

sideration except the interests of the Church and the glory of God; of course we are speaking more particularly of his more public appearances. The proceedings of the Upper House were carried on within closed doors; but we understand that it was the same there. Nor must we fail to utter a word of grateful and respectful commendation on the conduct of the Prolocutor of the Lower House, Dean Carmichael. Of course the Dean was gentle, courteous, urbane, patient. But he was more, he was firm and decided; and this not with the firmness of the chairman who stands nicely and priggishly on mere points of order. The Prolocutor had the admirable tact to know when to insist upon these and when to relax them; and he had his reward in a series of meetings without a single hitch. Passing from the presidents to the circumstances, it would be the height of ingratitude to overlook the charming hospitality and even enthusiasm displayed by the citizens of Winnipeg. Of course they took in the delegates. Every place does this. But they did more. The Mayor and Corporation invited the Synod to a luncheon which was a model of its kind in all respects. The reception held by the Archbishop was a very great success, beyond what is common on such occasions; and the daily luncheon provided by the ladies for the members of the Synod, and served by their own gentle hands, was probably the best managed affair of the sort that had ever been seen by those who had the privilege of being present. A bishop, a presbyter, and a senator expressed the feelings of the members in grateful terms which did not exaggerate the feelings of those whom they represented. Coming to the actual proceedings of the Synod, it may not at first appear that much was done. But there was not much requiring to be done, and it was better that the little which was necessary should be well done, than that much should be attempted and done badly. Yet there was a good deal actually accomplished. The Constitution of the Synod was completed. A final court of appeal was organized—a matter of no small difficulty, and of supreme importance. It is too large a subject to be dealt with here, and we shall take another opportunity of referring to the points decided. Then there was instituted a kind of Domestic and Foreign Missionary Board or Society for the whole Dominion. Here, of course, English precedents are against us and Americans are for us. But the circumstances in which missionary work was originated in England were so widely different from our own that we could hardly look to them for guidance, and moreover, the best and soundest Churchmen, even in England, are eager for the establishment of a missionary board of the whole Church, which should swallow up the two great missionary societies, or at least preside over them and guide them. Mr. Worrell's motion to make the one publication of banns sufficient, the rubrics notwithstanding, had much in its favour, and if it had come in the shape of a mere resolution, instead of proposing to embody the rule in a canon, it might have passed. It is much to be hoped, however, that the clergy will do here as they do in England, dispense with the letter of the ecclesiastical law and obey the civil. Dr. Langtry's motion respecting a new hymn-book was carried, but many protested that it should be heard again. This was not attained from want of time. Professor Clark and his friends professed to be quite satisfied with the vote in favour of allowing the revised version to be read in church—84 to 85. They think that the battle is now practically won. It is said that

if the resolution had passed in the Lower House it would have received the sanction of the Higher. We hope to give the substance of Dr. Clark's speech in a future issue of this paper. One of the most gratifying features of the recent meeting of the General Synod was the entire absence of party spirit. It has been asserted, and we believe with truth, that not a single division took place on party lines. This is an unspeakable blessing, and is full of promise and hope for the future. For the general transactions of the Synod we refer our readers to the reports in our columns. On particular points we hope to comment hereafter. To God be all the praise for the blessings vouchsafed to the meetings of His people.

THE BIBLE.

The history of the Bible is the history of a supernatural book written under some influence superior to the natural powers of the mind of man. It contains knowledge which could only be derived from God, namely, the histories of events which happened when and where there was no human eye to observe them. No book in existence has been so commented on. Every paragraph has been examined. Every sentence, aye, every word and letter, has been criticized. No book, save one that has proceeded from the Divine mind, could stand all this searching investigation and the very fact that it has stood it, shows that the fountain, from which its waters flow, is located far away in the eternal hills, and wells up direct from the springs and presence of God. The MSS. written by Moses, Samuel, David, the prophets, evangelists and apostles, have perished from frequent handling, and thus became lost even more quickly than the ordinary MSS. Of the Hebrew copies of the old Testament there are few dating farther back than the tenth century. One MS. of the Pentateuch is thought to belong to the sixth century. This is the very highest date claimed for any copy of any part of the Old Testament in its original language. Syriac translations of the Hebrew exist of a much earlier date than any Hebrew MSS. we possess. The most ancient copies of the Bible known to us are in Greek. Of these Greek copies the most celebrated, as well as the oldest, is the Alexandrian MS. in the British Museum. It belongs to the end of the fourth century. This MS. is known among scholars by the letter A. B is the Vatican MS. of the fourth century. In 1810 Napoleon removed this MS. to Paris, but in 1815 the Duke of Wellington restored it to Rome. These MSS. are all written in the *Uncial* or capital letters. The Latin Bible is also found in ancient copies, going as far back as the sixth century. There was a Vulgate older than that of St. Jerome, who put its fragments together, revised it, and so it has become the book universally known as the Vulgate. This Vulgate represents many ancient copies of the Bible, in various languages, which St. Jerome used, but which do not now exist, and thus St. Jerome's Vulgate is an extremely valuable version. Of our English Bible, King Arthur is said to have translated the whole of it, about A.D. 849, in order that "all the free-born youth of his kingdom should be able to read the English Scriptures." The translation of the Scriptures, for the first time, in the language "understood by the people," is not therefore the work, as is supposed, of Wickliffe. By an act dated in A.D. 1516, the Bible was called "Bibliotheca," that is, by emphasis The Library. The word library was limited in its signification then

to the Biblical writings; no other books compared with the Holy Writings appear to have been worthy to rank with them, or constitute what we call a library. One of the chief features in the early English editions of the Bible was the "errata." These unquestionably were in great part voluntary commissions, interpolated passages and meanings forged for certain purposes, sometimes to sanction the new creed of some half-hatched sect, and sometimes with an intention to destroy all Scriptural authority by a confusion or an omission of texts. The editors had also a project of printing Bibles as cheaply, and in as contracted a form as they possibly could, for the common people, and it proceeded till it nearly ended with having no Bible at all; and as old Fuller alluding to this circumstance observes, "The small price of the Bible hath caused the small prizing of the Bible." Is there anything in this from which the modern colporteur could benefit? These inaccuracies were perpetrated in our English translations up to the time of Charles I. We have an account of an important omission of the negative in the seventh commandment, even by his majesty's printers, who for the offence were summoned before the Court of High Commission, and this *not* served to bind them in a fine of three thousand pounds. Usher, the learned Archbishop of Armagh, one day hastening to preach at St. Paul's Cross, entered the shop of one of the booksellers, and enquiring for a Bible of the London edition, when he came to look for his text found it not in it, and to his horror and astonishment discovered that the whole verse was omitted from the Bible. The privilege of printing Bibles was, in consequence of these irregularities, conferred on one William Bentley, who was opposed by the company of Hills & Reid. This Reid printed in 1653, the Pearl Bible, which is set off by many notable "errata," as at Rom. vi. 18, "Neither yield ye your members as instruments of righteousness unto sin," and I. Cor. vi. 9, "Know ye not that the unrighteous shall inherit the kingdom of God." This Field was a great forger, and it is said that he received £1,500 from the Independents to corrupt the text, Acts vi. 3, to sanction the right of the people to appoint their own clergyman. The corruption was very easy; it was only to change *v* to *y* so that the right in Field's Bible emanated from the people and not from the apostles. Sixtus V. published an edition of the Bible—the Vulgate of St. Jerome. His Holiness carefully superintended every sheet as it passed through the press; and to the amazement of the world, it swarmed with errors. A multitude of scraps were printed to paste over the erroneous passages in order to give the true text. The book makes a strange appearance with these patches; and the heretics exulted in this demonstration of papal infallibility. The bull of the editorial Pope prefixed to the first volume was highly amusing, in that it excommunicated all printers who, in reprinting the work, should make any alteration in the text. The Bible, up to the authentic translation, such as we have it now, by the learned translators in James the First's time, was full of mistakes. It is affirmed that one of these translations swarmed with six thousand errors, and strange to say, all this time the manuscript copy of our translation was in the possession of two of the king's printers, who from cowardice, consent and connivance, suppressed the publication; considering that a Bible full of errors, and often probably accommodated to the notions of certain sectarists, was more valuable than one authenticated by the au-