

English Bible. It so happens that just at this time the great bulk of English Christians are quite disposed to unanimity on all really important matters concerning our translation of the Scriptures, and any labour bestowed upon the subject would be directed to such inaccuracies as are recognised by all, and the correction of which would be a mark of reverence for Divine truth and respectful to the convictions of all thinking men.

Looking at the subject *per se*, it is highly desirable that some alterations should be agreed upon, for the purpose of approximating our version more closely to the inspired originals. Both in this country and in America societies are formed, and in active operation, for the purpose of effecting this object; and it is far better that competent authority should bring the object to pass than that it should be left to a doubtful and perhaps dangerous agitation. At present all parties use the authorised version; but if moderate revision is resisted, it will probably not be long before "improved versions" may be introduced, which would be an evil greatly to be deplored.

In another page we have directed attention to a work by Professor Selwyn, from the preface to which we quote a sentiment which must be re-echoed by all who are competent to form an opinion on the relation of copies and of translations to original documents, especially in the case of the Holy Scriptures:—

There is another cause which has hindered the reception, and in one case even the consideration, of these conjectures; viz., the unwillingness to admit that the received text requires any correction. I need scarcely say, that I consider this as a good principle carried to excess; extending to *copies* made by the hands of man, and therefore liable, like all the works of men, to error and imperfection, that reverence which is due to the authentic Word of God alone. . . . If this be so, the feeling which would lead us to rest contented with an imperfect reading, instead of diligently searching for the true, is rather a too easy confidence than a rational reverence. The analogy of the general Providence of God would lead us to expect, not that the innumerable copies of His Word should by miracle be preserved free from error and blemish, but that the great body of His truth should at all times remain inviolate — containing all things necessary to salvation; yet presenting on its outward surface sufficient traces of human infirmity and error to exercise the dili-