

really opening into two passages, separated by a strong "high wall of partition," and running on without any prospect of ever coming together.

There are two just such doors into the visible church, and alas! alas! it is only too fearfully true that most persons who profess to be living not for earth but for heaven, prefer the one that presents the least difficulty, and run the risk of the result, while thousands, alas, even in a christian land, concern themselves but little about either. There are and ever have been two parties in the church. They can walk side by side for a part of the way at least. They can converse together, congratulate each other, worship together, labor together; but there is a strong wall of separation between them notwithstanding. The one party are the "children of the kingdom," the other, "the children of the wicked one." They travel different roads, and the termination of their pilgrimage will be an eternal separation. Oh that they were wise! that they understood this! that they would consider their latter end! How careful all should be in the outset, not to take up with anything short of a sound conversion! How cautious should we all be at all times to know whether we are walking in the "narrow way that leads to life," or in the "broad way that leads to destruction?" How cautious all who have the "care of souls" should be to guard enquirers against the "wider door." And yet when and where do we see this caution manifested? It is a melancholy fact that "now-a-days" nothing is easier than to make a profession of Religion. All things are supposed to be changed for the better. As the world moves on, the church, it is taken for granted, advances also. And so she does, but her advance, when left to herself, without special guidance, ever has been and ever will be, retrograde. Men placed as watchmen upon the walls of Zion, may grow remiss and fail to sound the alarm, and the sinner may perish in his sins and his blood be upon the unfaithful watchman's head. But the sinner's perishing will be none the less certain or dreadful. God and the Bible will not change to accommodate themselves to man's heedlessness and folly. Oh! let us beware! "for strait is the gate and narrow is the way that leads to life and few there be that find it." Dear Reader, examine thyself!

5th. Again, I had to wait and pray, and persevere, in order to "enter in." I could see the keeper's "knees" and the "place of his feet," but I could not see his face. Here was a great truth taught. How slow all are, however, to learn it. Hear what the Lord saith: Luke xviii. 1-8. "Men ought always to pray and not to faint." "Hear what the unjust judge saith. And shall not God avenge—deliver—his own elect, who cry day and night unto him, though he bear long with them?" If there be one duty inculcated more frequently than another in the Bible, it is the duty of waiting. The "Hearer of prayer" often seems not to hear. "Behind a frowning Providence he hides a smiling face." He delays the blessing on purpose to multiply its value many fold, when it comes. All this ought to be familiar to me now, but at the time I refer to I knew but little about it. It was kind and gracious in my Heavenly Father then to suggest so important a lesson.

6th. But I would seem in my dream to get discouraged; my anxiety to be saved, would cease, I would amuse myself, by looking at the windings and turnings, &c., of the vast building where we were and also by looking at others, and criticising their course, instead of taking heed to myself and "fleeing from the wrath to come" myself. So it was represented in my dream, and so it turned out in reality in after life. The seriousness of that summer did not result in my entire consecration to the Saviour. "Being ignorant of God's righteousness and going about to establish my own righteousness," though I knew it not nor suspected it, I did not as yet "submit myself to the righteousness of God." My anxiety to be a christian declined, and I fell back into a state of skepticism and sin. The whole subject of religion appeared to me as a delusion, a dream, a figment of the imagination, having nothing real or true about it. I did not, however, become an avowed infidel. I never wholly omitted for any length of time some formal heartless devotion; but I neglected religious ordinances, shunned the Bible and religious people, and lived in sin. Then came another season of awakening, under a sermon—the first one I ever heard him preach—by our late excellent brother, Rev. Richard McLearn, and for months I earnestly sought the Lord. I did not however even then succeed in finding what I so earnestly sought. Another season of declension followed. I did not obtain even a "hope" that I had been regenerated until I was twenty-two years of age—and ten more years followed, ten years of sinking and rising, of declensions and awakenings, before I attained to the "full assurance of faith," and could say "I know that my Redeemer liveth." I can never forget this season. I had passed through many a memorable phase of religious experience before. But that which the Lord was graciously pleased to manifest to me at the age of 32, about ten years after I had made a public profession of religion, and nine years after I had been endeavoring to preach the gospel, was the most remarkable, and the most memorable event in my history. Then was the Lord Jesus manifested unto me, as he is not, and cannot be, to the world. The views that were granted to me of his person and of his work, and of his love to me personally, and to his church, and the consciousness that I had that I loved him with all my heart and soul, and the peace and rapture those views produced, so far exceeded all that I had ever experienced or even conceived of before, that, at the time, it appeared to me that I had up to that moment been rather an infidel than a believer. I could say with Job, "I have heard of thee by the hearing of the ear, but now my eye seeth thee, there-

fore I abhor myself and repent in dust and ashes." The words of the Apostle Peter literally and without a figure expressed the rapture of my soul; for it was "joy unspeakable and full of glory." Whether I had ever passed through the "strait gate of a sound conversion" before that period or not, is still a matter of doubt with me. But as to what occurred at that time I have no doubts whatever. The Divine Keeper of the Door, with whom are the issues of life, who still reveals herself in the humble form and habiliments of a "man," but with the "authority of God," rose up from his place, laid his hand upon me, lifted me up out of the dust, and passed me through the door that leads to peace, and glory and eternal life.

Alas! how has my forward heart been prone to wander from him still! And how far have I often strayed since then! But he has never left me nor forsaken me. And as I write this I have a sweet calm confidence in Him that he never will forsake me; and it is my firm resolution that, relying on his grace to work in me both to will and to do, I never will forsake Him. "I will trust and not be afraid."

And now, dear reader, my heart's desire and prayer to God, for you, is that you may be saved, and not only ultimately saved, but that you may strive after and obtain "even in the wilderness," before the promised inheritance is reached, a large share of that "peace of God that passeth all understanding," and of that "joy that is unspeakable and full of glory," and daily feast on the heavenly manna, even angels' food, and drink full draughts of the "living water" from the smitten Rock: "and that Rock was Christ." The relation of one's own "christian experience" for the edification of others, has grown almost into disuse in these degenerate times. We hear, not unfrequently, somewhat boastful insinuations against "speaking—of one's self." We hear grave, "orthodox" cautions against "trusting to frames and feelings, and a good deal else, that may, and that may not, be all very well. What are joys and sorrows but "frames and feelings?" What are repentance and faith and hope, and love and zeal, and hatred of sin, love for souls, but emotions of the mind and heart? And how can there be such a thing as "vital religion," in that soul, where no "frames and feelings" are produced by the amazing facts of the Gospel? These great facts, these "cardinal doctrines" of the cross, are the foundation of true religious hope, not the frames and feeling, nor the good works which they produce in the soul and life. But where they produce no effects, they are not believed. A good tree will ever produce good fruit. But he who loves the fruit will not destroy the tree; nor will he who values religious emotions, undervalue that which can alone produce them, namely, faith in the Lord Jesus Christ. We surely need not be wise or orthodox or "careful" "above what is written." And while we have the example of Moses and the prophets, and of Christ and the Apostles, of the saints and the martyrs, and of good men of all ages to follow after, we need not be ashamed to tell of the goodness of the Lord to us. We may recount his marvellous loving kindness. We may "remember all the way which he has led us" from our deliverance out of the bondage of Egypt, until we reach the Promised Land. And to those candid christians who seriously disapprove of such a course I would say: read the book of Job! Read the Psalms of David! Read Solomon's Song—yea the song of songs! which is Solomon's, read Jeremiah and Ezekiel, and Daniel. Read the Acts of the Apostles! Read the Epistles! Read the book of Revelation, and if you cannot see that all these abound in the recital of personal history, of personal religious experience, your vision must be dim indeed. Depend upon it, if we are the subjects as these holy men were, of God's gracious dealings with our souls, if we are subjects of the "hidden inner life;" if we have "tasted that the Lord is gracious," if "Christ is formed in us the hope of glory," if "we dwell in him and he dwells in us," depend upon it David's determination will be ours. "I will bless the Lord at all times. His praise shall be continually in my mouth. My soul shall make her boast in the Lord. The humble shall hear thereof and be glad." "I will speak of the glorious honor of thy Majesty and of thy wondrous works. And men shall speak of the might of thy terrible acts, and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness and shall sing of thy righteousness." Ps. cxlv. 5-7.

It is of course well to guard against error, and against extremes. Even good things must be used with prudence, and we must guard against their abuse. To talk of our own communion with God, compels the necessity of a close walk with Him, if we would avoid the grossest inconsistency. "Let therefore every one that nameth the name of Christ, depart from iniquity." The relation of our spiritual exercises of mind, our spiritual trials, raptures, joys and sorrows, is well calculated to quicken and stimulate the children of God, and to arouse the careless. So thought that man of deep religious experience, good old John Bunyan. His pilgrim travellers reached a place where there was something in the climate and atmosphere which had a "great tendency to make men drowsy." It was the "enchanted ground," and those who yielded to the influence, and lay down to sleep, "it was a thousand to one if they ever awoke again." And so they "fell into good discourse" to endeavor, if possible, to keep each other awake. And they each began "where God began with him" after Christian had first sung this song:

"When saints do sleepy grow let them come hither,
"And hear how these two pilgrims talk together.
"Yea let them learn of them in any wise
"Thus to keep open their drowsy slumbering eyes.
"Saints' fellowship if it be managed well,
"Keeps them awake, and that in spite of hell."

And it came to pass that when they had got through with their stories, and all the questions and reflections that were suggested by those stories that they had gotten well over the "enchanted ground." The unholy charm that had come over them, had been marvellously counteracted by their "speaking one to another." They had been refreshed and strengthened by each other's good conversation, and were urging their way onward towards the "celestial city," with fresh courage and zeal and had reached the land of Beulah. Fellow pilgrim, I would fain rouse thee from thy drowsiness in the same way. I have felt my own soul stirred and quickened in telling thee my story. God grant that it be the means of quickening thee!

Correspondence.

For the Christian Messenger.

REVISION OF THE ENGLISH SCRIPTURES.

No 4.

In her *Popular History of English Bible Translation*, Mrs. Conant, when inquiring into the principles to be observed by King James's translators, in the execution of their work, says:

"The first, third, and fourth of the King's rules for the translators, furnish the answer on this point. The ordinary Bible read in the Church, commonly called the Bishops' Bible, is to be followed, and as little altered as the original will permit. The principle adopted in that version in regard to ecclesiastical words, as *church* for *congregation*, is to be still binding. Words with diverse significations are to be translated according to the use of the Fathers, if agreeable to the propriety of the place and the analogy of faith. In other words, the appearance of change, which might throw discredit on the authority of the Church, is to be cautiously avoided; the ecclesiastical terms which subservise the present constitutions of the Church are to be retained, and not translated; the translation of doubtful words is to be decided by the doctrines of the Church.

"If these rules have any other meaning, it must be shown on other testimony than that of the version itself. That they contained the pith and marrow of James's design, is seen also in that committee of the "most ancient and grave divines" appointed for the express object of securing conformity to the King's wishes in these particulars. It is noticeable, moreover, that the prizes held out to the translators as a stimulus to their industry and ambition, were high positions in the Church, and, of course, not to be secured without subscription to its doctrines and discipline. Thus the accuracy of the version was to be made subordinate to considerations of expediency; and the scholarship concentrated on it was but to give new solidity and *clat* to an ecclesiastical system, which the majority of the English nation at that very time deemed at variance with the word of God.

"The same object is manifest also in the succeeding measure. The next step in the original plan, was to subject it to the examination of the bishops; and this seems to have been substantially followed, in the third revision by a select committee consisting of six translators and the same number of Church dignitaries not concerned in the translation. To this succeeded a fourth, by two high-churchmen; and finally it passed into the hands of Bancroft, then Archbishop of Canterbury—a man without scholarship, without scruples, and with no power above him but the King, whose objects in this undertaking precisely coincided with his own. But though he gave account to no man of his proceedings in this matter, yet the whole body of the translators stood before the public as indorsers of all he might do, and the Puritans were made to bear involuntary witness to the divine institutions of the State Church no less than the most zealous of her sons.

"What use was made of this power by Bancroft is unknown. He was publicly charged with having altered the version in fourteen places. Dr. Smith is said to have admitted, in answer to complaints from previous revisers, that he was so potent, there was no resisting him.

"The excellences and the defects of the version thus produced, are just what we should expect from its history. King James's third and fourth rules, while they decided its character in certain important respects on principles as arbitrary and unsound as those adopted by the Rheims translators, affected the expressions only in single points.

"Portions of the work reflect the highest credit on the scholarship of the time. Bodell and Reynolds, and some others of the revisers, were undoubtedly masters of all that was known of sacred criticism; and that they bestowed their utmost pains on the work, there can be no question. But all the translators were not scholars; and consequently, other portions fall decidedly behind some of the previous versions. Passages are mistranslated, which Tyndale and Coverdale and the Geneva—some or all of them—had translated right.

"As a whole, moreover, the work could not but exhibit the retrogressive tendency of that rigid conservatism which had made adherence to a defective version the fundamental rule of the revisions, and deviation from it the exception, only to be allowed in cases of necessity. Under this pressure, much would be left untouched which an unshackled translator, aiming only to present the most perfect reflection of the divine original, would have changed for the better, and the changes that were ventured on would often be made with a timid hand. Its imperfection is, however, to be ascribed in part to the King's haste, which would not allow sufficient time for the ripening of the work."

We have seen the circumstances under which the version was made. To erect this into a standard for missionary versions, appears almost sacrilegious. There can be no true standard for translations of Sacred Scripture, except the inspired originals. None but Papists should be allowed the bad pre-eminence in wrong doing, to set up the work of man as superior to the work of God, and to exalt the word of the creature above that of the Creator.

But if we make the sacred originals the standard for our missionary translations, the question then is unavoidable, Shall we give the lengthen a better translation of the Bible than we use ourselves? Or, to put it in another form: Shall we consent to use and hand down to our children a book as the word of God, which we know, from the circumstances under which it was made, contains numerous and acknowledged errors?

If the translators of King James had all been eminent for scholarship; if the rules which he imposed upon them had not restricted them in their work; if they had not had those over them who were determined to make it subservise the sectarian purposes of the Church of England; if the translators themselves had all been actuated by the purest motives; they could not possibly have done the work needed in *three years*, the time which they profess to have devoted to it.

And, if they had enjoyed every advantage in scholarship which the age could afford, and had taken sufficient time to do the work well, they could not, by any human possibility, have made in 1608 a version which would not need correction and improvement at the present time. No skill in scholarship could have supplied the wants of the necessary manuscripts. No profundity of learning could have anticipated the changes which have taken place in the meaning of words in two centuries and a half. No arts of composition could have availed to provide for such changes, had they been anticipated.

Wm. H. WYCKOFF,

Corresponding Secretary.

No. 32 Great Jones Street, New York.

For the Christian Messenger.

THE UNSEEN RICHES.

The gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23.

Unlike every other gift—the gift of righteousness is the gift of God through Jesus Christ our Lord. The unseen riches of the children of God far exceeds the most conspicuous gift of earthly wealth from whatever source they may be derived. Riches and worldly honour prove in many instances a curse rather than a blessing. Finite man is so weakly constituted, that the ruling passion of the mind—estranged from virtue—leads him to love and gather such riches as moths can corrupt, and thieves break through and steal. Alas! very many have sought the rich gems the world affords, but the one thing needful have neglected. Their riches, honour, pride, and vain glory went down with them into oblivion. How soon are they forgotten. They rejoiced in sin and worldly pleasure, but mourned in death the folly of being rich, but not toward God. It is true money makes friends, but they, like money, will corrupt, riches take to themselves wings and fly away. Friends die and leave the heart of man sad, but this cannot be said of the gift which God bestows on us through Christ. "The author of eternal life is God, the Vine from which we draw virtue is Christ, and he has said "because I live ye shall live also." Again, "I am the vine, ye are the branches, as the branch cannot bear fruit of itself except it abide in the vine, neither can ye except ye abide in me, I in you and you in me." What a rich gift is Christ to the world—the Saviour of sinners! In glory, before the foundation of the world, see him enshrouded in the purest robes of honor. After man's wretched fall, until the fullness of time, when he that was rich, for our sakes became poor, that we by his poverty might become rich. He laid aside his hallowed vesture, for that of our nature, sin excepted. See him descend the vale of human suffering, tempted in all points, see him the substance of all the types and shadows of the law, the antitype of all the slain beasts on Jewish altars, but now manifested to all them that by him do believe in God, that raised him from the dead, see him doing good to the fallen, a perfect example for his followers, see him in the garden, again on Calvary, stretched on the cross in agony, behold him dying, see him enter the grave, in Joseph's new tomb behold him. But now he is risen, exalted at the Father's right hand in glory, presenting his hands and feet to the Everlasting Father in our behalf, he holds the golden sceptre of eternal life to all. We now hear the Apostle John saying "this is eternal life, to know God and Jesus Christ whom he has