spoke to her in glowing language of the greatness of her son. Her simple and memorable reply was, "I am not surprised, for George was always a good boy."

A MINISTER'S RIGHT.—As Rev. Dr. John M. Mason stopped one morning to read a theatrical placard in Broadway, a distinguished actor seeing him said to him, "Good morning, sir; do ministers of the gospel read such things?" "Why not, sir?" replied the doctor; "ministers of the gospel have a right to know what the devil is about, as well as other folks."

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