

THE REVISED NEW TESTAMENT.

The excitement with which the public, on both sides of the Atlantic, have bought up the Revised New Testament as eagerly as, a few months ago, they did the first issue of Lord Beauchamp's tinsel romance, is by some hailed as a sign of a vast revival of the defunct 'Queen of the Sciences,' Theology. But to those who read the signs of the times, both in the newspapers which have given to the Revised Gospel quite a prominent place amid the topics of the day, and in the current babble of society, this sort of half-patronizing, half-critical, attention accorded to the work which once made the word 'Book' a title sacred and infallible as that of Pope, will seem anything but a sign of reviving faith. It is rather an evidence of the general sympathy with the spirit of modern criticism, which induces many a practical mind, little accustomed to interest itself in the storms of the theological tea-cup, to watch for once this book, and ask how much Orthodoxy is prepared to surrender to Truth.

Those who look for any concession involving doctrine will be disappointed. A few notoriously spurious texts have been expunged, and the words 'Hell' and 'Damnation' have been removed from the New Testament, and relegated to the roughs and to the 'Park ranters.' It is to be regretted that the suggestions of the American Committee, printed at the end of this volume, were not more generally adopted. At the same time we have reason to be thankful for the conservation of the unequalled beauty of manner of the Old Version; and the cen-

sure thrown at the Revision by the *Standard* and other papers seems to us undeserved. The substitution of the word 'Love' for the old 'Charity' of 1 Cor. xiii., we hold to be an improvement. 'Charity' is a word which has undergone what Coleridge calls by the hard but useful name *desynonymization*—it no longer means what it meant three centuries ago—it is saturated with associations which recall tramps, Sunday-school pic-nics, and begging letters. Surely 'Love' is better, and have we not already the assurance that 'God is Love?'

The Revision seems to us to halt between two opinions,—it has broken with the forgeries and interpolations which made the old authorized version as unreliable as the False Decretals; it has not adopted the most generally admitted results of modern criticism. It will be curious to see what the Old Testament Revision makes of the books of Moses and the Prophecies of Isaiah. In any case, the work cannot be regarded as final. It is but the beginning of the end. If there is to be a revival of Bible worship, it must be on the ground that there is a human element in the sacred text, that the 'Book' is made up of poems, proverbs, histories, biographies, and letters; in all of which human weaknesses and human error are allowed to enlist our sympathies for what is fallible and human. Christianity, if it is to live, must live in the Present, not in the Past; blossoming in the light of day, not shut up like a pressed flower between the pages of a book. Meanwhile, the Revision is a step in the right direction.

BRIC-A-BRAC.

A DREAM OF PARNASSUS.

The Era of Cheap Books, and what the Immortals think about It.

I slept where the moon, serenely bright,
Shone full in my face through a summer night;
I dreamt I was in a Land of Light,
With Fielding and Moore and Shelley and
White,
And Shakespeare and Milton—a goodly sight?—
With Addison, Dryden, and others, quite

Too numerous to mention;
And there the worthies, one and all,
Whom we the 'classic authors' call;
Beneath the shade of Parnassus tall,
On Pegasus Place, in Helicon Hall,
Were holding a big convention.

Virgil was sitting beside Voltaire,
Boccaccio chatting with Dumas, père,
And Pope curled up in the corner there,
While old Sam Johnson was in the chair,
Wall-eyed and grim, with carrotty hair,