

"The Christian is the highest style of man."—*Selected,*

THE LAST ENGLISH BISHOP WHO HELD HIGH SEC- ULAR OFFICE.

IN the days of early English Kings, the clergy, being almost the only educated people, necessarily discharged the important offices of State, and even in the reign of Charles I. the Archbishop of Canterbury was the dominant political Minister. The last who ever held high secular office was, we believe, Dr. Robinson, Bishop of London. His history is remarkable. On leaving Oxford, he went, about 1683, to Sweden, as domestic Chaplain to the British Embassy, and while there rose to be British Ambassador, and held the post until 1708, during which time he published 'An Account of Sweden in 1688.' On his return to England he was appointed Dean of Windsor and Prebend of Canterbury, and Harley had so high an opinion of his political knowledge and sagacity that he resolved to have him in the Government, and he became Lord Privy Seal and Privy Counsellor, as well as Bishop of Bristol. He was one of the royal plenipotentiaries for the famous treaty of Utrecht, and took a very active part in the proceedings. On the death of Bishop Compton, in 1714, Queen Anne, with whom Dr. Robinson was an especial favorite, made him Bishop of London, and, it is said, fully intended that he should be Primate. He is described as a little, brown man, of a grave and venerable countenance, very charitable and good humored,

strictly religious himself, and taking what care he can to make others so. About the last of the prelates promoted to lawn sleeves for services as a partisan writer was Dr. Marsh, of Peterboro. who died in 1839, to whom Cobbett makes caustic reference, as will be seen in the recent life of him. During the reign of the Georges a great deal of preferment was distributed for services among men very unfit for ecclesiastical offices. But there was not a Bishop of the bench to-day who owes his mitre to such work.

QUERY—*How is it that the Psalms in the Prayer Book are different from those in the Bible?*

It is because they are two separate and distinct translations of the Psalms made at different times and for different purposes. The Prayer Book version is much the older of the two, and being designed for use in public worship, is much smoother and more rhythmical,—it is specially adapted to chanting. The version was also that of the "Great English Bible" which was in use in the Church of England up to the time of James I, when the present received translation was made; and not only the Psalter, but all the rest of holy Scripture used in the services of the Church and also printed in the Book of Common Prayer continued in accordance with the older translation until 1662 at the Restoration, when the Epistles and Gospels were made to conform to the version of the Bible then, and is now still in use, while the Ten Commandments, the Sentences of the Burial Service and elsewhere and the whole of the Psalter were still retained as before.