

version. He was persecuted and driven from England. He was put to death by the orthodox of that day. His translation was inhibited in England; and yet in a few years after, it was virtually the English Bible; enacted and ordained by the ecclesiastical and political potentates of England.

The present version was not, on its first appearance, a universal favorite. Some preferred the Bishops' Bible; others disliked both. One age burns heretics; the next makes them saints and martyrs, and erects monuments to their memory. No wise man, well read in civil or ecclesiastical history, can expect a different state of things.—The censure of one age, is all praise in the judgment of the next; as the praise of one generation is often the shame and the reproach of the following. Christians live for immortality, for eternity, and, therefore, to them it is a matter of little or no account how their contemporaries may think and speak of them. The only happy man is he whom the Lord approveth.

But what will be the fortunes of such a version, as we contemplate may be rationally anticipated? It will ultimately be received by all the Immersionists. Some of the elders, some of the scribes, some of the popular doctors, some of the man-worshippers, will, no doubt, say of it when issued, what they said of it before it appeared. This they will do to justify the false position which, in a fitful mood, they unfortunately took on the whole premises. This we expect, and will not be disappointed. Human nature, in the absence of Divine grace, runs in these channels. Yet we say it will be ultimately received by all the immersionists, and by a portion of the non-immersionists. But, in some instances, it will be read with more interest to find out its faults, than to perceive its fidelity or its general excellency. All who plead for perspicuous or faithful versions, into foreign tongues abroad, will be compelled to receive a perspicuous and faithful version in their own Anglo-Saxon at home. We who are now actors in the drama will soon die. Our prepossessions and antipathies will die with us, and our labors will fall into more impartial hands. In one life-time, despite of all opposition, it will be generally read by all enlightened Christians of our language, probably in some points improved: but in those points to which special reference is had, just as we give it. Many may denounce it whose children will only wish, "as dutiful sons, their fathers had been more wise."

But in saying so much of a *new* version to be made in the present day, we are likely to be misunderstood. We do not really intend or wish for a literally new version. We much prefer, in all cases, the common Anglo-Saxon style and idiom, and never will capriciously change the verbiage, unless when defective or unfaithful to the original, or otherwise in bad taste. I am one, and have long been one, of the admirers of the Anglo-Saxon—of the Common Version. And although often corrected and improved in its defects, by such men as Campbell, Macknight, Doddridge, &c., neither the more sonorous and elegant Latinities of the former, nor the pure, and sometimes too complaisant Grecisms of the latter, nor the combination of them both, with less taste and vigor, by Doddridge, and other