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THE WARTBURG.

There is, perhaps, no country richer than Germany in famous fortresses and palaces, both mediæval and modern; and assuredly no land can boast of a people possessing a nobler vein of patriotic feeling, or habits of thought better fitted to appreciate the numerous touching and inspiring associations clinging to tower and keep. And very frequently these abodes of strength and beauty have exercised their elevating influence on visitors from afar, awakening and strengthening loving reverence for the faith and heroism which have rendered not a few of these edifices hallowed ground.

It is scarcely necessary to observe that the Rhine castles, about which so much has been said and sung, do not monopolize these historic glories and ennobling influences, since, more or less, every part of Germany presents some similar claim to honourable mention; and none holds a stronger one than the pleasant, forest-clad land of Thuringia, with its numerous little cities of quaint, time-worn architecture, and usually crowned by "Burg," or "Schloss," of ancient or modern renown. There is Gotha, dominated by its massive *Friedenstein*, a huge edifice built by the noble-minded Duke Ernest the Pious, at the close of the Thirty Years' War, the immediate object of its erection being to give bread to a people reduced by the protracted strife to starvation-point. This palace, imposing by reason of its grand dimensions and commanding site, though not specially distinguished by elegance of design, is still held in high esteem for its godly and beneficent founder's sake; while its extensive and beautiful grounds must be dear to the good and true everywhere as the beloved scene of the boyish sports and studies of Prince Albert of Saxe-Coburg-Gotha. Then, near the southern boundary of Thuringia, the far more ancient and picturesque Castle of Coburg—still in excellent preservation—overlooks the city of the same name. This is the "sure stronghold" where Luther, finding for a season safety and repose, conferred on the Church a precious and abiding boon, by penning his famous version of Psalm xli. : "*Ein feste Burg ist unser Gott.*"

Nor should the fine modern Palace of Weimar be overlooked, resplendent

as it is with choice works of art, and fragrant with the memory of great poets and sages ; its internal arrangements bearing witness to the good taste and practical turn of Göthe, to whose splendid poetical genius a graceful tribute is rendered in one of the four "*Dichterszimmer*;" while the other three commemorate, also by beautiful paintings illustrative of their works, the great gifts of Schiller, Wieland, and Herder.

From Weimar the transition is quite natural to the subject of the present paper, since to the fostering hand of the Grand Duke of Saxe-Weimar-Eisenach, to whom, apparently, its very dust is dear, the Wartburg owes the preservation of every worthy relic of its eventful history, as well as restoration to all its ancient comeliness. And probably there are few buildings which surpass in interest of association the small picturesque palace-fortress which has for eight centuries towered on its rocky throne over the city of Eisenach, and which ranks as one of the most precious relics of the days of chivalry and minstrelsy. Here, too, we see the working of medieval piety in its purest form, and possess a leaf of the record—none the less stirring because written in characters unadorned and even rugged—of the abundant labours and perils of one of the bravest champions of liberty and truth.

The Wartburg is situated on the western spur of the range of hills covered by the Thuringian Forest. It stands 1250 feet above the level of the sea, and 600 above Eisenach ; and occupies an area of about 400 feet in length, by 120 in breadth. It is inaccessible from the south and west, where the perpendicular walls of rock, on which its foundations rest, render all outworks alike unnecessary and impracticable. At the foot of the rocky castle hill lies the town of Eisenach, from which the Wartburg may be gained by a good pedestrian in half an hour, by paths which, though steep and toilsome, are shady, and afford beautiful views of the surrounding country. You approach the entrance of the fortress by a bridge over a deep artificial chasm in the rock ; before crossing which it is customary to rest at the adjacent "*Wirthschait*," or restaurant, a never-failing adjunct to German show-places, and one which, though sometimes condemned as horribly prosaic and out of place, is nevertheless in practice highly appreciated by weary tourists. This "*Wirthschaft*," of recent erection, is said to be built in correct medieval style ; and must certainly be considered more appropriately situated than its predecessor, which occupied an ancient chamber of the castle in close proximity to its *sanctum sanctorum*,—Luther's room.

The bridge crossed, and the gothic doorway (of the fifteenth century, and to an uninitiated eye most quaint and venerable, though doomed to restoration) passed the *Vorburg*, or outer court of the fortress, is gained ; then through it and a second vaulted doorway, the *Hofburg*, or inner court. This was capable of independent defence, in event of the *Vorburg* being taken by an enemy, and comprises the palace or *Landgrafenhaus*, the *Kemate*, or ladies' house, the belfry, the keep, and other objects of interest. Of these the structure of greatest antiquity and beauty is the palace. It is believed to have been built about the year 1070 by Count Ludwig der Salier, a prince of great account in his day ; though probably he owes some of his fame to legendary lore,—a source from which it seems impossible for even the patience of German research to separate historical truth in the records of the foundation of the Wartburg, and of much besides concerning it. The account generally accepted is that Ludwig, when hunting, struck with the capabilities of the hill on which the Wartburg stands for the site of a fortress, suddenly determined to build a castle there. When this purpose, getting wind, was not unnaturally demurred to by the owner of the soil, Ludwig met all objections by solemnly declaring that nowhere but on his own ground would he build his castle. A famine prevailing in the land, and labour at a discount, Ludwig hired men to convey, under cover of night, sufficient soil from his own domain to cover the chosen mountain-crest. This accomplished, he not only erected his stronghold, but after sundry changes of fortune bequeathed it to a long line of descendants—the powerful Landgraves of Thuringia.

The "*Landgrafenhaus*," as the chief structure raised by Ludwig is called, is of Romanesque or Byzantine architecture, and its first and second stories have probably undergone little alteration since their erection. Of small dimensions, according to modern ideas, its style is both elegant and interesting; the light and graceful stone arcades facing each story, as seen from the inner court, and now freed from the whitewash and clumsy brickwork by which for centuries they were defaced, being specially attractive. Of the interior, the second story is perhaps the most fascinating part, with its legends of the "*Minnesingers*" and their fabulous tournament of song, and its truthful and most pathetic memories of one of the fairest and best of womankind.

By an outer stair from the court, and through a small guard-room, the "*Landgrafenzimmer*," on the second story, is approached—a handsome apartment, whose fittings reproduce faithfully, as far as research and expense can accomplish this end, the presence-chamber of a mediæval prince. The spirited frescoes by the late highly gifted Professor Von Schwinl, which now adorn its ancient walls, represent important events in the history of the Landgraves of Thuringia. *En suite* with this reception-room is the Minstrel's Hall, now beautified and enriched with exquisite painting and sculpture. The taste and genius, not to mention the research and learning, applied to the selection or invention of symbolical and suggestive designs and mottoes for this apartment, and, in truth, for the whole palace, cannot fail to impress even the uninitiated beholder; while to some minds these embellishments form in themselves an engrossing theme of study.

The Gallery of St. Elizabeth conducts us to the Chapel of the Wartburg, a vaulted apartment of the palace, long disfigured by whitewash and bizarre decorations of the seventeenth century, but now rejoicing in all its pristine beauty. The windows are filled with stained glass of great antiquity: a fresco of the fourteenth century on one of the walls is liberated from a coating of whitewash, probably applied by Reformers of greater zeal than discretion; while some Latin inscriptions on the walls are replaced by texts of Scripture in German, taken from the list of passages appointed to adorn the interior of churches by

MARTIN LUTHER,

whose sojourn within the walls of the Wartburg—time-worn even in his day—constitute its highest glory. Often must the little chapel have rung with his mighty voice; yet the chief interest is centred in the room once allotted to the Reformer in the "*Ritterhaus*," a quaint building of the fifteenth century, used for the accommodation of knights and squires in the palmy days of the fortress, and situated in the outer court, adjoining the first gateway. The details of Luther's detention at the Wartburg are so well known as to require only very brief recapitulation here. Having been summoned to appear at the Diet of Worms, Luther arrived there on the 16th of April, 1521, confronted his foes with his usual dauntless spirit, and put them to shame by the admirable prudence and energy with which he defended his cause. None of his opponents could gainsay him; the order to retract he set at nought, and was consequently obliged to leave Worms on the 26th of April. Meanwhile the strenuous efforts of the Romanists to destroy Luther moved the Elector Frederick the Wise of Saxony, whose dominions comprised Eisenach and the Wartburg, to interfere for the protection of his illustrious subject. Thus it happened that on the 4th of May, at Altenstein, four hours' ride from Eisenach, Luther was intercepted in his homeward journey by a band of horsemen, commanded by two knights in disguise, one of these being the Governor of the Wartburg. Luther, whenever these feigned foes had secured him, was hurried away to the Wartburg, where the room his memory has made famous was assigned to him, while two pages had orders to wait upon him. Here, wearing the dress of a knight, and under the designation of "*Ritter Georg*," he found a sure defence from his foes, and enjoyed the most generous hospitality. As, for his further safety, few visitors gained

admittance to his apartment, he met with little interruption in the arduous task which he here engaged in of translating the Bible. But this sedentary life and severe literary labour impaired his health, so that he writes to Melancthon: "Being visited with divers ailments, I have for eight days neglected study and prayer." For his health's sake, therefore, he was permitted to enlarge his sphere of action, and even prevailed upon to partake in the pleasures of the chase. "Last Thursday," he writes to Spalatin, "I went a-hunting to taste for once this honey—not unmingled with gall—in which the great men of the earth find such delight. We took a hare and two poor partridges. Truly a fitting occupation for idlers! Even here amid the snares and hounds, my thoughts turned to theological matters," &c.

Luther was now also allowed, under the care of a prudent and trusty soldier, to make occasional excursions in the neighbouring country. This wise guide gave his charge the sage and, doubtless, very needful counsel to preserve strictly his incognito, telling him that at the inns where they halted he must beware of impatiently unbuckling his sword and taking to his book, and thus incurring the dangerous suspicion of being a cleric or a man of letters.

In addition to his mighty work of translating the Bible, in which he virtually, if not literally, threw his ink-stand at the Adversary—an allegory dear to the German mind—Luther, during his sojourn at the Wartburg, wrote many fine hymns, among them one composed on the burning at Brussels of the first martyrs to his doctrine; and likewise penned several conclusive replies to the virulent attacks of his theological opponents.

But even the solicitude of his friendly custodians, and the strong bolts and bars of his mountain fastness, could not hold captive this eager, restless guest. The news of Carlstadt's fanatical excesses at Wittenberg left Luther no peace of mind; so, unattended, and still wearing his knightly garb, he left the Wartburg on the 3rd of March, 1522, and in a few days reached Wittenberg in safety.

Luther's "hermitage," supposed to be much in the same condition now as when occupied by him, is a small wainscoted room, whose furniture, if not actually used by Luther, is at least of sufficient antiquity to have been so. Precious as every detail of the Wartburg is to its princely owner, there is reason to believe that in his esteem its memories of the Reformer and the least vestige of his presence there far outweigh all other associations connected with the ancient pile. However, under former lords the jealous supervision now maintained here does not seem to have been exercised, since the table at which Luther translated the Scriptures, as well as the bit of black basalt in an unprotected part of the wall—the stone which represented the famous ink-stain—have long ago disappeared piecemeal under the ravages of Protestant relic-mongers. The table has been replaced by another of the same date, on the wall above which hang portraits of Luther and of his parents, by Lucas Cranach. Standing in this room, and looking through the quaint round window-panes, it is difficult to tear oneself away from the wide and beautiful panorama of hill and forest which this position affords, and easy to imagine how this—his "airy domain," his "bird's refuge"—must have endeared itself to one so keenly susceptible of natural beauty as Luther.

Besides those we have alluded to, the Wartburg contains many other apartments of great interest, the chief of these being the banqueting-hall, which occupies the third and highest story of the ancient palace or "Landgrafenhaus." The walls and open roof of this fine room are richly decorated with exquisite modern painting and sculpture, the profound symbolical meaning of which it would take much learning and space to unfold. The prevailing idea in these noble works of art as well as in the old stone carvings of the Wartburg, is the triumph of Christianity over Paganism, of true faith over superstition, the glorious and final victory of right over wrong.

Hamburg.

F. W. YOUNG.
The Family Treasury.

Bible Society Recorder.

TORONTO, 15TH NOVEMBER, 1878.

BOARD MEETINGS.

The regular monthly meeting of the Board of Directors was held on Tuesday, Oct. 8th at 7.30 P.M., the Hon. G. W. Allan, President, in the chair.

The meeting was opened with prayer, led by the Rev. J. M. Cameron. The minutes having been read and confirmed, the ordinary routine business was transacted. The Depository's Cash Account for September showed a gratifying increase in the income as compared with the corresponding month of last year, owing to a handsome anonymous donation of five hundred dollars received through the Rev. Dr. Reid. A letter was read from Mr. James Loghrin, President of the Eramosa Branch, in reference to the duty levied on Bibles imported into the Dominion. The President and the Treasurer promised to see the Minister of Customs, and ascertain if anything can be done in the matter. After some discussion on the affairs of the late London Auxiliary, the meeting was closed with prayer, led by the Rev. Dr. Young.

The Board met again on Tuesday, Nov. 12th, at the usual hour, the Hon. William McMaster, Vice-President, in the chair. The meeting was opened with prayer, led by Mr. James Brown. After the transaction of routine business, and the consideration of several applications for grants of Scriptures, Agents' reports were submitted from the Revds. J. G. Manly, W. Shortt, and W. W. Ross. Letters were received from the last named agent and also from the Rev. John Gray, giving very encouraging accounts of their reception at East Westminster, Dresden, and other important Branches of the late London Auxiliary. Very encouraging reports were received from Messrs. Lowry, McPhail and Taylor, colporteurs. Letters were read from the Rev. Dr. Evans, Secretary of the W. O. Bible Society, and from the Rev. S. B. Bergne, Secretary of the Parent Society in England. After a short discussion about the Recorder, the meeting was closed with prayer.

BIBLES FOR SUNDAY SCHOOL SCHOLARS.

For the information of Sunday School Superintendents and others, we republish the Resolutions adopted by the Board of Directors at their September meeting.

Superintendents will see that this action of the Board has been taken to strengthen their hands, and take away all excuse from the children for not bringing their Bibles to school. It is not, of course, intended to supply duplicate Bibles to those who already possess one, or to give them gratis to

those who can afford to pay for them. In addition to the fact that a Bible purchased is generally more appreciated than one received as a gratuity, indiscriminate grants would unnecessarily trench upon the funds of the Society, for which there is abundant use elsewhere. In any case this scheme will tax our treasury; therefore it is trusted that ministers, superintendents, teachers and parents will feel it to be their duty, their interest, and their privilege, to awaken and foster in the hearts of the children an interest in the work of the Society, and otherwise do all they can to induce those around them to support it liberally. The Resolutions are as follows:

I. That in any case where the scholar is unable to pay for a copy and is furnished with a certificate to that effect by the Superintendent of the Sunday School, which he or she attends, this Society should grant one free of cost.

II. That where the scholar can pay in part only for such a copy of the Scriptures, the Society should supply one at one-half or one-third of the usual price.

III. In order that there may really be an inducement to every Sunday scholar to have his or her own Bible, any such scholar furnished with a proper certificate from the Superintendent of the school which he or she attends, should be supplied with one at a decided reduction, and that in this case the scholar be allowed to choose such a copy as may best suit his or her taste for use in Sunday School.

IV. That the Branches be the Agents of this Society for thus supplying Bibles to Sunday School pupils in their respective fields, such grants to be credited to them when reported each year.

V. That the Society furnish proper forms of certificates to be kept at all the depositories, and supplied to Superintendents of Sunday Schools when required.

VI. That the Sabbath School Association publish as widely as possible, among Sunday School Teachers, the purpose and intention of the Society, and also remind them at times of the duty and privilege of fostering in the hearts of their scholars an interest in the world-wide work of the Society.

CYPRUS AND THE EAST.

The island of Cyprus, in respect of which Great Britain has assumed new responsibility, is not untrodden ground to the Bible Society. It has been frequently visited, and in his last letter, written before the Anglo-Turkish Convention was announced, Dr. Thomson, the Society's Agent at Constantinople, says of two of the colporteurs: "Darom is doing well in Scio and Klonares in Cyprus; the latter has sent for further supplies." At the Committee meeting of the 15th July it was resolved that, in view of the British occupation of Cyprus, immediate steps should be taken for the wider and more vigorous dissemination of the Scriptures in that island. May it be found that, as once when the Apostle Paul was brought face to face with the sorcerer Elymas, so now the power of light and truth may prevail, and the Word of God be preached with power from Salamis unto Paphos!

THE RUSSIANS IN ROUMANIA.

Mr. Millard writes:—

"Our work among the Russians in Roumania and Bulgaria is going on gloriously. We have to labour extra hours and with extra hands, to keep

up supplies. In consequence we are very busy. There is a terrible amount of sickness among the troops, and one fine young man, a Russian, who had been handed over to me by Mr. Watt as a colporteur, has fallen a victim to his work. He was carried off by typhus after a short illness of a few days.

"To supply the thousands of sick and dying men I have been obliged to appropriate 5,000 Russ Gospels and Acts from a New Testament lately completed."

"The issues amongst the Russians in my agency from July 1877 to the 22nd June 1878 have amounted to 202,321 copies!" B. & F. B. S. Reporter.

MORE FUNDS WANTED.

In a letter received a few days ago from the Rev. S. B. Bergne, Secretary of the Parent Society, he says.

"My dear Mr. Baldwin.—The remittance contained in your letter of Sept. 27th, was at once acknowledged and we have to thank you for bearing our wants: mind. Funds are not flowing in as we could desire, and to meet our liabilities we have been compelled to take up loans at our Banker's,—a process we do not like, but which cannot always be avoided. Large sums are needed to meet our current wants * * * * *

"Our war work goes on still, as there is an immense Russian army South of the Danube, and our colporteurs find ample scope for their labours. The expense of the work, however, is enormous and we wince under the heavy drafts on our exchequer. Things are depressed here, and money does not flow in so plentifully as it flows out."

When the old land is threatened with war our young men are ever ready to volunteer to fight for her against any foe. Shall not we Christians of Canada be as ready to stand by our grand Parent Bible Society, and sustain her to the utmost of our ability on occasions like these, when she is obliged to seize upon opportunities, while doors are open which may soon be closed. It is true we can still talk of "hard times," and perhaps not without reason; but if we look all over the world and see the wars, famines and pestilences that others have been suffering, and look at the mercies which have abounded in this Canada of ours, surely our hearts will be filled with gratitude and our tongues with praise; and if these are genuine our hands will not be empty, but we shall desire to bring thank-offerings to our God in some shape or other.

PERSIA.

The grant of £100 recently made for colportage to the Rev. J. Bassett, of Teheran, has been well applied. He has made a journey to Meshed, which city is "the farthest east of any place in which a person can remain with tolerable security; or, rather, it is the most accessible point on the border of the Turcoman country, and where large numbers of Turcomans of the various tribes are constantly coming and going."

WHOLESALE WORK.

"Two colporteurs with two horseloads of your books came with me. I directed them not to attempt to sell books in Persian, until they should reach Meshed; because we have found, that, when colporteurs have started for a desirable point, and distributed Scriptures on the way, their fame has preceded them, and the Moollahs have prepared to make them trouble. The first day here our men sold nearly one load of books composed of Scriptures in Hebrew and Persian. I advised them to sell the books at once to anyone who was willing to purchase all, as there is great risk incurred here, and the danger would be heightened by attempting to sell single copies to those who might come for them, as they would delay the work and be more likely to attract attention."

A WELCOME FROM THE JEWS.

"You may know that the Jews here were some years ago made Mussulmans by violence. A Mussulman mob, at the instigation of the Moollahs of the Shrine of Imann Reza, killed thirty-six Jews, and destroyed their houses and property. The rest were allowed the alternative of becoming Mussulmans. Since then they have been *nominally* adherents of Islam. But there is a party among them who yet observe the rites of the Synagogue in *secret*. They are greatly rejoiced to see their own Scriptures, which they have been deprived of and dare not openly read or have about them. They have been forbidden to read the Hebrew or to have schools for their children; they have been ordered to send their children to the mosques; so that very few can read Hebrew, though many read the Persian, and there is therefore a demand with them for the Old Testament in Persian. This circumstance, and the use of the Persian as their own language, while it tends to the destruction of their old faith—the aim of the Mussulmans—is rather favourable for our work among them.

"But Meshed is considered a very dangerous place for Jew or Christian. The Moollahs and Pilgrims are dominant, and every man stands in fear of them, as they are said to acknowledge no obedience to the Persian authorities."

From a letter we learn that Mr. Bassett had returned in safety to Teheran, having sold at Meshed all his Scriptures at ordinary prices *plus* the cost of transport. The books were opened in the custom house, and duty paid in Bibles and Testaments instead of money. Orders have been given for three more boxes of Scriptures to be sent; a convert was to be sent to labour there as missionary; and Mr. Bassett adds: "I look with great interest and expectation for the new small Persian Bible, and hope its arrival may be the dawn of a new Bible work in Persia."

INDIA.

Extracts from the Annual Report of the British and Foreign Bible Society.

How many feelings of hope and fear, of joy and sorrow, are associated in the minds of British Christians with our Indian Empire! And these not merely of a personal character connected with the ties of kindred and friendship, but of a national character, linked with a desire to see the nation to which we belong rise to the level of its true destiny, and become the herald of mercy, and the harbinger of peace to the various races that own its sway. It is a wonderful thought that so many millions of human beings should bow before the sceptre of our gracious Queen, and yield allegiance to a power numerically so inferior as that by which they are governed. Surely God does not permit this without some wise purpose. If our arms have been victorious, and subsequent events have compelled us to enlarge the bounds of our dominions, it was not that our nation should be exalted, but that Christianity might shed its benignant light on the darkness of heathen superstition. To what extent Christianity has been fairly represented, and how far it has commended itself to the native mind, it is not our present purpose to inquire. We would rather encourage the working on in faith and love, resting on God's promises, and rejoicing in the hope of Christ's speedy advent. It may be that the hindrances we now meet with are intended to quicken zeal, and call forth more earnest prayer, and enhance the gladness of eventual success.

CALCUTTA.—Missionary itinerancy has been resorted to as usual, and the sales effected through this instrumentality have amounted to 4,305 copies. The following account of a tour made by the Rev. G. D. Moitra gives a fair idea of the nature and utility of such work:—

"The tour extended from Calcutta to Rampore Bealeah on the Ganges. I went up by the Jelinghi, the only navigable river at that time of year. I visited several villages and towns. Everywhere the people received the Gospel message very gladly. Several of these villages have never been visited before. Bibles and Portions, in English and in Bengali, were sold. Greater success has attended the sale of the books this year than in former years, and the evangelistic work in the Mofussil is growing more and more interesting every year.

"The churches of God here and elsewhere can employ a portion of their resources in men and money to no better purpose during half the year.

"The educated and respectable classes now employ the preacher's time almost wholly everywhere. They do not seem tired to hear the Gospel. But I did not neglect the others. I sought out villages where largely the cultivators dwell. In one village the entire population of 100 families was Musulman. I had a hearty and warm reception there. I met an old man near the village, and began talking with him on general topics of interest. When he heard who I was, and what my errand was, he most cordially asked me to the house of the head-man of the village, whom we found seated on a low stool, spinning. As soon as I was introduced to him, he rose to welcome me, and most respectfully gave me a similar seat and offered his *kukka*. In a few minutes I was seated in a neat, well-ventilated and dry room, with perfectly clean mud walls and floor covered with red earth. Through a back door I could see the *Zanana* apartments, consisting of several neat huts surrounding a clean court-yard, studded with barns filled with grain and corn. The room was soon filled with men invited by my host, and there were about thirty women listening from the back door. I preached on sin and then showed the necessity of a Saviour, and pointed out who this Saviour was. After the discourse, they heartily entered into conversation with me on several topics raised in the address. We parted most cordially, wishing each other many blessings. I met with similar receptions at every village at which I called, and they were not a few.

"As Rampore Bealeah was the town I had planned to reach, I had to hurry on, and so could only spare an hour or two daily to stop at a place. There are very few villages on the rivers Jelinghi and Bhairab, much less than there are on the other rivers.

"In walking on the banks in the evenings, I used to talk to as many persons as I could find. One evening as I was walking alone, hearing footsteps behind me, I slackened my pace, till they came up to me. There were a man and a boy hurrying home, as they had been warned of a tiger prowling in the neighbourhood. I accosted them, and they were soon at home with me. I found the man was an ignorant Bengal peasant, whose mind is only a blank. I tried to put into his heart this simple text of Scripture: 'The blood of Jesus Christ His Son cleanseth us from all sin.' After some time, he took in the name 'Jesus,' and afterwards the 'blood.' He failed to grasp the word 'cleanseth.' 'Sin' was easily received. He failed to grasp the whole text, though we were together nearly half an hour. The exercise and cultivation of the minds of the common people is a work of the utmost difficulty.

"On the 14th day we reached Rampore Bealeah. I paid this visit after an absence of thirty-seven years. I began my education in the Government school, for that was the capital of my native district. I was there for six days. The preaching, and the sale of the Word of God was very encouraging. I visited and had long conversations with the people. I gave two addresses, one in Bengali and the other in English, to about 200 people, in the hall of a private gentleman's house. Another sort of public conversational address was given to a party of thirty persons. The rest of the work was from house to house, in an expository conversation. I have never met with a more hearty or a warmer reception. There is a marked progress of Christian knowledge in the community."

ALLAHABAD.—The report of this Auxiliary contains a review of its operations during the period that its present efficient secretary has had the management of its affairs. This will be best stated in the writer's own concise language. He says :—

“No one is more conscious than the secretary of our Auxiliary Bible Society, that the annual report of its proceedings cannot be interesting to the public generally. He can seldom do more than state the new editions of the Scriptures that have been published, the numbers of copies that have been put in circulation, the money realized from subscriptions and sales of Scriptures, and also insert a few letters from Missionaries, relating some incidents connected with the circulation of God's Holy Word. Yet, however dry and uninteresting the annual report may be to the public generally, Christians, who believe that all Scripture is given by inspiration of God, that it is the sword of the Spirit, that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, cannot but rejoice in the fact that a Bible work is being vigorously carried on among the forty million Hindus and Mohammedans who live in these provinces, that more than thirty thousand copies of the Scriptures in the Vernacular are purchased every year by the natives, that, in not a few instances, the reading of the Bible has been blessed in bringing its readers from the kingdom of darkness into the marvellous light of the Gospel; and when we think of the Bible work that has been carried on, not for one year, but for thirty-three years, in connection with the North India Bible Society since its establishment in 1845, we have reason to thank God that this Auxiliary has been privileged to bring within the reach of so many of our fellow-citizens, in their own languages, that blessed Word which maketh wise unto salvation.

“Confining himself to the seventeen years during which he has been connected with the society as its Secretary, the writer of this report, from his personal experience, can testify to the good solid progressive work that has been done by this Auxiliary. During that period, the North India Bible Society has brought out two editions of the Roman-Urdu Bible; two editions of the Hindi; the Urdu-Arabic, the Urdu-Roman and the Diglott New Testament; one edition of the Urdu-Arabic Bible, and of the Urdu-Persian Bible; one edition of the Hindi Old Testament; the first translation of the New Testament into the Pushto language, and of the Gospels of Matthew and Mark into Gondi; also large editions of portions of the Scriptures in Hindi, Urdu-Arabic, and Urdu-Persian.

“The annual reports show, that within these seventeen years no fewer than 381,820 copies of the Scriptures have been sent forth from our Depository, from the sale of which the goodly sum of Rs. 56,151 9 11 has been realized, and that the comparatively large amount of Rs. 52,510 10 0 has been obtained from subscriptions.

“In 1863 an extensive system of Colportage was inaugurated, which has brought thousands of copies of the Scriptures within reach of the natives in all parts of these provinces, who otherwise would never have obtained them.

“It is but right to state, that it would have been impossible for us, with our limited resources, to have brought out and circulated so many and so large editions of the Scriptures, if the British and Foreign Bible Society had not given us substantial pecuniary assistance. In addition to their printing in London editions of the Urdu-Roman Bible, the Hindi, Urdu-Arabic, Urdu-Roman, and Diglott New Testament, and giving large grants of paper, they have given for the colportage and printing operations not less than a lac of rupees within the last seventeen years.”

THE PUNJAB.—The tenth report of this Auxiliary has been received and evidences satisfactory progress in the work of Scripture distribution.

Some idea of the advance that has been made towards leavening the country with Divine Truth may be gathered from the fact, that not many years ago it was very difficult to induce natives of the Punjab to accept the Gospel as a gift, whereas now it is freely purchased by them. During the last year they

have paid £83 for Vernacular Scriptures, and there can be no doubt that where they thus buy they read. May it not be hoped that these are preparatory steps in God's providential dealings, prior to the Truth being written upon their hearts through the renewing influence of the Holy Ghost! Numerous extracts from the letters of correspondents are appended to the report, most of them of an encouraging character. The Rev. W. Hooper, Principal of St. John's Divinity School, Lahore, thus writes:—

“My students are in two ways greatly indebted under God to your Society: first, in that many of them can trace their conversion *chiefly*, though not solely, to the private reading of God's Word; and secondly, because as the Bible forms the staple of our instruction here, our work could not at all get on without a Bible Society. And I am happy to say, that all students who come here seem to increase in reverential love for the Word of God, and to desire to communicate its precious truths to others.”

BOMBAY.—The committee of the Bombay Auxiliary, whilst reporting a year of much distress through famine, are thankful to acknowledge that this sad calamity has produced no effect upon their work, except a reduction in the amount of the contributions.

The issues have been larger this year than for several years past, a result which may be attributed either to an increased desire to possess the Scriptures, or to increased efforts to promote their circulation. Such efforts are indeed loudly called for, inasmuch as although there is a very small percentage of the 20,000,000 who inhabit the Presidency that can read, only a fraction of those who can read possess the Scriptures.

The issues from the Bombay depôt have amounted during the year to 12,510 copies. A new scheme of colportage has been adopted, under which eight colporteurs have been employed, but only for limited periods. They have succeeded in selling 1,593 copies. The following account is given of a tour taken on the shores of the Persian Gulf:—

“With a view to circulate the Holy Scriptures at Bushire, Bussorah, and other places, the Rev. Mr. Stothert proceeded in the beginning of the cold season on a tour to the Persian Gulf. He had been furnished for the tour with a considerable supply of Scriptures in the Hebrew, Arabic, Persian, Armenian, and English languages. To help him in the work of seeing and distributing, Mr. Stothert took with him a Christian agent well acquainted with the above-named towns and the languages spoken there. This agent sold at Kurrachee, Muscat, Bushire, Bussorah, and Baghidad, 230 Bibles, New Testaments, and Portions, the proceeds of which amounted to 123 11 0 rupees. He had many opportunities of speaking on the subject of religion to Jews, Arabs, and Persians, and to such of them as he thought would make a profitable use of the Scriptures, he presented 173 copies. To meet the expense of colportage on this tour, the Parent Committee kindly made a grant of £50. They also sent for the tour a supply of Hebrew Scriptures.”

MADRAS.—This Auxiliary, which last year reported an increase both in its income and issues, has experienced this year a falling-off in both. Famine has prevailed to a fearful extent throughout the Presidency, and as many as 20,000,000 of the population have been subjected to its effects. Under these circumstances it was hardly to be expected that the circulation could be maintained at the same level, or that the same amount of contributions would be received. Among the poor the struggle for life absorbed all their resources, and the perishing multitudes had necessarily a first claim upon the charity of their more wealthy neighbours. It is, however, satisfactory to find that, notwithstanding these hindrances, the operations of the Auxiliary have on the whole been successful. The following is the concluding paragraph of the report of the Auxiliary:—

“Viewing the work in its entirety it is clear that through the instrumentality of colportage great good has been accomplished. The sales have been encouraging, and what is better still is the knowledge that the Scriptures have been read by large numbers of Hindoos, and to some extent by Moham-

medans also. One result of this is, that not a few have sought baptism, while others are known to be quietly pondering over the truths of the Gospel in secret. May they be led into fuller light, and have strength given them to profess Christ openly! The report contains many instances of usefulness wrought by means of colportage."

THE ENGLISH BIBLE.

BY THE LATE REV R. DEMAUS, M.A.

V.—COVERDALE'S BIBLE.

For ten years Tyndale had been, with undaunted courage, prosecuting amid danger and difficulty that great work to which he believed that God had called him; and though England could now boast of many scholars who were friendly to the cause of the Reformation, not one of them had hitherto come forward to assist him in the accomplishment of his noble task. When, therefore, the news of Tyndale's apprehension was brought to England, the enemies of the Reformation no doubt congratulated themselves on having put a stop to the possible completion of that work which had filled them with so much alarm. Their triumph was of short duration. Tyndale was seized in May 1535: on the 4th of October of the same year there issued from the press a complete translation of the entire sacred volume—the first edition of the whole Bible in English. This was the work of Myles Coverdale, the only Englishman whose name is worthy to be ranked with that of Tyndale in connection with our English Bible:

Of Coverdale's career, previous to the publication of his Bible in 1535, only a few scattered glimpses can now be obtained, but they are sufficient to indicate the side which he had taken in the great religious controversy of the time. In 1526, when Barnes was arrested at Cambridge for his bold sermons upon Wolsey's pride,* Coverdale, then a monk in the monastery of which Barnes was the prior, accompanied his master to London, assisted him during his trial, and was a witness, it may be assumed, of his humiliating recantation at St. Paul's. Two years later, an Essex friar, accused of heresy before Tunstal, Bishop of London, acknowledged that he had heard "Sir Myles Coverdale" preach against the worship of images and the real presence in the Sacrament. Manifestly, therefore, Coverdale was a friend of the Reformation; and as the time had not yet come when such opinions might be professed with impunity, he had to consult for his safety by concealing himself, which he did so effectually that no really trustworthy trace of him between the years 1528 and 1535 has yet been discovered. It is not improbable that during these seven years his attention was directed to that great work, the translation of the Holy Scriptures into English, which was to secure for his name the abiding reverence of his countrymen. If we may believe Foxe, he went to Hamburg in 1529 to assist Tyndale in his translation of the Pentateuch; and in a curious letter addressed to Cromwell, but unfortunately undated, he speaks of beginning "to taste of Holy Scriptures" and being "set to the most sweet smell of holy letters," in terms which almost seem to imply that he contemplated some work connected with Holy Scripture for which "diversity of books" and the favour and counsel of Cromwell were required. But leaving these conjectures, let us turn to the book itself. The first English Bible was a goodly folio, handsomely printed in black letter and adorned with numerous rough but spirited wood-engravings. Curiously enough, the mystery which hangs over Coverdale's own movements attaches also to his work: it is impossible to say with certainty where the first English Bible was printed:

* Demaus' "Latimer," p. 53.

some ascribe it to the famous press of Froschorn at Zurich, others to that of Egenolph in Frankfort, whilst the present writer hopes to be able to prove that, like Tyndale's works, it was printed in Antwerp. There are other difficulties also connected with the book; but these are gradually yielding to patient investigation, and need not be enlarged upon here.*

Passing on, therefore, to matters of more importance, it will naturally be asked what is the real merit of Coverdale's work, and in what respects does it differ from that of Tyndale? To these questions very clear answers can be returned. The difference between Tyndale's work and Coverdale's is exactly what might have been anticipated from the difference between the men themselves. Tyndale was, in the best and noblest sense of the term, a hero: "he could see clearly the work to which he was called, and pursue it with a single unswerving faith in God, and in the powers which God had given him." His translation, accordingly, was a genuine version from the original, honestly done to the best of his ability, and pervaded by an unmistakable tone of individuality and originality. Coverdale was a man of a different stamp; not a leader either in opinion or action, but rather a protégé and satellite who needed the support of a patron; and this conscious want of originality and strength shines out from every page of his book. In fact, Coverdale's Bible cannot be recognised as a genuine independent version from the original Scriptures. And, to do him justice, Coverdale himself—though his injudicious panegyrists have praised him at the expense of Tyndale—makes no pretensions to originality, and does not profess to consider himself as in any way specially called or endowed for his work as a translator. He stated on the title-page of his Bible that it was "faithfully and truly translated out of Douche (i.e. German) and Latin into English;" and in his prefatory remarks he frankly acknowledges the profound obligations under which he lay to "five sundry interpreters (i.e. translators), Dutch and Latin, whom, because of their singular gifts and special diligence in the Bible," he had been only too glad to follow, as he "was required." The work had not been undertaken from any inward conviction that it was a special duty to which God had called him, and for which he was specially qualified; on the contrary, he regrets his own "insufficiency in the tongue," and his weakness "to perform the office of a translator," and candidly owns that it was neither his "labour nor desire to have the work put in his hands," but that when he was "instantly required, though he could not do it as well as he would, he thought it his duty to do his best, and that with a good will."

It is a pity that the simplicity and candour of Coverdale have not always been imitated by his admirers, some of whom, in spite of these express declarations, have ascribed to him a learning which he himself disclaims, and to his work that merit of close resemblance to the original which he is at such pains to disavow. Nothing could be farther removed from the gentle spirit of Coverdale than any idea of rivalry with his predecessor in his great work. Of Tyndale, though he abstains from naming him, he writes in terms of admiration and kindly sympathy, and never dreamed of placing his own work in comparison with Tyndale's "ripe knowledge."

Yet, in spite of these disadvantages, Coverdale made some valuable contributions towards the perfecting of our English Bible. There were especially two features in Tyndale's version susceptible of improvement; and both of these were most happily improved by Coverdale. Tyndale, in his anxiety to give a perfectly accurate rendering of the original, was occasionally somewhat indifferent to the rhythm and musical arrangement of his words. His translation is grave and majestic, but it is not unfrequently wanting in smoothness. Coverdale, who must have had a nice ear for "numerous prose,"

* Some copies have a dedication to Henry and Queen Anne, some to Henry and Queen Jane; there are also different title-pages, some printed abroad and some apparently in England; but these points have been all satisfactorily explained by Mr. Fry.

has in hundreds, perhaps thousands, of cases, by a slight change in the rendering or in the order of the words, given a smooth melodious flow to verses which Tyndale had left abrupt and unmusical. It may seem a slight matter to substitute "a righteous man's reward," for "the reward of a righteous man;" to say, "shouldest not thou then have had compassion on thy fellow-servant," instead of "was it not meet also that thou shouldest have compassion;" or "pride of life," instead of "pride of goods;" but in a book intended for public perusal, more than is, perhaps, in general imagined depends upon the smooth, musical cadences which satisfy both the reader and the hearer.

Nor was this the only "improvement" introduced by Coverdale. Tyndale had banished from his translation those ecclesiastical terms with which, as he indignantly expressed it, the spirituality had so long juggled the laity. Such words as "priest," "confess," "church," "charity," having been associated by the people with all the errors and abuses of religion, found no place in his version, which rendered them "elder," "acknowledge," "congregation," "love"—plain English words which could suggest no erroneous idea to the reader. It was, doubtless, desirable that the simple reader should know the true literal signification of words which he had been accustomed to invest with superstitious reverence. On the other hand, it seemed not desirable to sever all connection with preceding ages by the disuse of terms which had been familiar for centuries, and the adoption of substitutes for them which would tend to isolate the Christians of England from those of other countries. It was good to assert national independence, and to protest against Romish usurpation; it was good also to remember that the Church was not intended to be national but universal, and to reassert the claim of England to share in that great inheritance of theological literature which was for the benefit of the whole Christian world. The terms which Tyndale had proscribed, Coverdale restored to that place which they have ever afterwards retained in our English Bibles. Whether Tyndale's boldness or Coverdale's caution was most to be commended, must be left to the judgment of the reader.

Coverdale's labours on the English Bible did not terminate with the issue of the folio of 1535; we shall again have to refer to his continued services in the course of these papers. Meantime, what has been said amply justifies Coverdale's claim to the lasting gratitude of all English-speaking people. To have given the English people the first complete printed Bible in their own tongue; to have shown how the English Scriptures might be enriched with the old ecclesiastical terms which link us to the past without fettering us with the superstitions of the past, and how the sacred words might be set in a strain of smooth sweet melody sure to commend them to the ears and the hearts of all readers—these were no small merits—these we owe to the labour of Myles Coverdale; and by these "he being dead, yet speaketh."—*The Sunday at Home.*

EXHIBITION WORK.

The work at Paris Mr. J. Weyland, who was superintending the arrangements of the Evangelical Alliance, says in a letter to the President:

"My object in writing is to make your Lordship glad by informing you that the Exhibit of the Bible Society in the Exhibition is not only well arranged, but has now an intelligent and well-qualified attendant. I watched him for some time giving Portions and Bible Papers, and listened to his conversation with visitors before telling him my name. French and other visitors received the printed Word with gladness and expressions of thanks. On Sunday the attendant was not there, but he had left about 400 Portions on the table with a written permission for visitors to take one copy each. They were quickly taken, and by 2.30 not a copy was left. In the depot in the

Rue Rapp the giving and selling are well and effectively done. It is to be regretted that there is not a kiosque in the grounds of the Exhibition, or a stand for sale in the building itself. Inside it might be objected that to sell is against regulation, though one of the jewellers told me that in small articles he is taking £50 a week. In the grounds there can be no objection for sale, as the Chinese, Turks, and all sorts of people push trade in earnest style. Why then should the Word of God not be sold?"

It makes all the difference in the world that the Society's Chalet for the sale of Scriptures is not permitted to be within the Exhibition grounds as it was in 1867. Though excellently placed, just outside one of the main entrances, people hurry by to enter the building or pass it on their way out when strength, and it may be money too, are spent. While, however, the sales have been small, the work of free distribution of portions of Scripture has been far larger than on the previous occasion, and orders have been given to the great firm of printers at Nancy for a further supply of French Portions, to make 400,000 in all; as it is, after the Exhibition has been open only three months, the distribution has amounted to about 100,000 copies, or nearly as many as were circulated altogether in 1867.

A WEEK AT THE CHALET.

The following is from M. Monod's journal :—

"July 1.—Some persons call who really seem anxious for their souls, and we have some interesting conversations. 'Why do you give this?' asks a gentleman. 'We have received it freely and give it also freely.' 'It is a good thing you are doing,' another says, 'but if we read your books we will become Protestants.' 'You will certainly protest against many things which you now accept, but you will become *Christians* if you read this book with prayer.'

"July 2.—A woman comes and asks for our 'good republican little books.'

"July 3.—Rain the whole day; only 300 Gospels distributed.

"July 4.—A man who had received a Gospel came and said: 'I am told that if I put a key on this little book I shall see the spirit of my deceased relations.' This led to a serious conversation.

"July 5.—Many foreigners, but all able to understand French. A Gospel thrown on the floor is immediately picked up by another person. On the whole, it is very rare to see Portions torn or thrown away, and it frequently happens that a person who has received one of the Gospels calls for another.

"July 6.—Few people to-day, and many refusals.

"Given this week 10,300 Portions, 13 Testaments, 3 Bibles. At the Trocadero 500 Portions."

BIBLE WOMEN.—The London Bible and Domestic Female Mission still pursues its onward course in simple faith and patient perseverance. It is one of those institutions the record of whose usefulness, though written now on the fleshy tables of many hearts, will only be fully known at the final day, when the secrets of all hearts shall be revealed. It has adopted God's Word as its standard, and beneath that holy banner it has gone forth conquering and to conquer, not by might nor by power, but by the Spirit of the living God. To those who know nothing of the softer material which is to be found beneath the hard crust of ungodliness which appears on the surface of this great metropolis, it may seem wonderful that during the past year £1,575 should have been collected from its poorest inhabitants in payment for 11,516 copies of the Word of God, and this at a cost of £478. Yet such is the quiet unobtrusive work which the Bible women—often assisted materially by the Bible nurses—have effected. In other words, each Lamp of Life, which

has been introduced into the homes of these 11,516 persons, including all the labour of canvassing and collecting, as well as the blessedness of Christian intercourse and prayer necessarily connected with each visit to receive subscriptions, has cost the Society the small sum of tenpence. Who can fail to rejoice that God ever put into the heart of Mrs. Ranyard to devise such a scheme, and to maintain inviolate the great principle of giving to the Bible the place of honour in her noble work. Her success need be no matter of surprise, since God has said:—'Them that honour Me I will honour.'

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM
BRANCH SOCIETIES, FROM 1ST SEPTEMBER TO 31ST OCTOBER, 1878.

SEPTEMBER.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundries.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Ravenswood Branch	3 57			
Thornbury & Clarksburg Branch		30 00		
Waverley Branch	6 00			
Drummondville Branch	5 26			
Tavistock "		21 50		
Widder "		45 00		
Bluevale "	8 00	6 00	6 00	
Preston "		50 00		
Chatham "	6 80			
Watford "	9 60			
OCTOBER.				
Wingham Branch	11 99			
Duffins' Creek Branch	6 65			
Mono Mills "	2 10			
Beaverton "		30 00	30 00	(1) 20 00
Molesworth "	5 00			
East Westminster Branch		20 00	60 00	
Port Hope "	61 20			
Lynedoch "	36 93			
Columbus "	8 40			
Euge "	10 00			
Uxbridge "	41 00			
Newbridge "	8 40			
South Cayuga "		64 50		
Kintyre "		23 00		
Orford "	15 16	17 00		
Mooretown "	9 57	39 93		
Forest "	10 74	51 18		
Trenton "		24 00		
Parry Sound "	5 00			

(1) To Quebec Auxiliary.

PRICE OF THE "RECORDER."

From six copies upwards of the *Bible Society Recorder* are furnished gratuitously to each of the Branches. Extra numbers are furnished at the following rate per annum: Single copies, 20 cents; ten copies to one address, \$1.50, over ten and under 50 copies, \$13 per hundred; any quantity over 50 copies, \$12 per hundred; in each case including postage.