

## Sunday School Parliament.

We take the following announcement from the *Guardian*: The Sunday-school Parliament at the St. Lawrence Central Camp-ground, near Brockville, will commence its sessions on the 13th of August. No grounds can be more pleasantly situated than those for such a purpose. Their elevation gives an extensive and commanding view of the noble St. Lawrence, and at the dock the steamers land passengers within five minutes' walk of the auditorium, which is the finest building of the kind in Ontario. Accommodation for board and lodging by the day or week is excellent and very moderate in charges. We learn that an excellent programme is being arranged for the present year. We earnestly hope that the services will be largely attended all through, as they deserve to be. For particulars it will be well to write to Rev. S. Card, of Brockville, who is President of the association. We shall be glad to announce the services more definitely when details are completed.

The Rev. S. Card, Secretary of the Parliament, asks that if any Pastor of the Toronto, Bay Quinte, or Montreal Conferences has a man that he can recommend as a leader of singing in public assemblies, that he be kind enough to send him his name and address.

THE REV. A. ANDREWS, whose Normal Class Studies have been read with such interest, has finished his Institute work for the season and has gone on a visit to Manitoba to enjoy a little well-earned rest. He has had meetings nearly every night during the winter, and has done much to improve methods of Sabbath-school work.

## Canadian Normal Class Work for 1885.

BY THE REV. ALFRED ANDREWS.

### NORMAL CLASS OUTLINE LESSON, No. 6.

#### PART I.—Subject: BIBLE TRANSLATIONS.

The translations of the Holy Scriptures have been divided into three sections.—I. *Ancient*. II. *Medieval*. III. *Modern*.

I. *Ancient*.—1. The Samaritan Pentateuch, from the Hebrew, B. C. 537—some authorities give the date of this as B. C., 100—prepared for the use of the Samaritans who could not speak Hebrew.

2. The Septuagint, or manuscript of the seventy, said to have been prepared by seventy men in seventy days, in Greek, B. C. 285. It is widely known, and was quoted by Christ and His disciples. Hence, some passages in the New Testament are not precisely the same as those found in the Old Testament, because the latter were translated from the Greek version and the former from the Hebrew. The Septuagint was produced for the Jews who at the time spoke Greek.

3. Syrian Peshito, or simple Syriac. This was from the Hebrew Scriptures, and designed for the use of Jews in Palestine who could not speak the Hebrew, about A. D. 175.

4. The Vulgate or Latin, by Jerome, about A. D. 400. There had been independent translations, which contained sundry errors. These Jerome sought to correct. But it was not until the Council of Trent, A. D. 1530, that the Vulgate was adopted as an authorized version by the Church.

5. Portions of the Bible were also translated at periods from A. D. 250 to A. D. 1000, called Targums; ten of these have been discovered. They are in Syriac, and were for the common people.

II. *Medieval Translations into English*.—1. Caedmon, a monk in the North of England, about A. D. 650-680.

2. Bishop Aldhelm, about A. D. 700. Translated portions of the Psalms into the English tongue.

3. The venerable Bede, A. D. 735. He finished the Gospel of John just as he was expiring.

4. King Alfred, A. D. 900. Translated the Pentateuch and part of the Psalms.

5. John Wycliffe, called "the morning star of the Reformation," completed the New Testament in A. D. 1380, and the Old Testament in A. D. 1384. He purposed to revise his version, but died before accomplishing the task; his scribe, however, did the work afterwards. Wycliffe's last words were "Lord open the eyes of the King of England." All these versions were from the Vulgate of Jerome.

III. *Modern Translations*.—1. William Tyndale, a graduate of an English university, conceived the idea of giving to the common people the Bible in their own language, and translated the book from the ancient Hebrew manuscripts. His was the last of all the translations. In 1525 he completed the New Testament. In 1536, after his martyrdom (he having been treacherously arrested and burnt at the stake in Holland), his Bible was circulated, and became the basis of all the following translations.

2. In 1535, Miles Coverdale published, under the royal sanction of Henry VIII., a translation which, in the preface, contained a wonderful eulogium on the king.

3. 1539 witnessed the production of the Great Bible, called also Cramer's Bible. On this much labour was expended by Matthews. It was really a revision of the two previous translations. It was ordered to be set up in