

Correspondence.

For the Christian Messenger.

REVISION OF THE ENGLISH SCRIPTURES.

No. 11.

The failures of the Common Version are most noted in the poetical portions of the Old Testament. The various songs of praise scattered through the early books; the prophecies, which are almost uniformly in blank verse, Job, Psalms, Proverbs, Ecclesiastes, Lamentations, Isaiah, Jeremiah, Ezekiel, and the minor Prophets; are very imperfectly translated. We have given specimens from Job. Here is one from Judges. It is a part of the Song of Deborah.

JUDGES V., 13, etc.—COMMON VERSION.

Then he made him that remaineth have dominion over the nobles among the people; the Lord made me have dominion over the mighty.

Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

And the princes of Issachar were with Deborah; even Issachar, and also Barak; he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart.

Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

Gilead abode beyond Jordan and why did Dan remain in ships? Asher continued on the seashore, and abode in his breaches.

REVISED VERSION.

Then came down a remnant of the nobles of the people;

Jehovah came down to me among the mighty; Out of Ephraim [they came], whose root is in Amalek; After thee, Benjamin, among thy people; Out of Machir came down lawgivers, And out of Zebulun those with the commander's staff.

And princes in Issachar with Deborah, and Issachar as Barak; Into the valley they rushed at his feet. By the streams of Reuben are great decisions of heart.

Why didst thou sit among the sheepfolds, To hear the pipings to the flocks? By the streams of Reuben are great resolvings of heart.

Gilead abode beyond Jordan; And Dan—why did he sojourn in ships? Asher sat on the shore of the sea, And abode in his haven.

The true poetic beauty and force of the Revised Version in this passage, are rivaled only by the greater faithfulness and accuracy of the translation. We add an extract or two from the First Book of Samuel.

1 SAMUEL ii., 4, etc.—COMMON VERSION.

The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased.

The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up.

He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.

He will keep the feet of his saints, and the wicked shall be silent in darkness.

The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them.

REVISED VERSION.

Heroes of the bow are thrown down, And those that stumbled, gird on strength. The well-fed hire themselves out for bread, And hungry ones cease to be.

Jehovah makes poor, and makes rich, Causes to fall, and also raises on high, Lifts up the weak out of the dust, From the dung-hill raises the poor;

To make them sit with nobles, And the chair of honor he causes them to possess.

The feet of his pious one will he keep, And the ungodly shall perish in darkness.

Jehovah—those that quarrel with him are cast down.

Against them he thunders in the heavens.

THE BOOK OF PROVERBS.

The extracts which we make from this book must be few and brief. Except Job, there is hardly another book so badly translated in King James's Version as the Book of Proverbs, and none in which the improvements made in the Revised Version of the Bible Union, are more marked and satisfactory. We exhibit a few.

COMMON VERSION.

Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountains be blest; and rejoice with the wife of thy youth. Chapter v., 15, 16, 17.

REVISED VERSION.

Drink waters from thine own cistern, And streams out of thine own well. Shall thy fountains spread abroad Streams of water in the streets; Let them be for thee, by thyself, And not for strangers with thee, Let thy fountain be blest; And have joy of the wife of thy youth.

Advice is here given to a husband to cultivate domestic happiness and connubial love, and not to waste the affections of his heart on strange women. But the Common Version most strangely advises him, "Let thy fountains be dispersed abroad," etc.

CHAPTER vi., 12.

A naughty person, a vile man, a base man, a wicked man, walking is he who walks in falsehood with a froward mouth.

The context shows that the description regards a flatterer, who walks "in falsehood," not "with a froward mouth."

CHAPTER x., 3.

The Lord will not suffer the soul of the righteous to famish, but he casteth away the substance of the wicked.

The labor of the righteous tendeth to life; the fruit of the wicked to sin.

CHAPTER x., 16.

The wages of the righteous is life; The gain of the wicked is sin.

WM. H. WYCKOFF, Corresponding Secretary.

For the Christian Messenger.

A GREAT WORK, AND GREAT MEANS.

AMERICAN BIBLE UNION,

Never has a greater opportunity for devising and prosecuting measures for the salvation of the nations, dawned upon the Christian world. God has troubled the ranks of the enemy. The barriers of superstition are broken down. The walls of inveterate custom have crumbled to dust before the spirit of the age. People are feeling the need of light. The Macedonian cry is raised on high. Spain, Italy, Cuba, Mexico and Central America all unite in asking for the pure word of God.

Under these circumstances the Bible Union feels most sensibly the vital importance of prosecuting with the utmost energy the great work of distributing pure versions of the word of God, and appeals to the friends of the Bible to aid in flooding these countries with the sacred scriptures. The Union has prepared and issued the most faithful translation ever published in the respective languages. And only needs pecuniary means to enable it to broadcast the truth over the lands.

Rev. Dr. Lord, under the auspices of the Society is preparing an accurate version in the language of the common people of China, there is a most urgent need of money to print and circulate it, not only in China itself, but, also among the thousands of Chinese now resident in California.

Millions of destitute, both white and colored in our own land are asking for the bread of life. Must we deny them? Can we turn a deaf ear to their appeals? They are going down to eternal ruin, and only Christ can save. Must they perish without once hearing the sweet story of the Cross?

The work is great, is pressing, is urgent, and great means are required to complete the labor. Must the work cease? Shall souls perish because God's people withhold the means, and forget to honor God with their substance? Friends of the word of God haste to the rescue.

THOS. ARMITAGE, President. WM. H. WYCKOFF, Cor. Sec.

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 PAEDOBAPTIST WRITERS,

OR, BAPTIST OIL IN PAEDOBAPTIST 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.

No. VIII. OLSHAUSEN.—Lutheran.

Olshausen's Commentary on the New Testament. N. Y. Edition. Vol. 11, p. 140 and 141. Mat. xxviii. 16—20.

"By the introduction of pædo-baptism, the position which this ordinance occupied is changed. Pædobaptism is certainly not apostolic."

Mat. xix. ver. 13, 14, p. 106.—"Of that reference to infant baptism which it is common to seek in this narrative, there is clearly not the slightest trace to be found."

John iii. ver. 22—24, p. 365. "When Jesus left the city he bent his steps towards the Jordan, where he baptized; remaining however, in the country of the Jews. John also was baptizing in the neighborhood, because the water there being deep, afforded convenience for immersion."

Vol. iii. p. 594. Rom. vi. ver. 3, 4. "In this passage also, we are by no means to refer the baptism merely to their own resolutions, or see in it merely a figure, in which the one half of the ancient baptismal rite, the submersion, merely prefigures the death and the burial of the old man—the second half, the emersion, the resurrection of the new man—we are rather to take baptism in its interior and spiritual character, as a process in the soul."

Vol. iv. p. 308. 1 Cor. x. ver. 1, 2. "It appears unnecessary to add that all attempts by allusive references to render the type [baptism] more perfect, such as that drops from the clouds fell on the Israelites, or that they were sprinkled by the sea, must be utterly discarded."

No. IX. MEYRICK.—Church of England.

Dictionary of the Bible, Vol. iii. Edited by Dr. Wm. Smith.

The article on baptism was written by Rev. Frederick Meyrick, M. A.; late Fellow, and Tutor of Trinity College, Oxford.

Article, Baptism.—"The mode of Baptism.—The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. John the Baptist baptized in the river Jordan (Mat. iii.) Jesus is represented as coming up out of the water—(Anabaimon apo hudatos) after His baptism (Mark i. 10.) again John is said to have baptized in Aenon because there was much water there (John iii. 23; see also Acts viii. 36.) The comparison of baptism to burying and rising up again (Rom. vi.; Col. ii.) has been already referred to as probably derived from the custom of immersion."

No. X. SCHAFF.—Lutheran.

History of the Apostolic Church with a general introduction to Church History by Philip Schaff, Professor in the Theological Seminary at Mercersburg, P. A. Translated by Ed. D. Yeomans. N. Y. 1853.

Page 568. "§142 Baptism. Finally as to the outward mode of administering this ordinance; immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words baptizo, baptisma, baptismas, used to designate the rite. Then again by the analogy of the baptism of John, which was performed in the Jordan (en, Mat. iii. 6, compare 16; also en ton Jordanen, Mk. i. 9.) Furthermore by the New Testament comparisons of baptism with the passage through the Red Sea. 1 Cor. x. 2.) with the flood (1 Pet. iii. 21), with a bath (Eph. v. 26. Tit. iii. 5.) with a burial, and resurrection, (Rom. vi. 4. Col. ii. 12.) Finally, by the general usage of ecclesiastical antiquity, which was always by immersion (as it is to this day in the Oriental and also the Graeco-Russian Churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

No. XI. NEANDER.—Lutheran.

Neander's History of the Christian Religion and Church. Translated by Prof. Torrey. Vol. 1.

Page 31. "In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency required it, that any exception was made; and in this case baptism was administered by sprinkling."

Page 311. "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolic tradition, serves to confirm this hypothesis."

Page 312. "But immediately after Irenaeus, in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolic institution; for otherwise, he would hardly have ventured to express himself so strongly against it."

No. XII. CONYBEARE AND HOWSON.—Church of England.

The Life and Epistles of St. Paul, by the Rev. W. J. Conybeare, M. A., late fellow of Trinity College, Cambridge, and the Rev. J. S. Howson, M. A., Principal of the Collegiate Institution, Liverpool.

Rom. vi. 4. "With them therefore we were buried by the baptism wherein we shared His death, [when we sank beneath the waters; and were raised from under them], that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life."

Page 439. "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of scripture."

(Concluded in our next.)

For the Christian Messenger.

IN MEMORIAM.

MRS. ELIZA OAKES,

Wife of Deacon Jesse Oakes, died at New Albany, March 17th, 1869, aged 54 years; after a painful sickness of nearly three years duration. Brother Oakes has thus lost a prudent, devoted and genial companion.

Seven children, five of whom, belong to our little church, are left to mourn the departure of one, who ever sought to imbue their young minds with the importance of early piety. The mother's prayers are doubtless answered in behalf of some of her children; and will be in all.

The church mourns the removal of our esteemed and valued sister. It was ever hers to aid in the Bible class, the Sabbath school and the prayer meetings, and in all efforts to advance the cause of truth and righteousness. Throughout her illness she spoke with the greatest composure of death, knowing it would be the end of fears. Her unflinching hope in the Saviour buoyed up her spirit; although at times her anxiety to depart showed a want of complete resignation to the divine will; at other times, her firm rebuke of this restive wish to be gone, proved that grace was sufficient for her.

The last week of her life she said, "My will is all gone" "All the days of my appointed time will I wait till my change come."

Although it was with exceeding great difficulty she could make herself understood, on account of her feeble utterance; yet she rejoiced and repeated hymn after hymn expressive of her calm assurance of perfect rest. She had witnessed the bloom fade away from the cheeks of two beloved sons just as they had risen to manhood. Week after week she watched and prayed that they might be spared; but still the hectic flush deepened, the consumptive cough took a faster hold, and these buds of promise dropped the casket and soared away to the paradise of God. The mother has now joined them. The last battle is fought; the victory won. Treasures, no longer in earthen vessels, they are jewels in the Saviour's crown. Now although their seats are vacated in the family—their presence gone from the church and community, they speak. A calm spirit-tone comes ringing from the bright abode "Live so, that dying you will meet us and be forever with the Lord."—Death speaks in startling tones, "Frail mortal you too must die."

We ask not why they suffered,
We list to heaven's behest—
We know our Father's mandate
Speaks only what is best—
To make these jewels ready
To fit them for the crown
The master sent affliction,
And tore the caskets down
Successive waves of sorrow
Made bright their hopeful claims
And stamped in golden letters
Their new and lofty names,
Now sparkling forth in glory,
These gems are shining bright;
Naught e'er shall dim their radiance
They shine in heaven's own light.

P. W.

Provincial Parliament.

On Thursday last the Lieutenant Governor General Sir C. Hastings Doyle came down to the Council Chamber for the purpose of opening the Session of the Legislature. The usual ceremonies were observed, and on the House of Assembly being summoned, His Honor read the following

"SPEECH:

Mr. President, and Honorable Gentlemen of the Legislative Council:
Mr. Speaker, and Gentlemen of the House of Assembly:

1. The late period of the year at which the prorogation took place, together with other considerations which will, I trust, commend themselves to your approval, have induced me to postpone calling you together until the present time.

2. You will be pleased to hear that the Railway from Windsor to Annapolis is rapidly approaching completion; and there is now little doubt that this important work which passes through two of our best Agricultural and fruit bearing counties, and which will connect the capital of the province upon the Atlantic seaboard with the waters of the river of the Annapolis and Bay of Fundy, will open for travel and traffic before the close of the present year.

3. The addition to the Hospital for the Insane, which it was unfortunately necessary to make, has been completed and furnished, and is now occupied by a number of patients who are experiencing the benefits of this humane Institution.

4. We have cause to thank a kind Providence that the labors of our Husbandmen generally were blessed with an abundant harvest; and that a repetition of the distress incident to a failure of the Fisheries in the previous year has been prevented by an average success in that important branch of industry during the past season.

5. When closing the last session I expressed a hope that the Exhibition, then about to be held, would show that the Province was making satisfactory advances in arts and manufactures. I think I can now fairly congratulate you on the success with which that Exhibition was attended, and on the evidence thereby afforded of our continued progress.

6. While I have to congratulate you on the progress of gold discovery during the past year, and on an increase of revenue from royalty, leases, and prospecting licenses, I have to express regret at the continued depression of the coal trade, and the consequent falling off of income from that once productive source of revenue.

7. The appropriations of last Session for roads and bridges having proved quite inadequate for