

are abolished; the text is divided into paragraphs and not into verses, though figures at the side indicate where the verse began in the existing version. Notes are numerous, and to a great extent they explain alterations from the accepted text. These alterations are many. Among those on the surface, if we may so speak, may be noticed the spelling of the old Hebrew names found in the New Testament. Thus in the very first chapter of Matthew we have Hesikiah and Judah for Ezekias and Judas. Noe, which is found both in Matthew and in Luke, is now Noah, Jonas is Jonah; Elias, always so printed in the authorized version, will henceforth be as it was in the Old Testament, Elijah. The name Jesus found in Acts vii., 45, is corrected to Joshua, and Charran, or Carran. Wycliffe had it, in the beginning of the same chapter, is also modernized. Changes like these it may be presumed, will meet with general approval. The alteration in the Lord's Prayer is a more doubtful point, at least to the welcome the new form may receive. Many hallowed and touching associations are bound up in those simple sentences, and it will probably take a long time to reconcile believers to change. It now reads as in Matthew vi., 9-13—"Our Father which art in Heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done, as in Heaven, so on earth. Give us this day our daily bread. And forgive us our debts as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one."

The most noticeable difference here is the omission of the doxology, and the more emphatic statement of the personality of the evil one. Various other omissions may be mentioned. A well known verse, Acts viii., 37—"Philip said if thou believest with all thine heart," &c., is gone, and with it, is said, the general approval of the revisers. The woe denounced upon the Pharisees in Matthew xiii., "Woe unto you, Scribes and Pharisees," has also been deleted.

There are, of course, an enormous number of differences in rendering, many of them small and trifling, and probably by the ordinary reader they would pass unnoticed. "Hades" is substituted for "Hell" in more than one place. The two verses in the 8th chapter of Mark, "What doth it profit a man, &c" now read, "For what doth it profit a man to gain the whole world and forfeit his life? For what should a man give in exchange for his life?" Paul's description of the inscription on the altar at Athens is, "To an unknown God," instead of, "To the unknown God." "Almost thou persuadest me to be a Christian," in Acts xxii., 28 is now, "With but little persuasion thou wouldst fain make me a Christian." Wycliffe has these words very curiously, "In litil thing thou counseilest me to be a Cristen man." The only other alteration we have time to note here is a very important one touched on lately at some length by Dr. Green. We refer to the words in 1st Timothy iii., 16—"God was manifest in the flesh"—where the Divine name is replaced by the pronoun.