



1380

1880

THE
WYCLIFFE SEMI-MILLENNIAL
BIBLE CELEBRATION.

Trenton, N. J.

CONVENTION OF
BIBLE SOCIETIES OF NEW JERSEY.

TRENTON, SEPTEMBER 21st and 22d, 1880.

PUBLISHED BY ORDER OF THE CONVENTION.

CONTENTS.

INTRODUCTION—THE CONFERENCE,	5
THE CONVENTION,	9
PRESIDING OFFICERS,	10
ORDER OF PROCEEDINGS,	11
RESOLUTIONS,	16
LIST OF DELEGATES APPOINTED,	17
ORIGIN AND OBJECT OF THE CONVENTION, by Rev. Jas. P. Wilson, D. D.,	21
ADDRESS OF WELCOME, by Barker Gummere, Esq.,	25
RESPONSE TO THE ADDRESS OF WELCOME, by Chas. E. Vail, Esq.,	27
THE LIFE, TIMES, AND LABORS OF WYCLIFFE, by James Strong, S. T. D.,	29
WILLIAM TYNDALE AND HIS BIBLE, by Rev. William S. Langford.	37
THE BIBLE IN NEW JERSEY, by Rev. George Sheldon, D.D.,	46
THE ENGLISH BIBLE : ITS RELATIONS TO THE ENGLISH LANGUAGE AND LITERATURE, by Rev. Richard G. Greene,	52
DIVINE AND HUMAN ELEMENTS IN THE BIBLE, by Samuel M. Woodbridge, D.D.,	59
THE BIBLE THE BOOK FOR ALL AGES, by Rev. J. Fewsmith, D.D.,	66
THE BIBLE AND INTELLIGENCE, by Jas. McCosh, D.D., LL.D.,	74
THE BIBLE IN EDUCATION, by Rev. William H. Campbell, D.D., LL.D.,	79
RELATIONS OF THE ENGLISH BIBLE TO CIVIL AND RELIGIOUS LIBERTY, by Hon. Frederick T. Frelinghuysen,	82
THE AUTHORIZED VERSION AND THE PRESENT REVISION, by William Henry Green, D.D.,	88
THE BIBLE AND THE REFORMATION IN ENGLAND, by Ashbel Welch, Esq.,	95
THE ERA AND WORK OF BIBLE SOCIETIES, by William J. R. Taylor, D.D.,	98
CLOSING ADDRESS, by the Chairman, (Hon. John T. Nixon).	104



INTRODUCTION.

THE preliminary movements toward the celebration of the Five Hundredth Anniversary of the translation of the Bible into the English language by John Wycliffe, which was completed in the year of our Lord, 1380, are carefully narrated in the statement by the Chairman of the Executive Committee of the Origin and Object of the Convention, whose proceedings are contained in this memorial volume. A few facts remain to be stated concerning the Conference, which was held in Trenton, in the rooms of the Board of Trade, February 25, 1880. Sixteen out of the twenty-one county auxiliary Bible Societies in the State of New Jersey were represented as follows:

Atlantic County Bible Society, Rev. THOMAS SOVREIGN.

Essex County Bible Society, Rev. W. J. R. TAYLOR, D.D.

Hudson County Bible Society, Rev. PAUL D. VAN CLEEF, D.D. ; Rev. LEWIS R. DUNN, D.D.

Hunterdon County Bible Society, Rev. GEORGE S. MOTT, D.D.

Mercer County Bible Society, Rev. SAMUEL M. HAMILL, D.D. ; Rev. WILLIAM HARRIS, Rev. WALTER A. BROOKS, Rev. JAMES B. KENNEDY, Rev. S. VAN BENSCHOTEN, D.D.

Rev. JESSE STILES, JAMES C. DE COU, Esq.

Ocean County Bible Society, S. F. BLACKMAN, Esq.

Passaic County Bible Society, Rev. MARSHALL B. SMITH.

Somerset County Bible Society, Rev. PHILIP M. DOOLITTLE.

Sussex County Bible Society, WILLIAM P. NICHOLAS, Esq.

Warren County Bible Society, Rev. WILLIAM A. HOLLIDAY.

Rev. GEORGE SHELDON, D.D., State Superintendent of the American Bible Society for New Jersey and Delaware, was present *ex-officio*.

THE CONVENTION.

By the courtesy of the authorities, the Assembly Chamber, with its adjacent rooms, in the State House at Trenton, was opened for the Convention—a graceful acknowledgment of the public sentiment of the good people of New Jersey, who value the Bible as the foundation of their liberties and rights.

During all of the sessions the floor of the Assembly Chamber was occupied by the delegates, and a large number of ladies and gentlemen filled the spacious galleries. The pulpit, the bar, the medical profession, the judiciary of the State and of the United States, presidents and professors of colleges and theological seminaries, prominent officers of churches of all the leading Protestant communions, the American and Pennsylvania Bible Societies, and the New Jersey auxiliaries of the parent institution, the religious and secular press, the worthy yeomanry, statesmen, and all the influential classes in the State were represented in this notable assembly of the friends of the Bible. The programme was carried out with remarkable exactness, no speaker or reader exceeding the half hour to which the Executive Committee was compelled to limit them. Much credit is due to the Local Committee of Arrangements, whose minute carefulness and forethought greatly promoted the comfort and convenience of the Convention, as well as the promptness of the proceedings. The expenses have been met by special contributions from friends in the Auxiliary Societies, and without diverting a dollar from their ordinary receipts for Bible purposes.

The music was admirably led by a double quartette from Princeton College, representing the Nassau Hall Bible Society.

Public interest increased until the last moments of the Convention, and the impression made by its proceedings was most happy upon all who were present.

PRESIDING OFFICERS.

CHARLES E. VAIL, Esq.,

OF THE WARREN COUNTY BIBLE SOCIETY.

REV. JOHN MACLEAN, D.D., LL.D.,

OF THE PRINCETON BIBLE SOCIETY.

HON. JOHN HILL,

OF THE MORRIS COUNTY BIBLE SOCIETY.

WILLIAM ELMER, M.D.,

OF THE CUMBERLAND COUNTY BIBLE SOCIETY.

HON. JOHN T. NIXON,

OF THE MERCER COUNTY BIBLE SOCIETY.

HONORARY COUNTY VICE-PRESIDENTS.

Atlantic—Hon. ENOCH CORDERY.

Mercer—Hon. E. W. SCUDDER.

Bergen—Hon. WILLIAM S. BANTA.

Middlesex—EZRA M. HUNT, M.D.

Burlington—CHARLES E. HENDRICKSON.

Monmouth—Major JAMES S. YARD.

Camden—Hon. GEORGE S. WOODHULL.

Morris—Hon. JOHN HILL.

Cape May—Hon. DOWNS EDMUNDS.

Ocean—Gen. JOHN S. SCHULTZE.

Cumberland—WILLIAM ELMER, M.D.

Passaic—Col. BENJAMIN AYCRIGG.

Essex—Hon. GEORGE J. FERRY.

Salem—QUINTON GIBBON, M.D.

Gloucester—Hon. BENJAMIN F. CARTER.

Somerset—J. DUMONT FRELINGHUYSEN.

Hudson—Hon. A. A. HARDENBERGH.

Sussex—Hon. SAMUEL T. SMITH.

Hunterdon—Hon. JOHN T. BIRD.

Union—Hon. B. WILLIAMSON.

Warren—Hon. CHARLES E. VAIL.

SECRETARY,

REV. WILLIAM J. R. TAYLOR, D.D.

ASSISTANT SECRETARIES.

REV. GEORGE S. MOTT, D.D.,

REV. PAUL D. VAN CLEEF, D.D.

TREASURER.

CHARLES S. HAINES, Esq.

ORDER OF PROCEEDINGS.

The Convention was called to order by the Rev. JAMES P. WILSON, D.D., Chairman of the Executive Committee.

In the absence of CORTLANDT PARKER, Esq., of Newark, whose attendance as the presiding officer of the first session was prevented by unexpected and imperative professional engagements, Hon CHARLES E. VAIL, of Blairstown, Warren county, who originated the proposal for the celebration, was appointed to the chair. The exercises were then conducted according to the programme.

10:30 A. M.

1. Invocation—By Rev. ABRAHAM GOSMAN, D.D., of Lawrenceville, N. J.
2. Reading from John Wycliffe's version of the Scriptures, I. Corinthians, xiii., by Rev. Dr. J. P. WILSON.

3. Hymn.

Our God, our help in ages past,
Our hope for years to come ;
Our shelter from the stormy blast,
And our eternal home.

Before the hills in order stood,
Or earth received her frame ;
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone ;

Short as the watch that ends the night
Before the rising dawn.

Time, like an ever-rolling stream,
Bears all its sons away ;
They fly forgotten, as a dream
Dies at the opening day.

Our God, our help in ages past,
Our hope for years to come ;
Be Thou our guard while troubles last,
And our eternal home.

4. Organization, Enrollment of Delegates, Officers.

11 A. M.

5. Statement of the Origin and Object of the Convention—Rev. JAMES P. WILSON, D.D., Chairman of the Executive Committee.
6. Address of Welcome—BARKER GUMMERE, Esq.
7. Response of the Presiding Officer.
8. Hymn.

Upon the Gospel's sacred page
 The gathered beams of ages shine ;
 And as it hastens, every age
 But makes its brightness more divine.

On mightier wing, in loftier flight,
 From year to year does knowledge soar ;
 And as it soars, the Gospel light
 Adds to its influence more and more.

More glorious still, as centuries roll,
 New regions blessed, new powers unfurled;
 Expanding with the expanding soul,
 Its waters shall o'erflow the world :

Flow to restore, but not destroy !
 As when the cloudless lamp of day
 Pours out its floods of light and joy,
 And sweeps its lingering mist away.

11.30 A. M.

9. John Wycliffe : His Times and his Bible—Professor JAS. STRONG, S. T. D., Madison, N. J.

12 M.

10. William Tyndale and his Bible—Rev. WILLIAM S. LANGFORD, Elizabeth, N. J.

The Rev. SAMUEL M. STUDDIFORD, of Trenton, at the close of the morning session, exhibited to the members of the Convention a rare curiosity in the shape of a manuscript work of Wycliffe, in excellent state of preservation ; being a treatise on the Apostles' Creed, the Ten Commandments, and the Lord's Prayer.

Mr. STUDDIFORD stated that the book had been presented to his father, the late Rev. PETER O. STUDDIFORD, D.D., of Lambertville, in 1826, by the widow of an English clergyman.

As the first pages of the book are missing, Dr. STUDDIFORD could not, at first, ascertain who was its author. Dr. ADDISON ALEXANDER was greatly interested in it, and endeavored for some time to obtain some clue that might lead to the name of the author ; but he met with no success in his efforts.

At length Dr. STUDDIFORD somewhere found one the earliest biographies of Wycliffe, which contained quotations from some of his works, and among these there were quotations from a work that Wycliffe had written on the Apostles' Creed, the Ten Commandments, and the Lord's Prayer.

Dr. STUDDIFORD found, to his delight, that these quotations were from the very manuscript he had in his possession, and thus obtained conclusive evidence that Wycliffe was its author. The manuscript is beautifully written on vellum, with illuminated pages and letters—the gilding in the illuminations being unusually bright and beautiful.

AFTERNOON SESSION.

REV. JOHN MACLEAN, D.D., LL.D., Ex-President of Princeton College, Presiding.

3 P. M.

- 1. Prayer—By the President.
- 2. Hymn.

Come, Thou almighty King !
 Help us Thy name to sing,
 Help us to praise !
 Father ! all glorious,
 O'er all victorious,
 Come, and reign over us,
 Ancient of days !

Come, Thou Incarnate Word !
 Gird on Thy mighty sword ;
 Our prayer attend !
 Come, and Thy people bless,
 And give Thy Word success ;
 Spirit of holiness !
 On us descend.

Come, holy Comforter !
 Thy sacred witness bear,
 In this glad hour !
 Thou, Who almighty art,
 Now rule in every heart
 And ne'er from us depart,
 Spirit of power !

To the great One in Three
 The highest praises be,
 Hence, evermore !
 His Sovereign majesty—
 May we in glory see
 And to eternity—
 Love and adore.

3.15 P. M.

- 3. The Bible in New Jersey—Rev. Geo. Sheldon, D.D., Princeton, New Jersey.

At this point, the Rev. Dr. MACLEAN, called the Hon. JOHN HILL, one of the Vice-Presidents, to the chair for the remainder of the afternoon session.

3.45 P. M.

- 4. The English Bible : Its Relations to the English Language and Literature—Rev. RICHARD G. GREENE, Orange, N. J.

- 5. Hymn.

A glory gilds the sacred page,
 Majestic like the sun ;
 It gives a light to every age,
 It gives, but borrows none.

 The hand that made it still supplies
 The gracious light and heat ;

Its truths upon the nations rise,
 They rise but never set.

Let everlasting thanks be Thine
 For such a bright display ;
 As makes a world of darkness shine
 With beams of heavenly day.

4.20 P. M.

6. The Bible as Promoting Intelligence—Rev. JAMES McCOSH, D.D., LL.D., President of Princeton College.

4.50 P. M.

7. The Divine and Human Elements in the Bible—Rev. SAMUEL M. WOODBRIDGE, D.D., New Brunswick, N. J.

8. Doxology—Benediction—Rev. LEWIS R. DUNN, D.D.

7.30 P. M.

A public meeting, for addresses, was held in the Greene Street Methodist Episcopal Church, which was crowded with an enthusiastic and representative assembly, WILLIAM ELMER, M.D., presiding.

1. Anthem.

2. Prayer—By the Rev. JOHN S. PORTER, D.D.

3. The Bible the Book for All Ages—Rev. JOSEPH FEWSMITH, D.D., Newark, N. J.

4. Hymn.

Lord, send Thy Word, and let it fly
Armed with the Spirit's power ;
Ten thousand shall confess its sway,
And bless the saving hour.

Beneath the influence of Thy grace
The barren wastes shall rise ;
With sudden green and fruits arrayed—
A blooming Paradise.

Peace with her olive crown'd, shall stretch
Her wings from shore to shore ;
No trump shall rouse the rage of war,
No murderous cannons roar.

Lord ! for those days we wait ; those days
Are in Thy Word foretold ;
Fly swifter, sun and stars, and bring
This promised age of gold.

5. The Bible in Education—Rev. WILLIAM H. CAMPBELL, D.D., LL.D., President of Rutgers College.

The next address, on "The English Bible—Its Relations to Civil and Religious Liberty," was to have been delivered by the Hon. FREDERICK T. FRELINGHUYSEN, of Newark, N. J., who came to the city for the purpose, but was suddenly taken severely ill, and was obliged to return to his home by the evening train. The Secretary announced the facts to the greatly disappointed congregation, and the exercises were then closed according to the programme.

7. Hymn.

Our land with mercies crowned,
This wide enchanted ground,
O God ! is Thine ;
Our fathers knew Thy fame ;
The trophies of their name—
Our heritage—proclaim
A Power divine.

Dear native land, rejoice !
Raise thou thy virgin voice
To God on high ;
From all thy hills and bays,
From all thy homes and ways,
Let symphonies and praise
Ascend the sky.

And Thou, Almighty One,
At whose eternal throne
She bows the knee !

In all the coming time
Bless Thou this favored clime,
And may her deeds sublime
Be hymns to Thee !

8. Doxology.—Benediction—By the Rev. LEOPOLD MOHN.

The Convention resumed its sessions on Wednesday, September 22, 1880, Hon. JOHN T. NIXON, presiding.

10 A. M.

1. Anthem.
2. Prayer—By Rev. ELDRIDGE MIX, D.D.

10.15 A. M.

3. The Authorized Version and the Present Revision—Rev. WILLIAM HENRY GREEN, D.D., LL.D., Princeton, N. J.

10.45 A. M.

4. Hymn.

Christ for the world we sing,
The world to Christ we bring,
With loving zeal ;
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

Christ for the world we sing !
The world to Christ we bring,
With one accord ;
With us the work to share,
With us reproach to dare,
With us the cross to bear,
• For Christ our Lord.

5. The Bible and the English Reformation—ASHBEL WELCH, Esq., Lambertville, N. J.
6. Hymn.

God bless our native land !
Firm may she ever stand,
Through storm and night ;
When the wild tempests rave,
Ruler of winds and wave !
Do Thou our country save,
By Thy great might.

For her our prayer shall rise
To God above the skies ;
On Him we wait ;
Thou, Who art ever nigh,
Guarding with watchful eye !
To Thee aloud we cry—
God save the State !

11.15 A. M.

7. The Era and Work of Bible Societies—Rev. W. J. R. TAYLOR, D.D., Newark, N. J.

11.45. A. M.

8. Closing Proceedings.

The following resolutions were then unanimously adopted :

RESOLUTIONS.

1. *Resolved*, That our most devout thanks are due to Almighty God for raising up for the English nation at so early a date a translator of the Holy Scripture, imbued with the spirit of the Gospel, and so well adapted to his task as John Wycliffe, and that for five centuries the English-speaking people have been blessed with the pure Word of God in their own tongue.
2. *Resolved*, That we recognize in this fact the origin and continuance of those political, moral and religious advantages which have so conspicuously distinguished England and America in the past, and are now our joy and hope.
3. *Resolved*, That the friends of the Bible in New Jersey have occasion to rejoice in the success of the Wycliffe Semi-Millennial Celebration, which has attracted to the capitol so many earnest workers and well-known veterans in the cause of Bible distribution, and so many influential advocates of the Holy Scriptures, representing our prominent institutions of learning, and the various professions and material and industrial interests of the State, showing that the Bible retains a strong hold upon the hearts of the people, and continues to excite a deep and far-reaching influence upon all classes of the community.
4. *Resolved*, That the thanks of this Convention are due to the Executive Committee, and especially to the Secretary, Rev. W. J. R. Taylor, D.D., and the District Superintendent of the American Bible Society, Rev. Dr. SHELDON, for the excellent and comprehensive programme prepared by them, and which has been so faithfully and punctually carried out ; and that the committee be authorized to publish the proceedings, together with the papers and addresses, in a suitable memorial volume.
5. *Resolved*, That we gratefully acknowledge our obligations to the gentlemen who have read papers and delivered addresses, and that they be requested to furnish copies of the same for publication.
6. *Resolved*, That we deeply regret the sudden illness of Hon. F. T. FRELINGHUYSEN, which prevented the delivery of his address on the "Relations of the English Bible to Religious and Civil Liberty," and that he be requested to furnish a copy of it for publication.
7. *Resolved*, That the hearty thanks of this Convention be and hereby are tendered to the gentlemen who have presided at its sessions ; to the Local Committee of Arrangements, for the liberal provisions made for the comfort of the delegates ; to the citizens of Trenton, for their generous hospitality ; to the State authorities, for the use of the Assembly Chamber ; to the Pastor and Trustees of the Greene Street Methodist Episcopal Church, for the use of their church edifice ; and to the young gentlemen of Nassau Hall Bible Society, Princeton, for their kindness in conducting the music during all the sessions of the Convention, thus contributing largely to the pleasure and spiritual profit of our meetings.
8. *Resolved*, That any surplus funds left in the hands of the Treasurer, after paying the expenses of the Convention and printing the memorial volume, be paid over to the American Bible Society for its general work.

The Presiding Officer, JUDGE NIXON, of Trenton, then made a brief closing address, after which the Doxology was sung, and the Benediction was pronounced by the Rev. JONATHAN F. STEARNS, D.D., of Newark, and the Convention then adjourned.

LIST OF DELEGATES APPOINTED,
AND OTHER REPRESENTATIVES OF BIBLE SOCIETIES.

[Those who were present are designated by asterisks (*) attached to their names.]

ATLANTIC COUNTY.

*REV. ALLEN H. BROWN,
*REV. THOMAS SOVREIGN,
*REV. C. E. P. MAYHEW,
D. E. IZARD,

J. B. WRIGHT,
P. S. TILTON,
*J. A. JONES,
T. F. WURTS.

BERGEN COUNTY.

REV. DANIEL WISE, D.D.,
REV. EDWIN A. BULKLEY, D.D.,
REV. THEODORE B. ROMEYN, D.D.,
REV. HENRY M. BOOTH, D.D.,
*ISAAC WORTENDYKE, Esq.,
REV. H. B. TURNER,

ELBERT A. BRINCKERHOFF,
REV. J. E. VAN DEVENTER,
HON. W. E. SKINNER,
ISAAC D. DEMAREST,
*HENRY H. VOORHIES.

BURLINGTON COUNTY.

*REV. JOHN S. PORTER, D.D.,
DYLWIN SMITH,
*REV. O. A. KERR,
BENAJAH ANTRIM,
*REV. S. TOWNSEND,
*LEWIS JEMISON, M.D.,

WALTER WRIGHT,
*REV. EDWARD B. HODGE,
*PROF. G. H. VOORHIS,
*REV. WILSON STOKES,
*REV. A. K. STREET.

CAMDEN COUNTY.

REV. LEWIS C. BAKER,
*REV. HENRY REEVES,
*REV. S. E. POST,
REV. V. D. REED, D.D.,
REV. J. B. GRAW, D.D.,

REV. GEORGE B. WIGHT,
REV. F. R. BRACE,
*WALTER M. PATTON,
*JAMES ARMSTRONG, M.D.,
*JOSEPH D. REINBOTH.

CAPE MAY COUNTY.

J. B. HUFFMAN,
REV. EDWARD P. SHIELDS,
GEORGE OGDEN,
REV. A. M. NORTH,

*REV. A. P. JOHNSON,
PARSONS TOWNSEND,
ABRAHAM REEVES,
JOSEPH E. HUGHES.

CUMBERLAND COUNTY.

*WILLIAM ELMER, M.D.,
ENOCH FITHIAN, M.D.,
*CHARLES BREWER, M.D.,
*REV. G. K. MORRIS,
JAMES J. REEVES,

HON. L. Q. C. ELMER,
J. LENHART PRICE,
HON. NATHANIEL STRATTON,
*C. C. PHILLIPS, M.D.,
GEORGE TOMLINSON, M.D.

ESSEX COUNTY.

THOMAS N. McCARTER, Esq.,
 *REV. F. V. VAN VRANKEN,
 *HON. FREDERICK T. FRELINGHUYSEN,
 *CHARLES S. HAINES,
 *REV. WILLIAM H. STEELE, D.D.,
 *HON. THOMAS B. PEDDIE,
 CORTLANDT PARKER, Esq.,
 *HORACE ALLING,
 CHANCELLOR THEODORE RUNYON,
 *HENRY WILDE,
 *REV. J. F. STEARNS, D.D.,
 *REV. J. FEWSMITH, D.D.,

*REV. WILLIAM KELLY,
 REV. G. A. SIMONSON,
 E. P. NICHOLS, M.D.,
 *REV. ELDRIDGE MIX, D.D.,
 *REV. E. R. CRAVEN, D.D.,
 *REV. A. L. BRICE, D.D.,
 *REV. J. H. KNOWLES,
 *REV. JAMES M. TUTTLE,
 *REV. RICHARD G. GREENE,
 *REV. WILLIAM J. R. TAYLOR, D.D.,
 *REV. JAMES P. WILSON, D.D.,
 *REV. WILLIAM T. FINDLEY, D.D.

GLOUCESTER COUNTY.

*REV. DANIEL THACKARA,
 A. S. BARBER,
 WALLACE McGEORGE, M.D.,
 REV. W. PITTENGER,
 REV. C. W. DUANE,
 JOHN C. LATIMER,

REV. A. LAWRENCE,
 REV. J. H. O'BRIEN,
 ROBERT A. BRYANT,
 REV. D. MOORE,
 *GEORGE W. BAILEY, M.D.,
 *BELMONT PERRY.

HUDSON COUNTY.

HON. B. F. RANDOLPH,
 REV. WILLIAM VERRINDER,
 REV. C. K. IMBRIE, D.D.,
 M. H. GILLETT,
 *C. C. VAN REYPEN,
 CHARLES A. DE WITT,
 *REV. PAUL D. VAN CLEEF, D.D.,

REV. W. V. V. MABON, D.D.,
 REV. A. P. FOSTER,
 *REV. W. R. DURYEE, D.D.,
 *REV. D. R. LOWRIE,
 *REV. L. MOHN,
 REV. W. TUNISON.

HUNTERDON COUNTY.

REV. C. H. TRAVER,
 *REV. GEO. S. MOTT, D.D.,
 *ASHBEL WELCH,
 VICE-CHANCELLOR DAVID VAN FLEET,
 *REV. J. M. PATTERSON,
 N. W. VOORHEES,
 *WILLIAM P. EMERY,
 W. T. HERR,

REV. G. W. ANDERSON,
 REV. A. L. MARTINE,
 G. W. HERMMER,
 *REV. THOMAS E. GORDON,
 *JACOB G. SCHOMP,
 W. P. DEMOTT,
 *HON. JOHN T. BIRD,
 *WILSON THOMAS.

MERCER COUNTY.

*BARKER GUMMERE, Esq.,
 *HUGH H. HAMILL, Esq.,
 *REV. W. H. NEILSON, Jr.,
 *REV. W. W. MOFFETT,
 *HON. WILLIAM S. WARD,
 *WILLIAM ELMER, JR., M.D.,
 HON. A. G. RICHEY,
 WILLIAM J. OWENS,

CHARLES BREARLEY,
 *REV. T. HANLON, D.D.,
 *E. G. COOK,
 *CHARLES E. GREEN,
 W. H. SKIRM,
 *REV. A. GOSMAN, D.D.,
 *REV. S. VAN BENSCHOTEN, D.D.,
 *REV. D. R. FOSTER.

MIDDLESEX COUNTY.

*REV. WILLIAM H. CAMPBELL, D.D., LL.D.,
 *REV. JOHN WOODBRIDGE, D.D.,
 *T. B. TALLMAN,
 *REV. B. S. EVERITT,
 *E. M. HUNT, M.D.,
 *JOHNSON LETSON,
 *D. C. ENGLISH, M.D.,

*REV. W. J. McKNIGHT, D.D.,
 REV. E. HEWITT,
 ABRAM VOORHEES,
 *JOHN D. BUCKLEW,
 *J. L. ROGERS,
 *REV. SAMUEL M. WOODBRIDGE, D.D.

MONMOUTH COUNTY.

Rev. J. M. ANDERSON,
*HON. A. C. McLEAN,
HOLMES W. MURPHY,
Rev. FRANK CHANDLER,
*Rev. WILLIAM REILEY, D.D.,
*WILLIAM STATESIR,
Rev. S. F. WHEELER,

Rev. G. C. MADDOCK,
*GILBERT H. VAN MATER,
Rev. A. P. COBB,
Rev. H. A. HENDRICKSON,
DAVID A. BELL,
*JOHN O. RAUM,
MAJOR J. S. YARD.

MORRIS COUNTY.

*Rev. ALBERT ERDMAN,
*Prof. JAMES STRONG, D.D.,
*WILLIAM S. BABBITT,
*J. H. BRUEN,
*WILLIAM W. MARSH,
*HON. JOHN HILL,

DAVID A. NICHOLAS,
SAMUEL EDDY,
JOHN F. CORT,
NATHANIEL NILES,
JOHN S. McDougALL,
THEODORE LITTLE, Esq

OCEAN COUNTY.

SELIM F. BLACKMAN,
S. C. JENNINGS,
Col. WILLIAM I. JAMES,

Rev. A. H. DASHIELL, JR.
Rev. JOHN HANCOCK,
Rev. A. M. NORTH.

PASSAIC COUNTY.

Rev. MARSHALL B. SMITH,
Rev. CHARLES D. SHAW,
Rev. JOHN GASTON, D.D.,
Rev. DAVID MAGIE, D.D.,
Rev. JOHN A. MUNROE,
Rev. JOHN H. DURYEY, D.D.,

*Col. BENJAMIN AYCRIGG,
WATTS COOKE,
GARRETT J. BLAUVELT,
*JOHN WORTMANN,
*Rev. B. V. D. WYCKOFF.

SALEM COUNTY.

Rev. J. R. WESTWOOD,
HENRY M. RUMSEY,
Rev. W. A. FERGUSON,
*Rev. O. B. McCURDY,
Rev. J. J. REEDER,

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*Rev. B. C. LIPPINCOTT,
Rev. J. F. HEILMAN,
Rev. W. P. EVANS,
CLINTON BOWEN.

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*Rev. WILLIAM R. TAYLOR,
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*Rev. JOHN HART,
J. E. NEGUS,
*PETER A. VOORHEES,
J. V. D. HOAGLAND,
F. J. FRELINGHUYSEN,
*Rev. C. H. POOL.
*Rev. HENRY STOUT, Missionary from Japan.

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Rev. T. B. CONDIT,
WILLIAM P. NICHOLAS,
THOMAS RYERSON, M.D.,
*DAVID R. HULL,
*HARVEY B. STRAIGHT,
Rev. A. A. HAINES,

WILLIAM H. HART,
Rev. E. A. HAMILTON,
BARTLEY D. FULLER,
CHARLES D. THOMPSON,
*HON. S. T. SMITH,

UNION COUNTY.

REV. W. C. ROBERTS, D.D.,
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 REV. H. SPELLMEYER,
 *HON. JOSEPH ALWARD,

*REV. WILLIAM S. LANGFORD,
 *REV. E. H. REINHART,
 W. W. WELLS,
 R. W. TOWNLEY,
 REV. C. LAREW,
 *REV. LEWIS R. DUNN, D.D.

WARREN COUNTY.

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 REV. A. C. HIGGINS,
 *JOHN WHITE,
 *REV. A. M. PALMER,

CHARLES SCRANTON,
 *REV. C. S. VANCELEVE,
 JOHN WEST,
 *HON. CHARLES E. VAIL
 *REV. H. B. SPAYD,
 *REV. W. THOMPSON.

NASSAU HALL BIBLE SOCIETY OF PRINCETON COLLEGE.

*REV. JAMES McCOSH, D.D., LL.D.,
 POWERS FARR,
 *JOSEPH HUBBARD,
 *E. S. SIMONS,
 *J. SHOBER,
 *W. H. McCARTER,

*RICHARD D. HARLAN,
 CHARLES E. DUNN,
 *GEORGE P. PIERSON,
 *FRANK E. HOSKINS,
 *F. W. RUTAN.

PRINCETON BIBLE SOCIETY.

PROF. STEPHEN ALEXANDER, LL.D.,
 PROF. J. S. SCHANCK, LL.D.,
 HON. CROWELL MARSH,
 REV. WILLIAM HARRIS.

*REV. WILLIAM HENRY GREEN, D.D., LL.D.,
 PROF. J. T. DUFFIELD, D.D.,
 *REV. JOHN MACLEAN, D.D., LL.D.

LAWRENCEVILLE HIGH SCHOOL BIBLE SOCIETY.

*REV. S. M. HAMILL, D.D.,
 *HORACE PORTER,

*JAMES B. MERSHON,
 *W. S. VOORHIES.

AMERICAN BIBLE SOCIETY.

*Rev. GEORGE SHELDON, D.D.,
 District Superintendent for N. J. and Delaware.

*Rev. EDWARD W. GILMAN, D.D.,
 Cor. Sec. A. B. S.

STATEMENT

OF THE

ORIGIN AND OBJECT OF THE CONVENTION.

By REV. JAMES P. WILSON, D. D.

It devolves on me, as Chairman of the Executive Committee, to give briefly an account of the origin of this Convention, and how it came about.

The first public proposal to celebrate the Five Hundredth Anniversary of the Translation of the New Testament into the English language by John Wycliffe, was made by C. E. Vail, Esq., President of the Warren County Bible Society, at the annual meeting, held August 4th, 1879, when, according to "The Bible Society Record" for September, 1879 (p. 138):

The Society, on a suggestion contained in Mr. Vail's address, adopted the following resolutions:

WHEREAS, The year 1880 will complete a semi-millennium of the English Bible, the translation of the New Testament by Wycliffe having been issued in 1380, therefore,—

Resolved, That this occasion, so suggestive of priceless blessings, should be duly observed by the English-speaking race, through its various Bible societies.

Resolved, That the Warren County Bible Society respectfully call the attention of the Managers of the American Bible Society to this matter, and ask them to signalize the occasion in such a manner as in their judgment shall seem best.

Resolved, That the Executive Committee of this Society be requested to make provision for some suitable celebration of the same at our next annual meeting.

The next official action was taken by THE ESSEX BIBLE SOCIETY, at its annual meeting, held in Newark, November 10th, 1879, when the subject was brought to the attention of the Society by the Rev. James P. Wilson, D.D., and was referred to a committee. This committee reported the following minute, which was unanimously adopted, after a very interesting and animated discussion:

In view of the fact that the coming year (1880) completes five hundred years of the history of our English Bible, as the pious and learned Wycliffe finished his translation in 1380, we cannot but be deeply impressed by the manifold blessings it has ministered to our fathers and to us.

The Essex County Bible Society considers that an event of such importance to Protestants, to the entire English-speaking race, as well as to Christianity itself, should be signalized by devout thanksgiving

and praise to Almighty God, together with other exercises suited to an occasion of such singular historic interest.

The Society, therefore, cordially invites Bible societies throughout the State of New Jersey to unite with it, by delegates duly appointed for the purpose, in a State convention, to celebrate the semi-millennium of our English Bible.

Rev. Dr. J. P. Wilson, Rev. Dr. W. J. R. Taylor, Rev. G. M. Boynton, Rev. Dr. A. L. Brice, and Rev. Dr. George Sheldon, are hereby appointed a special committee to make all necessary arrangements.

The next action is thus reported in "The Bible Society Record" for December, 1879 (p. 187):

The Committee on Anniversaries of the AMERICAN BIBLE SOCIETY, at its last meeting, December 2, 1879, "heartily approve the suggestion made by the Warren County Bible Society, and *recommend* to the Board the celebration of this semi-millennium in a manner worthy of its importance." Rev. Dr. M. S. Hutton, Frederick H. Wolcott, Esq., and Rev. Dr. McLean, Corresponding Secretary, were appointed a sub-committee to report, at the adjourned meeting, some appropriate plan for this celebration.

The Board of Managers of the American Bible Society subsequently decided to celebrate the event in the month of December, 1880, and invited the Rev. Richard S. Storrs, D.D., of Brooklyn, to deliver an oration on the occasion.

After repeated conferences, the special committee of the Essex County Bible Society, with the approval of the Executive Committee, determined to request a conference of representatives of the auxiliary Bible societies in New Jersey, for consultation and aid in the proposed convention, and the following CIRCULAR was issued:

* * * * * The Essex County Bible Society, at its late annual meeting, unanimously adopted a resolution, proposing, with the aid of its sister societies in the State, a public commemoration of the Five Hundredth Anniversary of the Completion of the Translation of the New Testament into the English Language, by the "Reformer before the Reformation," the immortal John Wycliffe.

It is eminently fitting that New Jersey, whose illustrious citizen, the venerable Elias Boudinot, LL.D., was the principal founder and the first President of the American Bible Society, shall take her proper part in the commemoration of this great historical event by Christians of the English-speaking race throughout the world. It is therefore proposed that a convention for this object shall be held at Trenton, the Capital of the State, about the middle of September, to be composed of delegates from all the auxiliaries of the American Bible Society of New Jersey.

That suitable preparations may be made, the undersigned, a committee of the Essex County Bible Society, earnestly request the counsel and co-operation of your Society, by the personal attendance of its representative, or by letter, in regard to the precise time or manner of the celebration, with the good hope that its observance may happily increase the interest of the public in the Bible itself, and in the never-ceasing work of its circulation in our own and other lands.

The conference was held, and the result is the meeting here to-day.

It is eminently fitting that these observances should be held. The English of Wycliffe's translation is the finest specimen of the English language of that day, and of the scholarship of that day also. I read a chapter out of his New Testament to you this morning. Five hundred years have rolled away, and no mortal man can affix the limits of the influence of that English translation of the Bible. The topics that will be presented and discussed at this celebration have been selected with great care, and with

the view of bringing the whole subject as fully before the minds of the people as possibly could be done in the limited time of such an occasion.

Before this first complete translation of the Bible into the English language by Wycliffe, the Word of God was a sealed book to the common people. It was part of the policy of the Roman conquerors to use the Latin language everywhere, that they might thus extend the influence of their institutions and laws among the nations they had conquered.

Whatever difference of opinion there may be as to the name of the person who first preached the Gospel in England, no doubt is entertained of the fact that it was preached there during the first century of the Christian era, and the Latin Scriptures, as far as they were translated, were introduced and used by the people generally. The first translation into English was by a monk, Cædmon by name, in the seventh century. It was a kind of paraphrastic version of some of the most remarkable parts of the Scriptures that struck his fancy. The translation opens with the fall of the angels and the creation of the world, and then goes on to speak of the history of our first parents, and the deluge, the exodus of the Children of Israel and their final settlement in the Land of Promise, the actions of Nebuchadnezzar and Daniel. It abounds with periphrasis and metaphor. Some portions of the Scripture were translated in the eighth century. There was another translation, called the Durham Book, which is now in the British Museum, and is said to be the finest specimen of Saxon calligraphy and decoration extant. Its history is quite curious and romantic. When the Danes drove the monks out of their monastery in "Holy Island," they took with them, in their flight to Northumberland, this book—their most sacred treasure. It fell into the sea during the voyage, and, some say, it was three days in the sea, like Jonah, and was cast up on the sands, three miles from shore, by a remarkable ebb tide, and was eventually recovered. It was taken by the Danes in the year 995. The monks made a great deal of the event, and attributed miraculous powers to the Book, and imposed with great success on the ignorant and credulous in those times.

Then there came the Anglo-Saxon version of the Gospels, called the "Rushworth Glos," from the name of its former owner, John Rushworth. This is now in the Bodleian Library, at Oxford. Over each Latin line the Saxon is written. This was in the tenth century. Some have said that Alfred the Great translated the whole Bible, or at least some entire Books of the Word of God. But this is a mistake. Had he done so, he no doubt would have taken pains to preserve them, and some would have reached our times. But there is no evidence of this. A monk named Alfric, a pious and learned Saxon, towards the conclusion of the tenth century, translated into the vernacular tongue many portions of the books of the Old Testament.

The eleventh century was a dark period, in consequence of the successful invasion of the ferocious Danes, who laid waste the kingdom with the sword and rapine, and learning and religion departed. In the middle of the fourteenth century Richard Rolle translated the Psalms into English prose. After that arose this mighty man, Wycliffe. He was born in 1324, and reached the culminating point of his popularity and influence in 1374, in his successful opposition to Romish tyranny and usurpation, and in sustaining the crown in resisting Papal aggression. He soon had occasion to see, however, that the support he received from the government was not lasting, and the men who sustained him before

persecuted him afterwards. It is not my province in this explanatory statement to detail the biography of this most illustrious man. That will follow in the course of proceedings in this semi-millennial celebration. Strong and repeated efforts were made, by trial and persecution in every shape, to bring him to punishment; but, in the Providence of God, these attempts all failed, and his end was peace and triumph.

Some pretend to say that he never translated the Bible; but the testimony of Huss, and Wycliffe's own testimony, where he says he was persecuted for this very work of translation, and abundant other corroborative proofs that cannot now be rehearsed, put this matter beyond all possibility of reasonable doubt. He died in 1384, stricken with palsy, and was buried with Christian burial. In 1428 the brutal sentence of the Council of Constance, 1415, which condemned forty-five articles of his doctrines, was carried out; and they took up his bones and burned them, cast the ashes into a little stream called the Swift, which bore them into the river Avon and the Severn, and were carried into that little ocean skirting England, and thence into the whole world, where the truths of that Inspired Word which he translated are fast spreading, and where they are destined ultimately to prevail. If a monument was ever erected to his memory—any fixed memorial over the place of his interment—it doubtless was destroyed by the same ruthless fiends that tore his body out of its last resting-place. So closes the history of John Wycliffe.

We are here to-day to observe this anniversary, and never could there be a day more worthy of observance, or the celebration of which justified higher enthusiasm.

May God be with the delegates, and direct our council, and give us wisdom, so that we may be profited, and live upon the strength we get here until our last days.

ADDRESS OF WELCOME.

By BARKER GUMMERE, Esq.

Friends and Brother Delegates of the Bible Societies of New Jersey:

I am honored by the Committee of Arrangements with the duty of welcoming you to the State Capital on this auspicious occasion. That duty might perhaps have been more fittingly entrusted to a representative of the Essex County Bible Society, to which we owe the suggestion of this Convention, but I feel the more honored that it has been entrusted to the representative of the Mercer County Bible Society. It is refreshing, in this season of conventions, to know that we are gathered together here for no purpose of nomination to political preferment and honor, nor for the agitation of political measures or principles; nor, though in the halls of legislation, are we met to legislate; but we meet to commemorate and to celebrate the greatest and most momentous event in the history of the English-speaking people; and I say it advisedly, to commemorate that event which transformed a ferocious and barbarous race into the imperial race of the world—into the missionary race, in the providence of God, for spreading far and wide over this world of ours the knowledge of the Word of God. For you will observe that, from the date of the translation of the Bible from a dead tongue into the living Anglo-Saxon, the character of the race was steadily changed, and the English people, before then bloody and turbulent, became a peaceable and God-fearing people, and enlisted in the great work of spreading the knowledge of the Word of God throughout the world. I say this with a full recollection of the inertness of the Christian people of England for the first four centuries after the translation of the Bible. And where more fitly than here, in these legislative halls, in what is pre-eminently the Hall of State, can we celebrate that event which made this occasion possible? For it was not the principles of Magna Charta, nor was it the principles of the Common Law, highly and deservedly lauded as they have been, that made possible the creation of a free church and a free State, but it was their knowledge of the Word of God, which not only made our fathers wise unto salvation, but wise unto the comprehending and establishing of the principles of free government, which rendered it possible to construct the constitutional monarchy of England and the fairer fabric of the American States. Without the English Bible, neither English nor American liberty would have existed. We fitly, then, celebrate here, in the Capital of the State, this great achievement of John Wycliffe. May we not reverently say that it was a work of inspiration;—that it was in truth the Spirit of God that guided the hand that painfully and slowly traced, with pen or reed, the Word of God in the living English tongue, as the work of translation proceeded through so many years;—that it was none other than the

Holy Spirit which made possible the great work that has raised up this imperial, this missionary, English-speaking people, who are already spread over the four continents, and seem destined in the not distant future to predominate, if not to legislate, over the whole world? I say it was, in truth, the work of inspiration, and we do well to celebrate it. And it was a work of creation; it created a free State and a free church, and we do well to celebrate it here, in the legislative halls of this State. But while we thus exult and celebrate, let us not forget that the same power which created is essential to conserve, the State, and that the duty is imperatively cast upon us to spread far and wide within these domains of ours the knowledge of the Word of God, and to maintain a body politic thoroughly permeated with the principles of the Christian religion. The founding of our Bible societies by our fathers, their past activity, is a witness of the faithfulness with which their duty has been discharged. Let our presence here be a pledge of the faithfulness with which we will discharge it in the future. We have something else to do, however, than to pledge, and that is to act; and it is well in action to look fairly and squarely in the face the duty itself to which we pledge ourselves. In the past century more than one hundred million copies of the Word of God have been printed, translated and scattered, far and wide, over the face of the earth—a most wonderful achievement; when you contrast it with the slow and painful days and nights of toil of the devoted Wycliffe.

But, gentlemen, the work of the past is but a tithe of that which we **MUST** do in the coming century. Look abroad, look around you, and note the doors that are opened in every direction for the admission of the Scriptures. Look at the enormous population which, in the providence of God, is now ready to receive God's Word at our hands. The millions of Hindoostan and China—the inhabitants of the central plateau of Asia—that enormous population, whose number is only guessed at, which swarms upon the plateau of Africa, and into which our missionaries are now penetrating in every direction. Nay, we find the heathen monarchs themselves are asking for the Word of God, and that preachers of that Word be sent to them. Why, in the next century, do you suppose one hundred million copies of the Bible will be sufficient to answer the demand, when these hungry nations on every side, these millions, are stretching forth their hands and asking for the bread of life? No, gentlemen; in the next century more than tenfold activity is required on the part of the Bible societies than has been exerted in the past. So, then, we are not only to celebrate the fame of Wycliffe; we are not only to emulate the example of our founders, but we are to consecrate ourselves before God to the discharge of the great duty now imposed upon us; and let us hope that this occasion, so fraught with interest, and which will be so marked by the ability of those who will address you, will accomplish the individual consecration of every delegate who attends here to the great work to which our societies are pledged. Let us endeavor, in the meetings of our societies throughout the State, to obtain their pledges to be faithful, through God, to the work of diffusing His Word among the people of the earth.

And now I must close; and, as I do so, I most heartily welcome you all on this auspicious occasion—welcome to the Capital—welcome to the halls of this State, and welcome from the hearts of all the people of this community.

RESPONSE

TO THE ADDRESS OF WELCOME.

By CHARLES E. VAIL, Esq.

It has fallen to me, in behalf of the delegates present, to respond to the eloquent address of welcome to which we have just listened.

It is generally, I believe, considered an honor to be chosen to preside over any assembly, and I esteem it an *especial* honor to be called upon to preside over a body so distinguished, and upon an occasion so interesting as this. My position, however, is embarrassing, from the fact that I have, with a moment's notice, been thus called upon to take the place of a distinguished citizen from another part of the State—Cortlandt Parker, Esq., of Newark—to whom was assigned this duty, and whose absence at this time no one more deeply regrets than myself.

I am sure I speak for all present when I say that we are happy to be here and to participate in these proceedings, commemorative of a man and an event so influential for good through all succeeding time.

It is fitting that this meeting should be held in this house. Elias Boudinot, LL.D., our illustrious fellow-citizen, a distinguished member and President of the Continental Congress, and whose signature was affixed to the treaty of peace by which the Mother Country, at the close of the war of the Revolution, recognized our independence, was the principal founder and first President of the American Bible Society, of which all the societies here represented are branches. Nor is this all. Many of our most eminent civilians, whose voices have been heard in these halls, and who have received the highest political honors of the land, have ever been active and prominent in Bible work in connection with the various local societies, and the parent society, as well.

It is fitting, also, that this meeting should be held in this city, the beautiful and prosperous Capital of New Jersey; which State, always in the van of every good work, had a State Bible Society in successful operation seven years in advance of the organization of the American Bible Society, now known as the parent society.

The importance of the event which we to-day commemorate can hardly be overestimated. The life and work of Wycliffe were the beginning of an era in the history of the world. That grand old man was not only, as has frequently been said, the Morning Star of the Reformation, and the greatest of the reformers before the Reformation, but he was also the father of our modern English prose. Let what may be said as to prior translations of portions of the Bible into English, or of the whole of it into Anglo-Saxon,

his was undeniably the first translation of the entire Scriptures into the English language; and, for reasons not hard to be discovered, none other, earlier or later, had so marked an effect upon the destiny of the English-speaking race. Is it too much to say of him, that he did more than any other one man to lay the foundations of the enduring prosperity of Protestant England and America? We do well to celebrate his praises. England, though she has even a greater interest in his memory than we, as he was one of her most illustrious sons, and a graduate of her proudest university, has so far failed to unite with us to do him honor. Whatever may have been her reasons, *our* duty seems clear, to acknowledge in this way our indebtedness to one through whom we have received blessings great and manifold. We shall do well, also, to consider and cherish the principles which actuated Wycliffe, and to emulate his example in studying and spreading abroad the knowledge of the Word of God, as the most hopeful means of still further advancement and blessing. Let it be our task to consider how best we can impress upon those who come to our land, whether from heathen countries or from those nominally Christian, the knowledge and love of the Bible. Let it be our care to see how we can earliest, most powerfully and most deeply, imbue the youths of our country with the same. Thus shall we best preserve the inheritance of our fathers, overcome existing evils, rise in elevation of character, fulfill our mission upon earth, and enjoy uninterruptedly that blessing of God which maketh rich and addeth no sorrow therewith.

THE
LIFE, TIMES, AND LABORS OF
WYCLIFFE.

By JAMES STRONG, S. T. D.,

Professor in Drew Theol. Seminary.

This semi-millennial occasion transports us, on the wings of fancy and by the hand of history, to a by-gone time and a distant clime. Let us suppose, for the moment, that we are in the university-town of Oxford, and in the middle of the fourteenth century. From the days of King Alfred this place had been noted as a seat of learning, and in later years it became famous in a still holier cause by the martyrdom of Ridley, Latimer and Cranmer. We enter Merton, one of the six colleges existing there at the date of which we speak, and we find among its "probationers" (eventually, also, it would seem, among its "fellows") a young man, distinguished from others of the single name of John, according to the custom of the age, simply by having come originally from the Yorkshire parish (and apparently, also, manorial family) called Wycliffe, or De Wiklef (the name is spelled with many variations). Vaughan (in his monograph on "John de Wycliffe, D.D.," Lond., 1853, p. 4) regards the word as being simply the *Wye-cliffe*, i. e., the *water-cliff*, or the *cliff near the water*, from the fact that the ancestral mansion stood on a rocky height along the bank of the river Tees, at a point eleven miles north of Richmond. The parish church in the vicinity is still known by the family name of Wycliffe, although the manor has now passed by marriage into the house of the Tunstals and Constables of Roman Catholic affinities. Of Wycliffe's parentage and early education no record remains. Born in 1324 (or, as some think, several years earlier), and admitted as one of the first commoners of Queen's College (Oxford), which was founded in 1340, he was associated, at the period to which we refer, with some of the best scholars of the University, Chaucer being said to have been at one time his pupil. In person considerably above the medium height, straight, slender and wiry, with features indicative of penetration and refinement—a thin, aquiline nose, firm mouth, smooth forehead, and clear though somewhat deeply-set eyes; his expression at once frank and cautious, bland but well-bred, intellectual and yet sympathetic—Wycliffe was a man to rivet attention and secure respect at the first glance. His hours were doubtless chiefly occupied, like those of an English college tutor of the present day, with private instruction to the undergraduates; and his intervals of recreation appear to have been largely spent in social rambles among the peasantry of the neighborhood.

His scholastic culture, warmed by a genial temper, gave him great influence, as well as ready access, in thus accomplishing the rare function of a link between the literary aristocracy and the sturdy populace of a collegiate borough. Hence, he was enabled to sympathize with the wants and sentiments of the lower classes, and to meet them with the higher qualifications and views of a Christian student. It was this peculiar position and opportunity, no doubt, that incited his attention thus early to the task of translating the Holy Scriptures into the vernacular of his countrymen. The urgent need of such a version cannot be well appreciated without a brief review of some of the literary and ecclesiastical, and especially the Biblical, circumstances of the times.

The midnight of the Dark Ages had been broken by the establishment of high schools, whose light was sensibly felt along the pathways of scientific and religious inquiry. Europe was emerging from the semi-barbarism which the northern hordes had poured over the older seats of civilization, and the invaders themselves, now Christianized and educated, were sending back streams of missionary and literary culture to their fatherlands. England was foremost in realizing these ameliorating influences. From the times of the Roman sway she had enjoyed pre-eminent advantages through contact with Latin Christianity, which then embodied all the learning and piety of the Western Empire; and the displacement of the Britons by the Anglo-Saxons, and the subjugation of the latter in turn by the Normans, had added successive elements of refinement to her originally wild strength, as the compound English language itself attests to-day. At the period of which we write the French tongue was still used in courts of law, a vestige of which practice exists in many of the commonest legal terms of the present day; and side by side was the Latin as the medium of literary intercourse, which fact is likewise yet indicated by the legal titles of many well-known processes. The English Universities, both founded about two centuries prior to Wycliffe's graduation, and a little later than those of Paris and Italy, but some three centuries earlier than the oldest of Germany, were originally divinity schools, or, at least, were conducted by divines, and largely for sacred learning. In fact, theology was the chief—almost the sole—science of that day, and the only other branches of knowledge which took a scholastic form were languages and philosophy, both of which then had a decidedly theological aim and coloring. Moreover, the students were almost exclusively novitiates of some of the monastic ranks with which at that time all parts of Europe particularly swarmed. Wycliffe himself, while in college, was a candidate for holy orders, and his own studies, of course, lay in that direction, as doubtless did also those of most of his pupils.

The Lollards, as all the predecessors of Protestantism in England were called, had already begun a comparison of the glaring corruptions of Rome with the simple truths and practices of early Christianity, as well as with the obvious laws of morality and social decency; and in this discussion, which usually was rather indirectly than ostensibly carried on, the Bible, especially the New Testament, of course, was continually appealed to as an authority and witness against the Papal dogmas, ecclesiastical traditions and priestly dominations. These latter were especially open to the shafts of ridicule; and, as in the Reformation afterward, the wits of Wycliffe's day, including Chaucer and Gower, were not slow in pointing out the Romish inconsistencies to the public eye. The mass of the people were thoroughly awake to the religious questions thus raised, and every educated person who

mingled freely with them, as Wycliffe did, had constant occasion to ascertain their feelings and apprehend their necessities. Reader access to the Holy Scriptures was evidently the great *desideratum* in this controversy; they alone could furnish an effectual as well as spiritual weapon in the conflict.

The political condition of the country at the time greatly stimulated these debates, which had not yet been nationally agitated elsewhere. One century before Wycliffe was born the English barons had extorted from the violent and vacillating King John the famous *Magna Charta*, which, although quickly denied by that prince, and denounced by the Pope, who claimed the vassalage of the realm, yet renewed by the next and confirmed by the subsequent sovereign, has remained to this day the substantial basis and bulwark of British constitutional liberty. From that document definitely dates the great struggle between the Romish and the secular arm on the one side, and the aristocratic and the popular rights on the other, which has characterized English as well as Continental history ever since. Disestablishment and republicanism are still the radical and vital issues in Great Britain, France, Germany and Italy; while in America the vested privileges of caste have scarcely met a final overthrow in our own lifetime, and the forces of Jesuitism are marshaling for a fierce encounter with our native institutions in the near future. The reign of Henry III., who followed John upon the throne of England, was but a series of contests between the King and the newly instituted House of Commons, which, after a lull during the reign of Edward I., who was the next prince, but who was chiefly occupied in settling the Scottish succession, broke out afresh under Edward II., and culminated in his dethronement and horrid death. All these fluctuations of civil power the Roman Pontiff watched at a safe distance, like a vulture scenting the field of battle, ever ready to pounce upon the weak or the wounded of either side. Edward III., who came to the throne at the age of fourteen, three years after the above-assumed date of Wycliffe's birth, soon engaged in wars with Scotland and France, which occupied his entire reign; but he, nevertheless, resisted the claims of Rome, and Parliament supported him by statutes, declaring the independence of the English clergy. The effect of all these political turmoils was to create and foster a spirit of free inquiry into human rights, both civil and ecclesiastical; and in this investigation, whether secretly or openly conducted, the teachings of Holy Writ could not fail to become intimately and constantly involved. The seeds of the English Reformation of a later age were deeply and widely sown by these public measures and private experiences.

It must be borne in mind, however, that the art of printing had not yet been discovered. All books, being in manuscript, had to be laboriously copied by hand, and were, therefore, rare and costly. This was especially true of the Bible, on account of its large size and the dead languages in which it was written. The Latin Vulgate was the authorized—or, rather, as we will presently see, the only accessible form; and this the common people, of course, could not understand, nor indeed read. Hence, Wycliffe, in the familiar intercourse with the populace for which, as we have seen, his earliest public appearance was distinguished, must have orally translated for their benefit such passages of Scripture as he had occasion to cite in their hearing. The inconvenience and indirectness of this process seem to have induced in him the determination, from his very college days, to furnish a more adequate text than then existed for popular religious instruction. This

purpose his whole career afterward confirmed. Vaughan says ("John de Wycliffe," p. 352): "Our present impression is that the thought [of translating the Bible] did not become a *purpose* earlier than the year in which the Reformer withdrew from Oxford—the year 1381." But the evidence, on grounds of presumption, for this late date of the design, only shows that the thought had not at first taken such definite shape in his mind as to warrant his public announcement of it. The elaborate work of Lechler ("John Wiclif and his English Precursors," translated from the German by Prof. Lorimer, Lond., 1878, 2 vols., 8vo) treats but incidentally of Wycliffe's Biblical labors.

The only professed or real versions of any part of the Bible into English proper before Wycliffe's were those of the Psalms, made nearly simultaneously by William of Shoreham and Richard Rolle, in the early part of Wycliffe's century. They were both from the Latin, were exceedingly crude, fragmentary, and encumbered with notes in most copies, and never had any great celebrity or circulation. The earlier efforts at translation in English were mere poetical paraphrases of portions of Scripture, such as, (1) the "Ormulum," a versification of the narrative of the Gospels and Acts, belonging probably to the former part of the preceding century; (2) the Biblical poem entitled "Soulehele," dating about the same time; (3) a rhymed rehearsal of the principal events of Genesis and Exodus, of a somewhat later date; and (4), apparently contemporaneous with the last-named, a metrical version of the Psalms, which existed, with many variations, in different manuscripts. The Anglo-Saxon versions that had preceded were (1) Cædmon's historical poem, written in the seventh century; (2) Aldhelm's and Guthlac's Psalters, of about the same date; (3) "the venerable" Bede's Gospel of John, dated A. D. 785; (4) the monk Aldred's "Durham Book," and Owun and Farnen's "Rushworth Gloss," both dating about the middle of the tenth century, and covering imperfectly the Gospels; (5) Ælfric's abstracts from the historical books, chiefly of the Old Testament and Job; (6) King Alfred's attempts, and a few other fragmentary glosses on the Psalms, Proverbs, Canticles, etc., of later date and uncertain authorship. All these were altogether sporadic and incomplete. Moreover, their language was quite unintelligible to Wycliffe's generation. The Anglo-Norman dialect, which intervened, was partially represented by a series of versions, or, rather, revisions, of these scattered elements, probably covering most of the Bible, and certainly the Gospels, the Psalms, Canticles, and the historical books of the Old Testament; but they were of a mongrel character, and scarcely attained the authority or currency even of the Anglo-Saxon relics upon which they were based. There was an obvious and imperative call for a new and truly English version of the Bible as a whole, adapted to the actual condition and vernacular of the people. It was Wycliffe's resolve and destiny to achieve this for the first time.

With these necessary preliminaries, we return to the immediate history of Wycliffe's life and Biblical labors. We have intimated that the exact date of his birth is uncertain; and it is even doubted by some whether the John Wycliffe whom we find seneschal of Merton College in 1356 (probably the author of a weak chiliastic treatise, entitled "The Last Age of the Church"), was our subject, or another person of the same name. There was still another John de Wycliffe, who was Vicar of Mayfield, in Archbishop Islip's diocese, from 1361 to 1380, and is liable to be mistaken for the Reformer (Vaughan's "Wycliffe," p. 52 sq.) All parties, however, agree that in 1360 our Wycliffe became known as a pub-

lic opponent of the mendicant friars who infested England, interfering with school discipline as well as with domestic relations; and to this date his tracts on that subject are accordingly assigned. This was an effort no less in behalf of the people, who were weary with the obtrusive sanctimony and beggarly squalor of these *church fleas*, than of the University authorities, who were equally sick of their impertinent ignorance and proselyting usurpation. It won him such popularity, that in 1361 he was made warden of Baliol Hall (afterwards Balliol College), an office for which he was well-qualified by his eminent diligence and reputation as a student of civil and canon law, and especially by his skill in philosophical and theological dialectics. By another singular coincidence, we find a John de Wycliffe mentioned as master of Balliol College in 1340, who could not have been our subject (Vaughan, p. 559), if the above date of the latter's birth be correct. This preferment of our Wycliffe gave both a wider scope to his scholastic abilities, and greater prestige to his popular discussions. In the same year he was made rector of Fillingham, in Lincolnshire, a position which he exchanged in 1368 for that of Ludgershall, in the same diocese. These livings did not require his removal from Oxford, and yet afforded him a clerical function and a pastoral opportunity to come still more closely than before into communion with the common people, and that in a rustic neighborhood.

In 1365, Archbishop Islip of Canterbury appointed Wycliffe master of his new College of Canterbury Hall (afterwards merged in that of Christ Church), at Oxford; but soon after the accession of Langham to the See, in 1366, the monks, who formed a majority of the members of the college, induced that prelate to eject Wycliffe, on the ground of some informality in the appointment; and the Pope (Urban V.), being appealed to, sided, of course, against Wycliffe, by a special bull, issued in 1370, of which the monks *purchased* the royal confirmation in 1372. How little heed Wycliffe, although still professing to be a faithful son of the Roman Church, paid to the Papal order of silence, accompanying the bull—since it was not only gratuitous, but illegal under the Parliamentary statutes above mentioned—we may judge from his tract in defense of the national policy against the Pope, published about this time. This production doubtless contains the substance of his argument before the Court, in reply to the same Pontiff's summons to the King to pay the homage due from the time of John to the See of Rome; a demand which, as we have seen, Edward had refused to acknowledge, and now openly resisted. Thus introduced to the royal favor, Wycliffe acted as the King's chaplain, and was presented (November 6, 1375) to the Prebend of Aust, in the diocese of Worcester, and, through the Duke of Lancaster, he was compensated (about 1376) for the loss of his college mastership, by being made rector of Lutterworth, in Leicestershire, where he had full scope for the reformatory principles which he now began to avow more pointedly. He had already (in 1372) been created "doctor in theology" by the University of Oxford, then not a mere honorary title, but an official one, authorizing him to lecture publicly before the students; and he used the privilege to expose the venality and superstition of the monkish orders, with a vigor of reasoning and a keenness of satire which are conspicuous in his published tracts on the subject. These abuses had come to be such a public burden, especially the occupancy of benefices by aliens, that in 1373 the King appointed a commission, and in the next year renewed it, with Wycliffe as a prominent member, to confer with the Papal authorities for the abrogation of the evil. After a protracted session at Bruges, in Belgium,

an arrangement was finally made; but the Pope soon violated the compact, and Parliament again took action against the Roman usurpation. These developments more fully opened Wycliffe's eyes to the inherent corruption of the Romish See, and he henceforth began to argue and preach and teach and write boldly, and without reserve. As with Luther in a later age, the hierarchy were alarmed and exasperated. By a formal convocation, they summoned Wycliffe to answer before them in London, on the 19th of February, 1377, to accusations of erroneous doctrine. Lewis, in his "Life of John Wiclif" (Lond., 1719, 1820), gives February 19, 1378, as the date of this first trial; but this is an error, as is evident from the dates of the accession of Richard II. (July 16, 1377) and of the sitting of his first Parliament (October following).

The trial opened regularly, in St. Paul's, on the day appointed; but an unlucky altercation of a personal character arising between the Bishop of London and the Duke of Lancaster, threw the assembly into an uproar, and even led to a popular tumult outside. In the *melee* Wycliffe was carried off in safety by his friends. The Pope (Gregory XI.) was now induced to take up the matter. Formal articles were prepared against Wycliffe, and in five bulls, three of them dated simultaneously (May 22, 1377), he was cited to answer to the charges of insubordination and heresy. Before these summons reached England, Edward III. died, and Richard II. was crowned; and the new Parliament was indisposed to surrender Wycliffe for a trial at Rome (whither the Papal residence had just been removed from Avignon), or even to suffer his imprisonment at home. However, in February of the ensuing year (1378), the Archbishop of Canterbury and the Bishop of London, to whom one or more of the bulls had been addressed, ordered a second trial in Lambeth Palace, in April following. Wycliffe responded by a formal paper; but the proceedings were again abruptly, although not violently, ended, by the interference of the populace in mass and the command of the King's mother. The prelatial judges retired in confusion, with a pusillanimous injunction of silence upon Wycliffe, to which of course he paid no respect. The prosecution shortly expired with the death of Gregory, and a schism occurred by the election of two Popes as his rival successors. This gave Wycliffe a fresh opportunity of exposing the corruption of the Papacy, now more flagrantly exhibited than ever before, and, at the same time, a season of quiet for the prosecution of his cherished design of translating the Scriptures, somewhat like that of Luther at the castle in the heart of the Thuringian Forest.

We rapidly pass over the residue of Wycliffe's life, in order that we may devote the remainder of this limited paper to his Biblical labors. Early in 1379 he had a severe fit of sickness, during which he was visited by the Papal emissaries, who urged him to recant; but he soon recovered to denounce them more vigorously than ever. In 1382 a court, constituted by the Pope, with the aid of the new Archbishop of Canterbury, controverted certain propositions of Wycliffe, who had begun to question the doctrine of transubstantiation; and as his patron, the Duke of Lancaster, withheld his support, now that the reformer ventured upon doctrinal ground, Wycliffe's position was eventually condemned, and the King was induced to remove him from the University. It is probable that the odium of Watt Tyler's insurrection, in 1381, fell upon Wycliffe, as it was supposed by his enemies to have been fomented by the "poor traveling priests" whom Wycliffe sent out to propagate his own views. The Wycliffites, as his numerous followers were called,

were subjected to much persecution; but Wycliffe himself continued unmolested to preach, at Lutterworth, the pure and earnest precepts of the Gospel. On the 28th or 29th of December, 1384, he was seized, while, as some say, in the act of celebrating the Lord's Supper, with a recurrence of paralysis, which he had felt two years before, and he died on the last day of that year. The Council of Constance (May 5, 1415) condemned his doctrines, and in 1428 his remains were dug up (from the chancel where he had fallen and was buried) and were burned. The ashes were thrown into the adjoining Swift, which, as Fuller, prosaically, and Wordsworth, poetically, remark, conveyed them, through the Avon and the Severn, into the sea, and thus disseminated them over the world. His doctrines, carried into Bohemia by the members of Queen Anne's retinue, originated the Hussite movement; and he is therefore entitled to the glorious epithet of "the Morning Star of the Reformation." The celibacy of the clergy being then a universal custom, Wycliffe, although disputing its obligation, lived and died unmarried. His flock was his family, and the English Bible his heirloom to posterity.

Wycliffe's literary productions are very numerous (Shirley [·List of the Original Works of John Wicklif," Oxf., 1865] enumerates over two hundred, chiefly brief tracts). Many of them were written in Latin, others in English, some in both languages, and nearly all are on the religious questions of the day. Several of them still remain unprinted, and more than half the entire number seem to have utterly perished. The most important by far is his New Testament, which appears to have been published about 1378, and again in 1380. The first *printed* edition was by John Lewis (Lond., 1731, fol.), and the next by Henry H. Baber (*ibid.*, 1810, 4to); the latest is that of the Clarendon Press (Oxf., 1879, 12mo). It is also contained in Bagster's "Hexapla" (Lond., 1841, 4to), and in Bosworth's "Gothic and Anglo-Saxon Gospels" (*ibid.*, 1865, 8vo). It was likewise printed from a considerably different manuscript by Pickering (*ibid.*, 1848, 8vo). Wycliffe also translated, either in person or by assistants, the entire Old Testament, including the Apocrypha, a task which seems to have been completed shortly before his death. His whole Bible has been accurately printed from a collection of one hundred and seventy manuscripts, with valuable dissertations, etc., by Forshall and Madden (Oxf., 1850, 4 vols., 4to). Wycliffe translated directly from the Latin Vulgate, not deeming himself competent to use the Hebrew and Greek originals as a basis. His version is quite literal and plain, but comparatively stiff and inelegant, and full of obsolescent words and constructions, showing that the language was yet in an unsettled condition. It has, of course, little critical value nowadays, but its influence at the time was immense, and has since been incalculable. It can hardly be considered the foundation of our present English Bible, but rather its precursor; although, no doubt, Tyndale largely used it in his translation from the original tongues. Wycliffe's Bible was revised, about 1388, by John Purvey, who had been his curate at Lutterworth; and it is Purvey's edition, rather than any of Wycliffe's own, that has generally passed as Wycliffe's (so in Lewis's, Baber's, Bagster's, and the Clarendon texts). Both are printed in parallel columns by Forshall and Madden. I close with a specimen of Wycliffe's version from each Testament, in the old spelling, with Purvey's emendations in brackets.

GENESIS III., 7, 8.

And the eizen [izen] of both [bothe] being [weren openyd]; and whanne thei knewen him silf to be [that thei weren] nakid, thei soweden [sewiden] to gidre [the] leeuës of a fige tree [tre], and maden hem brechis [maden brechis for hem silf]. And whanne thei herden the voys [vois] of the Lord God goynge in paradys [paradijs] at the shyning [wynd] after myd dai, Adam hid hym and his wijf [and his wijf hidden them] fro the face of the Lord God in the myddel [middis] of the tree [tre] of paradys [paradijs].

LUKE VIII., 31-33.

And thei preiden him [hym], that he schulde not commaunde hem, that thei schulden go in to the deepnesse [to heil]. Forsothe [And there was] a flok of manye [many] hoggis was there lesewynge [swyne lesewynge] in an hil, and thei preiden [preiden] him [hym], that he schulde suffre hem to entre in to [into] hem. And he suffride hem. Therefore fendis [And so the deuëlis] wenten out fro the man, and entride [entriden] in to hoggis [the swyne]; and with bire [a birre] the flok [flok] went hedlinge [heedlyng] in to the lake of watir [the pool], and was stranglid [drenchid].

WILLIAM TYNDALE AND HIS BIBLE.

By REV. WILLIAM S. LANGFORD,

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Kaulbach, in his celebrated cartoon, "The Era of Reformation," in the Berlin Museum, has gathered into groups the most noted figures in science, art, letters, and discovery. Central among these figures stands the form of Martin Luther, elevated upon a dais, holding in his upstretched hands the open Bible. Surrounding Luther are the principal promoters of the religious Reformation of the 16th century. Behind him, still more elevated, sit the pre-reformation reformers: Wycliffe, Huss, John Wessel, Peter Waldo, Savonarola and others.

The artist seems to have felt the touch of the spirit that moved upon the minds of men in that period, kindling new zeal for knowledge and passing on till it penetrated the treasures of heavenly wisdom in the divine store-house of God's written Word. The unsealing of God's Book was the fruit of that intellectual awakening, which, beginning south of the Alps, spread throughout Europe, and the opened Bible was the keen-edged sword that delivered the people from spiritual thralldom. "Ye shall know the truth, and the truth shall make you free."

John Wycliffe was the pioneer who opened the path for the common people into the Word of God. In the latter half of the 14th century he translated the Latin Bible of Jerome into the English tongue. Wycliffe died on the last day of the year 1384, leaving behind him a host of followers, and a name precious as ointment poured forth. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Wycliffe scattered seed which, in another age, was to spring up in abundant fruitfulness. His influence, like his ashes, was borne far out beyond the limits of his own land.

At the beginning of the 15th century we find the Scriptures translated from the Latin into the languages of Poland, Bohemia and Germany. Before 1471 four editions of the German Bible had been given to the world. The Italian Bible of Malermi was printed at Venice in 1471. A French New Testament appeared in 1478; the whole Bible followed in 1487. In 1522 there were in circulation printed versions of Scripture, in whole or in part, in six languages besides German, Italian and French, viz.: Danish, Dutch, Bohemian, Slavonic, Russian, and the dialect of Spanish spoken in Valencia.

Erasmus, reputed the most learned man of his day, gave a fresh impulse to Bible translation, as well by his bold advocacy of the rights of the unlearned to read the Word of God, as especially by the preparation of a Greek text. His Greek Testament, which ap-

peared first in 1516, and in revised editions in 1519 and 1522, formed the basis of the vernacular versions.

In the year of our Lord 1523, appeared in the streets of London a man of austere countenance, spare of body, plainly dressed in the garb of a priest, and with the air and bearing of a student. That man was William Tyndale, the Translator, then less than forty years of age. He dwelt in London about the space of a year, preaching as he had opportunity, and pursuing the habits of a student with great industry. While preaching in the parish of St. Dunstan's, in the West, he found a friend in Sir Humphrey Monmouth, a wealthy cloth merchant and alderman of London, who took him to his own home, where, as Monmouth testifies, Tyndale lived as a good priest for half a year. "He studied most part of the day and of the night at his book, and he would eat but sodden meat by his good will, and drink but small single beer. I never saw him wear linen about him in the space he was with me."

The materials for a sketch of Tyndale's earlier life are few and meagre. No authentic record has been found of the time or place of his birth or parentage; no incident is related of his home life; no anecdote of his childhood or youth; no account of his taking orders, and only fragmentary allusions to his college days. Foxe says, "Tyndale was brought up from a child at Oxford University." Froude speaks of him as "a man whose history is lost in his work, and whose epitaph is the Reformation."

Assuming that Tyndale was born in 1484, he first saw the light just one hundred years after the death of the heroic Wycliffe. He confesses that he was "ill favored in this world, and without grace in the sight of men, speechless and rude, dull and slow-witted," and it is altogether likely that his life was that of a plodding student at home and at the schools.

The religion of England at this period was a rigid ecclesiasticism. The Church had absolute power over persons and property. Stringent laws existed against heresy. The bishops were empowered to arrest heretics without restraint, and upon conviction they could proceed to burn them without the intervention of the civil power. It was enacted that whoever read the Scriptures in English should forfeit land, chattels, goods and life, and be condemned as heretics to God, enemies to the crown, and traitors to the kingdom. The people were held in oppressive ignorance. The Bible was shut up. Conscience was stifled. Spiritual light was quenched, and religion consisted in ceremonial rounds and superstitious customs and submission to the priests. Freedom of thought was heresy; the possession of God's word in English was heresy; nothing was orthodox but implicit obedience.

Onerous taxes and compulsory tithes were exacted of the people under the extremest penalties. "The parson sheareth, the vicar shaveth, the parish priest polleth, the friar scrapeth, the pardoner pareth, we lack but a butcher to pull off the skin," thus wrote Tyndale. "They look so narrowly after their profits that the poor wife must be countable to them for every tenth egg, or else she getteth not her rights at Easter, and shall be taken as a heretic." The morals and habits of the clergy were a scandal in the land. Cardinal Wolsey wrote to the Pope—"both the secular and regular priests are in the habit of committing atrocious crimes, for which, if not in orders, they would be promptly executed."

The Church's attitude towards liberal learning was extremely hostile. She claimed to

hold the keys of knowledge. The teachings of the Schoolmen were final. The Bible covered the whole range of possible human knowledge, and whatever was not read therein nor could be proved thereby, was in no wise to be received. Science and philosophy were proved by texts of scripture, and independent study of these was accounted heretical. In 1530 Tyndale wrote to Sir Thomas More, "Remember ye not how within these thirty years and far less, and yet dureth to this day, the children of darkness raged in every pulpit against Greek, Latin, and Hebrew, and what sorrow the schoolmasters that taught the true Latin had with them; some beating the pulpit with their fists for madness, and roaring out, with open and foaming mouth, that if there were but one Jerome or Virgil in the world and that same in their sleeves, and a fire before them, they would burn them therein, though it should cost them their lives; affirming that all good learning decayed and was utterly lost since men gave themselves unto the Latin tongue." A monk is quoted as saying, "The New Testament is a book full of snakes and thorns; Greek is a new language, of late invention, and of which a man needs well be on his guard; as for Hebrew, my dear brethren, it is certain that all who learn it become Jews." The ignorance of the clergy was notorious. Thus wrote Erasmus of the monks in his satire, "The Praise of Folly:" "Though this sort of men are so detested by everyone that it is reckoned unlucky so much as to meet them by accident, they think nothing equal to themselves, and hold it a proof of their consummate piety if they are so illiterate as not to be able to read. And when their asinine voices bray out in the churches their psalms, of which they understand the notes but not the words, then it is they fancy that the ears of the saints above are enraptured with the harmony." Like priest, like people. If the priests' lips keep not knowledge, how shall the people understand? "To keep us from knowledge of the truth," wrote Tyndale, "they do all things in Latin. They pray in Latin, they christen in Latin, they bless in Latin, they give absolution in Latin, only curse they in the English tongue." The Word of God was entombed in a strange language, buried beneath doctrinal treatises and theological summaries, heaped up with traditions and multitudes of words. But the night was far spent, the day was at hand. Already streaks of dawn gilded the horizon.

The 15th century was marked by triumphs in which the whole civilized world was to share. The invention of the arts, the revival of antiquity, the restoration of philology, the discovery of the new western continent, were signs of an awakening which could not be confined within narrow bounds. The divine art of printing brought literature within easy reach. The press poured forth editions of the classics in convenient form, which found their way among students and into the universities. England's two great universities, Oxford and Cambridge, were infected with the leaven of the new learning. Eager students sipped the fresh streams of knowledge and thirsted for more.

The close communication between the universities of Europe gave them all a common property in the intellectual progress in each. Students passed from one university to another, attracted by the fame of some teacher. Erasmus came from Holland to Oxford. Oxford students went to Italy, and returning brought back fresh enthusiasm for the study of the Greek language and literature. A coterie of scholars, formed in London about the year 1500, became a centre of widening influence. Thus wrote Erasmus of that literary group: "When I listen to my friend Colet, it seems to me like listening to Plato himself. In Grocyn, who does not admire the wide range of his knowledge? What could be more

searching, deep and refined than the judgment of Linacre? Whenever did nature mould a character more gentle, enduring and happy than Thomas More?" The year 1509 brought to the throne of England Henry VIII. Young, popular, accomplished, a friend of liberal learning, he knew well the circle which so charmed Erasmus, and as the people rejoiced in their young sovereign, so these scholars hoped that Henry would further their aims in sound learning. John Colet was appointed court preacher, Thomas More was made under-sheriff, Erasmus was called back from Italy and settled at Cambridge as Professor of Divinity and Greek, Cardinal Wolsey, the Pope's Legate, a liberal patron of learning, was made Henry's Lord Chancellor.

During this period of intellectual awakening in England, William Tyndale was a student at the universities, and laid the foundations of scholarship. At Oxford, listening to the charming eloquence of Colet; at Cambridge, sitting at the feet of the learned Erasmus, he enjoyed advantages equal to the best. Of Tyndale at Oxford, Foxe writes: "He, by long continuance, grew and increased as well in the knowledge of tongues and other liberal arts as specially in the knowledge of Scripture, whereunto his mind was singularly addicted," and "he read privily to certain students and fellows in Magdalen College some parcel of divinity, instructing them in the knowledge and truth of the Scriptures." From Oxford he went to Cambridge, where he took his degree, and thence removed to Gloucestershire, and became tutor in the family of Sir John Walsh.

We begin now to tread upon sure ground. Obscure as Tyndale's personal history is hitherto, the Manor-house at Little Sodbury becomes a point of interest, and from thence his life can be traced with more definiteness. That ancient house is the only place in England that can be pointed out as the roof under which dwelt William Tyndale the translator. While there he found the vocation to which his life's energies were consecrated. There his purpose took distinct form, and he pledged himself, if God spared him, "to translate the Holy Scriptures into his native tongue, that what had hitherto been confined to the learned, might be open to all who could read."

While there, too, Tyndale felt the rude hand of persecution. It was his custom to preach in the adjacent villages and in Bristol, to the crowds that collected to hear him, on the college green, but his plain speech aroused the opposition of the priests. Appeal was made to the authorities to silence him, and he was summoned before the Chancellor, who to use Tyndale's own words, "threatened me grievously, and reviled me and rated me as though I had been a dog." But finding nothing that they could prove against him, he was permitted to depart. Divine Providence was shaping his course. In controversy with a certain priest he was answered, "We were better without God's law than the Pope's." To whom Tyndale replied, "I defy the Pope and all his laws. If God spare my life, ere many years I will cause a boy that driveth the plough, shall know more of the Scripture than thou doest." Henceforth every energy bent to one end. It was clearly impossible for him to accomplish his work at Sodbury, and so he writes: "When I was so turmoiled in the country where I was that I could no longer there dwell, I this wise thought in myself: This I suffer because the priests of the country be unlearned. As I this thought, the Bishop of London came to my remembrance, whom Erasmus praiseth exceedingly for his great learning. Then, thought I, if I might come to this man's service I were happy. And so I gat me to London, and through the acquaintance of my master, came to Sir

Harry Gilford, the King's grace's Controller, and brought him an oration of Isocrates, which I had translated out of Greek into English, and desired him to speak to my Lord of London for me, which he also did as he showed me, and willed me to write an epistle to my Lord, and go to him myself, which also I did."

After long waiting, Tyndale was admitted to the presence of the young prelate. Cuthbert Tonstal, the Bishop, received him with a cold reserve, and acknowledged the evidence of his scholarship, but dismissed him with the most formal courtesies, assuring him that a man of his talents could not fail to find service in London. Rebuffed, but not disheartened, Tyndale tarried in London, seeking means to further his cherished purpose, till at the end of a year he was forced to the sorrowful conclusion, "not only, that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." He now looked to the land of Luther for liberty to translate the Bible, and in the spring of 1524 he turned his back upon the shores of his native land, never more to return. Taking ship for Hamburg, he repaired to Wittemberg to meet Luther. It needs no stretch of fancy to conceive the joy with which he met the great hearted German—the intrepid Reformer, who was doing for Germany what he had set out to do for England.

In the Autumn of 1525, we find Tyndale in Cologne supervising the printing of his New Testament. The work had not far advanced when it was interdicted by an order from the Senate, and notice was sent to England warning the King and Cardinal against "that most pernicious article of merchandise, the Bible." Tyndale, gathering up the sheets that had been printed, fled with them in haste up the Rhine to Worms. At Worms the printing was carried to completion, and two editions of 3,000 copies each, in octavo and quarto, were brought out. It was the first Testament in English ever printed. Copies quickly found their way into England and into the Universities, and were secretly distributed among the common people to their joy, but to the annoyance of the authorities. The Bishop of London confessed that "that most pernicious article of merchandise" was thick spread over all his diocese. A council of bishops was called in the autumn of 1526, to deliberate upon the course to be pursued, and it was resolved that the English New Testament should be publicly burned wherever found. Elaborate preparations were made for an *auto-da-fe*. Tonstal preached at Paul's Cross and denounced the work, and at the conclusion of his sermon many copies of the condemned book were committed to the flames. Injunction was issued, warning all who had copies to deliver them under penalty of excommunication. A bishop's fund was subscribed to buy up and destroy all copies that could be found in Germany. These witless measures served only to increase the demand and aided Tyndale in the further prosecution of his work. Copies came thick and three-fold into England. "It cannot be spoken," writes Foxe, "what a door of light they opened to the eyes of the whole English nation."

The greater part of the year 1529 Tyndale spent in Hamburg, where, it has been affirmed, he had the help of Miles Coverdale in the translation of the five books of Moses. These and the book of Jonah were published in 1531. The year of 1534 was signalized by the production of a revised translation of the New Testament, imprinted at Antwerp, and entitled, "The newe Testament dilygently corrected and compared with the Greke, by Wyllyam Tindale, and fynessed in the yere of our Lorde God A. M. D. & XXXIII

in the moneth of November." The volume contained also a translation of "The Epistles taken out of the Old Testament, which are read in the church after the use of Salisbury upon certain days of the year."

This edition of 1534 contained the ripest fruits of Tyndale's work, and has been styled his noblest monument. In it he had carefully gone over the whole of his work, comparing the translation with the best Greek text, and introducing many changes to bring it into closer conformity with the spirit and meaning of the original. A few specimens of the changes will suffice to show the character of his later work. In the Sermon on the Mount, St. Matthew, v. 13, the version of 1525 had run as follows: "Ye are the salt of the earth, but and if the salt be once unsavory, what can be salted therewith? it is, thenceforth good for nothing but to be cast out at the doors, and that men tread it under feet." In the revision it reads: "Ye are the salt of the earth, but and if the salt have lost her saltness, what can be salted therewith? It is, therefore good for nothing but to be cast out, and to be trodden under foot of men." "See that your light so shine before men," is changed into the more literal, "Let your light so shine before men." "Ye shall not think that I am come to destroy the law," is more accurately translated, "Think not that I am come to destroy the law." "Behold the lilies," to "Consider the lilies." "What raiment ye shall wear," to "What ye shall put on." The last words of the sermon, "It was overthrown and great was the fall of it," is more strictly and rhythmically rendered, "And it fell and great was the fall of it."

Well says Demaus, "Tyndale was great in both capacities; he translated with unequalled felicity; he revised with unrivalled success; he has shown his countrymen both the true spirit in which the Holy Scriptures may be worthily rendered into English and the true method by which that translation may be gradually improved and perfected."

In 1535 appeared a second revision having in the title these words: "Yet once agayne corrected by Willyam Tindale." From this edition were omitted the marginal glosses which had been printed in former editions, thus fulfilling Tyndale's idea to give a bare text of the Scriptures. The scheme of Tyndale's work was clear from the outset, and all his subsequent revisions were but the carrying out of that scheme to the minutest points of exact and true rendering.

The basis of his translation of the New Testament was the revised editions of the Greek text of Erasmus, but he had also before him the Latin vulgate of Jerome, the Latin of Erasmus and the German of Luther. It has been said that he was largely indebted to the English of Wycliffe, but while he was no doubt familiar with Wycliffe's version, there is no evidence that it exercised any control over his work, or even that he had a copy of it by him. His purpose was to make a new and direct translation, and his own words must be taken as conclusive. He says: "Them that are learned Christianly. I beseech that they consider how that I had no man to counterfeit (that is imitate), neither was holpen with English of any that had interpreted the same or such like thing in the Scripture beforetime."

His assertion that in both Testaments he translated direct from the original tongues is fully sustained by the most competent modern critics.

Says Canon Westcott, "Tyndale availed himself of the best help which lay within his reach, but he used it as a master, and not as a disciple. In rendering the sacred text, he

remained throughout faithful to the instincts of a scholar." "It is impossible to read through a single chapter (of the N. T.) without gaining the assurance that Tyndale rendered the Greek text directly."

Tyndale's writings, other than his translations of the Bible, do not come within the scope of this paper. He wrote and translated controversial tracts and introductions to the several books of the Bible. In some of these he sets forth, with a clearness and force which has never been excelled, the principle of the single literal sense in the interpretation of Scripture, in opposition to the allegorical and fanciful methods which have often prevailed to the confusion of the true sense. As a controversialist, he was shrewd, witty, vigorous, always earnest, often severe, but in expounding God's Word for his children, he was apt, rich, and faithful, with a flowing tenderness and fervent love for souls.

A glance at England will show the course of events in Tyndale's home. Wolsey had bade "a long farewell to all his greatness" and died in 1530. Henry divorced Catherine and married Anne in 1533, and was proclaimed Head of the Church in 1534. More and Fisher were beheaded. Crammer and Cromwell were respectively Archbishop of Canterbury and Lord Chancellor. In 1534 the Convocation of Canterbury petitioned the King for a translation of the Bible, and in 1536 it was ordered that the English Bible be placed in every church, and that the clergy exhort all men to read it. In 1535 the royal English printer was preparing to issue in London an edition of Tyndale's revised Testament.

It has seldom been given to any man to witness such success of his labors. Tyndale was born for a purpose. He had now finished his course, and nothing remained but that he should receive the crown of martyrdom.

It is no part of my purpose to trace the trials of this man of God through his years of exile, or to describe the means employed to compass his defeat and death. His wanderings from place to place to elude the vigilance of foes; his shipwreck, whereby he lost all his books, copies and writings, "to his hindrance and doubling of his labors." These and many other trials which befel him were but incidents of a noble life.

From about the middle of 1534, Tyndale dwelt in the city of Antwerp, under the shelter of the English House. A side-light upon his life, while here, reveals the gentler features in the character of this devoted student. It was his habit to reserve himself Monday and Saturday in each week, which he called his days of pastime. On these days he sought out, in every hole and corner of the city, the poor and the sick, and the burdened, and English refugees who had fled from religious persecution, and such he "did very liberally comfort and relieve." He was now enabled by the income from his works to live free from want, and whatever he had beyond his bare necessities he bestowed in sympathetic charity. He felt himself secure, too, from harm to his person, and the tidings from England might have led him to hope that he would soon be welcomed to his native land. But his sense of security and his dream of returning to England in peace were rudely broken. In May, 1535, a treacherous Englishman, Phillips by name, who, through feigned friendship, had secured Tyndale's confidence, laid a trap for him, and tempted him forth at nightfall into the hands of officers. He was thrown into prison in the castle of Vilvorde, near Antwerp, and after lying there more than a year, he was led forth to execution on the sixth day of October, 1536. Having first been strangled, the fires were kindled and his body burned. With his last breath he uttered the prayer, "Lord open

the King of England's eyes." Thus ended the earthly life of a great man. His ashes mingled with foreign dust, but he bequeathed the fruits of his life toil to his beloved England—to her and to her children forever.

No fair estimate can be made of Tyndale's work without taking account of the circumstances in which he wrought. For centuries the Hebrew language had been practically lost, and Greek was but little known. Latin was the language of literature, of religion, and of the Bible. To tamper with the Latin Bible was as the sin of Uzzah ; to turn it into the vulgar speech, was to degrade the sacred Book with the language of Ashdod. This superstition had struck its roots so deep, and spread so wide, that nothing less than a violent wrench could loosen it. Tyndale's translation was in the teeth of this prevailing prejudice, and came without sanction, in spite of authority, across the sea, from what was considered the very hot-bed of heresy. Both More and Tonstal uttered sweeping denunciations against it, and engaged in minute criticism of it—so minute that Tyndale was led to say, that with the same diligence they might have made a translation themselves. Yet, it is no small tribute to the merit of the translation, that so skilled a critic as Sir Thomas More employed himself chiefly with Tyndale's doctrines. The renderings which most offended him were such as these, "congregation" for "church," "elder" for "priest," "favor" for "grace," "repentance" for "penance," "love" for "charity." These simple terms of familiar significance struck at the traditional and false notions which the other words had imported into the religion of the times. When we consider how few helps Tyndale had ; the strong bias of theological traditions ; the crude condition of the English tongue as a vehicle for the subtle shadings of thought in the Bible, we wonder that he had the mental poise and discrimination to do his task so well. But he was too wise to claim perfection for his work, and in his address to the Christian Reader, he wrote, "Exhorting instantly, and beseeching them that are better seen in the tongues than I, and that have higher gifts of grace to interpret the sense of the Scripture and meaning of the Spirit than I, to consider and ponder my labor, and that with the spirit of meekness, and, if they perceive in any places that I have not attained the very sense of the tongue, or meaning of the Scripture, or have not given the right English word, that they put to their hands to amend it, remembering that so is their duty to do." It should be no matter of surprise, or of regret, that the text of the Scriptures should be guarded with scrupulous care. It is easier to translate than to translate well ; it is far easier to change than to improve, and every change, however small, in the sacred text, demands the most searching scrutiny. We may make liberal allowance for the passions excited against Tyndale's version when we consider the ecclesiastical sensitiveness and bigotry of the times in which he lived, but surely, we ought not to meet a like spirit, in our day of greater light and liberty, nor ought the attempts of scholarly and devout minds to amend and perfect the work of that great master, to be opposed by narrow prejudice. Critical taste should not be inconsiderate of the value of the familiar phrase of scripture ; nor, on the other hand should, reverence for what has been obstruct changes, which are demanded by more perfect knowledge. The Father of the English version has given in thoughtful words the charter and guide for all future revisions.

In the language of an eminent biblical scholar, "Tyndale, not only furnished the type of all succeeding versions, but bequeathed the spirit which will exercise a preservative

influence over the version of the English Bible through every change or revision that may await it, until scriptural revision shall be no more." The eloquent language of Mr. Froude, the historian, is a glowing but just tribute to Tyndale. He says: "Of the translation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are all familiar. The peculiar genius—if such a word may be permitted—which breathes through it; the mingled tenderness and majesty; the Saxon simplicity; the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man—William Tyndale."

A recently discovered autograph letter of Tyndale, written to the Governor of the Castle while he was a prisoner at Vilvorde, is too precious to be omitted from this sketch.

"I entreat your Lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the Procureur to be kind enough to send me from my goods, which he has in his possession, a warmer cap, for I suffer extremely from cold in the head. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings; my overcoat has been worn out; my shirts are also worn out. He has a woollen shirt of mine, if he will be kind enough to send it. I have also with him thicker leggings for putting on above; he has also warmer caps for wearing at night. I wish also his permission to have a candle in the evening, for it is wearisome to sit alone in the dark. But above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with that study. And in return, may you obtain your dearest wish, provided, always, it be consistent with the salvation of your soul. But if any other resolution has been come to concerning me, that I must remain during the whole winter, I shall be patient, abiding the will of God to the glory of the grace of my Lord Jesus Christ, whose Spirit I pray may ever direct your heart. Amen.

"WM. TINDALE."

How vividly does this call to mind the aged Apostle to the Gentiles, writing from the Mamertine prison in Rome to his faithful Timothy: "I am now ready to be offered and the time of my departure is at hand. The cloak that I left at Troas, with Carpus, bring with thee, and the books, but especially the parchments." There is no reason to doubt the tradition that Tyndale, while in prison, carried the translation of the Old Testament to the end of the second book of Chronicles.

The name of William Tyndale should be dear to every one who loves the English Bible. It will grow in esteem the more his life is studied and the better he is known. For if, to do justly and to love mercy, and to walk humbly with God be the test of goodness, then Tyndale was a good man. If to have the foresight and courage of faith to discern the right and choose it, to project a noble course, and pursue it through perils and over obstacles, unintimidated by danger, unflinching in death, if this be greatness, then Tyndale was a great man.

If to begin alone, amid scorn and obloquy, and to keep right on with brave spirit, and tireless zeal, and patient hope, and at last to be owned, accepted, revered, if this be success, then Tyndale was not only good and great, but victorious also. He won the crown; and as time goes on, and earth's histories shall be closed—when the chroniclers have finished their task, in the roll of the world's worthies no name will shine with a purer lustre than the name of William Tyndale.

THE BIBLE IN NEW JERSEY.

By Rev. GEORGE SHELDON, D. D.,

Superintendent of the American Bible Society for New Jersey and Delaware.

“There are no politics like those which the Scriptures teach.”—JOHN MILTON.

For nearly three hundred years after the event that we this day commemorate, New Jersey was for the most part still an unbroken wilderness. The soil, enriched by the neglected vegetation of ages of luxuriant growth, was occupied by sparse and straggling tribes of aborigines.

Nothing reflects in brighter and more beautiful colors the principles of the Sacred Scriptures, which influenced the leading characters who guided the early affairs of our State, than the manner and spirit of their intercourse with the Indians. They recognized them as children of a common Father; they admitted that the savages held a fair title to their lands, on the principle of what is termed in legal phrase, *jus gentium*, having the original right of possession. So far did their regard for the teachings of the Holy Book we honor put them in advance of the times in which they lived, that they have left to us a beautiful illustration of Christianity in this respect, not so fully seen in the colonization of any other State; and as a fruit of their humane and generous conduct, the Indians of New Jersey gave the early settlers less trouble than was the case in any sister colony. Perhaps nothing can better illustrate this than the following historical incident:

As is well known, the early settlers amicably purchased lands of the Delaware Indians, a tribe that took its name from our beautiful river, and who were at that time the largest owners of the soil. In 1758, a treaty was made, granting them the right of fishing in all rivers and bays south of the Raritan, and a reservation was provided for them in Burlington County. They remained in peaceable possession of these privileges until they left the State. After their removal to the State of New York, and subsequently to Michigan, as late as 1832, cherishing a tradition respecting their ancient fishing and hunting rights in New Jersey, they delegated one of their number to obtain from our Legislature compensation for the relinquishment of those rights. The sum asked, \$2,000, was, to the honor of our people, cheerfully granted by their representatives in session in this House. This Indian representative, who, by the way, was once a student of Princeton College, ended his appeal with the words: “We have long looked up to the leading characters of this State in particular, as our fathers, protectors and friends.” Their claim was advocated in eloquent terms by that distinguished Jerseyman, Samuel L. Southard, who made this significant statement: “It is a proud fact in the history of New Jersey, that every foot of her soil

had been obtained from the Indians by fair and voluntary purchase and transfer—a fact that no other State in the Union, not even the land which bears the name of Penn, can boast of.” The letter of thanks addressed to the Legislature by the Indian representative was read before the two Houses, in joint meeting, in this Chamber, on the 14th of March, 1832, and was received with shouts of acclamation. It contained the following extraordinary and very beautiful testimony: “Not a drop of our blood have you spilled in battle; not an acre of our land have you taken but by our consent.”

New Jersey as a Commonwealth was in early times molded by New England Puritans, emigrants from Holland, English Quakers, Scotch Presbyterians, and Swedish Lutherans. While these representatives of different nationalities had some bitter contests among themselves, on the merits of which we have no occasion to enter, it is worthy of grateful record that a spirit of broad Christianity was generally manifest in the public affairs of the State, and that no man was ever seriously persecuted for his religious beliefs. George Fox, the eminent Quaker, who in his early boyhood was an earnest student of the Bible, found no hindrance in laying the foundation on this new soil of the universal religion of peace and love. Like William Penn, persecuted in the Old World and in some parts of the New, he found perfect toleration here. It may be mentioned that those excellent colonists, the Swedes, who settled in Salem county and elsewhere, took the lead in the early instruction of the Indians in the truths of Christianity. They even went so far as to prepare the first catechism for their use. As is well known, David Brainerd, of beautiful memory, who held the distinctive title of “Missionary to the Indians,” devoted his short life to self-denying labors among the children of the forest in this State and on the western banks of the Delaware. His brother, John Brainerd, also labored among them many years.

NEW JERSEY AND THE REVOLUTION.

Harsh is the hand of war! But we thank the God of peace that in the midst of all its horrors, we can in any case recognize tokens of His presence, and we are grateful to know that when the sad days of conflict which separated the colonies from the Mother Country drew on, the people of our State still gave so much evidence of religious character. That sacred Book, which they had brought with them from far over the sea, and which they had been taught to revere as the guarantee of civil and religious liberty, was evidently their guide, under the leadership of such ardent patriots as President John Witherspoon, the martyred James Caldwell, and others. It is but just to say that the Presbyterian and Reformed clergymen of that day took a place among the foremost in the defense of our rights.

In the Revolution, the losses of New Jersey of men and property, in proportion to her population, were said to have been greater than those of any other of the thirteen States. So it follows, that New Jersey, though territorially small, took such a place among those who struggled for American freedom, and, as is well known, some of the most important events of the Revolution occurred on her soil.

NEW JERSEY AND THE LATE CIVIL WAR.

Here, also, in times of great peril and excitement, we cannot forget that the power of Christian principle was still apparent in reference to our public affairs. Daily assemblies

for prayer in different parts of the State, during the war, especially in times of great emergency, of which many of us have a tender remembrance, as well as supplications in our homes and in the sanctuaries of the living God, attested both the religious and patriotic fervor of our people. Not only in the former struggle of the Revolution was their share in full and even large proportion to their wealth and population, but with a Christian heartiness they united in support of a common cause, under Governors Charles S. Olden and Joel Parker. About 50,000 copies of the New Testament were carried to the camp, the field and the hospital by our soldiers, as a mark of the respect and affection of their friends at home, who presented them. Beautiful as were those holy volumes themselves, more so than those sent from any other State, still more beautiful was the act by which they were bestowed. So did the divine sentiment of the Scriptures, "God a very present help in trouble," sway the minds and hearts of our people in their great sorrows.

MEASURES FOR BIBLE DISTRIBUTION IN EARLY TIMES.

It should be noticed how generally the leading civilians of our Commonwealth, as well as the ministers of our holy religion, evinced a personal interest in the distribution of the Scriptures among our people. They considered it was not enough to leave their circulation to the laws of commerce and of trade.

Early organized effort was made and combinations formed to increase their diffusion. First in order was the appointment, at meetings of consultation held for the purpose, of what was termed local agencies, composed of eminent citizens in the several counties.

Among these may be mentioned Gen. Ebenezer Elmer, of Bridgeton. Gen. Elmer was an officer in the Revolutionary army, and in the closing years of his life was President of the Cumberland County Bible Society. His son, Judge Lucius Q. C. Elmer, holding the same office, still lives in a green old age, deeply interested in the work of the Bible Society, and was engaged to preside at this very session of the Convention, but, contrary to his hope and expectation, the state of his health did not permit of his doing so.

Rev. Peter Studdiford, an influential minister in Hunterdon County; his son, Rev. Dr. Peter O. Studdiford, of the same county, now deceased; and his grandson, Rev. Dr. Peter A. Studdiford, now living, form a remarkable line of clergymen in three generations, all prominent, in the same county, in this great enterprise.

This plan of local agencies, to a considerable extent, preceded the formation of the State Bible Society, and was a part of that general religious movement, commencing in England at the beginning of this century, which brought in the present new and wonderful era of evangelical effort.

The New Jersey State Bible Society, a memorable feature of the early history of these operations, was organized at Princeton, December 5, 1809, seven years prior to the formation of the National Society. Among those prominent at this period, whose names should be remembered, the following laymen should be mentioned, viz.: Gov. Joseph Bloomfield Dr. Elias Boudinot, and Joshua M. Wallace, of Burlington; Chief-Justice Andrew Kirkpatrick, John Nelson, and James Bishop, of New Brunswick; Samuel Bayard, of Princeton; and Lucius H. Stockton, of Trenton. The following names of clergymen honored in their day, may also be mentioned, viz.: Rev. Dr. Samuel Stanhope Smith, President of Princeton College; Rev. Dr. John H. Livingston, President of Rutgers College; Dr. John Wood-

hull, of Monmouth; Rev. James F. Armstrong, of Trenton; Dr. Joseph Clark, of New Brunswick; Rev. Joseph La Rue, of Pennington; Rev. George S. Woodhull, of Cranbury; Rev. Dr. Robert Finley, of Basking Ridge; Dr. Charles H. Wharton, of Burlington; Rev. Dr. James Richards, of Newark; Dr. John McDowell, of Elizabethtown; Rev. James V. C. Romeyn, of Hackensack; Rev. Dr. Samuel Fisher, of Paterson; Rev. Dr. Asa Hillyer, of Orange; and Rev. Dr. Jacob Kirkpatrick, more recently deceased.

NASSAU HALL BIBLE SOCIETY.

Next followed, in 1813, the Nassau Hall Bible Society, of Princeton College. It was formed under the presidency of Rev. Dr. Ashbel Green, and represented the students of that institution, and also of the Theological Seminary just established in that place. In its early history it was favored with the authorization and guidance of President Green and the College Faculty, as well as of Drs. Archibald Alexander and Dr. Samuel Miller, Professors in the Seminary. The new society very early assumed a conspicuous position, not only in the College and throughout the State, but also in other parts of the country. Great was the interest manifested in a Bible Society organized and sustained by college students. It led to the formation of similar associations in academies and schools throughout the State, that became subsequently honorable and steadily-working auxiliaries, viz.: at Elizabethtown, Trenton, Lawrenceville, Basking Ridge, and Princeton. Similar societies at Jefferson, Union, and Dartmouth Colleges followed. Mr. William Blain, the first on the list of the alumni of the Theological Seminary; Rev. W. A. McDowell, afterwards well known in the church; and William Pennington, subsequently Governor of the State and Speaker of the House of Representatives at Washington, appear among its earliest student officers. Among those who took an early and active part in the society's affairs was Professor John Maclean, who afterwards served, with eminent ability as Vice-President and President of the College, and who still lives, honored and beloved, in his Princeton home.

To this society belongs the honor of having originated the plan of State distribution of the Scriptures. It was first suggested and carried to its adoption by Rev. Dr. Job F. Halsey, at that time pastor of the Tennent Church in Monmouth county. Dr. Halsey is still living, pastor emeritus, in a serene old age at Norristown, Pa. No one gentleman was more active in these affairs at that time than the late Rev. Dr. Robert Baird, then a student in the college. This system was afterwards adopted in other parts of the country, and has found much favor in subsequent years in the prosecution of this work. In the early years of the society's history, chiefly before there was any national organization, it extended its work to the Army and Navy of the United States. In one of its reports it is claimed that the idea of supplying the navy with the Scriptures, originated here. Commodores Bainbridge and Stewart favored the students in their benevolent and patriotic efforts in behalf of the regular supply of Government vessels, many of which became historic in the war of 1812.

AMERICAN BIBLE SOCIETY.

The following extract is from the 1st Report of the Managers of the American Bible Society, rendered in 1817:

“The Managers feel it their duty to state that the plan of such an institution was first suggested by the British and Foreign Bible Society to the Philadelphia Bible Society. No measures, however, were adopted to attempt its execution, until the New Jersey Bible Society undertook the experiment. Although baffled in their first effort, their worthy President, Dr. Boudinot, acting in conformity to their wishes, persevered in the good work, and finally succeeded.” That distinguished Jerseyman, Elias Boudinot, who first gave formal expression to the desire for a National Bible Society, and, as far as was true of any one person, was its founder, became its first President. He continued in office five years, until his death in 1821, when the managers put on record the following expression: “The monument to his memory is the American Bible Society.” Among the eminent men who succeeded him in office were Col. Richard Varick and Hon. Theodore Frelinghuysen, names dear to Jerseymen.

GENERAL ORGANIZATION THROUGHOUT THE STATE SINCE 1847.

Bible Societies were formed early after 1816, which in some cases were well sustained. Among these may be mentioned those in the counties of Gloucester, Cumberland, Hunterdon, Morris, Somerset, Sussex, and perhaps one or two others. Among those laymen who did important work in founding these associations were: Samuel L. Southard, Gen. John Beatty, and Chief-Justice Charles Ewing, of Hunterdon; Gen. John Frelinghuysen, Judge William T. Rodgers, and Frederick Frelinghuysen, of Somerset; Gen. Ebenezer Elmer, of Cumberland, of whom I have just spoken, and others.

PUBLIC INTEREST IN THE BIBLE IN THE LAST THIRTY YEARS.

Shortly prior to the year 1850, associations were formed in the other parts of the State—those then existing became revived, while a more general interest was evinced, and the County Societies came to cover the entire State, and were well sustained. By this system of observance from generation to generation, our people have been trained to put honor upon this work, so that in many cases the anniversaries of the auxiliary societies become religious holidays, anticipated with pleasure and celebrated with enthusiasm. These annual gatherings in the twenty-one counties of the State have been no unimportant element in Christian education for a whole generation and more.

In addition to these, those more formal assemblies, for many years held in this chamber, composed of members of both branches of the Legislature, and presided over by the Chief Magistrate of the State, have attested the general interest in this great enterprise.

We may justly be proud of the high position which the Bible, from which Witherspoon and Livingston preached and taught, has in our ancient colleges at Princeton and New Brunswick, in our seminaries, and in our public schools. One of our honored Chief Magistrates, the late Gov. Daniel Haines, said: “There is not a law on our statute books which cannot be more or less distinctly traced to the sacred law of God in the Bible.

To the honor of New Jersey it has been said, that in no State have eminent civilians, jurists, and members of the bar, been more prominent and active in all that pertains to this great enterprise than in our own. Among those who have held official position during the last thirty years in the Bible Societies of the State, and who have now passed away, the following well-known laymen may be mentioned, viz.: Judge Stacy G. Potts, Gov.

Peter D. Vroom, Chancellor Henry W. Green, Joseph G. Brearley, and William C. Howell, of Mercer county; William N. Shinn, and John Griscom, of Burlington; Gov. George F. Fort, and Joel Haywood, of Ocean; Dudley S. Gregory, of Hudson; Samuel D. Stryker, and Peter I. Clark, of Hunterdon; Judge William P. Robeson, Judge R. S. Kennedy, J. F. Sherrard, Dr. J. Marshall Paul, and Dr. Roderick Byington, of Warren; Gov. Daniel Haines, Judge Martin Ryerson, Jonathan Whittaker, and John Iliff, of Sussex; Judge Ira C. Whitehead, of Morris county; Judge Ralph Voorhees, and Benjamin McDowell, of Somerset; and Chief-Justice Hornblower, John P. Jackson, James G. Goble, Dr. Lyndon A. Smith, William Rankin, and Cornelius Walsh, of Essex county. To this list, a large number of leading clergymen might be added.

As illustrating the force of practical Christianity, mention may be made, before closing, to the noble conduct of the people on our sea-coast toward ship-wrecked crews and passengers. Without any public remuneration whatever, by daring heroism, at the risk and often at the sacrifice of their lives, they have been in the habit for many years of saving those who were ready to perish, and providing from their own resources for the immediate wants of the sufferers. The United States Life-Saving Service has forty-one stations on the New Jersey coast. To a larger degree than to any other one person, we are indebted for the establishment of this service to Ex-Governor William A. Newell, who successfully pressed that important interest before Congress.

It is the glory of the settlers of New Jersey, of various nationalities, who came from the homes of the Old World, that they united by such sacrifice in laying the foundation of a free church in a free State. In looking back upon their day with tender emotions, we make grateful record of our admiration and thanks.

It is encouraging to see that what was so much desired and longed for by the ardent minds of Wycliffe, and his fellow laborers and sufferers, in the ages that were dark and far back, has been in such a good degree realized in our day, and nowhere more than in this Christian Commonwealth, where not only the learned, but the common people also, have the happy possession of the Word of God in their hands and in their homes. Thus we may be pardoned in exclaiming :

Hail ! honored New Jersey !
" Oh, fair young mother ! on thy brow
Shall sit a nobler grace than now ;
Deep in the brightness of thy skies,
The thronging years in glory rise,
And, as they fleet,
Drop strength and riches at thy feet."

THE ENGLISH BIBLE :

ITS RELATIONS TO THE ENGLISH LANGUAGE AND LITERATURE.

By RICHARD G. GREENE,
Pastor of Trinity Church, Orange, New Jersey.

We are standing, to day, like the prophet Ezekiel in vision, where waters issued from under the threshold of the mystical temple. For these few hours we go backward half a thousand years in the history of the island-home of our fathers. The whole social architecture of this nineteenth century recedes; we leave behind us all the modern structures of our spiritual and ecclesiastical life; our eyes are turned to that majestic sanctuary whose front is toward the dawn, and from whose threshold comes a trickling rill, flowing from the altar within, "fast by the oracles of God." That which we are beholding is the quiet and seemingly feeble coming forth of the Word of God into our English tongue. One who has a measuring-line in his hand, measures a thousand cubits along the gentle stream and brings us through the waters, which have risen to our ankles; again he measures a thousand cubits and brings us through—the waters are to the knees; again a thousand, and brings us through—the waters are to the loins; afterwards he measures a thousand, and lo! it is a river. for the waters are risen, a river that we cannot pass over. Tracing it on its course through desert lands we find multitudes of trees and plenteous verdure along its banks; and he with the measuring line says to us, "These waters issue out and go down into the desert, and go into the sea; which being brought forth into the sea, the waters thereof shall be healed; and everything shall live whither the river cometh, because its waters issued out of the sanctuary."

We are here to commemorate the historic channel, through which the wonderful Word of God issued from its springs on the templed height of Zion, and from the closed domain of the Hebrew Church, into the language and the lands that are latest in history, and farthest toward the setting sun. We celebrate a translation and many translations in one.

It is made my especial duty to speak of the Word in its translation into our own language, and of its relations to that language; but it becomes us now and at all times to hold in chief regard that supreme, interior translation which only the Holy Ghost can give, that translation whereby in old times the Word first came to chosen men, and whereby in every age the Word of God comes as the word of life to dying souls. To this peculiar and surpassing glory of the Holy Scripture, as the transcript in human history through human ex-

perience, of the Living Word, who is the Son of God, other voices than mine are called to testify in these commemorative hours.

Yet, we may well refuse to celebrate the birth of this noblest classic of the English tongue, in any line of thought which leaves out of view the *Divine element*, which is the root of its noble pre-eminence. All our honor of the translation is vain, and it is not "good for us to be here," unless we set beyond denial the fact that, for five centuries *God's revelation of Himself in His Son and by His Spirit, given aforetime by prophets and apostles, has been written in our English tongue.* If it can be maintained that the inspiration, the Divine life, that was in the Hebrew and the Greek, has been either vacated or reduced in its flow into the English speech, then we here are strangely rejoicing over not a rising but a fading day. We may assuredly know—we may even see in history—that the stream that comes forth from the Heavenly sanctuary is never absorbed or diminished, but widened and deepened, in its course through successive lands. It is the manner of Christ *the Word* to increase. It is then a faulty and disordered thought which, envying the advantages of the first language through which of old the Divine revealings came, underrates in the comparison the amplitude and certainty of the revelation to us that are far off and of strange, new tongues. What, though a different era and alien national development and diverse linguistic elements and principles, make impossible to an English translation the precise reproduction of the Hebrew or Greek original in its formal thought? What though the tides of modern occidental history, and especially the tumultuous, complex, and systematized pettiness, which we are pleased to call civilization, have opened language into multitudinous issues utterly new, while driving with resistless change through whatever channels may remain of ancient thought and feeling? If the disadvantage of a translation be such that Wycliffe and Tyndale—those two giant prophets of the modern church—and their mighty successors, could give England and America only some echo of the Divine voice; if they could do nought but turn the Divine light of the earlier days, as a reflected or refracted ray, more or less dimmed or distorted, upon the scene of our modern life; if Christ's missionaries, rendering His Word into scores of heathen languages to-day, can present only a truth ever diminishing and evaporating in its necessary translation from language to language, then the Word of God, which we have trusted was quick and powerful, is bound indeed; and the Gospel, instead of being the dawning of the glory of the latter day, is but a waning light.

This whole line of thought is entangled among the externals of God's Word, confusing the reality with the form, the life with the linguistic dress. It overlooks the fact that God's revelation in its *essence* is not, and cannot be, *words* in any language, ancient or modern; that though it come, and must come, in word and letter, as the rider in his chariot, the Divine truth that comes is never the "letter," but always the spirit; even as our Lord Jesus teaches us when He says: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life [John vi., 63.] God has graciously set His Word in the terms of human language; but, that Word was fully a *translation* in the very *first* language, Hebrew, Greek, in which it came, as it can be in any subsequent; and any tongue of earth can be but an imperfect human vehicle ordained to deliver the life and truth of God to the hearts which His Spirit opens to receive it. For the same Spirit who of old spoke to holy men with a direct revelation of God, and in-

spired *them* to speak with what then came from them as a secondary and transitional revelation through such language as they knew—the same Spirit made of old, and makes in every age, the primary and enduring revelation of Christ, not within the limits of any ethnic system of grammar, syntax, inflection—but in the universal language of God to the soul of man—that language which is the deep foundation of all mortal speech.

The venerable verbal forms of Holy Writ must stand, indeed, and be held in reverence. That is no translation, but a violation, which fails to seek their accurate rendering through every linguistic help which is known to man—a violation of the ground-form which God has seen fit to appoint for His Word on the earth. The Transfiguration, that temporary translation of Jesus Christ, had need to base its sublime spiritual scenery on a solid mount of common earth and rugged rock; so, revelation must have its standing place in the “letter.” But the revelation that is to suffer in the transfer from language to language under the hands of men who, using all available human knowledge, give themselves to be led of the same Spirit who first gave the Word, must have been a revelation only local and transient, and not God’s Word to the world. The revelation stands in the letter, but it is not the letter, and it is not to be limited by the letter.

No gift of tongues came down on any Pentecost day in the elder church in the wilderness or on Mount Zion. God spoke to Moses face to face; yet Moses had such small gift of tongue, that he could scarcely speak to Pharaoh, and he “spoke unadvisedly with his lips,” when he smote the rock; and we know that scarcely any echoes of the Divine voice to David and the prophets sounded out to any bordering lands. The near heathen nations surrounded with a wall of solid darkness the little land on which fell God’s ancient light. There was true revelation, but not as yet so vital, organic, and self-completing, that it could spread wings for translation round the world. But when in the fullness of time, He whose name is *the Word of God*, from whom all language in either earth or heaven comes, to whom all rightfully belongs, had been completely manifested on the earth and in the heavens, then revelation was complete. Complete—not *finished*, like a fossil bedded in an eternal fixedness of fact, but complete with living power for action and for flight. The very symbols with which the Spirit of God came down upon the humble, apostolic church, were symbols of mighty going forth and of living speech—the rushing wind, the tongues of leaping flames. And to the end of days the gift of tongues abides in the church of Christ; no longer, indeed, as a miraculous surprise, but as the far mightier constant flow of those forces with which Christ spreads His regenerating sway over language after language—vitalizing the very faculty of human speech, redeeming the human tongue in the redemption of the human heart, making crystalline with Divine light and melodious with heavenly echoes the languages of successive nations, as by successive translations He sets His living Words in their familiar forms of speech—until He shall have brought all utterance into celestial harmony in the unity of a Kingdom without end. Then shall the revelation that was a rebuking promise in Eden, a thunder on Sinai, a groan on Calvary, a noise of battle and woe in the Apocalypse; that was a whisper to Adam, and a plaintive song in David, and a stern cry in Elijah, and a rapture of tears in Isaiah, and life and light both veiled and unveiled in the Son of Man, and a deep gaze in John, and a fused and welded argument in Paul, complete itself in adoration, and be merged into the everlasting song.

The work which we here commemorate opened one of the stages in the historic path to this consummation. God's Word, entering when the time was ripe, into our English tongue, has wrought a work beyond measurement by man, in founding, molding, unifying two great allied nations. By its successive versions, from Wycliffe down, influencing life, law, and language, it has marshalled the British Isles and this Northern continent into the mighty march of the Kingdom of God.

John Wycliffe's translation, not the first in English, was the first rendering of the whole Bible into *our* English. Seven hundred years previously an English (Anglo-Saxon) version of various parts of the Book had been made, and a Psalter of about that date is in the National Library at Paris. Sir Thomas More testifies that "the whole Bible was, long before Wycliffe's days, by virtuous and well-learned men, translated into the English tongue." These earlier issues of Divine truth had been preparing with invisible force much of the England that was to be, the America that is, and—we may say—through these the world that is to be. One of their products, early ripe, was John Wycliffe himself.

We can see however, that these previous issues had found no preparedness of the times for any broad and immediate national results. Before Wycliffe's time, English nationality had had hardly an existence; it was struggling into self-consciousness; experimenting with many diverse elements of thought and character and language, as these were thrust upon it at the sword's point by repeated incursions; with ancestral memories and traditions which as yet were discords rather than a harmonizing force; its chief national bond, the outward girdle of the seas that raged around its island shores. Early cast off from the Roman empire, as an outlying region too remote to be surely held and assimilated; it had become an island also in politics, manners, domestic life, language, and religion. The Latin, the Gallic, and other Celtic, the Scandinavian, and other Teutonic elements, which had cast themselves upon it in repeated surges of invasion, it had held in mechanical mixture, amid which the chief unifying internal agency had been the Latin Church; though even that subtle and pervasive force had found these islanders intractable when it had pushed its authority beyond a certain height.

When Wycliffe's version appeared, the hour had struck for the England of our own ancestral memories to emerge from the tumult of ages. It was in his century that the long-veged stream of the dominant language passed into a broader, smoother channel, and began that steady and expanding flow which five succeeding centuries have not greatly disturbed with either turning or arrest. The "old English" or Anglo-Saxon, which had been spoken in two leading dialects—one in the north, the other in the south—began in his early life, to give place to a "midland English;" and it was in this that he and his great cotemporary, Chaucer, wrote. In less than twenty years after Wycliffe's translation was made, the midland dialect had become the accepted literary form of the language, displacing the French and the more recent northern and southern English. This dialect—called geographically the Midland English—viewed chronologically was the "middle English," transitional between the old and our modern speech. Only two variations have been developed since Wycliffe wrote: first, the "early modern English," which by 1611 (the date of the publication of our present English Bible) had passed into modern English, substantially our present tongue.

While it is not easy to assign to Wycliffe's version its exact influence in modifying and

unifying the English speech, it is certain that that influence was great, at least as a preparative. He had not the aid of printing; it was nearly a century and a half before any part of the Bible was printed in English; indeed, the whole of his earlier version was not printed until thirty years ago. Copies of his work could be multiplied only by transcription; but he sent forth multitudes of readers, "poor priests," who, gathering assemblies by the wayside and in the market places, poured the living truth into the ear and the heart of the common people. We shall see that printing was not so indispensable as in our day, when we remember that the England of Wycliffe had a population probably less than 4,000,000, and that books of any kind were rare. Thus the Bible, entering the English tongue before the era of modern growth, was able to intrench itself in the national heart, and to influence the national literature in an age in which formative principles were to go forth for action on the growing populations of many future centuries.

Moreover, there was a tremendous popular and even national power in the spirit with which Wycliffe produced his version—the spirit characterizing Tyndale also in his translation a hundred and fifty years afterward. From the book on which they labored they received not only a devout temper and much zeal—neither of which was rare in those days—but also that which was rare and startling, a solemn estimate of the value and of the rights of the individual man as against, or at least aside from, the huge corporation and body politic known as the Church. For the over-grown ecclesiasticism of their day they both had low esteem, deeming that it had far too much intruded itself between man and God. Already the church and the priesthood had their Latin Bibles; John Wycliffe would put the Word of God into the mother-tongue of every Englishman. It was no dainty business to which he set himself; his version was homely, made for plain folk—"so," as he says, "that pore Christen men may some dele know the text of the Gospel;" it was no work of ascetic and superstitious devotion; it was no offering to the Church, not even with any large reference to the need of a lectionary for the common people joining in the church services; but a work in behalf of the common people, irrespective of the church, that they for themselves might read and study the Divine Word. This commended it to the Teutonic independence and to the English practical common-sense, opening for it a wide acceptance; and enduing it with power. In the light of subsequent history we plainly see that this strong appeal to common sense, private judgment, and individual rights—all claimed in the name of the Word of God—was a prophecy and a claim of all our modern civil and religious freedom. It was the enfranchisement of literature. It was one of those movements which modify and decide a nation's language, by deeply influencing the national life.

After Wycliffe had opened the gates of England to the Word, the public demand for it grew rapidly, and was met by many successive translations, until, after two centuries and a quarter, our present version appeared, the Book of our fathers, the Book of our childhood; the Book which, with whatever needful emendations in details, will be the Book of our children, and of our children's children, so long as the English tongue endures. The history of this translation is so familiar, and its praises have been so often and so eloquently sounded by the masters of language and of thought, that I spare the words of mine, which could bring it no added honor. Viewed as a mere literary production, it has stood for nearly three hundred years, the one incomparable classic of our English tongue. Shakespeare's literary work ended at the time when this version went forth. Both were great

factors in the language; yet it is easy to see that the language of the Bible is, more nearly than that of Shakespeare, the language of to-day. The English which our translators used gained, from the truth which it enshrined, such stability, dignity, and living power, that it has stood amid vast governmental and social changes, migrations, national revolutions, and such rising and rushing tides of thought as the world had never known before, an immovable bulwark of the English speech. It was the chief defence of the literature of two great nations against the incursion of foreign idioms, and especially of that pompous Latinized, or that affected French style, which in the last century invaded the court and the polite society of Britain, and had its echoes in our then humble American literature. It is our English Bible which has held the English-speaking people to the solid Saxon, which we have a right to claim as the root and elemental fibre of our tongue.

Besides its *preservative* service for the structural forms of our language, its work has been *creative* in the intellectual and moral sphere of thought and character, and of their expression in literature. Its perusal has been a universal education. For it introduced into our mother-tongue a library of separate books, the winnowed wisdom and experience of seventeen hundred years under the leadings of the Spirit of God—each several book the work of a rich, elect, illuminated human spirit—and all still pouring their individuality to swell the one historic tide of truth along the channels of our fore-fathers' speech. Into our modern Western world, so restless, spasmodic, and executive, it has brought the contemplative thought of far ancient days and of the oriental lands, adding to our language a solemn grandeur and a nameless charm of spiritual beauty. To our whole literature it has given a moral atmosphere vitalized as with the breath of God. Bringing in the living truth of eternal things in the formative period of our modern speech, it has imbued our language with a spiritual essence; it has enlarged the scope of our common words, endued them with new wealth of thought, opened them to finer issues, lifted them into higher ranges of meaning; thus broadening the whole horizon of language outward toward the infinite spaces, ennobling it and empowering it for all moral and spiritual utterance; at once enriching and simplifying, making more generous and more sincere all human communications. The world's oldest, strongest, most tender, and most majestic literature—no mere flight of oratory or labor of logic or dream of poet's imagination or mystic gropings of philosophy, but literature of actual human nature and of the Living God—is within the covers of the English Bible. Finding or making its way into the homes of the high and of the lowly, it has possessed literature in both thought and style, supplying to oratory a fiery power, to poesy a winged rapture, to law and charter—precept of public duty and declaration of civil rights—a strong soul-shaking reverberation from the awful Mount of God. Its rugged fibre is inwoven through our common diction; its strangely delicate echoes fill our grandest libraries. Take out of our language and our literature those possessions which have been either given or confirmed by the English Bible, and much of that which gives our English its distinctive character would be gone.

We have been looking backward over the track of half a millennium. Look forward another half millennium. No man can predict, no man can imagine, what mighty changes may arise. Time seems hurrying now as though the ages were driving to their spiritual and their physical consummation, known to Him alone who sitteth in the

circle of the Heavens. But this we can well predict : if the world shall stand in its present conformation—the “fast-anchored isle” still keeping its westward watch off the coasts of Europe ; this new and greater Britain still spanning this western continent between earth’s two grandest oceans—then the thousandth anniversary of the entrance of the Word of God into our English tongue shall celebrate that Word—like all truth, ever old and ever new—still fresh and strong, still interpreting in our mother-tongue the language of the City of God, still leading the nations, like a pillar of cloud and a pillar of fire, along the path of history toward the glory of the Day of the manifestation of the Son of God.

DIVINE AND HUMAN ELEMENTS IN THE BIBLE.

By SAMUEL M. WOODBRIDGE, D. D.,

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It may serve to throw light upon our subject if we distinguish between the Christian Religion and the Book which conveys it to the world. For we all know there is a knowledge conveyed to us by a synthesis, differing in kind from combined conclusions of all possible analyses. In nature, the mountain set fast on its ancient foundations, many-colored, towering to the clouds, proclaims to us in its unity, lessons of power, beauty and majesty, which all the aggregations of results from hammering at the rocks, and examining the strata, and searching the caverns and other mysteries, can never teach. And so in Art; no learned researches into the origin of the stones of the Cathedral of Milan, nor into the histories of its builders, can convey to us the sublime idea of the designer, the architecture, which is simple and pertains only to the unity. Still more remarkable are the results of the synthesis of letters; in themselves insignificant, yet spelling out for us all the great things of life; three of them combined representing the name above every name, GOD, with all His attributes and glories. You cannot analyze the voices which declare the eternal power and Godhead.

Now, if it be true that no man is capable of criticising a book, or ought to criticise it, until he has mastered its scope and design, then it is as much a betrayal of intelligence as it is of justice to limit the Bible utterances without regarding the great ideas to which these utterances are subordinate; and then does the duty of the Church become obvious, first, to set aside as false in principle the criticism which disregards the Religion of the Bible; and second, to keep distinctly and always in view the prominent features of this stupendous system, which as a portrait covers the entire canvas, which comes with its own direct testimony, appealing to conscience and all the nobler powers of the soul.

1. The Bible sets forth before us, as we are able to bear it, the glory of the *perfect* God. Go through the world's Pantheon and you can find no Deity like the Most High of the Scriptures. No one name can express His glory, no one conception—no hundred conceptions—can set forth His Nature, and no Theophany manifest more than a ray or two of God. He is before all things, and by Him all things consist. He inhabits eternity. The sacred writers make no secret of the unsearchableness of God; the first name they give Him is the plural name, because in Him are gathered all divine

glories, and all the titles, and powers, and offices of the Universe over which He sits enthroned forever. He is the King, the Lawgiver, the Judge, the Father in Heaven, the Elohim. He is not the absolute God of the philosopher. With passionate utterances do poets and prophets pour forth the adoration, the longings, the love, the joy of the soul, as they catch glimpses of the light of their Heavenly Father; with shouts of triumph, in which all the heavens seem to join, do they declare their consciousness of the presence and love, and covenant care of Him, who, greater than all, dwells with the man who is of an humble, contrite heart. From the opening passage to the closing benediction the Book is full of God; the centre of unity, the life, the light, and joy of His creatures; to Him all the suns of the firmament sing; to Him thrones and dominions bow down. Justly may we distrust the intelligence of the man who, in his searchings into the kind of wood of which the Ark was made, fails to discern the majesty, the surpassing glory of the great God of the Mercy Seat; who cannot see that to eliminate from the Scriptures the almighty and everlasting Jehovah, is to leave in our hands a collection of legends and histories without unity, or value, or significance. And this is the doom of the godless soul; to stand in the temple where millions love and adore Him who shines forth from between the Cherubim, and discern nothing but its walls or perchance its adornments, and then, too often, to be given over to a diabolical vandalism which would fain whelm even these in ruins.

2. With equal clearness the Book conveys to us a transcendent system of *morality*. We say transcendent, because it transcends not only all human systems, but all human conceptions of virtue; and this from the fact that it connects right and wrong with the vast and holy moral government of God, and with the natural and universal claims of the Creator. His commandments are exceeding broad, reaching to the acts of the spiritual nature, and above all, laying claim to the supreme and controlling affections of the soul. At once, therefore, do the Bible ethics rise above all human orderings and institutions. Refusing to accept the terms of human devising, the Bible has its own terms: righteousness, uprightness, holiness, sanctification, and, on the other hand, sin, iniquity, transgression; and every man who will see is compelled to confess that the scenes at Mount Sinai, where, preceded by the herald trump, the Moral Law was spoken by the voice of God amid thunderings and darkness, and earthquakes; and the revelation of the Judgment Day, when all the intelligent universe, amid awful displays of the divine power, shall be gathered before the great white throne; that these tremendous displays, fitly correspond with the entire system; and we have a right to distrust the moral judgment of the man who cannot perceive the grandeur and unlimited reach of the Bible morality.

3. A third feature of this religion, if anything more distinct than its moral law is its *Messiah*. No criticism can eliminate this wonderful person from the Old Testament or the New. It matters not in this respect, in what pre-Christian century, the coming Prophet, Priest, and King was announced. In the Septuagint, translated long before Christ, are the clear prophecies of the Redeemer, who would gather into one the glories of all earth's Saviours, and infinitely more. The Hebrews were a prophetic people; their prophets proclaimed, "the King *shall* come, He shall sit a priest upon His throne," and all the nation expected the Deliverer. The New Testament history joins hands with the Old Testament prophecy. The Bible portrait of the Christ is no patch-work. That marvelous oratorio which sets forth the advent and sufferings and glory of the Messiah, only accords with the simple and

natural interpretation of the whole church as expressed in her hymns and prayers ; while her enemies themselves in long array have come to place on record their acknowledgment of the moral beauty and astonishing influence of the Church's Messiah. The Lord Jesus Christ can be no more eliminated from the web and the woof of the Scripture, than He can from human history. From the year 1 A. D., as from a light point, radiance from Him who came in the midst of the week, streams back through all the centuries to Paradise Lost, down through future ages to Paradise Regained ; while to those who study His person and work, and who grow in the knowledge of the Lord and Saviour, He is revealed with ever increasing clearness ; strange beauties captivate them ; they see His glory as the only begotten of the Father ; they understand the heavenly songs to the Lamb that was slain, and the language of the prophet, His name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

4. With equal clearness the Bible unfolds a *purpose* laid in remote ages, connected with the Scriptural doctrine of the community of the descent of the race from Adam and from God ; unfolding as generations pass away ; "never hasting never resting ;" the purpose of gathering all the families of the earth into one vast brotherhood in Jesus Christ, the Elder Brother and Kinsman Redeemer. No man doubts this proclaimed purpose which entered into the very constitution of the Church, and is interwoven into its model prayer. This purpose, so unique, so vast, so unselfish, so replete with love to man, so misunderstood even by the prophets, so opposed to the prejudices of the Rabbis, and indeed, the Jewish nation, making its way onward against difficulties which seemed to be insuperable ; like a law of nature, acting and conquering without observation ; and to be accomplished by such methods, charity in the soul and the truth in the lips ; enters essentially into the Religion of the Bible ; and the Church loses her peculiar power when she ceases to be prophetic, when the Divine Word no longer resounds in her heart. "The earth shall be filled with my glory as the waters cover the sea ; in Thee shall all the families of earth be blessed."

5. With the same distinctness and universality does the Bible set forth the perfect purpose with regard to the *individual man* ; to make him like God his Father. He is the model ; nothing less. The man in his sonship is to be fitted for and led on to a magnificent destiny as a Prophet, a Priest, and a King. This design is never concealed. The conflict is always against sin, which unfits him for his station ; the strength to overcome is given by the Holy Spirit ; all motives converge on personal sanctification ; the crowns and sceptres and Gehenna-fires of eternity are revealed, and its forever and ever, the ages of ages, reverberate like mighty thunderings on the ear.

How can any man deny the stupendous nature of this Religion ? It is no fabric wrought out of Bible materials by the imagination of men ; it stands out from the Scriptures as distinctly before the millions of the Church as does the portrait upon the canvas, as do the Alpine mountains before the traveler.

And now the question returns, is this religion divine ? for if divinity be found at all, it will be in these universal truths. We say here that we believe the Christian Apologetics are, as a whole, unanswered and unanswerable by the enemies of the Church ; they stand a monument of the unsurpassed intellectual power and indomitable faith of her people ; nevertheless, we feel bound to say, that all human arguments cannot uphold this

Religion, which in its nature is self-witnessing, and which does not and cannot stand by the wisdom of men, but by the power of God. It cannot live, because it cannot be received by the *fides humana*, but only by the *fides divina*. Like the light of day, this eternal truth is its own witness. Were the Son of Man to come in the clouds with His holy angels would any other proof than that *appearing* be demanded or possible? Does not the moral law testify to its own righteousness? The best proof of the light, is the light, and the best proof of God, is God. He comes in His almighty and everlasting power and glory and holiness and love, and the soul whose moral discernment is right at once recognizes its Creator. The Gospel of the Messiah is water to the thirsty spirit; he that believeth on the Son of God hath the witness in himself. When the moral law laid hold on Felix, he asked no question concerning the authorship of the Book of Exodus; and when this Religion of God, by any one of its vast thoughts, gets possession of a man, in the presence of its acknowledged and self-witnessing truths the historic difficulties shrink at once into the smallest dimensions, and even if unexplained, no more disturb the faith than do the little annoyances of life confidence in the providence of a heavenly Father. Here is the real point of conflict with the powers of darkness; and if the leaders of the sacramental host mistake just here and waste the energies of the Church in throwing up fortifications, and waging a defensive warfare in mere skirmishing, what can they expect but disaster? What men need is not arguments framed by words of man's wisdom, but this Religion which commends itself to every man's conscience in the sight of God. Let the Religion be received, and the Book will take care of itself. He who receives the Religion by a divine faith knows it to be divine; he sees on it the peculiar impress stamped upon all the works of God, and by which they are recognized as His; stamped upon the heavens, and the earth, and the sea; upon every grass-blade and every star, the power, the wisdom and beauty, and *mystery*, the seal of the Almighty upon every one of His Works. There lives not the man who has fathomed any one of these mighty revelations; the feeling of every dying Christian is, how few steps have I taken up the Mount of God.

We turn to look at the Book which announces the Religion, and lo! from end to end it is human, its language, its characters, its thoughts, its conceptions even of God, anthropomorphic and anthropopathic. He is seen with all human powers; with hands and eyes, and memory, and anger, and jealousy. The Bible is the most human book ever written, with its child-like men, its child-like thoughts, its histories intrinsically insignificant, being the journeyings and conflicts, the fears and hopes, the sins and sorrows of a few men and women and children, not deemed worthy of a place among the heroes of the mighty kingdoms of this world. Two questions remain to be answered: what is the effect of the projection of a divine revelation among these human elements? And why are the human elements so universal and conspicuous? A right answer to the former question is of the last importance to the Church of Christ. We revert to the Temple of Solomon as it stood complete on the morning of its consecration. Every timber and stone in the building had been hewn and placed by the hands of men, its gold had been dug out of this earth, tried, beaten and laid over floor and altar by human skill; the curtains had been woven by the hands of men and women and children; the temple was of human workmanship, and no more sacred in itself than any other house in Jerusalem; but when the cloud of divine

glory entered, from that moment every beam and curtain and atom of gold, from the innermost shrine to the outermost court, was sanctified by the glory which rested upon it; and the priest needed no voice, like that from the burning bush to Moses, "Put off thy shoes from off thy feet;" he saw at once that the ground was hallowed by the presence of Deity. The time or the manner of the coming of the cloud is only an incident, the presence of the divine glory, that is the essential thing. The temple was never deified, but it was sanctified and glorified, and endeared to the true Israelite, who with reverence and joy unspeakable bowed upon the threshold, and whose soul sang with the Psalmist, "O, that I might dwell in the house of the Lord forever!" God, indeed, gave the pattern of the house, because it was to represent in the best manner His own thoughts and the mysteries of the future, but it was none the less human on that account, and the human only was sanctified as it came in contact with the divine. Shall the world then call believers book-worshippers, because they love and tremble at the Word which declares the glory of God? Word-worshippers, because they cling to the human sounds under which they hear the divine undertone? Glass-worshippers, because they will not allow the glass to be dashed into pieces, in which with open face they see the light and love of God, and the splendors of the heavenly inheritances? The Book is sacred to every Christian and inexpressibly precious, because from its pages beams the face of a reconciled Father; its histories are sacred, because they reflect His providence and grace, His justice and truth; its men beloved, because, although sinners, in contact with God, they become prophets and saints. How the poor Shunammite clung to Elisha because he had power with God. From end to end the Book on which Jesus Christ placed His sacred hand is sanctified. Its unexplained records, its chronicles, its genealogies, its dead nations, which are monuments, become holy, as they belong to that history in which God is revealing to principalities and powers His manifold wisdom. What possible difference could it make whether the soil on which Moses stood at Horeb was sand or clay? The glory from the burning bush fell upon it and it was sanctified. But let us turn rather to that illustrious example in which the divine and human culminate. The humanity of Jesus Christ is one of the most precious of the doctrines of the Bible. His hands touched the leper; His feet walked wearily after the lost; His eyes wept over our sorrows; His body hungered and thirsted; His soul was sorrowful, even unto death; He was our kinsman, all human, yet hallowed forever by the indwelling Deity: and none could lay a dishonoring hand upon the Son of Man, without dishonoring the eternal Son of God, enshrined in this true Holy of Holies. To all this it may be said God is not enshrined in the Bible; nevertheless, He has enshrined the revelation of His highest manifested glory in this Word. His voice speaks to the soul through its sounds; His power and wisdom and saving grace act through its promises; His thoughts shine forth through its symbols; in its depths a new universe of truth is seen, more wonderful than any of the scenery of this earth, or than the constellations of the night; the cherubim bend down to look into its wonders; and in the midst is seen His Son dwelling among us, walking amid the golden candlesticks, the Lamb also in the midst of the throne; and no man can separate between the Word and the glory of the Lord which sanctifies it.

Why then, finally, is the human made so prominent in the conveyance of a Divine Revelation? At once we revert to the creation of man, a descendant of God by the

divine breathing, a son of God, and therefore treated as a king. Hence covenants arise ; the man is taken into co-working with his Creator, and to this day the most beautiful landscapes of the world are those in which God and man work together ; and had man maintained his integrity, human history, now godless, and therefore wild and fearful in its course, would have revealed the wondrous blending of the human and the Divine, and especially have reflected the divine glory.

It accords, therefore, with the entire system of the government of the world that the seed of the woman should bruise the head of the serpent, and that men should be the centre of sacred history. In the next place, if we are to be *instructed* in the Divine we must begin with our human consciousness, for to understand the divine power, or wisdom, or love, the learner must first have the conception in himself. But the powers of man lead him on beyond himself. The very senses bring us to the horizon, and point us on toward the infinite and eternal ; and it would be indeed strange if God did not make use of human conceptions to instruct beginners in knowledge otherwise unattainable. But always by the side of anthropomorphic conceptions stands the revelation—none by searching can find out God. These rays adapted to us, though no form nor likeness can be made of Him, are but the first rays of a glory that is infinite. What passing whispers are heard of Him ; the thunder of His power, who can understand ? And then by the human elements God intends to *interest* us and *attract* us to the Divine. And this is of special significance, because the natural man perceiveth not the things that be of God ; and so as in nature, there is first the natural and then the spiritual. By colors and melodies God summons us to the treasures of the world. Who does not know it is thus the Christian gets access to hearts hardened by sin and misery, through the memories of childhood. Hence the records go back of nationalities and all that is artificial, and search for the universal in humanity, the final elements in human nature. They are for all classes of the race—for children, for the ignorant, for all nations, and hence their facile translation into all languages. They find bonds of union with the heathen ; Hiram provides timbers for the house ; Balaam announces the star to arise from Judah ; and the King of Babylon proclaims for all ages the majesty of the most high God, whose dominion is from generation to generation. They are intended to reach all human life and sanctify it, hence they speak of every thing essential, from conception and birth to the burial ; of things we would deem insignificant ; of all institutions bearing upon human destiny, of marriage and the family, of the Nation, of the Church, of the Sabbath ; if there be anything essentially human, it is set forth in the light of God. And next to impress the *brotherhood* of the race, for the tears, which still flow in many nations, and after thousands of years, at the story of Joseph or of Ruth, or the sense of the sublime at the magnificent poetry of Job or of Isaiah, as much shew our common humanity as do the sympathies which are stirred by present sights of sorrow. As face answers to face, so the heart of man to man. The characters of the Bible are representative and typical of our entire humanity. As these men tell us of their own experiences, fears, hopes, aspirations, they are telling us once for all time the histories of our own souls, and we become conscious of the true brotherhood of men, and the bonds of the fellowship of the sons of God are felt to reach through all centuries. And yet there remains a reason for the method which crowns all others. The men of sacred history, and with whom God walked and conversed,

were *sinner*s ; the sins of many were recorded conspicuously against them ; and it is to shew that the Bible is the book of divine mercy ; their sins are the cloud upon which is reflected the rainbow of the Covenant of Grace. Always it is where the human has reached its limits, the Divine enters ; where human wisdom, and strength, and righteousness fail in self-despair, there does God appear in the history, as in the wrestling with the helpless Jacob ; but above all, as in that glad hour when, in the night of the world's despair, the child was born, and God was manifest in the flesh, and the Divine and human were joined forever by a union that astonished angels, in Immanuel, God with us.

THE BIBLE THE BOOK FOR ALL AGES.

By REV. J. FEWSMITH, D. D.,
Newark, N. J.

The theme on which I am to speak is *The Bible the Book for All Ages*.

Though not necessarily belonging to the commemoration of Wycliffe and his work, it certainly is pertinent to this occasion. During this memorial year we shall doubtless hear again and again those familiar words of the quaint historian Fuller, when relating the action of the Council of Constance—the exhuming and burning of Wycliffe's bones, and the casting of their ashes into the river Swift: “Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are emblems of his doctrine, which now is dispersed all the world over.” Are not these words a fit illustration of our theme?—that Bible which Wycliffe translated into English, the river which makes glad the city of our God, ever flowing from His throne, and widening out into a mighty ocean, touching all continents, and conveying light and life to all people through all ages? If I may be allowed a line of Latin in this presence: “*Labitur, et labetur in omne volubilis ævum.*” The living tide flows on through every age, and will never cease to flow; or, as one of our hymns expresses it:

Upon the Gospel's sacred page,
The gathered beams of ages shine;
And, as it hastens, every age
But makes its brightness more divine.

On mightier wing, in loftier flight,
From year to year does knowledge soar;
And as it soars, the Gospel light
Becomes effulgent more and more.

Consider for a moment the *construction* of this Book, and the *position which it occupies*.

It is called the *Bible*, that is, the Book; the Book that stands peculiar and supreme; *the* Book, the like of which can nowhere be found, and to which the human race accords a reverence and a distinction given to none other. Its very name challenges regard for it as belonging to the whole human race; the Book for all mankind. No other volume has attained such distinction. Do you remind me of the Koran—the book of the Arab-speaking people, who number so many millions? and tell me that “the Koran” means “the

Book," or more precisely, "that which is to be read?" I answer, first, that in substance and contents and character, the Koran is not worthy to be compared with the Bible; and secondly, the Koran is the book for "the faithful," the followers of Mohammed, and not for all mankind; and thirdly, that not only has our sacred Book had a constituency of vastly more millions, but centuries before Mohammed prepared the Koran, the larger part of our sacred writings, the old Testament, was known as "the Book," or more strictly, "*the books,*" or *writings*; *the books* distinguished from all others. At a later date the one word *Bible*, which is simply the Greek word for book, was applied to the whole collection of the Old and New Testaments. We are justified in calling our Bible the Book, or, as we fondly say sometimes, "the Book of books," and in appealing to this fact as an evidence that it belongs to all mankind. And then have you reflected, my friends, that this expression is literally true—that the Bible is literally the Book of books? As you know, it is not a single book by a single author, but a collection of *sixty-six* distinct books by at least *forty* different authors, written in various localities, and at dates extending over sixteen hundred years; and the different books bearing the stamp of their several authors and of the times in which they were written. These peculiarities themselves go far to justify its claim to universality.

Whether or not there were any written documents embodying any of its facts prior to the time of Moses, of which he availed himself in writing the book of Genesis; whether or not there were authentic traditions which he gathered and stamped with authority; it is evident that previous to his time there was among men, and especially among the descendants of Shem, knowledge of the true God, and some, at least, of the religious principles and worship which afterwards, under divine direction, were more fully and distinctly developed; so that even where the Bible did not exist *as a book*, the things which it contained were the religion of the early ages. And then, from Moses onward, even to the present day, it has been doing its work, and has been the religious book of an incalculably larger multitude of the human race than any other writing. And although it was during many centuries limited in its control and in the allegiance which it received to a single nation, yet, even from the beginning, it reached out its influence to others, gave them warnings and counsels, and invited them to share its beneficence: and from the beginning its commands, its exercise of authority, its promulgation of law, extended to all people. And Jehovah was never, strictly speaking, the God of the Jew only, though He was the Jews' God in a peculiar sense; but He was God also of the Egyptian, and the Assyrian, and the Greek and the Persian, whose dominion extended over all. This feature grows brighter and brighter until the coming of the Son of God into the world, and His ascension to heaven, with the words dropping from his lips: "Go ye and teach all nations," and the spreading of His kingdom, and the writing of the Christian Scriptures. Now the finished Bible is pre-eminently the Book for all mankind, as the religion of Jesus Christ is the one absolute religion, claiming regard and submission to the exclusion of all others. For note now:—

1. *This Bible contains records of facts in which all parts of the human race are interested, and ever will be.*

To thoughtful men in all ages the origin of the world and of the human race has been a subject of profound interest; and it ever will be. God himself has put this world prob-

lem in the human heart. (Eccl., iii., 11.) And with all the wonderful achievements of investigation, discovery, acute and profound reasoning, men have not yet found any more satisfactory solution of these questions than the book of Genesis affords. That remains and will remain, to all nations and all ages, the common fountain of knowledge on these points, accessible to all, and alike interesting to all, beyond which they can never go, and which they can never close up. So with regard to many questions pertaining to man's moral nature and relation to God the same may be said. The great universal facts in the history of humanity are there in that book, the heritage of all ages. They can be found no where else, and men will ever seek to know them.

2. And the Bible is not a mere record of facts, a history of past events; it is a *living book, belonging to the experience of to-day and to each individual's life.*

There may indeed be portions of it which *seem* not to be at all pertinent to our modern life, or our personal circumstances. Yet even these will be found to be valuable to us as illustrations of the Divine character, and parts of a great order of events, which has a central principle and a grand ultimate aim. For it is one of the distinctive and most remarkable features of these writings that, written by so many persons and at such different times, and with such differences of style, there is a principle which binds them all together and makes of them one Book. The unity of the Scriptures is a living unity; and the Bible is the book for all ages, because this unity is a centre of interest and life to all, from the beginning to the end of time. No one can intelligently and thoughtfully read the Bible without discovering the ever-present, all-pervading power of this principle. From the story of the expulsion from Paradise on account of sin, down to the last writing of the New Testament, "one increasing purpose runs;" one light shines; one all-controlling desire of God's heart manifests itself; one song for human nature sings through all—and that is REDEMPTION, redemption for the lost, through the coming of the Son of God. And the book that begins at creation and ends with the consummation of earth's work in the issues of the heavenly glory; the book that brings God near to men, and lifts men up to God; the book whose central life and glory is Redemption, must be the Book for all ages. Its voice is not the voice of history, coming muffled and cold from the dead past, but a living voice, warm with the beating love of a living friend, speaking to us amid the experiences of to-day.

3. The Bible *addresses instincts, conscientious convictions, needs and hopes, that are common to human nature, and it presents principles that are universal in their application.*

No other book so describes human character, so manifests discernment of human wants, so sympathizes with human sorrows, so probes the human heart, and exposes its corruption; so reveals to man the true nature of his difficulty. The Bible makes known to men a God worthy of their worship, and confidence, and obedience. The Bible explains our instinctive longings after immortality, and assures us of our continued and unending existence. It explains the instinctive sense of accountability to some Being higher than man, and the forebodings of a sense of guilt of which man cannot divest himself; and makes God known to us as the Supreme and Righteous Judge, to whom all must render account. The Bible reveals the glorious Sovereignty, and equally glorious

lands or in the lowest sinks of our cities ; and having experienced the power of truth and grace upon his own heart, he goes forth in the faith of the efficacy of the blood of Christ and in the regenerating power of the Spirit to elevate them in this world and prepare them for the next. Need I ask which of these is the genuine philanthropy, most worthy of heaven and suited to earth and man ? I hold that our missionaries are taking the proper steps of elevating the lapsed when they present Christ to them in the Word. They do not go to naked savages, and say you must clothe yourselves and learn the arts, and build houses and learn to read, for none of which things they have as yet any appreciation ; but seeking to awaken the heaven-born instinct, they tell them of a holy God and of a suffering Saviour, and that they have souls to be saved and a heaven to gain.

The Apostle (Rom., i., 21, onward) tells how the races fell, " Because when they knew God they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." " And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness." As mankind have fallen by reason of their rejecting God, so they are raised by accepting Him. The Word of God goes down to the inner and deeper springs of our wonderful nature, and as these are opened, the whole soul is relieved and roused, and is now prepared to receive " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Under these moral agencies, the counterpart of the immoral agencies under which they fell, the race rises from age to age in the scale of beings. This I am prepared to show is the philosophic, this the practical mode of procedure, if we would elevate mankind. Verily, our old Christianity is yet far ahead morally of what professes to be our most advanced science and philosophy. The work is not to be done by proffering civilization which is sure to be rejected, nor by extending merchandize which may only add civilized to savage vices, nor by better political systems which there is nobody to work ; but by " the preaching of Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them who are called both Jews and Greeks, Christ the power of God and the wisdom of God." Those who are led first to seek the Kingdom of God and His righteousness find that all other things are added unto them ; and that education, and science, and enterprise. and commerce, and wealth, and literature, and refinement follow as rewards which God gives to them who receive His Son.

The Bible does not profess to teach science or philosophy. If this had been its primary end it would have reached only a small portion of the human race, and would not have touched the inner springs of action even of these. I maintain that there is nothing in the Bible inconsistent with the latest discoveries of science. If we take the word " day " as meaning, which it does in the very second chapter of Genesis, " in the day that the Lord made the earth and the heavens," and all throughout the Scriptures, it can be shown that in the opening chapter of Genesis is a better description of the geological epochs than any man of science could draw out. But while the Bible does not teach science, it raises in a community the spirit which prompts to the cultivation of science. It awakens a craving thirst for knowledge. The youth thus brought to the use of his faculties is con-

strained by wonder, which, as Bacon says, "is the seed of knowledge;" by an intense passion to resolve the sphinx-like enigmas which nature proposes to him, by an intellect which feels a pleasure in being exercised, to inquire what is the nature, and what the meaning, what the origin, and what the end of the objects which surround him on the earth and canopy him in the heavens. The Bible teaches us that the works of nature are the work of God; and thus leads all who believe the Word to observe them, and those who have leisure to study them, when they find that they reward him for his trouble. In this way the Bible promotes science more than any other book has done.

You look for scientific researches and discoveries not in any heathen country, not even in the semi-civilized ones, such as India and China, but in lands blessed with the light of revelation. This is the power which awakens the life which is the source of the whole mental activity. What is it that calls forth the exuberance of spring? It is the approach of the sun germinating the seeds that are lying in the soil. So it is the light of Word that calls forth the seeds of intelligence which are in the soil, and produces a thousand forms of activity, and in the end abundant fruitfulness. It has to be added that when science has once been started it will make progress so far independently of the Bible. All the light of day comes originally from the sun, but it is now reflected upon us from mountain and hill and plain, from cloud and tree and ground. So with the light which enlightens every man that cometh into the world; coming originally from God, it now shines upon us from all the objects that surround us. Men, in consequence, are apt to feel as if they could now do without God and His Word; and they set up a worldly, even an atheistic science, and feel as if they could have a science without God. But this is a mistake. Withdraw religion, and the powerful motive arousing intelligence among the great mass of the people would be taken away very speedily, just as the glow of the evening sky soon fades into darkness when the sun, whose rays illuminated the whole, has sunk beneath the horizon.

THE BIBLE IN EDUCATION.

By Rev. WILLIAM H. CAMPBELL, D.D., LL.D.,
President of Rutgers College, New Brunswick.

I wish to say a few words to you to-night on the Bible, as the teacher of the teachers. The true teacher is a king upon earth; yes, the mightiest among the mighty. And yet his sole work is to sow broadcast the seeds of truth, sowing them in his teaching and in his life; and he cannot be the true teacher unless he does both.

And now behold the sower as he goes forth with his apron full of seed, and his face lit up with joy, telling of the hope which swells his heart. And drawing near, ask him what seeds are these which thou hast in thy apron, the sowing of which seems to fill thee with such joy? His answer is prompt; for he lives, and loves to live, just to tell of all who want to know about the seed and the sowing of it. I have, he says, five kinds to seed, which I sow with a joyful, because with a hopeful, heart. This hour I am sowing the seeds of *physical truth*; truth about the material universe, which God has made and upholds. And I never weary of sowing them, for they tell of the wisdom, power, goodness, and faithfulness of God. The next hour I will scatter the seeds of *intellectual truth* telling of God's mightiest work on earth,—*man*, whose soul is a spirit like God's, and made in His very image, in knowledge, righteousness, and holiness. And on this theme I never weary of speaking. Again, at a third hour, I go forth to sow the seeds of *social truth*; about man, made a social being, made to live and love, and serve and rejoice in all the many relations of life which his social nature fits him to sustain. And this is a grand theme on which I love to dwell, even more than on the former two, for here I have still more to say about the wisdom, power, goodness, and faithfulness of God.

And then when I sow these three kinds of seed, from the very necessity of the case, I sow always along with them two other kinds of seeds; seeds of *moral truth*, telling of man's relations to God, who made him, as well as all other men, unto whom God has made him a brother, and then by a divine necessity, by the very purpose of God, the moral truths introduce the *spiritual truth*; for the law is the schoolmaster to bring us to Christ. And the sowing of these seeds of spiritual truth, fills with an overflowing joy him who sows and them who receive; for then both rejoice in God's redeeming love. And now draw near again and question him a second time, for you will not weary him with questions asked in your search after truth. Ask him, why art thou so joyful in the sowing of these seeds? Again he answers at once: The very etymology of the word truth gives a partial answer to your question. Truth is that which can be trusted, and which never disappoints. I sowed it first in my own heart, and it has given me always *guidance*. I have

been in many ways of life, and found them full of disappointment and heart-breaking sorrow. But nothing of these griefs happened unto me in the pathway into which truth guided me. All these seeds which I have in my apron put a man into the right way, and keep him there; for they afford not only guidance, but *strength* to walk. I never knew a man who put the seeds of truth into his heart, and made them the principles of his life, who did not become strong to walk, yes, to run, in the right way. But there is a third thing in these seeds of truth, which is a further reason why they can be trusted; there is *power* in them. The man who has them in his heart neither runs a bootless race nor vainly beats the air. He is a power for good in his day and generation, and whatsoever he does prospers.

But, says the teacher, still further, the seeds I sow are to be trusted for even a higher reason than that already named. They are precious seed, because of Him who gives them unto me, and ennobles me by making me a sower of them. The Son of God, who said of Himself, *I am the light of the world*, is the source whence human intelligence gets all its knowledge, and truth is truth to us, because He makes it known. But He is not only the revealer of truths, but He is the author of them all. He is the efficient cause of every created thing that exists. All things were made by Him, and without Him was not any thing made that was made. There was a time when God was alone, and nothing of all this universe existed, except as a thought or purpose in the divine mind. But when the almighty fiat of the Son of God was spoken, then these thoughts of the divine mind became objective truths, precious, because the Son of God gave them, but still more precious because they were born of His divine purpose. They were born of His thoughts, and many of them, namely, moral and spiritual truths, were born of His very nature, and are, therefore, eternal and unchangeable, because His nature is. And, indeed, there is not a seed in my apron which bears not on its brow the mark of its birthplace. Take the simplest physical truth, and when will man ever exhaust the power that is in it of endless, exhaustless application to the wants and comfort of man. All discoveries and inventions are but new applications of these physical truths, which had all their potency in them when they came forth from the mind of the Son of God; and no one of them has ever been exhausted or ever will be. No intelligence, human or angelic, will ever be able to say of any, even the simplest physical truth, that it can never do more for man than it has done, its applicabilities exhausted, its potency all known. When the crack of doom comes scientists will be hard at work cataloguing nature, their work not half done, and each mere physical truth will be fresh with a potency, waiting to be, and never yet having been applied. The naturalist when he finds a fossil, labels it, writing on it its name and the locality whence it came. But I, says the true teacher, do all that in my sowing, but I always and above all else, tell of the Son of God, who purposed all that potency, meant it all down to its most minute application. And if all this be true of physical, how much more impressively true is it of the other four kinds of truth.

Of Solon's famous saying, *know thyself*, the Latin poet said: *e coelo descendit*—it came down from heaven. But this declaration is far truer of each seed in my apron. They all came from God, and bear their truth-mark on their forehead. But all these five kinds of truth which I sow have a second truth-mark attesting their divinity. Each truth has at once an attractive and repellent force. Does a single truth

find lodgement in the soul, it will drive out all opinions not in accordance with itself, while it attracts and holds all that is in harmony with itself. This truth makes a man free from all the thralldom of error, and builds him up into a true manhood, which consists in walking consciously, joyously, usefully, in the light wherein is no darkness at all. But the strongest proof of the divinity of these truths is, that no one ever sows them in his own heart and life, and recognizes them as having the Son of God as their author, without the blessed Lord's coming down, dwelling in these truths, and vitalizing them in the soul of him who receives them. In every one of these truths there are, for him that thus receives them, doctrine, reproof, correction, and instruction in righteousness, and he who is thus taught becomes the true teacher—the man of God made perfect, thoroughly furnished unto all good works. The Bible, dear friends, is the only true educator; without the Bible the teacher is vain, presumptuous, and a forgetter of God, and his pupils drink in all his spirit. But he whose mind is steeped in the truths of the Bible, and who is imbued with the spirit of Christ; the Light of the world shining forth from every page of the Bible, will be a power from God. He will be a meek, humble, reverent man, loving the truth because it comes from Christ, and sowing it unweariedly. God will bless him unceasingly, causing his sowing to yield a thousand-fold increase.

The Rev. Dr. Taylor then said :

It is with the deepest regret and sympathy that I have to announce that Ex-Senator Frelinghuysen, who came to the city for the purpose of making the address which is announced next on the programme, has been taken seriously ill, and was obliged to leave for home by the half past eight train. There is no name in the annals of New Jersey—none in connection with its statesmanship—more nearly connected with the Word of God, and with the circulation of that Word, than the honored name which he bears—which represents three generations in the Senate of the United States and at the bar of our honored State.

I know that you will sympathize with him, and that we all feel the great loss of the instructions which we had hoped to have received from him, especially as this is the one topic upon the programme which so nearly touches our civil relations to the Word of God.

In compliance with the special request of the Convention, contained in Resolution Number 6, on page 14, Mr. Frelinghuysen has furnished the following notes of his address :

RELATIONS OF THE ENGLISH BIBLE

TO

CIVIL AND RELIGIOUS LIBERTY.

By **The Hon. FREDERICK T. FRELINGHUYSEN.**

Invited to take part in the exercises of this interesting occasion, I readily assented. Had I reflected that I was expected to consider a theme so important and comprehensive as "The Relations of the English Bible to Civil and Religious Liberty, and to Civilization," I should have felt constrained to refer the duty to some one addicted to philosophic analysis and discourse.

Religious liberty has relation to that original sense within us, which always and infallibly tells us, not what acts or opinions are right or wrong, but which tells us whether our motives are right or wrong, and approves right and condemns wrong motives. This sense within us we call conscience; and he enjoys religious liberty who without the domination of governmental edicts, ecclesiastic dogmas, or the tyranny of custom or of opinion, is free to believe what conscience approves, and to bring his acts and opinions to the test of an educated and informed judgment. Religious liberty is the freedom to obey that monitor within which says, "you must do right," and thoroughly to investigate as to what is right. Christ's mission established a standard of perfect rectitude, and shed the light of truth on the conscience. He instituted a society or church, consisting of those who loved and obeyed Him. For a few years He associated with, instructed, and counselled His followers. He told them that He would soon leave them, but promised that when He was gone, the Spirit would come, teaching them all things, and bringing to their remembrance all things that He had said, that the Gospel would be preached in all the world, and would, like leaven, diffuse itself through society. This came to pass. The Church at Jerusalem after His death and before Pentecost consisted of only a few members. Then the Spirit turned the hearts of men as rivers of water are turned, the Gentiles were brought in, and the Church miraculously increased; then, too, the Spirit did bring the things Christ had said to remembrance, and the Gospels and Epistles were written, and became the sword of the Spirit's conquests, the engrafted Word, able to save souls.

The true Church of Christ now existing all over the world has millions of disciples, and is, on matters of religious faith, authority. It is authority not to be obeyed with abject servility, but to be respected. Its utterances are to be entertained, to be investigated,

and to be tested. The Scriptures tell us that the Church was instituted by God, to receive the truth, that Christ is the "Head of the Church," that the Apostles are the "messengers of the Church," and the exhortation is that he who hath ears to hear shall hear what the Spirit saith unto the churches, and the churches are said to have been, "established in the faith."

And besides, the most learned of men, men, too, who have manifested the excellence of their character by dying for the truth, and still, better by living according to it, have in the Church and for the Church, studied, interpreted and guarded the truth, and it would be no more rational for one honestly seeking spiritual truth, to ignore without investigation the teachings of the Church, than for one seeking a knowledge of astronomy or chemistry to turn away from those who are proficient in those sciences.

One in search for eternal truth may not listen to the flippant wordster who serves up the blasphemous cavillings that have survived the remorseful death of abandoned infidels, and yet disregard the teachings of the Church of Christ, sustained as they are by the learning and logical reasoning of eminent scholars, whose lives have been divine epistles. Though the way of salvation is so plain that wayfaring men, though fools, need not err therein, still the investigation of the historic evidence of Christianity, the contentions with the objections which depraved but astute intellects have invented as opiates to conscience, and the interpretation of the text of Scripture require more learning and study than most are able to give. Advocating as I do religious liberty, far be it from me to weaken in the slightest degree respect for the institutions of that Church for which Christ gave himself. Liberty in religion is as distinguishable from licentiousness as it is from servile bondage.

While the spiritual Church had existed from the age of Christ, always discernable by the light of God's word, the external Church departed from the simplicity of the Gospel and of Apostolic times, and substituted the traditions of men for the inspired Word. The Word said that the Lamb of God was once offered a sacrifice for sin. Rome said that whenever the Priest took the wafer and said, "This is my body," it became the very body and soul of our Lord. The Word said there was one mediator between God and man—Rome said there were many mediators between the mediator and man. Physical and spiritual healing virtues were ascribed to relics and pilgrimages and penances, and as these traditions could only be maintained by withholding from the people the Word, the translation of Scripture into the vernacular was under heavy penalties forbidden by Pope and Kings, and a moral gloom and an intellectual darkness rested on the world. Then it was, more than five hundred years ago, that John Wycliffe appeared on the world's stage, as one of those creations of God by which our race is ever and anon advanced long strides in knowledge and virtue. Brave, intellectual and upright, he mastered the learning of his age, and especially devoted himself to the study of theology, not as a barren art as then taught, but as a divine science derived from the spirit as well as the letter of the Scripture. He tested the teaching of the monastery by the pure Word. He denounced the doctrine of transubstantiation, and opposed the mediant orders, which, under the garb of devotion, preyed upon the substance of the people. He anticipated the essential doctrines of Protestants, and known as the evangelic doctor, delivered lectures on divinity to multitudes of students and spread the truth far and wide. He translated

the Bible from Latin into English, that it might be made the ultimate standard of faith. He and faithful priests made copies of the New Testaments, and distributed them to those who would proclaim the truth to the people. The higher classes, who alone were acquainted with letters, became students of the Bible and the spirit of inquiry was awaked, not again to be easily stupified. Ecclesiastic councils denounced the terrors of excommunication, and kings proclaimed the forfeiture of estate and of life against those who read the translation, but still the system of religious bondage had been shattered, causes had been set in motion which, in leading to the Reformation, in little more than a century disenthralled the conscience of men. The Council of Constance adjudged that Wycliffe died a heretic, he was declared infamous, and his bones were ordered to be exhumed and scattered. The memory of both Cardinal and Bishop who assumed to stand between the human soul and God has perished, while this assemblage proves that the memory of that great man who kindled a fire at which succeeding reformers lighted their tapers, is after five centuries still venerated. "The memory of the just is blessed, but the name of the wicked shall rot."

Christ says, ye shall know the truth and the truth shall make you free. Paul says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

To know the truth, and have a reason ready, free investigation and discussion is essential. If a proposition be true, let it be investigated, that the contrary error may be destroyed. If it be false, let it be investigated, that its falsity may appear. If it be partly true, partly false, let it be investigated, that the truth may be sifted from the error. There is on earth no infallible umpire to decide for man what is eternal truth excepting the oracles of God, and the inquiry ever open is, what do they say, and are the sayings those of God's oracles.

It is by investigation that the truth is made living, personal, experimental. The millions who every Lord's day all over Christendom are comparing Scripture with Scripture, casting on it the light of history and testing it by tractable reason, are growing up an army of defenders of the truth such as the world never saw. Had the early Christians accepted the truth as dead beliefs, never questioned, never defended, they would not have made their conquests.

The assaults that have been made against Christianity, and its defence, have resulted in valuable confirmation. The early infidel writers, Celsus, Porphyry, and Julian, have left recorded admissions of the most important Gospel facts, while their efforts to avoid and account for the facts admitted are too feeble and unreasonable to shake the truth. Edward Gibbon, whose "Decline and Fall of the Roman Empire" covers the period from the birth of Christ to the Reformation, has unintentionally rendered Christianity the highest service, by showing that with his remarkable familiarity with contemporaneous and Jewish history, he was unable to discover any defect in the historical narrative or superstructure of Christianity.

The advantages of free investigation are manifested by the fact that science, after long rejecting, within a few generations has verified those truths in nature which God incidentally, as it were, revealed thousands of years ago. Thus, that the earth was created and not eternal; that it is round; that its crust rests on interior fire; that the

Fatherhood of God, and the meaning of suffering and sorrow, and opens sources of consolation and strength just adapted to man's need. The Bible tells us how we may obtain the forgiveness of sin, and have a blessed peace with God. The Bible brings more distinctly into consciousness, and addresses with loving directness, that higher aspiration of the soul which impels man to struggle against sin, and to seek the complete development of his character in moral excellence; and it tells us how we may secure a grand victory over evil, and an assurance of eternal life. Where in all the ages of the world, to the latest generation, shall be found a man to whom these teachings will not apply and be invaluable.

The Bible reveals most clearly and richly the morality which should govern men in all the intercourse of life—in the family, in business, in civil relations; the duties which we owe to one another, and to the State of which we are citizens; the great principles whose practical exemplification would give us the highest style of manhood, the best civilization, the noblest government, the happiest homes.

And when will there ever be an age when its teachings will be obsolete, or needless, or superseded by anything better than it presents?

The Bible reveals the true God, and tells man how to live and how to be saved. When will the time come when there shall be none who need to know these things? When shall there be no man who will need to know the way to God, none who shall need to be saved? Till that day the Bible remains the same: of infinite value to the human race; fountain of life; source of salvation. As long as the human race exists the words of Jesus will be true; "I am the way, the truth, and the life; no man cometh unto the Father but by me:" and the Book which proclaims those words will live and be the Book of Life for mankind until there is no sinner to be saved; until the millennial glory of earth is lost in the higher glory of the finished work in heaven; and there will be no further need of the Book, because the saints of all ages will see Jesus, and learn of Him.

And notice how the Bible not only retains its freshness, but seems as if it were written on purpose for to-day, and for each individual's peculiar experience; and also how the more constantly you read it the richer and fresher it appears. There is a peculiarity in its utterances which makes each individual feel they are for him. The spirit that is in them speaks to our heart. The book of Psalms, for instance, what a transcript it is of human experience in all ages! How the heart to-day finds the best expression of its gratitude, reverence, joy, fear, doubt, penitence, peace, trust, hope, in the words of those sacred songs! What myriads of souls have said: "The Lord is my Shepherd." What myriads have "cried out of the depths" unto the Lord! What myriads have tearfully repeated the 51st Psalm as their sacrifice of contrition; or, have pealed forth, "The Lord reigneth," and "Bless the Lord, O my soul," in grateful exultation! And so all through the old *prophets*, and in the histories of devout men, there are utterances which find living use this day, and ever will find it; while millions have seemed as they read the Gospels to hear the sound of Jesus' voice, or have found the Holy Ghost speaking to them through Paul, or Peter, or John.

And it is wonderful how new life comes out of the Book with every day's experience; the Book itself fitting into all the new circumstances of life, and the enlarged knowledge and distincter faith enabling us to grasp more of its meaning, to realize more its worth.

And so, no matter what men are or where they are, the Bible is the living book for them. It adapts itself, as it were, to their changed circumstances. Every man finds in it something for him, and something for just the position in which he finds himself. Rich or poor, sick or well, despondent or exulting, spiritual or dull, at home or among strangers, the Bible is with him and for him. Greek or Jew, Barbarian, Scythian, bond or free, the Bible is with him and for him. In the home or the school, or the state, in every relation of life, showing man his noblest duty, asserting for woman due respect ; it is with him and for him.

4. And so we may say, it is the Book for *all ages of human life*; for the child and for the old, for youth and for manhood. Remarkably is it composed in this respect. It takes the little child from the earliest opening of intelligence, and interests him with its stories, and impresses upon him its truths. Really, all literature, secular or sacred, has nothing that so truly touches and possesses the young heart as Bible stories and Bible scenes. And fiction of the highest order has never pictured such a scene, or thought out such an incident, as that of Jesus blessing little children ; and millions of children have heard that story with deepest interest, and have in a sort of unconscious hush and loving reverence felt the touch of Jesus on them. And old age has gone bravely and patiently through its pilgrimage leaning on this golden staff of the Lord ; while countless multitudes have found it the guide of their youth, the companion and strength of their riper years.

5. And then, again, *what a power it has to meet the ever changing phases of social life, and the advances of learning.*

The human race is progressive. At some periods the world seems to go forward with gigantic strides ; this modern era is distinguished by intense mental activity. There have been immense labors in scientific research and in the practical application of scientific principles ; and these have produced large results, great acquisitions of knowledge and power. Amid all these our Bible remains, the same and yet not the same ; unchanged and changeless in its substance, in its authoritative revelations, and its claim to our confidence and reverence ; speaking to day, as it ever has spoken as the word of God. But in many respects it is better understood, and the light which it was designed to throw on human life is more clearly discerned. The Bible itself is a progressive book. There is a progress of Revelation in it from beginning to end. The twilight rays of redemption grow brighter until the Son of Righteousness appears, and His authorized apostles explain and enforce His religion. So as the human race advances in intelligence, many parts of the Bible are better understood ; its great universal principles are more clearly discerned, and their living forcefulness is felt. The Bible remains the same ; the truths which it teaches are the same ; nothing is added to them, nothing is taken from them, as the ages roll on. The God of the Bible, the Law of the Bible, the Saviour of the Bible, the Grace of the Bible—these remain the same, yesterday, and to-day, and forever, whether the Book goes with these to cultured Greece or imperial Rome, to the peasant of the middle ages or to the Romish hierarchy, to the man of letters or to the unlettered workman, to Protestant Europe and America. It is the same in these respects in the light of the nineteenth century, with all its wonderful advance and grand achievement, that it ever has been and ever will be.

All new light of knowledge illustrates its meaning and exhibits its beauty. For all advance it has a quick sympathy. Nay, it is the spring and sustainer of intellectual activity. To its protection and the life which it imparts is due that freedom of investigation and discussion which is the boast of our age, and which many ungratefully turn against it. Its changeless substance takes on the character of a present life. It is always of to-day, because it is eternal.

6. And thus far the Bible *has proved itself* the Book for all ages.

Wherever it has gone it has carried new light and new life to the nations. Wherever its teachings have been understood and accepted, it has shown its superiority to all other professedly religious books. It has produced immense changes in civil governments, in social habits, in that complex thing which we call civilization. The religion of the Bible overturned the Roman empire, and has gradually made the civilization of modern Europe. Bible lands to-day are the leading countries of the earth; and in Bible lands they are the freest and most intelligent where the Bible is most read and its teachings most fully practised. And even now the nations of the earth that are getting glimpses of the superiority of the Christian civilization, are looking hopefully toward this blessed book, and stretching out their hands to receive from us the lamp of life.

The Book for all ages! Yes: it is made for all; it is suited to all; it has blessed the ages past; it is the light of the present; it is the hope of the future; the Book that gives to this earthly life its richest beauty, its noblest worthiness; that makes the grandest manhood, and lifts to highest level the instincts and the virtues of social humanity, and that alone guides to eternal blessedness; the one Book for MAN, for each individual, and for all that make up the mighty sum of humanity, from Adam to the latest born of the race.

The Book for all ages! Yes: the ages will claim it for themselves; will guard and reverence it, and will never let it die. The Bible has made for itself a place in the human race from which it never can be dislodged. It has so entered into the current of human life, so incorporated itself with every department of our being, that we can almost as readily imagine man existing without love, or hope, without a moral nature, as without the Bible. It belongs to the ages, numberless as they may be. It will never die. The hand of violence will not be able to destroy it. The floods of doubt shall not wash it away. The highest genius shall not produce anything to supersede it. The life of God is in it, and it shall endure forever.

It is a wonderful book! So wonderful that we can ascribe its authorship to God alone. Written by men, with human peculiarities clinging to it, the religion which it teaches, the morality which it enforces, the way of salvation which it proclaims, the God whom it declares, the future which it reveals, the exactness of its adaptedness to human wants, above all, the CHRIST whom it sets before us, with His beauty of character, His wonderful works, His sublime teaching, His divine sacrifice—all show that it is of God alone. All human wisdom through all the ages never could have made such a book; never could have so made it answer human wants, never could have invented Jesus and His story. There it stands peculiar and alone; the Book of mankind, because it is the book of God; the book of God, because it is so wonderfully the Book of mankind.

My friends, if we were here to defend the authority of the Bible, to prove its divine origin and authority against the attacks of infidelity, I would take my stand on the Book of Psalms and the Gospel of St. John, and feel that I was secure. And I make this assertion with a clear knowledge of theories concerning the historic origin and growth of the Psalms, and of the violent assaults upon the Fourth Gospel, and with the full acknowledgment of the human elements therein. I assert distinctly, the utter impossibility that these books could have sprung from a human mind untaught by the Divine spirit. The Gospel exists only because it is true; and that which makes the Psalms such a book of life for all mankind, is the life of God that is in it.

But to such a defence we are not now called. Nor need we be very careful to defend ourselves against the charge of Bibliolatry, as if we were superstitiously regarding the book itself—worshipping the printed book. That is a false and foolish charge sometimes made against friends of the Bible. Of course, it is not the book, but the revelation from God which the book contains, that we prize above all price. It is the glory of God shining there that makes the book glorious and precious. We are not worshipers of the book, but of the GOD of the book. But we do value the book as containing in fixed and objective form the authoritative declarations of God, a revelation that may be known and read by all men. We do reverence the book as coming from God, as constructed under His supervision, and as full of Him. And we thank Him that He has in infinite wisdom put His revelations in that permanent form for all ages; that He has not left us to the uncertainty of tradition coming down through long centuries, to the vagaries of fanaticism assuming to speak in God's name, or the assumptions and tyranny of a priesthood speaking oracles for human enslavement. He has not left each man to be a law to himself, and to regard his feelings as communications from God, but has given us in visible and tangible form, in a statement intelligible by all, His Word for you and me. He has made the Bible the wonderful casket, wrought by many hands through many ages, that contains the precious jewel whose lustre is the heavenly light that guides to salvation. It is the crystal vial, more precious than the golden vials full of the prayers of saints, that preserves for all ages the elixir of life. And it is perilous to separate what God has joined together; and in a supposed exalted liberality, or spirituality, to set little value on the letter of the Bible, because the spirit is more than the letter. In reality, we know nothing of the spirit apart from the letter. We know not God except through the word, the word of life. We know Jesus only as we find Him in the Bible. It will be a sad hour for Christianity and the world when men think they can have religion without this book; or when they give over the book to a self-appointed priesthood, who shall give them such portions, with such interpretations, as they please, instead of themselves reading it freely and judging of its teaching. The Bible is not an amulet to be hung about the neck, or sewed upon the hem of our garments. Neither is it so sacred a book that none but the priests of the Lord may touch it. It is the voice of God speaking to you and to me and to every man, in every age, the words of eternal life, to which our hearts should readily and earnestly respond.

And so, my hearers, it is well that we join with these commemorative services our praises and thanksgivings to God for the blessed Book. John Wycliffe was one of those whom the providence of God raised up to break off the fetters that were upon the Bible, and to start

it afresh upon its errand of mercy among the nations. The story of his translation, the attempt to follow the stream which issued as a fountain from the rock at the touch of his pen, must be left to other hands. The history of the five hundred years is a history of the influence and triumphs of the Bible; a powerful witness to the truthfulness of our position that the Bible is the book for all ages.

When Wycliffe's translation of the New Testament was first made public, a cotemporary of his, and a bitter enemy, Henry Knighton, Canon of Leicester, wrote thus; "The Gospel which Christ committed to the clergy and doctors of the Church, that they might sweetly dispense it to the laity and weaker persons according to the exigency of the times and the wants of the people, hungering after it in their mind, this John Wycliffe has translated out of Latin into the *Anglican*, not *angelic*, language; whence, through him, it has been published and disclosed more openly to laymen, and women able to read, than it used to be to the most learned and able of the clergy, and so the Gospel pearl is cast abroad and trodden under foot of swine; and what was dear to the clergy and laity is now rendered, as it were, the common jest of both; so that the gem of the Church becomes the derision of laymen, and that is now theirs forever which before was the special property of the clergy and doctors."

Most truly, though in offensive words, did the alarmed ecclesiastic describe Wycliffe's work. He gave the Bible to the people; to woman as well as to man; to all who could read the English language; to "the common people," who of old heard Jesus gladly. Could he stand with us to-day, and survey the Christian world? could he count up the millions on millions of Bibles now scattered over the globe? could he know that this Book, over which he toiled prayerfully, has gone through so many stages of improvement, and been so multiplied by the magic of printing, and then having caught a pentecostal baptism, has been translated into 250 different languages, would he not stand amazed and praise God for His wonderful works? Perhaps—who shall say?—perhaps from some grand outlook on the Holy hill of Zion above, he, and Tyndale, and Huss, and Luther may survey this field of earth, and talk together of the great things which the Lord has wrought through their instrumentality, and may see with clearer vision than we do the onward flow of the river of life—the Word going to all the nations, till all shall hear the joyful sound, and rejoice in the great salvation. And may it not be that this very monk, Knighton, who wrote these hard things of Wycliffe, and others who, like him, blindly persecuted the friends of the truth, even some of the men of Constance, who burned Huss and decreed that Wycliffe's bones should be exhumed and dishonored—for sound judgment, as well as Christian charity, leads us to believe that many of them may have been true disciples of Jesus, notwithstanding their errors and sins—may it not be, I say, that some of them shall stand there on heaven's heights, with those godly reformers, and rejoice in the glorious success of that work which they sought to hinder; heaven's clearness and purity making a perfect unity of all who love the Saviour—a unity of which we have fore-shadowings here in the blessed fellowship of those who love the Bible. May the GOD of the Bible speed that glorious consummation! And may we, the people of the Bible, show that we rightly estimate it, and largely drink in its spirit, by maintaining unimpaired its freedom, and reverencing its authority, and by giving it to all the nations, and sending it down in its purity to all the ages.

THE BIBLE AND INTELLIGENCE.

By JAMES McCOSH; D. D., LL. D.,
President of the College of New Jersey.

The faculties of man's mind are commonly divided into two, the understanding and the will—the head and the heart, as they are vulgarly called.

In our day we commonly designate these as the cognitive and the motive powers. We can easily understand the difference. It is by the head that the boy learns his lessons; but it is his heart that makes him feel an interest in them and pursue them eagerly. It is the understanding that performs the act, but it is awakened by the motive powers. If you want to call forth the activity of the intellect, you may have to begin by touching the feelings.

I. The Scriptures address both parts of our nature. They address the understanding. "We speak as unto wise men, judge ye what we say." The books of Moses carry us farther back into authentic history than any other. It is confessed on all hands that there are literary beauties in the Bible of a certain kind which are not equalled, and I am certain are not surpassed, by any other work of ancient or modern times. We have no lyric poetry superior in spirit, in condensation, and in force to the Psalms of David. We have no poetry so sublime, not even that of Milton who drew so much from Scripture, as that found in the parting address of Moses at the close of the book of Deuteronomy, or the dialogues of the book of Job, and the rapt visions of Isaiah. Throughout the whole Scripture, but particularly the New Testament, and very specially in the discourses of our Lord and the Epistles of Paul, we have higher views of the character of God and of duty, than in the discourses of Socrates, and the pages of Plato, Aristotle, and Marcus Aurelius, the greatest philosophers and moralists of heathen antiquity. They open to us lofty ideas which the mind of man might not have been able otherwise to grasp and retain. Take only two or three as examples. There is the idea of infinity and of eternity, nowhere clearly apprehended by heathen writers. There is the idea of perfect holiness or of separation from sin, an idea which no heathen ever rose to. More especially, there is the idea, which many intellectually proud men in our day cannot comprehend, of the sin-hating and yet sin-forgiving God; of God just and yet the justifier of the ungodly.

In particular, the Scriptures give us an insight into our nature such as has been presented to us nowhere else. What a variety of character, good and evil, is brought before us in the Four Gospels. In the centre or foreground of the painting (if painting it can be called, which is the simplest of all simple narratives) stands Jesus, the brightness of the Father's glory and the express image of His person seen in shadow; working miracles, re-

lieving distress, teaching His disciples, under the pressure all the while of the mighty load of a world's sin. Around him we notice his Apostles, distinguished by almost every possible diversity of character; some timid, others, confident; each with a heart ungodly by nature, but all, with one sad exception, coming under a heavenly power which is struggling with inward corruption within them. Farther off we get a glimpse of other disciples shrinking from the view; for though convinced that Jesus has come from God, they have not the courage to avow themselves to be His followers. Here and there among the groups hovering around, we see enemies irritated by the faithfulness of the Holy One in the midst of them, and anxiously plotting to be rid of Him; at this place you notice a company of scoffing Sadducees; at that place a party of scowling Pharisees. Scattered among these we find persons who had been relieved by the grace of Him who went about continually doing good, who had had their burdens of care removed, or their diseases healed. This man, fixing his eyes so eagerly on Jesus, was lately blind; this other listening so intently, was lately deaf; that other walking and leaping with such alacrity, was a short time ago hopelessly lame; and this one so full of life and joy, was a few days ago prostrated on a bed of sickness, or shut up in the gloom of the sepulchre. In the background of the scene we have the mass of the people vacillating between two opinions; now strewing his path with branches of trees and shouting hosanna, and again with loud voice demanding His crucifixion. Where else will you meet with such a variety of character, reaching from spotless excellence on the one hand, to bloated lust and demoniacal malice and fury on the other. Heaven and earth and hell, God and man and devils, the flesh and the spirit, human nature and divine grace, meet and wrestle and struggle till we see the several properties of each. By this mixture of light and shadow we are interested and allured to pursue the path before us; and in doing so we pick up most salutary instruction. I believe it may be said that he who has thoroughly studied the Gospel history, knows more of human nature in its deeper disposition and moods, especially in its relation to God the friend, and to God the [supposed] foe, than one who has read all the histories that were ever written of all the people that ever lived.

II. But after all, it is the motive part of man's nature, the will and feelings, that the Word of God primarily and chiefly addresses and calls into exercise. But in doing so it awakens the intelligence, which, as it acts, grows and is strengthened. "Faith cometh by hearing, and hearing by the Word of God." When the Word of God is known, believed in and received by the heart, the effect produced on the motives, the character and the action is not a simple but a complex and varied one. It is as when the returning sun calls forth the spring with its grass, its leaves, its buds, its blossoms and flowers which cover and adorn the earth. It is as when the light of the morning arises and there is an audible stir, and the cattle on a thousand hills go forth to gather their sustenance, and millions of men hasten to their multiplied activities. So it is when the light of the Word rises upon the souls of men; it is not a single effect that follows, but it is an influence which calls forth an infinite number of products; a sharpened intellect and active mental powers, which form literature and science, followed in course by civilization, by refinement, by inventions in the practical arts, and by taste in the fine arts.

We often see this in the individual youth. He is growing up motiveless, dull, seeking only bodily enjoyments, and doing nothing to fulfill the end of his being. But an arrow

shot from God's quiver reaches him and he is roused from his lethargy, and he has an end to live for, and he takes up and accomplishes a great work which ennobles him and does good to others. Without this he would have lived and died like a brute; with this he leads a God-like life of love and activity. It has been as when showers descend on the parched ground and the pastures of the wilderness, and not one, but a million of blades and leaves and corn feel the influence, and rejoice in the good they do.

Take not an individual, but a nation, a race sunk in ignorance and superstition, like Britain two thousand years ago, or like our Indians in this country, or like the South Sea Islanders, or the dark continent of Africa. How are you to exalt them? Some will say by carrying to them the arts and sciences—a knowledge of architecture, and engineering, and painting, and mathematics, and mechanics, and geology. If you proceed in this way, the savages would gaze at you with wonder, but listen to you with stupor. You would soon find that you had nothing to interest them or move them to action. You present to them a beautiful painting of Raphael, but they would thank you much more for a bunch of painted feathers. You talk to them of angles and mechanical powers, but they would be more obliged to you if you would give them a weapon to kill their enemies. You read Milton to them, but they prefer the noise of their war dance. But let the Bible be opened to them and explained by the preacher; let them realize that they have a soul, and you will find that there is something within them which beats responsive. Let them be made to feel that they have done evil, and there is a voice from their hearts ready to confirm your statement, and they look round for an escape. Let them be told of God as a Father giving His Son as a loving Saviour, and the feelings of their hearts are called forth. And now the powers that were, if not dead, at least dormant, come forth as the leaves of the apparently dead tree do in spring. The man now feels that he has a life worth living, and he lives for it. He knows that there is a God to whom he must give an account, and he lays restraints on his animal lusts. He knows that there is a world to come, and his aims stretch towards it.

I remember the time when there was a keen discussion as to whether savages should first be civilized, or Christianized. When missions were started, the Rev. Sidney Smith and the *Edinburgh Review*, at that time the most influential journal in the world, ridiculed them, and said, let them first be taught the arts and sciences. In that age the cry was, first civilize, and then Christianize, and it was uttered by men who took no pains either to civilize or to Christianize. The feeling now rather is, that it is of no use to elevate the savage or degraded classes; they may be allowed to sink or disappear, provided the higher races, such as the Aryan, and especially the Anglo-Saxon, are to take their place. It is a fit creed and sentiment for those who work to make the ignorant and the outcast the ministers of their selfishness and of their lusts, without being troubled with any reproaches of conscience. How different in its practical bearing is the faith of the Christian, who holds that God has "made of one blood all nations;" and that all human beings are alike, in that they possess souls capable of improvement and destined to live forever. Catching the spirit of Him who stood by the weak against the strong; who came to seek and to save that which was lost; who permitted the woman who was a sinner to approach Him, and ever sought to raise the fallen, the disciple of Christ recognizes as brothers and sisters the lowest specimens of humanity, whether found in heathen

winds go in circuit and return to their circuit again ; that the rivers flow to the sea and return to the places whence they came, and that to this end God “ made a weight for the winds,” and weigheth the waters ;” that the sky is an illimitable expanse, and not a solid vault ; that the stars are as the sands on the seashore for multitude ; that the light of the first day sustained the gigantic trees and herbs of the third day, which are found in the coal deposits of the earth, and which the sun of the fourth day never could have developed or sustained ; that the “ day ” of creation, was not a Solar day but a period, for the 14th verse of Genesis tells us that it was not until the fourth period of creation, that to the sun was assigned the office of dividing the day from the night, and of regulating the seasons. The numerals from one to six inclusive are capable of seven hundred and twenty mutations, of being by transposition read as so many different sums, so mathematically, excluding the nature of reason of things, the six events of creation are capable of like mutations. Thousands of years after the Revelation is given a science arises, which testifies that from the multitude of possible orders or succession of creative event, revelation gives that one order or succession that is true.

But why urge that free investigation is essential to true religious liberty? It is those who fear or hate the truth that avoid scrutiny. And they always fall into error ; thus Socrates, the noblest of heathen, was condemned to death by the Areopagus as a corrupter of youth, because he denied the divinity of the gods recognized by the State ; and thus the Jewish priests, when they heard our Saviour assert that He was the Son of God, tore their garments and said, what need we any further proof ; we, ourselves, have heard His blasphemy—crucify Him.

That man knows nothing of Christianity who conceives that it has the effect to impinge in the slightest degree on the perfect freedom of conscience. To do so, would be to violate its elementary principles. God could not be content with a material world, though every stone were a diamond and every rock a sapphire. He craved the homage of free intelligences, having the capacity on this drill ground of earth, to form character upon which He could look with complacency, who could return gratitude for His benefactions, and an ever unceasing love for His ineffable love, and to this end those intelligences must be free. Destroy that freedom and you destroy the very purpose of God.

Civil liberty is freedom from tyranny in civil government.

Christ, the central figure in all history, came to bring salvation and immortal life to a race, in all generations and in all nations. His teachings were not local or temporary, but universal and eternal. He favored no particular form of human government, either aristocracy, or monarchy, or republic. When the taxpayer challenged His opinion as to the lawfulness of tribute, He waived the inquiry by telling him to “ render unto Cæsar’s the things that were Cæsar’s,” without intimating what things were Cæsar’s.

When the heir called upon Him, to direct his brother to give him his share of the estate, He said, “ Man, who made me a judge or a divider over you ? ” It is of little importance who has the estate, but of infinite moment whether you worship God or mammon. A man’s life consisteth not in the abundance of the things that he possesseth—beware of covetousness. The rulership of nations, the crown of David, the hosannas of the multi-

tude, were to Him so utterly devoid of attraction, that he simply put them aside with the declaration, "My kingdom is not of this world."

But while the prime end and purpose of Christianity was not to establish civil liberty, or to protect the rights of man, it indirectly and unerringly effects these results. The decalogue constitutes the basis of well-ordered government, and Christianity first spiritualizes the law and then declares that in every jot and tittle it shall be fulfilled. It proclaimed the Fatherhood of God and the brotherhood of man, and on its very frontlet is inscribed the maxim, "Whatsoever ye would that men should do to you do you even so unto them."

A man to whom the truths of the Bible have never been revealed, who finds himself, without his volition, a sentient being in a world of wretchedness and sin, waiting to fall into the cold grave, saying to "corruption thou art my father, and to the worm thou art my mother, and my sister," cannot be a free man; but when he learns that there is a Spirit-God, who is the Father of the spirit he is conscious of being, and that He has sent His Son to restore him, a magnificent ruin, to the bright image of His Father, and that the grave is not an abyss of degradation, but the portal to a home of ineffable joy, then the slave becomes a freeman, and Liberty his ministering angel.

The great truths of the Bible had but a limited and qualified effect on civil liberty until the Scriptures were, a century and a half after Wycliffe, not only translated but printed, by Tyndale and Coverdale, in the vernacular, and placed in the hands of the people. Then they learned from the Old Testament with what a resolute spirit of freedom a small nation, surrounded by the Egyptians, Assyrians, and Persians, counselled by God, and led on by the Prophets, contended for their altars and their homes; and having read the heroic deeds of Israel, they, when they contended for their own liberties and rights, recognized in "the ensigns of war, the banners of God." Then, too, in the New Testament they found the Magna Charta of liberty and equality, which placed high and low, rich and poor, in a perfect brotherhood. And when the descendants of Bible reading Englishmen laid the foundations of a grand Republic in this western hemisphere, they inscribed on its corner stone "All men are created equal." Then, too, the key of knowledge was recaptured from those who would not enter into the sanctuary of learning themselves, but hindered those who would, the prohibitions against the translation and publication of works of science were annulled, and the monopoly of learning was wrested from the clergy. The State became free from the control of the Church, which thus became powerless to impede the course of justice or to pilfer the public revenue. That Book gave moral dignity to the people, integrity to rulers, and put to shame the artifices of ecclesiastics. The English Bible has established constitutional liberty for the English speaking people of the world. It is the people's book. Cherish it, let it be excluded nowhere, and the day will soon come, when the kingdoms of this earth shall become the kingdoms of our Lord.

That Bible, too, has given to the world those two handmaidens of civil liberty, the Christian Sabbath and the Christian Home. If there be one memory that may be cherished here, and recalled with joy in the spirit land, it is that of the Sabbath at home. There is the unchallenged confidence, the easy intercourse, the chastened pleasantry, an affection reciprocated, which is felt rather than expressed, the subdued and tender mention

of a dear one who once was there, the simple allusion to some loving incident in the life of Him who died for us, the reading of the old Bible—

“Then kneeling to heaven’s eternal King,
The saint, the husband and the father prays,
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days.”

Sons and daughters having such memories as a possession are the polished corner-stones of which the palace of civil liberty is built.

To portray the effect of the English Bible on civilization, would be to give the history of centuries. The press now moves the world; the multiplication of copies of valuable books renders their preservation more secure than Alexandrian libraries. Steam has made the world a neighborhood, and electricity has rendered it a whispering gallery, so that a cry of distress or wrong in its remotest corner evokes everywhere a response of sympathy; commerce, agriculture and art have made magical progress; schools, colleges, churches, asylums bestud the earth; the principles of the gospel have been incorporated into the common Law of England and America, and adopted as the basis of the international law. Nations that have hitherto rejected our religion are being captivated by the wondrous advance of Christian nations in the arts and sciences, and are assiduously imitating them. Thither they send their sons to be educated. English is taught in their schools and spoken by the educated. That the English Bible, religious English literature, and Christianity itself will follow is not doubtful.

It is not however, a spurious Christianity, into which is infused so much of human passions and human pride as is palatable, that will make the men to make a state. A Christianity that would rob a fellow immortal for whom Christ died of all dignity, and so subject him to the lash, that in his degradation he abjectly believes that he deserves it, would not build up, but would destroy civil liberty and high civilization. So, too, that bigoted pride, which is intolerant of every opinion that does not harmonize with the postulates of the creed it has enshrined, will not elevate our race. The zealots who will hang a witch and then go home “as men and Christians justified,” “God willed it and the witch has died,” are not the men to make a state. If civil liberty and advanced civilization have been established amid such influences, it has not been by virtue of, but in spite of them.

Dear God and Father of us all,
Forgive our faith in cruel lies;
Forgive the blindness that denies,
Forgive thy creature when he takes,
For the all perfect love thou art,
Some grim creation of his heart.

THE AUTHORIZED VERSION AND THE PRESENT REVISION.

By WILLIAM HENRY GREEN, D. D.,

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The authorized version of the Bible is one of the most precious legacies bequeathed to the English speaking peoples of the present day, by the learning and piety of former generations.

The written word of God is the revelation of His will to men for their salvation. It is the heritage of the world, and belongs to all men by divine indefeasible right. They are entitled to receive it in authentic form, and in their own vernacular tongue. The miracle at Pentecost was a type for future ages, setting the standard of duty and of privilege for the Christian dispensation, when the multitude out of every nation under heaven exclaimed: We hear every man in our own tongue wherein we were born, the wonderful works of God. As the church spread among the nations, she carried with her the Scriptures as at once the charter on which her own existence was founded, and the message which she was bidden to proclaim. And early versions into the various languages of the time are the surest indications of the extent of her conquests age by age, as well as the permanent memorials of her pious zeal.

The irruption of the barbarians into Europe and the overthrow of the Western Roman empire terminated for a season the work of translation. The languages of the barbarians were unwritten. The language of books and written documents was the Latin; it was the depository of all extant learning. Letters were despised by the rude men of arms. And the tongues of these roving tribes were in continual flux. They must be taught by the living teacher. Records and laws and chronicles were all in Latin. It was the language of the conventual establishments where learning was gathered and preserved. All who aspired to knowledge in any branch whatever, must seek it in Latin. Under these circumstances it followed as a matter of course that the church service was maintained in Latin, and the Scriptures were kept in that tongue, in the form which they had finally received from the learned and pious monk Jerome.

As soon as England began to have a stable government, the Anglo-Saxon church blossomed forth into a vernacular literature, and the Scriptures were rendered from the Latin into the language of the people. But with the Norman invasion came the fall of Anglo-Saxon and the incorporation of new elements of speech, which ultimately gave rise to English. And Wycliffe was raised up to execute that noble task, and bestow upon his coun-

trymen that great boon which, after five centuries, we are here to-day to commemorate. He translated the Bible into English, and thus prepared the way for giving this precious volume not merely to the clergy and to scholars, but to the masses. This translation was necessarily made from the Latin, the version of Jerome, which was not only the best that was accessible, but the best in existence. It was vastly superior in clearness and in accuracy to any that had been made before or since, and was certainly a great advance upon the Septuagint, which had been so highly esteemed in the ancient church as to be almost thought to be inspired and infallible. Jerome himself was censured for deviating from it as fidelity to the original required him to do. And now his own version, which had been endeared to the people of God by the use of so many ages, which was the basis of the current liturgies and commentaries, and the common standard of appeal throughout the western ecclesiastical world, and was justly entitled to high respect and veneration, came at length to have such an overweening measure of sanctity and inviolability associated with it, that the Council of Trent by formal decree, erected it into an ultimate authority from which no one must presume to dissent on any ground whatever.

But with the revival of learning was restored the knowledge of the Greek and Hebrew languages. And the great Reformation of the sixteenth century brought with it as a primary and a fundamental truth that the word of God in its inspired originals is the sole infallible rule of faith and duty. This ultimate standard, by which all questions are to be authoritatively decided, must therefore be rendered universally accessible by being reproduced as accurately as possible for popular use. The translation of a translation, however excellent and highly prized the letter may be, cannot meet the case. Hence the simultaneous movement, which manifested itself all over Europe, to render the Scriptures from their originals into the vernacular tongue. And while Erasmus prepared for scholars a more accurate rendering of the New Testament into Latin than the Vulgate, Luther gave the Bible to Germany, Zwingle and his associates to Switzerland, and others did the same for France and Spain and Italy.

This same impulse was caught by William Tyndale, whose is the most honored name in the history of our English Bible, to whom it was given to lay the groundwork of our present translation, and to whom much of its great excellence can be directly traced, particularly its vigorous and homely English, and the transparent simplicity of its style. His heroic labors, patient endurance and triumphant martyrdom crown with unfailing lustre the sacred enterprise to which his life was devoted.

Thus was laid the basis of the English version of the Bible; and through all the changes and revisions which have since been made by various hands and under quite distinct influences, this work of Tyndale remains the staple of the whole. It has fixed the style and determined the character and method of the translation. It set the standard of clear and easily intelligible English, of exactness of rendering, of avoiding paraphrase and circumlocution. And much of Tyndale's own is still preserved in the familiar language of the authorized version, traceable through all the forms through which the English Bible has passed.

Other versions of the Bible into the tongues of modern Europe have mostly been made by some one man, or a few men laboring in concert. It is an important feature in the constitution of our English Bible that it is not the product of any one mind, but that divers

agencies have been successively employed upon it, until under the combined operation of them all it has grown to be what it now is. Tyndale's version has great excellencies; but its chief importance lay in its being the starting-point of a series of labors, converging to one end, and issuing in a result which could only have been reached by this method of gradual approaches. And further, his was a proscribed version, emanating from an exile, obnoxious to the king and the prelates, and despised as a heretic. And although this very hostility and opposition might endear it the more to those who were in full sympathy with its author, and were, like him, proscribed and persecuted for the faith which they cherished, and it might in some quarters be more eagerly sought after because of the vigorous measures employed for its suppression, it could not be, under these circumstances, what was most to be desired, the Bible for the English nation and for the English-speaking world—not the property of any one class of the population, but for all classes—not warped by any individual or sectarian bias—not sprung from any one party in Church or State—under no ban of outlawry, and subject to no hinderance to its free circulation and general acceptance.

This high distinction of our English Bible was providentially achieved by the joint action upon it of the two great factors which, at that period of religious fermentation, divided the British public. There were, on the one hand, successive revisions and editions emanating from Puritans and Dissenters; and on the other hand, a series of revisions directed by the Church dignitaries and the sovereign authority; until, finally, at the auspicious moment of the accession of King James, these were welded together by the royal translators into our present admirable version, which was thus the crowning product of the labors of eighty-five years, and has been the Word of God to English readers for the two hundred and seventy years that have elapsed since.

It is not necessary, nor would my limited space allow me to dwell at length upon each of the several stages through which the English Bible passed before reaching its present form. I simply mention the names of Coverdale's Bible, the so-called Matthew's Bible, made up from all that Tyndale had translated, with the rest from Coverdale; and the Geneva Bible, the work of learned exiles, who found shelter in that city during bloody Mary's reign, which, though never sanctioned for the public use of the churches, promptly became the household Bible of those who used the English tongue, and so continued for three-quarters of a century. Meanwhile the great Bible was prepared at the instance of Cromwell, then high in favor with Henry VIII., as the basis of Matthew's Bible, and published in England under express royal sanction, and a copy was required to be placed in every church. And subsequently the Bishops' Bible was issued, so called because of the part taken by various bishops and other learned men in its production, and gained precedence of all others for use in the churches. The Genevan and the Bishops' Bibles thus stand at the ends of these two lines of progress—the former in more general use among the people, the latter preferred by ecclesiastical authority. Then King James came to the throne. At the abortive Hampton Conference, held to reconcile conflicting parties, one of the proposals presented from the Puritan side was that the King should take measures to have a more exact translation of the Scriptures than those then in use. The suggestion was at once responded to favorably by the King, who had the wisdom to embrace the opportunity thus afforded him of effecting what must ever be regarded as the grandest achievement of his reign. Wise measures were adopted to engage and unite all parties in

the enterprise, and to render it as far as possible satisfactory to all. A body of about fifty translators was selected from among the most learned and competent scholars of the kingdom, and deducting the time consumed in preliminary arrangements, and various hindrances, the nature of which cannot now be determined, they seem to have spent nearly three years of continuous labor upon this great work. A number of carefully prepared rules were drawn up for their guidance at the outset, among which the first and the fourteenth may be particularly referred to here, as showing that it was not a new and independent version that was aimed at, but one which should base itself upon the old, while freely admitting every modification which fidelity to the inspired originals required. The first rule is this: The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed and as little altered as the truth of the original will permit. The fourteenth rule directs that Tyndale's, Matthews', Coverdale's, Whitchurch's or the Geneva translation should be used when they agree better with the text than the Bishops' Bible.

The final result was the English version now in common use, which it is not too much to say is the best translation of the Scriptures for popular and ecclesiastical use which has ever been produced in any age or in any country. It is commonly called the "Authorized Version," and yet it does not appear that its general acceptance is owing to any public authorization whatever. Canon Westcott says upon this point: "No evidence has yet been produced to show that the version was ever publicly sanctioned by Convocation, or by Parliament, or by the Privy Council, or by the King." It gained its currency partly, it may have been, by the weight of the King's name, partly by the personal authority of the prelates and scholars who had been engaged upon it, but still more by its own intrinsic superiority over its rivals. The printing of the Bishops' Bible was at once stayed when the new version was definitely undertaken. No edition is given in the lists later than 1606, though the New Testament from it was reprinted as late as 1618. So far ecclesiastical influence naturally reached. But it was otherwise with the Genevan version, which was chiefly confined to private use. This competed with the King's Bible for many years, and it was not till about the middle of the century that it was finally displaced.

The two centuries and three-quarters that have elapsed since the version of King James have been fruitful, beyond any previous period of like extent, of progress in every branch of knowledge and attainment. And the studies and researches which bear upon the better understanding of the word of God have not been stationary. The whole science of philology has been created within a generation. The structure and relations of the original languages of Scripture have been studied with a thoroughness and exactness never before equalled. The genesis and significance of the various forms assumed by the different parts of speech, the meaning of particles and of constructions, have been investigated with a diligence and minuteness that has thrown an astonishing light on what was obscure and brought out the true force of what was previously overlooked. Helps to study have been indefinitely increased. Lexicons, grammars, commentaries have been multiplied, and collateral aids have been furnished of an important character by the investigation into ancient and oriental customs, the exploration and identification of sacred localities, the discovery and interpretation of ancient monuments. Materials have been accumulated likewise for sacred criticism, and by a most extensive and laborious comparison of ancient manuscripts and versions, and all that bears upon the text of Scripture, a

closer approximation has been made to ascertaining the exact words of the inspired writers, and purging out the textual errors that in the transcription of ages have crept in. Meanwhile, the English language itself has been undergoing change, though anchored by its extensive literature, in which this grand old version has more than all beside contributed to make it stable. Words in familiar use two centuries ago have become obsolete, and are no longer intelligible to ordinary readers, or suggest a different sense from that which they formerly had.

No one would now dream of resting content with the translation of a classic author made two hundred, or even one hundred years ago. Shall we deal less reverently with the inspired Word than with the word of man? Shall we be concerned to have the utmost accuracy in the rendering of Homer, or Plato, or Cicero, or Virgil, and not cherish a similar solicitude in regard to the writings of those holy men, who spake as they were moved by the Holy Ghost? The people are entitled to have the pure and unadulterated word of God; they are entitled to possess the highest results which the latest and best scholarship can accomplish in reproducing in their native tongue the very word of God with accuracy and precision. All will agree that if it be possible to improve the current version, so as to make it more faithfully represent the inspired original, the Church is under the highest obligation to Him who has committed the lively oracles to her keeping, so to set forth God's message to the world as to declare the truth, the whole truth, and nothing but the truth.

There has been a growing feeling among competent judges that with all its great and acknowledged excellencies, our version is, in many respects, an inadequate mirror of the original. There are obscurities which can and ought to be cleared up; there are mistakes which should be rectified; the force and beauty of many passages is dimmed, which a correct rendering would restore to their true lustre and power. What is most of all to be desired in a translation of the divine Word is a scrupulous fidelity, which shall declare God's will exactly as He has Himself expressed it, and as He designed that it should be understood.

A prudent caution, might, however, well urge a careful deliberation before undertaking so momentous a work. In seeking some slight and doubtful advantage, may we not incur the risk of doing more harm than good? Is it nothing to unsettle men's minds as to the accuracy and authority of our existing version? to shake their confidence in what they have so long been accustomed to regard as the very Word of God—which is associated with the holiest impulses and the most devout aspirations—which has been the basis of all Christian worship, and is inwrought in all Christian literature? Will not the very pillars of the temple be shaken if the Bible be disturbed? If those sacred words, which we learned at our mother's knee, and on which our souls have been nourished ever since, should be replaced by others less familiar, it would grate upon our ears and upon our hearts. The very sound and rhythm of each passage dwells upon the memory, and is too precious to be lost. The veneration which we feel for this good old version that our fathers used, and that has come down to us hallowed by the touch of centuries—can this possibly be transferred to any modern rendering? And shall we abandon, except for the gravest reasons, the great advantage now possessed in the universal acceptance of our existing version, which commands the allegiance of the entire English-speaking Protestant world,

in all its divisions and denominations of whatever creed, and in all lands? It is confessed that the deficiencies in our version are in comparatively unessential matters—that they do not ordinarily affect the important doctrines and great truths of our religion. If any changes whatever be admitted in a work confessedly so excellent on the whole, is there not great danger that this noble masterpiece will, after all, be marred for the sake of some trifling and subordinate advantage?

It is not surprising that great sensitiveness should be felt whenever the suggestion is ventured that this grand work by the old Masters should be retouched. Hence, while admitting the desirableness, if just the right thing could be done, and only such changes as were needed could be effected in the proper way, the verdict of the Christian public long continued to be that the time for a revision had not come. Let no rash and ill-advised changes be made in what is so precious and so dear. Let no irreverent hand be suffered to touch it.

Nevertheless, a conservatism so rigid that it will not consent to even the most necessary changes stands in its own light. There is no surer way of undermining the authority of the Scriptures in the public estimation than, while admitting the existence of inaccuracies, to refuse to allow them to be corrected. The attempt to cover up confessed deficiencies creates the suspicion that these are greater than they really are. Which is better, to subject it as now to the flippant corrections of every sciolist who chooses to say, often without reason, this or that passage is not properly translated, or to permit competent and judicious persons to pass deliberately upon the case, and apply whatever correction may be needed, once for all?

The present movement in England and America for the revision of the common version of the Bible has the appearance of being providential. It was originated, as is well known, in the Convocation of Canterbury, which, after mature consideration, resolved that the time had now come for them to address themselves to this momentous undertaking. They accordingly appointed a committee from their own number for the work of translation, consisting of bishops and learned men, several of whom are of the highest celebrity and reputation for biblical learning. With an enlightened liberality befitting an enterprise of such magnitude and involving the interests of the whole Church of God, they sought the co-operation of scholars from all the leading religious bodies in Great Britain. The eminent and well qualified men employed upon this work in that land are such as to command the highest confidence for learning, piety, sound judgment, and good taste. Recognizing further the fact that the English Bible is not for Great Britain alone, but for the English-speaking world, they have sought to give the work of its revision not only an interdenominational but an international character, by associating with themselves a number of American revisers, selected from the various bodies of Christians in this country, so that all branches of the Church, in both England and America, may amicably unite in this joint undertaking. The object proposed is not to produce a new version; this no one contemplates. It is simply to make such corrections in our existing version as fidelity to the original requires. And this is to be done, as far as may be, in the spirit and style of the version which we have all learned to love; so that the new may as far as possible resemble the old; that the old, familiar texture may remain; that we may not have a patched-up garment, but one that is, to all appearance, of a piece throughout. The aim is simply to

carry the same process by which our existing version was prepared one step further. It is just to do for King James' version what it did for those that preceded it. It is by successive revisions that our English Bible has reached the excellence that it has already acquired. A conservatism so great as to hold this blessed volume inviolate, and make its sacredness a shield for all deficiencies, would have arrested the process before King James' version was made, to our great detriment and that of every generation since his time ; it would have prevented Jerome from improving upon the old Itala ; it would have stayed the hand of Tyndale from setting aside Wycliffe. •

This work of revision, which has been going harmoniously, and it is hoped successfully, forward for some years past, has almost reached its conclusion. The New Testament is nearly ready to be given to the public, and has been announced to appear in a few months. The Old Testament, it is expected, will follow in a couple more years. It will then be for the Christian public to pass their judgment on what has been done. It has been a work of love on the part of those who have been engaged in it, undertaken and prosecuted at a great expense of time and labor, and with no thought of pecuniary reward. If their work, when finished, shall approve itself to the Churches and to competent judges among Christian scholars as an improvement upon the existing version, such as shall warrant its acceptance and adoption, their highest aspirations will be satisfied.

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THE BIBLE AND THE REFORMATION IN ENGLAND.

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Lambertville.

The real Reformation in England was effected by means of the Bible in the mother tongue ; and that, too, except in the interval between the rise of Wycliffe and the accession of Henry IV., in 1399, in spite of the opposition of the government of church and state, of the influence of the great and of the learned, and of the whole public instruction given to the people.

During the century and a half between the accession of Henry IV. and the death of Henry VIII., in 1547, those of the English people who held the opinions we now call Protestant, did not form a visible society. History knows little about them except their persecutions and their constant, eager, secret Bible reading. As Lingard, the great Roman Catholic historian, says, the principles of the Reformation "vegetated in secret." They were watered directly by the English Bible.

The contemporary Reformations in Germany and Switzerland took their start, and the Reformation in England its fresh start, under the respective leaderships of Luther, Zwinglius, and Tyndale, independently of each other. These three men were almost exactly of the same age. Each of them arrived at his Protestant opinions by the study of the Bible alone. Neither borrowed from either of the others. But the means by which they did their work and their own fortunes were widely different.

In Germany, Switzerland and France, though the doctrines of the Reformation were learned by the public teachers directly from the Bible, the people learned them mainly by public instruction from those teachers. Hence in those countries religious opinion among the people took the color of the points from which the instruction emanated, Wittemberg, Zurich, and Geneva, respectively. There the Reformation had powerful advocates among the learned, and powerful patrons among the great.

In England all was the reverse of this. There, no public Protestant instruction was possible for a century and a half before the death of that bitter enemy of the Reformation, Henry VIII. There, the peculiar views of neither of the continental schools of doctrine prevailed. No learned men, except Tyndale and his few friends, dared to speak for Protestantism. Even brave, honest Hugh Latimer shrank from it. The excellent Ridley, only as yet partially Protestant, was shut up in the Tower. Cranmer was burning Protestants, doubtless towards the last very much against his will. The illustrious Tyndale, who was

a third of a century in advance of Cranmer and the so-called English Reformers, had dared to speak out and to translate the Scriptures, and was hiding from the persecutions of the English Church and State in the Netherlands. The learned and elevated Fryth and other friends of Tyndale who dared speak out, were roasted to death at Smithfield. For a century before Henry's death the Reformation had no patron among the great, no advocate except Tyndale and his friends among the learned. In 1529 the Convocation of the Archbishopial province of Canterbury boast, "In the crime of heresy, thanked be God, no notable person has believed in our time." The exiled Tyndale, fleeing from one hiding place to another, often pinched with hunger and cold, but all the while going on with his incomparable translation, could only speak to the people of England through that translation, but in that he spoke with wonderful effect.

The Reformation in England grew in secret among the people, from the study of the English Bible alone.

Among the many evidences of this was the great and ever increasing demand for Tyndale's Bibles, and their ever increasing influx into England during the whole of the last twenty years of Henry's reign; although during a part of that time to circulate or read them was punishable by death, and many a martyr died for reading and circulating them.

A great ecclesiastical body in Henry's reign bore witness that the people got their Protestantism from Tyndale's English Bible, by calling it "that great book of heresy."

The sovereigns of the house of Tudor, unlike the dynasty that succeeded them, had the tact to see just how far in tyranny they could safely go, and when it was necessary to stop. Henry saw that the people *would* have the Bible, and that he could not resist them. Their power was not seen or heard, but felt by the Tudor instinct. His concession in ultimately allowing it to be read (provided the translation was called by somebody else's name than Tyndale's) proves the irresistible determination of the people to read it, and that implies the growth of Protestantism among them.

When King Henry died in 1547, though all public men in Church and State had, up to that moment, avowed their opposition to "heresy," that is, to Protestantism, though the heroic Anne Askew had been burned within a few months for being a Protestant, though the supreme executory council was itself divided between the old and new faith, the government and the church turned short around, and avowed itself out and out Protestant.

There is but one possible explanation of this. The overwhelming majority, not perhaps of all the people, but of the people of intelligence, energy and activity, had become secretly Protestant already. All the evidence and circumstances corroborate this.

Cranmer and the so-called English reformers did not bring about the Protestant Reformation. They were not fully Protestant themselves till after the people had become so. They then took the Reformation up, adopted, announced, and organized it. They expressed its doctrines very much in the language of Geneva, and clothed it in the forms and organization already in use. They never sowed, they only harvested, what Wycliffe's and Tyndale's English Bibles had already sown and ripened.

The people arrived at the knowledge of what we believe to be the truth much sooner than the learned did. It took Cranmer, after the close of his three years' Bible study,

twenty-eight years to become a Protestant. There was so much of the rubbish of the dark ages in his head, that it took the light a great while to get through it ; and, as he himself expresses it, he came to the knowledge of the truth, "by little and little." And so it was with the learned generally. Tyndale was a remarkable exception, partly from studying the Scriptures so early in life, and partly from the vast superiority of his mind.

The intelligent people, who had never read the mediæval fathers, and never filled their heads with the quibbles of Scotists and Thomists, had so much less to unlearn, that they were taught Protestantism by the Scripture much sooner than the learned of that day. They did not probably make up their minds on points about which evangelical denominations differ, but they did on points about which such denominations agree.

It thus appears by an experience on a large scale, and extending through many years, that when the people earnestly study the Scriptures, they will find and retain the truth in spite of public teaching to the contrary.

This suggests to ourselves an important safeguard and an important study. Laymen, as well as clergymen, should get their religious instruction largely from the Bible itself.

Parents have now turned over their children very much to the Sunday-Schools. Those children are getting their religious views from teachers often very youthful, sometimes unsound, and from religious novels, written by anybody, selected by anybody, and sought for in proportion to their spiciness. Men and women are getting their views, more or less, from religious periodicals ; those that are most exciting, or even startling, have a good chance to be read, whatever their orthodoxy may be. In all this there is risk of erroneous and even fatal teaching, which the pulpit may not be able to counteract.

The remedy, or one remedy, is the study of the Bible itself, especially of the New Testament, and its committal to memory by the young. I mean the study of the text itself, not what some commentator says about it. The great historical lesson we have been considering teaches us that by filling the mind with Bible truth error will be kept out.

The laws of this State recognize the doctrine that juries of laymen are more to be relied on to decide questions of fact than lawyers ; that our tribunal of last resort is safer to decide even questions of law, when composed partly of laymen, than it would be if composed wholly of lawyers. Some of our churches recognize the same thing by joining laymen in the government of the Church, and placing them in their supreme tribunals.

That is, when the learned are disposed to carry their theories and technicalities too far, it is important to have the common sense of plain people at hand to restrain them. And it is perhaps not quite certain that woman's instinct of right and truth is not even better for this purpose than the slower common sense of men.

Without pushing these ideas to any extreme, they do suggest that there is an element of safety and conservatism in the laity being well grounded in the Bible. Though they do not decide what is true, they do in the long run decide what shall be taught as true. No congregation will long continue to listen to what they believe to be false.

We, in this State, gratefully recognize our seminaries and pulpits as safe guides, teaching what our respective denominations regard as Bible truth. But it is not so everywhere ; and it may not always be so here ; extremists or errorists may yet set up schools and pulpits, even in conservative New Jersey. The safety from their misleading influence is not the denunciations of the orthodox, but a people well grounded in the Scriptures.

THE ERA AND WORK OF BIBLE SOCIETIES.

By WILLIAM J. R. TAYLOR, D.D.,
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The illustrious M. Guizot, President of the Bible Society of France, in an address made at its anniversary, not long before his death, uttered this memorable declaration, "The Bible has survived, and will ever triumphantly survive human criticism, and Bible Societies are but the instruments of Providence, which it is not in the power of man to baffle or disturb."

In this light, as instruments of the Providence of God, it is proposed in this paper to review

THE ERA AND WORK OF BIBLE SOCIETIES.

I. It may be confidently asserted that BIBLE SOCIETIES HAVE MADE A NEW ERA IN THE HISTORY OF THE BIBLE AND OF ITS PROPAGATION IN THE WORLD; and that they may rightly claim a high place among those formative agencies in modern civilization, of which an English poet of the last century wrote,

From the blessings they bestow,
Our times are dated and our eras move.

Like many other good and great things in the kingdom of God, the exact origin of the Bible Society is not known. It "came not with observation." It seems to have been an inspiration—a whisper of the "still, small voice" of Him "from whom all holy devices, all good counsels, and all just works do proceed." It was one of God's "precious thoughts" put into some quiet and holy soul, and as quietly brought to light and action. The first record of any organized society for the distinctive and sole work of circulating the sacred Scriptures is that of the Naval and Military Bible Society, which was formed in England in 1780, just one hundred years ago, while England was at war with France and America, Spain and Holland. "It was called simply, "The Bible Society," and was composed of a few individuals who were moved by sympathy for the peculiar perils of soldiers and sailors, for whose benefit it was established. But no one knows who originated it; and no one man can claim the glory of it. That belongs to the God of the Bible. It was supported by individual donations and Church collections, and within two years it expended £1500, and distributed over eleven thousand Bibles among British soldiers and seamen. Strangely, too, the first ship which it supplied was that "Royal George" which went down

on the British coast, in a land breeze, "with twice four hundred men," to whom this Society gave four hundred Bibles eighteen months before.

Thus, as we reckon it, the era of Bible Societies began exactly a century ago, and four hundred years after the New Testament was first translated into the English language by John Wycliffe.

The next Bible Society was called the French Bible Society, and was organized in 1792, by some English Christians, but the French Revolution frustrated their benevolent plans for sending Bibles to France, and its funds were used for circulating English Bibles in Ireland, and then the Society was dissolved.

The British and Foreign Bible was projected in 1802, but was not organized until 1804; The American Bible Society followed in 1816, under the leadership of that eminent citizen of New Jersey, the Hon. Elias Boudinot, LL.D., who was its chief founder, its first patron, and its first President.

These two great National Bible Societies, the foremost ones in the world, are the parents of thousands of auxiliaries and of independent societies in the four quarters of the globe. They represent the entire system of agencies for the multiplication and distribution of the word of God in all lands and languages, and they combine the various forms of that Providential character which we have ascribed to them, in their origin, growth, methods, sustenance, and successes. They have sprung from the manifest purposes of God in pious souls, and in the certain progress of His kingdom. They illustrate the parable, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

The Bible Society was "a new thing in the earth" an hundred years ago. It inaugurated a new period of Bible work—an almost unlimited combination of Christian enterprise and resources for the wider circulation of the word of God, without note or comment, and for all nations.

II. IT IS AN ERA OF VAST PRODUCTION OF THE HOLY SCRIPTURES. I speak now of its mechanical results. It is estimated that during the last seventy-five years Bible Societies alone have printed, published and sent forth over one hundred and sixty millions of volumes, containing the Old and New Testaments, and parts of the Bible in separate works. But to these round figures must be added the unnumbered issues of private publishers and publishing institutions, boards and societies, which have published the Bible in whole or in part, separately and in connection with commentaries, Sunday-school lessons and other Biblical apparatus. Even the number of the editions cannot be ascertained, while the copies are actually innumerable in many lands and languages.

The Scriptures have also been produced by Bible societies in a greater variety of type, paper, binding, sizes, shapes, and prices than ever before; and this has been done at a minimum of cost, with the maximum of good taste and of practical adaptation to the wants of the multitudes, from the little child to the aged disciple, and from the finest diamond miniature editions to the great pulpit folios, and the raised letter quartos for the blind.

Bible Societies have not hurt private enterprise, but have stimulated it to produce the

Bible in forms and with accessories which their charters forbid, and which the public demand. No book in the world is now published in so many editions and styles as the sacred Scriptures, from the five cent Testament and twenty-five cent Bible of the American Bible Society, to the most sumptuous illustrated issues of private publishers, and the rare and costly *fac-similes* of the greatest manuscripts of the world. Almost absolute accuracy of the printed text of the authorized English version has been attained in the standard editions of the American Bible Society; and the mechanical execution of the Arabic, the Syriac, and many other foreign versions, is incomparably beyond the products of previous centuries.

III. IT IS AN ERA OF UNPARALLELED DIFFUSION OF THE SCRIPTURES. In no former age has there been so large and constant and varied a circulation of the Bible through so many newly opened and "effectual doors." The demand and the supply have obeyed their law. Three general efforts have been systematically made to furnish the whole population of the United States with the word of God; and between these and since the last, which was the monument of the Jubilee year of the American Bible Society, 1866, the regular work of distribution has never ceased. By the recent development of the Colportuer system by the parent society, in addition to former methods, and through other benevolent institutions, and by clergymen, and many subsidiary channels, the supply is reaching the out of the way places, new settlements, mining regions, and the remotest destitutions of our migratory population. This great work at home, which stretches from the seaboard cities to the heart of the continent and the frontiers of civilization, is only part of that wider distribution which is in progress among all nations that are accessible. The successive annual reports of the British and Foreign and American Bible Societies unfold the mighty work in all its movements, and are crowded with facts which prove the minuteness of detail, the fidelity, the far-reaching system, the Christian enterprise and liberality with which it is conducted, so quietly that the world takes little notice of it. Mere figures in a statistical table can give no adequate idea of the magnitude of this service, which is the distinctive feature of the Era of Bible Societies. It would be wrong to omit in this survey the national and patriotic services which Bible societies have rendered in peace and in war, on land and sea, during the first century of their era. Love of country and love of Christ and His Word have blended their powers not only in prosperous and peaceful times to supply the families and schools of Christian lands with this best of all books for all classes of the people, but in war-time they have filled camps and hospitals and barracks, and lone pickets and marching armies and mighty fleets, with those priceless volumes, which were carried in knapsacks out of which every superfluous thing had been cast away, and which lighted multitudes of the heroes through the dark valley. In the Mexican war, in the Crimean, in the hospitals of Scutari and Sebastopol, and of the Virginia Peninsula, and during the four years of our own civil conflict, this peaceful war work was carried on. And long before it was at an end hundreds of thousands of Bibles and Testaments were given and sent by the American Bible Society across the lines, with the full consent and permit of the authorities at Washington, and of our military and naval commanders, to comfort and bless the soldiers who wore the grey, and to herald with their silver trumpets the peace which came first on the field of battle, and which is still marching on to its higher victories in society, in the churches, and

the State. This service to our country in her long agony was the legitimate result of those loved principles of the common faith, and of universal Christian charity and duty, which characterize the era and work of Bible Societies. We cannot dwell longer upon this stirring theme, but we will do well to remember that American citizens cannot expect that God will save the State which dishonors or rejects His Word which has made the State, and given it its religious and civil liberties.

IV. IT IS AN ERA OF MULTIPLIED TRANSLATIONS OF THE BIBLE INTO THE LANGUAGES OF THE NATIONS. In 1804, the Bible existed only in fifty ancient and modern languages. Some of these were dead languages, and most of them were poorly done. The old versions were chiefly those of Europe and the neighboring parts of Asia and Africa, and only four were in the tongues of more distant nations. Since 1804, when the British and Foreign Bible Society began its work, new translations have been made into 226 languages and dialects, the number of versions being 268 (or more.) These embrace in many cases only parts of the Scriptures, the entire Bible having been translated within this century into about fifty-five languages; the New Testament into eighty-four; and portions of the Old and New Testaments into eighty-seven. Of these translations the British and Foreign Bible Society have published or helped to publish new versions in 187 languages and dialects; and the American Bible Society has promoted the translation and circulation of the Scriptures in whole or in part, in eighty-three languages and dialects, of which fifty-eight are new versions. These include its greatest foreign versions, such as the Arabic, Armeno-Turkish, Chinese, Japanese, and other translations and revisions in the languages of the most populous of the unevangelized nations. The revision of the earlier versions into new tongues has become almost as necessary, and in some instances more difficult and laborious, than the original translations, whose imperfections only the best scholarship can remedy. This is one of the most striking characteristics of the era of biblical translation. The Bible is now printed and circulated in the languages of eight hundred millions of the human race. Not all the previous centuries of the Christian era together, have matched these world wide conquests of the native tongues of the nations by "Sword of the Spirit," in the hands of God's men, who were raised up for this purpose. And the Bible Societies with which they wrought on their mission-fields, encouraged, strengthened, and sustained their work, and then gave it to the peoples for whom it was done, in more tongues than were spoken under the miraculous inspiration of the day of Pentecost. I do not wonder that Dr. Carey's fellow-missionary, Dr. Ward, who was also an expert printer, and supervised the publication of the Scriptures in no less than twenty of the forty languages of India, wrote these words in his journal, when he was on his way to the East, "Unto me, who am the least of all saints, is the grace given that I should *print* among the heathen the unsearchable riches of Christ." Could we with similar prophetic ken anticipate the results of the next century of Bible translation under the impulse of the Careys, the Judsons, the Goodells, and Eli Smiths, and Van Dycks, and Schauflers, and Riggses, and the goodly Companies of the translation of the Chinese and Japanese Scriptures, we might even see the most remote and barbarous tribes of Central Africa and the islands of the oceans reading, "every man in his own tongue the wonderful works of God."

It remains only to add to this statement, that this marvellous work of rendering the

Scriptures into foreign tongues is one of the most distinctive and special Providential aspects of the history of Bible Societies, and that without them there is little probability that it would or could have been so extensive or so well done.

V. IT IS AN ERA OF PREPARATION FOR LARGER BIBLE WORK. All that has yet been done is but as the scaffolding around the rising walls. The last annual report of the American Bible Society states, that to give "the Japanese New Testament, recently published, to every inhabitant of that empire would demand as many volumes as this Society has issued in all languages and dialects during the entire sixty-four years of its history; and to give a copy of the Arabic Bible to all who speak that language would certainly require more volumes than have been issued in all tongues by the British and Foreign Bible Society during the century." These illustrations indicate the liberality and the services which the kingdom of God will demand for the kingdoms of this world, as the Gospel marches on to its final triumphs. This era of preparation, therefore, ought to be pre-eminently an era of prayer, an era of consecrated Biblical knowledge and learning; an era of continual progress in all good works; an era of spiritual growth, and for training of the rising generation for the Bible work of the times; an era of intelligent forecast and persistent liberality, and of large plans and grand endeavors. As the earth becomes practically smaller by the use of steam and electricity, and the advances of modern civilization, so the kingdom of God grows larger in the sight of the nations and by its rapid development of Christianity among them. Therefore, this era of Bible Societies, which are but one branch of Christian Evangelization, must necessarily become an era of larger beneficence, which shall not only be systematic but proportionate, in the Apostolic sense, to the abilities of all Christians and the necessities of the kingdom of Christ. Leading all the benevolent institutions of Christendom, the great Bible Societies of the age have been so wisely administered that the world has almost unbounded confidence in the general management of their great trusts; and their example has been fruitful of good in other departments of Christian enterprise. Our era of preparation has been conspicuously marked by the union and unity of the friends of the Bible, in the publication, translation and circulation. Bible Societies are entitled to the honor of introducing and promoting this spirit and practice among the long sundered branches of the Christian household. There is no platform for Christian union like that of the pure and simple word of God; and no other work so develops that divine principle in its many practical bearings. It makes no new nor strange tests; it furnishes the highest motives and the grandest opportunities, and the largest fields for unity. It supplies the spirit, the learning, the service, the methods, and the aims, before which sectarianism falls back into its narrow nooks, and large-hearted, open-handed love manifests itself in devotion to the one sacred Book of "The Holy Catholic Church, the Communion of Saints." Men who can agree upon nothing else are as one here. This spirit, which has combined its forces in the Bible Societies of the century has been the parent of many more united agencies of Christian philanthropy and evangelization. It has gradually educated the Churches, and gathered their choicest men and women, and trained their children and youth. It has lowered the fences and removed the stumbling blocks of former times, and has taught Christians every where to think more of things in which they agree than of those about which they differ; and to stop fighting each other, that they may make common cause against the combined foes of the Bible and the Church of Christ. I also venture the assertion, that no other Christian work could even now have united, as for ten years

past, any bodies of Christian scholars like the existing companies of English and American Revisers of the Authorized Version of our English Bible. May it not be one of the signs of that larger charity and grander purpose of the second century of this era and work of Bible Societies upon which we are now entering?

VI. Finally, this memorable occasion signalizes a PERIOD IN WHICH OUR OWN NOBLE STATE HAS BEEN EVER LOYAL TO THE BIBLE, AND FAITHFUL TO THE PRINCIPLES OF ITS FOUNDERS AND ITS RELIGIOUS AND CIVIL LIBERTIES. This celebration, which is unique and solitary among the States of the Union, coming as it does amid the excitement of a Presidential canvass, and on the eve of a great Ecumenical Ecclesiastical Council in a neighboring city, is an index of the place which the Bible holds in the regards of the great majority of our people and in our institutions. We close these proceedings with a cheerful retrospect of the five hundred years that have passed away since John Wycliffe translated the New Testament into the English language, and with more hopeful outlooks to the coming semi-millennium of the Bible in the world. "The Morning Star of the Reformation" still shines near the Sun of Righteousness, and, like the most brilliant of the planets, is seen in the daylight which has quenched the splendors of other and greater celestial orbs. And thus in the era and work of Bible Societies we, in this western hemisphere, which was not discovered until Wycliffe had been dead one hundred and eight years, now help to fulfil the quaint prediction of old Thomas Fuller, upon the unearthing of his remains, and the burning of his bones, and the scattering of his ashes upon the Swift by order of the Council of Constance: "Thus, this brook has conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. Thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed the world over."

But let us not forget that in this era and work, men, and societies, and churches, and the Word itself are but the instruments for the accomplishment of those divine purposes for which the world and the Cross of Christ exist. When Joshua the High-Priest, and Zerubbabel, the Elect builders of the second temple, and the people and their offerings were all ready for the work, the Voice from heaven declared, "Not by might, nor by power, but by my Spirit, saith the Lord." Let us not forget this sign by which we are to conquer. Not to Wycliffe, nor to Tyndale, nor their co-laborers, nor to the great Bible Societies and publishers, nor to the modern translators of the Word into the world's speech, do we bow the knee. The history of our English Bible, especially has been signally wrought out above the heads and hands of human governments, and ecclesiastical authority. The glory of its semi-millennial past, and of its unmeasured future, belongs only to Him "from whom all glories are." "The sword of the Spirit is the word of God." The Holy Spirit can make it "sharper than any two-edged sword," whether in the hands of a spiritual giant or a little child—and the Book will never achieve its predestined conquests until the World shall have its Pentecost. In this faith and with this hope, it is our honor, our privilege, and our opportunity to live and labor in this era of work of Bible Societies. And while its enemies, with unsurpassed learning and ingenuity, are trying to destroy it, let all who love the Bible go on sowing the imperishable seed for the great harvest which is coming. The Lord will take care of it.

This, then, is our principle and our inspiration amid the changes of men and of the times, and the threatening of all foes. "The grass withereth, the flower fadeth, but the word of the Lord endureth forever."

CLOSING ADDRESS.

By the CHAIRMAN (the HON. JOHN T. NIXON),
Judge of the U. S. District Court for New Jersey.

GENTLEMEN OF THE CONVENTION :

In behalf of the people of Trenton, I desire to return thanks to you for these complimentary resolutions. But there are two things in them that I do not quite understand.

Why should your thanks be rendered to the different gentlemen who have been invited to preside over your sessions? The obligation is all the other way. We have esteemed it a privilege to be allowed to sit here and listen to the admirable papers which have been prepared by the invitation of the executive committee. I know of no higher honor than to be allowed to preside over a convention like this, where the single object of the meeting is to magnify the Holy Word of God.

There is another matter embraced in the resolution, on which I may make a single suggestion.

Why should thanks be extended to anyone for attending the sessions of the convention?

We have all received a large equivalent in the feast set before us. We have had our views of the Word of God enlarged. We have been encouraged and strengthened in our future efforts for the Bible cause, and have been better fitted for more complete consecration of time, talent, and means to the work of Bible distribution.

In conclusion let me urge you to go back to your homes, deeply impressed with the one thought, that all of our personal hopes, and the hopes of our children, are involved in accepting the doctrines and living the precepts of God's Holy Word, and that all our hopes for the country are bound up in the adoption of its principles in the administration of our public affairs.

