

Correspondence.

For the Christian Messenger.

REVISION OF THE ENGLISH SCRIPTURES.

No. 10.

Historical incidents are often perverted in the Common Version. That book states that (Gen. x., 11): "Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah."

The Revised Genesis says: "From that land he (NIMROD) went forth to Assyria, and built Nineveh, and Rehoboth-Ir, and Calah."

The Common Version represents God as addressing a strange speech to Cain, when the latter was angry (Gen. iv., 6, 7): "Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at thy door. And unto thee shall be his desire, and thou shalt rule over him." Commentators have found it almost impossible to give an intelligible meaning to this language.

The Revised Genesis says: "Why art thou angry? And why is thy countenance fallen? Is there not, if thou doest well, a lifting up? And if thou doest not well, sin is crouching at thy door; and toward thee is his desire; and do thou rule over him." Here Cain is warned that sin, the angry and revengeful passion which besets him, is crouching like a beast of prey, lurking for his ruin, and he is exhorted to resist and rule this passion; keeping it in subjection.

The Book of Job furnishes so many and most striking evidences of deficiency of scholarship on the part of the translators of King James, that it fully justifies the following language from *The Journal of Sacred Literature and Biblical Record*, an English Congregational Review of great merit, in which a comparison is made between Job in the Common Version and the Revised Version of Job, issued by the American Bible Union.

"That the English translation of the Book of Job, in our authorized version of the Scriptures, is exceedingly faulty, is, we presume, generally admitted by all persons competent to form an opinion on the subject. It is, in fact, incomparably the worst translated book in the whole volume, almost every page abounding with errors more or less serious.

"Indeed, King James's translators found the task on which they had entered so far beyond their ability, that in many instances they not only failed in giving the true meaning of the passage before them, but were reduced to the deplorable necessity of inserting sentences which have no meaning at all! Nothing would be easier than to extract scores of passages from the Book of Job which convey to the English reader no more meaning than if they had been couched in Egyptian hieroglyphics!

"As regards the qualifications of Dr. Conant, there can be no question that he is thoroughly competent for the important and responsible task which he has undertaken. He is well acquainted with the original language of the Book. Report speaks of him as the first Hebrew scholar in America. He is, moreover, a good German scholar, familiar with the works of most of the continental commentators and philologists.

"He is fully qualified as a first-rate Hebrew and German scholar for the task to which he has given himself. He also possesses, what is almost equally necessary, a good knowledge of vernacular English, and, moreover, a sound judgment, not easily led astray by ingenious fancies and unfounded theories. Thus furnished, he has produced a work of which America may well be proud, a work which we fully believe is destined to remain an enduring monument of the ripe scholarship, solid judgment, and unquestionable ability of the learned translator."

As a specimen of the extreme ignorance manifested by King James's translators, we refer to the 28th chapter. The subject is the mining for silver and gold, iron and copper. In the 4th verse the Common Version says: "The flood breaketh out from the inhabitants: even the waters forgotten of the foot. They are dried up, they are gone away from men." The Revised Version translates the passage thus: "He drives a shaft away from man's abode: forgotten of the foot, they swing suspended, far from men."

In Job xxvi., 32 and 33, the Common Version declares: "With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt. The noise thereof sheweth concerning it, the cattle also concerning the vapor." The Revised Version translates the passage thus: "The palms of the hands he covers over with light, and gives it a command against the enemy. His thunder tells of him to the herds, even of him who is on high."

Again, in chapter xxx., 2, 3, and 4, Common Version: "Yea, whereto might the strength of their hands profit me, in whom old age was perished? For want and famine they were solitary; fleeing into the wilderness in former times desolate and waste. Who cut up mallows by the bushes, and juniper roots for their meat." Revised Version: "Even the strength of their hands, what is it to me, they in whom old age is perishing? With want and with hunger famished! Who feed on the desert, the darkness of utter desolation; who pluck the salt-plant by the bushes, and broom roots are their food."

WM. H. WYCKOFF,  
Corresponding Secretary.

No. 32 Great Jones Street, New York.

For the Christian Messenger.

But do not ye after their works; for they say, and do not. Mat. xxiii. 3.

QUOTATIONS ON BAPTISM FROM EMINENT PÆDOBAPTIST WRITERS,

OR, BAPTIST OIL IN PÆDOBAPTIST LAMPS,

In the light of which he that runs may read:—

"Their rock is not as our Rock, even our enemies themselves being judges." Deut. xxxii. 31.

BY D. O. PARKER.

Some time since I furnished the *Messenger* with several extracts from eminent Pædobaptist authors; and now without any regard to the numbering of the extracts as then given send you another series. In preparing these extracts I have accepted nothing at second hand, but have personally copied them from the several works designated, and with so much fulness as in no case, intentionally to misrepresent the writer. I record this statement under my own signature because I have more than once in private and in public heard it affirmed that some of the quotations here given cannot be found in the works from which I have taken them.

There is another class of Pædobaptist writers from which quite amusing, if not interesting, extracts might be made, but as we are so often treated to them by those who would convince the world that the Baptists are all wrong, and have neither learning nor Scripture on their side, I will here indulge in only a specimen:

Lectures on Theology, by the Late Rev. John Dick, D. D., Minister of the United Associate Congregation, Greyfriars, Glasgow, &c. Cincinnati: Applegate & Co., 1856.

Lecture lxxxviii. p. 469.—"Baptism is performed by the application of water to the body. This is a point which it may be judged altogether superfluous to prove, because it seems to admit of no dispute; but there have been found fools and perverse controvertists to call in question the plainest facts."

Same Lecture, p. 471.—"There is an expression on which the Baptists lay much stress as favoring their practice of immersion, which occurs in two passages. In both we are said to be 'buried with Christ in baptism;' and hence it is inferred that we ought to be baptized by immersion, which only is emblematical of a burial. You will find the one passage in the sixth chapter of the Romans, and the other in the second chapter of the Colossians. There is an appearance of childishness in thus explaining the expression, which is manifestly figurative." \* \* \* "Let Baptists now point out the resemblance between the plunging of the baptized into water, and the burial of Christ. No two things in the world are more unlike, and this silly argument vanishes into smoke."

No. I. WHITBY.—Church of England.

A Paraphrase and Commentary on the New Testament, in two Vols., by Daniel Whitby, D. D., tenth edition. Vol. I. Edinburg, 1807.

Dr. Whitby was an English divine of great celebrity. His Commentary was first published in 1703.

John iii. 23. "Because there was much water there; in which their whole bodies might be dipped; for in this manner only was the Jewish baptism performed, by a descent into the water, Acts viii. 38, and an ascent out of it, verse 39, and a burial in it." Rom. vi. 3, 4. Col. ii. 12.

Rom. vi. 4. "We are buried with him by baptism, &c.) It being so expressly declared here, and Col. ii. 12, that we are buried with Christ in baptism, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence, and this immersion being religiously observed by all christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the clinici, or in present danger of death."

No. II. COLEMAN.—Presbyterian.

Ancient Christianity Exemplified in the Private, Domestic, Social and Civil life of the Primitive Churches, and in the Original Institutions, Offices, Ordinances, and Rites of the

Church. By Lyman Coleman. Philadelphia, 1853.

Page 395 and following. "§12. Of the Mode and form of Baptism."

1. Immersion or Dipping.—In the primitive church, immediately subsequent to the age of the Apostles, this was undeniably the common mode of baptism. The utmost that can be said of sprinkling in that early period is, that it was, in case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it. \* \* \* It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became generally prevalent; the practice of immersion continued even until the thirteenth or fourteenth century. Indeed it has never been formally abandoned; but is still the mode of administering infant baptism in the Greek church and in several of the Eastern churches."

2. Aspersion or Sprinkling.—"After the lapse of several centuries this form of baptism gradually took the place of immersion, without any established rule of the church or formal renunciation of the rite of immersion. The form was not esteemed essential to the validity of the ordinance."

"The Eastern church, however, in direct opposition to these views, has uniformly retained the form of immersion as indispensable to the validity of the ordinance, and repeated the rite whenever they have received to their communion persons who had been previously baptized in another manner. The Greek and Armenian churches, both of which are strict Pædobaptist, uniformly baptize entirely by immersion, or by affusion, pouring."

"Aspersion did not become general in the West until the thirteenth century, though it appears to have been introduced some time before that period. Thomas Aquinas says it is safer to baptize by immersion, because this is the general practice."

No. III. CAMPBELL.—Presbyterian.

The four Gospels translated from the Greek, with preliminary Dissertations and Notes critical and expository, by George Campbell, D. D., F. R. S. Edinburgh, 1824, in 4 Vol. Vol. iv., with the author's last corrections.

Mat. iii. 11. The word baptizein, both in sacred authors and in classical, signifies, to dip, to plunge, to immerse, and was rendered by Tertullian the oldest of the Latin fathers, tingery, the term used for dyeing cloth, which was by immersion. It is always constructed suitably to this meaning."

No. IV. WESLEY.—Methodist.

Explanatory Notes upon the New Testament, by John Wesley, M. A. New Edition with the manuscript corrections of the author.

Rom. vi. 4. "We are buried with him.—Alluding to the ancient manner of baptizing by immersion. That as Christ was raised from the dead by the glory—glorious power, of the Father, so we also, by the same power should rise again; and as he lives a new life in heaven, so we should walk in newness of life. This says the Apostle, our very baptism represents to us." (See also Col. xi. 12.)

No. V. DODDRIDGE.

Doddridge's Expositor. London, 1792.

Acts viii. 38. "They both went down to the water. Considering how frequently bathing was used in those hot countries, it is not to be wondered that baptism was generally administered by immersion, though I see no proof that it was essential to the institution. It would be very unnatural to suppose that they went down to the water, merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels in his baggage, on such a journey through so desert a country, a precaution absolutely necessary for travelers in those parts, and never omitted by them."

Rom. vi. 4. "Buried with him in baptism. It seems the part of candor to confess, that here is an allusion to the manner of baptizing by immersion, as most usual in these early times."

No. VI. CHALMERS.—Presbyterian.

Chalmers' Works. Vol. xxviii. Glasgow. Lectures on Romans. Lec. xxx. Rom. vi. 3-7.

The Lecture begins thus:—  
Ver. 3, 4. "The original meaning of the word baptism is immersion, and though we regard it as a matter of indifference, whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not, the prevalent style of the administration in the Apostles' days was by an actual submerging of the whole body under water."

No. VII. THOLUCK.—Lutheran.

Tholuck on the Romans.

Rom. vi. 4. "For the explanation of this figure descriptive of the baptismal rite, it is necessary to call the attention to the well known circumstances, that, in the early days of the church, persons when baptized, were first plunged below, and then raised above the water, to which practice, according to the direction of the Apostles, the early christians gave a symbolical import."

(Conclusion next week.)

Missionary Intelligence.

[From the Missionary Magazine, April.]

CHINESE MISSION AT BANKOK.

LETTER FROM DR. DEAN.—Romanists and Buddhists classed together. Nov. 2, 1868.—A native Christian who speaks a little English, said the other day to me, that the Roman Catholics worshipped "the doll," the same as Buddhists.

I had been accustomed to hear the Romanists and Buddhists classed together as worshippers of images; but the idea, coming in an English dress, struck me as very significant. Yes, they worship the doll. Romanists, coupled with the pagan world, are doll-worshippers!

Persecution by a Catholic Priest. A member of our Banplasoi church, a month ago, I am told, was taken by a French priest, and put in irons, at his, the priest's, house. The Siamese governor of the place was not consulted, so far as I can learn, and is said to be afraid to interfere in the matter. The case has been represented, through the United States Consul to the Minister of Foreign Affairs, and is now under investigation. The wife of the prisoner, with her infant child, was brought to the capital, to give her testimony before the high court, and we wait with mingled wonder at this outrage upon treaty protection, and solicitude for the result, as bearing on our missionary work. If Roman Catholics are unrestrained, to take Protestant Christians and load them with irons, and insult their religion and its teachers, then we may be on the borders of a bloody persecution, and the record in Hebrews, of others, "who had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment," may be copied as the history of the church in these times.

These weak disciples are alarmed at these indications; and, if some of them should follow the example of Peter and others, who on the apprehension of the Master forsook Him and fled, it may not be surprising. While the brother has been in bonds, the members of the churches have made earnest application for him, and the preaching has been from such texts as these—"Tribulation worketh patience."—"Whosoever will save his life shall lose it."—"Blessed are they that are persecuted for righteousness' sake." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Nov. 5.—I inclose with this a few notes of the way we have walked for the month. I have been before the Minister of Foreign Affairs in behalf of the man in bonds; but as it involves the French priest, the authorities are cautious and slow to act. Some of the brethren who have visited the prisoner, have been commanded to bow down before the image of the Virgin Mary, and our religion has been reviled by these disciples of Rome.

Applicants for Baptism.—We still have applicants for baptism. Three at Lengkiachu at the last communion season offered themselves, and still stand as candidates. One from the iron mines, seven days distant, where we have one member, came here last week for baptism. He remains a candidate. One man came yesterday, who had met Miss Dean during her visits at the floating houses, and spent an hour in inquiring about our religion; says that he and a friend wish to join the church. Another man came from Lengkiachu, and says he has heard the doctrine two months, and believes truly. He has formerly smoked opium, but says he has abandoned it. She took his name and gave him some books, and asked him to come again. The death of the late king has stirred the sluggish waters, and people are awakened to inquiry about many things they have hitherto slept over.

We now have pleasant weather, after the intense heat of last month. Thermometer at seven A. M., 72°, but half a month ago, it was 96° in the shade at 2 P. M. The rains are past, the roads dry, and we are all more out of doors—Mrs. Dean among the neighbors, in the market, Miss Fielde at Wat Ko, and Miss Dean at the floating houses daily. Through God's mercy, we hope to share in the promise to those who mingle tears with their seed-sowing, and rejoice that your prayers help us in our work, as your counsels guide our way.

Coronation of the King.—On Wednesday, Nov. 11, we attended the coronation of the young king of Siam, who succeeds to the throne of his father. There were present hundreds of the nobility and officials and thousands of the subjects of the realm, as well as the various Consuls and foreign residents at the Capital. At the sun-rising his majesty was subjected to the shower-bath, after which an old Brahmin presented to him the crown of his father, which he received and placed on his head with his own hands, which seemed to indicate that "I receive this crown not as the gift of another, but as my own royal right." After this ceremony the foreign residents retired to an open saloon, consisting of an extended canopy supported by brick pillars, where they were furnished with a good breakfast served in European style, presided over by the Prime Minister.

At eleven o'clock the Europeans were invited to the audience hall, where the youthful king in his crown and golden robe was seated on his throne, with the nobility and officials prostrate before him. We were allowed to stand, while the high ministers of the various departments of government presented in a written speech their allegiance to the new king, and one of the Consuls, in behalf of the whole presented a speech of congratulation to his majesty; after which he retired from the throne and we returned home. These public recognitions of the new sovereign are attended with perfect order in all the business at the Capital and peace throughout the country. This new reign opens with indications of prosperity, and the pledge of still greater liberality than was enjoyed even during the reign of the late enlightened and tolerant sovereign.

The Prisoner Released.—The foreign minister sent me a letter two days ago, having an order for the release of the disciple in bonds by the French priest, which gives the brethren great joy.

MISSION TO ASSAM.

LETTER FROM MR. STODDARD.—The Touring Season—Schools.—Camp Jagighopa, eight miles below and opposite Gowlparan, Nov. 10, 1868.