

seventeenth century who produced King James' version. One of the most unpalatable changes is that made in the Lord's prayer in the Gospel by Luke—a change from which ordinary, unlearned people naturally revolt, as though sacrilegious hands had been rudely and unnecessarily laid upon the most sacred formula with which they are acquainted; and indeed we have not yet heard of any one having the courage to defend the alteration. Though far from accepting it as an improvement, we had long ago made up our minds that the fine old English word "*Charity*" must be supplanted by the more modern word *Love*, in the 13th chapter of Corinthians. These are specimens of alterations which we do not like, but which we can have no possible objection to, on the score of an absolutely correct rendering of the original. Among the few cases in which the changes have encroached into the precincts of articles of belief, are the well-known and oftquoted passage about the three Witnesses, in 1 John 5: 7, 8; and the last verse of the second chapter of Acts. But our belief in the Trinity, and of the infinite wisdom and foreknowledge of God are not in the slightest degree shaken by reason of the supposed errors of omission, or of commission, that may have lurked for 200 years in the authorized version. Perhaps the most radical change of all is that made on the familiar text,—“Almost thou persuadest me to be a Christian,” the new rendering of which has, at first sight, a very different meaning,—“*with but little persuasion thou wouldst fain make me a Christian.*” Yet after all, the difference is not so vast as it appears, and at any rate it leaves us open to denounce procrastination as loudly as before. As far as our own observation has gone, public sentiment is largely in favour of the Revision. This is especially the case with the ministers, who ought to be the best judges. At the same time, there are exceptions to the rule; among the latter, Dr. Talmage of Brooklyn, who, if the public press has done him justice, has made known his entire disapprobation of the work from first to last, as a whole, and in every particular, in language that does not seem very becoming a doctor of divinity, and a scholar. And it is admitted that the large sales of which we have spoken have been chiefly in the cities, towns and villages. In the rural districts there is very little enthusiasm, or even interest, manifested in the Revision; on the contrary, many of the old fashioned country folk are quite contented with the Old Version, and regard the New as a presumptuous if not a wicked innovation. They never saw any need for the Revision, and perhaps never will. Copies of the new edition having been presented to the Supreme Courts of the Scottish Churches at their recent annual meetings, it is interesting to know, that

while they were careful not to commit themselves to unqualified approbation, there was not a dissentient voice raised in either house when a vote of thanks was recorded to the Universities for their valued gift. Some of the Scotch Presbyteries have gone much further than this—commending it, *ex-cathedra*, to their people, and even sanctioning its introduction into the pulpit. If any of our readers have not yet acquired a copy we recommend them to do so quickly, else they will fall behind the age. We do not, however, believe that the Revised New Testament in its present form, is going to supersede the authorized version. Most ministers and teachers will be content to use it as they do other critical commentaries, reserving to themselves the right of private judgment as between the Old and the New versions, and as to the importance to be given to the American notes contained in the Appendix.

SCOTCH PROVERBS.

We have often thought that if we were called upon to give the proverb which reflects most completely the Scottish character we should go to that old house in the West Bow in Edinburgh, if it be still standing, over which was inscribed, “*He yt tholis overcummis*”—“*He that tholes*,” that is, he that endures, “*overcomes*.” It is a fine proverb; it is not found in all collections, even of Scottish proverbs, but scarcely any could more appropriately represent that steady and indomitable tenacity of purpose, that power of holding on against odds and difficulties, that power of holding out, and against hope believing in hope, which has done so much, on so many shores and in so many circumstances to make the Scotchman successful and invincible. It is a fine lesson too, for every order of life, and especially for youth, the power of enduring, the quality attributed to Moses—the *tholing*, the enduring, “*as seeing him who is invisible*,” the quality enjoined by the old soldier, Paul, upon the young soldier, Timothy—the *tholing*, the enduring “*hardness*.” It seems such an eminent Scottish virtue; and the old lettering on the house to which we refer, when Robert Chambers, with difficulty, deciphered it he thought it could not be more recent than 1530. This characteristic has descended from an ancient line. And there is another proverb like it, thoroughly Scotch, a cheerful reproof of despair: “*When ae door steeks anither opens*”—“*When one door shuts another opens*.” The whole fleet of life is not lost in one ship—the wealth of life is not in one venture—is a faithful exhortation with an innate disposition to give up and to be downhearted—*Leisure Hour*.