

lance of Martin Gregory, and has since continued to be the standard version of the Roman Catholic Church.

We now come to the first version of King James' Bible, a ponderous volume in black letter, imprinted at London by Robert Barker A.D. 1611. The number of persons originally appointed to the work of revision at this time was fifty-four. When all had accomplished their allotted tasks the whole was passed in critical review a number of times and finally revised by Dr. Bilson, Bishop of Winchester, and Dr. Miles Smith who wrote the preface and the dedication. It was simply a revision of the Geneva and Bishop's Bible, and consequently traces its descent very directly to Tyndale's. In simplicity, energy, and purity of style it is acknowledged to surpass every other English version. It represents the ripest scholarship of Britain at that time—in all branches of the Church—and as a literary production stands at the present day unsurpassed in the English language. In 1863, by order of Charles I., the text was revised by eminent scholars for the purpose of preparing a standard edition. Again, in 1769, Dr. Benjamin Blayney under the direction of the Vice Chancellor of Oxford and delegates of the Clarendon Press prepared a corrected edition which was regarded the standard text till 1806. At that time it was again supervised by Eyre and Strahan, printers to His Majesty, and a number of trifling errors removed.

The movement which began in England nearly twenty years ago in favour of a fresh revision of the Bible seems now to have been very generally acquiesced in by the Christian Scholars of all denominations and a committee comprising the ablest living scholarship in Europe and America is at present engaged in that important undertaking, and have already made considerable progress. The English Committee is composed of eight Bishops and upwards of forty scholars and divines; associated with them is the American Committee comprising twenty-four scholars representing all the leading denominations of the country.

PROGRESS OF BIBLE REVISION.

PROFESSOR PHILIP SCHAFF, writing upon this subject to the *New York Independent*, remarks—“The American Bible Revision Committee held a long session in July, and adjourned to the last week in September, when they will resume their monthly sessions in the Bible House, New York. So far the books of Genesis and Exodus, and the Gospels of Matthew and Mark have been finished, and forwarded to the British Committee. Leviticus and Luke are far advanced, and the whole of the Pentateuch and the Gospels will probably be completed before the close of this year. The British Committee, having two years the start of the American, have gone, in addition to those books, through the first revision of Acts and the Catholic Epistles and the Book of Psalms. At least five or seven years will pass before the whole Bible is finished. Nothing has as yet been given to the public; but it is quite possible that before

long the revision of the Pentateuch and of the Gospels may be issued, as specimens of the whole work. The two committees proceed very harmoniously. The British Committee sends confidential copies of their first revision to the American Committee. The American Committee revises the British revision, and of necessity goes through the whole critical process. Then the British Committee carefully considers the American criticisms, which are printed at the Oxford University press, and sent round to the members of the two companies for their private use before they are taken up in the meetings at the Deanery of Westminster. Intelligence has just been received that these criticisms and emendations are found to be ‘of much value,’ and ‘meet with general favour’ in the British Committee. As far as Genesis and the Gospel of Matthew are concerned, I learn that ‘nearly all the American suggestions have been adopted.’ The same will probably be the case with the alterations in Exodus and Mark, which have since been sent to England. This fact augurs well for the final success of this international and inter-denominational work. There is every reasonable prospect that in less than ten years we shall have such a revision of the English Scriptures as will fairly represent the present state of Biblical learning, and may be regarded as the joint work of all the leading Protestant denominations of the Anglo-Saxon race.”

In all the accounts that we receive of the revival meetings in the old country, Mr. Sankey and his American organ take a prominent part. The following is one of the most popular of Mr. Sankey's hymns:

JESUS OF NAZARETH PASSETH BY.

What means this eager, anxious, throng
Which moves with busy haste along?
These wondrous gatherings day by day;
What means this strange commotion pray?
In accents hushed the throng reply,
“Jesus of Nazareth passeth by.”

Who is this Jesus? Why should He
The city move so mightily?
A passing stranger, has he skill
To move the multitude at will?
Again the stirring notes reply,
“Jesus of Nazareth passeth by.”

Jesus! 'Tis He who once below
Man's pathway trod, mid pain and woe;
And burdened ones, where'er He came,
Brought out their sick and deaf and lame
The blind rejoiced to hear the cry,
“Jesus of Nazareth passeth by.”

Again He comes! From place to place,
His Holy footprints we can trace;
He pauseth at our threshold, nay,
He enters, condescends to stay.
Shall we not gladly raise the cry,
“Jesus of Nazareth passeth by.”