

He thus describes in contrast the departure of the distinguished missionary:—

The last week of his sojourn amongst us, was the best week of our Religious Anniversaries. Who that heard him at the Anniversary Convention, before the Christian Union, the Tract and Bible Societies; before the Presbyterian, or the American Board of Foreign Missions, can ever forget the thrilling eloquence, and the apostolical zeal with which he urged the various tribes of Israel to go up and to possess the land. Nor were his words finely arranged for the occasion, and elegantly delivered, falling upon the audience like snow-flakes upon the running stream, and forgotten by speaker and hearer at the close of the service. They were words from the heart which all felt, and which will never be forgotten. They were nails driven into a sure place. He there scattered seed broad-cast, which will bear fruit long after he has fallen to sleep on the banks of the Ganges.

The morning of his departure was one of thrilling interest. He was the guest of Robert L. Stuart, Esq., who entertained him and his friends with princely hospitality. There, surrounded by the family of his host, and a few of his more intimate friends, he led in the morning prayer; a scene never to be forgotten. After attending to a few items of business, he went, with his friends, to a meeting for prayer in the church of the Rev. Mr. Thomson. The church was nearly filled with ministers and people. The services were closed by Dr. Duff in a few simple, sublime words of farewell, and with the benediction. And such was the throng to shake his hand in a responsive farewell, that with difficulty he could enter the carriage which was to convey him to the steamer. But the scene at the steamer defies description. The wharf, and the noble Pacific were crowded with clergymen, and Christians, assembled to bid him adieu. Many could only take him by the hand, weep, and pass on. Never did any man leave our shores so encircled with Christian sympathy and affection. All felt that that was to be a final adieu, and they mourned most of all that they should see his face no more.

When ordered to the wharf from the steamer, the people sought every point where they could catch a last glimpse of him. As the noble boat slowly, but majestically moved from her berth, not a word was uttered. Some held up a white handkerchief—some waved a hat. But not a word was uttered! The swelling emotions of all, forbade applause, or utterance. We looked as long as we could discern his countenance, and then we turned away, praying to heaven that his voyage homeward, and then Eastward, might be as safe and as prosperous as his visit to our shores had been popular and useful. No such man has visited us since the days of Whitefield.

LUTHER'S BIBLE.

The nine years which had elapsed between the day when Luther took his degree at Wittenberg, swearing to "teach according to the authority of the Holy Scriptures," and the diet at Worms (1521), had witnessed great changes. The monk of Erfurt had become a world's talk. His gospel—at once his, and Paul's and Christ's—had resounded from the plains of Saxony to the walls of Rome, to Paris, and even to London.—Princes and communities admired and loved him, and thousands were ready for his life to lay down their own.

But the results of his teaching up to this time were faulty in two respects. The Reformation had become concentrated in his person. He was all but worshipped by many of his followers, and when the report was spread that his corpse had been seen pierced through and through, multitudes swore to avenge his death. "The only means left to serve ourselves," said a Roman Catholic to the Archbishop of Mentz, "is to light torches, and to look for Luther over all the world till we find him, and restore him to the nation that demands him." If this excessive admiration and dependence bespoke danger of Luther's humility, it bespoke danger no less imminent to the interests of evangelical truth.

Moreover, widely as the great doctrine of salvation by grace had been diffused by Luther's preaching, it had not as yet altered the outward forms of the church. Justification by faith had, as a doctrine, effected a lodgement in the hearts of many who never dreamed of questioning the Papal authority. Luther himself had earnestly proclaimed it, and had denounced the corruptions and many of the practices of the Romish Church without abandoning her communion. Thousands had embraced the new faith, and yet they observed the rites and discipline of the ancient creed. In Saxony, and even at Wittenberg, where the Reformation had gained a firm footing, the ritual of the Papacy continued in its accustomed pomp. Priests inveighed in the pulpit against the mass, and then came down to the altar, and, offering up the host of God, seemed still to work some unspeakable transformation. The faithful still visited favourite shrines, though knowing that there was no other name under heaven given for salvation but the name of Christ; and votive gifts were hung up on the pillars of the churches by men who yet ascribed the praise of their deliverance unto God. "There was a new faith in the world, but no new works; the spring sun had appeared, yet winter still bound all nature in its chains."

No one can defend these inconsistencies; but they were natural, and even in some respects advantageous. Had Luther commenced the Reformation by seeking to abolish the mass, the confessional, and forms of worship, he would probably have failed; and the Reformation would have become a question, not of inward life, but of outward devotion.—

and acting ever as he felt, he commenced his work with great and with these only at first was he contented. He preached men's souls, and Christ's sufficiency. His ideas wrought upon men's minds, first in the hearts, and then prepared them to cast off the usages and errors which contradicted the simplicity of His first revealed truth in doctrine, and now do "time must carry truth into the forms of the Church and into social life." Dogmas are already shaken, the practices which rest upon them begin also to shake. But the whole must be overthrown.

This double imperfection of the Reformation has now to be remedied. The truth must be built, not upon Luther's books, but upon the Word of God. This is the first want: Truth, moreover, must be applied to all institutions and practices, ecclesiastical and social. This is the second; and for both men need the Bible.

How extensive is the *prison literature* of the Christian Church! It was from "his place of Confinement" in Aberdeen that Rutherford sent forth many of his letters. The "certain place" of which Bunyan lighted, and where he wrote his matchless allegory, was Bedford jail; and to the castle of Wartburg we owe Luther's version of the New Testament. Already had the great reformer translated several fragments of Scripture. The seven psalterial psalms were published in 1519, and these attempts had been welcomed with avidity. The New Testament had recently been issued for the first time in the original Greek by the Roman Catholic cardinal Ximenes, and the Roman Catholic scholar Erasmus. The Vulgate, though on the whole an excellent version, was faulty in many places, and was accessible only to the learned. Earlier German editions were unidiomatic and costly. The time seemed come, therefore, for a new translation. Luther had leisure for it. His friends urged him to prepare it, and their voice, echoed by providential dispensations, he regarded as the voice of God. His ideas of what was required in a translator may be gathered from the history of his life. He had for years been studying the Hebrew and Greek originals with unparalleled diligence and great success. He resolved, he tells us, to use no learned or courtly words, but such as were simple and vernacular. He sought "assistance and advice wherever" he believed he could obtain them. He held that "if ever the Bible is to be given to the world, it must be done by those who are Christians, and have the mind of Christ; independent of which," he adds, "the knowledge of language is of no avail." And, lastly, he entered upon his work under the deep conviction that the eternal interests of man were connected with his success. "Let this one book," says he, "be on all tongues, in all hands, under all eyes, in all pens, and in all hearts." To the cross for righteousness was the substance of his teachings, and to the Bible for light. "Reason," said Luther, "thinks, Oh! if I could only for once hear God, I would run for him to the World's end. Hearken, O man! my brother! God, the Creator of heaven and earth, speaks here to thee."

His work was hardly finished when he gained his liberty; and, having revised his version with the help of Melancthon, one of the first Greek scholars of his age, he prepared to send it to the press. With great zeal the work of printing commenced. Three presses were employed, and as many as ten thousand sheets were struck off every day. At last on the 21st September, 1522, the complete edition of three thousand copies appeared, with the simple title, "The New Testament—German—Wittenberg; no name being appended. Henceforth any one could procure the Word of God in German for half-a-crown.

The success of this version was unexampled; in a couple of months the whole edition was disposed of, and in December a second edition was issued. Within ten years as many as sixty-eight editions were printed, thirty at Wittenberg and Augsburg, and thirteen at Strasburg. As the first edition was passing through the press, Luther commenced the translation of the *Old Testament*, and in 1530 the whole Bible was published.

The result surpassed all expectation. The new version was written in the very spirit of the sacred books, in a yet virgin tongue, which now for the first time displayed its richness and flexibility, and delighted all classes, the humblest as well as the most exalted. It was immediately regarded as a national work, and has never lost its place in the literature of Germany. It fixed and still preserves the German language. Henceforth, moreover, the Reformation was no longer in the hands of the reformer. Luther retired, giving men the Bible; God Himself appeared, and men listened to Him. Hitherto the Reformation had affirmed the doctrine of justification, had denounced monasticism, and more recently had set aside the mass; but it had done no more. In one writing a solitary truth had been set forth, and an error had been denounced in another. The ancient system was every where shaken, but a new system, whether of truth or of duty, to occupy its place, was wanting. That want the publication of the new Testament supplied. While Luther was shut up at Wartburg, Melancthon had sketched his work on "Theological Common-places," and had presented a system of doctrine and practice solidly based, and of admirable proportions; a system remarkable for its simplicity and scripturalness. The Bible justified the system, and it proved itself to be, as Erasmus described it, a "complete army ranged in order of battle against the pharisaical tyranny of false doctors." Luther's admiration of it was unbounded. He himself had been labouring to quarry from Scripture single stones; here they were collected into a majestic edifice. "If you wish to be theologians," said he, "read Melancthon." In seventy years this work passed through sixty-seven editions, without counting translations. Next to the Bible, it contributed most to the establishment of the evangelical doctrine; but without the Bible it would have been powerless.