

one thing is spoken and another designed, in order to give the greater force and vehemence to the meaning. 1 Kings xviii. 27 ; xxii. 15 ; Job xii. 2.

The *synecdoche* where the whole is put for a part. As the *world* for the *Roman empire*, in Acts xxiv. 5 ; Rev. iii. 10. For the *earth*, 2 Pet. iii. 6 ; Rom. i. 8 ; 1 John v. 19.

Sometimes a *part* is put for the *whole*. As the *evening and morning* for the *entire day*, Gen. i. 5, 8, &c. The *soul* for the *entire man*, Acts xxvii. 37.

The word *hate*, when employed in reference to individuals or communities, frequently signifies nothing more than *less love*. Gen. xxix 30 ; Mal. i. 2, 3 ; Luke xiv. 26.

Events which will *certainly take place* are sometimes spoken of as *already realized*. Isa. ix. 6, &c.

TRANSLATIONS OF THE BIBLE.

The *translations* of the Scriptures into the different languages of men, both ancient and modern, are numerous.

To those who possess ability, means, and leisure of consulting them, they furnish very important assistance.

The translations most interesting to us are

Instances. Synecdoche? Instances. What of the word *hate*? Instances. Future events that are certain?

What is said of the translations of the Scriptures in point of number? Are these of any importance? What translations are most interesting to us?