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ADDRESS OF REV. H. H. JESSUP, D.D., OF SYRIA, AT THE SIXTY-THIRD ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

MR. PRESIDENT,—There is one problem which is beginning to engage the attention of the Christian world, and which will require for its solution all the wisdom, the intellect, the patience, the perseverance, and the faith of the whole Christian Church. It is the Mohammedan missionary problem—how to reach one hundred and fifty millions of men, scattered from the Pacific in China to the Atlantic at Mogadore, speaking thirty different languages; of divers nationalities, yet all united and knit together, cemented and bound in one by a common faith which has survived the shocks and the conflicts of twelve hundred years. It is my desire this evening, in a very condensed and concise manner, to present to your minds some features of this problem; some of the difficulties in the way, and some of the facilities which God has given to His church, partly growing out of that system of religion and partly growing out of the present state of the world, which may aid us in giving the gospel to the Mohammedan world. Among the difficulties to be met in such a system of religion are these:—In the first place it is a union of temporal and spiritual powers, even more than in the Church of Rome. The Caliph of Mohammed is king and priest. He is the successor of the Prophet on earth. They claim that the world belongs to them as the chosen people of Allah. According to the theory of their system, the head of the Mohammedan religion is the spiritual head of the human race. The Koran and the scimitar went together—the scimitar carried the Koran with it. Mohammedanism offered either its Koran, or slavery or death, and to-day Mohammedan propagandists in Central Africa are offering the sword or the Koran to the African tribes, many of which sooner than be slaughtered will accept the doctrine of the Prophet. In the fifteenth century the Crescent reigned with undisputed sway all the way from Burmah to Gibraltar. It has lost much of that power, but it is a military, religious and civil organization. All Mohammedans excepting the Persians and the Moors acknowledge the

Sultan as their spiritual head ; and this political unity is one of the great difficulties in the way.

II. A second difficulty is this, that in that system there is almost an entire divorce between morality and religion. It is a ritualistic system. If those who are advocating ritualism in the Christian Church would see the natural outgrowth and fruitage of a thoroughly developed ritualism, let them look at the system of Islam. It is the most compacted and consistent ritualistic system in the world. It is all rites and ceremonies. The pilgrimage to Mecca, the prayers five times a day, the fast of Ramadan, the reading of the Koran, alms given as a meritorious rite—everything, indeed, pertaining to the Moslem is part of a religious ceremonial by which he is to merit everlasting life and paradise. But a man may be a highway robber, a murderer and an outlaw, and yet be a saint. I knew a Mohammedan pasha that stepped down from his seat and kissed the hand of a man on trial for highway robbery and murder, because he was a dervish and had been known to repeat the name of God more times in the day than any other man.

III. Another difficulty is their intense devotion to the Koran. Many Mohammedans claim that the Koran was uncreated and co-eternal with God. That was denounced as a heresy ; but there are Moslems who hold it to this day. They look upon it with almost idolatrous reverence. They never take it up without pressing it to their lips ; they will never hold it below their waist ; they will never lay it on the floor ; and tens of thousands commit it to memory from beginning to end. It is a model of Arabic poetry. The Koran has been carried wherever the religion of Islam has gone, from Sierra Leone to Peking. There are two hundred thousand Mohammedans to-day in the city of Peking, in China, and they all have this same Koran. They will not allow it to be printed for fear it will be contaminated by printer's ink. It will not do, they say, to bring any pressure to bear on the written name of God in printing-presses. But everywhere there are thousands of scribes copying it all over the Mohammedan world, just as the scribes wrote the Old Testament in the time of Christ. They attach to the Koran this idea, that it is a book that *came down* from heaven—not that it was written there. Their word for "inspiration" is "inzal," or sending down, that is, that it was written by the finger of God, brought down by the angel Gabriel, and given to Mohammed, just exactly as it was written in Arabic, and thus the Arabic language is the language of heaven. Their strong attachment to the Koran is something that must be borne in mind by those who preach the gospel among the Mohammedans.

IV. Another element is the Ishmaelitic intolerance of the system. There is not one word in the Koran which bids the Mohammedan to love his neighbour as himself. They are bidden to hate all but themselves. In the Mohammedan university at Cairo—a missionary university with ten thousand pupils and three hundred teachers, they offer every evening a missionary prayer, saying : "O Allah, destroy the infidels, make their wives desolate and their children orphans ; give their women, their brothers, their friends, their property, and everything they have, as booty to the Moslems, O Lord of all creatures." That is their idea of a missionary prayer. Their religion is Ishmaelitic in its basis and Arab in its foundation.

V. Another of the difficulties in Islam is polygamy. Polygamy is legalized. I have never heard a Mohammedan defend it on social grounds ; I have never known one to defend it because it promotes the happiness of the family or family discipline ; but they say it is divinely enjoined in the Koran. It is the curse of the Eastern world. You ask a Mohammedan if God created more than one woman in Paradise ? He replies "No." "How then," we ask them, "is every Mohammedan to be supplied with four wives, if in your country the number of male and female children is always just about equal ?" It is either by stealing or buying them from other places—taking them captive in war. That must in time come to an end. But under the present state of things, polygamy, infanticide, and the military conscription, are destroying

the Mohammedan race in the Turkish empire, while the Christian races are growing and advancing year by year. Every Mohammedan is allowed to have four legal wives, but beyond that, if he has the means, he may fill his house with women. Divorce is constant among them. There is no restraint upon it. No Mohammedan woman knows from day to day how long she is to be the wife of her husband, and young men have been known to divorce their wives and marry a new wife every three weeks till they could say they had divorced twenty wives. Polygamy is destroying the family, and Islam is responsible for it.

VI. In the Koran there is an absolute denial of the death of Jesus Christ, and yet there is another verse, which declares that he did die or would die; and when the Mohammedan is asked to reconcile these two contrary teachings of the Koran, which are as follows: The first, "the Jews did not really kill Christ;" "O Jesus, I will cause thee to die;" the explanation is this "that when Christ comes back the second time to this world he will die." And side by side with the tomb of Mohammed in the city of Medina, is an empty tomb standing, made by the Mohammedans to receive the body of Christ when he comes the second time to judgment, and will die and be buried! And all this is manufactured in order to explain the glaring contradiction in the Koran.

VII. I have spoken of the degradation of woman. You have no conception of it in this country. Woman is trodden under foot. A man is regarded childless if he has only daughters. It is not lawful to mention the name of woman in Mohammedan society without begging pardon of those who are present for mentioning so vile a subject. A man has to use the masculine gender in speaking of a woman. In writing to a woman he will never put a feminine name on the outside of an envelope. I knew a man who had half a dozen daughters. I asked him how many children he had. He was displeased at me and said he had no child. "Whose girls are those?" I inquired. He replied, "They are nothing but girls; we don't count girls anything." They don't count women or girls. It is far different what religion does for women. Prof. Bosworth Smith, of Oxford, has written a book, "On Mohammed and Mohammedanism," a laudation of Islam. He would even place it above Christianity in its ethical fruits. I would like to ask him to take his wife and daughters, if he has any, and go to the city of Damascus, put them into a Mohammedan harem and divest himself and them, if possible, of all that he ever derived from the Bible and Christianity; let them live as the Moslems live; let him scourge his wives and daughters, and treat them as brutes, as the Moslems do, and after ten years of that experience write a new edition of his book on Mohammedanism.

VIII. The Mohammedan world is given over to falsehood and untruthfulness. There are in the Koran precepts requiring truthfulness and veracity; but the Mohammedan world is not a truth-speaking world. According to the Koran the Mohammedan judge must be a man of spotless integrity. I have yet to hear of the first Mohammedan judge in the Turkish empire who could not be bribed in open court with twenty-five cents. Perjury is universal. False witnesses are to be found in every town and city, and as none but Mohammedans are allowed to testify, all these false witnesses are Mohammedans. They come into court, hold up their hand, and take an oath in the name of the eternal God without blushing, and swear to a lie for which they have been paid one piastre (four cents). "Truth has fallen in the streets, and equity cannot enter."

IX. There are depths of immorality practised by the Mohammedans that cannot be described or mentioned in a Christian assemblage. They have descended to the very lowest depths of immorality—practising such a crime as the men of Sodom attempted to practise upon the angelic guests of the righteous Lot. This kind of immorality is so common in parts of Syria that the Christian population are afraid to allow their boys from ten to fourteen years of

age to appear on the streets in the latter part of the afternoon ; they keep them concealed and safe from the hands of the Mohammedans.

X. There is another feature in Islamism, and that is, their aggressive spirit. Do not suppose, friends of the Bible Society, you are dealing with a dead population. They have missionaries in Africa. When Stanley wrote his letter to the *London Telegraph*, describing his interview with King Mtesa, who had lately been converted to Islamism, and it was now proposed to bring missionaries to convert him to Christianity, he called for help to the Christian world. That letter was translated into Arabic, and they were raising money to send missionaries to Uganda, when the Russian war broke out, and the whole thing came to naught. Such is the spirit that they possess ; they still believe in propagating Islamism in the world. These are some of the difficulties. But, briefly, on the other hand, there are certain favouring circumstances :—

1. It is not a little thing that the whole Mohammedan world believe in the unity of God. The Mohammedan confession of faith, learned by heart by every Moslem, is this, "There is no God but God, and Mohammed is his apostle," which Gibbon has styled "an eternal truth and an eternal lie." The idea that there is one God, and that the idols of the heathen are vanity, is a source of tremendous power in that system. It unites them everywhere ; they all believe in a God in contradistinction to the idols of the heathen ; and when they say "one God," they mean that there is an everlasting, eternal, almighty, omniscient, and protecting God. They have one hundred names or titles of God, which they repeat with the greatest reverence. They write them in letters of gold along the cornices of their saloons, mosques, residences, and public buildings, and always speak the name of God with reverence.

2. Again, the Koran distinctly declares that the Old and New Testaments are the word of God. I could repeat to you scores of passages from the Koran which testify to that fact more or less directly. One of them is this : "Ye are grounded upon nothing until you observe the *Tourah* and the *Enjeel*," i. e., the Old Testament and the Gospel. Mohammed distinctly declared in the Koran that the promise of God was one in the Old Testament, in the New Testament, and in the Koran.

3. I knew of a Mohammedan Governor who bastinadoed a Mohammedan for having cursed the name of Christ. They believe Christ is the greatest of all the prophets, and call him "Sayidina Aïresa," our Lord Jesus, just as they say "our lord Moses and our lord Mohammed." They regard all Christians with favour. They say, Christians and Jews are "*ehel kitab*," or people of a book ; and hence, they are better than abject idolaters and heathen.

4. They are intense iconoclasts and haters of idolatry. Explorers and scholars in Syria and Palestine do not find a Greek or Roman statue without the head broken off or the features defaced. There never was such an iconoclastic system as Islamism ; and the Christian churches filled with pictures were either destroyed or turned into mosques. The Moslems have spread over Northern Africa ; they have swept idolatry from the face of the earth wherever they have prevailed ; they have destroyed it in parts of India ; they are attempting to destroy it in parts of China ; they hate idolatry.

5. The Moslems believe in prayer. With the majority of them it is a mere outward form. They pray five times a day. A Moslem who was at my house, said to me, after he heard family prayers, "Do you suppose God heard that ?" "Certainly," said I, "or I would not have offered prayer." He said, "I never thought of that before." He had been praying five times a day all his life, repeating certain words, with no idea that God hears prayer. There are times when the Moslems believe in prayer. When the country is threatened with drought and famine, the Moslems go outside the city and raise up their hands and pray : "We ask forgiveness, O mighty God ! we ask help merciful God !" and they repeat that by the hour, calling on God for mercy.

6. They believe in preaching. In every mosque is a pulpit, a narrow stair-

way running up to the pulpit, and the khoteeb ascends it and preaches to the Mohammedans every Friday noon. When Christian missionaries, coming to that country, begin to preach, they understand it as a divine ordinance. They believe in preaching; they listen to preaching; they are accustomed to it all their lives.

7. There is no more *temperate* people on the face of the earth. The Koran forbids the use of wines and liquors in any shape. The orthodox Moslem is afraid to cultivate grapes, for fear of their being converted into wine; but the Koran promises them rivers of wine in Paradise if they will only wait. I have seen in one day since I have been in America more drunken men than I have seen in Syria in five years. They use coffee. Their coffee-houses are to be found everywhere. Instead of meeting at night in the beastly manner of civilized nations, and filling themselves with poisonous spirituous liquors, they sit down in the coffee houses on low stools, sip their egg-shell cups of coffee, listen to the reading of the Arabian Nights, or the story of Antar, the Arab Hercules, till nine o'clock. Then they go home; the lights are extinguished, and the city is in profound darkness and silence.

The temperate habits of the Mohammedans are very favourable to the reception of divine truth—for their sober consideration of the truth when it is presented.

8. Again, they all believe in the need of religion; they all believe in the certainty of retribution; they all believe that God is a God who will avenge His own name. One of the Moslem sheikhs in Mecca had a vision two years ago. He was so zealous for his own faith that he mourned over the relapse from it. He looked into Paradise and he only saw seven Mohammedans; all the rest had been faithless; and he preached a revival of Mohammedanism. They believe in the need of religion; they have no respect for a man who has no religion. If a man has a religion, they say, very well; but the idea of a man without a religion is beyond the understanding of a Mohammedan.

Again, they believe in the doctrine of fate. I believe that that doctrine is going to have a great bearing in the future, in the days when the Mohammedans begin to turn to Christ. If the Moslems in Syria were to hear to-day that the Sultan himself had become a Christian, they would say: "It is the decree of God; God so ordered it." That is the way they receive everything that is unpleasant or disagreeable to them.

Again, in the conflict between civilization and barbarism, Islamism must be the loser. Their law is webbed, and woven, fast to the Koran; but it is contrary to modern civilization. It is contrary to the Koran to pay interest. They are consistent in that respect with regard to the interest on Turkish bonds; but it is contrary to the Koran to take or to give interest. It is contrary to the Koran to establish quarantine. Banks are contrary to the Koran; the whole system of custom-houses is contrary to the Koran; yet there is an Ottoman bank, and quarantine laws of the most stringent character, and a new commercial code all through the empire. These are in deadly conflict with the Koran. One or the other must go down, and it is very easy to see which is to succumb.

Again, there are no Koran societies like the Bible societies of Christianity. If you go into a Mohammedan bookstore in Damascus to buy a Koran you will be refused; they will not sell that sacred book to an infidel. They will not allow you to teach or read it if they can help it; they will not allow you to translate it into another language. Christianity comes with its millions of copies of the Bible in a cheap and attractive form, in all the languages spoken by men, while the Moslem stands hugging his sacred Koran. In this respect Christianity has an immense advantage.

Again, the Mohammedans believe that, in the latter day, there is to be a great apostacy. The latter day is hurrying on when there will not be a Mohammedan left. The sun is going to rise in the West, and a wind will sweep through Syria which will blow away the Koran itself. They have no idea now that their religion is going to spread over the face of the earth. It

is losing ground. Every new conquest and every new advance of the Christian arms is only a new argument to them that their system is doomed. It is hopeless ; it is desperate ; it is the philosophy of pessimism, looking on the dark side because they have no hope of final victory. In the Christian church we look forward to certain victory. The promises of God, the word of Christ, are all on our side, and this word is to be given to the whole human race. Here we stand on the vantage ground over the Mohammedans.

Again, the growth of the Christian power in the world is on our side. I have stated, that in the fifteenth century, the Crescent ruled from Burmah to Gibraltar. To-day forty-nine millions of Mohammedans are under Christian rule ; forty-one millions in India under British rule ; two millions in Algiers under France, and half a million in Atcheen under Holland.

The Moslems everywhere have the most remarkable confidence in the English, and now the British Queen has extended a nominal protectorate over Asiatic Turkey. God is bringing Islam proud, persecuting Islam, under Christian rule.

I say, all these things are pointing to a rapid change and to preparing the way for the evangelization of Islam.

And, in conclusion : the Bible is now in the Arabic language, the sacred language of the Koran, and in the Turkish, the court language of the Sultan, to which allusion has been made to-night. Since that Arabic Bible was printed, it has been sent to Liberia, Sierra Leone, Northern Africa, Egypt, Mesopotamia, Palestine, India, and China. The Turkish Bible, of which we heard to-night, is now ready for the millions who speak the Turkish language. Mohammedans believe that in the latter day the Muhdi, or Guide, is to appear in the world. We Christians believe that that Guide has already come. We believe that the Holy Spirit sent by our Lord and Saviour Jesus Christ is the true guide, and in God's own time He will guide the Mohammedans into all truth ; He will lead those vast scattered nations, who now believe in the unity of God and believe that Jesus is the son of Mary, to embrace the saving truth that Jesus is also the Son of God.

Bible Society Recorder.

TORONTO, 17TH SEPTEMBER, 1879.

BOARD MEETINGS.

The regular monthly meeting of the Board of Directors was held on Tuesday, Aug. 12th, at 7.30 p.m. The Hon. J. W. Allan, President, occupied the chair. The meeting was opened with prayer led by the Rev. Dr. Rose. After the minutes of the last meeting had been read and confirmed, the Agency Committee presented a report, shewing that there had been twenty-four applications made for the office of Permanent Agent, and submitting the names of seven of the most eligible. The names of all the applicants having been read, it was moved by Mr. James Brown, and seconded by the Rev. Dr. Potts, that the report be adopted, and that Messrs. John K. Macdonald and Warring Kennedy be requested to act as scrutineers. Carried.

The question was then raised whether the Board could, according to the rules of the Society, appoint an Agent at any but a quarterly meeting. After a number of gentlemen had spoken on the point of order raised, and former minute books and reports had been referred to, the President, in giving his decision, stated that while on a previous similar occasion this by-law had not been observed, still he must hold that the point was well taken, and rule that the appointment could not be made that evening. A letter was read from the Rev. Dr. Wood, Missionary Secretary of the Methodist Church, giving some interesting extracts from a report of the Rev. Mr. Green, in British Columbia, and thanking the Society for grants of Scriptures sent to that mission. Other ordinary business was transacted, and the meeting was closed with prayer led by the Rev. John Smith.

The Directors met again last night, the Reverend George Young, D. D., in the chair. After prayer and the reading of the minutes, the following resolution was unanimously carried:—"The Directors of the Upper Canada Bible Society have recently learned of the death of the Rev. Dr. Willis, who had been a Vice-President of the Society since 1852. The Directors desire to place upon record their high appreciation of the services to the Society of the late venerable Dr. Willis while he remained in active personal intercourse with the Board. They recall with great satisfaction the pleasure which that intercourse always afforded the members of the Board, and the wise and judicious counsels with which, while here, he so frequently favoured the Society. They cannot but rejoice that at the ripe old age of eighty years he has gone so peacefully and triumphantly home to join the General Assembly and Church of the first-born in heaven."

The Depository's monthly cash account, a Report from the Reverend W. W. Ross of his visit to Manitoulin on behalf of the Society, Colporteurs' Reports, &c., were submitted, and other routine business having been disposed of, the following resolution was moved, seconded, and, after very full discussion, carried:—"That the Agency Committee be instructed to have the Branches visited this year by means of the Provisional Agency, and that no Permanent Agent be appointed till after the 31st March, 1880." Some instructions were given to the Secretaries about notices for the Quarterly Meeting, and the meeting was closed as usual with prayer.

SINCE our last issue the Society has lost one of its oldest Vice-Presidents, in the person of the Rev. Michael Willis, D.D., who died in Edinburgh, on the 19th August, at the ripe age of eighty. Dr. Willis first visited this country as a deputy from the Free Church of Scotland, and afterwards in 1847, to occupy the chair of Systematic Theology, and to preside as Principal in Knox College, which he continued to do until 1870, when he resigned. He returned to the old country and resided in London, where the writer had

the privilege of meeting him several times, and knows that he by no means lost his interest in this country where he had spent the strength of his years. Whilst in Canada he not only felt a warm interest in this Society, of which he was a Vice-President from the year 1852, but took an active part in its management. Though very decided in his attachment to the principles of the Presbyterian Church, he was a Catholic-spirited and large-hearted Christian, taking a lively interest in everything which affected the intellectual, moral, or spiritual welfare of the people. He was always an unflinching opponent of slavery, and a generous and kind friend to the African race, many of whom in Canada have good reason to remember his practical sympathy. Though making his home in London during the last few years of his life, he travelled about a great deal for a man of his age; and even visited Palestine and Egypt. Wherever he went he was always ready to speak on behalf of the Bible Society, and we are sure that the members of this Society will long hold the memory of the Rev. Dr. Willis in much respect, and will not forget to sympathise with his widow in her sore bereavement, though she is separated from us by the waves of the Atlantic.

EXTRACTS FROM THE BRITISH AND FOREIGN BIBLE SOCIETY'S REPORT.

FUNDS.—In the Report for 1876, it was stated that, if an aggregate of ten years be taken, it will be found that the Society has received £1,919,000 and spent £1,915,000, shewing a difference of only £4,000 for the entire period. The same close correspondence has not been maintained during the past three years. In 1876-7, the excess of expenditure over receipts was £5,000, the following year it was £15,000, and this year it threatened to be even greater. Finding that the reserve fund had been diminished to a sum representing barely one-third of the current engagements of the Society, and that in the present state of the country a large permanent increase of revenue was not to be expected, your Committee felt it to be their duty to take two steps.

The first of these was to correspond with their principal foreign Agents and inquire what saving could be effected, over and above that which would naturally come with the termination of special efforts like those connected with the Russo-Turkish war and the Paris Exhibition. Proposals were discussed for reducing the number of colporteurs and of depots; but when it was found that this would mean nothing short of the extinction of evangelical work in many parts of Europe, they were set aside in favour of an alternative proposal for slightly raising the selling prices of some of the Society's foreign Scriptures. The details are still under consideration, and it is hoped that, without doing much injury to peoples at present suffering under much distress, some economy may be effected under this head.

The other step taken by your Committee was to lay frankly before their friends the position of their finances and their need of enlarged help. A Special Appeal was accordingly issued at the New Year, not without misgiving, for it was known that in the case of many generous supporters, claims had increased, while the ability to give had diminished. Considering these circumstances, your Committee regard the response that has been made as most liberal. Nor has sympathy come from the British Empire alone. Christian friends in Denmark, Holland, and other countries have sent, through your

Agents, substantial tokens of their goodwill to the Society, which has made such large sacrifices in order to bring the Word of God near to themselves and their fellows.

While these steps were being taken, the financial year reached its close and shewed how necessary they had been. The Expenditure turned out to be £223,476 15s. 2d., or £4,000 less than in the previous year. The Receipts were satisfactory, in so far as they exhibited an increase in Annual Subscriptions, which for a year like the past was not a little remarkable. But this gain was met by a corresponding falling-off of Donations, while in Legacies alone there was a deficiency of nearly £11,000, not only on the previous year, but on the average of the past twenty years. The general Free Income amounted to £96,426 11s. 5d., and the receipts by Sale of Scriptures, at home and abroad, to £101 628 15s. 10d. Thus the total available Income for the past year has been £202,595 7s. 3d., or, with £136 10s. 0d., from the Roxburgh Fund, and £899 2s. 4d., from the Paris Exhibition Fund, £203,530 19s. 7d. Hence it appears that, but for the Special Appeal, there would have been a deficiency of £20,000; by its help, however, the Receipts have been brought up to a grand total of £213,811 3s. 3d. or within £10,000 of the Expenditure. For this result, at the close of a peculiarly anxious year, your Committee cannot but feel most thankful, though they have still to face the most serious fact that the three past years have witnessed a reduction of their reserve to the extent of £20,000.

As to colportage, the Rev. J. A. Page, one of the Society's District Secretaries says :—

“Edward Usher is still employed in the Shudehill Market, Manchester, and disposes of several thousands of copies every year. In connection with his work an incident occurred a few months ago, which may illustrate the importance of employing such an agency as that of the Bible-stall. A clergyman addressed him with much warmth of feeling, and assured him that he owed his conversion, under God, to the Bible, which, as a careless young man, in a very humble position in life, he purchased from him at his Bible-stall in Rochdale many years ago; that he had never possessed a Bible of his own before that time; and that he had come to the market purposely to see if his benefactor were still engaged in the same blessed work.

Turning to details of interest, Mr. Paul says :—

“I might tell of a poor blind man, to whom at my request you kindly granted the Gospels in raised letters, and whose life, instead of being dreary and sad, is now happy and bright, through trusting in that Saviour the Word of God has revealed to him. Or I might relate rare instances of generosity; of a young tradesman who dedicated the entire proceeds of his first day's business to our Society; and of a good woman who, besides keeping a very productive box on her counter, devotes the earliest takings on every Monday morning to the same object. Or I might mention testimonies I have been privileged to hear to the excellency of the Society and the value of its labours. Only one will I relate, of rather a peculiar character. An aged rector who had long maintained a hostile attitude towards the Society, at the close of a most interesting meeting in his parish, rose and said: ‘No one knows how bitterly I regret that I was hindered for so many years by ignorance and prejudice from joining this noble Society. I deeply repent my error; and as the only reparation I can make, I promise that, for the few years longer it may please God to spare me, I will try to be the more zealous in helping forward its glorious work.’”

Mr. Griffith's reports that in parts of his district, like the Methyr, Aberdare, and Rhondda, villages where the distress of the people has been great, the utmost praise is due to the kind helpers who have struggled on to keep alive interest in the spread of God's Word.

"In one place a comparatively poor widow subscribes £1 10s. 5d., which sum she had saved, by putting aside one penny a day throughout the year, and consecrating it to the work of Bible circulation. In another, a working man, who had for many years been in the habit of collecting for the Society, last year paid another a day's wages for accompanying him on his rounds, the one appointed as his colleague having declined the work; and I heard him say that rather than let the District be uncanvassed, and the good cause suffer loss, he would do the same this year again."

At York, through the untiring efforts of Mr. Whytehead, for many years secretary of the Auxiliary, the annual meeting was preceded by sermons in no fewer than 35 places of worship, and the report stated that the contributions were £69 above those of 1877; indeed "York has never known a decrease."

As regards colportage, Mr. Thomas says:—

"I was glad to meet William Mills, the Society's long-trying and faithful colporteur. I need not add that I was most deeply and favourably impressed with his character and peculiar fitness for his work. He sold during the year 1,659 copies of the Scriptures, of which 1,434 were Bibles and Testaments. The proceeds of his sales amount to £54 8s. 7d. He reports, among other details, that three years ago at Bagworth a young man purchased a Bible of him. In April of this year he met him again and was glad to hear from his lips the statement that the reading of that copy of the Bible had led him to the Saviour."

He says that he has sold a good many Bibles to men employed in constructing a new line of railway in the neighbourhood of Market Harborough. Four of these men, who at the same time purchased a Bible each, confessed to him that they had never looked into the Sacred Volume from the day they left school. Thirteen others, who had not a copy of the Scriptures in their possession, bought a Bible each. At Ibstock fair, this year, he met a hawker and his wife to whom, two years ago, he sold a New Testament and the Book of Psalms. At that time they were singing and selling vulgar songs; but this year when he met them they were dealing in respectable wares, and they told him it was the reading of the New Testament, purchased from him two years ago, that had constrained them to give up selling songs, and to seek honest and respectable means of earning a livelihood.

THE ARABIC BIBLE.—Sir Bartle Frere says: "Few, save those who know the mechanical difficulties of printing in movable type any large Arabic work, with all the vowel marks, can understand the labour which must have been devoted to bringing out the Arabic Bible in such a form; and the beauty and accuracy of the American printing excite the admiration of Moslem scholars as much as the excellence of the translation itself."—*Am. B. S. Record.*

VI.—THE HISTORY OF THE ENGLISH BIBLE.

(Continued from *March Recorder.*)

BY THE REV. W. F. MOULTON, M.A. I.O.N.D., P.D. EDIN., PROFESSOR OF CLASSICS, WESLEYAN COLLEGE, RICHMOND.

The Great Bible.

The current of our History now returns to Coverdale, whom we left in Paris in the year 1538. He had been charged by his patron Cromwell, with the

duty of preparing another Bible, differing in some important respects from the two already in circulation—his own of 1535 and that bearing the name of Thomas Matthew. The excellence of Parisian paper and typography was the cause of the selection of this city for the new work. There was nothing stealthy or secret in the procedure adopted. Cromwell was the patron of this especial undertaking; and through his influence a license was obtained from the King of France, Francis I., by which Coverdale and Grafton were authorized, in consideration of the liberty which they had received from their own sovereign, to print and transmit to England the Latin or the English Bible, on condition that there were no private or unlawful opinions in the new work, and that all dues, obligations, &c., were properly discharged. Under this protection Coverdale and Grafton applied themselves with the utmost diligence to the fulfilment of their commission. Letters to Cromwell are still extant, which contain very interesting notes of progress, and also show how deeply Cromwell interested himself in the work. For seven or eight months the two Englishmen and their associate, Regnault, the French printer, seem to have been left unmolested. In December, however, there came a mandate from the inquisition, which stayed all progress. Happily, a portion of the Bible was safe in England. Many sheets were seized; but even these were in large measure afterwards recovered, "four great, dry vats-full" being repurchased from a haberdasher, to whom they had been sold. The interruption caused a slight delay, but was most beneficial in its results. Cromwell was not the man to be foiled in his purpose; being unable to secure the accomplishment of the work in France, he brought over types, presses and men to England. In April, 1539, this "Bible of the largest volume," as it was then spoken of, or the first edition of the Great Bible, was issued from the press.

The title-page is very curious. The design is said to be from the hand of the celebrated Hans Holbein. The highest figure in the engraving represents the Lord Christ in the clouds of heaven. Two labels contain His Words. On that which extends towards the left of the engraving we find Isa. lv. 11 (*Vocatum nomen*, &c.). The other is directed towards the king, who, having laid aside his crown, and kneeling with outstretched hands, receives the declaration, "I have found a man after mine own heart, which shall fulfil all my will" (*Inveni*, &c., Acts xiii. 22); and himself exclaims, "Thy word is a lamp unto my feet" (Ps. cxix. 105). The king appears again as the most prominent of all the figures. Now he is seated on his throne: the royal arms and motto will be recognised at once. The king hands the Word of God (*Verbum Dei*) to bishops and clergy on his right hand, to Cromwell and others of the laity on his left. To the former he says, *Hic præcipe et doce* ("These things command and teach," 1 Tim. iv. 11): to the latter, *Quod justum est judicate, ita pœcena audietis ut magnam* ("Judge righteously . . . ye shall hear the small as well as the great," Deut. i. 16, 17); and also words taken with slight alteration from Dan. vi. 26, "I make a decree; . . . fear before the living God." Below, on the right, Cromwell appears a second time, pointed out by the device and motto at his feet: he is delivering the Word of God to the laity, admonishing them in the words of Ps. xxxiv. 14. On the other side is Cranmer, clearly indicated by his costume and his arms, placing the sacred volume in the hands of one of his clergy, and solemnly repeating the charge of 1 Peter, v. 2. Below stands a preacher, enforcing the duty of prayer and thanksgiving on behalf of kings (1 Tim. ii. 1). The chorus of joy and thankfulness expressed in the attitude of the king's lieges, no less distinctly than in the shouts of "*Treat Res.*" and "God save the king," needs no comment. Prisoners look wistfully from their cells; but whether they are introduced as wondering at the commotion, or as sharers of the joy, or as affording in their own persons a warning that such punishment awaited all undutiful subjects, it is not easy to decide. It represents, with great faithfulness, a page of the history of the times. That the precious boon now conferred was the result of no human

contrivance, is thankfully acknowledged here, and in the imprint even more clearly still : *A Domino factum est istud* (" This is the Lord's doing " are the translator's pious words, in which the devout student of history will heartily unite. Nor does the engraving exaggerate the liberty granted by the king. An injunction to the clergy, issued by Henry's authority, required them to provide by a certain date, in each parish, " one book of the whole Bible, of the largest volume in English," the cost to be divided between the parson and the parishioners. It was ordained that this Bible should be set up in a convenient place within the church, and that the clergy should " expressly provoke, stir and exhort every person to read the same." This injunction, drawn up by Cromwell before the publication of the work, was twice repeated in subsequent years : and no historian fails to relate that Bishop Bonner placed six Bibles in St. Paul's. Another point worth careful notice is the prominence assigned by the artist to Cromwell. This Bible is often called Cranmer's, but without any just reason. All honour is due to the Archbishop for his exertions to promote its circulation, but the undertaking was not his, but Cromwell's ; and the Bible is now rightly associated with Cromwell's name. Fifteen months after its publication Cromwell was disgraced and sentenced to death ; but, though the circle under his feet is left blank in the title page of subsequent editions, the figures remain unchanged, and thus all copies of the Great Bible preserve the memorial of Cromwell's zeal.

Most truthful and impressive is the exhibition of national feeling here presented. " It was wonderful," says Strype,* " to see with what joy this book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all over England, among all the vulgar and common people ; and with what greediness God's Word was read ; and what resort to places where the reading of it was. Everybody that could bought the book, or busily read it, or got others to read it to them, if they could not themselves ; and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scripture read." The most convincing proof of the accuracy of these statements is the rapidity with which successive editions were printed and circulated. Cromwell's Bible, hastily snatched from destruction, was given to the world in April, 1539. There are still extant copies of six editions bearing the date 1540 and 1541. Nor were these mere reprints of Cromwell's Bible. As we shall see, the agreement amongst the seven Bibles is sufficiently great to authorise us in including them in one family and under one designation ; but each has peculiarities which distinguish it from the rest. Cranmer's direct connection with the book begins with the second edition. On the 14th of November, 1539, Henry bestowed on Cromwell, for five years, the exclusive right to grant a license for the printing of the Bible in the English tongue. A letter from Cranmer to Cromwell is extant, bearing the same date, in which the Archbishop conveys the undertaking of the printers to sell the Bibles at a price not exceeding ten shillings, on condition of receiving a monopoly of the publication. In this letter Cranmer asks " the king's pleasure concerning the preface of the Bible," which had been sent to Cromwell to " oversee." This Bible had been committed by Henry to Gardiner and others among the bishops for their judgment. " After they had kept it long in their hands, and the king was divers times sued unto for publication thereof, at the last being called for by the king himself, they re-delivered the book ; and being demanded by the king what was their judgment of the translation, they answered that there were many faults therein. ' Well,' said the king, ' are there any heresies maintained thereby ? they answered that ' there were no heresies that they could find maintained thereby.' ' If there be no heresies,' said the king, ' then, in God's name, let it go abroad among our people.' According to this judgment of the king and the bishops, M. Coverdale defended the translation, confessing that he did now espie some faults,

* *Life of Cranmer*, I., p. 82.

which, if he might review it once over again, as he had done twice before, he doubted not but to amend; but for any heresy, he was sure there was none maintained by his translation.* In April, 1540, the Book was published with Cranmer's preface, which henceforth was attached to all editions of the Great Bible. Three months later appeared another edition, which like the last, bore Cranmer's name on the title-page. In November of the same year the fourth edition was ready for issue, though not published until 1541. It appeared under very strange auspices, as the title will show; "The Byble in Englyshe of the largest and greatest volume, auctorysed and apoynted by the commaundemente of oure moost redoubted Prynce and Soueraygne Lorde Kyng Henrye the viii., supreme heade of this his Churche and Realme of Englande; to be frequented and used in every churche within this his sayd realme accordynge to the tenour of his former Iunctions geven in that behalfe. Oversene and perused at the commaundement of the kynges hyghnes, by the ryghte reverende fathers in God Cuthbert bysshop of Duresmet and Nicholas bisshop of Rochester." It is probable that the association of Tunstall and Heath with this edition was little more than nominal. Lest the work in which Cromwell had taken so deep an interest should suffer after his fall, other names, representing widely different tendencies and sympathies, must give it warrant and authority. Three other editions were issued in 1541, one (November) similar to that just described, in its connection with the two bishops; two (May, December) bearing Cranmer's name upon the title-page. We are not told how large were the impressions of the later editions; but as the first edition consisted of 2,500 copies, we may reasonably conclude that the number circulated during these years of liberty was very large.

The liberty was too remarkable to be of long duration. Soon after Cromwell's disgrace the opposite party attempted to avail themselves of Coverdale's scheme for annotations on difficult texts (a scheme never carried into effect), for the purpose of checking altogether the printing of the Bible. Grafton indeed was committed to the Fleet, and bound under a heavy penalty not to print or sell any more Bibles until the king and clergy should agree on a translation. In 1542 Convocation, at the king's instance, arranged a plan for a new translation. The books of the New Testament were allotted to various bishops—St. Matthew, for instance, being taken by Cranmer, St. Luke by Gardiner, the Acts by Heath. The plan soon fell to the ground. When one of the translators (Bishop Gardiner) could propose that ninety-nine words, such as *panis propositionis* (shew-bread), *simulacrum* (image), *hostia* (victim), *ejicere* (to cast out), should, "on account of their genuine and native meaning, and the majesty of the matter signified by them," be presented to the people in this Latin dress, it became very evident that the bishops had no real wish for a vernacular translation. The king now directed that the universities should be intrusted with the work, but the adverse influences had become sufficiently powerful to frustrate this design. About this time Anthony Marler, a halberdasher of London, who had borne the expenses of the earlier editions of the Great Bible, received from Henry a patent, conveying to him the exclusive right of printing the English Bible during four years. In 1543 the reading of the Scriptures was by Act of Parliament placed under very severe restrictions. The use of Tyndale's translations was entirely forbidden, and three years later Coverdale's Testament was placed under the same ban. Permission to read the Bible in English was accorded to certain classes only. Obedience to these injunctions was enforced by many penalties, and was still more effectually promoted by the zeal of the numerous opponents of the Reformation, who spared no pains to crush out the growing love for the Scriptures. On all sides the proscribed Bibles were sought for and destroyed. All the better traditions of earlier years were fast passing into oblivion, when the re-
action was suddenly stayed by the death of the king in January, 1547.

* Fulke, Defence of English Translations, p. 98 (Parker Society).

† Cuthbert Tunstall, bishop of Durham.

‡ Nicholas Heath.

We pass to a brief examination of the character of this translation. The principal questions before us are these:—In what relation does the Great Bible stand to those previously published by Coverdale and Rogers? What influences may be traced in this new version? How far are we justified in speaking of the seven issues in 1539 and the two following years as editions of the same work? Comparing Num. xxiv. 15-24, as given in the Great Bible, with the translations of Tyndale and Coverdale, we find that in every four places in which these two translators differ, the Great Bible agrees with Tyndale three times, with Coverdale's Bible once. Very rarely do we find any new rendering of importance. The most striking are in verse 16, "and that falleth with open eyes;" verse 18, "and Edom shall be possessed, and Seir shall fall to the possession of their enemies;" verse 22, "the Kenite shall be rooted out;" verse 24, "Italy," in the place of "Chittim." In most of the new renderings the authority followed is Munster's Hebrew-Latin Bible, published in 1534-5. In the early books of the Old Testament the successive editions of the Great Bible appear to be nearly in accord, the work of revision being in the main completed when the book was first published in 1539. If we pass to the prophetic books we meet with a much larger proportion of new matter. In Isa. liii., for example, the Bible of 1539 differs in about forty places from Coverdale's former translation; in the Bible known as Crammer's we find about twenty additional alterations, some of great importance; in the editions of 1541 hardly any further change was made. The influence of Munster is to be seen in almost every case. We gladly welcome such rendering as "the chastisement of our peace" (1540) in the place of "the pain of our punishment" (1539); and "the Lord hath heaped together on him the iniquity of us all," is a more adequate representation of the prophet's meaning than "through him the Lord hath pardoned all our sins." We need not examine other passages in detail. So far as the Old Testament is concerned, we see that the term Great Bible represents in the main two revisions (1539, 1540); and that, whilst much use was made of the Vulgate and of the Complutensian Polyglott, Munster's Latin version was the authority to which Coverdale chiefly deferred.

In its general character the New Testament is very similar to the Old. In Luke xv., xvi., for example, the Great Bible almost always agrees either with Tyndale's or with Coverdale's earlier version, but in most instances with Tyndale. What is new is of little value. The impression produced by these chapters is confirmed as we extend our survey. There are, however, some changes of detail which are very important, though they are not always changes for the better. Thus in John iii. 3, "born anew" gives place to "born from above;" in John x. 16, "one fold" is unfortunately substituted for "one flock;" in John xiv. 1, the familiar rendering, "ye believe in God, believe also in me," takes the place of Tyndale's, in which all was exhortation ("believe in God, believe also in me"). In these passages the change is apparently due to the authority of Erasmus. Throughout the New Testament, indeed, the new renderings are mainly derived from Erasmus and the Vulgate. The later editions of the Great Bible sometimes contain valuable emendations, but the amount of variation is apparently not great.

The chief characteristic of the Great Bible is found, not in its translations, but in its texts. In one of his letters to Cromwell, Coverdale speaks of the care with which he notes the "diversity of reading among the Hebrews, Chaldees, and Greeks and Latinists. The result is, that on every page of this version we find some additions to the text. The reader may remember that Parvey's version of Proverbs contains several clauses and verses found in the Latin text, but not in our Hebrew (Vol. I., p. 82). Almost all these supplements may be seen in the Great Bible. The same phenomenon meets us in the New Testament. In Luke xvi. 21, for instance, we read of Lazarus, that "no man gave unto him;" at the end of 1 Cor. xvi. 19, we find the words, "with whom also I am lodged;" and it is in this version that Luke xvii. 36 first finds a place. It must be confessed that his unwillingness to give up any per-

tion of the text presented by the Vulgate sometimes (in 1st John ii. 23, for example) led Coverdale to adopt readings which are now recognised as correct; but this good fortune is only occasional. As a rule, the additions found no favour with later editors. These supplements, however, were not presented by Coverdale as part of the text, but were placed within parenthesis, printed in a different type, and pointed out to the reader by a special sign. Besides this sign, a hand (\mathcal{H}) is of very frequent occurrence in both text and margin of the Great Bible. It had been Coverdale's intention to supply numerous annotations on difficulties of every description, and great was his regret when the hurry and confusion amidst which the first edition was completed rendered this part of his scheme impracticable. The notes were never published, but in the first three editions the sign remained. Another mark (+) is used in the Old Testament, to point out passages which are "alleged of Christ or of some apostle in the New Testament."

One portion of the Great Bible stands apart from the rest, not indeed in internal character, but in virtue of its subsequent history. A note at the beginning of the Book of Common Prayer states that the Psalter therein contained "followeth the division of the Hebrews, and the translation of the Great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth." This translation was necessarily adopted in connection with the first Prayer-Book (1549), and obtained a very strong hold upon the people. At the last revision of the Prayer-Book (1662), when the new translation was accepted for the Epistles and Gospels, it proved impossible to change the Psalter. "It was found, it is said, smoother to sing; but this is not a full account of the matter, and it cannot be mere familiarity which gives to the Prayer-Book Psalter, with all its errors and imperfections an incomparable tenderness and sweetness. Rather we may believe that in it we can yet find the spirit of him whose work it mainly is, full of humility and love, not heroic or creative, but patient to accomplish by God's help the task which had been set him to do, and therefore best in harmony with the tenour of our own daily lives."* The general characteristics of the version are found here also. Every careful reader has been struck with the additional words and clauses found in the Psalter of the Prayer-Book. For example, "him that rideth upon the heavens, as it were upon an horse" (Ps. lxxviii. 4); "their corn, and wine, and oil" (iv. 8); "a moth fretting a garment" (xxxix. 12); "God is a righteous Judge, strong and patient" (vii. 12); "even where no fear was" (xiv. 9); "neither the temples of my head to take any rest" (cxxxiii. 4). In Ps. xxix. 1, we find a double translation of one clause, "bring young rams unto the Lord," and "ascribe unto the Lord glory and strength." A verse is added to Ps. cxxxvi., and three verses are introduced into Ps. xiv. Canon Westcott gives a list of more than seventy of these additions, some from Munster, but most brought in from the Vulgate. In the Great Bible the word, or clause, or verse, is in almost all cases carefully separated from the context, and marked as an addition; but unfortunately all such distinctions have been obliterated in our editions of the Prayer-Book. The titles of the Psalms, and such notes as Selah, omitted in the Prayer-Book, are here given in full. The curious love of variety of rendering, so characteristic of Coverdale, is often observable. The "chief musician" is usually "the chanter," but sometimes "he that excelleth." Michtam of David becomes "the badge or arms of David." Halleylua is retained from the original, but a translation, "Praise the everlasting," is placed by its side. As we might expect, the inscription of the Psalms are sometimes enlarged from the Latin. Thus Ps. xxiv. is assigned to "the first day of the Sabbath." It is curious to read at the beginning of Ps. xxvi. "a Psalm of David afore he was embalmed."

There is little requiring notice in the arrangement of the Great Bible. It contains no dedication. In the table of contents the word "Hagiographa"

* Westcott, History of English Bible, p. 294.

(a name designating those books of the Old Testament which are not included under "the Law" and "the Prophets"—such as Job, the Psalms, &c.) strangely takes the place of "Apocrypha." As in the earlier editions of the Great Bible, Roger's preface to the Apocryphal books is retained, we light upon the astonishing statement that "the books are called Hagiographa because they were wont to be read, not openly and in common, but as it were in secret and apart." The preliminary matter resembles that of Matthew's Bible. The concordance, however, is omitted, and a short prologue is inserted, to explain the marks found in the text and margin. Short headings are usually prefixed to the chapters, but no book has a preface, unless the three or four lines expressing the general meaning of the Song of Solomon can be so considered.

Many copies of the Great Bible have been preserved. Mr. Fry, to whom we owe the most complete and accurate account of the various editions, has examined nearly one hundred and fifty copies; most of these, however, are incomplete, perfect copies being very rare. The library of the British Museum contains every one of the seven editions. At Lambeth Palace may be seen copies of the first two editions which may very possibly have belonged to Cranmer himself. Amongst the treasures of the library of St. John's College, Cambridge, is a splendid copy of Cromwell's Bible, printed on vellum and illuminated; another copy of vellum (April, 1540), presented by Anthony Marler to Henry VIII., is preserved in the British Museum. A useful reprint of the New Testament of 1539 will be found in Bagster's English Hexapla.

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