

deferential courtesy which is not unfrequently accompanied by an inward sarcasm, which will make the evening bazaar gossip spicy and entertaining. These nightly the serving classes congregate to discuss, unit by unit, the acts and sayings of the members of their masters' household. In all these discussions one object is kept distinctly in the foreground, viz., how to manage these foreign rulers so as to make the very most of them financially.

They submit to what they deem the inevitable, and therefore to the English, but they argue wisely enough, that while foreign dignity must be served it remains for them practically to decide on general principles how small an amount of service they may render for the largest possible premium *without coming to an open rupture with their employers*. Here they are largely assisted by the deference which England imperatively commands her Indian officials to pay to caste, which is so widely accepted by the uninitiated as the religion of the Hindoos, while in truth it is only a fungus growth overlying and intertwined.

There is no manual of caste rules to serve the newly arrived Englishman as a guide or limit as to what he should reasonably demand of each particular casteman, and if he be a strictly conscientious and scrupulous Englishman, he not unfrequently finds himself falling a prey to a system of petty rascality and black-mail, which to say the least is very exasperating and particularly expensive.

This renders the masters, of necessity, to be constantly on the defensive, and engenders often a bitter and choleric spirit against the native.

Climatic influences are such that Europeans soon become incapacitated for protracted physical exertion, and thus the execution of all plans, such as in public works, forest, opium, etc., must be left in the hands of native subordinates. Even should energy of character surmount the disadvantages of climate, the "modus operandi" of native labour is so, not intricate, but often astonishing that ordinary Englishmen succumb and retire ingloriously.

The native has the advantage, and he knows it, and heartily embraces his opportunities—so much so that he often delays, over-rules and modifies the most cherished schemes of the Englishman, and the conqueror is literally controlled by the conquered; yet, in it all he has been so grave, undemonstrative, passive, and seemingly innocent of purposely offending, that nothing would convince you he was conscious of a victory. On the part of the Englishman, thus thwarted, there will probably be observed some excitedness and emphasis, but nothing more.

To practically illustrate. The great Indian peninsular railway runs from Bombay to Allahabad in a north-easterly direction, and from thence to Lahore in the extreme north-west, forming two sides of a gigantic triangle. The Government, recognizing the fact that "any two sides of a triangle are together greater than the third side," determined to shorten the distance by a basal line through the native states from Khandahar to Agra.

The contract was taken by an American speculator, who openly announced his intention of "*rushing it*." Accordingly at an early day gangs of coolies were set to work, under native overseers, to construct a track. Our American soon concluded that the orthodox native method of carrying two or three quarts of gravel from the pits to the line in wicker baskets resting on the head was too slow altogether, and he boldly determined to attempt the reform of *wheelbarrows*. But like many other would-be reformers, he had counted without his host. The coolies gravely and cautiously examined the foreign machine, and silently disapproved. An imperative order was issued for their immediate adoption which might not be resisted or ignored. Along the line the wheelbarrows were filled with the usual basket-load of gravel and then mounted upon the head, even as the baskets had been, and so the order was fulfilled. As the aggrieved and desponding procession "wound its devious way" once more towards the infant track our American friend urged them, it is said, both by precept and example to substitute the western mode of advance, but it was not to be. If, they pleaded, this foreign substitute for the ancient wicker basket must be made, it was a trial to be endured, but to trundle it along after the manner of foreigners, that, indeed, was impossible.

What wonder then that the contractor should presently throw up the whole affair, own himself

beaten, and sail away to find more plastic materials, with which to construct other railways.

From various reasons the third line of that triangle is still incomplete.

STORY OF THE ENGLISH BIBLE.

BY DR. BURNS, OF HALIFAX, NOVA SCOTIA.

In 1324, at the humble village of Wye-cliff, in Yorkshire, which gave him a name by which it has been immortalized, arose one who was to dart rays of light through the darkness that enveloped fatherland and to prove the "Morning Star of the Reformation." . . . Wickliff was educated at Queen's, Merton, and Baliol Colleges, Oxford, whose University had recently been founded by Philippa, Queen of Edward III., and to which 30,000 students had flocked. By his withering exposure of the Friars, his personal preaching at Oxford and Lutterworth for twenty years, by his manifold writings, especially his translation into the dialect of the people of the Word of the Lord which was "precious in those days"—the simple Saxon rendering, on which, mainly, our authorized version has been grafted; by the sending forth also of his "Poor Priests" who proved the sturdy outspoken Methodists of the fourteenth century—plain, humble men, clad in coarse russet garments, and living on homely fare, frequenting no village revels, yet courteous and kind, withal, preaching the Word and going about doing good. Wickliff became the instrument in the working of a marvellous change on the face of English society. He became Doctor of the Faculty of Theology and Royal Chaplain. In 1374, at the age of fifty, he is appointed second on a Royal Commission (next to the Bishop of Bangor) to treat with the Papal Nuncio, at Bruges, then in the zenith of her mediæval glory. Five years afterwards (in 1379) opened what was known as "the good parliament," of which probably Wickliff was a member, which declaimed strongly against the oppressive exactions under which the country groaned. Wickliff was befriended by Edward, who died in 1377, after having seen his noble wife Philippa, and celebrated son, the Black Prince, laid in the sepulchre of the kings of his people. Honest John's blasts had roused the ire of Courtney, Bishop of London, and occasioned his being summoned before a convocation at St. Paul's, where Lord Percy, Earl Marshal of England, and John of Gaunt, Edward's third son, stood forward, one on each side, to accuse and defend him. Hot words passed between them; riots ensued; Wickliff returns to Lutterworth, to be then "hid in God's pavilion from the strife of tongues." Again he is summoned before the whole bench of Bishops, under the presidency of the Prince, but they were no match for him in argument. The enraged populace break into the chamber. At the urgent solicitation of the Dowager Princess of Wales, the members of the Council allow him to go in peace. The year following, Pope Gregory having died, occurred the great division in the Papacy, when Urban VI., the Italian, at Rome, and Clement VII., the Frenchman, at Avignon, urged their rival claims, which continued for over half a century—the very Council called to settle the feud, issuing in the setting up of a third claimant. Wickliff retired from the public arena which witnessed such unseemly bickerings, and, in the privacy of his Lutterworth home, pursued his great work of translating the Word of God into the language of the people. Hitherto (and since the seventh century) the Latin Vulgate had been the only Bible used, though certain portions of the Scriptures had been translated into the Anglo-Saxon, such as the Psalms and John's Gospel, by the Venerable Bede in the eighth century. Thereafter the good King Alfred encouraged the work, but it was only in a partial and fragmentary form. In 1380, four years before his death, Wickliff accomplished his herculean task of producing the first English translation of the Bible. The work had been begun at Oxford, but was finished at Lutterworth after his expulsion from that Academic seat—the New Testament entirely by himself, the Vulgate being followed, for the knowledge of Greek and Hebrew was then but limited. Persistent efforts were made, after Wickliff's death, to prevent the circulation of his Bible. Yet, it had free course. The good man died peacefully in his quiet Lutterworth "living" on the last day of 1384, at the age of sixty. Six years thereafter, when a Bill was brought into the House of Lords, condemnatory of his translation and forbidding its use, John of Gaunt, though not religious, yet loving British liberty, exclaimed

"that other nations have the law of God in their own language, and we will not be the dregs of all." The Bill was thrown out, though the opposition was quelled only for a season. Wickliff's writings (of which 300 survive), principally simple, earnest expositions of the Word, continued to be greedily devoured by the whetted appetites of an awakening people; and as for his Bible, the common people heard it gladly, though it had to be hid, like the dove of the song, "in the clefts of the rock, in the secret places of the stairs." Not many years ago, we are informed, a secret cupboard was found behind the wainscot of an old house in Lutterworth, containing a copy of Wickliff's Bible with other prohibited books. Many copies were, no doubt, destroyed, but the recent editors of Wickliff's Bible report that 170 MSS. of this translation are even now extant. At least three editions of Wickliff's New Testament have been printed in England—one in 1731, by the Rev. John Laird, of Margate; another in 1810, under the superintendence of the Rev. H. H. Baber, of the British Museum; and a third in 1841, in Bagster's English Hexapla. The celebrated Roman Catholic historian, Lingard, testifies as to the influence exerted by Wickliff, by whom, he says, the "seeds were sown of that religious Revolution, which, in little more than a century astonished and convulsed the nations of Europe." . . . After Wickliff's death his body was laid in a vault within the chancel of the Lutterworth Church. But the hero with the plain black robe, small round cap, and long, gray beard, who had so often, when living, made his adversaries quail, was not left free from their hostility when dead. Thirty-one years afterwards, at the Council of Constance, his writings were condemned, and orders given to unearth the bones of this brave, honest Englishman, and burn them, which was done thirteen years later. The ashes were cast into the river. "The Swift (says the old historian) conveyed them to the Avon, the Avon to the Severn, the Severn to the narrow seas, then to the main ocean, and thus the ashes of Wickliff are the emblem of his doctrine, which is now dispersed all the world over."

THE SUSTENTATION SCHEME.

It may or it may not be of much use, at the present juncture, to add to what has been said on this subject. A conviction of its great importance induces me to present the following:

1. It is the likeliest scheme to meet great evil and accomplish much good.

A minister in a small congregation, as most of our congregations are, is strongly tempted "to please men." A faithful minister will encounter opposition and enmity. One such told me that he could not afford to be faithful if he meant to retain his situation. He was faithful, and the enmity of one man rendered his position untenable. That one man, with a little help, has driven away from the same congregation another minister, and the congregation is ruined. The strength of such men is in their purse. They judge, condemn, slander, vilify, yet all this might not avail them, did they not have power to take away pecuniary support. This scheme, in such cases, comes in between the minister and such men, and also protects the congregation from the often ruinous action of a tyrannical and unscrupulous minority.

It is objected that the scheme will make ministers haughty and careless by making them independent of the people. Nay! The people have power at any time to implead their minister when there is sufficient cause; and when they have no other manifest way of getting at him, they are more likely to lodge legitimate complaint, instead of taking judgment into their own hands and condemning and punishing without jury or any other means or defence. The scheme causes ministers to be better looked after by the Church authorities as well as by the people. Such, according to my observation, has been the result in Scotland.

I would beg members of our supreme court, and all interested in the Church, to regard these evils as they exist and often manifest themselves—the temptation of ministers in small congregations to be time-serving, and of self-willed, unchristian men, to raise trouble often resulting in the ruin of congregations, and in distress and incapacity in ministers. Other advantages and disadvantages I mention not at present.

2. The scheme is, as I think, unwarrantably represented as impracticable.