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Poetry.

The Banner Song.

BY REV. W. W. HIBBERN.

THEY—"Do they miss me at home?"
O then God my Father, I praise thee,
For the riches of grace have been mine;
The freedom of love shall I find here,
And the song of my life shall be thine.
No death-blast of sin shall sweep o'er me,
As the storm-cloud of anger o'er the world,
For thy pillar of light goes before me,
And thy banner with glory unfurled.

O grant me, dear Saviour, I pray thee,
Through all the great battle of life,
That thy arm, ever strong, defend me
In every temptation and strife.
O brighten my head with the skies be,
As the sunlight doth shine on the world,
Then happy and free shall my song be,
While thy banner with glory unfurled.

O, when death with his red shall come o'er me,
To crush my poor frame to the grave,
May the loved ones of home be around me,
To witness thy power to save!
O happy and bright may the day be,
When my soul wings its flight from the world,
Then with powers immortal I praise thee
With thy banner in glory unfurled.

O, there we shall meet with the faithful,
Who are gathered from every clime;
There friendships and unions are peaceful,
More hallowed than all these of time.
There we'll greet all those precious and loved ones,
Whom we've mourned in this sorrowful world,
And we'll sing of the Kingdom of Jesus,
With his banner in glory unfurled.

O what welcomes, what welcomes await us
In that land, all immortal, above,
Where millions of millions shall greet us
In the heavenly mansions of glory.
O then give me these hopes all my life-long,
The sinful may covet the world,
But Jesus shall be my sweet life-song,
With his banner in glory unfurled.

Religious Miscellany.

What Kind of Religion is Yours, and is it the Right Kind?

I do not care into whose hands this paper may fall. Of course it is principally intended for those who profess to be religious people. But, perhaps you are not religious at all—never thought of it, may be. For all that, just read it through. It can do you no harm; it may do you some good. But, perhaps, you do profess to be religious. Then you are just the person I wish to talk with for a few minutes; and I hope that the reading of this Tract may be for your instruction and good.

You profess to be religious. Let me ask you, "What kind of religion is yours, and is it the right one?" Perhaps it is
SUNDAY RELIGION.
There are many in the world who pass for religious people, whose religion is nothing more than this. Why are they called religious? Simply because they go to the house of God. On Sabbath morning they put on their best clothes; take their Bible, &c., out of the box where they have been confined during the week; and go to church or chapel. They go once, twice or thrice, as the case may be, on the Sunday; and when the day is past and gone, they put by their best clothes, Bible, &c., again, and their religion too; for no more religion troubles them until the next Sabbath-day dawns, when the same form is gone through again. And these are denominated religious people by a great many folks, who know not what religion is. If your religion is "Sunday religion," yours is no more the "right one," than I am Alexander the Great.

But, perhaps, this is not your religion. I may have made a mistake. Yours is
HEAD RELIGION.
This is built upon a pile of books, or a heap of ideas and notions. It is all theory; something to talk about, hear about, read about, and perhaps write about; and here it ends. It does not in the least affect the life of the conduct, the "walk," as the Bible terms it. A man may understand the general doctrines of Christianity; he may believe that we are all depraved, sinful creatures; that we are all, therefore, exposed to the wrath of God; that God so loved the world, that He sent His Son to die for us; and that there is no other way to find redemption but by Him who is "the Way, the Truth, and the Life." He may know the Scriptures from end to end, and may be able to put any sceptic, any unbeliever to silence; and yet may not have the "right religion."

"True religion" more than yours.
Something must be known and felt.
Therefore, I say again, if your "head religion," it is no more the "right one," than you are Alexander the Great.

But, perhaps, your religion is different from this. It may be
SELF RELIGION.
I call it "self religion" because it is not the religion of the Bible; and it is not the opinion of any particular sect of people, but originates solely with the person who follows it. And there are very many who do follow it. It consists in self-righteousness. The individual who professes it, thinks that, because they have not been hanged for murder, nor transported for forgery, or some other great and flagrant crime, nor have been taken before the civil authorities, and had their names flying about in the newspapers to their disgrace; and because they have paid their way honestly in the world, and "never done anybody any harm;" therefore they are all right, they are very good people; and when death comes, they have nothing to fear, for they shall be all right. True, they never profess to be religious like other folks; but this is, in fact, their religion. In this they trust for a safe passage through the valley of the shadow of death, and a glorious entrance into heaven.

If your religion is like this, friend, depend upon it yours is not the "right religion."
But there is another kind of religion which many people hold; and perhaps you are one of them. It is

REFORMATION RELIGION.

You may have been a drunkard; but now you have left off drinking altogether, and your earnings go home regularly to your wife and family, instead of travelling to those pest-houses of society, public-houses. If this is your case, I commend you for it; and what I say is, "Go on in the same good way." But then you must not stop at this reformation, and think that will take you to heaven. Oh, no! So far as you have gone, so good. But you must go on to better, and best. Your reformation is one step towards the "right religion;" but it is not the "right one" itself. So just read on to the end of this little Tract, and then you will see what the "right religion" is, and why yours is not the "right one."

MERIT RELIGION.

The end of all religion is, of course, a safe exit from earth to heaven. We adopt a certain religion because we believe that it will reach the heaven we desire. Now "self religion" says, "I have never done anything wrong, and therefore I am sure of heaven." But "merit religion" says, "I have done a great deal of good; and so of course I shall be admitted there." Doing "good works," attending God's house; and taking the sacrament of the Lord's supper. Now all these are good, very good, excellent, and some of them necessary. But then they are not to be trusted in for salvation. And if you expect to get to heaven because you have done these "good works," again I say, yours is not the "right religion."

HALF-HEARTED RELIGION.

Now, if there is one thing more contemptible than another upon earth, it is this "half-hearted religion." The wise men of the world say, "If a thing is worth doing at all, it is worth doing well." And so it is. They are quite right. And if religion is worth any attention at all, it is worth much more than half-hearted religionists give it. If Christ has any claim upon you, He has every claim. Why, a man cannot get on in his business if he is half-hearted about it: he soon becomes bankrupt and fails. The tradesman, and the merchant, and the artisan, must be earnest about their different callings; or they will never make anything out of it. And if it is so with the things of this world, it is with the matter of our soul's salvation. If there is a hell to avoid, why be half-hearted in avoiding it? If there is a heaven to gain, why be half-hearted in gaining it? So that I say again, if your religion is like this, yours is not the "right one."

RIGHT RELIGION.

is the religion of the Bible. And it shows us how we are to obtain forgiveness for our past sins, how we are to live for the future without sinning, and how we may enter heaven at last; the three things all mortals want to know. There are four steps in this religion:
1. The first step is CONVICTION FOR SIN. A sane person would never dream of sending for a physician to cure him, if he were in good health. Nor would a sailor call for a rope to save him from sinking, if he were swimming all safely. Neither will a person think he has to be saved, unless he feels that he is in danger of being lost. We must first feel that we are sinners before we shall seek to be saved from our sins. Have you felt like this, reader? If not, if you have never felt that you are a lost sinner, needing forgiveness at the hands of God, you have not yet been offended, then you have not yet begun to journey toward the heavenly Jerusalem. You are still in the "broad road" leading to destruction. But I hope you have felt your need of a Saviour to deliver you from "the wrath to come;" for then you have taken the first step toward the Celestial City.

2. The second step is the ABANDONMENT OF SIN. All sin must be abandoned; every evil way must be given up. There must be no compromise, no keeping back some and giving up others; every wicked way must be forsaken. Sabbath-breaking, profane swearing, lying, sloth, idleness, bad company, forgetting God, must all be renounced. And why? But not simply because of the eternal punishment attending upon them; that is not Gospel repentance; that is only a slavish fear of the consequences of sin. Every convict, doubtless, repents of his crimes in this way, because it has brought him to the house. But this is not the repentance of the Bible. We must give up all sin because it is sin. We must hate it because of itself. We must look upon it as the accursed thing that God hates, and turn from it because He does hate it. And if we do this, we shall repent that ever we indulged in it, because by doing so we grieved Him who every day loads us with blessings. This is the second step. Have you got so far as this?

3. The third step is the EXERCISE OF FAITH IN CHRIST. Before I am sure of heaven, I must know that my sins are pardoned. And the "right religion" points out the way in which this may be effected. Saint Paul says, "Abandon all, and be baptized; and will not punish us for every sin." True, God is merciful; but He is also just. He must punish sin. And the sinner himself must suffer the punishment, or some other person in his stead. Now the Scriptures declare that Christ died for our transgressions; and if we are ever forgiven, it must be through that death. But if we suppose that God will pardon us, and not at all just, we greatly err. He is merciful, and His mercy endureth for ever; but not in the way these people mean. It was His mercy that provided a Saviour for mankind, and in such a way as for justice to be satisfied. The Gospel alone shows us how God can be just and yet pardon sinners. He can pardon us because Christ died; and it is faith in Christ that saves. Hear what the Lord says: "He that believeth shall be saved." "Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth not, is con-

demned already." And when my sins are pardoned, I know it. For he that believeth hath the witness in himself. And at the same time I am made a child of God, for "the Spirit itself beareth witness with our spirits, that we are the children of God." But I am not only pardoned and adopted into God's family, but my heart is changed. I love things that I once hated, and I hate things I once delighted in. I become a "new creature in Christ Jesus." And, as a child of God, I have a title to heaven. This, then, is the third step towards heaven.

4. But now one step more is required, and that is the PURSUIT OF HOLINESS. Although I may be pardoned for all my sins, and loving God, strive to serve Him, I shall still find that there is evil within me. Pride will sometimes show itself; malice and envy passions too, and many other evils. True, they do not reign in the soul of the pardoned one; but they exist. But nothing that is unholiness can enter heaven. So that it is essential that these evil principles be destroyed, rooted out. Be holy, for I am holy," says God; and whosoever shall do anything of us, He always shows us how it is to be done. How are we to be made holy? The sacred volume tells us. "The blood of Jesus Christ cleanseth us from all unrighteousness." That blood, that alone, can wash us pure, and make us meet for glory; and it is faith that is the instrument by which we are washed from all our sins in "His own blood,"—when we love God with all our hearts, and minds, and strength,—then it is that we are fit for heaven.

Permit me to repeat my question: "What kind of religion is yours, and is it the right one?" Have you had hold of this religion of Jesus? If not, seek it, SEEK IT, SEEK IT! Do not trust in any unscriptural ideas and notions that people entertain. The Bible is the test of all religious notions. Go to the Bible, and go to prayer; and remember God is always waiting to give you the depths of His love. But perhaps you are seeking the "right religion." Well, what I say is, "Go on, go on, GO ON." "Believe on the Lord Jesus Christ, and thou shalt be saved." Now is the accepted time; behold, now is the day of salvation.—Wesleyan Tract.

Universalism in Smooth Water.

A Christian gentleman, one Col. Richardson, was in a boat along with two Universalists, on the river some distance above the falls of Niagara. The Universalists began to rally the Colonel on his belief of future punishment, and pressed their astonishing notion that a man of his powers of mind should be so far misled as to believe the horrid dogma. The Colonel defended his opinions, and the result was a controversy, which was carried on so long and earnestly that, when they found that they were hurrying with great rapidity towards the falls! The Universalists at once dropped the oars and began to lay hold of the oars and exerted all his strength, and by God's mercy, pulled ashore. When they were all together, he addressed his companions: "Gentlemen, it is not long since you were railing at me for believing in future punishment. My opinion is, that when a man dies the first thing of which he is conscious is being in heaven; now I want to know why you were so terribly frightened when you were in five minutes' walk from the falls into glory?" The Universalists were silent for some time; at length one of them, scratching his head, said: "I'll tell you what, Colonel Richardson, Universalism does very well in smooth water, but it will never do to go over the falls of Niagara?"

They that Mourn.

"Blessed are they that mourn: for they shall be comforted."—MATT. V. 4.

Some of the sweetest thoughts of Scripture are drawn from truths apparently contradictory. Some are indeed beyond our present skill fully to harmonize; but those which, being revealed, display more exquisite and hidden virtues, are a pledge that none are really irreconcilable. Such is this beautiful. Mourners, Reason says, they must be unhappy; Scripture answers, they are blessed. Some are indeed beyond our present skill fully to harmonize; but those which, being revealed, display more exquisite and hidden virtues, are a pledge that none are really irreconcilable. Such is this beautiful. Mourners, Reason says, they must be unhappy; Scripture answers, they are blessed. Some are indeed beyond our present skill fully to harmonize; but those which, being revealed, display more exquisite and hidden virtues, are a pledge that none are really irreconcilable. Such is this beautiful.

Damascus.

Eighteen hundred years ago it burst on the eyes of Saul the Tarsus, throned amid her gardens, like an eastern bride, with the rivers of Abana and Pharpar watering her feet. With Saul's knowledge of the history of his nation, the future Apostles must have realized that mankind had dwelt there so long that it seemed the original home of the human race. Within its chambers Abraham placed the dwelling of Abraham, the tombs of Noah, Seth and Elisha. The spot had never been desolate since the first shepherd arrived with his flocks from the Euphrates, and pitched his tents beside its crystal waters. In transparent purity they still seem to possess the same fragrance which nine hundred years before the time of Saul preferred them to the Jordan.

Bishop Asbury on Celibacy.

If I should die in celibacy, which I think probable, I give the following reasons for what could scarcely be called my choice. I was called to preach in my fourteenth year. I began my public exercises between sixteen and seventeen. At twenty-one I entered the travelling connection. At twenty-six I came to America. Thus far I have travelled extensively, and I could hardly expect to find a woman with grace enough to enable her to live but one week out of the fifty-two with her husband; besides the right has any man to take advantage of the affections of a woman, make her his

wife, and by voluntary absence subvert the whole order and economy of the marriage state by separating those whom neither God, nature, or the requirements of civility permit to be put asunder. It is neither just nor generous. I may add to this that I had but little money, and with this little I administered to the necessities of a beloved mother, till I was fifty-seven. If I have done wrong, I hope God and the sex will forgive me. It is my duty now to bestow the patrimony I have to spare upon the widows and fatherless girls and poor married men.

The Bible in the Scales.

A little Sunday scholar, in a town in North America, was one day sent by his mother to a shop to buy her a little soap. When the shop-woman had weighed it, she was about to tear a leaf out of a large old Bible which lay on the counter, and to wrap it up in it. "What are you going to do with it?" said the little boy with a look of astonishment and indignation; "do you know that that is a Bible?" "What of that?" answered the shop-woman; "it will do very well to wrap up this bit of soap." "Indeed, ma'am," replied the child, "you ought not to tear up a Bible for such a purpose." "Why, child?" said the woman contemptuously. "I bought it on purpose to use as waste paper." "Bought the Bible on purpose to make waste paper of it? Oh, that I had got it! I would take good care not to make such a use of it." "Well, if you like to pay what it cost me, you shall have it." "Oh, thank you! thank you! I will run to mother, and ask her for the money." And, dashing out of the shop, away he ran. "Mother, mother!" he called out, "do give me some money." "What for, dear?" "To buy a Bible. The lady in the shop, wanted to tear one up, and I told her indeed she ought not to do it; so give me some money, that I may give it from being torn up." "My dear child, I cannot pay for it; I have no money." The little fellow burst into tears, and returned to the shop, broken-hearted. "Mother is too poor; she has got no money to give me; but I do beg of you not to tear the Bible. Teacher says it is God's own word." "Well, don't cry, child; if you can bring me its weight in silver, you shall still have it." Delighted with this thought, away he ran to his mother, and told her all that had passed. She gave him all the old paper she possessed; then he went round to all their neighbours, and having collected all they could give him, he returned to the shop, and said to the shop-woman, "ma'am," said he; "and here is all the paper I can get." "Well, stop a bit, my boy, and I'll weigh it for you." The shop-woman put the Bible in one scale, and the paper in the other. The boy fixed his eyes intently on the scales, and when he saw the weight of the paper, he was exceedingly joyful. When you are weak, He will make you strong; and when you are poor, He will make you rich; when you are hungry, He will give you to eat of the bread which cometh down from heaven; and when you are sad, He will give you to drink of the water of life; when you are sorrowful, He will cause you to rejoice; and when you are sick of soul, He will minister to you and restore you to spiritual health. He will be to you "wisdom and righteousness, and sanctification, and redemption." As long as you live, He will be your shield, and your ever-present help, and your considerate and sympathizing friend. When your last hour comes, and the throes of dissolution are on you, He will support your faltering head, and wipe the death-dew from your brow.—He will watch over your dust as it lies in the tomb; He will make you a joyful resurrection; and at the day of judgment, He will pronounce upon you a sentence of approval, and crown you with an everlasting crown.—American Messenger.

The Saviour You Need.

Jesus presents himself as your atoning Saviour, the Saviour who bore all your sins upon the cross, and is ready to heal you with the droppings of His blood. All you have to do, that you should believe in Him, and choose Him as the Sovereign of your heart. He offers himself as an able Saviour, telling you that He is the God who is, and was, and is to come the Almighty; and that He is able to give you all the depths of your guilt. He offers himself as an all-sufficient Saviour; telling you, that though you are dead, He can make you alive; that though you are blind, He can make you see; that though your sins be red like crimson, He can make them as wool, and though they be as scarlet, He can make them as white as snow. He offers himself as a willing Saviour; telling you that you are welcome to the fruits of His death, His ascension, and His intercession; and saying to you in words which ought to melt your soul, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

This is just the Saviour you need. Do you not know it? Do you not feel it? Believe in Him, accept Him as your Friend, and your ever-present help, and your sympathizing friend, and the days of your mourning shall be ended. When you are weak, He will make you strong; and when you are poor, He will make you rich; when you are hungry, He will give you to eat of the bread which cometh down from heaven; and when you are sad, He will give you to drink of the water of life; when you are sorrowful, He will cause you to rejoice; and when you are sick of soul, He will minister to you and restore you to spiritual health. He will be to you "wisdom and righteousness, and sanctification, and redemption." As long as you live, He will be your shield, and your ever-present help, and your considerate and sympathizing friend. When your last hour comes, and the throes of dissolution are on you, He will support your faltering head, and wipe the death-dew from your brow.—He will watch over your dust as it lies in the tomb; He will make you a joyful resurrection; and at the day of judgment, He will pronounce upon you a sentence of approval, and crown you with an everlasting crown.—American Messenger.

Correspondence.

The Bible and its History.

A REVIEW OF THE LETTER OF THE REV. THOMAS L. CONNOLLY, BISHOP OF ST. JOHN, N. B., BY THE REV. WM. WILSON.

To the Editor of the Provincial Wesleyan:

Sir,—On the evening of the 4th of Feb. I delivered a lecture at the Hall of the Mechanics' Institute before the "Young Men's Christian Association, on 'The Bible and its History,' in which I endeavoured to prove the Divine origin and the uncorrupted preservation of the Holy Scriptures. This necessity led me to enquire into the state of the Scriptures during the dark ages; and the antagonism which the church of Rome has always shown to their free circulation.

A short time before the delivery of the Lecture, Dr. Connolly published his first famous letter containing a most unprovoked and violent attack on Judge Wilmot for a speech he had made at the annual meeting of the British and Foreign Bible Society. In this letter occurs the following paragraph:—

"May I here remind the learned Judge, for the enlightenment of his misinformed friends, that but for Popes and Bishops, and Catholic laymen, the world would have no authentic Bible at all at the present day." From the remote period in which the original or the autographs of the inspired writers themselves were no longer to be found, it is the fidelity and erudition and indefatigable zeal of Catholic copyists in every country, to which Protestants themselves are indebted for all they have of the New Testament, and for all that is critically correct in the Old. It was priests and monks and Catholic scholars in every walk of life, who, before the invention of printing, wrote tens of thousands of copies with their own hands, and carefully collated them with more ancient manuscripts, after restoring the text to its original purity, and translating the whole Bible into every living tongue.

el with painting and the cornices enriched with Arabic inscriptions." But Damascus has other features beside the luxuriant and cool interiors, but conceals it was too lengthy for your pages. I am, Sir, Yours truly, WILLIAM WILSON. St. John, N. B., March 11th, 1859.

I now feel it my duty to make a few strictures on a certain letter which appeared in the *Morning Freeman* of January 22nd, and written by no less a personage than Rev. Thomas L. Connolly, Roman Catholic Bishop of New Brunswick. It may be considered as great presumption to offer any criticism upon, much less to call in question, any statements made by such high authority. But "truth is truth," and "truth is mighty, and shall prevail." With all respect for the learned Bishop, there certainly are some things in his letter which require explanation, if not confirmation. I will notice these letters as they will connect themselves in the order of our narrative.

BIBLE IN FRENCH.

His Eminence writes:—"In the year 1284 Guiard de Moulins, a Catholic Priest, translated the whole Bible into French, which was afterwards published in two folio volumes, A. D. 1488, full thirty years before the birth of the so-called Reformation." I would not presume to question this on my own authority, but I will quote in direct opposition to this statement the words of Father Simon.

Father Simon was a Roman Catholic; and was frequently called the great French Critic. The great learning of this Father, even Dr. Connolly will not question; he wrote about two hundred years since. Now Father Simon says, "The French version of the Scriptures attributed to GUIARD DE MOULINS, is no other than a translation of Comestor's 'Scholastica Historia.'" Though it appears without the glosses or interpolations.

Thus the Bishop and the Critic are in opposition. Bishop Connolly asserts that "Guiard de Moulins" translated the whole Bible into French; Father Simon, who lived 200 years nearer the time, says he did not do such a thing. But what was this "Scholastica Historia" that Guiard de Moulins translated, and that Dr. Connolly has mistaken for the "Whole Bible"? It was a kind of Latin Breviary of the historical parts of the Old and New Testament, accompanied with expositions from Josephus, and many pagan writers; and was so popular that it was not only used in schools, but was publicly read in the churches; and formed the groundwork of the compendiums and translations which were made previous to the Reformation.

The "Scholastica Historia" was written in Latin by Peter Comestor, in Paris, about the year 1175. This work of Comestor's "Guiard de Moulins" translated into French in the year 1284; and the Bishop of New Brunswick dignifies this work with the title of "The Bible." I will now read an extract from this famous work. It is from an early printed translation; the selection, Gen. chap. 11. "The serpent was more subtle than all terrestrial animals, both naturally and incidentally. Incidentally, because it was full of deceit; for Lucifer being banished from the paradise of spirits, envied man who was in the paradise of bodies, knowing if he could make him commit transgression, he should also be banished. But fearing to be detected by the man, he tried the woman who was both less prudent and more easy to be moved to sin. This he did by means of the serpent; for then it was erect like a man, being afterwards made prostrate by the curse, and it is said the Phœnix walks erect even to this day. He chose also a certain kind of serpent having a face resembling a virgin's, because 'like things delight in their like,' and moved its tongue to speak, the serpent at the same time knowing of it, in the same way as he speaks by the mouths of fanatics and those who are possessed, without their knowledge, and said, 'Why hath God commanded you not to eat of every tree of paradise, to eat of the tree, but of every tree?'"

He put this question, that from the reply it might have occasion to say what he had come for, and so it happened. For when the woman, as if in doubt, made answer, 'Least peradventure we die,' he knowing that a person in doubt is easily moved either way, and taking no notice of the command, replied, 'You will certainly not die; nay, but because he is unwilling that you should resemble him in knowledge, and knows that when you shall have eaten of this tree, you will be as Gods, knowing good and evil, he hath, as it were through envy, forbidden you.' And the woman being lifted up, and wishful to become like God, consented."

It is truly lamentable that even a Roman Catholic Bishop in this enlightened age, and in the face of this Protestant community should dare to call a Book containing such trash, "The Bible."

text; in others the sacred history is paraphrased and interspersed with legendary tales and fanciful interpretations, and in some nothing more is exhibited than a brief compendium of the contents of the Scripture accounts. The interpretations were mostly taken from the *Historia Scholastica*. The "Siron" of Connolly was in the Icelandic language; what the work of "Moulins" was in French, and was taken from the same source.

Again we express our astonishment that such a book should be called the Icelandic Bible. To give an idea of what the Icelanders knew of the Bible in those times we are told by the learned Bishop Johnson—"In many instances in which mention is made of the Holy Book (*heilig bók*) being used in Iceland in the contents of the Scripture accounts. The interpretations were mostly taken from the *Historia Scholastica*. The "Siron" of Connolly was in the Icelandic language; what the work of "Moulins" was in French, and was taken from the same source.

Before we close our notice of the fourteenth century we must direct your attention to what Bishop Connolly says in reference to the Polish Bible:—"A Polish version of the entire Bible was made by order of the Catholic Queen Hedwige so early as the year 1390; at a later period there was another version in the Polish language translated by order of Pope Gregory XIII. and published under Clement VIII. A. D. 1599."

To the first part of this paragraph, I must heartily subscribe; and beg to add thereto that female influence did much for the christianizing of Poland; and the names of three Polish females will never be forgotten in that land—Dambrowska, Hellego, and Sophia. Dambrowska was the means of introducing Christianity into Poland. She lived in the tenth century; she first embraced christian truth, and then by repeated exhortations, she persuaded her husband Mieslaus, duke of Poland, to abandon Paganism, and embrace the gospel which he did A. D. 965.

The first Polish version of the Bible was made by Hedwige, wife of Jagellon, Duke of Lithuania, who embraced Christianity about the year 1390. A second Polish version is reported to have been made by order of Sophia, wife of Casimir Jagellon, King of Poland, about the year 1410. The Polish language now possesses three versions of the Scriptures:—1. That of Hedwige made in 1390, and printed at Cracow, 1561. This is the Catholic version. 2. A Protestant version was published in 1599, from Luther's German version, and dedicated to Uladislaus, the fourth king of Poland. 3. In 1599 a second Protestant version was made in the Polish language; but where is the "version in the Polish language translated by order of Pope Gregory XIII." Alas, Bishop Connolly, it is not found in history.

We have read of Pope Gregory XIII. reforming the Calendar; also, that he confirmed the Bull of Pope Sixtus V. for depriving Queen Elizabeth of her lands, and advising her subjects from their allegiance; but surely no one before the publication of the Bishop's error, ever heard that this same Pontiff ordered a translation of the Bible into the Polish language.

There also must be a mistake on the part of the Bishop when he says of the *Polish Bible*, "It was published under Clement VIII. A. D. 1599." Bishop Connolly must have made a "slip of the pen," and wrote the phrase "Polish Bible," instead of "Vulgiate Bible;" for this synchronizes with his date, except seven years. The Council of Trent had pronounced the Latin Vulgate Divine, and Sixtus V. published an edition of the Vulgate in 1590. Numerous errors, however, were discovered in it, and Clement VIII. published another edition of the Vulgate in 1592. But his Polish version published by Pope Clement VIII. we have no account of.

That any Pope should have published the Bible in the Polish language is rendered highly improbable, from the fact that there is a Bull expressly against the circulation of the Bible in Poland. A Copy of this Bull is in my study; and from it I have extracted the following sentence:—"It is evident from experience that the holy Scriptures, when circulated in the vulgar tongue have, through the temerity of men, produced more harm than benefit. It is therefore necessary to adhere to the sacred decrees of the Congregation of the Index, (June 13, 1577) that no version of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with annotations extracted from the writings of holy Fathers of the Church."

This Bull is directed "To the Archbishop of Gnesen, Primate of Poland;" and subscribed as follows: "Given at Rome, at St. Mary's, the greater, June 26th, 1816, the seventeenth year of our Pontificate Pius P. VII." What shall we say when statements are made so inconsistent with historical facts? (To be concluded next week.)

text; in others the sacred history is paraphrased and interspersed with legendary tales and fanciful interpretations, and in some nothing more is exhibited than a brief compendium of the contents of the Scripture accounts. The interpretations were mostly taken from the *Historia Scholastica*. The "Siron" of Connolly was in the Icelandic language; what the work of "Moulins" was in French, and was taken from the same source.

Again we express our astonishment that such a book should be called the Icelandic Bible. To give an idea of what the Icelanders knew of the Bible in those times we are told by the learned Bishop Johnson—"In many instances in which mention is made of the Holy Book (*heilig bók*) being used in Iceland in the contents of the Scripture accounts. The interpretations were mostly taken from the *Historia Scholastica*. The "Siron" of Connolly was in the Icelandic language; what the work of "Moulins" was in French, and was taken from the same source.

Before we close our notice of the fourteenth century we must direct your attention to what Bishop Connolly says in reference to the Polish Bible:—"A Polish version of the entire Bible was made by order of the Catholic Queen Hedwige so early as the year 1390; at a later period there was another version in the Polish language translated by order of Pope Gregory XIII. and published under Clement VIII. A. D. 1599."

To the first part of this paragraph, I must heartily subscribe; and beg to add thereto that female influence did much for the christianizing of Poland; and the names of three Polish females will never be forgotten in that land—Dambrowska, Hellego, and Sophia. Dambrowska was the means of introducing Christianity into Poland. She lived in the tenth century; she first embraced christian truth, and then by repeated exhortations, she persuaded her husband Mieslaus, duke of Poland, to abandon Paganism, and embrace the gospel which he did A. D. 965.

The first Polish version of the Bible was made by Hedwige, wife of Jagellon, Duke of Lithuania, who embraced Christianity about the year 1390. A second Polish version is reported to have been made by order of Sophia, wife of Casimir Jagellon, King of Poland, about the year 1410. The Polish language now possesses three versions of the Scriptures:—1. That of Hedwige made in 1390, and printed at Cracow, 1561. This is the Catholic version. 2. A Protestant version was published in 1599, from Luther's German version, and dedicated to Uladislaus, the fourth king of Poland. 3. In 1599 a second Protestant version was made in the Polish language; but where is the "version in the Polish language translated by order of Pope Gregory XIII." Alas, Bishop Connolly, it is not found in history.

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Obituary Notices.

Died, at Greenwich, on Sunday, the 6th of February, NANCY, youngest daughter of Mr. Isaac Lovells of that place, in the 37th year of her age. Our departed young friend is now, we trust, with the Lord. With multitudes she was enabled to say, "It is good for me that I have been afflicted." Although accustomed to the means of grace from childhood, she, like too many, grew up in neglect of the great salvation, and even when first afflicted, was disposed to defer the momentous concerns of her everlasting welfare. But plain and impressive conversations were ultimately blessed in her religious awakening; and now she turned her attention to the all important enquiry, "What must I do to be saved?" The Lord regarded her supplications, and humbly waiting at the footstool of mercy she found redemption through the blood of Christ, even the forgiveness of sins. The blessed change was now most obvious; she no longer desired a protracted life.