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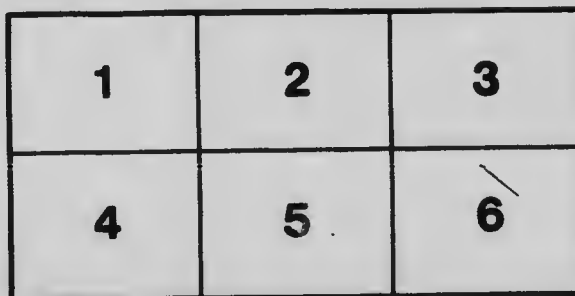
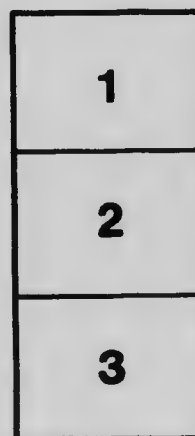
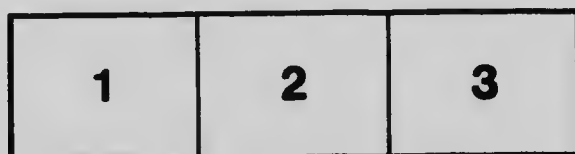
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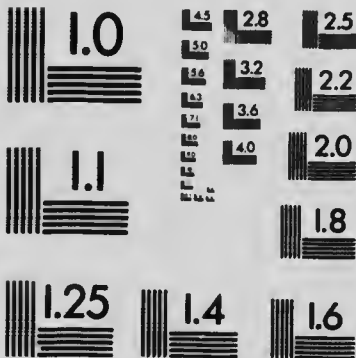
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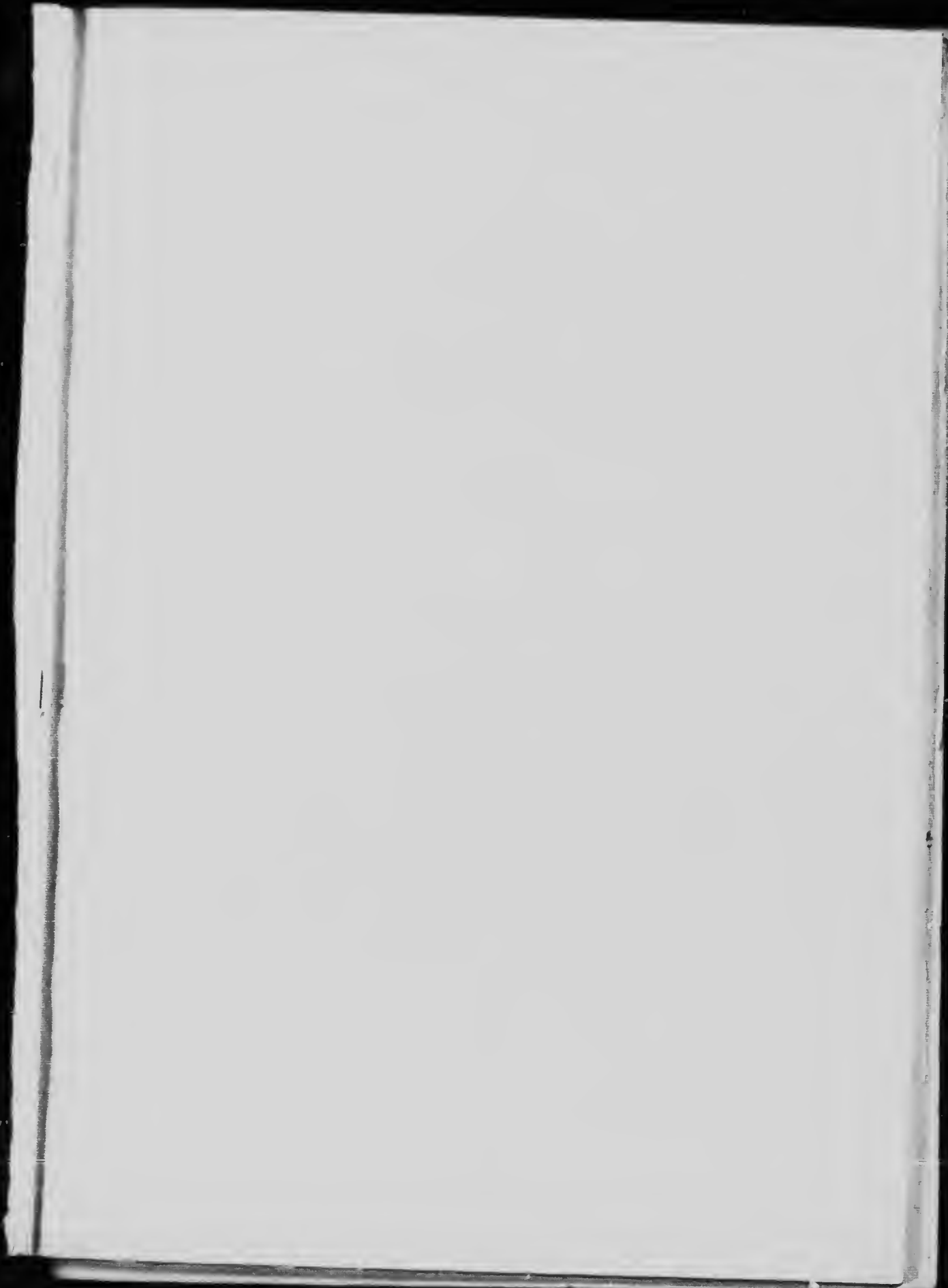
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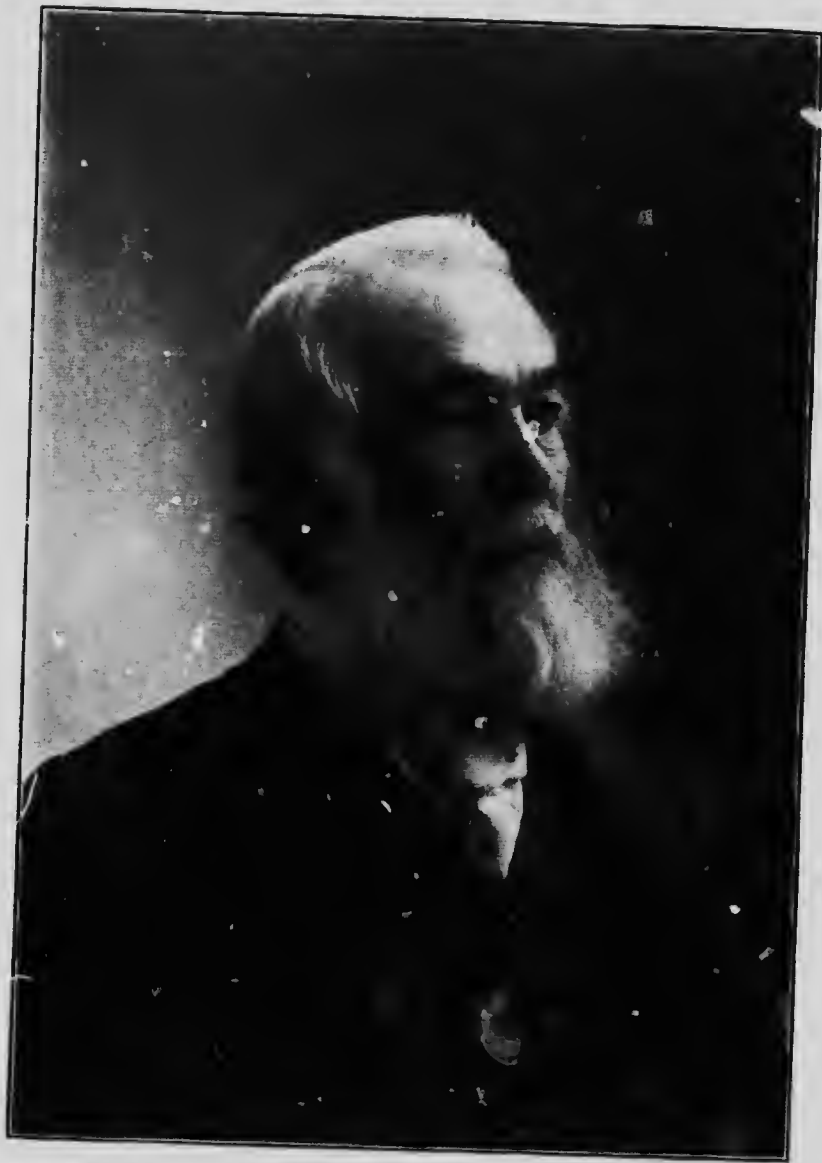
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**Genesis of Churches in United States, Newfound-
land and Canada, pp. 307, Montreal, 1907.**

**History of St. Paul's Church, Montreal, in manu-
script, Montreal, 1910.**



JAMES CROIL,

Born in Glasgow, 4th September, 1821.

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ARE
DEDICATED
TO FRIENDS AND RELATIVES
IN REMEMBRANCE OF
Ye days o' Lang Syne
AND
PRECIOUS MEMORIES.

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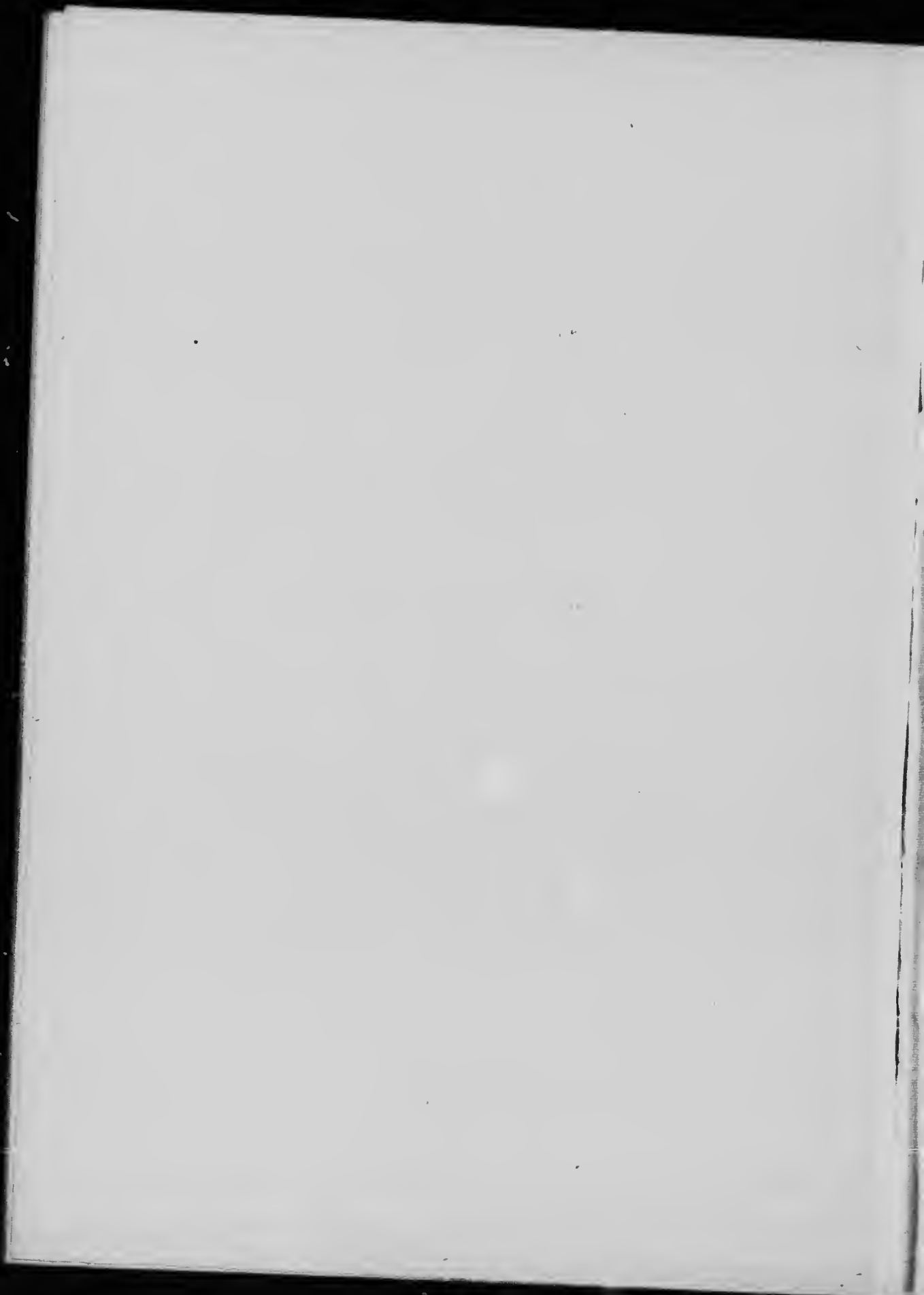
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PART I.

THE FRENCH IMPERIAL FAMILY
IN ENGLAND.



P R E F A C E.

The original intention of the writer was only to give a short account of the residence of the Imperial family in England after the surrender at Sedan; but the narrative seemed to be incomplete without some reference to the political, military, and literary aspects of Napoleon's remarkable career, in his earlier years. For the information here given in regard to these traits of character I am chiefly indebted to the "History of Napoleon III. by John S. C. Abbott, Boston, 1873."

For the rest, I am chiefly indebted in various ways to kind friends on both sides of the Atlantic, so numerous, I can only mention their names and express my gratitude to each and all of them: To Mrs. Thomas Roddick of Montreal, and Miss Agnes M. Wood of London, England, both of these ladies having been long residents in Chislehurst are well informed as to occurrences in that place when it was the home of the Imperial Family; to Miss Alice Allan of Harrogate, Yorkshire; to Mrs. Richard Foulks, and Mr. Edward Legge of London; to the Reverend Father Emile Moreau of the Benedictine Abbey, at Farnborough, Hants, and the Rev. Gil-

bert Karney, M.A. of Chislehurst, formerly Vicar of St. John's Church, Paddington, London.

In the United States: to Rev. W. H. Roberts, D.D., LL.D., chief clerk and ex-moderator of the General Assembly of the Presbyterian Church; to Rev. David S. Schaff, L.D., professor of Ecclesiastical History and History of Doctrine, in the Western Theological Seminary, Allegheny, Pennsylvania; to the Editor of the "*Times Democrat*" and Mr. James Stuart Laing of New Orleans; to Mr. Lawrence Tasker and Miss Mary C. Schaff of New York, and to Mrs. Robert Laing and Mr. A. W. H. Lindsay M.D. of Halifax, Nova Scotia.

To these must be added the kindness and courtesy of friends in Montreal: The Rev. James Barclay, D.D., LL.D., twenty-seven years minister of St. Paul's Church; the Rev. D. J. Fraser, D.D., LL.D., professor of New Testament Literature and Exegesis in the Presbyterian College; Rev. J. Edgar Hill, D.D., of St. Andrew's Church; the Rev. James S. McCrory, of the Archbishop's Palace, Vice-Chancellor; to Mr. William Drysdale, and Mr. James Wilson, our obliging publisher, and to the Rev. W. R. Cruikshank, B.A., whose careful revision of the *Souvenir* has left the impress of a scholarly hand on every page of it.

It is to the writer's disadvantage that he has not had an opportunity of consulting in *propria persona* any of the books that have been published

on the subjects of the Imperial Family in England. Among these there is a handsome volume of 450 pages, entitled "The Life of an Empress" by Mr. Frederic Lolioe; Eveleigh Nash, London; and Dodd, Mead & Co., New York, 1909, price four dollars. The most recent is Mr. Edward Legge's "Empress Eugénie, 1870-1910"; pp. 406, Harper Brothers, London, and Scribners, New York; price two dollars. This book has received high commendation from the British press. "Queen Alexandra, King George and other members of the Royal Family have expressed their interest in it"; indeed, so widespread is the appreciation of Mr. Legge's book that an edition in French and another in German is contemplated; and it may be safely predicted that the number of publications on this subject will be greatly multiplied when the venerable Empress Eugénie shall have gone to "that undiscovered country from whose bourn no traveller returns."

J. C.

150 CRESCENT STREET,
MONTREAL.

A WORD OF INTRODUCTION

By the Author of "THE EMPRESS EUGÉNIE. 1870-1910."

It is with the greatest pleasure that I pen these few introductory words at the request of my estimable friend Mr. James Croil, the author of that remarkable and valuable work, "The Genesis of Churches."

That Mr. Croil, who is, I understand, five years the senior of Her Imperial Majesty the Empress Eugénie, should, in his nonogenarian period, have produced this notable monograph is of itself sufficient to extort the admiration and congratulations of all who have followed the varying fortunes of the Imperial Family of France.

Mr. Croil, has only essayed to give the very briefest *résumé* of certain episodes, and he has acquitted himself of his labour of love in a manner which cannot fail to earn for him the commendation and gratitude of his readers. That they may be as interested in his literary achievement as I have been is my sincere wish.

EDWARD LEGGE.

LONDON, England, Festival of St. Eugénie,
November 15, 1910.



EMPEROR NAPOLEON III.

THE
FRENCH IMPERIAL FAMILY
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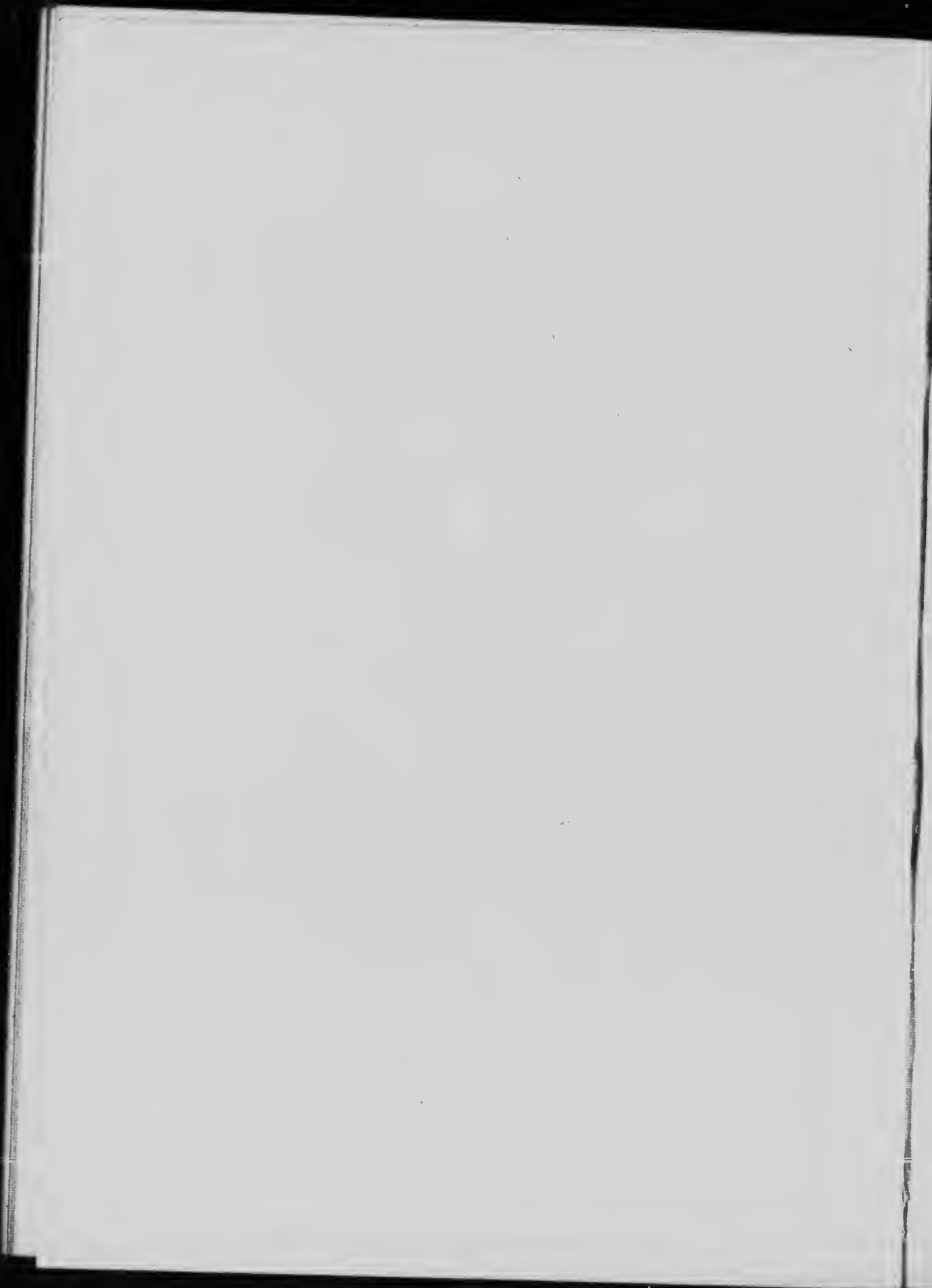
LATE one evening in August, 1865, in the course of my travels I reached Strasburg, and found the city brilliantly illuminated: the graceful spire of the Cathedral stood the highest in Europe was wreathed to its summit with lighted tapers, presenting a spectacle of rare beauty more easily imagined than described. Upon inquiry I learned that this demonstration was in honour of the Emperor's Fête Day, and that His Majesty and the Empress Eugénie had come to spend the day at Strasburg, so as to be at a safe distance from the formidable mobs of Paris; for such was the condition of affairs in the capital at that time, it was not uncommon to find a leading article in the *Petit Journal* headed somewhat in this style:—*Nous remarquons avec plaisir que Sa Majesté n'a pas été assassinée.*

Early next morning I followed a stream of pedestrians wending their way towards the Cathedral which I had no sooner entered than the door was shut. Presently the Emperor and Empress were seen walking slowly up the long aisle, towards the famous clock, in front of which they sat down, and for their special benefit this marvelous time-piece was made to exhibit its ingenious perform-

ances which ordinarily are enacted only at noon. There was nothing in their Majesties' appearance to distinguish them from the gay throng by which they were surrounded. Both were plainly attired, with no badge or adornment to indicate their high rank. But that their coming here had been announced in the press, their presence might have been unnoticed. A writer of the time describes Napoleon's appearance as "common-place." "He had short legs and "a long waist, and his head was continually bent "downwards; yet there was something about the "man that commanded attention; his manner was "good, and not without dignity." Of the Empress it might have been said, as of a fair maiden celebrated in Scottish song: "Her face it was the fairest that e'er the sun shone on." This "Queen of Beauty" is said to be no less remarkable for her bravery, as was shown in January, 1910, during her visit to Paris at the time of the great flood, when she resolutely refused to leave her hotel in the flooded district which had been vacated by nearly all of its three hundred guests from fear of a collapse of the building. On being assured that there was no immediate danger, Her Majesty said calmly: "I shall remain where "I am, and do as they do in Venice, provided you "can guarantee that we shall always have enough to "eat!" While the flood lasted the Empress had her friends to lunch or dinner almost daily. "Despite "her eighty-four years, she went out whenever the "weather was fine to have a look at the submerged "district. In private life the Empress gives herself up to serious reading: literature, history "and art are often the subjects of her conversation,



THE EMPRESS EUGÉNIE.



“and nothing is more delightful than her afternoon
 “teas when the versatility of her attainments is
 “manifested in discussing difficult problems as
 “readily as more familiar topics.”

Of Napoleon III. it has been said that misguided ambition urged him into a career of wonderful vicissitudes, surpassed only by Napoleon I. Charles Louis Napoleon Bonaparte, son of Louis Bonaparte and Hortense Eugénie de Beauharnais, Queen of Holland, and a nephew of Napoleon I., was born in Paris, April 20th, 1808. His name was inscribed in the register of the Napoleonic dynasty, with the consent of the Emperor, as successor to the throne. He made his military début by enlisting in the army of insurgents in Italy, in 1831. Next year he became a Pretender to the throne of France. He was involved in an unsuccessful conspiracy at Strasburg in 1836, which resulted not only in defeat, but in his banishment to the United States of America. He had been less than a month in New York, when he received a touching letter from his mother, dated April 3rd, 1837, in which she says:—

“My Dear Son,

“I am about to submit to an operation, which has
 “become necessary; if it is not successful, I send you by
 “this letter my benediction. We shall meet again—shall
 “we not?—in a better world, where you may come to join
 “me, as late as possible. In leaving this world, I have
 “but one regret: it is to leave you and your affectionate
 “tenderness—the greatest charm of my existence: I am
 “very calm and resigned, and still hope that we shall meet
 “again in this world: the will of God be done!

HORTENSE.”

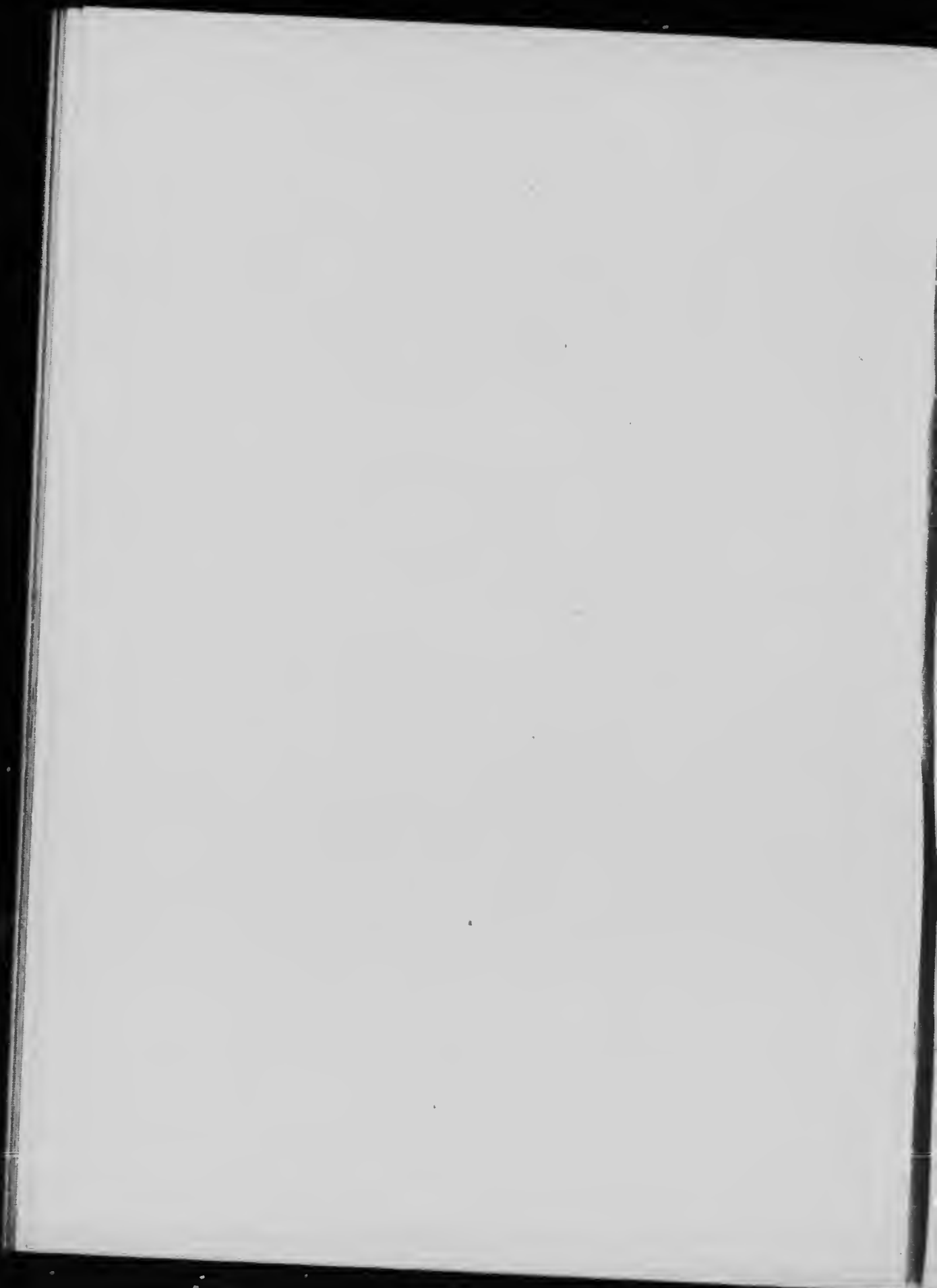
On receipt of this letter, so great was his affection for his mother, Napoleon at once resolved to return to Europe, and he arrived at Arenenberg, Switzerland, just in time to receive his mother's benediction from her death-bed. In September, 1838, he took up his residence in London, where he spent two years devoting himself to literature, for which he had a special aptitude. Among his more important publications were his "Napoleonic Ideas," "Political Reveries," and his "Life of Julius Cæsar,"—admitted to be "a monument of laborious research, and which will ever occupy a high position among the contributions to historical knowledge." All of his writings, indeed, bore traces of a cultivated genius and originality of a high order.

In 1840 he returned to France for a fresh attack against Louis Philippe, but met with no sympathy or support. He was arrested, tried on a charge of high treason, and, being sentenced to imprisonment for life, was confined in the Castle of Ham, from which, however, he managed to escape in May, 1846.

The revolution of 1848 afforded Napoleon an opportunity of returning to Paris, and he was elected a member of the National Assembly and, later, President of the French Republic. In 1849, in defence of the Pope, the French took possession of Rome, which thereafter continued to be occupied by French troops until 1870. Reading between the lines, and contrasting the relations which subsisted between France and Rome, then and now, one becomes lost in thought and may confess to bewilderment by saying, "What next?"



THE PRINCE IMPERIAL.



In 1851 Napoleon was again elected President, and in the following year he assumed the title of NAPOLEON III. In 1853 he married Eugénie Marie de Montijo. In the following year he formed an alliance with England and Sardinia in the interests of Turkey against Russia. The Crimean war was carried on for two years with remarkable vigour by all parties, involving the loss of some eight hundred thousand lives and the expenditure of many millions of money, resulting in the withdrawal of Russia from the control of the Danubian Principalities, and the independence of the Ottoman Empire. During the war the French Emperor and his Imperial consort visited England, and were the guests of Queen Victoria and Prince Albert.

Napoleon may be said to have scored his greatest military achievements in the engagements preceding and culminating in the battle of Solferino, in which the Austrians under Francis Joseph were defeated by the French and Sardinians under Napoleon and Victor Emanuel. But it was a dearly bought victory, resulting as it did in the loss of eighteen thousand men of the Allies and twenty thousand of the Austrians. The compensation in this instance was, that by the Treaty of Villafranca which followed, Austria ceded Lombardy to Italy, and Savoy and Nice were purchased by France.

In 1861 Napoleon joined the alliance with England and Spain for the purpose of securing good government in Mexico, which had passed through thirty-six changes in forty years, under seventy-three different presidents, among eight millions of semi-civilized peoples—Indians, Spaniards, Negroes,

and mixed breeds, each contending for supremacy. England had claims for six million dollars and France for fifteen millions. Each of the Allies had agreed to send an equal naval force and a land force proportioned to the number of its subjects resident in Mexico. France was the only one of the Allies that stood by Mexico during this revolutionary period from first to last. It was the design of Napoleon to raise the condition of Mexico: never perhaps had there been a government more anxious to do good than that which Napoleon established in that distracted country while General Forey commanded the French troops. The ultimate result was the appointment of Ferdinand Maximilian, Archduke of Austria, as Emperor of Mexico. The new régime, however, was of short duration, and terminated with the tragic death of the Emperor in 1867, when a new republic was established after the model of that in the United States.

Meanwhile, Napoleon used all available means to ingratiate himself in the good will of the French people, and for a time was very popular; but in an evil hour, and goaded on by parliament, people, and press he declared war against Prussia, and, having appointed the Empress Eugénie Regent, he took command of the army in person for a short time, relinquishing it to Marshall Bazaine with fatal results. The French were defeated in a series of battles, culminating in the disaster of Sedan on September 1, 1870, when the Emperor and eighty thousand of his soldiers surrendered themselves unconditionally as prisoners of war. King Wilhelm took possession of Paris in the spring of 1871, and



SAINT MICHAEL'S ABBEY.

Farnborough.

dictated terms of peace with the new Republic whereby Strasburg with Alsace and Lorraine were ceded to Germany, and stipulations were made for the payment of an indemnity in hard cash of *five milliards*—that is to say, five thousand millions of francs—equal to one thousand millions of dollars! No better illustration of the resourcefulness of France can be given than to state that this enormous sum of money was actually paid in full, inside of two years!

Napoleon was meanwhile held a prisoner at Wilhelmshohe, near Cassel. On his dethronement the Empress fled to England and, after passing a few weeks at Hastings with her son, took up her residence at Chislehurst, a pretty little town in Kent County, of 3300 inhabitants, situated about ten miles south-east from London, where Camden Place, a fine mansion, was rented to the Imperial family. Eugénie was here joined by her husband in March, 1871, after his release from captivity, and here the few remaining years of the exiled Emperor were spent in tranquillity, in the enjoyment of all the comforts of a refined English home, having accorded to him the sympathy of the public. Here Napoleon died on January 9th, 1873, in the 65th year of his age. His remains were placed in a handsome sarcophagus of red Aberdeen granite, the gift of Queen Victoria, and deposited in St. Mary's Roman Catholic Church, in which the members of the Imperial family had regularly attended Divine worship. Many were the banners and wreaths sent by grateful friends and admirers which decorated the walls, and this shrine of Napoleon was visited by numerous pilgrims from afar.

It may here be added that during their residence in England, Napoleon and Eugénie visited and were visited by Queen Victoria, and that Her Majesty was greatly interested in both of them. Napoleon had much to say to the Queen that amused her, and he had Her Majesty's confidence and affection as long as he lived. After the Emperor's death the Empress and Queen Victoria visited each other on several occasions; and their Royal Highnesses Princess Christian and Princess Henry of Battenberg often spent a few days with the Empress at Farnborough Hill, and at her villa at Cap Martin, near Mentone, France.

If Sedan was a crushing blow to Napoleon's aspirations, in the long run it proved to be to France "a blessing in disguise." Had the struggle with Prussia continued much longer, it must have entailed a very great loss of life: and it is unquestionable that France has enjoyed a measure of continuous commercial prosperity during these intervening forty years unsurpassed in any like period of the country's history.

The Empress, who was Mlle. de Montijo, Téba, was born at Granada, Spain, May 5th, 1826, a daughter of the Count of Montijo, a Spanish grandee: her mother, however, being Maria Manuela Kirkpatrick, whose ancestors resided at Closeburn, Dumfriesshire, Scotland. Her beauty, added to her other charms, attracted the attention of Napoleon, to whom she was married, as stated, on the 29th of January, 1853. His Royal Highness Eugène Louis, the Prince Imperial, was born in 1856. He parted from his father before the battle of Sedan, and was



CAMDEN PLACE.



RESIDENCE IN FARNBOROUGH

9

escorted by Commandant Duperré through Belgium to Dover, joining his mother at Hastings. Identifying himself with the English people, he went through a full course of military instruction at Woolwich, and in 1879 he joined the British expedition under Lord Chelmsford in South Africa, but only as a spectator. His adventurous spirit led him to accompany a reconnoitering party that was ambushed by the Zulus: his companions fled and escaped, but the brave young Prince was killed. His body was recovered and sent home to be buried with his father at Chislehurst.

"The Last Testament" of the Prince, issued before leaving for Africa, was very pathetic, and even prophetic: "I shall die," it read, "with a sentiment of profound gratitude for Her Majesty the Queen of England, for all the Royal Family, and for the country where I have received during eight years such cordial hospitality." That these sentiments were reciprocated by the people of Chislehurst was fully manifested by the erection of a large granite Celtic cross in front of Camden Place, bearing this inscription: "In memory of the Prince Imperial, and in sorrow at his death, this Cross is erected by the dwellers of Chislehurst, A. D., 1880. The late Monsignor Goddard, the Prince Imperial's religious instructor, and for upwards of twenty years Rector of St. Mary's, Chislehurst, placed, at his own expense, a beautiful recumbent effigy of the Prince in the little church, in which the ill-fated youth received the Holy Communion for the last time in England on the morning he left for the Cape.

The Empress would probably never have left Chislehurst had she not been thwarted in her endeavours to obtain land adjoining the Catholic Church for the purpose of building thereon a mausoleum wherein to enshrine her illustrious dead. The land belonged to a wealthy resident, a strong Protestant, who by his will directed that no part of his estate at Chislehurst should be disposed of for the purpose of enlarging St. Mary's Catholic Church. When the Empress approached him with a view of purchasing the land, he refused to sell it. This finally decided the Empress to quit Chislehurst.

This she did in 1880, when she removed to Farnborough Hill, Hampshire, where the Empress secured an eligible site for the contemplated church and mausoleum, which, with its appurtenances, were here erected at a total cost of upwards of one hundred thousand pounds, the lands included. The Church of St. Michael, now raised to the dignity of an Abbey, was transferred by the Empress, by deed of gift, to a community of Benedictine Fathers, presided over by the Very Rev. Dom Cabrol. The buildings date from 1886-87. In the crypt repose the remains of Napoleon III. and the Prince Imperial, which were removed from Chislehurst, January 9th, 1888. Descending a few steps from the church, one enters the crypt, which extends beneath the choir and the transepts; red and white marble form the pavement: the brass candlesticks, the crucifix and other ornaments are fashioned in twelfth century style and are well nigh unrivalled. Behind the altar is seen a head of Christ, brought from Arenenberg, the early home of Napoleon III. The Em-



PRINCE IMPERIAL MONUMENT.



MAUSOLEUM AT FARNBOROUGH.

peror's tomb, the gift of Queen Victoria, is on the right side of the altar : that of the Prince Imperial on the left : on the former is the simple inscription, "NAPOLEON III." On one of the coffins, enclosed in the granite tomb, is engraved on a gilded brass plate, this inscription :

NAPOLEON III.
EMPEREUR DES FRANÇAIS
NÉ A PARIS
LE 20 AVRIL 1808
MORT A CAMDEN PLACE
CHISLEHURST
LE 9 JANVIER 1873
R. I. P.

The Prince's sarcophagus, the gift of his friends, is inscribed :

NAPOLEON
PRINCE IMPÉRIAL
NÉ A PARIS
LE 16 MARS 1856
MORT EN SOLDAT A ITIOTICZY
(Afrique Australe)
1 JUIN 1879

Mr. Legge, informs us that the English home of the Empress, "Farnborough Hill," was formerly the residence of the late Mr. Longman, of publishing fame. The Empress, as a rule, passes several months every year abroad. She has a charming villa at

Cap Martin, in the south of France, and she makes long cruises in her steam-yacht, the "Thistle," which, in 1910, took her to Italy, Greece, the Austrian coast, and to Constantinople, where she had an interview with the Sultan. Since 1906 she has visited the Emperor Francis Joseph, received the German Emperor on her yacht, voyaged to Ceylon in a "P. and O." liner, and explored the Lakes of Killarney, to the delight of the Irish; who boldly claimed her as a countrywoman. In October, 1910, she lunched with King George and his consort at Marlborough House, London.

The following letter from the Paris correspondent of the *London Daily Telegraph* of August 11, 1910, gives a very interesting account of a visit paid on August 7, by the Empress to Compiègne, the scene of the "Queen of Beauty's" former glories:—

The Empress Eugénie is staying in Paris in the same hotel apartments in which she always puts up, and which overlook what was once her palace of the Tuileries. A visit which she paid the other Sunday to what is now a show place outside Paris had a touch of poignant tragedy about it. Among a party of tourists being taken over the palace of Compiègne by the usual guide of the castle was a venerable-looking lady, whom no one recognized. Two elderly men accompanied her. She followed the guide over the palace, listening to the ready-made history and description of the palace and of each apartment, which he rattled off parrot-like by rote, and neither he nor anyone else guessed that she was the Empress Eugénie, the former Empress of the French, who had held the most brilliant courts of her reign in the palace she was now revisiting as a tourist. The Empress Eugénie being shown *incognito* over Compiègne Palace! There is a tragedy to stir the imagination in such a visit.



EMPRESS EUGÉNIE

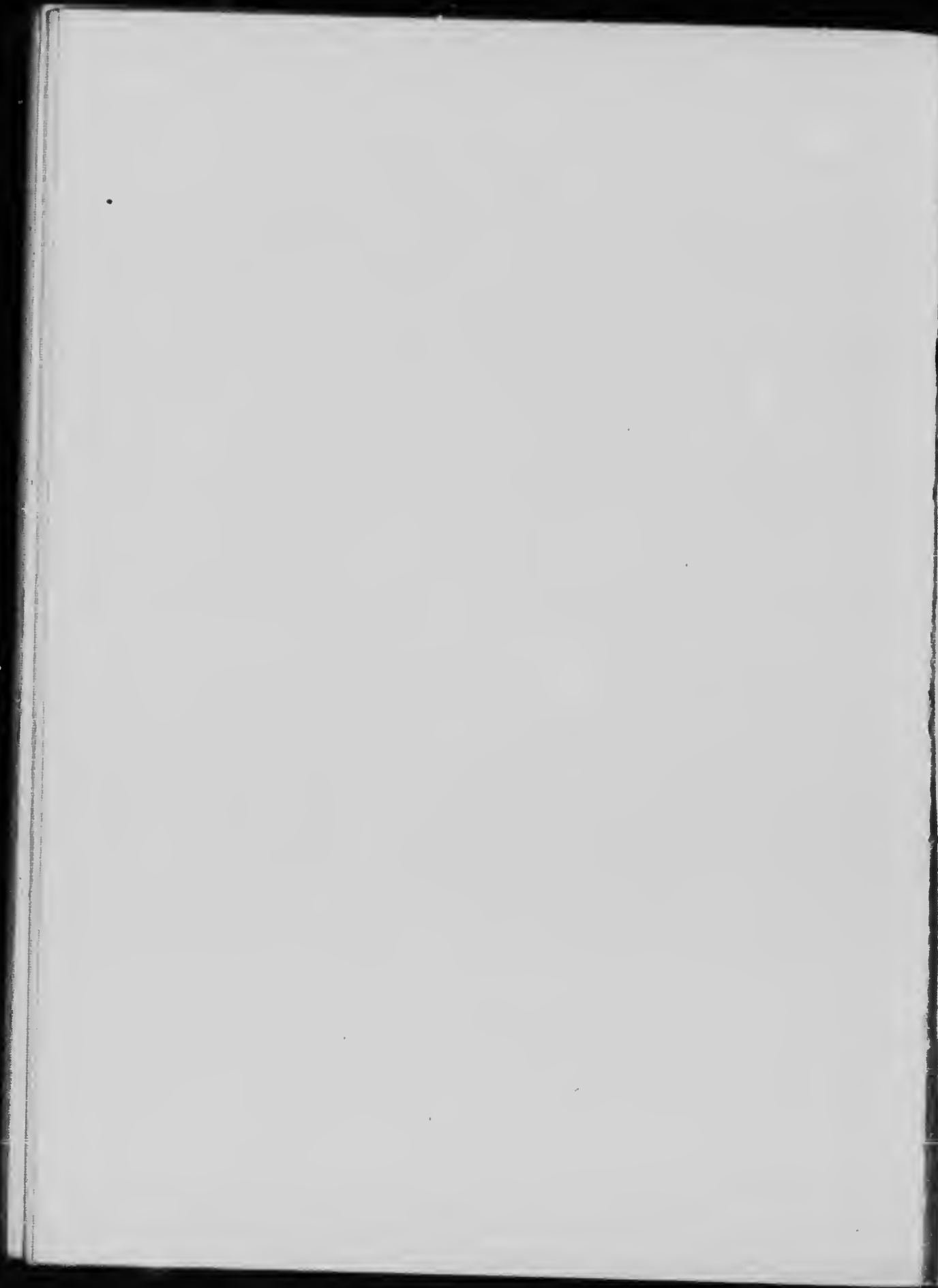
in her eighty-fourth year, as she appeared in September, 1910, when she went through the trying ordeal, of visiting incognita, the palace of Compiègne, the scene of her early glories, respecting which a Paris correspondent writes:—"The Venerable Empress utterly broke down and furtively shed tears when she passed through the apartments of her early days—Napoleon's study, and, most trying and touching of all, the chamber which had been the school room of her darling son, the young Prince Imperial."



It was at Compiègne that Napoleon III. and his consort held their intimate courts among personal friends, and the rooms of the castle were, for her, full of memories of a happy and brilliant past. One almost wonders at her courage in calling them up again on the spot. Under the second Empire the intimate evenings, the quiet card parties, the small dances, and the private theatricals of Compiègne were famous in Paris society. At Compiègne the Emperor and Empress threw off as much as they could of the ceremony of majesty, and each guest was a personal friend. To be of the small circle of Compiègne was the highest social ambition of all who went to Court at the Tuileries.

Last Sunday the Empress, with Count Primoli and M. Franceschini Pietri, went over her former palace as one of a party of tourists. The guide rattled out the history of the palace, and described how this room had been the third Napoleon's study; that the Empress Eugénie's sitting-room, that other the school-room of the Prince Imperial, never dreaming that in the party he was informing was the widow of Napoleon III. and the mother of the dead Prince. It was only at the end of the visit that she was at last suddenly recognised. She remained behind in the room which had been the study of the Prince Imperial when he was a boy, and the party of tourists, abruptly silenced when they understood who she was, went on to the next apartment, leaving her alone in that in which her son had done his lessons in childhood.

At Compiègne Palace the Empress caused her card to be given to M. Arsene Alexandre, the art critic, who is curator of the palace, and has completed and re-arranged the collections with much judgment, adding, for example, a tapestry reproduction of Winterhalter's well-known portrait of the Empress, and a bust of the Prince Imperial by Carpeaux. From the palace the Empress pursued a tragic pilgrimage through the woods by the avenue named after her, past Napoleon III.'s shooting-box, to Pierrefonds Castle, which is as full of memories for her as Compiègne and the Tuileries.



PART II.

BIBLE REVISION.



P R E F A C E .

This paper on Revision was written twenty-five years ago, and is now printed for the first time. It has been given its place in our *SOUVENIR* by reason of its historical value and its publication at this time may not be deemed inopportune inasmuch as a good deal of interest on the subject has been re-awakened by the announcement that a National Conference is to be held in London next year to commemorate the Tercentenary of the so called "Authorized Version" of the English Bible, when lively discussions will doubtless ensue as to the merits of the Revised Version and the place it should occupy in the ranks of sacred literature.

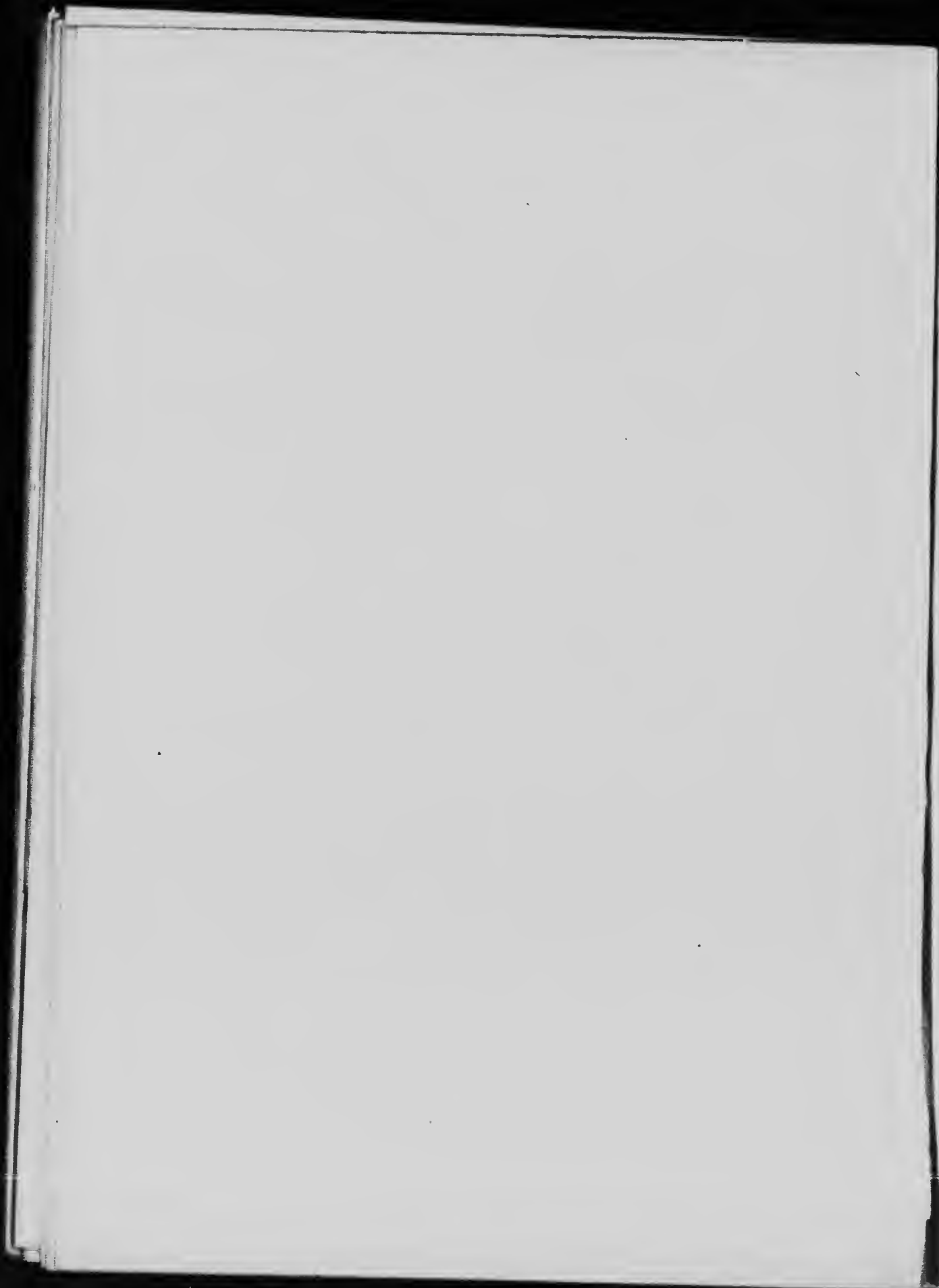
What is here said about the Revision is founded chiefly on the writings of Rev. Talbot W. Chambers, D.D. and the Rev. Dr. Philip Schaff, both of New York, members respectively of the American Companies of Revision of the Old and New Testaments. No one on this side of the Atlantic entered on the work of Revision with greater enthusiasm or was better qualified to do so than Dr. Schaff. He was a teacher of Theology for fifty years, and was a professor in the Union Seminary of New York during thirty-five years. He travelled

extensively in many lands and was equally at home in the great libraries of the Vatican in Rome and St. Petersburg in Russia. He was the author of more than sixty elaborate books, of which his "History of the Christian Church" in seven volumes, covering six thousand pages, was the most important. It was the privilege of a life-time to be personally acquainted with so distinguished a divine as Dr. Schaff. I first met him at the inaugural meeting of the Pan-Presbyterian Council at Edinburgh in 1877, he was with us at Melrose Abbey and on our memorable visit to Staffa and Iona. We foregathered again at meetings of the Presbyterian Council in Philadelphia, in 1880, and at Belfast, in 1884, and in the same year the never-to-be forgotten meeting of the Evangelical Alliance at Copenhagen to which the daily presence of the Royal Family gave added importance. The interest taken by the Princess Royal (now Her Majesty the Queen of Denmark), was particularly noticeable, by rising from her seat to shake hands with a speaker; and some of the delegates were invited to lunch at the palace. Dr. Schaff died in New York on October 20th, 1893, in the seventy-fourth year of his age.

J. C.



HER MAJESTY LOUISE, QUEEN OF DENMARK.



INTRODUCTION

BY

REV. PROFESSOR D. J. FRASER, D.D., LL.D.

There are two kinds of biblical criticism, and each has helped to change our views of the bible. First, the higher criticism, which is an attempt by literary and historical methods to discover the setting of any scripture, by whom it was written, under what circumstances and with what purpose. Secondly, the lower or textual criticism, which is an attempt by the comparison of ancient manuscripts and translations to restore the text of scripture as nearly as possible to its original condition. A great service rendered by the former is the discrediting of literalism in the interpretation of the bible, for here, as elsewhere, the letter killeth. To catch the spirit of many a passage of scripture, we must read it in its original setting, and the higher criticism seeks to help us do this. A great service rendered by the latter is the discrediting of the old mechanical theory of verbal inerrancy. The variations in the text render textual criticism necessary; and what is the value of a theory of verbal infallibility, if we do not possess, and can never hope to possess, the autograph manuscripts of the bible-writers?

It is in this latter branch of criticism that my venerable and venerated friend, Mr. James Croil,

is specially interested; and his publication is very timely in view of the approaching tercentenary of the King James' Version. It is too late in the day to point out the advantages of the Revised Version for use both in public worship and in private study. If we wish to know the mind of the Spirit, we should welcome every aid to the exact language of the inspired writers.

Many of the clergymen of the various Canadian churches use the Revised Version in their studies; a few read from it in the pulpit; but no church, so far as known, has officially sanctioned it as an authorized text-book. Personally I always used it during my ministry both in the public worship and in my bible-classes, and I feel sure that its general adoption would stimulate an interest in bible-study.

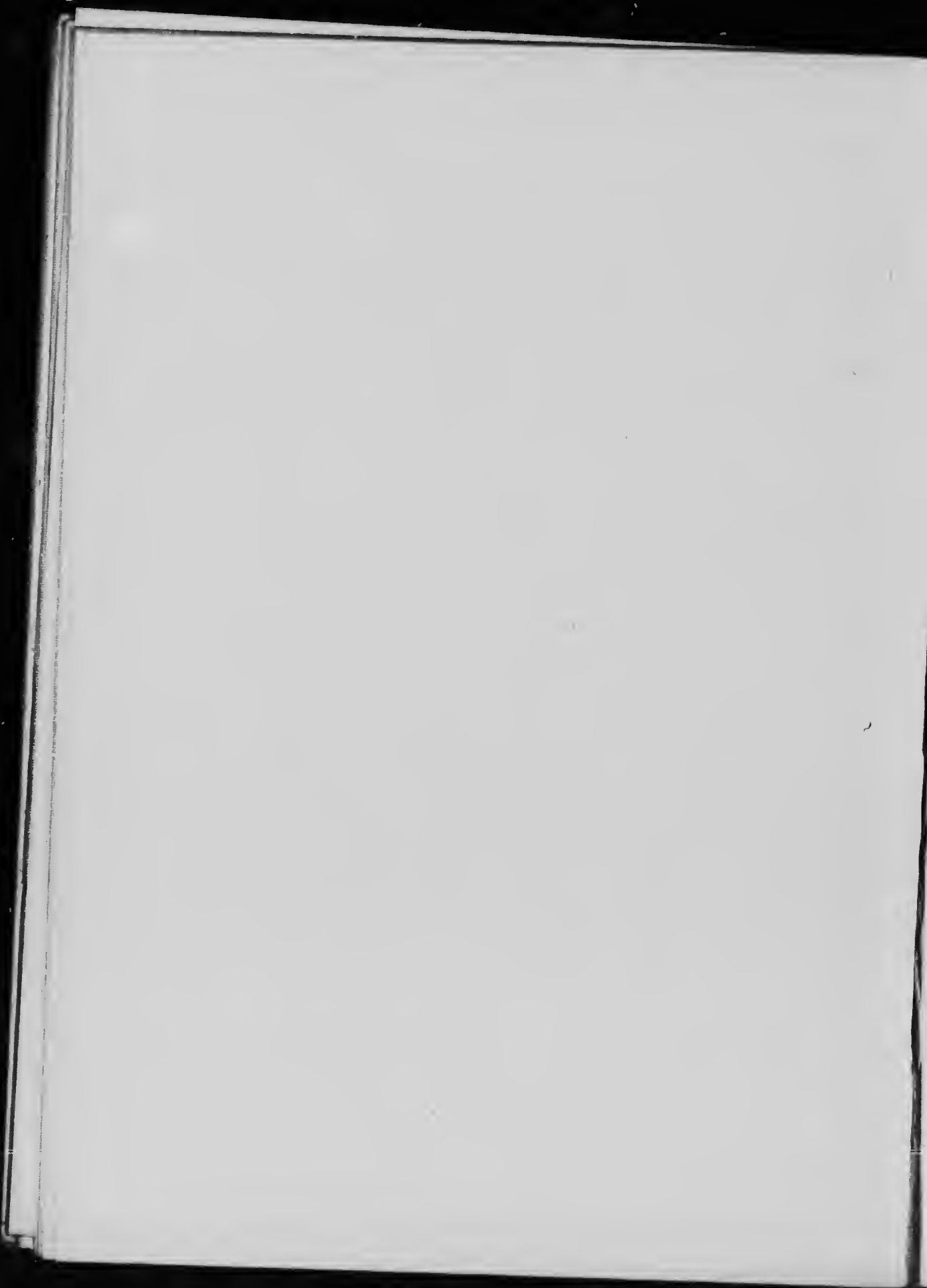
There is not yet any general demand for a revision of the New Testament, for the critical appliances in 1881 were almost as adequate as they are to-day. One notable exception is the discovery in 1892 by Mrs. Lewis and Mrs. Gibson of the Sinaitic Syriac manuscript of the gospels which goes back to the fourth or fifth century. The larger demand for a new revision of the Old Testament is based on the very meagre use made by the revisers of the Septuagint; for, as Mr. Croil points out, we have the Greek translation in manuscript centuries earlier than any extant Hebrew text.

Reference is made by Mr. Croil to the co-operation of American scholars. They published their revised version in 1901, and it differs from the British revision in such points as these: the use of "Jehovah" for *Lord*, "spirit" for *ghost*, "who" and

“that” for *which* when applied to persons, and the uniform substitution of “sheol” for *hell, the grave, the pit*, wherever these are retained by the English Revision. They also published in their edition excellent marginal references—an example since followed by the Oxford publishers.

From Dr. J. Edgar Hill I have the following very interesting information regarding the origin of the “Authorized Version,” which, so far as I know, has appeared in none of the histories of the English Bible: In 1601 the General Assembly of the Church of Scotland met at Burntisland to suit the convenience of King James who was residing at Falkland Palace in Fife. A discussion arose on the variety of versions then in use, and a Committee of the Assembly was appointed to arrange for a uniform edition of the bible for the people of Scotland. King James approved of this. On his removal to London in 1603, the Committee followed him up with the suggestion of the splendid opportunity which he now had to provide a uniform version for the United Kingdom. The result was the Hampton Court Conference in 1604 and the “Authorized” Version of 1611.

Mr. Croil’s many friends will be grateful to him for presenting them with so timely, useful and adequate a discussion of the origins of the English Versions of the Bible.



OUR ENGLISH BIBLE
AND
THE REVISED VERSION.

IN the language of the Shorter Catechism, "The Word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy God." In the Westminster Confession of Faith they are called "The infallible rule of faith and manners," and "being immediately inspired by God are authenticated." The chief *proof* for inspiration adduced being the passage in *II. Timothy*—"All Scripture is given by inspiration of God and is profitable, &c."

It must be borne in mind at the outset that there are no original copies of either the Old or the New Testament in existence. The oldest Hebrew version of the Old Testament dates from the 10th century; the oldest Greek versions of the New Testament are generally supposed to belong to the middle of the 4th century and these old versions are but copies of copies, and they again that in the course of translation by fallible men underwent many changes by errors of transcriptions, interpolations, etc. Each successive scribe desiring to

make his work as perfect as possible from his own point of view.

The earliest and most valuable translation of the Hebrew text into Greek was undertaken by certain learned scholars who met at Alexandria about B.C. 285 and after many years' labour completed the version known as the *Septuagint*, so named, because *said* to be executed by seventy-two scholars in seventy-two days. The Septuagint was the Bible of Christ's time and is the Book of the Greek Church to-day. The collection of the thirty-nine books of the Old Testament Bible into one volume is usually attributed to Ezra, the scribe, who attained great prominence among the Jews, along with Nehemiah, some 450 years before Christ. Ezra is mentioned in *Nehemiah* as an evangelist, who organized one of the grandest revival meetings on record. (See *Nehemiah*, Ch. 8). This is therefore the approximate date of the Old Testament Canon.

The Apocrypha crept in later and occupied a subordinate place in the sacred writings, never being recognized as having the like infallible authorization of inspiration with the other books, though considered good for edification. Christ never quoted from the Apocrypha as He did from Moses and Isaiah. The Roman Catholic Church endorses the Apocrypha, but the Protestant Church does not, though a long and acrimonious war preceded its rejection in the Bibles printed by the Bible Societies. Dr. Thomson of Edinburgh and the Haldanes being the stoutest champions against insertion.

SOME ANCIENT VERSIONS.

St. Jerome's Latin translation from the Hebrew—385 to 405, A.D.—commonly called the Vulgate, or "Mazarine" Bible, was the first book printed by Guttenberg in 1450 and 1455, but it bore no date. Two copies of this Bible were sold at the sale of Lord Crawford's library in London in 1888, to Mr. Quaritch, as follows: No. 1 in original oak boards £2,650: No. 2, Sir John Thorold's copy, £3,900, and which is now the authorized version of the Roman Catholic Church, was declared by the Council of Trent to be of equal authority with the original Hebrew Bible: all Roman Catholic versions must conform to it.

REVISION OF THE LATIN VULGATE.

By a decree of the Vatican in December, 1907, it was decided to have a revision of St. Jerome's Latin Vulgate prepared, and instructions were given by His Holiness Pope Pius X. to Abbot President Gasquet, president of the Anglo-Benedictine Congregation, to nominate a Company of learned divines upon whom would devolve the responsibility of preparing such a revision. In appointing the President of this Commission the Pope bestowed upon Abbot Gasquet the Apostolic benediction. It is gratifying to learn that other than Roman Catholic scholars may be asked to assist in this work. The scope of the task entrusted to the Commission is the Restoration of the primitive text of St. Jerome's translation of the Bible, and in doing this the Commission is commanded to examine all the ancient Codices of

the Latin translation of the Scriptures which are known to be preserved in the libraries of Europe, and to seek everywhere for other Codices hitherto unknown, and to bring them to light.

The Pope insists that the work be done in the most scientific way, in order to convince catholics as well as non-catholics that this is a genuine attempt to discover the true basis of the text of St. Jerome. This attitude will prove, it is believed, that the Vatican does not fear scientific discussion of the Vulgate. It does not necessarily follow that this revision is intended to replace the existing version of the Vulgate, but rather that it shall be regarded as a useful commentary for time to come.

The work of revision is now in progress the meetings of the Commission being held in the St. Anselm Abbey, Rome, corresponding in historic interest to the Jerusalem Chamber of the British Revision Company.

New Testament manuscripts are much more numerous than those of the Old Testament; they number at least not far from two thousand, and are still increasing with new discoveries in old libraries; those of most value, however, are to be found in the Vatican: the *Alexandrian*, and *Sinaitic* Codexes—the oldest of these dating from the 4th Century, A.D. The *Vatican* Codex has been in the library of the Vatican since 1448, but how it came there does not appear. The *Sinaitic* was discovered by Tischendorf so lately as 1859, and is said to be the most complete of all the manuscripts. Tischendorf supposes it to have been one of fifty copies

prepared by order of Constantine for the churches of Constantinople, A. D. 331, and that a copy was sent to the convent of Mount Sinai by the order of the Emperor Justinian. It contains the whole of the New Testament, the Epistle of Barnabas, and Hermas, the shepherd, all in Greek. The original copy is disfigured by numerous corrections, etc. It was presented to the Emperor of Russia and is now in the Imperial Library at St. Petersburg. Beautiful *fac-similes* have been printed and sent to the chief libraries of Europe and America. One of these copies is in the Library of the Presbyterian College, Montreal. The *Codex Alexandria* is in the British Museum. It dates from the 5th Century and is also very valuable.

The *Vatican Codex* was long a sealed book, kept under lock and key, all access to it for reference being impossible. It was only in 1857 that it was reproduced in print—in five volumes. A second edition was printed in 1869. Dr. Schaff, who had made a study of these old versions, gave it as his opinion that the Vatican Codex is, on the whole, the best extant copy of the old versions of the Bible.

WYCLIFFE'S ENGLISH BIBLE.

Wycliffe's first English Bible was a translation of Jerome's Latin Vulgate. It was undertaken at his own instance the result of his conviction that "the Word of God is the only rule given to men for their right living in this world and to fit them for the life to come." Its appearance was a virtual settlement of the greatest question of that time.

“Should the people, *shall* the people have the Scriptures in a language they can understand, or should they have it as any priest or minister may choose to interpret it for them?” It became the passion of his old age, summoning to his aid the assistance of the ripest scholars among his followers, he devoted all his energies to this great work which he completed in 1384. Wycliffe was not a Hebrew scholar, and knew little Greek, but was at home in the Latin, hence his translations from Jerome. He worked at a disadvantage in not knowing the original languages, and consequently adopted the errors as well as the excellencies of Jerome. Though the Vulgate has suffered from careless transcribers and arbitrary alterations, it is nevertheless a grand work and laid the foundation of other and better versions to follow.

Wycliffe's English Bible very nearly cost him his life, and in that dark age his memory was execrated. He had been branded as a heretic, summoned to appear before a convocation at Oxford, and deposed from his professorship. He had been cited to appear before Pope Urbain II. at Rome, but excused himself with the answer that he had neither the strength nor the inclination for so long a journey. When he had been buried forty years, the Council of Constance directed that his bones should be exhumed and burned, “If they could be distinguished from those of the faithful.” The order was obeyed. The great Reformer's remains were taken up and burnt and the ashes cast into the river Swift, which flows into the Severn, which empties into the sea, and thus “The ashes of Wycliffe

are the emblem of his doctrine which is dispersed all over the world."

Tyndale, born just one hundred years after Wycliffe's death, took up the work of revision and not only resolved to re-translate from the original languages, but to *print* the Bible. Defying the Hierarchy, he boldly declared: "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than you do." He fulfilled his promise and for his pains he died at the stake. In December, 1525, the first copies of the New Testament printed in English were smuggled into England and created a furor of opposition. They were bought up as quickly as they appeared and publicly burned at St. Paul's Church yard. Coverdale's, Taverner's, Cranmer's and the Bishop's Bible all based on Tyndale's translation followed in several editions. Cranmer was the editor-in-chief of the "Great Bible" to which he wrote a long introduction in 1541. The *Psalms* in this version are those found in the English Prayer Book.

THE AUTHORIZED VERSION.

The *Authorized Version* of 1611 originated in the Hampton Court Conference in 1604, when James I. summoned a meeting of Churchmen and Dissenters to see if these disputes could be settled. Dr. Reynolds, President of Corpus Christi College, Oxford, proposed *inter alia* a new translation of the Bible. Bancroft, Bishop of London objected, but King James, moved by theological vanity, approved, and so the greatest work of the age was inaugurated by

one of the weakest of monarchs. Six months later, James commissioned fifty four dignatories and scholars with Bancroft as overseer, though he was the man who had opposed revision in the conference. The actual number who took part in the work was forty-seven. Dr. Reynolds was the moving spirit of the company, but he died in 1607, four years before the work was published—indeed before it was well begun—for the whole time occupied was not over three years. As might be expected, the early editions were full of mistakes, printer's errors, etc., so that the revised edition of 1613 varied from that of 1611 in more than four hundred places.

King James' Bible was never legally *authorized*: it was received with cold indifference by some and violent opposition by others. In 1653, the Long Parliament introduced a bill for a new revision, but nothing came of it, and the Authorized Version so called, slowly grew into favour and so continued until our own day. As has been said, it was a revision of the Bishop's Bible, which was a revision of Cranmer's, which was a revision of Coverdale's, which was a revision of Tyndale's, which was a revision of Wycliffe's, which was a translation of Jerome's Latin Vulgate, which was a translation from the Hebrew. King James' Bible is admitted by all capable of judging its literary merits to occupy the first rank among English classics. It belongs to the golden age of English literature. But neither the scholarship nor the literature of that time were sufficient to redeem this version from many inaccuracies of translation and infelicities of diction. Hence the demand for a new revision.

THE REVISED VERSION.

This revision was the outcome of enlarged scholarship. It had been in the air for many years. Eminent scholars at their own instance had published their own revised versions of different books of the Bible. Bishop Lowth had dealt thus with *Isaiah*; Archbishop Newcombe with the twelve Minor Prophets and the New Testament. John Wesley executed a revision of the New Testament. Dean Alford, one of the first classical scholars of his day, published his "Authorized Version of the New Testament Revised." Dean Trench had done the same. The eminent German scholar Tischendorf published an edition of the New Testament incorporating by means of marginal notes, new readings and many valuable suggestions, as did also Professor Milligan of Aberdeen. In 1853, the American Bible Union was formed with the object of bringing out a new translation and has made some progress with the work. By these means the subject at length began to be familiar to the minds of educated men. Of course, the large majority of the masses, had they been consulted, would probably have endorsed the statement of a certain old lady out west: "If the old version was good enough for St. Paul, it is good enough for me!"

The convocation of Canterbury, at length feeling that the time had come for something to be done, took decisive action in February, 1870, by appointing a committee of eight bishops and other eight scholars, such as Dean Alford and Dean Stanley, to consider the whole question. This committee

having reported in favour of revision, in accordance with certain principles and rules adopted by the convocation, two companies of revisers were formed, one for the revision of the Authorized Version of the Old Testament and the other for that of the New Testament. Dr. Brown, Bishop of Winchester, was appointed chairman of the former, and Dr. Ellicott, Bishop of Gloucester, of the latter. It was expressly provided in the regulations referred to that "convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong."

AMERICAN CO-OPERATION.

Soon after the formation of the English Companies, America was asked to contribute its quota of scholarship and two companies of revisers were organized in the United States, under the Presidency of Rev. Philip Schaff, D.D., Professor of Sacred Literature in Union Theological Seminary, New York. Dr. W. H. Green of Princeton, was made chairman of the Old Testament Company, and Dr. T. D. Woolsey, ex-president of Yale College, of the New Testament Company. Dr. Schaff was the prime mover and leading spirit of the enterprise in America. The alterations in the New Testament are not only numerous but many of them important.

Dr. Talbot W. Chambers of the Dutch Reformed Church, New York, was one of the most helpful and enthusiastic members of the Old Testament



REV. PHILIP SCHAFF, D.D., LL.D.

Company. Both these eminent theologians are since dead, and each has left an admirably comprehensive account of the whole movement from beginning to end in their published volumes. The whole number of revisers who at one time or other took part in the work was one hundred and one, of whom sixty-seven were British and thirty-four American. Twenty-eight members died during the process of Revision, and five resigned their seats. Among them were representatives of various denominations, Episcopalians were, naturally, the most numerous. Presbyterianism was also largely represented. Besides these, were ministers and theological professors of Congregational, Baptist, Methodist, Reformed, Lutheran and Unitarian Churches, and at least one "Friend." Nor were they altogether confined to the clergy, several laymen were included, among whom were Frank Chance, M.D. of London, and Thomas Chenery, Editor of the London "Times." These men willingly devoted their time and their talents to this great work without fee or remuneration beyond the payment of travelling expenses.

The work of Revision was begun in London, June 22nd, 1870. The Old Testament Company held their meeting in Henry VII Chapel, Westminster, and the New Testament Company in the old historic Jerusalem Chamber. The former continued their labours for nearly fourteen years, ending on June 20th, 1884, during which time they held eighty-five sessions, were in session seven hundred and ninety-two days, working on an average six hours a day. The American Revisers

went to work in rooms secured for the purpose in the Bible House, New York, on October 4th, 1872. The New Testament Revision was completed on the 11th of November, 1880, after ten and a half years labour. It was first given to the public in England on the 17th of May, 1881, and in America on the 20th of May. Never before in the history of literature had there been such a demand for a book as for the Revised New Testament. It was estimated that some three million copies were sold within a month after its publication, and five or six millions within a year. Teachers and students of theology eagerly bought it, seeking for new light from more faithful renderings of obscure passages; educated people of all classes, with a view to impartial criticism. Men offered five hundred dollars to get a copy of the Revised New Testament a few days in advance of its publication. And when it did come out such was the eagerness of the press to be the first to print it, the four *Gospels*, *Acts* and *Romans* were sent, word for word, by telegraph from New York to Chicago, one hundred and eighteen thousand words, the largest message ever telegraphed, in order to have it twenty-four hours earlier than it could be carried by the railway, so as to have it printed in the Sunday papers. How many read it honestly in search of truth, how many out of sheer curiosity, how many criticized it without reading it, it were useless to conjecture; but this eagerness to possess a copy of it was in itself a token for good. That it was read by some who never had read the New Testament is not unlikely. The Old Testament Revisers were much more

conservative than the New Testament Company. The changes made by them were proportionately much fewer and less important than by the other company.

Dr. Schaff was perhaps the most sanguine as to the value and permanence of the Revision of all who took part in it. At the meeting of the Presbyterian Council held in Philadelphia he wished to have the imprimatur of that august body to the value of the Book before it was published, which of course could not be. Though not altogether satisfied with the Revision, he was hopeful that it might ultimately take the place of the Authorized Version, and thought it "barely possible" that the outcome of it might be *two* standard editions of the Bible—a British and an American Version. He concluded that there will in all probability be a revision of the Revised Version in the near future, and that there should be a fresh revision every half century. He does not consider the Revised Version to be the best *possible*, but as good as could be had in existing circumstances, and a decided improvement of the Authorized Version. Dr. Chambers, on the other hand, writing nine years after the publication of the Revised Version, gave it as his opinion that the present Revision will in the course of time displace the Authorized Version. "As for a revision of revision," he says, "that is simply impossible. Who is to select and pay the re-revisers? No, that door is closed for the next half century."

It had been agreed as binding on each of the four sections of Revisers, that "they were to intro-

duce as few alterations as possible, consistently with faithfulness." This, however, proved to be an open door for an innumerable catalogue of alterations, several thousand changes in the New Testament alone was considered a moderate estimate. Scarcely a single verse remains just as it was before. Ignorant and unlearned people considered many, indeed most of these changes, unnecessary, even if they were more "faithful" to the original. By many such it was regarded as little short of sacrilege that even the Lord's Prayer—the most sacred formula known to Christendom—had been needlessly tampered with.

True, most of the changes were of small importance, and not even the widest digression from the Old Version was calculated to lessen faith in the essential fundamental doctrines of Christianity, *but* that the result, on the whole, was disappointing, cannot be questioned, that is to say by the masses, although in learned circles, and among all earnest students of the Bible, lay and clerical, the Revision is accepted as an extremely valuable work of reference.

CHANGES IN THE OLD TESTAMENT.

A few illustrations from the Old Testament may suffice:—

In *Genesis* 1: 2, instead of "The earth was without form," we are to read, "*was waste and void*"; and in the 5th verse, "The evening and the morning were the first day," is changed into "*There was evening and there was morning, one day.*" In *Job* 38: 31, for "Canst thou bind the sweet influences

of Pleiades?" we must now read, "*Canst thou bind the cluster of the Pleiades,*" by which the off-quoted passage is shorn of its beauty and much of its former meaning.

In *Psalms* 68: 11, the astonishing change has afforded great comfort and encouragement to woman-kind, as they now read, "*The Lord giveth the Word, the women that publish the tidings are a great host.*" In *Psalms* 116: 11, though it grates on the ear to make David say "*All men are a lie,*" it is more emphatic than the old saying, "All men are liars," and is quite consistent with the language of the New Testament that "the carnal mind is *enmity* against God." In *Psalms* 10: 4, "God is not in all his thoughts," is made to read, "*All his thoughts are, that there is no God,*" which is also much more expressive of a hardened sinner's attitude toward God. The only changes in the 23rd *Psalms* are in v. 3, instead of "He leadeth me," we have, "*He guideth me;*" and in v. 5, for anointed, "*hast anointed*"

It will surprise some people to learn that the little word *its* finds a place in the Bible for the first time, through the revision, as in *Exodus* 12: 9, and obviously in chapter 26: 19 and 27: 3, when in speaking of the Tabernacle, "his two tenons," are changed to *its two tenons*, and when speaking of the altar, "his pans, his shovels, and his basins," take the proper form of *its pans, basins, etc.* With the same propriety, in *Matt.* 5: 13, instead of "the salt have lost his savour," we are to say "*its savour.*"

It will be a relief to many to notice the abysmal word hell has been almost entirely eliminated

from both the Old and New Testament, the words sheol, hades, or gehenna, being substituted. Referring to this, Dr. Chambers remarks, "hell in popular English is the place of endless punishment, a sense which sheol never has. It means the state or place of departed spirits, considered as the common abode of the righteous and the wicked."

The expression made use of in the Apostles' Creed has been a stumbling block in the experience of many devout Christians: "He descended into hell"; "into sheol" would certainly be less startling. What our Saviour said to the thief on the cross ought to settle the question in favour of the change made by the Revisers—"To-day shalt thou be with Me in Paradise." Perhaps we don't know the prime meaning of *Paradise*, but we never associate it with the place of punishment for lost sinners.

* Besides the alterations in the Text, many alternate readings are given in the margin, some of them markedly noticeable, e.g. in *Ecclesiastes* 12: 13, the familiar passage, "for this is the whole duty of man," may be substituted, "*this is the duty of all men,*" what many consider the only possible rendering of the Hebrew. The expression in *Isaiah* 21: 8, "He cried a lion," has a clearer meaning in the Revised Version—"He cried as a lion." There are also of course many verbal

* The Protestant Episcopal Church in the United States since 1889 omits the Athanasian Creed and the 21st Article of Religion. In the Apostles' Creed, "He descended into hell," may be omitted, or instead of them any church may use the words: "He went into the place of departed spirits."

alterations which do not interfere with the sense. One of the strangest changes in the Old Testament is to be found in *Ecclesiastes* 12: 5, instead of "Desire shall fail," we now read, "*The Caperry shall fail!*"

NEW TESTAMENT CHANGES.

Of the numerous changes made in the New Testament the least palatable or the most objectionable to ordinary readers are those made in the Lord's Prayer. See *Matt.* 6: 9-13, *Luke* 11: 2-4. In the former there are five apparently needless changes and the doxology omitted: the latter is changed almost beyond recognition. As in the Old Testament the changes made are either in the form of additions, omissions, or substitutions. A very slight addition or omission may largely affect the meaning, e.g. *John* 5: 39. The Authorized Version has "Search the Scriptures." The Revised Version has "*Ye search the Scriptures,*" intimating thereby that the Jews who sought to kill Him had read the Scriptures, but to little purpose. The change here is simply from imperative to indicative. There are omissions that raise questions that do not affect the sense and are at once recognized as an improvement, e.g. *Mark* 2: 17, "I came not to call the righteous, but sinners to repentance." In the Revised Version *to repentance* is omitted. Again in *Mark* 3: 5, "His hand was restored whole as the other." In the Revised Version it is simply said "*and his hand was restored.*"

One of the most notable omissions in the

Revised Version, without a word of explanation, is that of verse 7 in chapter 5 of the *First Epistle of St. John*; and this is the more remarkable as it is the only passage in the Scriptures in which the distinct declaration is made that the three persons in the Godhead are one. A doctrine which, albeit incomprehensible to finite minds, occupies the first place in the thirty-nine Articles of the Church of England, and is emphasized in the Larger and Shorter Catechisms of the Westminster Confession of Faith. Doubtless, this verse had a place in some of the numerous ancient Greek manuscripts, and in that way came to be incorporated in the Authorized Version of 1611. The learned Tischendorf in his annotated New Testament, explains that the verse in question is not to be found in the *Vatican*, the *Alexandrian*, nor the *Sinaitic Codexes*, leaving us to infer that for that reason it is omitted in the Revised Version.

In II. *Timothy*, 3: 16, the Authorized Version reads thus: "All Scripture is given by inspiration of God and is profitable;" in the Revised Version: "*Every Scripture inspired of God is also profitable!*" Here the omission of the little word *is* conveys the impression that every Scripture is *not* inspired of God. In a foot-note, it is true, there is given an alternate reading, substantially the same as in the Authorized Version, but the earnest enquirer after the truth is thus placed on the horns of a dilemma to accept or reject at his will the dogma of the plenary inspiration of the Holy Scriptures.

In *John* 8th chapter, the first eleven verses are

placed within brackets, and the remark made in the margin that most ancient authorities omit this passage and those which contain it vary much from each other (The woman taken in adultery). In *Mark 2: 18*, the Revised Version relieves us of a difficulty. The Authorized Version reads: "The disciples of John and of the Pharisees used to fast." Query: Who were the disciples of the Pharisees? They had none that we ever heard of. The Revised Version puts it clearly: "*John's disciples and the Pharisees were fasting*." The word Master, applied to Christ, is in most instances changed to Rabbi or Teacher, and so in *James*, "*Be not many Teachers*," instead of "Masters." In *Acts 21: 15*: We have been accustomed to read "After those days we took up our carriages and went up to Jerusalem." In the Revised Version we now read "After *these* days we took up our *baggage*—an unfortunate rendering we venture to think, one that grates on the ear and is even misleading. By carriages we might understand that the disciples took up with them what they could conveniently carry, but the vulgar term *baggage* as we must call it, implies a much greater amount of impedimenta than could be carried by hand."

One of the most striking changes in the New Testament is *Acts 26: 28*: "Almost thou persuadest me to be a Christian," reads in the Revised Version: "*With but little persuasion thou wouldst fain make me a Christian*," thus intimating that Agrippa regarded Paul as a *proselytiser*, whereas in the Authorized Version the impression conveyed is that Agrippa himself was not far from the Kingdom.

Philippians 3 : 21 : "Who shall change our vile body," in the Revised Version "*Who shall fashion anew the body of our humiliation.*"

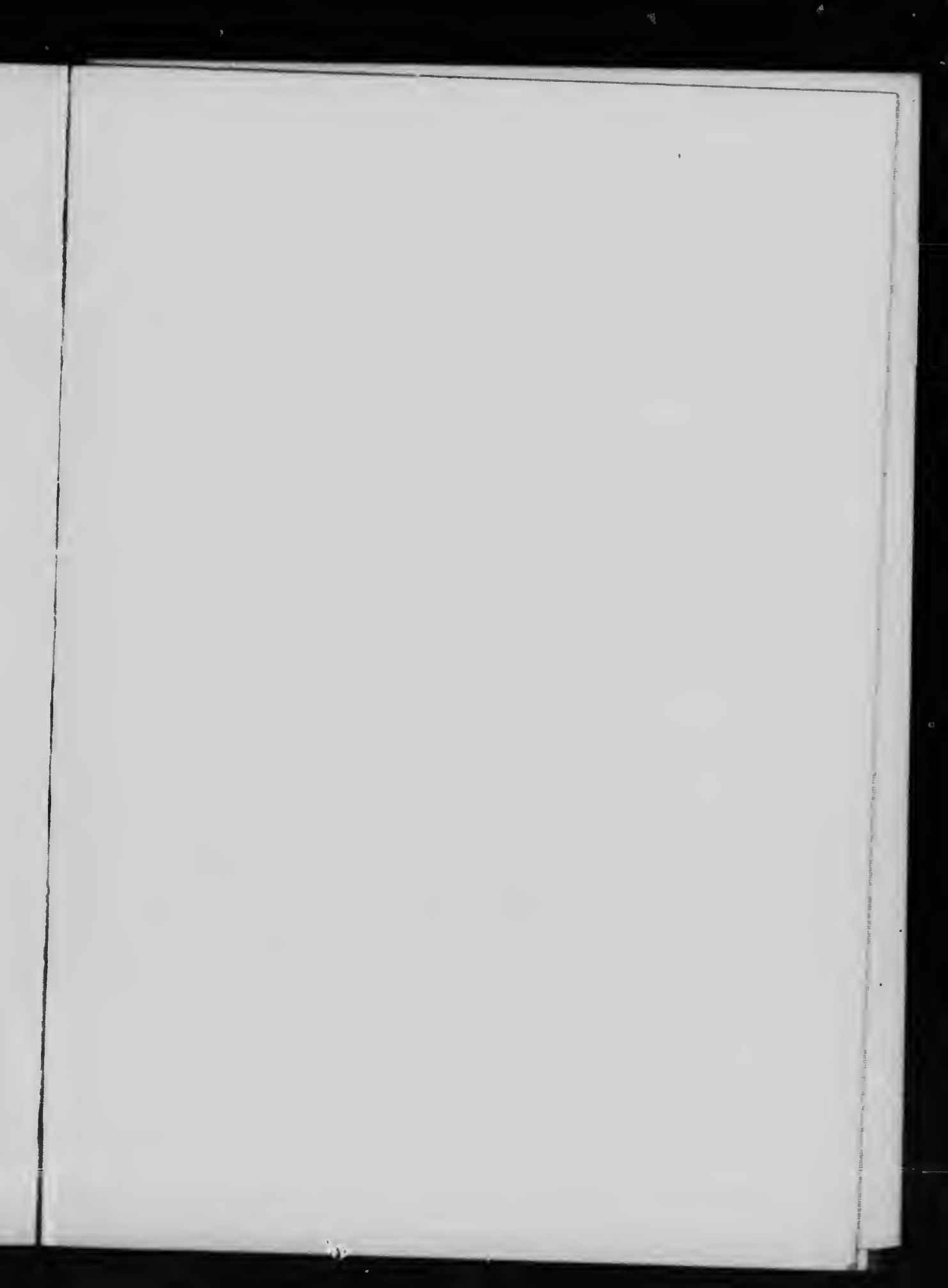
"Damnation" is replaced by "*Condemnation.*" "Charity" is altered into "*Love*" in *I. Cor.* 13th chapter.

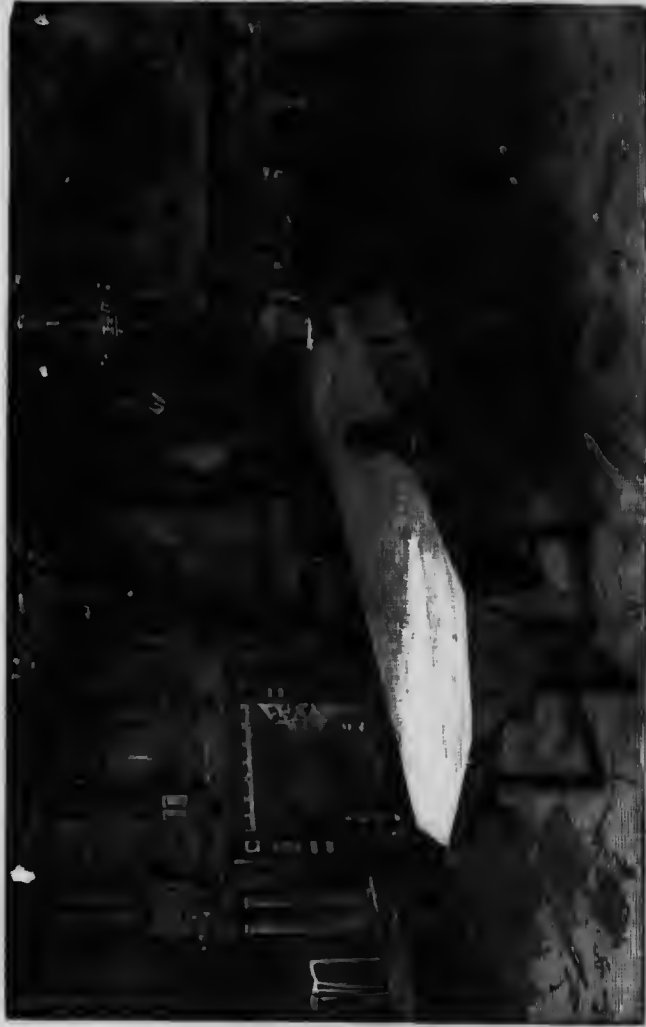
POINTS OF DISAGREEMENT.

An Appendix contains a list of readings and renderings preferred by the American Committee but not accepted by the English Company. It was agreed that this Appendix, which contains between four hundred and five hundred variations from the Revised Version as printed, should be inserted at the end of every copy published by the Oxford Press for fourteen years, doubtless in the hope (by Americans) that at the end of that time many of their suggestions might be adopted. But the time has expired and nothing has been done

The Americans would do away with the S. or St. before the names of the Apostles and Evangelists. And would in all cases substitute "*Holy Spirit*" for "*Holy Ghost,*" and *who* for *which* when applied to a person, *e. g.* Our Father *who* art in heaven, &c. &c. Americans suggested changes in the archaism, the head of John the Baptist in a *charger*, but the English Company kept it.

The want of entire unanimity among the English and American Revisers is no doubt a formidable barrier to the adoption of the Revised Version by Christendom. But the most serious hindrance to its general acceptance is the multiplicity of changes made in the New Testament, many of them being deemed needless.





From Schiff's "Companion to the Greek Testament."

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THE JERUSALEM CHAMBER.

In his companion to the Greek Testament Dr. Philip Schaff says of the Anglo-American Revision :
" It is the noblest monument of Christian union
" and co-operation in the nineteenth century : the
" Revisers of 1881 and 1884 will ere long be
" forgotten as their predecessors of 1611 have been,
" but their work will live until it is superseded by
" a better one. This Revision will be modified and
" improved at some future day, but the foundations
" will stand and outlive the critics."

As already said, the meetings of the British New Testament Company were held in the Jerusalem Chamber of Westminster Abbey, of which, when seized with his last illness, King Henry IV. said :
" Laud be to the Father of Heaven! for now I know that I shall die in this chamber, according to the prophecy made of me that I should die in Hierusalem,

" Bear me to that chamber, there I'll lie.
" In that Jerusalem shall Harry die."

and there he did die on March 20th, 1413.

The following lists of the Revisers was compiled by the late Dr. Philip Schaff, President of the American Companies, and published in his "Companion to the Greek Testament and the English Version," New York, 1888, with this prefatory remark : " This is the most complete list ever published, and includes all who accepted the appointment and have at any time taken part in the work of Revision."

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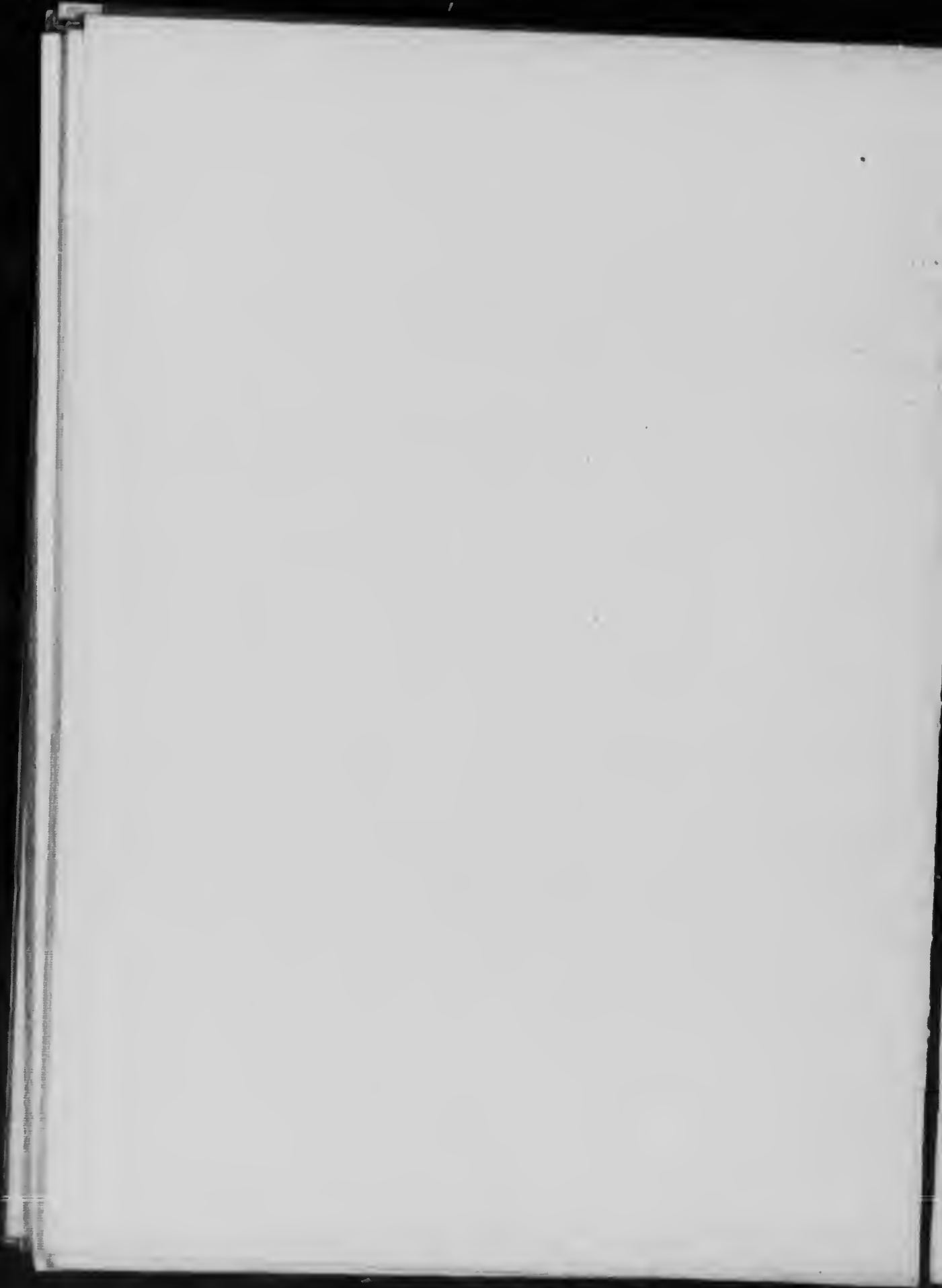
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IV. THE NEW TESTAMENT.

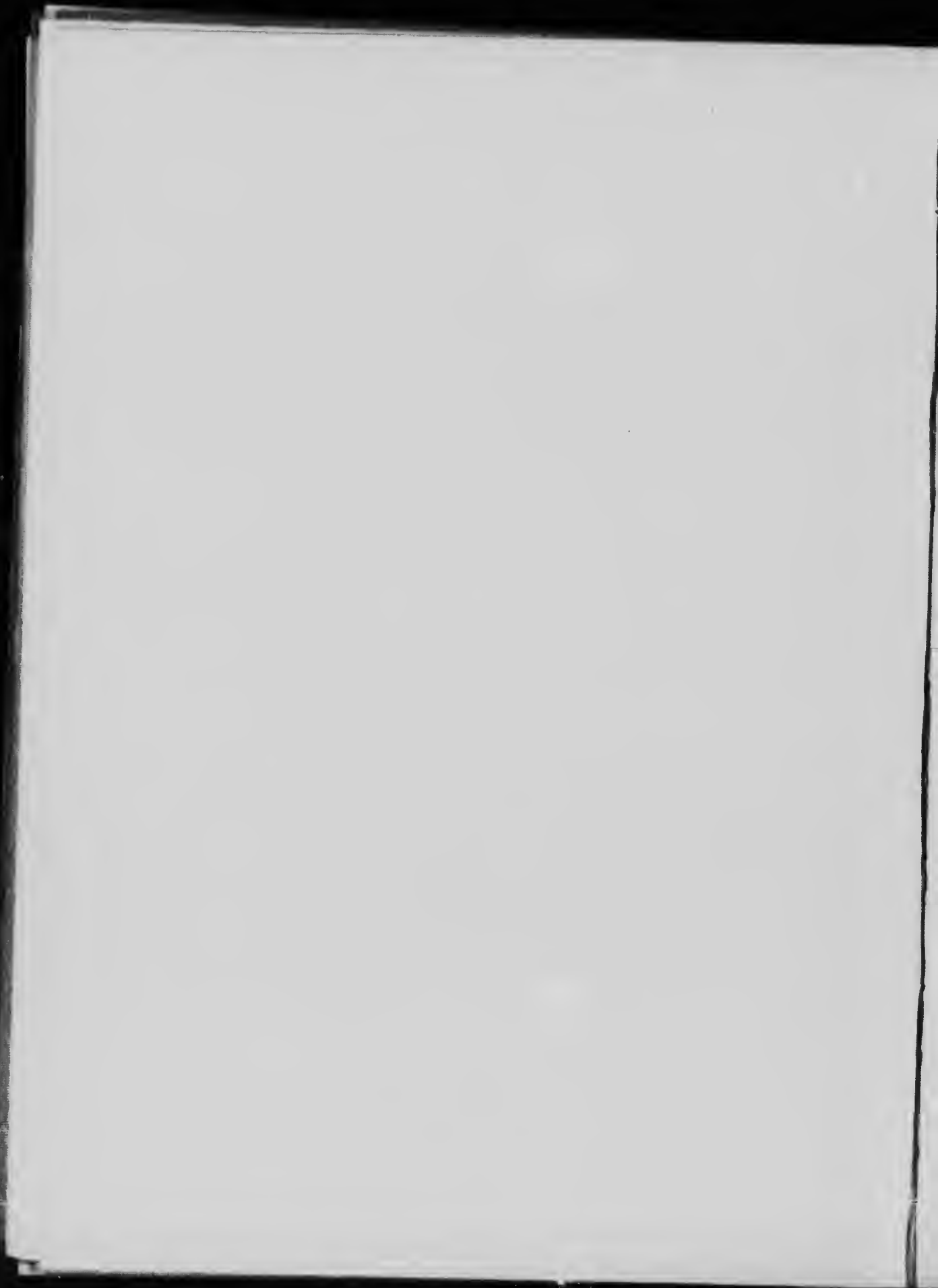
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 REV. E. A. WASHBURN, D.D., of Calvary Church, New York. Died 1881.



PART III.

THE TRANSFIGURATION.



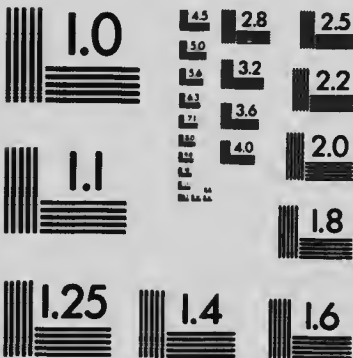
P R E F A C E.

One's first visit to Rome can never be forgotten, mine was ill-advised. It was in the blazing heat of August, 1865. I had come from Naples via the malarial Pontine marshes and was far from well. I found myself to be almost the only guest in the large Hotel Angleterre. Walking aimlessly through the deserted streets, on the Via Vicolo my eye lighted on a sign-board "Robert Macpherson, Photographer." I rang the door-bell and was ushered into a large and beautiful salon and soon discovered that I had fallen in with a *Good Samaritan*, to whom I explained my predicament and received from him a Highland welcome and cordial sympathy. "You are," he said, "suffering from an incipient attack of Neapolitan fever which must be dealt with promptly." In the absence of his wife, the house-keeper was summoned and directed to bring in refreshments *a la mode*: "This will do you good to begin with," he said, "On your way back to your hotel you will find a man located in a canvas tent at the foot of this street who sells tamarind water, it is a specific for your complaint, drink of it freely—seven times a day—and you will soon be well; meanwhile, meet me for lunch at my restaurant



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"every day you remain in Rome." Needless to say I followed his instructions and made a rapid recovery.

This Macpherson belonged to the Clan Cluny : he had been brought up a Presbyterian, but through the influence of Roman Catholic friends who had nursed him through a serious illness, he had joined their church before leaving Scotland.

Macpherson's business was not that of the ordinary photographer, it was confined to the production of large pictures of the Ruins, and of the existing classical edifices in Rome, and of the most famous works of Art to be found in the Vatican and the galleries of the Capitol. These pictures were sold wholesale to publishers in many lands.

Gratitude to my Benefactor prompted me to purchase a number of these Photos which are still *in retentis*—all of them serving as *Souvenirs*, awakening pleasant memories; none of them more so than Raphael's picture of THE TRANSFIGURATION.

J. C.

INTRODUCTION

BY

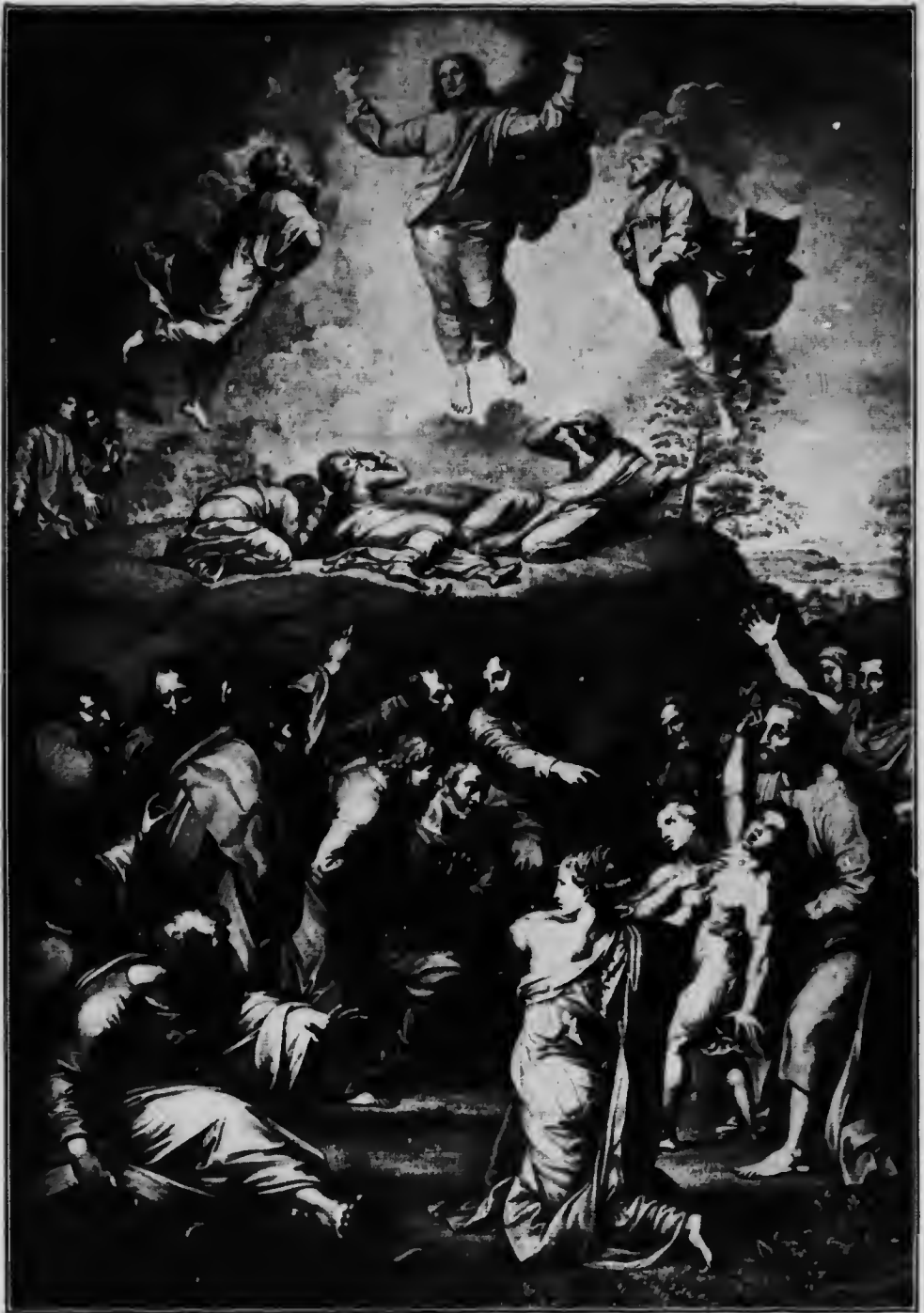
REV. JAMES BARCLAY, D.D., LL.D.

It is with a very willing heart, that, in response to a request from the Author, I write a brief preface to this paper. The subject of the paper is a fascinating one—the picture which suggests the paper is a masterpiece—the scene which it depicts is from a story which has touched the hearts and elevated the spirits of many generations. Few can read the story without feeling like Peter “it is good to be here.” The Transfiguration occurs at a moment deeply impressive, whether regarded as “the culminating point in Christ’s public ministry” or as the great dividing line in His life. The shadow of the Cross was over Christ and the disciples—Jesus had spoken to them of an impending crisis which would put their faith in Him and His mission to the severest test. To strengthen that faith and to refresh His own tried spirit, He takes them apart into a mountain. Whatever view we may take of what happened, this we know, it was a sweet time of sacred devotion, where the Divine presence was felt and the Divine voice was heard, and the vision of the disciples was enlarged. They saw a halo of glory resting on the coming sufferings of Christ, the approach of which had hitherto filled their hearts with gloom as a death-blow to all their

highest messianic hopes. Deep beneath them they had left the valley's gloom, the city's noise, the toil and turmoil of the world, the strifes, the sins, the sorrows of the world—the light of heaven shone upon them, the peace of God filled their hearts, the communion of souls was around them, they breathed the atmosphere of a holier life, they enjoyed a foretaste of a heavenly joy—It was good to be there—and though it was not yet the time to build tabernacles of rest and peace, though they had to leave the height of meditation and sacred vision, descend again to the duties and distractions, the trials and temptations of life, yet what they saw and felt on Hermon they never could forget—it shed a gleam on the darkest passages of life, of what they heard the echo never died, it was in remembrance of this holy hour that in after years John wrote "We have seen His glory." It is well for us often to ascend the hill of the Transfiguration and know that the message of the Law and the message of the Prophets find their fulfilment in the message and the mission, in the life and death and abiding presence of the Son of God.

I must leave the Author, however, to tell his own story and draw his own lessons. But of the Author I take the welcome opportunity to say something. It is very rare, if not unique, to find a man in his ninetieth year, with intellect unimpaired and interest undiminished, preparing publications for the press. It is a fitting finish to a life of constant work. It has been my privilege to know Mr. Croil nearly forty years and an acquaintanceship that began in a somewhat casual way has ripened

into a close and dear friendship. Mr. Croil has had a long, a busy, a respected and honoured life. He is a man with a singular variety of gifts of both head and hand, a skilful mechanic, a musician, an artist, a ready and attractive writer, whether he write of Steam Navigation or the Genesis of the Churches or on deep spiritual themes such as the subject of this paper. Many of us read with pleasure and with profit and still remember the articles that came from his pen when he was editor of the *Presbyterian Record*. With his gifts Mr. Croil combines a singularly genial disposition and a soul of honour. A man of strong conviction and always with the courage of his convictions, with naturally conservative instincts, he has yet maintained all these long years an open mind and kept abreast with all the movements of modern thought. Rigidly tenacious of essentials, he has been wisely tolerant and charitable in non-essentials. His main delight has been to render service to his Church, of which he has been for many years a most active and a most valued elder. He has a very warm place in my heart, as he has in the hearts of many, and I esteem it a privilege to have been asked by him to introduce this paper, amongst the last, if not the last contribution from his facile and fertile pen.



THE TRANSFIGURATION.

THE TRANSFIGURATION

AND

ITS LESSONS.

After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with Him.

Matthew 17, 1-3.

ONE of the first things to attract attention as you enter the noble Basilica of St. Peters, Rome, is a marvellous picture of the Transfiguration, some fifteen feet high and proportionately wide. Most people think it to be the finest painting they ever saw, and feel taken aback when they are told that it is not a painting at all, only an imitation in Roman mosaic, made of little bits of colored glass so admirably arranged as to present all the appearance of a first-class oil painting. *The Transfiguration*, for there is only one picture worthy of the name, hangs in one of the galleries of the Vatican. It is Raphael's master-piece—and his last work—probably the most valuable painting in the world. Dr. Schaff says of it: "It is one of the sublimest

conceptions of human genius, yet but an imperfect reflection of the reality. Raphael died in the prime of life, but his picture, multiplied in ten thousand copies all over the earth, will continue to preach to admiring beholders the best sermon on this supernatural event." It was one of the art treasures carried off by Napoleon during his Italian wars and for a short time adorned the walls of the Louvre in Paris; but when the time of retribution and restitution came, this, along with many other spoils of war, was by order of the allied Sovereigns restored to its original owners. The design of the picture is almost as remarkable as its execution, depicting two scenes on the same canvas—the Transfiguration, and the curing of the Demoniac after they had come down from the mountain.

A wonderful group is here. See the vacant stare of the lunatic—"sore vexed with the dumb spirit": observe the imploring face of the father of the child who has brought him to the Disciples," and they could not cure him." One disciple is turning over the page of the Book of the Law, but no help is there! While another is pointing to the glorified Redeemer, who alone forgiveth our iniquities and healeth our diseases. Here, too, are weeping females, contemptuous Jewish Rabbies, learned Scribes, and self-righteous Pharisees.

This culminating point in the life of the Son of Man is described more or less fully, with perfect

agreement, by the first three Evangelists. Peter has a distinct allusion to it in his second epistle, where he says: "This voice which came from heaven we heard, when we were with him in the Holy mount"; though it does not enter into the narrative, John undoubtedly refers to it in ch. 1:14, "And we beheld his glory, the glory as of the only begotten of the Father." That he does not give the details is in accordance with his usual reticence when he was a party to any transaction. Let us briefly consider the time, the place, the persons; what was said by them and to them; the purpose of it; and some of the lessons to be derived from it.

The Time. It was in the beginning of the third year of His ministry; when His work in Galilee was virtually done: after He had organized and trained the twelve and sent them forth to preach: and after telling them plainly that He was to suffer and die at Jerusalem, and that He would be raised again the third day; and a very short time after obtaining from Peter—who doubtless spoke for the rest—the remarkable declaration—"Thou art *the Christ* the Son of the Living God." True, Nathaniel had anticipated this confession at an early stage in our Lord's ministry when he said, "Thou art the Son of God: Thou art the King of Israel." But subsequent developments show that the hastily formed and imperfect idea soon passed

out of mind in the fugitive life which followed—in which there was absolutely nothing to recall the idea of Christ's earthly sovereignty ever uppermost in their minds.

“*After six days*”—say Matthew and Mark—“*about an eight days,*” says Luke, including the broken parts of the first and last. We infer that the Transfiguration occurred at night when darkness would give additional lustre to the scene. The disciples falling asleep makes this probable, and then it is said that the “next day” they came down from the hill where they had doubtless passed the night.

The Place. This has been keenly debated. Tabor was long supposed to have been the mountain of Transfiguration, and is still held to be the place by some learned Commentators, among whom is the distinguished Lange. Tabor is a well-known conical hill six miles east from Nazareth and ten miles south-west from the sea of Galilee. If it were intended for a public spectacle no other place presented so many advantages. It was in the centre of a thickly populated country where Jesus had taught and performed many miracles and where he was well known. Its situation was the finest in all Palestine; elevated about one thousand feet above the Plain of Esdraelon it commanded a splendid view. That plain which had been the field of so many battles and stirring events in the

history of the country lay at its foot: bounded on the south by the mountains of Gilboa where Saul and Jonathan fell in battle, on the west by Carmel famous as the scene of Elijah's victory over the priests of Baal, in the distant west—the blue waters of the Mediterranean, and in the other direction the shining waters of Tiberias, to the north the lofty mountains of Lebanon. *But* it is evident that the Transfiguration was *not* intended to be a public exhibition, everything mentioned in the gospels is against that idea. Dr. Schaff advances two arguments against Tabor. (1) The fact that the summit of Tabor was occupied by a city of the tribe of Zebulun, and was employed without intermission between the times of Antiochus the Great, 218, B.C., to the destruction of Jerusalem, A.D. 70, as a fortification, and hence unfit for quiet seclusion and meditation. (2) Mark says that Jesus passed through Galilee on His way to Jerusalem *after* the Transfiguration, “and came to Capernaum,” which would involve a waste of time in going over the same ground twice—going from Caesarea Philippi to Tabor and back again from Tabor to Capernaum. Besides, it is considered improbable that Christ should have suddenly left his retreat in the highlands of Gaulanitis, and transferred the scene of one of his most secret revelations to Galilee, where he was everywhere persecuted.” Robinson and Stanley also decide against Tabor.

It may be added, however, that tradition is strongly in favor of Tabor. There are still in existence two convents, a Latin and a Greek one—near the summit—each claiming to be on or close to the spot where the Transfiguration took place; and the ruins of three churches may be seen, erected, it is said to symbolize the three tabernacles of Peter's lively imagination.

On the other hand it is argued that Mount Hermon better answers the description given by the evangelists—none of whom mention the place. Indeed it is somewhat singular that neither Tabor nor Hermon are once mentioned by name in the New Testament, though both are frequently spoken of in the Old Testament. Hermon is *par excellence* "a high mountain"—the highest in Palestine—its snow-capped summit reaching an altitude of ten thousand feet above the sea. From the heights of Hermon a magnificent view of the Holy Land is attained reaching as far even as the mountains about Jerusalem. It is not necessary to suppose that Christ took His disciples to the top of this mountain or of any other: it is said that "He went up into a mountain" to pray—sufficiently far "up" to secure privacy—where He and his three chosen disciples, "apart by themselves," might meet their heavenly visitors without fear of interruption from any quarter. There are many elevations on the side of Mount Hermon that

would meet all the requirements of the case. With these general statements, the student of the Bible must be left to draw his own conclusions as to *the place*, which, after all, is far from being the most important feature in this memorable event.

The Fact of the Transfiguration is that in which we are most interested. How are we to define it? What is the meaning of the word transfigured? It is not used in the Bible except in this connection. Indeed we might almost say that it has become obsolete outside of the Bible. By *the Transfiguration* we understand a certain supernatural event that occurred once only in the history of the world, and that will never be repeated while the world lasts. The Greek word which is translated "transfigured" in *Matt. 17: 2* and *Mark 9: 2*, is *Metemorphothe*. gives us the English word metamorphosed. That does not help us very much. But we find the same Greek term used by St. Paul, to convey an idea that is at least suggestive. When he says "be ye not conformed to this world, but be ye transformed" by the renewing of your mind, he makes use of the same word *metamorphousthe*. And again, in *II. Corin. 3: 18*, where it is said in the Authorized Version we are "changed" into the same image, it is in the Revised Version "transformed," we readily understand that there a change is spoken of that is incomprehensible to the natural mind, the great change referred to by our

Lord, and which so puzzled Nicodemus, when he said "ye must be born again," or *from above*: made over again—a new creature—not merely a reproduction of the old person but a new *kind* of man altogether. That kind of change, while suggested to us naturally in relation to ourselves, is not of course applicable to Christ, who needed no such change. We look rather to the use of the word "change" in *Phil. 3: 21*—"who shall change our vile body," *fashion anew*, in the Revised Version," like unto His glorious body." Connecting this with what Paul says in *Heb. 10: 20* "Through the veil, that is his flesh," we reach the idea that Christ's transfiguration was a disclosure of His essentially glorious nature. His divinity shining through his humanity, Luke says "the fashion of his countenance was altered." He appears now not as "the man of sorrows, acquainted with grief: His visage marred more than any man." No, He is here as the chiefest among ten thousand, and altogether lovely, Matthew says His face did shine as the sun." Moses' face shone with a reflected glory when he came from his interview with God, but the brilliancy of Christ's face was the effect of inward illumination. Saul was blinded by the light from heaven which appeared to him on the road to Damascus—a light which he describes as "above the brightness of the sun." That same light now dazzles and dazes the disciples. Each of the three

evangelists uses his own figure in describing the changed appearance of His raiment. Matthew makes it "white as the light"—befitting Him who was emphatically "The Light of the World." Mark, drawing his imagery from the mountain top, calls it "white as snow." Luke says it was "white and *glistening*"—in the Revised Version "dazzling"; the Greek word *exastrapton*, used only here gives the idea of *bright like lightning*. Each and all portray, as far as the language of earth can do so, the impersonation of immaculate purity, to which may be added, in the words of one of the eye-witnesses, "full of grace and truth."

The Persons. The testimony of the three evangelists is conclusive on this point. In each of the narratives it is said that Jesus took Peter and James and John. Mark says, more particularly, "apart by themselves." These three had already been admitted into our Lord's confidence in a marked degree. They were with Him at the raising of Jairus' daughter; and it was them, He at a later period, took to be the witnesses of His agony in the garden. They were now selected to witness their Master's glory—a sufficient representation of the twelve to attest the fact when the time should come to publish it, and as many as could be trusted with the keeping of a secret, for it was not to be spoken about until after Christ were risen from the dead.

The heavenly visitants—Moses and Elias—were eminently representative of the Law and the Prophets; the one the founder, the other the defender of the old dispensation which Jesus came to fulfil. Both had been favored by personal interviews with God; both had endured, as Christ did, a supernatural fast of forty days, and both had been mysteriously removed from earth. How the apostles knew them is not stated. They may have learned who they were by divine intuition, or understood from the nature of the discourse, which is not very likely, as the drowsy state in which they were during the earlier stages of the vision unfitted them to follow the conversation. It is therefore more probable that they heard it *afterwards* from Jesus. *The subject of conversation* is only given by Luke—“and spoke of his decease,” or as in the Revised Version his “departure.” The Greek word *Exodon* is singularly suggestive, recalling Moses’ triumphant departure out of Egypt, and the purpose of it, as the leader and commander of God’s chosen people. *The voice out of the cloud* was the same that was heard on the banks of the Jordan, at our Lord’s baptism, and afterwards in the Temple. “This is my beloved Son; hear Him.” These words were meant for the Apostles’ ears: they heard them, and could never forget them, as indeed Peter expressly testifies.

The design or purpose of the Transfiguration, was two-fold; first, in reference to Christ; second, to the disciples. May we not suppose that it was designed to prepare and strengthen Christ for the terrible ordeal through which he was soon to pass. At a former testing time we read that "angels came and ministered unto Him." As the crisis drew nearer He must have felt the need of sympathy which not even His chosen disciples could bestow, so incomprehensible to them still were the allusions he had repeatedly made to His decease, and as we read later on that "there appeared an angel unto Him from heaven, strengthening Him," in the garden of Gethsemane, doubtless these heavenly visitants came now on the same mission. Further we may suppose it was designed to give His disciples indisputable proof of His Messiahship and so to confirm their wavering faith.

Some, at least, of the lessons of the Transfiguration are easily discovered, such as these: The intimate connection between suffering and glory—"Ought not Christ to have suffered these things, and to enter into His glory." Again—"Christ must needs have suffered and risen again from the dead." Hence Paul says: "If we suffer *we* shall also reign with Him"; and again: "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

There is no heaven upon earth. Peter's mistake is a very common one. Religious experience is not intended only for such high and inspiring scenes as were witnessed on the mount; nor does it find its only expression in solemn observances; it is for every day use: to fit us for the ordinary duties of life, to support and comfort us in every hour of need.

Death does not end all. Moses died; Elijah went to the spirit-world; both are here to testify to the reality of a life beyond the grave—a state of future glory. The wisest of the ancient heathen in their groping after truth, could go no further than to say that there might, possibly, be a future state, that, logically, "there ought to be," in which the apparent inconsistencies of the Divine procedure in this life should be explained satisfactorily, and when apparent wrongs should be righted. A few, only a very few of the most highly favored of the Old Testament saints and prophets had vouchsafed to them a dim expectation of immortality, but the great mass of mankind could only say "We know not where; we know not what." It is only the gospel of Christ that places the life everlasting into our creed as an article of assured faith. Christ alone and in His proper person has "abolished" death and brought life and immortality fully to light. "Who-soever liveth and believeth in Me shall never die." "*Verily, verily, I say unto you, he that believeth on Me hath everlasting life.*"

Peter said, "It is good for us to be here: let us make three tabernacles." Yes, earth has many attractions: Christian fellowship is sweet, but this is not our Rest: Heaven is our Home: it will be far better to be yonder. Paul says, "We know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."

If we are true believers in our glorified Redeemer, we too have undergone a change as real as His Transfiguration. The bent of our character now resembles, in some measure, that of our Master; we have hearts to feel for another's woes; we have hands ready to take hold of the hands of a brother or sister that needs our help.

The Lesson of The Transfiguration teaches us to anticipate joyfully the time when this mortal shall put on immortality; when, freed from every taint of sin, we shall be like Him,

"Who died that we might live, who lives,
That we with Him may reign."

Are we still perplexed with doubts as to our own final transformation? Listen to what St. Paul says in his letter to the Corinthians: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, *and we shall be changed.*"

