

found that, after all, the God of the Bible is alone the God and strength of the nations. These societies were, to a large extent, originated or supported by the influence and means of the British and Foreign Bible Society. Even Roman Catholic priests felt and obeyed the impulse. Bishop Sailer commended the reading of the Scriptures. Baron von Wessenberg declared that he would leave nothing undone till every family possessed a Bible. Wittmann, the Principal of the Seminary for Priests at Regensburg, founded a society there in 1805, and translated the New Testament into German. Gossner, in Munich, and Professor Leander van Ess, of Marburg, did likewise. These versions were printed by the Regensburg Society and most zealously circulated; and though this society was afterwards suppressed by a papal bull, it was not until after half a million copies of the New Testament had been distributed. The admirable version of Kistemaker subsequently appeared at Münster in 1825.

Wittmann regarded this work as the best weapon against unbelief, and Gossner spoke of it as the bond which would unite all Christians, however otherwise separated by sea or land, by church or worship. So that, at length, that wish of Luther began to receive a proximate realization: "Would that this one Book were in every language, in every land, and in the ears and hearts of all men!"

It is this desire, which after the lapse of three centuries the Bible Society is seeking to fulfil in accordance with the spirit of Luther's own saying—"Scripture without any comment is the sun whence all teachers receive their light." Above fathers, therefore, and above ecclesiasticism must this opened Bible be held as the ultimate supreme authority in matters of faith, the test and standard of character, the law and spirit of life. From the twelfth to the sixteenth century, with rare exceptions, this could not be. The Romish Church denies to Protestants emphatically any right to use the Bible, much more to interpret its pages. Six hundred and fifty years ago the Council of Toulouse solemnly forbade the laity to possess the Scriptures in the vulgar tongue. Six centuries of struggle, aided by banishment, the dungeon, and the stake have illustrated and confirmed that decree, so far as Rome has had the power. We are safe as men and peoples only so long as we rest on the foundation of the Holy Bible. As we see what the papal hierarchy has done in Italy, Spain, and other nations, let us plant our feet the more firmly on this open Bible, remembering that for us and our descendants for ever it is the foundation of God which abideth sure. *May Germany and the nations of the earth flourish by this Word which liveth forever!*

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TORONTO, 1st JANUARY, 1884.

BOARD MEETINGS.

As the accounts of the Board meetings held on April 17th and May 1st were omitted from the last number of the *Recorder*, and as inquiries have been made about them, we insert them here. The regular monthly meeting was held on April 17th, Herbert Mortimer, Esq., in the chair. The Rev. H. M. Parsons read a portion of Scripture, and the Rev. H. D. Powis led in