

## QUEEN MARIA OF HUNGARY'S SONG.

Composed about 1526, when she was compelled to flee from Buda on account of adherence to the Reformed Doctrine, after the battle of Mohacz; in which her husband and the flower of the Hungarian nobility fell in defending their country against the Turks.

Can I my fate no more withstand,  
Nor 'scape the hand  
That for my faith would grieve me;  
This is my strength, that well I know  
In weal or woe  
God's love the world must leave me.  
God is not far, though hidden now,  
He soon shall rise and make them bow  
Who of His word bereave me.

Judge as ye will my cause this hour,  
Yours is the power,  
God bids me strive no longer;  
I know what mightiest seems to-day  
Shall pass away,  
Time than your rule is stronger.  
The Eternal Good I rather choose,  
And fearless all for this I lose;  
God help me thus to conquer!

All has its day, the proverb saith:  
This is my faith,  
Thou, Christ, will be beside me,  
And look on all this pain of mine  
As were it Thine,  
When sharpest woes betide me;  
Must I then tread this path—I yield;  
World as thou wilt, God is my shield,  
And He will rightly guide me!

And if a longer life  
Be here on earth decreed me,  
And Thou through many a strife  
To aye at last will lead me.  
Thy patience in me shed,  
Avert all sin and shame,  
And crown my hoary head  
With pure, untarnished fame.

Let nothing that may chance,  
Me from my Saviour sever;  
And dying with Him, take  
My soul to Thee for ever;  
And let my body have  
A little space to sleep  
Beside my father's grave  
And friends that o'er me weep.

And when the Day is come,  
And all the dead are waking,  
Oh reach me down Thy hand,  
Thyself my slumbers breaking;  
Then let me hear Thy voice,  
And change this earthly frame,  
And bid me aye rejoice  
With those who love Thy name.

HISTORY OF THE ENGLISH BIBLE IN  
SHORT CHAPTERS.

## No. 2, EDWARD III. FROM 1327 TO 1377.

ONE of the first attempts at a translation of the Bible into the English language, as spoken after the Conquest, appears to have been made by Richard Rolle, a hermit, of Hampole, in Yorkshire; who translated and wrote a gloss upon the psalter, and a metrical paraphrase of the book of Job. He died in 1349.

A complete translation of the whole Bible, including the apocryphal books, was soon after performed by John Wickliff. This appeared 1360 and 1380.

The New Testament of Wickliff's version sold for four marks and forty pieces, equal to about \$16, as appears from the register of W. Anlwick, Bishop of Norwich, 1439, as quoted by Fox.

## RICHARD II., FROM 1377 TO 1399.

In 1390 a bill was brought into the House of Lords to prohibit the use of English Bibles.

The bill, however, being strongly reprobated, and opposed by John, Duke of Lancaster, Wickliff's patron, was rejected. The Duke is related to have said, "We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language."

## HENRY IV., FROM 1399 TO 1413.

About A.D. 1408, Arundel, Archbishop of Canterbury, decreed, in convocation of the clergy at Oxford, that no unauthorized person should translate any text of Scripture into English, or any other language, by way of book or treatise, and that no translation made either in or since Wickliff's time, should be read, till approved by the bishop of the diocese, or in a provincial council. This decree was enforced by great persecutions; and as about the same time Pope Alexander V. condemned all translations in the vulgar tongue, they were, as much as it was possible, suppressed till the Reformation. It appears, indeed, from our bishops' registers, that in consequence of Arundel's commission several persons were burned for refusing to abjure their principles, for having read the New Testament and the Ten Commandments in Wickliff's translation. "Gray's Key."

## HENRY V., FROM 1413 TO 1422.

In the second year of Henry V. a law was passed by which all Lollards, or those who possessed or read any of Wickliff's books, were declared to be guilty of treason, and their goods ordered to be confiscated. This law was considered as particularly directed against those who read the New Testament in English