

detected in it, to require that it should be revised by order of one Pope after another. The Anglican Church is content with declaring the Scriptures as we have them, to be canonical, and that they contain all things necessary to salvation, but she does not specify any particular translation. She plainly means Holy Scripture in the original tongues. It is custom not law that binds us to the "*Authorized*" Version. It is true that the Lessons for the daily service are taken from it ; but other portions of Scripture used in Divine Service, and equally sanctioned by the Church, are taken from various versions. The Psalms, for instance, differ greatly from the authorized version, and agree, for the most part with the Septuagint, and not with the original Hebrew. The Offertory sentences, the Ten Commandments, and the "comfortable words" in the Communion office, are taken from some unknown version. The same may be said of the "Lord's Prayer," the "Benedictus," the "Magnificat," and the "Nunc dimittis." The other Canticles, the "Venite," the "Jubilate," "Cantate," and "Deus Misereatur," are taken from the great Bible of A.D. 1540, while the Introductory sentences, and the Epistles and Gospels, agree with the "Authorized version." No preference is thus given to any translation, to teach us that the infallible records have not been infallibly translated, and that our aim should be to get at the spirit that quickeneth, rather than the letter which killeth. Believing that the Holy