

they have shown to depart from the literal rendering, is it not manifest to you that what they desire is not a translation, but a commentary upon the language of Holy Writ? And in what way that will act I leave you to judge. I will not detain you by further argumentation on the subject. And all this is to be done to disturb that version of the Scriptures which, with its few defects—and defects it has, and defects every translation will have to the end of time; for when you shall have made this version, other men will arise, who will say that they must have a newer and a better version; and so you will go on to the end of time, unsettled as to the version which will be maintained for the next few years—all this, I say, is to be done to unsettle and disturb a version of the Scriptures, which, with all its defects, is admitted, by common consent, to be the very best translation made into any of the languages on the face of the earth. This is no common danger. I consider all other dangers which threaten us of no account compared with this. It strikes at the very foundation; it would leave us in complete uncertainty. The great majority of the world must now, and will to the end of time, be dependent altogether on translations. It is utterly impossible that the mass of the community can have even a moderate, not to say a critical, knowledge of the original languages.

I do trust that we shall all labour, under the blessing of God, that to the very last the British Empire, Her Majesty's Colonies, the people of the United States, and the whole Anglo-Saxon race, the mighty Anglo-Saxon people, may be of one lip, one language, one mouth, in teaching, preaching, and spreading abroad and amongst themselves, the words of everlasting life, and the Gospel of the salvation of our Blessed Lord. I do trust that we shall go on to the end of time in that blessed union, in that blessed community of speech and language, which now prevails when we touch upon the things that concern our eternal life, and the best interests of suffering and degraded humanity."

In an extract from the Dublin Review of June, 1853, said to have been written by that unhappy apostate, J. H. Newman, we find the following tribute to the excellency of our authorised version of the Bible:

"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that can never be forgotten, like the sound of Church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of na-

tional seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moment, and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out of his English Bible. It is a sacred thing which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

BENEFITS FROM THE OBSERVANCE OF HOLY DAYS.—It is, that if rightly improved, they give more power and impressiveness to our teachings on the subject of *practical religion*. The illustrious events in the life of our Saviour, the examples of patience and faith on the part of His followers, which these services communicate, present Christian graces and Christian duties in their most affecting form, not as abstractions, but as embodied, and, so to speak, incarnate. They bring them down from the region of ideas, to that of facts. They put in the very hands of the preacher, an instrument of great power, to awaken and direct the conscience. It may be said that these examples may always be legitimately employed. True, they may be, but they are not so apt to be, as when the services themselves urge them, and they are placed in the very forms of the holy light of the sanctuary. No doubt it is for this cause that so much of Scripture is given us in a narrative, and even in a biographical form, that righteousness may be embodied before our very eyes, and thereby more quickly and powerfully reach our hearts, being shown us in *men* not merely in *precepts*.—Bp. Atkinson.

"It is by pictures and music, by art and song, and symbolic representations, that all nations have been educated in their adolescence: and as the youth of the individual is exactly analogous to the youth of the collective race, we should employ the same means of instruction now."

"Sacred religious knowledge, if it feed not the flame of a holy and obedient life, is vain and unprofitable like the rest. For what is knowledge? Evil spirits have it in great perfection. Bad men may have it. But the soul actuated by its knowledge to obedience and governed by this Divine principle of the love of God—this it is which is the glory of Saints, and which peoples heaven, and turns the schools of education into nurseries of God's Church, and does His work in the world, and makes the world and His Church to be the nurseries of His eternal kingdom."—Davison.