







ויקחם ויביתם וישלחם ויגור  
 עד שהותיהם וישלחם ויגור  
 לדוד וישלח להם מלכים  
 וימלך המלך שבו ביהושע  
 וימלך זקנים ושבס וזראו  
 בני עמו כי נבאשו וזראו  
 וישלחו בני עמו ואת אדם  
 אחד בשם אדף וגל ואת  
 אדם בשם אדף איש ואיש  
 עובד מעלה אשר איש  
 מלך שנים עשר אתיוצא  
 טות שנים דוד וישלח אתיוצא  
 וישמע דוד וישלח אתיוצא  
 ואת בלהעבא הגבורים  
 ויבאו בני עמו ויער בו מ  
 ויצא בני עמו וישלח ואדם  
 מלחמה פתח השער ואדם  
 צובאו ויבאו וישלח ואדם  
 לבנים בשדה ויבאו קבו  
 חותה אליו פני המלחמה  
 מפנים ישראל וישלח וקרא  
 בחורי ישראל וישלח וקרא  
 אדם ואת יוד העם לקראת  
 אבשו אחי וישלח וקראת  
 בני עמו ויאמר אם תחזק  
 אדם ממני ומתח לו לישועה  
 ואם בני עמו ויחזק ממך  
 ותלכת לישועה לך חוק  
 ותחזק בשר עמו ובער

ויקחם ויביתם וישלחם ויגור  
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 וישלחו בני עמו ואת אדם  
 אחד בשם אדף וגל ואת  
 אדם בשם אדף איש ואיש  
 עובד מעלה אשר איש  
 מלך שנים עשר אתיוצא  
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FIRST FLOOR  
CATALOGUE LANDING

N  
NORTH

Fire Exit



Reader  
Registration

Appointment only

Library Hours

Library Hours

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GAL

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BETA  
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ANDERSON R

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The  
Library of the  
British & Foreign Bible Society  
was founded in 1804, & formerly  
housed in Bible House, London.  
This plaque marks the re-opening  
of the Library on 11 June 1986 by  
His Royal Highness The Prince Philip  
Duke of Edinburgh, KG, KT,  
Chancellor of the  
University

6







Mundus

HOW TO TAKE CARE OF US

BOOK 12  
THE HISTORY OF THE WORLD  
BY HERODOTUS





Top left section of the bookshelf containing several rows of old, worn, leather-bound books. The spines are mostly plain and show significant age and discoloration.

Top right section of the bookshelf featuring several rows of dark blue or black leather-bound books. The spines are decorated with gold-tooled patterns and text. Visible titles include "BIBLIA POLI-GLOTTA AUSTRIANA" and "BIBLIA SACRA" with various dates like "1770", "1771", and "1770".

Middle left section of the bookshelf containing several rows of old, worn, leather-bound books. The spines are mostly plain and show significant age and discoloration.

Middle right section of the bookshelf featuring several rows of dark blue or black leather-bound books. The spines are decorated with gold-tooled patterns and text. Visible titles include "BIBLIA SACRA POLI-GLOTTA", "HEXAGLOT BIBLE", and "BIBLIA SACRA AUSTRIANA".

Bottom left section of the bookshelf containing several rows of old, worn, leather-bound books. The spines are mostly plain and show significant age and discoloration.

Bottom right section of the bookshelf featuring several rows of old, worn, leather-bound books. The spines are mostly plain and show significant age and discoloration. There are also some papers and a small box on the desk surface in the foreground.





Kot so ak

Hon. M. Ojeda, Treasurer, M.

Polson, Kansas-Popular

2.2.2

2.2.2

2.2.2

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88

NOV. TESTAMENTU  
GR. LAC.  
ERASMI  
BASIL. 1516

7





IO. FROBENIVS PIO LECTORI S. D.

**S**emper quidē mihi fuit hoc studio, lector optime, ut no-  
stra officina prodirent autores boni, præsertim ij, quorū  
lectio cōducatur ad bonos mores, ac pietatē. Atq; cū fructū  
teste Christo, non minus specto q̄ lucrū pecuniariū. Sed  
cū in omnibus pro mea uinili, conor, ut emendatos emitam in manus  
hominum, tum id nusq; acriori diligentia sum adnissus, q̄ in hoc uolu-  
mine, quod quantum emolumentū sit allaturum nescio, certe plurimū  
hinc utilitatis ad Christianos omnes peruenturum, auxiliante Iesu  
Opt. Max. confido. Proinde nec meis laboribus peperi, nec pecu-  
nijs, quin & precibus & præmijs egi, ut castigatores adefsent complu-  
res, haud uulgari doctrina præditi, & in primis Ioannes Oecolampa-  
dius Vinimontanus, præter integritatis ac pietatis commēdationem,  
insignis etiam theologus, triūq; linguarū egregie peritus, ipso quoq;  
Erasmio in hanc partem aduigilante. Quos tamen oēs operis pietas ad  
hoc laboris pertraxit magis q̄ quæstus. Et exorientur fortasse, qui no-  
stram imitentur ædificationem, ut hodie uel maxime uerum est illud He-  
siodium ἢ πῶχός πῶχός φθονία, ἢ τέκτορι τέκτορι, quod ego sane nō  
admodum iniquo fetam animo, si modo meam fidem uel superēt, uel  
certe æquent. Verum plures sunt, quibus nihil refert q̄ emēdatos aut  
deprauatos emittāt codices, modo id suo faciāt compendio. Quam  
obrem fac memineris lectoris plurimū interessē. Qui librum mendis  
uandiq; scitentem habet, certe nō habet librum sed molestiam. Quis  
istos etiam imitatores admoneo, ne si temere negociū aggrediātur,  
autore superstitite, mihiq; pro sua humanitate amicissimo, idem illis  
cueniat, quod nonnullis cuenit, in priore Chiliadum ædificatione. Bene  
Vale lector, ac fructus, tuoq; fauore uicissim admittere, ut nostri con-  
atus, qui ut pij sunt, ut omnibus utiles, ita mihi non sint infelices.

Basilæ, sexto Calendas Martias. Anno

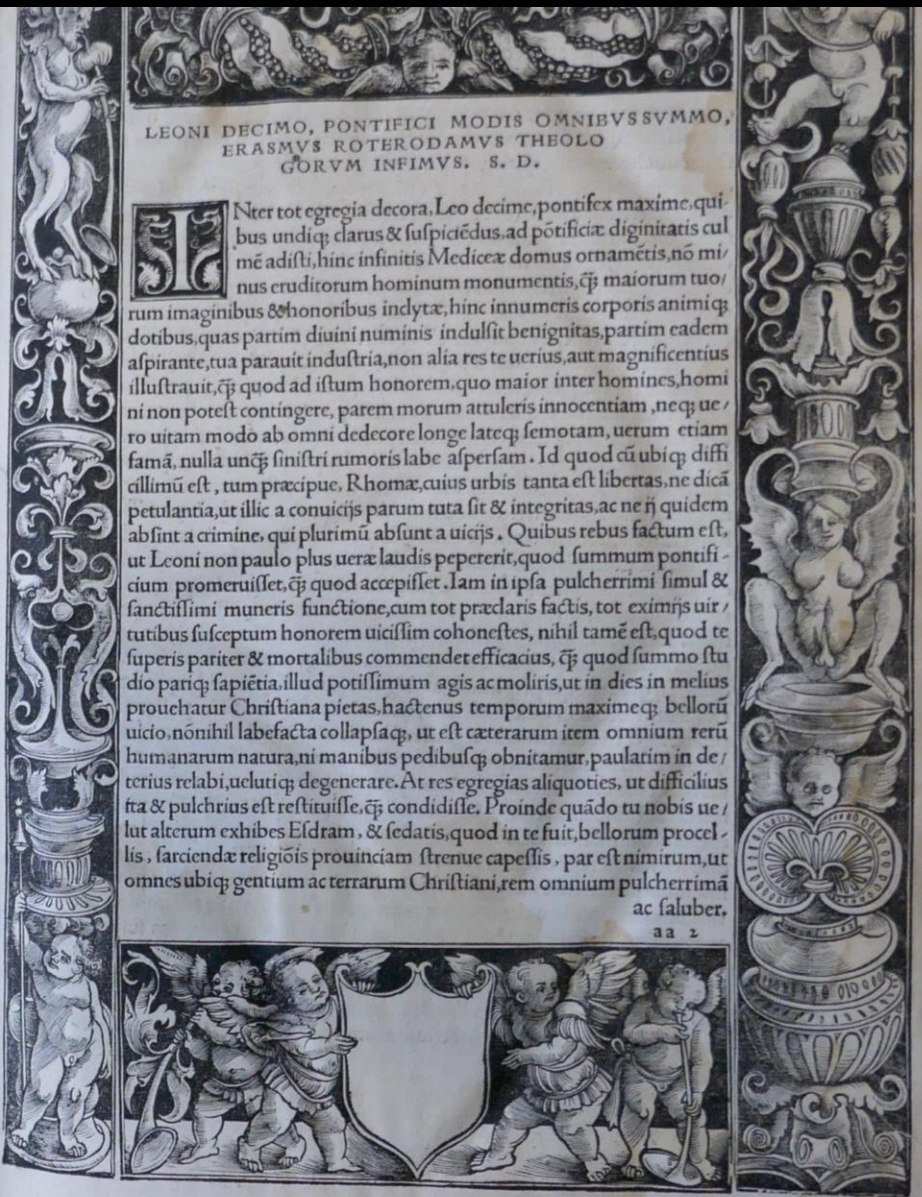
M. D. XVI.

900499 8780 ✓

LEONI DECIMO, PONTIFICI MODIS OMNIBVS SVMMO,  
ERASMVVS ROTERODAMVS THEOLO-  
GORVM INFIMVS, S. D.

**I**nter tot egregia decora, Leo decime, pontifex maxime, qui-  
bus undiq; clarus & suspiciendus, ad pontificatū dignitatis cul-  
mē adisti, hinc infinitis Mediceæ domus ornāmētis, nō mi-  
nus eruditorum hominum monumentis, q̄ maiorum tuorū  
rum imaginibus & honoribus indyctæ, hinc innumeris corporis animiq;  
dotibus, quas partim diuini numinis indulsit benignitas, partim eadem  
aspirante, tua parauit industria, non alia res te uerius, aut magnificentius  
illuſtrauit, q̄ quod ad istum honorem, quo maior inter homines, homi-  
ni non potest contingere, parem morum attuleris innocentiam, neq; ue-  
ro uitam modo ab omni dedecore longe lateq; semotam, uerum etiam  
famā, nulla unq; sinistra rumoris labe aspersam. Id quod cū ubiq; diffi-  
cillimū est, tum præcipue, Rhomæ, cuius urbis tanta est libertas, ne dicā  
petulantia, ut illic a conuictijs parum tuta sit & integritas, ac ne ij quidem  
absint a crimine, qui plurimū absunt a uicijs. Quibus rebus factum est,  
ut Leoni non paulo plus ueræ laudis pepererit, quod summum pontifi-  
cium promeruisset, q̄ quod accepisset. Jam in ipsa pulcherrimi simul &  
sanctissimi muneris functione, cum tot præclaris factis, tot eximijs uir-  
tutibus susceptum honorem uicissim cohonestes, nihil tamē est, quod te  
superis pariter & mortalibus commendat efficacius, q̄ quod summo stu-  
dio pariq; sapiētia, illud potissimum agis ac moliris, ut in dies in melius  
prouehatur Christiana pietas, hæctenus temporum maximeq; bellorū  
uicio, nō nihil labefacta collapsaq; ut est cæterarum item omnium rerū  
humanarum natura, ni manibus pedibusq; obnitatur, paulatim in de-  
terius relabi, uelutiq; degenerare. At res egregias aliquoties, ut difficilius  
ita & pulchrius est restituisse, q̄ condidisse. Proinde quādo tu nobis ue-  
lut alterum exhibes Esdram, & sedatis, quod in te fuit, bellorum procel-  
lis, fariendæ religiōis prouinciam strenue capessis, par est nimirum, ut  
omnes ubiq; gentium ac terrarum Christiani, rem omnium pulcherrimā  
ac saluber.

aa 2







CAMBRIDGE

DAS  
NEUE  
TESTAMENT  
—  
LUTHER



LA  
NIL



These are the lawes, that thou shalt laye before them.



# BIBLIA

## The Byble: that

is the holy Scrypture of the Olde and Newe Testament, faithfully translated in to Englyshe.

M. D. XXXV.

S. Paul. II. Cessal. III. Praye for vs, that the worde of God maye haue fre passage & be glorified.

S. Paul. Coloss. III. Let the worde of Christe dwell in you plenteously in all wysdome, &c.

Josue. I. Let not the Booke of this lawe departe out of thy mouth, but exercepse thy selfe therin daye and nyghte, & thou mayest kepe and do euery thyng accordyng to it that is wrytten therin.



So youre wyte in to all the woulde, & preach the Gospel.





HC 237(1) 201C10  
H 306(1)

BSS 201-C10  
This is a good second  
Perfect & correct copy  
of the Variation edition  
of 1610-New Test 1610 Impriant  
1611.

This edit<sup>n</sup> has in some copies  
Judas for Jesus John Chap 6  
This has Judas - v-67

This copy has the fly or blank  
leaf before the Title with  
large A being the first  
of the sheet showing the next  
leaf after the title is "3"

Francis Fry

Cotham  
ms 1868 Genealogues  
& Map.

OK

This 1610-10-11-  
Differ from ~~the~~ others in places

Domans Heading & Cap from <sup>one with Pateh over</sup> Judas & the Variation  
all 5 appear alike to 1<sup>st</sup> Luke to be not  
traced where this begins to differ between  
1<sup>st</sup> Luke & Rom <sup>see last time #</sup>  
1<sup>st</sup> Page Jeremiah

Position of KKK differ

- do ILL
- Cap P Galatians
- Cap P Colossians
- do 1<sup>st</sup> This m
- I 2<sup>nd</sup> Ep/Phm
- I - Jude
- I Revelation

These 1610-10-10  
do not appear  
regular or  
but differ in  
different places  
from one or the other

F Fry  
1869

Variation

err Judas John 6 v67

copy







NEWE TESTAMENT.  
W. TINDALE.

ANWERP.  
MARTEN EMPEROWR

NOVEMBER.  
FRY. No. 3) 1534.



MENT.  
ME.

ROWR.

ER.

16.



201 B 34 c

H 13



**T**he newe Testament / dylly  
gently corrected and  
compared with the  
Greke by Willyam  
Tindale: and fynel-  
shed in the yere of ou  
re Lorde God.  
A. M. D. & xxxiiij.  
in the moneth of  
Nouember.



The bokes conteyned in the  
newe Testament.

- i. The Gospell of S. Mathew.
- ii. The Gospell of S. Marke.
- iii. The Gospell of S. Luke.
- iiii. The Gospell of S. Ihon.
- v. The Actes of the Apostles/writtē by S. Paul.
- vi. The Pistle of S. Paul to the Romayns.
- vii. The fyrst pistle of S. Paul to y<sup>e</sup> Corinthians.
- viii. The secōd pistle of S. Paul to y<sup>e</sup> Corinthians.
- ix. The pistle of S. Paul to the Galathians.
- x. The pistle of S. Paul to the Ephesians.
- xi. The pistle of S. Paul to the Phillipians.
- xii. The pistle of S. Paul to the Colossians.
- xiii. The fyrst pistle of S. Paul to y<sup>e</sup> Tesselonians.
- xiiii. The secōd pistle of S. Paul to y<sup>e</sup> Tesselonians.
- xv. The fyrst pistle of S. Paul to Timothy.
- xvi. The second pistle of S. Paul to Timothy.
- xvii. The pistle of S. Paul to Titus.
- xviii. The pistle of S. Paul to Philemon.
- xix. The fyrst pistle of S. Peter.
- xx. The second pistle of S. Peter.
- xxi. The fyrst pistle of S. Ihon.
- xxii. The second pistle of S. Ihon.
- xxiii. The thyrd pistle of S. Ihon.
- The pistle vnto the Hebrues.
- The pistle of S. James.
- The pistle of S. Jude.
- The reuelacion of S. Ihon.

The Gospell fo. 1.

of S. Mathew.

The first Chapter.



This is the boke  
of the generacion of  
Jesus Christ the son  
ne of Dauid/the sonne also  
of Abraham.

Abraham begat Isaac:  
Isaac begat Jacob:  
Jacob begat Judas and  
his brethren:

Judas begat Phares and

zaram of Thamar:

Phares begat Hefrom:

Hefrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Dbed of Ruth:

Dbed begat Jesse:

Jesse begat Dauid the kynge:

Dauid the kynge begat Salomon/of her

that was the wyfe of Dyr:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

Joram begat Ozias:

Dauid and  
Abraham  
are first re  
herfed: be  
cause that  
Christ was  
specially  
promised  
vnto thē,  
to be of  
their seede

Genesis.  
pp viij. g.

i. Paral.  
ij. a.  
Rut. iij. d.

ij. Reg.  
vij. f.  
i. Paral.  
iij. b.

Ohas begat Joatham:  
 Joatham begat Achas:  
 Achas begat Ezechias:  
 Ezechias begat Manasses:  
 Manasses begat Amon:  
 Amon begat Josias:  
 Josias begat Jechonias & his brethren abou  
 tey tyme they were carped awaye to Babylon  
 And after they were brought to Babylon  
 Jechonias begat Salathiel:  
 Salathiel begat zorobabel:  
 zorobabel begat Abiud:  
 Abiud begat Eliachim:  
 Eliachim begat Azor:  
 Azor begat Sadoc:  
 Sadoc begat Achin:  
 Achin begat Eliud:  
 Eliud begat Eleasar:  
 Eleasar begat Matthan:  
 Matthan begat Jacob:  
 Jacob begat Joseph the husbände of Mary  
 of which was bozen that Jesus / that is call  
 led Christ. &

h. Paral.  
 pp. vi.  
 i. Paral.  
 ii. c.

All the generacions from Abraham to Da  
 vid are fowrtene generacions. And fro David  
 vnto the captivite of Babylon are fowrtene  
 generacions. And from the captivite of Baby  
 lon vnto Christ/are also fowrtene generacions.  
 & The byrthe of Jesus Christ was on thys  
 wyse. When hys mother Mary was betro  
 thed to Joseph/ before they came to dwell  
 gedder/ she was foude with chylde by y<sup>e</sup> holy  
 goost. The Joseph her husbände beinge a p  
 f

sect mā & loth to make an ensample of hit/was Ensample  
 mynded to put her awaye secretely. & Whill that is to  
 he thust thought/ behold y<sup>e</sup> angell of y<sup>e</sup> Lorde ap saye, to  
 pered vnto him in a dreame/saynge: Joseph y<sup>e</sup> bringe hit  
 sonne of David/feare not to take vnto y<sup>e</sup> Ma oute to pu  
 ry thy wyse. for that which is cōceaved in her nythemēt  
 is of the holy goost. She shall brynge forth a for the en  
 sonne/a thou shalt call his name Jesus. for sample of  
 he shall save his peple from their synnes. & A promi  
 D All this was done to fulfill y<sup>e</sup> which was se.  
 spoken of the Lorde by the Prophet / saynge: Esaie  
 Beholde a mayde shall be with chylde/ & shall vij. c.  
 brynge forth a sonne/and they shall call his  
 name Emmanuel / which is by interpretacion/ Emanuel  
 God with vs. &

And Joseph assone as he awoke out of sle  
 pe/did as the angell of the Lorde bade hym/ &  
 toke hys wyse vnto hym/ and knewe her not  
 tyll she had brought forth hit fyrst sonne/ & Jesus/ y<sup>e</sup>  
 called hys name Jesus. is a sauy  
 oure.

The. ii. Chapter.

A When Jesus was bozne at Bethleem  
 in Jery / in the tyme of Herode the  
 kynge. Beholde/there came wyse mē  
 from the east to Jerusalem saynge: Where is  
 he y<sup>e</sup> is bozne kynge of y<sup>e</sup> Jues: We have sene  
 his starrē in y<sup>e</sup> east/ & are come to worship him.  
 When Herode y<sup>e</sup> kynge had herde thys / he  
 was troubled/and all Jerusalem with hym/  
 and he gathered all y<sup>e</sup> Jerusalem with hym/  
 bes of the people/ and ayed of them where  
 Christ shulde be bozne. And they sayde vnto  
 hym: at Bethleē in Jery. For thus it is writ  
 A. iiii. ten by

ne awne workes. For the promyse of mercie  
made the for Chzistes workes sake, and not  
thynne awne workes sake. Wherefore seing  
hath not promysed that thynne awne wor  
Hall saue the/therfore fayth in thine awne  
kes can neuer quyet thy conscience nere  
the before God (When god commeth to  
and to take a recdnyng) that thy synnes  
geuen the. Beyond all this/ myne awne  
kes can neuer satisfie the lawe or paye  
I owe hit. For I owe the lawe to loue  
all myne heart/ soule/ power & myght.  
thynge to paye I am neuer able w<sup>th</sup> the  
passed with fleshe. Nor I cannot  
to loue the lawe/ except I be frst  
that God loueth me and forgeueth me.

As in alle that we saye fayth onl<sup>y</sup> in  
ought to offende no man. For if this be  
that Chzist onl<sup>y</sup> redeemed vs/ Chzist onl<sup>y</sup>  
oure synnes/ made satisfaccion for them  
chased vs the fauoure of God/ then  
des be true that the trust onl<sup>y</sup> in  
seruynge and in the promyses of God  
made vs for Chzistes sake/ doth onl<sup>y</sup>  
the conscience and certifie hit that  
are forgeuen. And when they saye  
repent/ for sake synne/ and haue a pur  
ne no more as nyeas he can and loue  
of God: Ergo fayth alone is sufficient  
swere/ that a all l<sup>y</sup>ke argumens  
and l<sup>y</sup>ke to this. I must repent and be

hath not made satisfaccion for my synnes. As  
this is a naughtie argument so is the other.  
Now goto reader/ and accordinge to the or  
der of Pauls wrytynge/ euen so do thou. First  
beholde thy selfe dyligentl<sup>y</sup> in the lawe of  
God/ and se there thy iust damnacion. Seconda  
rely turne thynne eyes to Chzist/ & se there p  
ceadinge mercie of thy moost kynde and louinge  
father. Thirdly remeber that Chzist made not  
this atonement that thou shuldest anger  
God agayne: nether dyed he for thy synnes/ that  
thou shuldest l<sup>y</sup>ue still in them: nether censed he  
the/ that thou shuldest retourne (as a swyne) v  
to thynne olde podell agayne: but that thou shu  
dest be a new creature and l<sup>y</sup>ue a new l<sup>y</sup>fe  
after the will of God & not of the fles  
she. And be diligent least thou row  
thynne awne negligencce & v  
thankfulnes thou lo  
seth this fauoure  
and mercie  
agay  
ne.

Fare well.



e.iii.  
John Q. Hazbar

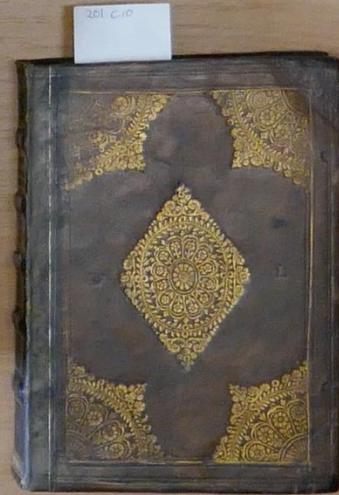


EMERGENCY CONTACTS  
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EMERGENCY MAINTENANCE  
GENERAL MAN

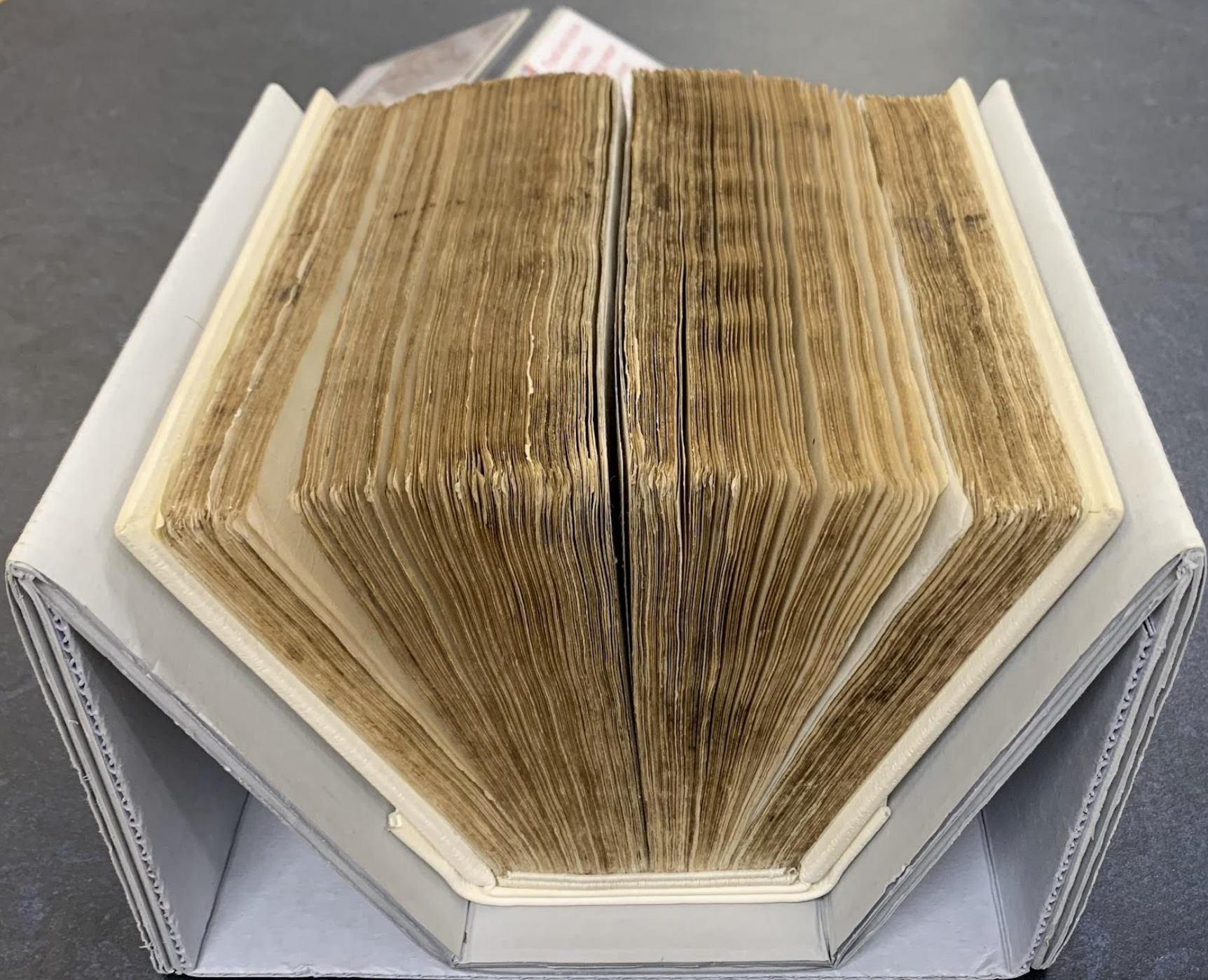
SUMMER











Mary Jones Thomas Jones  
Leitchfield

Mary Jones

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Mary Jones

Handwritten scribbles and marks at the bottom of the page.













MEMORIAL TO MARI JONES  
BORN 1845 DIED 1915  
WIFE OF JOHN JONES  
OF THE HOUSE OF  
JONES OF TYNYDDŴL  
AND DAUGHTER OF  
THE REV. JAMES JONES  
OF TYNYDDŴL  
AND MARY JONES  
DAUGHTER OF THE REV. JAMES JONES  
OF TYNYDDŴL

TYNYDDŴL  
CARTREF MARI JONES





ER CŒF AM MARI JONES.  
YR HON YN Y FLWYDDYN 1800  
PAN YN 18 OED A CERDDODD DR  
LLE HWN I'R BALA I YNDFYN BEIBL  
GAR Y PARCH THOMAS CHARLES, B.A.  
YR ANCYLHIAD HWN FU  
YN ACHLYSUR SEFYDLIAD Y  
CYMDEITHAS FEIBLAIDD  
ERUTANAIDD A THRAMOR.

IN MEMORY OF MARY JONES, WHO IN  
THE YEAR 1800, AT THE AGE OF 18 WALKED  
FROM HERE TO BALA, TO PROCURE FROM THE  
REV. THOMAS CHARLES, B.A.  
A COPY OF THE WELSH BIBLE, THIS INCIDENT  
WAS THE OCCASION OF THE FORMATION OF  
THE BRITISH AND FOREIGN BIBLE SOCIETY.  
ERECTED BY THE SUNDAY SCHOOLS OF AFRIDNETH.

















THE REMAINS OF  
THE BODY OF  
JACOB JONES  
WHO DIED APRIL 1 - 1839  
AGED 30  
ALL THE REMAINS OF  
HIS WIFE WHO DIED MARCH  
1839 AGED 50 YEARS

HERE  
lie the Body of Jacob Jones  
who died April 1 - 1839  
Aged 30  
All the Remains of  
his wife who died March  
1839 aged 50 years

HERE

lie the Body of Jacob Jones  
who died April 6<sup>th</sup> 1780

Aged 50

Also the Remains of Mary

his wife who died March

4<sup>th</sup> 1797 Aged 80 years



*Thomas Jones*  
LLYFR

*Mary Jones*  
**Sweddi Gysfredin,**

A GWAINIDOGAETH Y *Mary Jones*

**SACRAMENTA U**

A  
GWEDDEU A SEREMONIAU ERAILL YR EGLWYS,  
YN OL ARFER

EGLWYS LOEGR:

YN GHYD A'R

PSALLWYR, NEU PSALMAU

**D A F Y D D,**

YMA NODI MEG Y MAENT I'W CANU NEU I'W  
DWEDYD MEWN EGLWYSYDD.

RHYDYCHEN:

PRINTIEDIG YN ARGRAPHDY CLARENDON,  
W. DAWSON, T. BENSLEY, A J. COOKE,  
PRINTWYR I'R BRIF-YSGOL.

MDCXCIX

*Mary Jones*  
*Thomas Jones*



*Ychydig o Bwrdd  
Aidiau  
Mr. H. J. ...  
Thomas ...  
John ...  
...  
Mr. James ...  
Ychydig o Bwrdd*

Testament Newydd

EIN  
HARGLWYDD  
A'N  
HIA CHAWDWR  
IESU GRIST.

RHUF. I. 16.

*Yn enw'r gyhoeddwr o Esengyl GRIST: o blegid gallu DUW yw hi er  
iachawdwriaeth; i bob un a'r fydd yn credu.*



RHYDYCHEN:  
PRINTIEDIG YN ARGRAPHDY CLARENDON,  
GAN W. DAWSON, T. BENSLEY, A J. COOKE,  
PRINTWYR I'R BRIF-YSGOL.

MDCXCIX.

*Y chydig o Gostyn  
Richard Hughes  
Mr Hugh  
Thomas Jones  
John Elias  
Richard*

Testament Newydd

EIN

HARGLWYDD

A'N

HIACHAWDWR

JESU GRIST.

RHUF. I. 16.

Yn enw'r araf gywilydd o Efengyl GRIST; o blegid gally. DIW

*Apocrypha*  
... 39 Canys  
... gwin o'r neillid, ac  
... ac megis y mae gwim wedi  
... ym flafus: ...  
... ym flafus i  
... ym flafus i  
... ym flafus i  
... ym flafus i

*Mary Jones was  
born 16 of December 1800*

*This is the true  
copy of the  
original of the  
Bible*

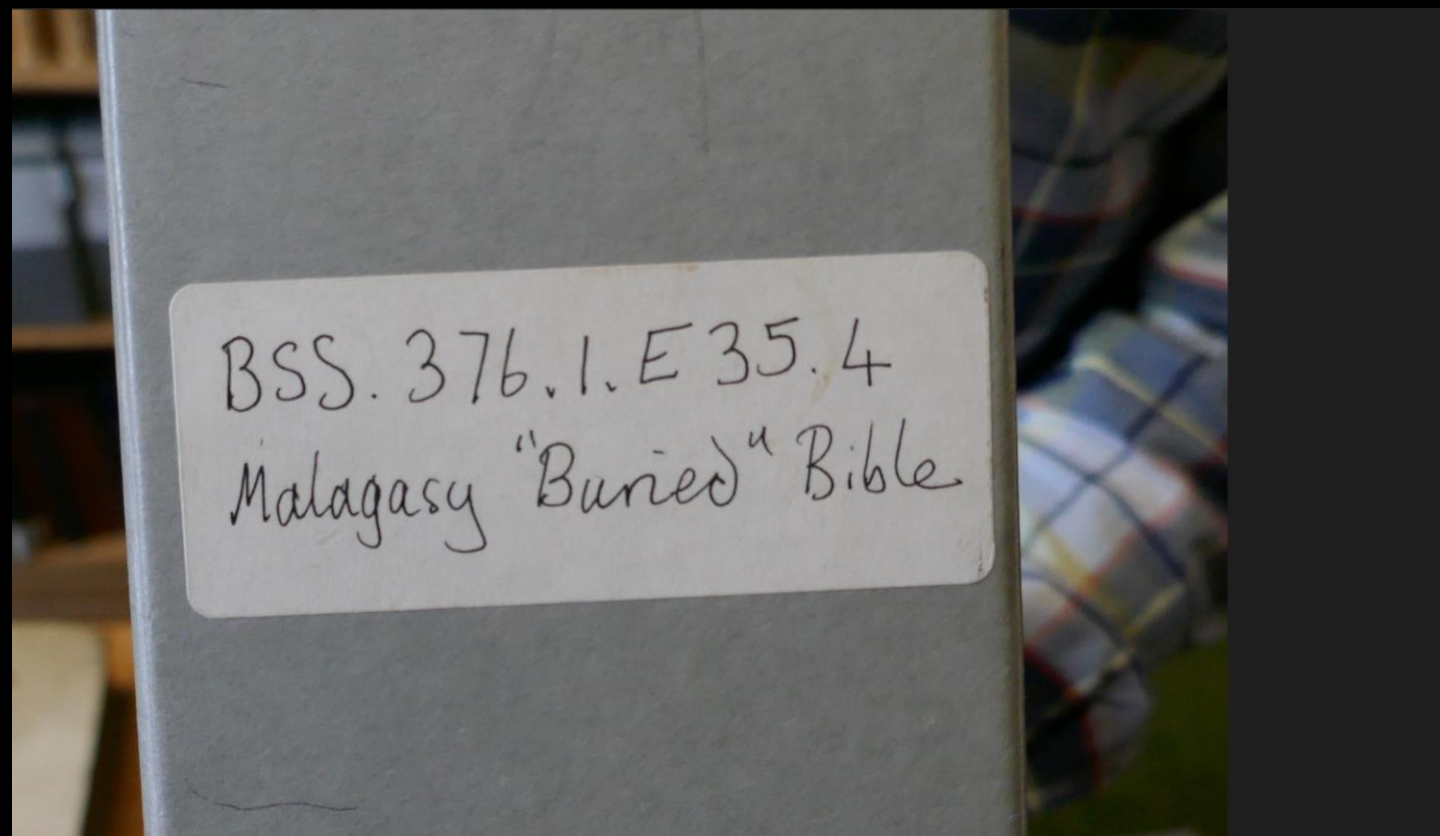
DIWEDD YR APOCRYPHA

*This wife the Lord  
give me grace to read*

*Mary Jones this the true  
Copy of this Bible  
Brought in the year  
1800 Aged 16*

*10 Ac wedi hys eiddo ...  
11 Pely eiddo a zafonid ...  
12 A hyn pluedi ei ...  
13 Pan ddarfu hyn ...  
14 Yn i'z ...  
15 At hynny ...  
16 Cwmner y ...*





BSS. 376.1.E35.4  
Malagasy 'Buried' Bible

BSS. 376.1.E35.4  
Malagasy "Buried" Bible

MALAGASY Bible 1830-1835

"The Buried Bible of Madagascar"

Madagascar provides one of the most outstanding instances in modern times of the power of the Holy Scriptures. In spite of many difficulties the missionaries of the London Missionary Society completed the translation of the Bible in 1835. In the following March the great persecution broke out, and many Christians were martyred. When the missionaries were expelled they left behind 70 copies of the Bible to sustain the infant church of 200. These Bibles had to be buried, but they were read in secret by the faithful, and although the reign of terror lasted a quarter of a century, when the missionaries returned they found that the church had increased tenfold.

*Ny Tany Nandriamamir atao hoe Baiboly Masina* [The Bible in Malagasy]  
Antananarivo, Mission Press, 1830 - 1835

In spite of many difficulties the missionaries of the London Missionary Society completed their translation of the Bible in 1835. The following March the great persecution began and many Christians were martyred. When the missionaries were expelled they left behind 70 copies of the Bible and a church of 200 people. The Bibles were hidden, some by being buried in caves in the highlands used as refuges, but were frequently dug up and read in secret. The reign of terror lasted some 25 years, but when the missionaries returned they found that the church had increased to more than 2,000 people - sustained by their 'Buried Bibles'.

BFBS 381 E35



"The Buried Bible of Madagascar"

Madagascar provides one of the most outstanding instances in modern times of the power of the Holy Scriptures. In spite of many difficulties the missionaries of the London Missionary Society completed the translation of the Bible in 1835. In the following March the great persecution broke out, and many Christians were martyred. When the missionaries were expelled they left behind 70 copies of the Bible to sustain the infant church of 200. These Bibles had to be buried, but they were read in secret by the faithful, and although the reign of terror lasted a quarter of a century, when the missionaries returned they found that the church had increased tenfold.

201.0.11



MALAGASY  
Bible 1840-1835  
"The Buried Bible of Madagascar"

Madagascar provides one of the most outstanding instances in modern times of the power of the Holy Scriptures. In spite of many difficulties the missionaries of the London Missionary Society completed the translation of the Bible in 1835. In the following March the Great Persecution broke out, and many Christians were martyred. When the missionaries were expelled they left behind 70 copies of the Bible to sustain the infant church of 200. These Bibles had to be buried, but they were read in secret by the faithful, and although the reign of terror lasted a quarter of a century, when the missionaries returned they found that the church had increased tenfold.

by Masina [The Bible in Malagasy]  
The London Missionary Society completed their work with the great persecution began and many were expelled they left behind 70 copies of Bibles, some by being buried in caves and read in secret. The reign of terror they found that the church had increased tenfold.  
BFBS 381 E35