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J. McLEOD, Editor. That God in all things may be glorified through Jesus Christ —PETER. TERMS,---ONE DOLLAR A YEAR, IN ADVAN

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The English Bible.

A work was published a few months since the United States entitled "A Popular ory of the Translations of the Holy Scrip- es into the English Tongue," &c. By s. H. C. Conant." A writer in the *Morn- Star*, has given the following brief out- e of this work, which we transfer to our mans :—[ED INTEL.

It is divided into two parts: England with- a Bible, and England with one; or the e of Bible translation.

In the first part she gives a graphic view the Papal army, consisting of the secular ry, the Monks the Mendicant Friars, and e glorious project of John Wickliffe to give e WHOLE BIBLE to his countrymen in the mmon tongue. It was a dark day in Eng- d when Wickliffe conceived this more n human thought. The Roman priest- trolled the wealth, politics and religion of e country. They assumed the place of ol- e and the right to tax the property of the r, but denied to the civil authorities the ht to punish a clergyman for his flagrant mes, and the right to tax his property for support of government. "It was public- sanctioned by his judges," says r authoress, "that during the first ten years his reign, more than a hundred murders d been committed by clergymen, besides lts, robberies, and other crimes, for which y could not punish them." Besides being miasl, they were as a class most profound- ignorant of the Scriptures. Many that umbled their Latin did not know its mean- g. And it seems strange to us to learn that large portion of those professed teachers of e Bible had no Bible with which to teach emselves. "Even a copy of the Latin lgate," says the worthy authoress, "was rcely to be found at the Universities. In 33, three or four young Irish priests came er to England to study divinity; but were liged to return home 'because not a copy the Bible was to be found at Oxford.'" ch was their destitution and consequent ig- rance at the very seat of learning. And to d to this, the fact that, "At this time the rary at Oxford was kept in a few chests der St. Mary's church," gives us a picture ll more deplorably dark. If the places of rning were so destitute, what must have en the destitution of the common people? How Wickliffe obtained a Bible is not own. Being educated at Oxford, he ust of nec ssity have gone elsewhere for opy. The art of printing was not then own, and hence every copy, every chap- r, had to be written by the tiresome process the pen. But he found a Bible, and pored er its contents until his own soul caught the rit, and he starts out with the project to lock the dead language, and let it come th to the people. In one of his sermons breathed the sentiments of his soul, which s characteristic of his whole life: "O rist! thy law is hidden in the sepulchre; hen wilt thou send thy angel to remove the ne, and show the truth unto thy flock!"— bout two hundred years before Luther ap- ared in the Reformation, Wickliffe exposed doctrines of Rome, and began his work translation. But it was not from the He- w and Greek—for a copy of these could be obtained; it was from the Latin Vul- e—and still it was so clear in its thought th the origin, that any sinner with Wick- fe's Bible in his hand, could find his way Christ. It was food to England's hungry ls. This was their only Bible for one ndred and thirty years, having been com- ted in 1384. With a few written tracts such portions of Matthew's gospel as told sinner what he must do to be saved, or rhaps the fifth chapter of Paul's letter to Romans, which declared the welcome fact t "When ye were yet without strength, in e time Christ died for the ungodly," a band young missionaries went abroad through remote villages and hamlets of England, aching to all who would listen, the glad ngs of a free salvation. They regarded Lord our Saviour as a foot traveller, and seventy sent out by him as noble models modern ministers, and they dared to ex- plify to their fellow men the common yet nufu simplicty of the gospel.

As fast as Wickliffe could translate and copyists furnish copies of any portions of Bible, whether it were a single chapter or ook, these itinerant preachers were dis- ched abroad with the priceless truth to his xiously waiting hearers. The ploughmen, chanics, and tradesmen, drank down the th in their own unadorned picturesque sim- city. The hand of persecution was in the ovidence of God, kept down nearly twenty ars while this state of things went on, and ousands became Christians. But the Ro- anists, taking another view, regarded this rk as making the gospel too "open and mmon to the laity," and it was to be feared t those sacred truths would become the ommon jests of both—the clergy and the ity." Many years after Wickliffe was dead d buried, his bones were dug up, burned, nd the ashes thrown into the river."

In Part Second, denominated the Age of ble Translation in England, William Tyn- le figures largely. He was born 1484, and ucated at Oxford, which was at that time e of the most celebrated schools of learning the world. The year before Tyndale was rn in England, Martin Luther was born a rmany. Hence while the Bible translation s going on in the hands of the former, the Reformation was progressing in the hands of the latter. Tyndale seems to have conceived the thought of giving the Bible in the vernacular tongue while at the University, before he was twenty years old. There was a great demand for it, and the people were willing to pay almost any price for even any portion of it. A single copy was made to serve many families. "Was only a single copy owned in a neighbourhood," we quote Mrs. C.'s language, "these hard-working labourers and mechanics would be found together, after a weary day of toil, alternately reading and listening to the words of life; and so sweet was the refreshment to their spirits, that sometimes the morning light surprised them with its call to a new day of labor, ere they had thought of sleep. Their highest aim was to become possessors of some portion of the sacred volume. One man among them is mentioned, as having given a load of hay for a few chapters of one of Paul's Epistles. Some devoted the savings of years to this object. They have even been known to give a sum equal to eight or ten pounds ($30 or $40 of our time), for one of those little tracts which Wickliffe wrote so long before, for the instruction and comfort of the pious poor."

Tyndale studied and prayed and prayed and argued for a translation that would feed the hungry souls of his countrymen. At one time a Popish clergyman having replied to his earnest plea for a vernacular Bible, that "We better be without God's law than the Pope's!" Tyndale responded, "I defy the Pope and all his laws; and if God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than you do!" This pledge he nobly redeemed in after years at the expense of a life of exile, poverty, toil, persecution and the martyr's death. To escape hot persecution, he fled into the German States, published his Bibles, and sent them back to England. The benefactor of that nation could not be allowed to prosecute his work in London; no, he must be diven away from the very people which he laboured to bless. He was joined in his work by John Frith, a noble spirited young man, who was soon imprisoned and put to death, leaving a wife who was willing to suffer with him in his work.

The pious labourer done up his work, and submitted to his fate. Being cast into the jail, his pious conversation led the jailer and family to embrace the truth. The hour of his discharge came, and the burning faggot was prepared.—"On Friday, the sixth of October, 1536, William Tyndale was led forth to die. Having been bound to the stake, he was first strangled, and his body then burned to ashes. His last words, 'uttered with fervent zeal, and in a loud voice, were these: *Lord, open the King of England's eyes.*' Thus perished, a victim to priestcraft, the purest of England's patriots, and the crown of her martyrs—the best and greatest man of his time!"

They killed the man, but they did not kill his principles. They have lived to condown to us. They live to bless us with a Bible to-day. His translation was made the basis of ours. In the track of his noble version sprung up a long list of revisions and translations which enabled the later translators to correct the errors of one by another.

Following Tyndale's Bible, there were Coverdale's, Taverner's, Cranmer's, the Genevan Bible, the Bishop's, the Rhemish, or Douay (Roman Catholic) Bible, and our common version, sometimes called King James' Bible.

King James was brought up a Scotch Presbyterian, but when he came to the throne, he was convinced that Episcopacy had superior attractions. "No Bishops, no King," said he. Hence the reason for the change of views. He was induced to make choice of "fifty-four scholars," to be "arranged into six companies, too of which were to meet at Westminister, and two at each of the universities." Of these number, "only forty-seven actually engaged in the work." These were divided into five companies on the Bible, and one on the Apocrypha. The Old Testament was assigned to three companies as follows:

Ten in number met at Westminster, under the direction of Dr. Launcelot Andrews, Dean of Westminster. To these were assigned that portion beginning with Genesis and ending with the 2d book of Kings.

The second company—eight in number—met at Cambridge under Prof. Edward Lively. They began with 1st Chronicles and translated to the end of Solomon's Songs.

The third met at Oxford under Dr. John Harding, and they took for their portion the remainder of the Old Testament, from Isaiah to Malachi.

Of the two companies on the New Testament, the first—consisting of eight translators—met at Oxford under Dr. Thomas Ravas. Their portion was the four Gospels, the Acts of the Apostles and the book of Revelation.

To the second—seven in number—met at Westminster, under Dr. William Barlow, were assigned the Epistles.

To seven others, assembled at Cambridge, under Dr. Dupont, was assigned the Apocrypha.

The king transmitted to these men a complete set of rules, (fourteen in number,) which was to govern them in their work.—Some of these rules were very good, while others are subject to serious. Tyndale, Coverdale, and Cranmer had rendered the word *ekklesia, congregation*, in nearly all the passages where it occurs, but the Bishop's Bible had rendered it church, and hence the King established the rule accordingly. This word simply has the sense of an assembly or congregation, the nature of which is to be determined by attendant circumstances. See Acts 19: 32. There was much opposition to this last, and we sometimes call it best translation. Still, on the whole, it proved to be a good one. All Protestant churches had a hand in the translation, even Puritans as well as others; It was published in 1811, two hundred and forty-six years ago. It has been the means of leading thousands of souls to Christ, and its precious words have yielded a thousand sacred sweets to the faithful Christian as he had leaned on Jesus' words in his dying hour.

It took the labour of 251 years from the time that Wickliffe began the work, until we received our Bible from the press. Hundreds of lives have swelled the expense of this great blessing. Under the reign of bloody Queen Mary, 400 were put to death for loving the Bible translated into the vernacular tongue.

Such a boon as we enjoy while reading our Bibles around our family altars every morning, did not come to us without vast expense of prayers, tears and blood. Think again: It cost two hundred and fifty-one years of sacrificing, in which men, women and children gave up their ease, comfort, property, homes, and lives, to purchase for us that single blessing of reading the word of God in our own tongue. O how much this single blessing has cost the Christians of earlier centuries! It is to be feared that we do not realize the worth of our every-day Christian privileges.

If one worthy Christian were to give his life to purchase for us the privellege of reading the Bible a year, we should feel that ours were blood-bought privileges indeed! But that precious volume has cost four times as much as that.

I have been told that our Bible was the the work of Roman Catholic translators, and how could a man meet such a declaration without a knowledge of the facts? True, if Roman Catholics should give the Bible its proper rendering, it should be received even then. But it is not to be admitted that they had any part in this deserving work. It was a Protestant work. *Papists alone had no part in the work.*

The King made provisions for the support of the translators while employed in the work and also that they should be freed from "all lectures" and other engagements during this time. And it appears that this vast amount of labour was completed within the short period of about four years. A scholar, who was well qualified in such matters, estimated this work of translating the Scriptures to be the labour of thirty men for thirty years, and the expense to be $200,000.

Thus men fought for the right of Bible translation, and gained the victory. This victory is achieved forever. Already this modern "gift of tongues" enables thousands to read it in their "own tongue wherein they were born." The settling of this question once, is enough for one world—enough for all coming time.

The Folly of Procrastination.

Embrace 'the glorious gospel of Christ,' and you shall be immediately pardoned of God, and received as an adopted and beloved child into his happy and holy family. Decide this moment, for Jesus and eternal blessedness! Make no delay! 'For, behold now is the accepted time, behold now is the day of salvation!' The authority and clemency of God should not be trifled with. The salvation of your soul is of paramount importance, and calls for immediate consideration. To postpone the settlement of a matter of such consequence, is not only intensely sinful, but also supremely irrational.

Men are not accustomed to act so foolishly in worldly matters. Where is the shrewd man of business who would think of postponing consideration of his affairs, when convinced that such procrastination might lead to certain ruin? And shall you postpone consideration of your spiritual affairs, when you know that continued procrastination is certain destruction? Men of business show that there is no want of shrewdness, forethought, and sagacity in the world; why should these qualities not be as fully employed in the business of eternity as they are about that of time?

Let a messenger appear in the cell of the condemned criminal, and produce a warrant from his sovereign for his free pardon and immediate liberation, would he, from love to his solitary confinement, and with certain death in prospect, postpone consideration of the matter, and decide on remaining where he was, and say to the herald of forgiveness, 'Go thy way for this time; when I have a convenient season, I will call for thee?' And will you, O awakened, trembling, condemned one, postpone consideration of that Divine message we bring you from the King of kings, which informs you of salvation for the chief of sinners, and proclaims the opening of the prison-doors to them that are bound?

Let a stranger present himself at a poor man's door with an open letter in his hand, and let him inform the toil-worn laborer that it contains the last will of a king's son who died in a foreign country, leaving him heir to his ample fortune; would he act so foolishly as to dismiss the bearer of such intelligence without a single inquiry? Could you fancy him saying, 'Go thy way for this time, when I have a convenient season I will call for thee,' and endeavor to ascertain the truth of the important news you say the epistle contains? And shall you, who are spiritually 'wretched, and miserable, and poor,' postpone consideration of that gospel—the testament of God's only begotten Son, 'who though he was rich, yet for your sakes became poor, that ye through his poverty might be rich'—when you are informed by his ambassadors that it freely makes over to you 'unsearchable riches'—'wisdom, and righteousness, and sanctification, and redemption'—and that, if you but believe, all these inestimable blessings shall be yours?

Let a worldly man hear but a vague rumor that, by the decease of some distant relative he may become the lawful heir to large estates upon some foreign shore, how speedily and earnestly will the matter be investigated; and should the rumor prove correct, he will not lose a moment in endeavoring to put himself in possession of the title-deeds of his unlooked-for domains. And shall you, who hear of a kingdom in reserve for all those who forsake the world and approve themselves the faithful followers of the Lamb, not give all diligence to make your calling and election sure, and secure a title to that 'inheritance which is incorruptible and undefiled, and that fadeth not away?'

'Knowing, therefore, the terrors of the Lord, we persuade men.' God, who made you, has brought near his righteousness to you, and would have you *immediately* to embrace it, and pass from death unto life. 'Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. We, then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.'—*British Messenger.*

The Unknown Christians.

A great work is going on in British India. Already there are in that land of idols more than a hundred thousand professed Christians, and missionaries are constantly sending accounts of new converts from among the heathen.

But much good besides what we see, is being done in India; and many facts show that the people are beginning to know and think more about the religion of the Bible, and to laugh at the superstitions of their own country. The following is an illustration of this:

A native teacher, in one of his journeys, came to an Indian village, which village stood in the middle of a thick jungle, and no missionary had ever been there before. On entering the place he naturally looked hither and thither for the idol temple, which is always a conspicuous object in Indian towns and villages, but it was nowhere to be seen. Thinking that the inhabitants might be Mohammedans, he tried to find out their mosque; but there was none. At this he was much suprised, and could not make it out. He then went to some of the villagers, and asked them how this was? He was amazed and pleased to receive from them the answer, "We believe in Jesus."

"You believe in Jesus!" said the teacher. "When and how have you learned anything about him?"

"Several years ago," said one, "a man from our village went to a distant fair, and there received two books, which he brought home and showed to us. We read them: and ever since have resolved to follow the religion of which they told us."

"But where are these books?" asked the teacher, becoming more and more interested.

"We think them so valuable," said the native, "that we keep them carefully shut up in a box, and never take them out except when we meet together to hear them read."

"And where is this box?"

"It is kept at the house of the chief man of the village."

The teacher asked to be led to the house where these precious treasures were, but he was not able to see them that day, because the person who had charge of them was away from home. A few days afterwards he was more fortunate: but when he saw them his surprise was still more increased. They were two religious tracts, but were written in a dialect quite different from that spoken by the villagers. In consequence of this, they could not thoroughly understand the meaning of the books; but in spite of this difficulty, they had been led by reading them to give up the worship of idols and serve the true God.

How wonderful is the power of "the truth as it is in Jesus!" The religious knowledge of these people was very imperfect, and mixed with much that was false. But they were most thankful to be taught the way of the Lord more perfectly by the native Christian; and they listened eagerly while he pointed out their errors, and instructed him in the true way of salvation by our Lord Jesus Christ."—*Juv. Miss. Mag.*

THE GREAT EDUCATORS OF THE PEOPLE.—Education, mental and moral, depends not wholly upon schools and the pulpit. The legislator is a schoolmaster and a priest; the law is a public teacher. Government silently acts upon us for good or evil, from infancy to age, from high to low. When large views and noble principles mark the action of public men, when justice is faithfully administered, then the legislature and the courts of law are co-workers with the pulpit and the schools. But illiberal legislation, unjust, tyrannical, or timid and time-serving political action never fails to exert an unwholesome and degrading influence upon the public character. Temptations are held out by it to fraud and cunning, to meanness and ambition. Intelligence, public spirit, high honor, all moral greatness, is rebuked. Success and respectability come to be associated in men's minds with littleness and low arts.

Correspondence.

Maine Correspondence.

The Temperance Cause in Maine.

ROCKLAND, MAINE, March 3d, 1857.

BRO. MCLEOD,—According to promise we proceed to notice the Temperance Cause in this State. The present, compared with "Maine Law" times, appear in such contrast as to be apparent to any one who may have their eyes open to stubborn facts. Our enemies themselves are so conscious of this, that as far as I can learn, they do not pretend to deny it. We do not even hear so much of that croaking which we have always heard before now: "There is as much liquor drunk now as there ever was," has been a common saying with all rum apologists till of late. So clear is the evidence of the rapid increase of the consumption of intoxicating liquors, under their own license law, that the above has ceased to be a proverb among them. The rum sheets of the State are particularly mum about the matter. So perfectly is the present license law a failure, that they have not one word to utter in its defence. The friends of Temperance are at work collecting facts, respecting the actual state of things, and are being published in the Journal and Enquirer of Portland. They state the condition of things before the "Maine Law," the effect of the Law, and the consequences of repeal. They will form a mighty argument in favour of prohibition.

Such, if we are not mistaken, will tell on the vote of the State when the question comes before the people. The testimony from one town will answer for all. Or rather, these reports are uniform without an exception.—There is not a town in the State that did not feel sensibly the benefits of the "Maine Law" and there is not a town which does not feel the effects of its repeal. It is not equally apparent in all places. The commercial and sea-board towns feeling the change the most sensibly. The Prohibitory principle seems to be in a measure overcome generally, and so sensibly has it effected the traffic, that the prices of liquors range higher than they have for years before. The reason I give for this is, that the Prohibition principle curtailed the manufacture, hence, in the absence of this restraint, the demand is larger than the supply. I think there can be no doubt about this question of Prohibition when it comes before the people again. We have never yet polled a majority in its favour in this State on the Governor's vote. But we are greatly deceived, if there is not ten thousand majority in its favour when it comes before them. The plan of operations seems to be to secure a legislature who will pass a Prohibitory Law and submit it to the people; and thus, as they say, take it out of politics."

I do not feel so very sanguine about this "taking it out of politics." This matter of "politics" is getting to be a great question with us, and we may want this or some other important matter to clear out its "muddy waters." Nor am I so clear that it is a correct way of legislation, to refer to the people. But we say, any way that will give us the thing we want. I think there is but little doubt about the issue on such a reference, even by our enemies. If this will settle the question so that our enemies give up and let Prohibition prevail, we will be satisfied. We need just at this time much effort to reform the inebriate.

They are doing a good work in Portland and some other places in this line. This has been one of our faults. If we had abounded more in this, in the days of prohibition they had never got it away from us. The last amendment on the law was an error, but in my opinion, neglect of "moral suasion" for the inebriate was the first, which, if it had not occurred, the second mistake would not have been called for. No law can be sustained without a proper public sentiment, and in this reform, moral suasion is the thing that would have kept up the proper kind of sentiment to sustain the law. One point in particular, is not to be lost sight of, and this is the peculiar regard and sympathy such efforts genders in the breasts of temperance men for the inebriate. It is to be confessed that this conflict with the traffic and trafficker raised much hatred for both. This cut off sympathy for the inebriate, who took sides with the trafficker. Could this sympathy have full play in connexion with Prohibition, there can be no doubt that our moral and legal power would be much greater. In the struggle to come, it is hoped we may have learned something from the past, so as to act wiser for the future. There are great changes in this work. Barnes, the author of the present Liquor Law, was once a thorough Temperance reformer; and H. G. Cole, of Maine Law notoriety, in Portland, their greatest and most successful enemy—who held out in the traffic almost the longest—has made a sudden turn about, and came out in favor of Prohibition. Some doubt his sincerity. I have seen him. He seems sincere, if so, he will yet do us much good. So it is that men change.

A few days since, a noted liquor dealer agent, of Boston, died at one of the hotels in this city. It is hinted that he fell a victim of his own wicked business; how true, I cannot tell, as I had no acquaintance with him.

W. H. LITTLEFIELD.

Canada Correspondence.

MONTREAL, March 9, 1857.

Mr. Editor,—A few years ago a chapel-building *mania* took possession of the churches of this City, and much subsequent trouble, as well as a number of fine church-buildings, was the result. Among others the Wesleyan Methodist put up three very costly edifices; one in the centre of the city, the finest Protestant place of Worship in Montreal, our Exeter Hall; the remaining two in the suburbs; and as the whole are held under one trust, the burden fell nominally upon the Society in the City, but virtually upon a few and these mainly the Trustees. A week or two ago a meeting of the three congregations was held in the lecture room of the centre church to take into consideration the best means of clearing off the remaing debt, amounting to £12,000. The chapels, it may be remarked, were built in the years 1845 and 1846, and in 1848 a debt of more than £18,000 remained. Six thousand pounds, therefore, had been removed up to the present year.—The nine trustees submitted a proposal to the meeting, agreeing to contribute £4,000 provided a considerable effort should be made on the part of the people; which resulted in the additional subscription of £3,336, making a total of £7,336, one evening's effort, proving that "where there is a will there is a way," according to the old proverb.

About two years since a congregation of New Connexion Methodist was formed in this city, and eventually divided into two for the convenience of worship. At first it was thought advisable to erect two places of worship, which could not have been done without an outlay involving a debt, likely to become excessively burdensome. A careful consideration of all the circumstances led to a better plan—the plan of "pay as you go." One congregation yet worship in its "hired house," the other has got into the basement of a neat but plain brick structure, which only requires about £250 to complete it throughout. These debts, contracted in the erection of church-buildings, are oppressive burdens on the churches, felt not so much by the parties responsible for the debt—making, as their successors; a fact which your correspondent feels daily and increasingly, and therefore reprobates as mischievous in the extreme. The Bible is a good guide in all matters; and surely must be supposed to speak out plainly on those points involving the spread of Christ's kingdom.

When the tabernacle was erected no debts were contracted to accomplish the work; but free will offerings flowed in till a proclamation was made that no more was needed. In the erection of the Temble there was no debt; nor yet in its repairs. The offerings were received first; and afterwards the work was done. And I would be slow to believe that Christianity flourished less because, when it was necessary, the christians met in upper rooms, and school rooms (the school of Tyranus for example) for worship. I believe the Bible, in its precepts and examples, will also teach us to provide suitable places of worship: but to contract debts never. To force a second and future generations to minister to our pride, and covetousness is neither scriptural nor reasonable. Let the free-will offerings poured in provide for church-accommodation; and if a future generation desires a different style of building, be it so. Had some of our modern christians lived in Apostolic times, before attempting to convert the inhabitants of a city they would have thrown their energies into the work of chapel-builing, and leave the converts afterwrds gathered in, to pay for it. I am old-fashioned enough to believe that Paul's way was, on the whole, better, and with himself I think he had the Spirit of God.

Quite an era in our Lower Canadian history is remarked by the opening of the Jacques Cartier and the McGill Normal schools, last Tuesday, the former in the morning and the latter in the afternoon. The Jacques Carter Normal school occupies the old Government House which has been refitted for that purpose, and is designed for the training of Roman Catholic teachers for this section of the Province. Addresses of more than usual interest were delivered; the Roman Catholic Bishop of Montreal, General Eyre, the Commander of the Forces, the Mayor of the City three teachers connected with the school, and M. Renord, who was sent out from France in 1836 by M. Guizot to establish Normal schools in Lower Canada, being the speakers. The McGill Normal school occupies the Old High school—a building erected for the High school connected with McGill College, but left in a dilapidated state for years,—now well fitted up for its new purpose, and appropriated to the training of Protestant teachers.—The Anglican Bishop, Principal Dawson, General Eyre, and three Professors of the school, with the Superintendent of Education were the speakers. This is the beginning of a better state of things in Lower Canada, and from the known character of the teachers, we may hope to see great efficiency in the work of instruction.

Nothing of general interest has occured as