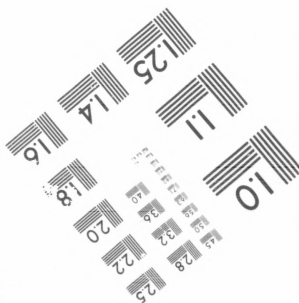
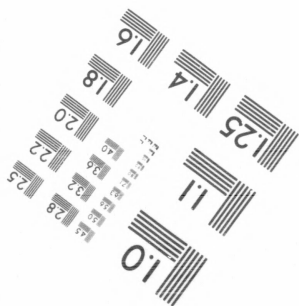
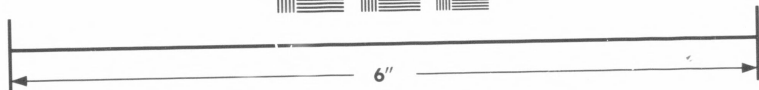
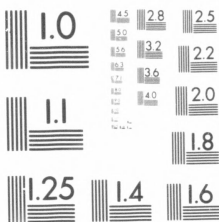


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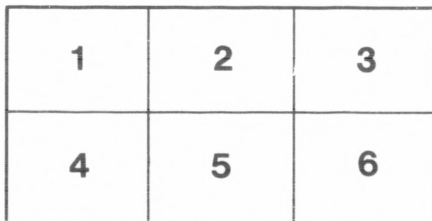
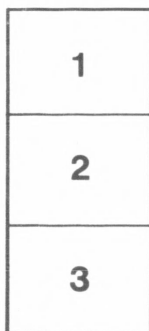
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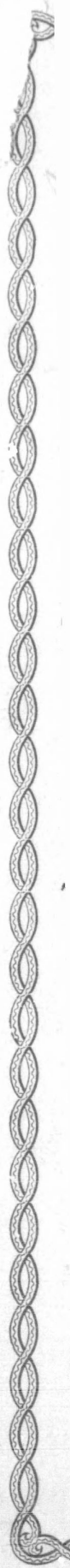
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*With the kind regards of the Author.*

A PAPER  
ON  
THE REVISED VERSION  
OF  
THE NEW TESTAMENT,

BY  
THE REV. CANON BRIGSTOCKE, M. A.

RECTOR OF TRINITY CHURCH, ST. JOHN,

AS READ BEFORE

THE SUNDAY SCHOOL TEACHERS' ASSOCIATION,

OF

THE DEANERY OF SAINT JOHN,

ON OCTOBER 4th, 1881.

SAINT JOHN, N. B.

THE DAILY TELEGRAPH STEAM JOB PRINT, CANTERBURY STREET.

1881.

## PULPIT SKETCHES.

THE REV. WILLIAM F. MORGAN, D. D., RECTOR OF ST. THOMAS'S CHURCH.

St. Thomas's Parish was organized some fifty years ago. The church occupied the northwest corner of Broadway and Houston-st., a locality well in advance of the uptown movement of that day. Gradually the world of thrift and fashion gathered about it until the neighboring thoroughfares, Houston, Bleecker, Bond and Great Jones sts., were filled with the solid respectability of old New-York. The building was, for its day, a creditable and rather imposing structure in the Tudoresque or Collegiate-Gothic style, and among the vestry and pewholders were representatives of the finest culture and intelligence of the period. A succession of distinguished rectors figure in the annals of the parish, then as now one of the strongest in the Episcopal Church:—Doctors Duffie, Upfold, Hawks, Whitehouse, Neville, and the present incumbent, Dr. Morgan. Two of the number became Bishops:—Upfold of Indiana, and Whitehouse of Illinois. Another, Dr. Hawks, was at the same time one of the most fascinating and commanding preachers of his generation; and the classic, polished school of pulpit eloquence with its faultless elocution, elegant rhetoric and superb enthusiasm which he so splendidly exemplified seems to have died with him. It was the school of Burke, of Webster and Everett in the forensic and parliamentary world.

## THE MAN FOR THE HOUR.

The up-town current, however was strong and swift, and the once-popular and over-thronged church was left almost stranded between the receding and approaching tides of fashion and commerce. What with the encroachment of hotels, theatres and traders the parish had indeed a blank outlook, when in 1857 Dr. Morgan was called to the rectorship. At this crisis a timid, irresolute or short sighted administration would have precipitated a speedy dissolution with nothing but an empty, deserted edifice to commemorate the history of a dead corporation. It was not a case for mere oratory or scholarship, for the patients had drifted out of their reach, and the constituency was scattered widely here and there, in search of convenient ministrations. To fold these scattering sheep, to maintain and perpetuate the integrity and efficiency of the parish, to restore and indeed invigorate its early traditions, and ministrations presented a problem sufficiently perplexed to strain the endurance and resources of any administrator. But the conjunction was timely. Dr. Morgan was master of the situation, and St. Thomas's parish to-day under his continued rectorship, in wealth, social influence, numbers, and religious activities and benevolences, stands well among the leading parishes of the Episcopal Church.

Without landed endowments or revenues, depending upon the fostering appropriations of Trinity Parish, during the earlier period of its history, present results are altogether the outgrowth of its own foresight and devotion. It is hardly conceivable that future developments in the extension of the city may impair the dignity and influence of its commanding position. The metropolis must crystallize about a common centre somewhere, and St. Thomas's Church can never drop out of vital relations with it. The vast Cathedral, the Fifth-Avenue Presbyterian Church, Temple Emanu-El, the great Reformed Church, all guarantee the integrity and permanence of an ecclesiastical centralization, while the group of the Vanderbilt palaces and hundreds of buildings hardly of secondary importance are not to be lightly brushed away by the importunities of trade.

## THE CHURCH AND THE RECTORY.

The church again fills a northwestern corner, at the junction of Fifth-ave. and Fifty-third-st., not far from three miles above its first site. It was opened for divine

*See last sheet*

*only*

# A PAPER

ON THE

## REVISED VERSION OF THE NEW TESTAMENT,

BY  
THE REV. CANON BRIGSTOCKE,  
Rector of Trinity Church, Saint John.

### I.

So much has been written on the subject of the Revised Version of the New Testament, that I cannot be expected to say what has not been said already. Very naturally, and very worthily the subject has attracted wide and intense interest, and been treated of in every class of literature. Hardly a publication of any respectability has not had its articles on the Revised Version. Newspapers and magazines have all had their say, and so we have criticisms of every kind, from the off-hand writer, who has to turn out his effusions to fulfil his engagement to the editor of the daily newspaper, to the carefully prepared and well digested thoughts of the able and skilful reviewer. Of these criticisms, I would here remark, that it savours both of ignorance and presumption to attempt, as many did, to criticize so great a work as the Revised Version, on the moment of its issue from the press. It is unreasonable to suppose that a work which has occupied nearly eleven years to accomplish by twenty-four learned men could be at all adequately grasped by newspaper and other writers in a few hours. Their praise can no more be received, than their censure need be feared. And though four months have now elapsed since the version appeared, I can only say, that I feel sufficient time has not nearly been given to estimate its value. The more I study the matter, and I have given much attention of late to it, the more am I convinced that it is one on which very few are competent to pass a sound and correct judgment. Very few have the learning, or the materials upon which such a judgment can possibly be formed, so that the final verdict will have to come, as it has always come, from the few who are qualified to give it. If then, as I have stated, I have not the advantage of introducing your attention to a new subject, yet I feel myself happy in being able at this distance of time to avail myself of much that has been said, and so to see more clearly into the nature of the work, and it may be its probable results. Of all the great undertakings which have characterized the reign of our present Gracious Sovereign, the Revised Version of the New Testament will take a fore-

most place. However attention may at times be diverted to some enterprise which seems of greater moment, yet the most intense interest cannot fail to be centred on all that concerns that Book which is moulding the lives of thousands in every part of the world. The adoption of a New Version would be to a great extent a revolution in its history; for there can be little doubt that so great a change in the *English* Version would have its effect wherever the Bible is known. When the subject of a Revision of the Bible was first spoken of as an undertaking likely to be set on foot, now if my memory serves me—some 15 or 20 years ago—it filled many with much alarm. The noble and justly valued version which we had, and which had been in use for 250 years, had so endeared itself to the hearts and consciences of the English people that it seemed little short of sacrilege to think of touching it with a view of replacing it by another. Some seemed to think, for certainly they so spoke—as if the English Version of Holy Scripture had come down, like the manna, from heaven. They had so often heard of the Bible as a gift from God that they seemed to have gained the impression that the *version* we had was the very autograph of the Holy penmen. Many of course could not but feel that what had been taken as the Guide of their Fathers was quite sufficient for them; indeed, there was a very strong feeling that the idea of a New Version was endangering the Truth itself. Sceptics fanned this flame of false alarm by alleging that there must be some mistake about Holy Scripture, as it needed revision, and perhaps after all, it might turn out to be a fraud. It was also held by many that there was no one competent to undertake the task. It was supposed that two centuries and a half had added nothing to our knowledge of the Sacred Writings, and the phrase, “there were giants in those days” seemed to have its application to the scholars of the past, to the depreciation of the scholarship of the present. With this state of feeling there has been much sympathy, up to the present time, so that when the Revised Version became an accomplished fact, and was issued on Tuesday May 17, 1881,



many felt an uncomfortable misgiving lest something had happened prejudicial to the interests of the Truth. I need hardly now say how this alarm was groundless, that while the changes made are numbered by thousands, yet so many are of such a character as scarcely to be felt to be such, and others so materially aid the reader to see new force and meaning in many passages, that assurance is abundantly given that we have lost nothing of real value in the authorized version of the New Testament. Nay more, we believe that the work is gaining, and rightly gaining, wide spread approbation, so that I would hazard the prophecy that we may live to see, or certainly our children will see our authorized version reverently laid aside, and replaced by another which shall declare more exactly, and more distinctly the will of God to man.

## II.

In coming now to the more immediate consideration of my subject, the first point of which I purpose treating is the work of Revision itself. What is meant by revising the New Testament? What is the nature of the work? It must be remembered here, first of all, that the English version of the New Testament is but a translation from the Greek, except perhaps, the Gospel of St. Matthew, which is asserted by some to have been written originally in Hebrew. The version we have, and which is known by the name of the Authorized Version, is the work of many hands and several revisions. Its foundation was laid by William Tyndale. He was born in a village of Gloucestershire, in 1484, and was educated at Oxford and Cambridge. His translation first appeared in England, in the early part of 1526. His work was entirely independent of Wycliff's translation, and the descent of the Authorized Version may be clearly traced to it. The versions that followed were either reproductions under different names of Tyndale's translation, or of versions based upon it. It was a work to which he devoted his life, and was well and conscientiously executed. In the revisions that have followed Tyndale's Version, three stages should be marked. First, the publication of the Great Bible. The first edition was issued in 1539—a copy of which is in St. John's College Library, Cambridge, England. Secondly: the Bishop's Bible, issued in the reign of Elizabeth; and lastly, the publication of the King's Version in the reign of James I., 1611. Besides these there was the Geneva Bible which, though put forth without any authority, was, nevertheless, widely circulated, and largely used by the translators of King James' Version. The Authorized Version, at present in use, is then the result of various revisions dating from 1526 to 1611; and the present revision is an attempt to give a more perfect translation, after the example of many previously made.

## III.

The occasion which gives rise to a revision

of the New Testament is the imperfect character of the version then in use. And here an interesting enquiry arises. It will naturally be asked, why is this the case? Is it on account of the incompetency of the translators? Why, for example, was it necessary to revise Tyndale's translation which is so much commended? Our reply is that the necessity of a revision does not by any means chiefly arise from the faults of translators, but from the wealth of material from which a translation has to be made. If we had the autographs of the various books, the matter of translation would be simple and easy. Nothing more would then be needed but to compare the translation with the original. But the fact is, that there is not a single autograph of any book of the New Testament. It is generally believed that they all perished in the very infancy of the Christian Church, and, therefore, all that we have to depend upon is manuscript copies. We readily gain an insight here into the magnitude and difficulty of the work of translation. The manuscript copies of the New Testament, in whole or part, in public and private libraries, number from 1,800 to 2,000 copies, and the several variations in these manuscripts are reckoned to be 120,000. That is, instead of all these MSS. being alike, they altogether differ in 120,000 places. The problem then to be solved is how to get at the most correct Greek text, out of this wealth of material? It is the abundance of these manuscripts which easily becomes a source of embarrassment to the Biblical student. The real text of the sacred writers does not now (since the originals have been so long lost) lie in any one MS. or edition, but is dispersed in them all. To collate the whole mass, that is, to compare their variations with some common standard which had been previously agreed upon, would be a herculean task which a lifetime would not suffice to accomplish. The plan that has been so far adopted is to expend great pains and labor upon a comparatively small number of MSS., the most venerable for age. The older the manuscript, the fewer, in all probability, the successive transcripts between it and the original document. Generally speaking, all the manuscripts may be divided under the two heads—the uncial, and the cursive. The Uncials are so called from the Latin word "Uncia," which means an inch, the size of most of the letters. The cursive are those written in a running hand. The uncial manuscripts are the oldest. The letters are all capitals and look strange, as there are no stops, nor even any break between the words. The uncials are all earlier than the tenth century. The cursive manuscripts date from the tenth century downwards, and are not of the same value.

## IV.

Though it may be considered somewhat digressing from our subject, yet it will, I think,

be interesting if I give a brief account of three of the chief MSS. of the New Testament.

1. There is the world-renowned manuscript preserved in the Vatican Library in Rome, hence called the Vatican manuscript, and known to textual critics as Codex B. Nothing is really known of its origin. It is supposed to have been written in Alexandria, and is found in the earliest extant catalogue of the Vatican library compiled in 1475. It is a single quarto vol. containing 759 thin and delicate vellum leaves, and is guarded by the Papal authorities with the most jealous care; ordinary visitors seeing no more of it than its red morocco covers. For the care thus bestowed on this really precious treasure no complaint would be made if competent students might have access to its contents. But what shall we say when a scholar like Tregelles goes to Rome armed with a letter from Cardinal Wiseman for the express purpose of consulting it, and then not permitted to open the volume until his pockets had been searched, and he deprived of pen, ink and paper? Two clergymen were appointed to watch him, who tried to divert his attention by their talking and laughter, and if he continued at a passage too long, they would snatch the book from his hands. The late Dean Alford—so well known as a great Biblical scholar—had permission from Cardinal Antonelli to verify passages, but this permission was interpreted to mean that he might see the book, and not use it. Besides these hindrances the library hours in the Vatican are only *three* daily, and its attendants devoutly keep all church holidays. The manuscript contains the Old Testament in Greek as well as the New—*i. e.* most of it, for it wants a portion of the Epistle to the Hebrews, the Epistles to Timothy, Titus and Philemon, and the Book of the Revelation. All these portions are bound up in the volume, but clearly written in a modern hand of the 15th century. Its date is placed at the first half of the 4th century. It has been conjectured that it was written at the date of the first General Council, A. D., 325. In 1838 an edition of this manuscript was prepared by Cardinal Mai, and published three years after his death. This edition was full of errors which the learned Tischendorf had the boldness to represent to the Pope, and asked permission to undertake a fresh edition of the New Testament. This was refused, but he was allowed to consult the MS. himself. For eight days he enjoyed this privilege, when the MS. was taken from him. He was, however, allowed to resume his labors for six days more, and the result of his 14 days' work, of three hours each, was an edition far superior to any that preceded it. Five superb volumes of the Roman edition have since appeared, and it is hoped that ere long, unrestrained access will be permitted to this important document.

2. The Sinaitic MS. It is so called because it was found in the convent of St. Catharine,

on Mount Sinai, by Tischendorf, only twenty-two years ago. He was travelling in 1844 under the patronage of his own sovereign, Frederick Augustus, of Saxony, and states that he picked out of a basket full of papers, destined to light the convent fire, 43 leaves of the Greek Septuagint of the Old Testament. He at once recognized their antiquity, and obtained them by asking, and finding that further portions of the MS. survived, he probably saved them from destruction by giving the monks a notion of their value. In 1853 he revisited Sinai with a view of purchasing the whole volume, but he could then get no information about it. He did not, however, give up his pursuit, but returned in 1859 as the accredited agent of the Emperor of Russia, and it was spontaneously laid before him. Though much mutilated, it still consisted of more than 300 large leaves containing besides portions of the Septuagint, the whole of the New Testament, with the Epistle of Barnabas, and much of the Shepherd of Hermas—two works of the apostolic age. Tischendorf describes his surprise and delight at really getting possession of this priceless volume, and how it seemed wrong to sleep on the memorable 4th of Feb., 1859. He took it to Cairo, where he copied it, and afterwards to the Emperor of Russia. It now rests in a library in St. Petersburg. Competent judges, who have examined it, put down its date to the middle of the 4th century.

3. There is the Alexandrian MS., which lies deposited in the MS. room of the British Museum in London, and may be seen by the public as it lies open under a glass case. Little is known of its history. It came into the museum at the formation of its library in 1753, it having previously been the private property of the Sovereign Charles I. It came to King Charles from the Patriarch of Constantinople, through his Turkish ambassador. There is good evidence that originally it came from Alexandria. It is bound in four volumes, three of which contain the Septuagint with the loss of only 10 leaves, and the 4th the New Testament with several great defects. It begins with Matthew xxv, 6. Portions of St. John's gospel are lost, as also of the 2nd Epistle to the Corinthians. The characters are uncials of elegant shape. Its date is put down to the 4th century, and certainly not later than the beginning of the fifth. Such is a brief account of three of the most ancient and important MSS., and from which some idea may be formed as to the nature of the work of revision. It is a work requiring the most patient labor, and the most accurate scholarship.

#### V.

I come now to treat of the history of the recent revision.

We shall all understand now that the English version of the New Testament being only a translation, there is nothing unwarrantable in the suggestion that it may need revising.

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Nay, more, when we know of the great number of MSS. and the various readings, it will be quite certain that revision is necessary. Yes, we might as well face the fact, that if Biblical criticism continues to engage the attention of the best scholars, as we hope it may, the English Version will yet undergo many more revisions. But I would here give a word of reassurance. It may be thought if revision is going to be carried on continually, surely it will endanger the truth itself. We are able to give a most unequivocal answer that all such fears are groundless. It is well said that *whatever* of the various readings be adopted the light of Christianity will never be obscured, nor its doctrines obliterated. The need of a revision arises from three or more causes. First, since our authorized version was made there have come to hand several documents of great authority, on account of their high antiquity. There are therefore now materials at hand unknown in former days for producing a more correct version. Secondly—It is universally acknowledged that the Greek text from which our translation is made is imperfect; and thirdly, the translation we have is full of mistakes. I will give a few examples of this last point, selected at random, by which any one can easily judge for themselves.

In Luke i, 59, we read "*they called him Zacharias,*" but this is not true, for it was the very name they were prevented from giving the child.

What the Greek states is the intention to call him Zacharias. It should be translated, "*they would have called him.*" In Acts iii, 19, 20, we read, "*Repent ye therefore, and be converted, that your sins may be blotted out when the times for refreshing shall come from the presence of the Lord.*" How difficult is it here to know what the phrase means. "*When the times, etc.*;" but when rendered as it should be the meaning is clear. It should be, "*Repent . . . that so seasons of refreshment may come, etc.*" In 1 Tim. vi, 5, we read, "*supposing that gain is godliness*" This is not only erroneous but absurd. How it could ever have been accepted is difficult to conceive. "*Godliness*" is the subject and not "*gain.*" It should be rendered, supposing that "*godliness is a way of gain.*" Our present version makes St. Paul declare that "*the love of money is the root of all evil,*" which is a statement which could not be seriously maintained. It should be rendered, "*The love of money is a root of all evil*"—a truth which all experience readily admits. With such plain mistakes, are we to shrink from correcting them, and go on printing as the inspired Word that which is known it is not. It is neither honest nor reverential. To Bishop Ellicott belongs the credit of having spoken out boldly and wisely on this matter. Putting the question whether it is right to join those who oppose revision, he says: "*God forbid—It is vain to cheat our souls with the thought*

that these errors are either insignificant or imaginary. *There are errors, there are inaccuracies, there are misconceptions, there are obscurities*—and that man who, after being in any degree satisfied of this, permits himself to lean to the counsels of a timid or popular obstructiveness . . . will have to sustain the tremendous charge of having dealt deceitfully with the inviolable Word of God."

For upwards of twenty-five years the question of a Revision has been more or less seriously discussed. It assumed a definite shape in 1870, when Bishop Wilberforce, on Feb. 10th, moved the following resolution in the Upper House of the Convocation of Canterbury: "That a committee of both Houses be appointed, with power to confer with any committee that may be appointed by the Convocation of the Northern Provinces to report upon the desirableness of a revision of the Authorized Version of the New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in the translation made from the same shall, on due investigation, be found to exist. This resolution was afterwards extended to the Old Testament, the necessary words being inserted, and practically the unanimous assent of the House was given to it, and the committee was appointed. This resolution was communicated at once to the Lower House and readily gained its assent and a committee of that House appointed. Shortly afterwards the subject was discussed in the Northern Convocation of the Province of York, but owing to entirely exaggerated fears, it declined to have anything to do with it. The joint committee of both houses of the Convocation of Canterbury proceeded with the work. They met March 24, 1870, and drew up, in a series of resolutions, a scheme of revision. The rules adopted for the guidance of the Revision Company will be found in the preface to the Revised Version. A committee was then duly appointed by the Convocation of Canterbury to take the work in hand, with power to invite the co-operation of any eminent scholars, to whatever nation or religious body they may belong. Availing themselves of this liberty, invitations were issued to those who were known to be Biblical scholars of all religious denominations. After some changes through death and refusals, the Old Testament Company numbered 25 and the New Testament 24. Shortly afterwards American scholars were invited to join in the work. This they did, and two companies, one for the Old Testament and one for the New, were organized in America to co-operate with the English companies in the work of Revision. The New Testament Company commenced its labors on June 22nd, 1870, and concluded them on November 11, 1880. It was throughout under the presidency of the Bishop of Gloucester and Bristol. As a rule a session of four days was

held every month (except in August and September) for the ten years and a half, and the average attendance each day was sixteen. In presenting a report of their labors to the Convocation of Canterbury, on May 17th of this year, the Bishop of Gloucester and Bristol gave many interesting particulars respecting their work, some of which I will here give. To show the great care that had been taken against hasty changes being adopted, he stated that the work had really undergone *seven* revisions. First, the whole of the revision committed to the company was revised by it, and then transmitted to the American Company. It was reviewed by the American Company and returned. It then underwent a second revision in England, and again returned to America. After these *four* revisions it was revised again in England. Then a sixth revision took place in the form of carefully examining the rendering of words. And in a certain sense it passed through a seventh, as the chairman reviewed the whole, line by line. Thus, the greatest care was taken that the work should be as perfect as 24 able scholars could make it. In the words of the chairman—"These three characteristics will certainly be found on every page of the Revised Version—thoroughness, loyalty to the Authorized Version, and due recognition of the best judgments of antiquity." Of the number of changes made, the Bishop reported that eleven years ago he had stated the amount of changes which would have to be made, and was told that he would frighten people from one end of the land to the other. What, however, has actually taken place is that the changes are many more than he then estimated. In the Gospels there are 8 or 9 changes in every five verses, and in the Epistles there are 15 changes in every five verses. Yet so many are of such a character that they will hardly be perceptible to the general reader. The utmost care has been taken throughout that while faithfully carrying out revision where it was needed, to make the new and old blend together, so that the venerable aspect of the Authorized version might never be lost, nor its fair proportions sacrificed to mere pedantic accuracy.

Such is the manner in which the work of revision was set on foot, and the way in which the revisors endeavored to carry out their responsible task.

#### VI.

We come now to examine the result of their labors. The Revised Version of the New Testament is an accomplished fact. What has the eleven years' work done?

When we take up the volume we are first of all struck with the form in which it is printed. The sacred text is arranged in paragraphs and not in chapters and verses. The Division of chapters and verses is still marked by numbers, but these are subordinate to the paragraphs. This was a change which no revisors could fail to make. No manuscripts have ever been

found with the arrangement of chapters and verses, and hence it has no kind of authority. It is only known in the English Version, and in that not earlier than the Geneva Bible. It is an arrangement which we know has some recommendations, but as regards the sense, it is often misleading and obscuring; the division of chapters having in many instances been made in the most arbitrary manner. Few, I presume, have failed to notice that one of the chief features of our present lectionary, which we can no longer call "new," is the disregarding the division of chapters, and how much light is poured on passages by the different arrangement. In some instances it takes the place of a commentary. No one would think of printing a book with such divisions as are in our New Testament. Now, however, that it has been used so long with such divisions, it would be difficult, and perhaps undesirable, to do away with them altogether. So we find them still indicated by numbers, but, as I have said, such division is now subordinated to the paragraphs.

*Next:* We observe that there are no *headings* to chapters or pages setting forth the subject matter. These, the revisors—so we are told in the preface—decided on leaving out. To revise these headings, implied in so many cases interpretation, that it was too delicate and difficult a task for such a body to accomplish? No one, I think, will find fault with them for that decision.

*Thirdly:* I would notice the *marginal notes*. I must say, when I saw them I was disappointed, and I am disappointed. I know that they are inserted because of the difficulty of determining between two different readings, or because it was thought better to leave the version as it is, and put on the margin another meaning which the Greek would bear. In the preface we are told that they show a large amount of careful and elaborate discussion. That I do not doubt, but if twenty-four able scholars who have made the subject their special study, cannot decide what words would be the more correct rendering, how, I ask, is it likely or possible that any one else will be able? For not being in possession of all the information which they had, the rendering we might prefer, might be the less accurate.

It is easy enough to see that the Revisers had a great difficulty before them in making a decision on many points, but here it seems to me they have shirked it, and not solved it. I confess disappointment at another particular in the form of the Sacred text, namely, the words printed in italics. They always seemed to me to be a blot in our authorized version, and I for one should like to see them disappear altogether. I am well aware that that special type is used to denote supplementary words not in the Greek, and they are inserted in order to make the sense clear. The necessity for inserting these supplementary words seems to me to arise from the fact that the English version

is a translation from another language and it is well known that what is called a literal translation would, in many instances, give a very inadequate meaning. If the known sense of the Greek is to be reproduced in English, and that is surely what we want; then it is often absolutely necessary to insert in the English translation words for which there is no *literal* equivalent in the Greek. It is required by the idiom of the language. And it is of course for competent scholars to say what is, and what is not a faithful translation of the original. I believe that ordinarily the words in italics do not puzzle people much. They take little or no notice of them. But as they are not found in other translated works—so far as I am aware—I fail to see any adequate reason for their use in the English text of the New Testament.

2. We come to review the changes made in the Text itself.

Here, we shall first want to know, has anything been left out? There are three—and, as far as I have been able to ascertain—only three portions of the Authorized version omitted.

The Doxology at the end of the Lord's Prayer, as we have it in 8th Matthew, vi. 14. In the margin we are told that, "many authorities, some ancient, but with variation add it. So we are at once puzzled about it, but the judgment of the Revisers is of course against its insertion. It appears that their decision is right, as it is not found in any of the ancient MSS., and the preponderance of authority generally is that these words do not form part of the original text. We shall remember that in St. Luke's gospel, where we have the Lord's Prayer again given to us, it has never formed part of it. No objection, notwithstanding the omission, can be made to its use, and as it is really very appropriate, I trust that it never will be omitted, where it is found in our Book of Common Prayer.

*Next*—The 7th verse 1 John v. In the Authorized Version that verse is, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." It is universally agreed that the verse is spurious, and accordingly we find it omitted without any remark or explanation. By a careful arrangement a part of the 6th verse is numbered 7, so that the verses in the chapter are the same as before.

*Thirdly*—the 37th verse of Acts viii.—That verse is—"And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." I must confess to feeling deep regret at parting with this verse, it is one which teaches much—but if it form no part of the original document of the sacred writer we must do without it.

Besides these omissions we have St. John vii. 53 to viii. 12, printed in brackets and as a separate paragraph to denote its very doubt-

ful authority. The marginal reading tells us that it is omitted in most of the ancient authorities. So though not now, yet we may be called to part with what certainly has been thought to represent our dear Saviour peculiarly gentle and discriminating in dealing with open sin. We have also the latter portion of St. Mark's Gospel, that is, the last 12 verses of the last chapters paced off from the rest, and are informed in the margin that the oldest Greek MSS. and some other authorities omit it. The authority for inserting it is the fact that it is quoted by Irenaeus in the 2nd century as canonical Scripture. What is likely enough is, that it is not the work of St. Mark, but one of the Apostles, who for reasons with which we are not acquainted thought well to write it. It is inserted without misgiving as canonical Scripture, for the Revisers have not printed it in brackets, but it is doubtful whether St. Mark was its author.

All then that we lose of any important character in the Revised Version after the most searching criticism are those portions just mentioned. And however we may on some grounds regret these omissions, yet we cannot regard them as of a serious character.

2. I would notice *amended translations*. It may seem strange, but it is a fact, that our authorized version has many mistakes in translation. Mistakes I might almost say of every kind—which do much to obscure, and sometimes even to pervert the sense of the original. The fact sufficiently shows that the work of translation has never yet been done by competent scholars.

Examples of these amended translations are very numerous. I can, of course, only cite some of them.

In Matt. i. 21, our authorized version has "Thou shalt call his name Jesus, for he shall save his people from their sins." The Revisers translate it, "Thou shalt call his name Jesus for it is *he* that shall &c." By this correction the work of salvation is more pointedly attributed to the *person* of Jesus Christ.

Again, in Matt. v. 21, the authorized version has, "Ye have heard that it was said *by* them of old time, Thou shalt not kill." This would imply that some others than God propounded the law. Which is a grievous error. The Revised Version has, "It was said *to* them of old time," which is a correct translation, and gives a totally different meaning.

In Matt. vi., 34, we are told to "Take no thought for the morrow"—as though a Christian was to live totally regardless of his temporal wants. This was not what our Saviour said. The correction here is, "Be not therefore anxious for the morrow," which we all know sets forth a much needed lesson.

In Matt. xxviii., 19, our Lord's parting charge is stated to be, "Go ye therefore teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Revised Version has it, "Go ye

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therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost." By this correction it is made clear that it is the Church's work not simply to teach the nations, but to make them members of the Church of Christ—and that, that is to be done by the Sacrament of Baptism. *A very important correction* we find in that beautiful verse John x, 16. "And other sheep I have which are not of this fold, them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd." The sense is here entirely obscured. The word rendered "fold" in the earlier part of this verse is not that which is rendered "fold" in the latter part of it. Our Lord is not here promising that He will at any time bring his sheep into one *fold* or enclosure—but as the Revisers have it—"They shall become one flock, one shepherd."

In St. Luke ii, 23, we have a really curious mistake, which is corrected. It reads in the A. V., "And Jesus Himself *began to be about thirty years of age.*" This is clearly a very awkward translation, and yields no satisfactory sense. It is rightly rendered by the Revisers: "And Jesus Himself, when He began to teach, was about thirty years old." What St. Luke is stating is not that our Lord had arrived at the age of thirty, but that He commenced His public ministry at the age appointed for the Levites to enter on their service in the Tabernacles.

In Acts ii, 47, a gross error is removed. The A. V. has: "The Lord added to the church daily such as should be saved." We may well conjecture that this verse was so rendered owing to a strong Calvinistic bias in the mind of the translator. This is corrected to: "And the Lord added to them day by day those that were being saved." We now more plainly see that the words in the Catechism—"who hath brought me into this state of salvation"—are in harmony with Holy Scripture.

In 1st Cor. iv. 4, we have the difficult phrase—"For I know nothing by myself," etc. But as St. Paul did not say it, no difficulty exists. This is corrected and reads, "For I know nothing against myself," which, when read with the context, is clear and intelligible.

In 1st Cor. xi. 29, we have the very important correction—"He that eateth and drinketh, eateth and drinketh *judgment* (and not damnation) to himself."

That passage in Acts xxvi. 28 will no longer furnish preachers with a text for many excellent sermons. "Almost thou persuadest me to be a Christian." For in the revised version it is more correctly rendered—"With but little persuasion thou wouldst fain make me a Christian."

In Phil. ii., 6, 7, a most important passage, the sense is very obscure. "Who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and

was made in the likeness of men." This is rendered, "Who being in the form of God counted it not a prize to be on an equality with God, but emptied himself taking the form of a servant, being made in the likeness of men." The fulness of the condescension, the depth of the humility of our Lord as it appeared in His incarnation is here now far more clearly brought out.

To recur again to St. Matthew, I would notice a correction of a word which adds immensely to the meaning. In the 15th chapter, where we have the record of the trial to which our blessed Lord was pleased to subject the Syrophenician woman, we read in verse 27, "Truth Lord Yet the dogs eat of the crumbs which fall from their master's table." The argument of the woman is derived from that very appellation 'dogs' which our Lord had given her. She saw in it a door of hope, and ventured to rest her whole case upon them. This is all clear in the Revised Version where we read "Yea Lord, for even the dogs eat of the crumbs which fall from their master's table."

Many a correction was called for to give the proper rendering of the Greek tenses. It is, I presume, well known that the Greek language is remarkably accurate and subtle in its power to represent time. But the Translators in 1611 often sadly disregarded distinction in the tense, and in consequence have obscured and marred many passages.

Thus in St. Luke i, 59: They called him Zacharias" is an incorrect statement. The tense in the Greek clearly shows that it was their intention to do so, but had not actually done it. In the Revised Version this is clear by the more accurate rendering, "They would have called him Zacharias."

In the 5th chapter and 6th verse of the same Evangelist we have "their net brake," whereas it should be as corrected, "their net was breaking." So again, in viii, 23, we have "they were filled with water," where it should be "they were filling with water," the ship becoming gradually overloaded with the fishes.

In Matt. xxiv, 40, 41, we have a future tense where there should be a present: "The one shall be taken, and the other left," for "one *is* taken and one *is* left." So in chapter v., 48, an imperative is put for a future, we read "*Be ye* therefore perfect, etc., for *ye shall* be perfect."

Such are some out of many more instances which might easily be cited to show the corrections made in the mere translation of the original.

But there are changes made of an altogether different kind. To some considerable extent the Greek version from which the translators of 1611 produced the Authorized Version has been revised. This branch of the work was necessarily of much greater anxiety, and required on the part of the revisers the highest critical acumen.

Changes under this head will be far more felt and severely criticised. It is with much regret we shall part with the words "*as snow*" in St. Mark's account of the transfiguration—to say that the garments of our Lord were "*white*," only—seems to leave their beauty undescribed. Again in Mark ix., 4, we miss the words—"with tears"—as expressive of the agitation and grief with which the father of the devil-tormented child besought the help of our Lord.

In St. Matthew, xxv., 6, there is a clear gain by the omission of "*cometh*" in the Revised Version. We read: "But at midnight a cry is made, Behold the Bridegroom," the word "*cometh*" being declared to be an interpolation.

We find a remarkable variation made in 2nd Cor., i., 20. It now reads: "For all the promises of God in him are yea, and in him, Amen, unto the glory of God by us."

In the Revised Version it is rendered: "For how many soever be the promises of God in him is the yea; wherefore, also through him is the *Amen* unto the glory of God, through us." Here it is clear, that the "*yea*" denotes the fulfilment of the promises on the part of God, and "*Amen*" is the recognition and thanksgiving of the church—a distinction wholly lost in the Authorized Version.

In Luke, xxiv., 17, quite a different turn is given to the narrative by the insertion of another word. It reads: "And he said unto them, what manner of communications are these that ye have one to another as ye walk and are sad." In the Revised Version it is: "And he said unto them, what communications are these that ye have one with another as ye walk? And they stood still, looking sad."

In 1 Cor. xi, there are many changes of much interest. In the 24th verse we find the words, "Take, eat" omitted, as being an interpolation; also the word "broken." In verse 26, "*this cup*" becomes "*the cup*." In verse 29 "unworthily" is omitted, as well as the word "Lord's," so that it reads in the Revised Version, "For he that eateth and drinketh, eateth and drinketh judgment into himself, if he discern not the body."

I pass on now to notice another class of corrections made by the revisers.

The diction of our Authorized Version has, we all know, been often worthily made the subject of praise. "Our noble version" is not a meaningless phrase. It may be said to be a standard book of the English language, but in some respects the age has outgrown its language, and there are scattered about it antiquated expressions—"archaisms" they are termed, which cease to convey to many the right meaning. Accordingly these, or I should say rather, most of these, are removed, for the Revisers evidently felt it a hazardous thing to remove an expression or word simply because it was obsolete as now used, if it did not mislead the reader. "It is good," as Archbishop Trench

remarks, "that the phraseology of Scripture should not be exactly that of our common life: should be removed from the vulgarities and even the familiarities of this." Acting on this principle we find still the words '*hath*,' '*whiles*,' '*holpen*,' '*throughly*,' and the relative '*which*' retained, but others are removed.

We find '*weath*' no longer in the passage "Let no man seek his own, but every man another's wealth"—(1 Cor. x, 24)

"Prevent" now means to "hinder," but in Matt. xvii, 25, and in 1 Thess. iv, 15, it is used to "anticipate" or "precede." Accordingly, this word is changed. In the former passage the Revisers have rendered it, "Jesus spake first;" in the latter they use the word "precede." The word "conversation" is a fruitful cause of mistakes. Everywhere, except in Phil. iii, 20, it means conduct, and there it is translated "citizenship." The words "offend" and "offence" are very misleading. The Revisers could evidently not decide on another word which could convey the meaning of the original, so they have adopted the phrase "cause to stumble" for "offend," and "stumbling" for "offence." Moses is styled a "proper child" in the Authorized Version; the expression is changed into "goodly." The singular expression, "Occupy till I come"—meaning "trade ye"—is so expressed by the Revisers.

In Acts xxi. 15 we read: "And after those days we took up our carriages." It is difficult to say exactly what meaning this expression conveys to the ordinary reader. It is plain enough in the revised version, where we find—"We took up our baggage," etc. "We fetched a compass," is another strange and, we fear, misleading expression; but its sense is clear by the change into—"We made a circuit." These instances will suffice to denote another class of revision. There is yet one more I will mention. It is really a great blemish in our English version to find proper names translated as they are. The same name, now with one termination, now with another, and also very differently spelt. For example we have, "'Noah' and 'Noe,' 'Korah' and 'Core,' 'Hosea' and 'Osea,' 'Sinai' and 'Sina,' 'Midian' and 'Madian,' 'Miletus' and 'Miletum.'"

Then we have 'Mark' and 'Marcus,' 'Luke' and 'Lucas,' 'Simon, son of Jona' and 'Simon, son of Jonas,' 'Jeremias' and 'Jeremy,' 'Timotheus' and 'Timothy.' It is impossible to say upon what principle, if any, the translators of 1611 proceeded in the translation of proper names. What confusion of idea arises in people's minds. I say people's minds, for the New Text is emphatically a people's book. When they hear all this variation, it is hardly possible but that they would wholly mistake the meaning. These variations have been corrected by the Revisers, so that the rendering of proper names may be consistent throughout.

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Such is an outline of the chief classes of changes in the Revised Version. Omissions, amended translations, new readings, removal of archaisms, and more consistent rendering of proper names. In all these particulars the Revised Version will certainly be generally considered to be a great improvement on the Authorized Version. It will be felt, as it is read, that the sense of the Divine revelation does stand out more clearly, and that we are able to enter more deeply than before into the mind and will of the Spirit who indited it. The more the work of revision is studied, and the more that is known what that work is, I am confident that the verdict will be that a noble work has been achieved, and that it is a marvel of scholarship as well as of honest, devoted, and pains-taking labor. But we cannot pronounce it perfect. It is still we venture to think below what will be demanded, before anything like a universal consent will be given to allow it to displace the Authorized Version. We believe that it does not exhaust all the resources of Biblical knowledge available at the present time. While too we have no objection to changes when required—yet we believe that there is a vast amount of change which will never be allowed. Why should we have "two robbers"—instead of "two thieves"—a thief is a robber—and we are satisfied that the Penitent Thief will not be converted into the Penitent Robber. What advantage is there in the changes—"the last farthing," for "the uttermost farthing." "Having shut thy door" for "when thou hast shut

thy door," or be ye followers of God as dear children," for "Be ye imitators of God as beloved children." But whatever changes of the kind are allowed or disallowed we hope very earnestly that no version of the New Testament will ever be accepted that changes charity into *love* in the xiii. chapter of 1 Corinthians. Not only is the rythm of that beautiful chapter removed, which is not a small thing, but it would give a serious wrench to all those feelings, sentiments and works which have grown out of its use in that passage.

If asked what may be considered the probable result of the ten years labor, we unhesitatingly answer, very great gain to the Church of Christ. We have hazarded the opinion that in its present shape it will never be likely to take the place of the version now in use; but there can be no question, it will, nevertheless, inaugurate a new era in the history of the Divine Word. It may undergo another revision, and then come forth fitted for the service of God. And how can we regard the work, as a whole, but as the movement of the Holy Spirit putting on a finer and keener edge on His own sword, that it may, if possible, in these days of obstinate unbelief, prove sufficient to penetrate hard hearts. Is it not another effort to make the Lamp of Truth shine more brightly to bring lost souls to their Redeemer? In that newly-polished mirror may we all more clearly behold the glory of the Lord, and be "transformed into the same image from glory to glory, even as from the Lord, the Spirit."

worship in 1870. The lots, which were purchased for \$60,000, would now command half a million, and the whole property as it stands is estimated at a million dollars, without encumbrance. The church and adjacent rectory were designed by the elder Upjohn. The grouping is remarkably picturesque, and there is hardly a more attractive corner, architecturally, in the city. There is a broad eastern fronting on the avenue for the church, while the warm, sunny, southern exposure reaches well down Fifty-third-st., where, across the western line of the property, the spacious and inviting rectory faces the east, separated from the chancel of the church by a pretty bit of lawn and connected with it by a cloistered passage, running along the north line. The whole harmonious group is executed in a firmly grained brown stone of warm and agreeable tone.

It is remembered that the architect regarded this work as the masterpiece of his professional career. The church is in a later period of Gothic, which admits the boldest, broadest treatment. The south wall lines are broken with deep indentations from buttresses and stairways to the galleries. The interior prospective from the foot of the central aisle, stretching between the great monolith columns that support the clerestory, is exceptionally impressive and satisfactory. It is unbroken by galleries—for these are hidden away unobtrusively within the columns and behind the intersections of the broad transepts—the ground plan being essentially cruciform. At this intersection a fine and original conception of the architect has converted the great area into a grand octagonal space, defined by grouped columns—all monoliths—and this great central area is carried up with bold, graceful sweep into an overarching dome.

#### THE CHANCEL AND THE DECORATIONS.

This feature communicates an agreeable impression of spaciousness on the pavement, and the stiffness and chilling rigidity of the ordinary Gothic interior are avoided. The treatment of the



the cross, rising in apsidal form in a converging arch which reaches the base of the central dome. Broad, recessed chambers on either side, roofs arching outward, face the congregation and contain the equal sections of the great organ; so that the liturgy, preaching and music are heard everywhere without reverberations, and with perfect distinctness. Standing under the dome, the grand Florentine Duomo comes irresistibly in mind, and the peerless beauty of that consummate blossom of half-Byzantine art seems to have inspired this Gothic interior. The decorations of the chancel and organ recesses, by Mr. La Farge, intensify this Florentine suggestion. The lower sections of the chancel wall-surfaces are given up to great panel cartoons, illustrating the Resurrection, two on either side the altar, above and behind which rises a great bas relief in gilded bronze, by St. Gaudens—angels in adoration grouped about a strongly outlined cross, surmounted by a crown. If Mr. La Farge's cartoons have the bold, assured sweep and devout inspiration of the Florentine painters. St. Gaudens has felt deeply the severe, spiritual beauty of the della Robbia sculptures in the Duomo, as any one may see who will bear this alto relievo in mind while studying the wonderful Lucca della Robbia altar-tomb at the Metropolitan Art Museum. The chancel window far above is filled with the half smothered glow of sacred figures, in harmonious stained glass. And a fine, mellowed ripeness of congruous beauty, deeply studied and profoundly religious, fills the sacred place.

#### A STRONG, WEALTHY AND ACTIVE BODY.

There are sittings for 1,800 in this great church, and it has held on occasions 2,500. It is well filled twice every Sunday by a devout congregation among whom are many distinguished people and leading families. President Barnard, Dr. Short and several professors of Columbia College are attendants. George M. Miller, George Pell, Roswell P. Flower, D. O. Mills, the Rhinelanders, Schermerhorns and many others of the same circle are pewholders. It is a busily working church. Many societies for charitable and social purposes engage the membership. A large and beautiful chapel in East Sixtieth-st. was built by the vestry at a cost of nearly \$40,000, and is generously sustained by the parent Church. Recently Mr. Roswell P. Flower, at a cost of nearly \$20,000, founded through his rector, St. Thomas' House, a Memorial building in East Fifty-ninth-st. for religious and social uses. The charities and benevolences of the parish are generous and many. There are between four and five hundred families and more than 1,000 communicants.

#### THE CAREER AND THE CHARACTERISTICS OF THE RECTOR.

Dr. Morgan is an alumnus of Union College and also of the General Theological Seminary in Twentieth-st. For three years he assisted the venerable and memorable Dr. Croswell, in Trinity Church, New-Haven. Then followed a brilliant rectorship, reaching from 1844 to 1857, in Norwich, Conn., during which time he developed out of his little charge one of the strongest parishes in the diocese, and built a beautiful and costly stone church. On his departure to undertake the rectorship of St. Thomas's the hearts of all of the people went out after him as one of their most-honored and best-loved townsmen. For twenty-six years he has administered the shifting interests and varied fortunes of his parish with the sure, firm hand of a master; filling positions of great trust and honor in his own church, actively identified with the best interests of art, education and social culture; and he now stands in the full ripeness of his ministerial life, the measure of his strength and influence unimpaired.

As a preacher he is uniformly clear, vigorous, animated and persuasive. He reads his sermons with a full-toned, resonant, impressive elocution, in which is felt a felicitous conjunction of strength and refinement. His language is singularly forcible and at the same time picturesque in suggestion. He is simple, direct and luminous in his treatment of a text; but much of his strength comes from his deep knowledge of men and profound sympathy with human life and nature. With rare courtliness and elegance of presence his geniality and fluency of breeding give easy approach for all sorts and conditions of men, and the common people hear him gladly and love and understand him. The history of St. Thomas's parish, since 1857, is literally a history and memorial of its rector. For the thrift and development of the parish, not to say its duration and existence, are, each and all, of and from the life of the rector. He is a cousin of the late Governor Morgan, a kinsman of Junius Morgan, the London banker, and a brother of George D. Morgan of Irvington-on-Hudson.

