

extent above indicated, preparatory work. Why not treat it as such then? It would ill become me to be dogmatical; but as the natural conclusion of the above statements, allow me to make this simple proposal. Make this a condition of entrance at Pine Hill; make it no formal thing, but systematic and exact; and demand it, not only from the victim of the Examining Board, but also from his worship the Bachelor. Does it not seem rational?

Of that enough. I have turned aside from the road before entering upon it! But while musing the fire burned and that spark was the first to light upon this page. Now, turning to the heading of this paper, whatever place we give the English Bible in our college curriculum, sure it is that it challenges a place of unquestioned pre-eminence in the literature—a place higher than is too commonly assigned to it in the time-table of the centuries. A book must be weighed, not only by its acknowledged excellence at the time of its appearance, but yet more by its appreciation by the times succeeding. And viewed especially in this broader light, the supernatural element aside, no student of the literature can fail to recognize the unique and commanding position occupied by the English Bible. It is, surely, matter for surprise and wonder that, in view alike of its intrinsic and extrinsic merits, it has been egregiously overlooked in works upon the literature. We can only account for it by the felt consciousness of its sanctity—that it is ultimately divine in its character. But is not this to overlook the fact that, as a work of art, it falls legitimately within the province of the art reviewer, and must be governed and adjudged by the same principles of criticism as Pope's *Illiad* or Carlyle's *Wilhelm Meister*?

There is no better, no more enduring, monument of the manly English tongue than the present authorized version. For this its appearance was opportune. The formative period of the language had run its course. The French of the Norman and the Anglo-Saxon of the conquered race had been blended by centuries of intercourse, and the result had been, in the main, the English of to-day. Not that the text of the King James' Bible represents, purely and simply, the current English of that day. That opinion must be relegated to the limbus of the popular fallacies. It extends over a wider field, and has stereotyped for