

Correspondence.

For the Christian Messenger.

REVISION OF THE ENGLISH SCRIPTURES.

No. 5.

We have seen what difficulties and disadvantages surrounded the translators of the Common Version employed by King James. It is truly surprising and gratifying to every Christian mind that, in spite of these impediments, they succeeded in producing a version of such rare excellence. It is, perhaps, improperly denominated a translation. More strictly speaking, it was a revision of the Bishop's Bible. The King's rules on this point read thus:

"The ordinary Bible, read in the Church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.

"When any word has divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith."

"These translations to be used when they agree better with the text than the Bishop's Bible, viz., Tyndale's, Coverdale's, Matthew's, Whitechurch's, Geneva."

These restrictions were carefully observed, especially the first. It would have greatly improved the work, had King James's translators drawn more largely from the Geneva version. In some respects, that is decidedly superior to the Common Version. It was prepared and published in 1520, in the city of Geneva, the capital of Switzerland, by English Reformers, who had been driven from their native country by persecution. It was the first translation in any language that was broken up into verses, a plan unfortunately followed in the Common English Version, often breaking the train of thought and obscuring the sense.

One particular in which the Geneva version eminently exceeds the Common Version, is the proper translation of *agape*, in the 13th chap. of 1 Cor. and elsewhere, by the English word, *love*, where the Common Version uniformly employs the erroneous and exceedingly inappropriate term, *charity*.

Many expressions, not justified by the original text, disfigure the Common Version.

"God save the king," "God forbid," are all proofs of the free and profane use of the name of Jehovah in the times of our forefathers. His name is not in the original Hebrew or Greek. Properly translated, the passages express: "May the king live," "Far be it," "Good speed."

In the 4th and 5th chapters of Revelation, "beasts" are said to surround the throne of God.

The term "damnation" is frequently used where the original means "condemnation." In 1 Cor. xi. 29, the erroneous translation "damnation" is the source of great distress and many serious evils among professing Christians.

The use of the words "hell" and "devil" in numerous instances where the original has no such meaning, leads to much error and confusion.

The supply of words in italics, which are not authorized by the original, adds ideas to the Word of God not sanctioned by the Holy Spirit.

Many other classes of faults in the Common Version could readily be specified; but its greatest defect, as a book to be read by ordinary persons at the present day, is one which no scholarship could have prevented.

The English language was, in many respects, decidedly different in 1611 from that which we now use. Two centuries and a half have largely increased its compass, and changed many of its forms. The number of words is much greater. Terms once familiar to the ear have become entirely obsolete. A few examples will make this manifest:

"EARING" for "plowing," "QUICK" for "living," "RAVIN" for "prey," "WENCH" for "servant-maid," "GARNER" for "granary," "ALIAINT" for "alien," "FET" for "fetched," "WAX" for "became," "LEASE" for "lose," "SITH" for "since," "ALL TO" for "entirely," "BRUIT" for "rumor," "TO SKILL" for "to be skilled," "ENSUE" for "pursue," "ENTREAT" for "treat," "HONEST" for "becoming," "PASSION" for "suffering," "MAGNIFICIAL" for "magnificent."

1 Sam. xvii. 32: "And David left his carriage in the hand of the keeper of the carriage." Common readers suppose that David had been riding in a carriage, but the allusion is simply to the things which he had been carrying. Acts xxi. 15: "We took up our carriages, and went up to Jerusalem." The error is the same. Things carried, or baggage, is spoken of. Psalm v. 6: "Thou shalt destroy them that speak leasing." Very few of the common people in this country understand that "leasing" and "lying" were once synonymous terms.

"Do you to wit," "he wist not," "they wot not," "most straitest," are carefully preserved, where modern expressions, such as "make known to you," "he knew not," "they knew not," "the strictest," are equally expressive, and far more readily understood.

Faults of this character are so abundant, that a small volume could readily be compiled of them. In many cases, especially in the New Testament, two words of very different signification are translated by the same English word, and thus the beauty and force of the passages in which they occur are measurably lost. Two Greek words, *despotes* and *didaskalos*, are both almost uniformly translated, when applied to Christ, "MASTER." The former is MASTER, the latter is TEACHER.

In the last chapter of John's Gospel, our Saviour is represented as twice enjoining upon Peter the command, "Feed my sheep." But the original words, here translated "feed," are totally different. The one is "paimaine," the other "boske." The one signifies *tend* or *watch*; the other *feed*. This beautiful distinction is lost in an unmeaning tautology.

Christ speaks of different *folds*, but of one *flock* (John x. 16). This distinction is concealed in the Common Version, where *poimnee aulee* are rendered by the same word. The last clause should be: "There shall be one *flock*, one shepherd."

In all these and similar cases, so far as they occur in the New Testament, the Book of Genesis, or the Book of Job, the publications of the American Bible Union are correct, and the consequent improvement of the version is very marked.

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For the Christian Messenger.

ANTI-TOBACCO.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. Ps. cxix. 9.

The blessed psalm in which the above verse is found is precious to every right thinking young man. To it I feel much indebted for my present position as a moral temperance young man. In the year 1860 I connected myself with a Division of the Sons of Temperance, purposely to improve my condition amongst men. Since that time I have shunned rum, believing it a deadly foe. There was, however, an evil into which I had fallen, viz., that of selling Tobacco. This wickedness though little thought of by many of my Baptist brethren, is a very gross and growing evil, and let me here stop and ask, if it is not wrong to sell what we believe, yea, more what we know, to be injurious to health—detrimental to religion and lowering to mankind. Whilst conversing with the Rev. Chas. Randall, upon the subject of Temperance, I was deeply convinced of the sin I was committing by handing out to boys and men that noxious weed, which was robbing their pockets and making slow but sure destruction of their health. I still, however, continued to deal it out. Justifying myself as rum sellers do, that if I do not sell it some one else will, until listening to a lecture delivered in connection with this subject when I was more deeply convinced that I was transgressing the commands of God, and showing by my example that I did not believe what I then advocated, viz., Total Abstinence.

Last June I resolved to sell no more of the noxious weed. Thanks to a kind Providence I have been able to keep my resolve. In connection with my own deliverance I drew up a pledge of Total Abstinence from all intoxicating drinks, and the sale or personal use of Tobacco, and now have the pleasure of stating that I have 27 names—from the little boy of eight—yes, to the old man of 76. May God who loveth all those who keep his commandments, keep us who have thus renounced one of the many great evils of the day: "Behold how good and pleasant it is for brethren to dwell together in unity." Ps. cxxxiii. Now let me ask, Are we living in love one with another when one brother regardless of others feelings, will persist in the sale and use of Tobacco. Some may say, But have not I a right to use what I like? I answer, no, not if it offends. What says the Book, "Wherefore if meat maketh my brother to offend I will eat no flesh while the world standeth." 1 Cor. viii. 13. "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth or is made weak." How can we who profess godliness expect to escape the ridicule of this world when we walk hand by hand with them. Should not Christians be model men? Why then use Tobacco? Why not practice what we preach, are we not as a city set upon a

hill, whose light cannot be hid, is not the worldling looking upon us and judging the cause of Religion and Temperance by us. Then let us ask ourselves the question in the light of God's word, Are we acting and doing right when we encourage by our examples what we would fain put down by precept?

TETOTALER.

For the Christian Messenger.

LETTER FROM REV. JAMES PARKER.

DEAR SIR,—

The following letter just received from Mr. H. Beckwith, of Utica, N. Y., contains all the additional information that I have received respecting the death of my son at New Orleans.

As the public are anxious to learn the particulars of the painful tragedy, I will thank you to publish Mr. B's. letter which contains all the information that I ever expect to receive respecting the death of my dear son. Other papers will please copy.

Yours truly,
JAMES PARKER.

Lakeville, March 10th, 1869.

UTICA, N. Y., Feb. 24th, 1869.

REV. JAMES PARKER.

Dear Sir,—I left Utica for New Orleans on the 26th day of January and have just returned leaving New Orleans, Feb. 6th, 1869.

Your letter to New Orleans did not reach me before I left. On my arrival there I went immediately to his boarding place. He took his meals at an eating house and had his sleeping room on another street, on the second floor the door window opening out on a verandah, which runs across the front of the building. The robber sawed out two slats from the blind, then broke out a pane of glass, raised the bolts and opened the blind and door window, pushed in and administered chloroform, filling a large sponge and placed it under his nose. When found in the morning he was on his bed, on his knees, his face downward in the bed, dead, the chloroform having burned his nose and lips. I saw the Police authorities and Coroner, they arrested five persons, but to no purpose, as they could prove nothing against them.

As to his effects all that was found was an ordinary trunk and of no value. All else was gone. His papers could not be found except some letters that I had written to him. I would advise you as a friend not to think of sending for his remains as it would be almost impossible to take them up, the weather will be so warm there before you could get them, and his remains were in a bad state when interred—having turned black from the effects of chloroform. Also it would be very expensive. This is the course I should pursue if he were my son or brother. Please accept my sincere regards.

Very truly, yours,
H. BECKWITH.

For the Christian Messenger.

IN MEMORIAM.

DEACON LUKE RYDER. JOHN MCCAUL.

Death has removed from the Church militant our most esteemed and venerable brother, Dea. Luke Ryder. He departed this life January 26th, 1869, in the 96th year of his age.

He was born in the State of New York and immigrated to this country when but 10 years old and settled with his parents in Lower Granville. He was baptized and united with the Baptist Church about 50 years ago, under the ministry of the late Rev. David Harris. A few years after his baptism he was appointed by his brethren to fill the office of Deacon in conjunction with Dea. Roger Quinn of precious memory. This responsible position he filled most worthily and devotedly till called to his heavenly rest.

He was remarkably exemplary man. Religion was his theme, at home and abroad, in sickness and in health. The house of God was his favorite resort whether the cause of Christ flourished or declined. He also delighted to frequent the sick room where his conversation and prayers were especially comforting to the afflicted. Being a diligent student of the Bible and having a retentive memory he could quote Scripture with great fluency and familiarity. He was a peaceable, kind and sympathising neighbour.

His last illness was lingering and painful, but his sufferings were borne with much resignation. He was twice married; both wives preceded him to the spirit-world. He leaves 4 children and many grand children and great grand children to mourn his loss. A very large concourse attended his funeral, to whom an appropriate sermon was addressed by his Pastor, from Ps. xxxvii. 37: Bro. G. W. Sederquist, (Lic.), took part in the services.

Also on the 12th inst., Mr. John McCaul, of Granville Mountain, departed this life, aged 80 years. The deceased was for many years a worthy member of the Baptist Church. He was an affectionate husband and a kind father, upright in his dealings, peaceable and obliging, and esteemed and respected by all who knew him. He leaves a widow with whom he had lived upwards of 50 years, 4 children and a large circle of relatives and friends to mourn his death. His end was remarkably peaceful and triumphant.—*Com. by Rev. I. Wallace.*

DEACON FREDERICK LOHNEB.

It becomes my painful duty to record the death of one of our deacons. On Saturday, the

13th inst., Brother Frederick Lohneb, with one of his boys, a lad about 16 years old, was engaged in chopping logs. In the falling of a tree, a limb of the falling tree caught a dry fir and carried it over part way, when it became disengaged and in springing back broke, striking our brother with great force. This was about noon on Saturday. He lived till 2 o'clock on Sabbath morning.

In early life Frederick Lohneb was converted to God. Convinced by the teachings of the Bible, he was led contrary to previous opinions to unite with the Baptist Church. Thus he became a Baptist from principle. On the 10th of Sept., 1843, he was buried with Christ in baptism and joined the church at North West, about 3 years after he was appointed Deacon, which office he held till dismissed from that church.

On the 14th of Dec., 1847, he was united in marriage to Maria Heckman. In Feb., 1855, he moved his family to New Germany. United with this church, Feb. 23rd, 1856. In Oct., 1865, he was appointed a deacon of this church. Having used the office of a deacon well he purchased to himself a good degree and great boldness in the faith.

Bro. Lohneb never possessed a great deal of this world's goods, but he was rich in faith. In his death the New Germany Church has been called to part with one of its most active and useful members. We feel our loss, but our comfort is that our brother has, at the Master's call, been dismissed from this church to join the church in glory. A widow, eight children and a large circle of friends are left to mourn. May grace sustain them.

The occasion of his death was improved by the writer, assisted by our esteemed Brother March, from Rom. xi. 33, "His ways are past finding out."—*Communicated.*

For the Christian Messenger.

DONATION.

PINE GROVE, WILMOT.—*Dear Editor*—Allow me through the *Messenger* to acknowledge the kindness of a portion of the members of the Pine Grove Church and congregation in the form of a Donation visit, on the evening of Feb. 24th.

The interest of the occasion was increased by the earnest, interesting and appropriate speeches of the Revs. W. G. Parker and Isaiah Wallace, and Brethren Dea. M. Wheelock and C. Young. The company seemed pleased with their visit and the minister and his family could not be otherwise. The amount presented—mostly in cash—was \$60, which in addition to our yearly supply of wood, and the "constant droppings" of kindness from the people, places us under renewed obligations to the Father of mercies and to those willing almoners of His bounty.

Yours truly,
W. H. PORTER.

Religious Intelligence.

BURMAH.

The recent meeting of the Burman Baptist Missionary Convention in Bassein is said to have been unusually interesting, and its effect upon the Karens of that district was decidedly good. The Convention is increasing its hold upon the native Christians, and growing in usefulness. The Karen pastors in Bassein are very anxious to have a missionary devoted to the educational department among them, and willing to submit to any expense to accomplish the object. Mr. Douglass says, very strikingly: "Look at what God is doing—a people that, thirty years ago, were in pagan night, and did not know a letter of the alphabet, now laying hundreds and thousands of rupees at the feet of the missionary, and demanding a man to teach them and their people, and fit them to work for God! This is the tenth time, within five years, that they have begged me to become their teacher." Mr. and Mrs. Carpenter have been transferred from Rangoon to this station, and Miss DeWolf will aid them in the Karen work.

Dr. Stevens instructed a class of Burmese native preachers during the last rains at Rangoon. No provision of a more permanent character has hitherto been made for training native preachers of the Burman race.

Mrs. Ingalls remarks, that since her return to Burmah, twenty-one have been added by baptism to the church at Thongzai, and double that number have made application for the ordinance. "The Lord is pouring out his Spirit, and all is hopeful about us." The two female assistants were at last accounts visiting in the jungle for sake of promoting their advancement in the language.

Mr. Bunker was about to make a tour in the northern part of the district of Toungoo, and Mr. Colburn in the Southern, after which they expected to meet together to attend the meetings of the two Associations. The residence of Mr. Colburn will probably be transferred to Rangoon.

Mr. Cushing has received from Mandalay, through British intervention, a pass, giving him permission to enter the Shan country. He may hereafter be able to make a profitable use of it in carrying forward the work of evangelization.—Mr. C. daily gives instruction to two young Shans, one of whom shows much interest in the truth, and prays with the mission family. He appears to be a true Christian, and is ambitious of learning that he may be prepared to preach the gospel.

Mr. Smith, of Henthada, during the remainder of the dry season will continue as usual to visit among the churches and receive calls, and attend the Association Feb. 24th, soon after which he will remove to Rangoon to resume his duties in the Theological Seminary. He remarks, "There will be much when we move to