

THE  
ENGLISH BIBLE:  
A  
THANKSGIVING SERMON,

PREACHED IN

WESTMINSTER CHURCH, CLEVELAND,

BY THE PASTOR,

REV. F. T. BROWN.

November 24, 1859.

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1859.

## DEDICATION

This Thanksgiving Sermon on the **ENGLISH BIBLE**, I dedicate to my people, the members of Westminster Church and Congregation: to whom I have ever magnified **GOD'S WORD**, desiring that they should receive it not alone as a lamp to their feet and a light to their path, but also as of *absolute authority* in all matters of faith and practice.

F. T. B.

# THANKSGIVING DAY

## PROCLAMATION BY THE GOVERNOR.

FORASMUCH as the General Assembly of Ohio, by a Joint Resolution, adopted at their last session, requested me to appoint a day of THANKSGIVING AND PRAYER TO ALMIGHTY GOD, I hereby designate and set apart  
Thursday, the 24th day of November, 1859,

to be devoted by the people of this State to these sacred duties. And I respectfully urge all good citizens that, putting aside ordinary business, they assemble, on that day, in their respective places of public worship, and offer unfeigned thanks to our HEAVENLY FATHER for all the blessings wherewith He hath blessed us as a Nation, as a State and as individuals; and that they join to these offerings of gratitude and praise their fervent prayers that He will continue to multiply His grace and favor upon us and upon our land; that our Institutions may be established in righteousness; that wisdom and knowledge may be the stability of our times; and that peace, prosperity and freedom may be the portion of our people. I also, and with equal earnestness, recommend that this day of festival and gladness, thus censecrated by Thanksgiving and Prayer to God, be distinguished, not less conspicuously, by works of beneficence and charity towards men, in the confirming of friendships, in the reconciling of enmities, in the sending of portions to the needy, and in the promoting, so far as may be practicable, of the welfare and happiness of all, by all within their several spheres of association and influence.

Given at the city of Columbus, under my hand and the Great Seal of the State of Ohio, this thirty-first day of October, A. D. 1859.



By the Governor:

A. P. RUSSELL, *Secretary of State.*

S. P. CHASE.

# THANKSGIVING SERMON

PSALM CXIX : 162.

“ I REJOICE AT THY WORD, AS ONE THAT FINDETH GREAT SPOIL.”

I propose, dear friends, the *Scriptures*, as the subject of our thanks to-day, during the hour we spend here in the House of the Lord: not the Scriptures themselves, as originally revealed, and as we have them, in Hebrew and Greek; but our *English Scriptures*. I propose that our motto-text for this Thanksgiving Day be, *I rejoice at thy word*,—meaning thereby our English Bible,—*as one that findeth great spoil*.

To many of our greatest mercies we are blind, because of their very commonness. We seldom think of thanking God for sunlight, or for atmospheric air, two of our greatest and most indispensable blessings, because of their very commonness. Were we deprived of sunlight for any length of time, shut up in thick darkness; or were we deprived of atmospheric air for any length of time, compelled to breathe some other combination of gasses, we would then know how to be thankful for our common, unthought-of sunlight and atmospheric air. When Humboldt was in South America, and after months of wanderings and hardships in the wilderness in the interior, returned to the abodes of civilized men, a loaf of

common wheaten bread, he tells us, seemed to him the greatest luxury he had ever known. But who of us, unless indeed it be some of the very poor, think of being thankful for this our daily bread? These things being so, it is well to be reminded now and then of these great common blessings, for which we should be ever and profoundly grateful. Of one of these great blessings, and one of the greatest of them all, I propose to remind myself and you, my friends, to-day, to stimulate us to thank God for it afresh, on this day of general thanksgiving. Here, then, at the outset, I say, "Thanks be unto God for His unspeakable gift to us of our English Bible."

Before proceeding to give reasons for our thanksgivings for the Scriptures, let me say, that I am not speaking of *an* English Bible, *i. e.* of *any* English Bible that we might have; but of *the* English Bible we actually have. There are peculiarities and excellencies in this *very* translation of the Scriptures, that distinguish it from all other translations ever made, into any other tongue; and that give it, as I think, the place of honor above them all,—the Septuagint itself not excepted, and the time-honored Latin Vulgate far excelled. Of all which I hope to convince you before I am done.

The first thing I bring to your notice concerning our English Bible, is its *age*; it is a very aged Book. In this it is of course excelled by Wickliff's translation, from the Latin, made in 1380; by the Vulgate of Jerome, made in 387; and by the Septuagint, made in 285, B.C. But age alone is not the question; and, for reasons which will presently appear, our English Bible is quite as old as it should be. I claim for our English Bible an age of 322 years,—for the New Testament, an age of 333 years.

"How is this," you ask me, "since the Bible we use, called "King James' Bible," was published only in 1611, or 248 years ago?" It is in this way: King James' Bible is essentially the same, both in matter and manner, with Tyndale, Frith, and Rogers' Bible, published in 1537. This is a surprising fact to most persons. The reasons why it is essentially the same are, that Tyndale's translation had been made with marvelous care and correctness, that it was made into nervous vernacular English, that it had been in familiar common use for three quarters of a century, that its felicities of expression had become part of the heart-possession of all the people of God speaking the English tongue. For these reasons, all the translations and revisions made between 1537 and 1611—and there were many of them,—followed Tyndale's translation, retaining it wherever they could, even in his very forms of expression. For an example, take these verses from Tyndale's Bible, from the Sermon on the Mount, and compare them with the same verses in King James' Bible,—those of you that have Bibles with you can make the comparison while I read; or perhaps you are all so familiar with our translation of the Sermon on the Mount, as to be able to make the comparison without your Bibles. Tyndale's translation was as follows, viz:

*When he saw the people, he went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which hunger and thirst for righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy.*

*Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they which suffer persecution for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evil sayings against you for my sake. Rejoice and be glad, for great is your reward in heaven. For so persecuted they the prophets which were before your days.*

This is a fair example from Tyndale's Translation, and a fair illustration of the close resemblance there is between it and the King James Translation. In some places they do indeed differ more widely, though chiefly in trivialities of expression, such as one not very familiar with our English Bible would not be likely to notice. Taking the two Translations as wholes, the differences between them are not greater than, if so great as, between the two versions of the Lord's Prayer, as given by Matthew and Luke. And hence I feel authorized to say, that we received our English Bible from Tyndale, not from King James; and that its age is not 248 years, but 322 years; of the New Testament, from which I quoted, 333 years.

To bring the age of our English Bible more clearly before you, bear in mind, that when the New Testament was put in circulation in England, Henry VIII., Charles V. and Francis I. were reigning; that Luther was in the midst of his controversy with the Pope; that Melancthon had scarcely been heard of; that Zuinglius was not known out of Zurich; that Calvin was only seventeen years of age, and had not yet seen Geneva; that Cranmer and Knox, the one at London, the other at Edinburg, were still Papists; that America had been discovered only 30

years; that Columbus had been dead only 20 years; that Cortez had only just conquered Mexico; that Bacon, Shakspeare, Raleigh, Sidney, were not yet born. These are remarkable facts, by which we may be made to realize the great age of our English Bible. The New Testament, from which I quoted, a beautiful presentation copy of it, prepared by Tyndale himself, was in the hands of her mother, Queen Anne Boleyn, when Queen Elizabeth was born.

Now, as old wine is better than new, as old friends are better than new, we may, without any misgivings, thank God to-day for our *old* English Bible.

The next thing I bring to your notice, is the *excellence* of the *translation*, from the original Hebrew and Greek; and the *excellence* of the *English* into which the translation was made. Of course the thing of chief importance was to have an *excellent translation*; but, this secured, it was a matter of great importance to have the translation made into *excellent English*. Both these ends were secured, and to such a remarkable degree as to constrain us to see the hand of God in them. We will look at them in their order.

First: *the excellence of the translation*. The first translation was made, as we have seen, by Tyndale, Frith and Rogers; working separately and conjointly;—Tyndale and Frith, however, being the chief translators. They were all three accomplished scholars, familiar with Hebrew and Greek; Tyndale being a graduate of the universities of Oxford and Cambridge, and Frith and Rogers graduates of the university of Cambridge. They were also accomplished writers in English, and wise, judicious and conscientious men. In the fear of God, seeking the glo-

ry of Christ, desiring the good of the people of England, and taking their lives in their hands, they began their work. Rogers gave two years to it; Frith perhaps eight years; and Tyndale from twelve to fourteen years. Counting the three as one, in all about twenty-five years. There was nothing done hastily. One and all they were impressed with a profound conviction of the greatness of the work, and of the solemn responsibilities resting upon them, for God's sake and man's sake, to make it as nearly perfect as possible. Morning, noon and night, during all those years, the work was spread out before God; and the inspiration of His spirit was sought, to teach them how to translate the Divine Revelations from the sacred Hebrew and Greek tongues into an English tongue which should become sacred. For this they were willing to spend and be spent; and, in the end, lay down their lives. We might, we should expect, that such a work, undertaken by such men, in such a spirit, and prosecuted to the end, would be well done. Without fear of contradiction, I can say to you that it was well done. And had the work rested here, had no hand from that day to this touched it, the English-speaking people would still have had the best translation of the Scriptures ever made into any language.

But, good as it was, it was not perfect; and there were some things God would have done to it to make it the nearly perfect translation it was when it came from under the hands of the King James translators. Accordingly, as royal gold, it was passed through all manner of most admirably attempered furnaces during those seventy-four intervening years. Two years after it was first published in England, under the pseudonym of Mathew's

Bible, Archbishop Cranmer revised it, side by side with the original Scriptures. This revision was called Cranmer's Bible; and was the authorized version of the realm. Twenty years later, the Genevan Bible, translated at Geneva by Whittingham, Gilby and Samson, from the original Scriptures, but keeping ever in sight of Tyndale's version, was published in England. Then, eight years later, Archbishop Parker, with the help of more than fifteen able Hebrew and Greek scholars, made a new translation, using the other translations and revisions, and retaining their very phraseology when it could consistently be done. This was called the Bishop's Bible, and was the authorized Bible of the realm down to the reign of King James. During all this time, whatever the malice of enemies and the affection of friends could suggest in the way of amending these translations and revisions was noted and kept on file for future use.\*

At length, in the reign of King James the First, the final translating and revising was done; and, by common consent, was worthily done. I shall not raise the question here as to whom the honor of originating the movement is due: I will only speak of the fact. It was determined in royal council that the Bible should be translated over again from the original Hebrew and Greek, and that this new translation should be diligently compared and revised with the former translations. Fifty-four of the most learned and able men in the kingdom were chosen, and, by a decree of the king, were appoint-

\* NOTE.—I have said nothing of Coverdale's translation, which appeared about the time of Tyndale's, because it was not begun until most of Tyndale's was published, and because Tyndale's translation superceded it immediately on its appearance in England.

ed to the work. Almost every man of them was a host in himself. There were scholars among them such as could scarcely be rivaled in the world to-day. William Bidwell, one of them, was reputed the best Arabic scholar living. Dr. Andrews, another, understood fifteen languages. Dr. Lively was Regius Professor of Hebrew at Cambridge, and an eminent linguist. Dr. Chaderton was distinguished for Hebrew and Rabbinical learning. Dr. Raynolds was uncommonly skilled in Greek and Hebrew. The same may be said of Dr. Kilby. Dr. Miles Smith was accurately versed in Hebrew, Chaldaic, Syriac, and Arabic. Dr. Richard Brett was critically familiar with Latin, Greek, Hebrew, Chaldaic, Arabic, and Ethiopic. To these, I may add such names as Sir Henry Saville, Dr. Hutton, Dr. Harmer, Dr. Spencer, Dr. Ralph Hutchinson, and William Dakins; all of them eminent for rare and profound scholarship. These men, that they might give their whole time to the work, free from secular cares, were supported with funds expressly diverted to that purpose. The rules given them to direct their work were most admirable, but cannot be quoted here. Suffice it to say, that the translators, being divided into six companies, it was ordered that the work of each company should pass under the revision of all the other companies. The work was begun in 1607; and finished in 1610. In 1611, the English Bible we now use was given to the world. And certainly the *a priori* conclusion would be, that the translation of the Scriptures, as made by these men, and having had so much prepared to their hands by the many translators who had preceded them, would be excellent. This *a priori* conclusion, the judgment of the world, from that day down to this, has abundantly confirmed. By

common consent of scholars, no translation equaling it has ever been made of the Bible, or of any other book, into English or any other tongue. Still, it is not claimed that it is perfect. Two hundred and fifty years of study given to it, together with the changes in words and forms of speech during that time, disclose certain small imperfections that we could wish were not there. And perhaps the day will come when they will be taken away. But, as it is, and as it has been for two centuries and a half, aye, for nigh three centuries and a half, it stands, *facile principis*, in peerless excellence.

Second: the *excellence* of the *English* into which the translation was made. Of this it were easy to say much; it is not easy to say little. The English Bible is a standard English classic,—the greatest English classical writers themselves being judges. The language of the English Bible is the language of the best speaking English people. The nervous Anglo-Saxon language of passion, of love, hate, hope, fear, joy, sorrow,—the language of affection, of estrangement, of sympathy, of repugnance,—the language of childhood, of manhood, of womanhood, of old age, of life, of death, is the very language of the English Bible. The poetry, too, of the English Bible is marvellous for its sweetness, beauty and sublimity. And where, in any other English classic, are there to be found such biographies and histories as abound in the English Bible? Of the English Bible, Bishop Lowth said, “It is the best standard of our language.” Bishop Horsley’s testimony was as follows: “The reverence of the translators for the Sacred Scriptures induced them to be as literal as they could be to avoid obscurity; and it must be acknowledged they were extremely happy in the simplicity and dignity of their expressions. This adherence

to the Hebrew idiom is supposed at once to have adorned and enriched our language." Dr. James Beattie speaks of the "elegant, nervous, and very harmonious language" of the translation. Dr. White, Regius Professor of Hebrew at Oxford, speaking of it, says, "Fidelity to its original is hardly more its characteristic than sublimity itself. It is still considered the standard of our tongue." Dr. Adam Clark says of it, "Our translators have not only made a standard translation, but they have made their translation the standard of the language. The English tongue in their day was not equal to such a work. But God enabled them to stand as upon Mount Sinai, and crane up their country's language to the dignity of the original. The English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue." Such testimonies as these to the classical English excellence of the English Bible, from the first scholars and literary men of Great Britain and America, might be multiplied without number. Johnson, Burke, Macaulay, Fisher Ames, Adams, Webster, and hosts of others, the proudest dictators in the kingdom of letters, have been proud to stoop and do reverence to our English Bible. And this is the testimony of one of the most accomplished of the perverts (Mr. Newman,) from Protestantism to Romanism, not long since given. "Who will not say," he asks, "that the uncommon beauty and marvellous English of the Protestant Bible is one of the great strongholds of heresy in this country?" —*Fas est et ab hoste doveri.*—"It lives on the ear, like a music that can never be forgotten; like the sound of church bells, which the convert hardly knows how he can forget. Its felicities often seem to be almost things rather than mere

words." I need say no more. The excellence of the English of our English Bible stands confessed and unrivalled.

And now, as the nearer our translation comes to the perfection of the original, the better; and as the better the English in which this translation is expressed, the better; and as both the translation itself and the English into which it is translated, are confessedly most superior, we will to-day thank God for the excellence of the translation of our English Bible; and for the excellence of the English into which our English Bible is translated.

I will now, ask you to notice some of the *associations* of our English Bible.

It is associated with *the reformation in England, from its dawning to its meridian.* Almost simultaneous with the commencement of the Reformation in Germany, but preceding it a little, was the conversion from Romanism to Christianity of one and another here and there in England. Tyndale's conversion was one of these sporadic cases. How he was brought to a knowledge of the truth as it is in Jesus, or when, cannot now be known. But there is good reason for believing that it was by reading the Scriptures in Greek at the university of Oxford, and some time between the years 1495 and 1500.—There is in existence a manuscript translation of a portion of the Gospel by John, by him, including the memorable third chapter, bearing date 1502. This fragment is almost identical with the portion as it stands in his New Testament; and the manner in which he speaks of the new birth from above, is such as to satisfy any Christian that he himself had already been born again from above. These facts are important, as showing, that, before Luther



had found the Latin Bible in the monastery of Erfurth, (1503,) Tyndale had found the Greek Testament at Oxford, and had made translations of portions of it, (1502.) In short, as Tyndale's natural birth preceded Luther's by six years; so he seems to have preceded Luther by about the same number of years in finding the Holy Scriptures, and, in them, the Saviour of sinners. Luther laid down the basis of the Reformation in Germany, chiefly by his bold onslaughts on error, and his fearless defence of truth; but relying much also on the Scriptures, which he translated into vernacular German. Tyndale laid down the basis of the Reformation in England, largely by his bold onslaughts on error, and his fearless defence of the truth; but relying most on the Scriptures, which he translated into vernacular English. Which did the best work in the long run of the ages, we who live now can, perhaps, judge more correctly than they who lived three hundred years ago.

The fact of importance to us here, however, is, that the Scriptures in English are associated, from its very dawning, with the Reformation in England. There was no reformation in England till Tyndale's English New Testament was published:—simultaneous with the appearance of it, was the appearance of the Reformation. And, as the English Scriptures spread, so, *pari passu*, the English Reformation spread. In fact,—and it is a most remarkable and significant fact,—the battle of the Reformation in England was not fought by English Reformers, but by the English Scriptures. With the Reformation there, from its dawning to its meridian, we associate the English Scriptures.

Again: Our English Bible is associated with *the martyrdom of its three first translators*. Of what translation

of the Bible into any other tongue can this be said? And who of us does not value above the price of gold and rubies these three seals of martyr blood? For one, I thank God for this testimony of the love of Jesus and the hatred of Satan for our English Bible, that the three men who gave it to the English people, Tyndale, Frith and Rogers, were all burnt at the stake.

Again: The English Bible is associated with *the struggle for civil and religious liberty in England, in the seventeenth century*. When proud Kings and haughty prelates would oppress God's people, in the State and in the Church, the English Bible, speaking from hundreds of thousands of places all over England and Scotland, said, "No: this shall not be. Resistance to tyrants, is obedience to God." It was the English Bible that raised up Cromwell, Hampden and Milton, in the first half of the seventeenth century: and William of Orange, Burnett and Penn, in the second half of the seventeenth century: with a host of Puritan, Presbyterian and Nonconforming men, ministers and laymen: and nerved them to be strong to fight for civil and religious liberty with the myrmydons of Charles the First and James the Second. Whatever of civil and religious liberty the English people have had, these hundreds of years past, was won for them by the English Bible.

Again: The English Bible is associated with *the planting of the Protestant colonies of America*. It was because Puritans and Presbyterians, of England, Scotland and Ireland, could not have the rights God gave them,—knowledge of which they received from their English Bibles,—in their own countries, that they fled from the despotism of the old world to the freedom of the new.

Their English Bibles said to them, "Freedom is better than slavery. If you cannot have righteous laws here in the old world, where you were born and where your fathers lie buried; and if you cannot have here liberty of conscience to worship God in the way you think best; then leave the churches and homes and graves of your fathers, and cross the Sea to the new world: God will surely go with you." Harkening to this voice, they forsook all there, and came here, bringing only God and the Bible with them. And so it has been from that day to this, that the English Bible has been associated with the planting of every English, Scotch and Irish colony in America. The corner stone of the Republic of these States is the English Bible.

And again: The English Bible is associated with *all the private and personal things in the world dearest to the English Christian*,—with his memories of childhood and youth; with his joys and sorrows of mature life; with his hopes and fears of old age; with his times of sickness and times of health; with the family altar, the church, the Sabbath, the eternal rest of heaven:—its teachings, its warnings, its promises, its revelations, all are associated with that English mother tongue with which he was born into the world. It is not the Hebrew or Greek, but the English Bible that takes him by the hand as he slips down from his mother's knee, and, speaking to him the while as never man spake, goes with him all through the journey of life from the cradle to the grave. Aye, and, standing with him *there*, tells him of the Celestial city, the Temple not made with hands, the glorious company of the angels and the Redeemed, and the Lamb that was slain in the midst of the great white Throne, all

which, and unspeakably more, he is to pass through the grave to see. Mr. Newman has well said of this English Bible, which nevertheless he forswore, "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 man is hidden beneath its words. It is the representative of his best moments: and all there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever from his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy has 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." O yes, it is indeed most true that this English Bible of ours is associated with all the private and personal things in the world dearest to English Christians.

And now, as these associations, with the Reformation in England, with the martyrdom of its three first translators, with civil and religious liberty, with the planting of the colonies of these States, and with the dearest private and personal things of Christians, are good things, we will to-day give to God our thanksgivings for the associations of our English Bible.

I cannot sit down without asking you to notice one thing more, viz: *the wide diffusion of the English Bible*. There are more Hebrew Bibles in the world to-day a hundred to one, than there were in the time of David. There are more Greek Bibles in the world to-day, a hundred to one, than there were in the time of the Saviour. But all the Hebrew and Greek Bibles in the world are out numbered more than a thousand to one by the Eng-

lish Bibles. There are, I suppose, more English Bibles in the world, than there are Bibles in all the other tongues spoken by man. This is a most wonderful fact. This day there are doubtless one hundred millions of English Bibles going up and down the earth. And where are they not? They are everywhere, from the tropics to the poles; on the land and on the sea; in the cities and in the country; in churches, private houses and places of business; in the hands of old men and maidens, young men and children; owned, sold and given away; read, studied, prayed over, wept over. This is most wonderful, such a thing was never heard of before concerning any other book.

And, as the Book itself is a good book, and as it is translated into a good language, we thank God to-day for the wide diffusion of the English Bible.

Here is this English Bible. What a Book it is! What a history it has! What a future lies before it! What a destiny awaits it! Old, very old, yet retaining the dewey freshness of its youth. Of unrivalled excellence as a translation, and translated into unrivalled English. Sealed with the triple seal of God, in the blood of three of his favorite servants. Associated intimately, and as the prime agent, with the English Reformation, with the English struggle for liberty, with the English colonies planted in foreign countries, and with all the dearest and noblest private and personal things of the English people. And, withal, scattered by millions everywhere all over the face of the earth. Here is this English Bible. And when I think of these facts concerning it, I stand before it, fearing to touch it, and profoundly reverencing it, much as a Hebrew stood before the Ark of Covenant,

that enshrined the Shekinah, the visible presence and glory of Jehoveh. And when I dare take it into my hands, it is to say: *I rejoice at thy word as one that findeth great spoil.*

You will pardon me for a few concluding words. *God governs the world.* Things do not happen by chance.—And throughout the whole economy of providence there is an exact adaptation of means to ends. We may be sure then of this, that it was God who provided for the English speaking people this English Bible. And we may be sure of this, that he provided it for them, and gave it to them, to make them what they are: and, being made what they are, that they might have it then to use, in doing such works for him as shall spread the kingdom of his Son over the whole earth. There is a meaning in a translation of the Bible having a history such as this of our English Bible: and I believe this to be its meaning. Whether the English speaking people, in Great Britain, America and elsewhere, will accept this meaning, and do the work of God, remains to be seen. That they have not yet fully accepted it, and that they have come far short of doing the full work of God, none will deny. But let us hope for the best for the time to come. The Spirit of the Lord can make every English Bible throughout the world quick and powerful, and sharper than any two-edged sword, to pierce even to the dividing asunder of the soul and spirit, and of the joints and marrow; and to be a discerner of the thoughts and intents of the heart. Let us hope that he will.

Meanwhile, let us, you and I, in our proper places, do *our* proper works,—receiving this English Bible, as Mo-

ses the two tables of the law, from the hands of God himself; reverencing it, loving it, obeying it: standing up in its defense when it is called in question; giving it wings to fly abroad everywhere; and keeping ever flowing a well-spring of gratitude in our hearts to God for his "unspeakable gift."

Again let me propose, that our motto-text for this Thanksgiving Day be: *I rejoice at thy word*,—meaning thereby our English Bible,—*as one that findeth great spoil*.