

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business : fervent in spirit."

NEW SERIES
Vol. XIV. No. 28.

Halifax, Nova Scotia, Wednesday, July 14, 1869.

WHOLE SERIES.
Vol. XXXIII. No. 28.

Poetry.

YES, AS A CHILD.

"Not as a child shall we again behold her."

O say not so! how shall I know my darling,
If changed her form and veiled with shining
hair?
If, since her flight has grown my little starling,
How shall I know her there?
On memory's page, by viewless finger painted,
I see the features of my angel child;
She passed away ere sin her soul had tainted,
Passed to the undefiled.

O say not so, for I would clasp her, even
As, when below, she lay upon my breast;
And dream of her as my fair bud in heaven,
Amid the blossoms blest.
My little one was like a folded lily,
Sweeter than any on the azure wave;
But night came down, a starless night, and
chilly;
Alas! we could not save!

Yes, as a child; serene and noble poet,
(Oh, heaven were dark were children wanting
there!)

I hope to clasp my bud as when I wore it,—
A dimpled baby fair.
Though years have flown, toward my blue-eyed
daughter,

My heart yearns oft times with a mother's
love;
Its never-dying tendrils now enfold her,—
Enfold my child above.

E'en as a babe, my little blue-eyed daughter,
Nestle and coo upon my heart again;
Wait for thy mother by the river water—
It shall not be in vain.

Wait as a child; how shall I know my darling,
If changed her form and veiled with shining
hair?

If, since her flight, has grown my little starling,
How shall I know her there?

Religious.

For the Christian Messenger.

DEAN ALFORD'S REVISED VERSION.

It may be interesting to many of our readers to receive some additional specimens of the results of Dean Alford's labours.

The following passages are omitted, not being found in the oldest MSS.:—Matt. xxiii. 14;—Luke xvii. 36;—John v. 3, 4, (from the word "waiting");—Acts viii. 37;—Acts ix. 5, (from the word "persecuted");—Acts xv. 34;—Acts xviii. 21, (the words, "I must by all means keep this feast that cometh in Jerusalem");—Acts xxviii. 29;—1 Cor. vi. 20, (from the word "body");—Heb. xii. 20, (the words, "or thrust through with a dart");—1 Peter iv. 14, (after the word "you").

John vii. 53 to viii. 11, is printed in Italics, with this note:—"The passage vii. 53—viii. 11, enclosed within brackets, is wanting in all the best ancient manuscripts. The version here given is from the Cambridge MS., the only at all early one that contains it. In the later MSS. all sorts of variations occur in the text."

Mark xvi. 9-20 is enclosed within brackets. Dean Alford says:—"The twelve verses which follow are wanting in our two oldest MSS., the Vatican and the Sinaitic; and the passage is stated by the early Fathers not to have existed in the majority of their MSS. Internal evidence is also against St. Mark having been the writer.—On the other hand, many ancient MSS. do contain it, and it is cited by some of the primitive Fathers. It probably was an addition, placed here in very early times. Its sources of information are evidently independent of the three Gospels; and it has ever been regarded as possessing the same canonical authority with them."

Some specimens of Dean Alford's translation will now be given.

MATTH. vi. 27.—"Which of you by careful thought can add one cubit unto his lifetime?" . . . 34.—"Therefore be not careful for the morrow; for the morrow shall care for itself."

MATTH. xxiii. 24.—"Ye blind guides, which strain out the gnat, and swallow down the camel."

JOHN v. 18.—"For this cause the Jews

sought the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God."

ACTS vii. 20.—"At which time Moses was born, and was fair in the sight of God."

ACTS xii. 4.—"Intending after the pass-over to bring him forth to the people."

ACTS xvii. 22.—"Ye men of Athens, I perceive that in all things ye are very religious."

ACTS xix. 37.—"For ye have brought hither these men, which are neither robbers of temples, nor yet blasphemers of your goddesses."

ROM. i. 20.—"For from the creation of the world his invisible things, even his eternal power and divinity, are plainly seen, being perceived by means of the things that are made."

ROM. v. 1.—"Being then justified by faith, let us have peace with God through our Lord Jesus Christ."

ROM. xvi. 1.—"I commend unto you Phebe our sister, which is a deaconess of the church which is at Kenchreæ."

1 COR. v. 13.—"But them that are without God judgeth. Put away from among yourselves the wicked man." (In a note, Dr. Alford says, "The 'therefore' in the Authorized Version, has absolutely no authority in its favour. All the ancient authorities read as our text.")

1 COR. xvi. 22.—"If any man love not the Lord, let him be Anathema. The Lord cometh."

2 COR. iii. 18.—"But we all, with unveiled face beholding in a mirror the glory of the Lord, are being transfigured into the same image, from glory to glory, even as by the Lord the Spirit."

GAL. vi. 11.—"See in how large letters I have written unto you with mine own hand."

COL. iii. 16.—"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing each other with psalms, hymns, spiritual songs, in grace singing in your hearts to God."

1 THESS. iv. 13-17.—"But we would not have you to be ignorant, brethren, concerning them which are sleeping, that ye may not sorrow, even as the rest do which have no hope. For if we believe that Jesus died and rose again, even so them also which fell asleep through Jesus will God bring together with Him. For this we say unto you in the word of the Lord, that we which are living who remain behind unto the coming of the Lord, shall in no wise gain an advantage over them which fell asleep. Because the Lord himself shall come down from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are living, who remain behind, shall be caught up altogether with them, in the clouds, to meet the Lord, into the air; and so shall we be always with the Lord."

1 TIM. v. 4.—"But if any widow have children or grandchildren, let these learn first to shew piety to their own family, and to requite their parents; for this is acceptable before God."

2 TIM. iii. 16, 17.—"Every scripture inspired by God is also profitable for doctrine, for conviction, for correction, for discipline, which is in righteousness; that the man of God may be complete, thoroughly furnished unto every good work."

PHILEMON 20.—"Yea, brother, let me have profit of thee in the Lord: refresh my heart in Christ."

HEB. x. 38, 39.—"But my just man shall live by faith; but if he draw back, my soul hath no pleasure in him. But we are not of backsliding unto perdition; but of faith unto the saving of the soul."

2 PET. i. 8, 9.—"For these things, being in you, and multiplying, render you not idle nor yet unfruitful towards the perfect knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, shortsighted, having forgotten the purification of his former sins."

2 PET. i. 21.—"For prophecy was never sent after the will of man; but men had utterance from God, being moved by the Holy Spirit."

1 JOHN, iii. 17.—"But whoso hath this

world's sustenance, and beholdeth his brother having need, and shutteth up his heart from him, how abideth the love of God in him?"

JUDE 22, 23.—"And some indeed convict, when they contend with you; but others save, pulling them out of the fire; and of others have compassion with fear, hating even the garment spotted by the flesh."

ACTS xxvi. 28, 29.—"Then Agrippa said unto Paul, Lightly art thou persuading thyself that thou canst make me a Christian. And Paul said, I would to God, that whether lightly or with pains, not only thou, but also all that hear me this day, might become such as I am, except these bonds."

In a note on the word "lightly," Dr. Alford says, "The reading of the Authorized Version is against the most ancient MSS.; and even of that reading the rendering is incorrect."

Tyndale's translation of the passage is—"Sumwhat thou bringest me in mynde for to become a Christen. And Paul seyde, I wolde to God that not only thou, but also all that here me to daye, were not sumwhat only, but altogether soche as I am, except these bondes." Archbishop Cranmer's is the same.

A writer in the *Contemporary Review* says:—"We think there can be little doubt that the general meaning of Agrippa's words is that assigned to them by the Dean, and none that it is not that which our Authorized Version expresses, and which has furnished a text for innumerable sermons on the 'Almost Christian.' They are evidently a more than half-sarcastic protest against St. Paul's supposed intention to claim King Agrippa as a fellow-believer."

But the word "lightly" does not appear to be well chosen. The reference is either to time or to effort. Taking the latter, the passage might be thus paraphrased:—"You seem to think that it would require but little effort to make me a Christian. Then Paul said, I would to God, that, whether by little or by great effort, not only you, but also all that hear me this day, were such as I am, except these bonds."

The writer above referred to observes that Dean Alford's version "has been executed, as we should have expected it to be, with great care, sound scholarship, and excellent tact and sense. The volume will be a most useful help to every English student of the New Testament."

We observe that there is a substantial agreement between Dean Alford's emendations of the Authorized Version and those of the American Bible Union.

C.

PREACHING CHRIST.

What, according to the New Testament, is included in preaching CHRIST? As we are not writing a treatise or a lecture, we can only give loose general hints. It is to proclaim Him as the human representative and incarnation of the Divine personality and character and providence, as "the image of the invisible God," "the Word made flesh, one declaring the FATHER, doing the same 'works,' and receiving the same 'honour,' as the living embodiment of all law and right, goodness, and grace, so that we should 'do as He has done,' 'walk as 'He has walked,' 'follow Him fully,' have His 'mind,' 'be conformed to His 'image; as the worker out by sinlessness and sacrifice of the spiritual redemption of men, being 'tempted' to 'succour them 'that are tempted,' being 'made sin' that the sinful might become 'the righteousness 'of God in Him,' dying a 'curse' that the guilty might receive 'a blessing,' living a life and suffering a death of such worth and power that it is reproduced as a spiritual experience and condition of believers, who are 'crucified with CHRIST,' and 'rise with Him,' and 'sit together 'with Him in heavenly places;' as the personal and indwelling source of all Divine and holy life in men, so that CHRIST 'dwells in the heart by faith,' 'liveth in 'us,' and we possess His 'joy,' and 'peace,' and 'power;' as the conscious spring of holy affections and conduct, for His 'love constraineth us' to give our lives to Him who gave His life for us, and we

"walk in love as He loved us," and "please 'not ourselves because He pleased not 'Himself;' and lastly, as the author, organ, type, and end of all things, for "He "made all things," "by Him all things "consist," "all things were created by Him and for Him." So that He is comprehensive of all subjects, the key which unlocks them all, and the glory which glorifies them all.

He is the best evidence of His own religion, the evidence that comes home most directly and powerfully to the reason and the heart. He is the best representation of His own religion, of what it teaches and what it requires, of its truths, its spirit, and its laws. He is the best vehicle of his own religion, for the SPIRIT, "the LORD "and giver of life," "the SPIRIT of glory "and of God," has for his special and immediate mission to "glorify CHRIST by taking of CHRIST and showing them unto "men." And, presented in Him, proofs, principles, duties, experience associated with, embodied in His character, history, and work, they have a natural interest and a holy power all their own. The personal element is the strongest in all things. This explains the popularity of biography, history, and novels. This accounts for the fact that the Divine revelation is almost wholly personal. The Bible is made up of history, individual or national, outward or inward, past or future. No wonder, then, that God's greatest "Word" should be "the man CHRIST JESUS." This is helpful to all and indispensable to many.—*English Independent*.

A VOCAL DUEL.

I remember hearing a stage driver's story of Jenny Lind, when she was riding in the country. A bird of brilliant plumage perched on a tree near by, as they drove slowly along, and trilled out such a complication of sweet notes as perfectly astonished her. The coach stopped, and reaching out, she gave one of her finest roulades. The beautiful creature arched its head on one side, and listened deferentially; then, as if determined to excel its famous rival, raised its graceful throat and sang a song of rippling melody, that made Jenny rapturously clap her hands in ecstasy; and, quickly, as though she was before a severely critical audience in Castle Garden, she delivered some Tyrolean mountain strains that set the echoes flying, whereupon little Birdie took it up, and sang till Jenny, in happy delight, acknowledged that the pretty woodland warbler decidedly out-caroled the great Swedish Nightingale.

THE SPIRIT OF THE LORD'S PRAYER.

The spirit of the Lord's Prayer is beautiful. The form of petition breathes
A filial spirit—"Our Father."
A catholic spirit—"Our Father."
A reverential spirit—"Hallowed be Thy name."
A missionary spirit—"Thy kingdom come."
An obedient spirit—"Thy will be done on earth."
A dependent spirit—"Give us this day our daily bread."
A forgiving spirit—"And forgive us our trespasses as we forgive those who trespass against us."
A cautious spirit—"Lead us not into temptation, but deliver us from evil."
A confidential and adoring spirit—"For Thine is the kingdom, and the power, and the glory, forever. Amen."

CARD-PLAYING.—I have all my days had a card-playing community open to my observation, and I am yet to be made to believe that a game which is the universal resort of the starved in soul and intellect, which has never in any way linked with itself tender, elevating, or beautiful associations, the tendency of which is unduly to absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The use of culture and genius may embellish, but can never dignify it. I have this moment ringing in