

world was opened up to him, widely different from that in which, up to that time, he had contentedly lived. The passages printed in large type, with their asterisks, led his mind to perfectly different conclusions from those taught in the appended Catechism, and embodied in the formularies of his Church. He found nothing about the confessional, and he accordingly no longer frequented it. Rites and ceremonies which had no Biblical authority he quietly abstained from. Ideas even of concessions, which, as a member of Christ's Church, he had a right to demand from his parish priest, began to spring up in his mind. Meanwhile he did not put his 'light under a bushel, but on a candlestick.' The neighbours began to feel that a new and divine thing had appeared among them. They gathered round Ruhn, and he read the Scriptures to them. Then they bought for themselves other copies and other versions; last of all, Luther's followed. The existence of a body of awakened Catholics became a feature in the religious life of the little principality; but they showed no signs of a wish to leave the outward communion of their Church. All they sought was freedom to live out the truth, which, without human teachers, they had found in the Word of God.

But this freedom was to be contested. The priests opposed and persecuted. The leaders were imprisoned. They appealed, and at last their case was brought before the highest Court in their little State. During the last session of the Court, the Prince himself listened to the proceedings from an adjoining room. It became clear to him that the accused were honest men, good citizens, and loyal subjects. It became equally clear that they were not men to tamper with their consciences, or abjure their faith. So, like a wise prince, he quashed the proceedings and set them free. From that day they remained unmolested.

The Church changed its tactics. It ignored their non-appearance in the confessional, their abstinence from prescribed rites and ceremonies, fasts and festivals: yea, it went so far as, after a fashion, to administer to them the Communion in both forms, giving them the so-called 'rinsing cup' (Spulkelch). Thus there lived and grew in strength a little Protestant flock in the very bosom of the Romish communion.

But times changed. The tolerant priests were followed by intolerant successors. The 'cup' was again refused. And in all this they saw the finger of God bidding them come out and be wholly separate. Thirty-nine adults—the youngest more than twenty, several more than seventy years of age—announced their intention of leaving the communion of the Church of Rome, and joining the Churches of the Reformation. All but four remained firm, and on February 2, 1858, the rest were received into the full fellowship of the Protestant Church. On September 2, 1860, they were followed by eleven more. All these, more or less directly, owe their conversion and present position to the reading of the small 8vo Catholic Bible published in 1781 by the priests of the Teutonic Knights, as a weapon with which Protestantism was to be successfully combated, and the members of the Romish Church more firmly established in Roman doctrine.

The pastor of this congregation thinking, as well he might, that such a treasure would be highly prized by those whose object it was to circulate the Bible throughout the world, sent it as a gift to the British and Foreign Bible Society, with the following inscription written on the fly-leaf:—

'This Bible, unassuming and plain in its appearance, and tattered and worn as to its condition, has been the instrument of pointing out the way of salvation to a whole generation of faithful children of God. Forty-six