

BIBLE REVISION.

The movement organized by the Convention of Canterbury in England for the revision of the text of the English version of the Holy Bible is going energetically forward. Many of the most eminent Biblical and classical scholars and divines in Great Britain have been engaged, and are diligently devoting their best abilities to the work of securing the most accurate translation of the original that can be made with all the helps of philological and archaeological science.

As originally constituted the Revising Committee contained no American scholars. This was felt to be an oversight, as there are many of our Biblical students whose proficiency and attainments have placed them in the foremost rank of Oriental scholars. Steps have been taken to secure their participation and cooperation in the work.

During the recent visit to this country of Rev. Dr. Howson, Dean of Chester, Eng., one of the eminent Bible scholars of the day, he addressed a meeting in Calvary church, New York, on the progress of the revision. He explained the history and character of the undertaking, showing how enlightened public sentiment had been gradually prepared for the work; and that when the time had come it had been intrusted, not to any ecclesiastical body, but to a competent company of Biblical scholars, who should give us in our vernacular as perfect a translation of the original language as could be made.

At the close of the meeting Rev. Dr. Schaff announced that when recently in England he had been requested by the British Committee of Revision, through Dean Stanley, to invite American scholars to cooperate with them in the work. He had accordingly invited the professors of Biblical Literature in the theological seminaries of the leading Protestant denominations, so as to secure a fair representation from the American churches. They had cordially responded and had met the day before, had organized, adopted a constitution, and were ready for work.

It is expected that the work will take several years. The English revisers will send over their sheets which the American Committee will pass upon and return. When the complete revision of the Bible is made, the perfected work will be submitted to a joint committee, for their final sanction and approval. It is to be hoped that this great and truly needed work will be so performed as to secure the approval of the English speaking Christian community, making still more precious to them the dear old Bible which in the expressive words of Chancellor Chillingworth is "the religion of Protestants."

The following list of well-known competent scholars comprises the American Committee:

- I. ON THE OLD TESTAMENT. Rev. Thomas J. Conant, D.D., Brooklyn, N.Y. Prof. George E. Day, D.D., New Haven, Ct. " John De Witt, D.D., New Brunswick, N.J. " Wm. Henry Green, D.D., Princeton, N.J. " George Emlyn Hare, D.D., Philadelphia, Pa. " Charles F. Krauth, Philadelphia, Pa. " J. Packard, D.D., Fairfax, Va. " Abner Shreve, D.D., Hartford, Ct. " James Strong, D.D., Madison, N.J. Rev. C. A. V. Van Dyck, D.D., Beirut, Syria. Prof. Taylor Lewis, LL.D., Schenectady, N.Y. II. ON THE NEW TESTAMENT. Ezra Abbott, LL.D., Cambridge Mass. Prof. H. B. Hackett, D.D., Rochester, N.Y. James H. Jay, LL.D., New Haven, Ct. " Charles Hodge, D.D., Princeton, N.J. " Matthew B. Riddle, D.D., Hartford, Ct. " Philip Schaff, D.D., N.Y. " Charles Short, LL.D., N.Y. " J. Henry Thayer, D.D., Andover, Mass. Rev. Edward A. Washburn, D.D., N.Y. " Theodore D. Woolsey, D.D., LL.D., New Haven, Ct.

— N. Y. Christian Weekly.

LONGFELLOW'S DIVINE TRAGEDY.

The Fall of Man furnished a topic of universal human interest, and of high spiritual sublimity, to Milton. Redemption has presented itself as the counterpart, to the aspiration of more than one poet. Milton himself wrote a "Paradise Regained," a wonderful poem, but in its scope falling so far short of the promise of the title, that it has seldom been rated at its true value. Klopstock's "Messiah" was planned with a more just comprehensiveness, but was not a literary success. Somebody calls him

"the German Milton." "A very German Milton indeed!" was Coleridge's comment. In general, the feeling has been that the mission, the sufferings and the triumph of Christ are too high a subject for poetical treatment. No poet's words, it is felt, can equal the simple record of the Evangelists. They gave the facts, and the facts are more impressive than any imaginative version of them. They gave the Lord's own words, and any different expression of the thought sounds like travesty. We confess that when it was announced that Mr. Longfellow had attempted a poetic rendering of "the Divine Tragedy" of Gethsemane and Calvary, we sincerely regretted it, and took up the volume with very slight anticipation of pleasure.

The Divine Tragedy (James R. Osgood & Co.) avoids a part of the difficulty by its dramatic form. Any attempt at an epic treatment would have certainly failed. But the dramatic form enables him to select the scenes he will fully present, leaving others to be introduced by way of recital. The flexibility of the dramatic blank verse adapts it to his purpose, the very words of Scripture suffering themselves to be interwoven into its texture with great ease and happy effect. The poet is thus able to be reserved, wherever the interests of his art would be imperilled by a too full and explicit rendering of the history.

The "Introitus" introduces an angel bearing through the air the prophet Habakkuk, that he may bear food to Daniel in the den of lions. The conclusion of this passage is anticipatory:

PROPHET Surely the world doth wait The coming of its Redeemer!

ANGEL. Awake from thy sleep, O dreamer! The hour is near, though late; Awake! write the vision sublime, The vision that is for a time, Though if it tarry, wait; it is nigh; In the end it will speak, and not lie.

Then come in due order the mission of John the Baptist—the baptism of Jesus is omitted—then his temptation, and a selection of scenes from his ministry. Three passovers are assumed. The only fictitious or extra-Scriptural characters introduced are Manahem, the Esene, and Helen of Tyre. Gamaliel and Simon Magus appear, and Saul of Tarsus is alluded to in a soliloquy of the master at whose feet he was brought up. In the scene of the marriage at Cana there are necessarily the bridegroom and bride, the architrifolius, the paranymphus, and the musicians. The most critical passages are those connected with the Saviour's death and resurrection. Of the Last Supper we get only a glimpse. The institution of the eucharist is not shown. The agony in Gethsemane is more completely treated. The trial before the Council and the prosecution before Pilate are a little hastened; the action does not express all that the narrative pictures. The scene of the crucifixion is more nearly extensive with the narrative of the Evangelists, though incomplete in one or two particulars. The facts showing the resurrection are rather recited than presented to view, except the visit of the women to the sepulchre. The meeting in Galilee which was appointed, at which the apostolic commission was given, is passed over. The last scene is the appearance of Jesus to the disciples at the Sea of Galilee. The epilogue represents the apostles (according to the tradition) reciting "the Apostles' Creed," each uttering a clause.

The poet has carefully guarded against the unhappy effect of bringing any words of his own into near comparison with the words of Inspiration, particularly the words of Jesus. Of his diction it is hardly too much to say, as Coleridge says of Milton's style in passages where God is introduced as the Creator: "Milton adapts the simplest and sternest language of the Scriptures. He ventures upon no poetic diction, no amplification, no pathos, no affection. It is truly the voice of the Word of the Lord." As in this example:

Ab, whosoever drinketh of this water Shall thirst again; but whosoever drinketh The water I shall give him shall not thirst Forevermore, for it shall be within him A well of living water, springing up Into life everlasting.

And when he wishes to go beyond or amplify the text, he draws freely from other parts of the Bible.

But it must be confessed that the impression of the work is weak just where it most needs strength—in those scenes which confer upon it the name of Tragedy. The dramatic form, so favorable elsewhere, falls short in the representation of the arrest, trial, and crucifixion of Jesus. The effect of gospel narratives is produced by the combined impression of many minute

touches of description for which the poet has found no place and no substitute. The same may be said of the Resurrection. In the narrative there is a gradual development of evidence and of conviction; which the poet fails to bring out. In both, our anticipations are raised only to be disappointed. While the poem gives a higher satisfaction in some respects than we had hoped, it falls short of that success which is the only sufficient justification of attempting so great a theme.—N. Y. Ec. & Chr.

Correspondence.

For the Christian Messenger.

IN MEMORIAM.

OBADIAH PARKER, ESQ.,

Was a man of integrity, and one that feared God above many. He was born in Granville, Annapolis Co., Nov. 23rd, 1815, where he spent his minority, and served his apprenticeship. He began business at Paradise in 1840, then removed to Lunenburg Co., and resumed business at Bridgewater in 1843, thence to Lunenburg-Town in 1865, where he died Dec. 29th, A. D. 1871, aged 56 years and 36 days. He succeeded in business,—had a family of eight children (one of whom, a lovely daughter aged 25 years, passed to glory two years before him) The widow, with the seven are left in mourning and sadness. He possessed an active mind, quick discernment, and sound judgment, which rendered him useful in every relation of life. He served as Justice of the Peace sixteen years, a true Temperance Magistrate, and filled the station with honor. He took a deep interest in the cause of education, justly esteeming a cultivated mind essential to our true interest, deprecating that ignorance which leaves a man unfit for usefulness among his fellow men. But his chief excellence lay in his christianity. His deep piety coupled with sound judgment, caused him to adhere to the cause of Christ at all times. He embraced the Saviour by a living faith, and put on Christ, being buried with him in baptism by the hand of Rev. N. Vidtote at Paradise, and joined the church there at the age of sixteen. He afterwards united with the church at Bridgewater, and lately at North-west. He was an efficient active christian, always at his post in conference, business and prayer-meeting, always edifying in his communications, encouraging by his sympathy, effective in his appeals, winning in his manners, and courteous to all. He was like a father to the Sabbath School at all times, having superintended one at Bridgetown at the early age of eighteen. In every place he nursed it with a tender solicitude, making the salvation of the soul its chief object. His constant prayer was, "Thy kingdom come." He was liberal in giving, as well as earnest in praying. Of him we can emphatically say, "Thou shalt be missed, for thy seat will be empty." His acceptable gifts, his fervent piety, and his true Bible baptist principles led his brethren at Bridgewater, in Nov. 1859, to grant him license to preach the gospel, and he often did so to good acceptance, at funerals and elsewhere, but his health did not allow him to preach much. He served as deacon for many years before his death. His exhortations increased in fervency as he approached the dark river. Some of his dying sayings are choice treasures in the memories of his friends. But his voice is hushed, his counsels closed, his work ended, and his family mourn. They and the church are bereaved, his seat in the house of God is vacated and all feel that he rests from his labors. He has left three sons in the church who give promise of usefulness. May his mantle fall on them, and on all the church, and be accepted as a pledge of Jehovah's love, and worn with honor till all are called in to the marriage supper of the Lamb. He was buried on Tuesday, Jan. 2nd, 1872, when a discourse was delivered by the writer, founded on the words, "The good man is perished out of the earth." Micah. vii. 2.

Z. MORTON.

Mahone Bay, Jan. 15th, 1872. In addition to the above by the pastor of our departed brother, we have some of his last words, a wish request for publication, from a member of the family:—

Wednesday evening he was incessantly groaning in intense bodily anguish. About midnight he sat up in bed, and prayed for some time, earnestly asking God for Christ's sake to grant him grace to sustain him in those hours of suffering. Then, turning to us—his three eldest children at home—he said, "My dear children I think you will lose your father this time. O children, let

nothing keep you from serving your Lord. Work for Him; follow Him. Ever trust in God, and beware of Satan. Tell my brethren in the church "to live unto Christ," striving to advance His cause. And those dear children—poor little Willie and May. I want you to talk to them often about their souls—about Jesus. I have frequently talked with dear little May about these things; and she seems to desire to love and obey her Lord. I hope we shall all meet in Heaven. I shouldn't like that any of my dear children should be lost. It has often caused me much concern, whether I should have grace to sustain me when I should come to die. But, O children, Christ's promise is true! it's true! My poor body is full of aches and pain, but in my heart there's peace. [Here he began to sing, "Resting by and by," which he sang over two or three times.]

"Resting by and by—there's resting by and by; We shall not always labor, we shall not always cry:— The end is drawing nearer—the end for which we sigh; We lay our heavy burdens down: there's resting by and by."

When he had ceased singing, he requested each of us with him to pray. Thank God, our dear father's children could pray; and, kneeling down each of us prayed. Frequently during his short illness he spoke of or prayed for poor brother Young—a dying christian by whose bedside he had sat till midnight only a few nights previous. In him dwelt the word of God richly; and strains of Heaven's music to earth's redeemed were mingled with his dying groans. Often "in life" he had sung

"When all thy mercies, O my God, My rising soul surveys, Transported with the view, I'm lost, In wonder, love and praise."

and "in death" I heard him say—

"When all thy mercies, O my God, &c."

An hour before his death, he said to a friend, "O, Mrs. A.—, trust in God; and tell poor dear E.— to trust in God; yes, and tell Mr. A.— to trust in God." Shortly after this he told us that the time of his departure was at hand, and that he had a desire to depart and be with Christ. Then, calling me to his bedside, he requested me to sit down beside him. "Is it getting dark? I cannot see," he said, and said soon after—

"God is our sun,—He makes our day."

He observed his two little children weeping, and, weeping said, "Oh! you poor little children! God will be your shield and buckler, and supply your needful wants." A few moments more, and he peacefully closed his eyes on earth, and awoke in Christ's likeness.

ON THE DEATH OF MRS. T. MOXON.

(To the memory of my mother.) How happy the thought that in Jesus are given, True peace upon earth and a mansion in heaven. Though friends may forsake us and sinners deride, That mansion secure shall for ever abide.

It was in that Jesus our mother believed, And peace in believing she daily received; She talked of his goodness, rejoiced in his love, And told of her Advocate pleading above.

Though the chastening rod seemed hard to endure, Yet patiently all her afflictions she bore; And wailed in hope for the message to come, That would bid her depart and welcome her home.

Walle with the stern message life struggled severe, "Most over" she said to the friends standing near, Then sinking to rest in the arms of his love, Was wafted by angels to Mansions above.

Walton. B. J. M.

JOSEPH PATTEN SANDERS, ESQ.,

Was born at Paradise, Annapolis County. At the age of 22 years, and during a gracious revival of religion he experienced a saving knowledge of Christ, was baptized by Rev. N. Vidtote, and received into the fellowship of the Wilmot Baptist Church. Not long after this he removed to Dalhousie East, Kings County. When the West Sherbrooke Baptist Church was organized he removed his membership to that church of which he remained a member to the close of life. He possessed good business talents, and was appointed a Justice of the Peace in which office he served the public satisfactorily. He was a warm friend to the cause of Temperance, was a charter member of Lakeland Lodge of British Templars, his presence will be greatly missed in the Lodge-room. He possessed many good qualities for which he was justly esteemed in the community in which he resided. In July last his health failed, and it soon became evident that consumption had fastened itself upon him. Through his sickness he

ever manifested an unwavering trust in the Redeemer, and as the hour of his dissolution drew near his faith grew stronger, and the prospect brighter, and he anxiously looked for his release from the flesh, which took place on the 3rd day of January, 1872, in the 52nd year of his age. He leaves a sorrowing widow and one daughter to mourn their loss. Four little sons had preceded him to the spirit-world.

T. A. W.

Missionary Intelligence.

WOMAN'S MISSIONARY AID SOCIETIES.

Mrs. Bixby now on a visit to the United States has written the following interesting letter to Mrs. McKenzie wife of Rev. W. S. McKenzie, Secretary of our Foreign Missionary Board. It will be read with interest by our sisters who are so engaged in this work.

206 CRANSTON STREET, PROVIDENCE, R. I., } December 31, 1871.

MY DEAR MRS. MCKENZIE.—I have heard from — and others of our mutual friends, that the ladies of your church and vicinity are interested in the new form of service for the Master, that takes the name of Woman's Missionary Aid Societies, and that such a Society has been organized in the Leinster Street Church, Saint John.

I reach out to you, over the hill and dale and ocean that lie between us, with a glad heart, the hand of sisterly greeting, and most earnestly wish you "God-speed" in this glorious work. The long night of ages, of ignorance, of superstition, of oppression of worldly love and vanity, through which woman has slept, sometimes stolidly, sometimes restlessly, sometimes feebly walking, is passing away. The "day star" is rising! The morning light is breaking! It dawned when Jesus, in the dim, grey light of that morning in Jerusalem, gave the first commission of his resurrection to Mary, "Go tell my brethren." The glad tidings of the risen Lord were first uttered by woman's lips. Oh that they never had been silent as to the glorious story! But we may not stay to weep over the past. The commission comes to us to-day, "Go, teach all nations," and with it from the dear ones at our firesides, the little ones in our Sunday schools, the straying ones all around us, comes the low request, "Tell us the old story;" and from the nations, the heathen nations, comes the wailing cry, "Light, light!" It comes to us, Christian women, to-day as it never did before. The stone of civil exclusion is rolled away from the door of heathen lands; missionaries have entered in, suspicions have been removed, and the general character of Christian people is now so well understood, that single ladies may enter upon the work of missionary teaching without any other apprehensions as to comfort and safety than those which pertain to the missionary work in general.

My own experience of nearly nine years in the mission field has shown to me very clearly the importance of the work they can do. The work of the missionary there, like that of the minister at home, is preaching the gospel. If he teaches, it must be those who will be able to help him afterwards in his great work. The missionary's wife, in addition to her domestic duties, which are no less there than here, must be ready to receive the natives when they call, and they call at every hour in the day, treating them with more attention than we should show our friends at home, for we wish to win their souls, and they are very sensitive to neglect: she must be ready to sympathize with the sorrowing, reconcile the quarrelling, care for the sick, giving out more medicine than an ordinary physician, distribute tracts and provide books. What time has she left for teaching?—and yet the teaching must be done. There can not be an established, consistent Christian character where there is ignorance of the Word of God: there cannot be a Christian nation where the mass of the people cannot read; there cannot be a Christian people where the mothers are idolaters, and for the most part, women can only be taught by women. How loud, then, comes the call to those Christian sisters whose hands are free to do the work to which their hearts incline, and who so love the blessed Saviour that they can give up home and friends for His sake, and who so long to see the kingdom of Christ established that they can cheerfully spend and be spent in winning souls.

"Come over and help us!" If the call is loud to come to go, it is equally loud to others to send; and who can so appropriately send single ladies into the mission