

should maintain unimpaired the fundamental principle of their organization. In no other way can they possibly retain confidence or be a bond of union among those who, with a common allegiance to Christ and Him crucified, have conscientious differences respecting the best means by which His faith is to be extended and upheld. In respect to our *English version* especially, this is transcendently important. There is nothing over which some errorists more mourn than "the uncommon beauty and marvellous *English* of the Bible," which make it "one of the greatest strongholds" of what they term "*heresy*." "It lives," says an English parvert, "in the ear like music that can never be forgotten, like the sound of the church bell, which the convert hardly knows how he can forego. Its felicities seem to be almost things rather than words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it, the potent traditions of childhood are stereotyped in its verses." Nations that possess such a version of the Scriptures have a bulwark of blessings, both temporal and spiritual, which they should guard most jealously. Against such advantages of style and such all-powerful association, a few mistranslations (most of which are confessedly unimportant) and a few questionable punctuations, are to be reckoned as nothing. We are not of those who would deprecate in advance, and denounce all revision of the English Bible. The time may come, when, without damage to its matchless dignity and beauty, and to the venerable associations that cluster around it, a few amendments may be made, by the universal consent of those who name the name of Christ, and on authority which few would question. Till then, let text, punctuation, capitals and headings stand as they have stood for more than two hundred years; and, wherever one speaking our tongue may go over the globe, let him have the consoling assurance that when he finds what is called King James' Bible, he finds one and the same book.

If there is any body which should consider its self specially pledged to this course, it is the society that has received funds expressly in order to circulate that one book, and that, in doing so, acts as the agent and representative of Protestants of every name. To such a board belongs, in no sense, the office of annotator or commentator of the Scriptures, but simply that of distributor; and, in respect to the *English version*, distributor only of that which was in "common use" in 1816. Errors of the press they may of course correct, but only by some standard book; and, of standards, where is there one better or more authoritative than that of 1816? universally recognized in England, and according to which the Oxford and Cambridge presses now print all their editions. To go behind such a standard, and to allow collators to choose

at random,—here from one edition, there from another,—and now and then to introduce that which has never been found "*in any edition hitherto*," is simply to charge them with the authority of interpreters, which no more belongs to the American Bible Society than it does to the American Philosophical Society.

Metrical.

"How old art Thou?"

Count not the days that which have idly flown,
The years that are vainly spent,
Nor speak of the hours thou must blush to own
When thy spirit stands before the Throne
To account for the talents given.

But remember the hours redeemed from sin,
The moments employed for Heaven;
Oh few and evil thy days have been—
Thy life, a toilsome but worthless scene,
For a nobler purpose given.

Will the shade go back on thy dial plate?
Will thy sun stand still on his way?
Both hasten on, and thy spirit's fate
Rests on the point of Life's little date.
Then live while 'tis called To-day.

Life's wasting hours, like the Sybil's page,
As they lessen in value, rise;
Oh rouse thee and live! nor deem that man's age
Stands in the strength of his pilgrimage,
But in days that are truly wise.

Miscellaneous.

EXTRACTS FROM WESLEY.

"I had appointed to preach at seven in the evening, at Bradford; but when I came, I found Mr. Hart was to preach at six; so I delayed till the Church service was ended, that there might not appear (on my part at least) even the shadow of opposition between us.

1761.—"We had a long stage from hence to Swadale, where I found an earnest, loving, simple, people whom I likewise exhorted not to leave the Church, though they had not the best of Ministers."

1763.—"I then related what I had done since I came to Norwich first; and what I would do for the time to come, particularly that I would immediately put a stop to preaching in the time of Church service." Vol. III, p. 152.

1766.—"I see clearer and clearer none will keep to us, unless they keep to the Church. Whoever separates from the Church separates from the Methodists." Vol. III, p. 260.

1767.—"I rode to Yarmouth, and found the Society, after the example of Mr. W——p, had entirely left the Church. I judged it needful to speak largely upon that head. They stood reproved and resolved, one and all, to go to it again." Vol. III, p. 272.

1768.—"I advise all, over whom I have any influence, steadily to keep to the Church." Vol. III, p. 337.