

Christian Messenger.

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"Not slothful in business : fervent in spirit."

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Poetry.

For the Christian Messenger.

THE HIDDEN LIFE.

The tidings bear, O trembling soul,
Immanuel lives, our all in all,
We from His love can never part;
He bears us ever on his heart.

He died; but why a mortal seal
O'er Him who conquers death and hell?
And why did worms awake to guard
The sleeping body of the Lord.

Unshaken as his ancient throne
Remained His dread Infinity;
And life was hidden in His own
Invulnerable Deity.

He woke, and laid His shroud away;
But glorified His robes of clay;
In them ascended to his seat
And proved redemption's work complete.

He died for us: then we are dead
To all but Christ our living head;
Embalmed in righteousness with blood,
And hidden in the heart of God.

How safe! beneath his holy seal
Who reigns supreme, immutable,
While for an everlasting guard
Stand all the glories of the Lord.

Let all His saints adoring trace
The wonders of their hiding-place;
The world renounce all trust beside
And in this blissful refuge hide.

When He who is our life appears,
Whose name eternal honor bears,
We also shall with Him appear,
And all His boundless glory share.

Then let us bid our fears farewell
And triumph over earth and hell;
To every ill superior rise
And press rejoicing to the skies.

By the Medway.

Religious.

For the Christian Messenger.

REVIEW.

The New Testament of our Lord and Saviour Jesus Christ: after the Authorized Version. Newly compared with the original Greek, and revised, by HENRY ALFORD, D. D., DEAN OF CANTERBURY.—London: Strahan & Co.

This is a bold and opportune movement. The need of a revised version of the Scriptures has been long felt, and learned men of all denominations have desired it; but the difficulty has always been, how to get about the work so as to gain a hearing from the Public, and obtain a favorable verdict. Dean Alford was probably the fittest man to make the attempt. The result is now before us, and it cannot be doubted that the present publication will be eagerly read and criticised. Opinions will vary, as a matter of course, and the respected author must look out for squally weather; but he has taken a step which will secure the approval of the friends of sound interpretation, and will be productive of important and lasting consequences.

The Dean says in the Preface, that "it seemed to the Reviser, and to some others, that the time was ripe for an effort to be made to publish the English New Testament in a form more consonant to the now ascertained ancient Greek text, and with corrections of inadequate renderings."

"He utterly repudiates for his Revision any aim to be adopted in any place as a substitute for the Authorized Version. It is impossible, to say nothing more, that one man's work can ever fulfil the requisites for an accepted version of the Scriptures." * * * "His wish mainly is to keep open the great question of authoritative Revision; to show the absolute necessity of such a measure sooner or later; and to disabuse men's minds of the fallacies by which the Authorized Version is commonly defended. At the same time he is not without hope that this Revision may

serve the cause of God and His Word by presenting to the English reader the sacred text in a form, which, however far from perfection, yet more nearly approaches that in which the faith was once for all delivered to the saints."

These are cautious and modest utterances, which will conciliate many whose prejudices would have prevented them from receiving such a work as this from less dignified hands, but who may be induced to examine the production because it bears the name of the Dean of the ecclesiastical metropolis of England.

In the process of copying manuscripts, during successive centuries, numerous mistakes and corruptions crept in. Sometimes a word, or even a part of a sentence, was carelessly omitted; sometimes the order of the words changed; sometimes additions were made, or alterations, at the whim of the copyist. The number of the Manuscripts being great, these errors or blunders were reproduced from time to time, so that no one Manuscript could be regarded as an exact transcript of the original copy. The object is, to obtain a text as nearly as possible corresponding to that which proceeded from apostolic pens. This is sought to be accomplished by a diligent and careful comparison of existing manuscripts, the oldest of them being regarded as of higher authority. Dean Alford has given us the results of such examination in his "Greek Testament." The volume before us is a translation of that text.

A few specimens may be given.

MATTHEW VI. 1-13.

"1. But take heed that ye do not your righteousness before men, to be seen by them: otherwise ye have no reward of your Father which is in heaven.

"2. When therefore thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Verily I say unto you, They have their reward.

"3. But when thou doest alms, let not thy left hand know what thy right hand doeth.

"4. That thine alms may be in secret: and and thy Father which seeth in secret [himself] shall requite thee [openly].

"5. And when ye pray, ye shall not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may appear unto men. Verily I say unto you, They have their reward.

"6. But thou, when thou prayest, enter into thy secret chamber, and shut thy door, and pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee [openly].

"7. But when ye pray, use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

"8. Be ye not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

"9. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

"10. Thy kingdom come, thy will be done, as in heaven, so also on earth:

"11. Give us this day our needful bread:

"12. And forgive us our debts, as we also have forgiven our debtors:

"13. And lead us not into temptation, but deliver us from evil."

The following notes are appended:—

Verses 1.—"Reward," "Literally, here; and so in verses 2, 5, and 16"

Verses 2.—"Have," "Literally, have in full; and so in verses 5 and 16."

Verses 4.—"Himself," "Openly." "Omitted by some of the oldest MSS. So also, verse 6."

Verses 7.—"Use not vain repetitions." "Literally (and so rendered in some of the earlier English versions) babble not."

Verses 13.—"The words which follow in the Authorized Version, 'For thine is the kingdom, and the power, and the glory, forever, Amen,' are wanting in all the most ancient MSS., and are not noticed by most of the Greek and Latin Fathers when they expound the prayer."

LUKE I. 48.

"For, behold, from henceforth, all generations shall count me happy."

Note.—"See James I. 11, where the word is the same. There is no allusion to a title given to her, as is generally believed, owing to the rendering of the Authorized Version."

LUKE XXIV. 17.

"And he said unto them, what manner of communications are these that ye have one to another, as ye walk? And they stood still, and were sad."

Note.—"There is a great difference of reading here. We have followed the two oldest MSS., the Vatican and the Sinaitic."

PHILIPPIANS II. 5-7.

"5. Have this mind in you, which was also in Christ Jesus;

"6. Who, being in the form of God, deemed not his equality with God a thing to grasp at."

"7. But emptied himself, taking upon him the form of a servant, being made in the likeness of men."

Note.—"Have this mind." "So all the oldest MSS."

1 JOHN V. 7, 8.

"7. For they that bear witness are three, "8. The spirit, and the water, and the blood, and the three agree in one."

Note.—"The words, in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness on earth, are omitted by all Greek MSS. (till the sixteenth century); all the Greek Fathers; all the ancient versions; and most of the Latin Fathers."

REV. XXII. 14.

"Blessed are they that wash their robes, that they may have power over the tree of life, and may enter in through the gates into the city."

Note.—"So the most ancient MSS., the later ones reading, do his commandments, as the Authorized Version."

It cannot be expected that all Dean Alford's emendations will be accepted. But his work will be regarded with due respect and deference. It is a valuable contribution to biblical literature, and will help forward the cause of revision.

The Preface closes thus:—"The Reviser has only to express his wish and prayer that this work may be as soon as possible rendered useless by the more matured and multifarious labour of a Royal Commission. Such a Commission he believes the various sections of the church in this realm fully able to furnish with members; and he doubts not that its issue would be a new Authorized Version, founded upon the old, but everywhere, by its own weight of excellence, superseding it."

We note the words—"various sections of the Church." Dean Alford would be willing to work, in such a "Commission" with Presbyterians, Baptists, and members of other Denominations. This is liberal and just. Will it ever be realized?

C.

TO PROMOTE HARMONY IN A FAMILY.

1. We may be quite sure that our will is likely to be crossed in the day; so prepare for it.

2. Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different tempers of each individual.

4. To look upon each member of the family as one for whom the Lord Jesus died.

5. When any good happens to any one, to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If from sickness, pain, or infirmity, we feel irritable; to keep a very strict watch over ourselves.

8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to them.

9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of every thing, and encourage hope.

11. To speak kindly to servants, and praise them for little things when you can.

12. In all pleasures which may occur, to put self last.

13. To try for the soft answer that turneth away wrath.

14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same, and been forgiven?"

15. To be very gentle with the younger ones, and treat them with respect.

16. Never to judge one another, but attribute a good motive where we can.

A man may hide God from himself, but he cannot hide himself from God.

The desire of the conversion of souls is nothing else but spiritualized humanity.—Howe.

Scientific.

POPULAR SCIENCE TABLE-TALK.

THE THERMOMETER.

"What a fellow you are, Jones! You blow hot and cold in the same breath."

"Ah! then I suppose I must be a lineal descendant of the famous traveller in Æsop's Fables, who was turned out of Satyr's cave in consequence of the versatile properties of his breath."

"Hot and cold in the same breath!" said the doctor, overhearing the young men chaffing, and willing, as was his wont, to get some good grain out of the chaff. "Well, Smith are you quite sure that the ancient and select family of the Smiths is not connected with the same celebrated traveller? In plain English, could you never be guilty yourself of saying that the same thing is hot and cold at the same time?"

"Certainly sir, I am confident that I never could. Whatever may be the faults of the Smith family, we pride ourselves on our consistency."

"That confidence," said the doctor, seriously, "which is founded on anything so liable to illusion as the five senses of man, is a misplaced confidence. The truth is, that all our senses are so imperfect that the unbelieving St. Thomas, who refused the evidence of his own ears, and even of his own eyes, might with equal justice have doubted his sense of touch."

The attention of his listeners being fixed by this apparent paradox—

"And now," proceeded the doctor, "now for the method by which I propose to shake Smith's self-confidence. Let three wash-hand basins be put upon the table in front of the experimentalist. Into the first, let water be poured at the temperature of 32° or the freezing point; into the second, let the temperature be 98°, or blood heat; into the third, 200°, or nearly the boiling point.

"Let him now plunge both his hands into the middle basin, and after a few moments, when the movement of the water has ceased he will be unconscious of any feeling of heat or cold. He will pronounce the water exactly 'temperate.'"

"Let him now move his hands, one into the right hand basin, the other into the left. After holding the hands for some time in this manner, let him suddenly plunge them both again into the middle basin. To the hand which had just been withdrawn from the cold water, the middle basin will feel very warm, while to the hand which was just now immersed in the hot water, the middle basin will feel very cold.

"Thus, if judgment be pronounced from the sense of touch, the same water, which just now was declared to be exactly temperate, will now in the same breath be pronounced to be 'very hot and very cold.'"

"Well, sir, I confess I must retire a little from my original position. Still, without previous preparation of the hands, such as your case requires, I suppose one may confidently trust to one's feeling of heat and cold."

"I am afraid," continued the doctor, "that you must still continue your retreat a little further. Without any previous preparation of the skin, the state of our bodies being the same, and the several objects touched being at the same temperature, those several objects may appear to us to have very different degrees of heat. In this case I appeal to Jones, who sleeps in the room most exposed to the north-east. Jones will tell us on what material he prefers setting his foot when he jumps out of his warm bed at seven o'clock of a wintry morning?"

"Well, sir, as you ask my opinion, I am decidedly not partial to a bed-room floor, such as we hear of in France, paved with tiles. The bare boards are better than tiles. But, there is no doubt, a piece of carpet by the bedside is the thing."

"Exactly so. If you place the naked foot on a piece of iron, it will feel dreadfully cold; stone or tile will be somewhat less chilly, wood comparatively temperate, while a Turkey carpet will feel delightfully