

exile, he encouraged his secretary, Hans Mikkelsen, to translate the New Testament into Danish. It was published in 1524, and joyfully received by those who loved the truth. An improved version executed by Christiern Redersen, was printed in 1529.

Sweden received the light of the gospel about the same time as Denmark. The celebrated Gustavus Vasa gave to evangelical truth the entire weight of his influence. Rightly judging that the circulation of the word of God in the vernacular tongue would be the most effective means of advancing the cause of truth, he directed the New Testament to be translated into Swedish. His command was obeyed by Laurentius Andreas, a learned priest. The volume left the press in 1526.

The entire Bible was printed in Danish in 1541, and in Swedish in 1550. The early and complete establishment of the Reformation in those countries was doubtless greatly owing to the blessing of God on his own word. By the comparison of existing errors and abuses with the "lively oracles" of Scripture, the people were brought to see the tyrannical bondage which had been imposed upon them, and to use every effort to burst their fetters. The struggle was successful. Northern Europe rejoiced in Christian freedom.

Zuingle, the apostle of Switzerland, discoursed on Scripture at Zurich with such effect, that persons of all ranks manifested the greatest eagerness for Divine knowledge. The word of God was abundantly diffused, with the happiest results, and for many years after the death of Zuingle, merchants and magistrates might be found, accustomed to the constant use of the Hebrew and Greek originals: so desirous were they of obtaining, by all the means in their power, a correct understanding

of heavenly truth. The New Testament was published in the Helvetic dialect in 1524, and the Old Testament in 1525.

The gospel triumphed gloriously in the Netherlands. Savage persecution fell to the lot of the servants of Christ; but they meekly endured, and, in very many instances, "loved not their lives unto the death." The history of the Reformation in the Netherlands contains some of the brightest pages in the annals of martyrdom. Nor can this be wondered at; for the word of the Lord, if it had not outwardly "free course," being opposed at every step by the powers of this world, was "glorified" in the hearts and lives of the saints, as well as in their painful sufferings. The Belgic Bible, which was printed in 1526, and often republished, was an invaluable treasure to the oppressed and bleeding church of God.

We now turn to England. Tindal's translation of the New Testament was printed at Antwerp in the year 1526. The papists fiercely withstood its circulation. Tonstall, then Bishop of London, employed an agent to purchase as many copies as he could procure, for the express purpose of committing them to the flames; and Sir Thomas More disgraced himself, first by writing against the reformer, and then by setting on foot the persecution which ultimately consigned him to martyrdom. Tindal's was a version of distinguished excellence; it formed the basis of all succeeding attempts, and it has been asserted that, "in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it. The Pentateuch and the Prophecy of Jonah were also translated and published by Tindal. In 1535 the whole Bible was printed in English, under the care of Miles Coverdale, afterwards bishop of Exeter. Other editions followed. Between the years