

Religious Intelligence.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

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ST. JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 7, 1857.

WHOLE NO. 188

English Version of the Scriptures.

The English version of the Scriptures now in use, is the result of repeated revisions. In the preface to the Bishop's Bible, (A. D. 1568), a distinct reference is made to early Saxon versions, and there are still extant parts of the Bible in Saxon, translated by Bede, by Alfred the Great, and by Efric of Canterbury. Early Saxon MSS. of the Gospels are still preserved in the libraries of the British Museum, and Corpus Christi College, Cambridge.

The first complete translation of the Bible was made by Wyclif, about A. D. 1380. It existed only in MS; for many years, but the whole is now in print (New Testament, 1731; Old Testament, 1748). The work was regarded with grave suspicion; and a bill was introduced into the House of Lords for suppressing it; but through the influence of John O'Gaunt, this was rejected. In 1408, however, in a convention held at Oxford, it was resolved that no one should translate any text of Scripture into English, as a book of tract, and that no book of the kind should be read. This resolution led to great persecution, though there is reason to believe, notwithstanding, in any MSS. of Scripture were at that time in extensive circulation throughout England.

The first printed edition of the Bible in English was published by Tyndale, the New Testament in 1526, and the Bible in part, in 1532. To staff, Bishop of London, and Sir Thomas More, took great pains to bury and burn the impression, but with the effect thereby, of enabling the translator to publish a larger and improved edition.

On the death of Tyndale (who died a martyr to the truth), Miles Coverdale revised the whole and dedicated it to King Henry the 8th, A. D. 1535, and in 1536, John Rogers, who had assisted Tyndale, and was then residing at Antwerp, reprinted an edition, taken from Tyndale and Coverdale. This edition was published under the assumed name of Thomas Mathews. A revision of this edition again was published (A. D. 1539), by Richard Taverner.

The Great Bible appeared A. D. 1539. It was Coverdale's revised by the translator, under the sanction of Cranmer. It was printed in large folio. For the edition of 1540, Cranmer wrote a preface, and it is hence called Cranmer's Bible. It was published by authority.

During the seven years of King Edward's (VI) reign, eleven editions of the Scriptures were printed; but no new version or revision was attempted.

During the reign of Mary, was published the Geneva Bible, A. D. 1557-60. Coverdale and others who had taken refuge in Geneva, edited it, and added marginal annotations.

Archbishop Parker obtained authority from Queen Elizabeth, to revise the existing translations, and with the help of various bishops and others, published in 1568 what was called the Bishop's Bible. It contained short annotations, and in the smaller editions, (from 1589), the text is divided, like the Geneva, into verses.

The same text was afterwards printed (in 1572), in a larger size, and with various prefaces, under the name of Matthew Parker's Bible. It continued in common use in the churches for forty years, though the Geneva Bible was perhaps more read in private.

The Revised New Testament and Douay Old Testament, from the English Bible of the Romanists. The former was printed at Rheims (A. D. 1582), and the latter at Douay (A. D. 1609-10).

In 1603, King James resolved on a revision of the translation, and for this purpose appointed fifty-four men of learning and piety. Forty-seven only undertook the work, and in four years (from 1607-11), it was completed. The text, as thus prepared and printed in 1611, is the authorized version.

ST. JOHN, NEW BRUNSWICK.

A new aspect, not as the minister of the circumcision—his character in Matthew—nor yet as the Lion of the tribe of Judah, "Lord of all power and might"—his character in Mark—but as the Saviour of the world. His genealogy is traced through his mother to Adam, the head of the whole human family. While Matthew tells of the twelve apostles who were sent to Israel, Luke speaks also of the seventy disciples who were sent as to the nations of the east. Several parables are found in this Gospel alone, and among them the good Samaritan and the prodigal son—the one humbling to Jewish pride, the other exalting to the Gentile. Jewish customs and their logical statements are made intelligible to a foreigner, while the fulness of the record of the discourses of our Lord meets the curiosity of the Greek character. In the fourth Gospel, we have something that meets the higher speculative tendencies of men; correcting what was false in the Jewish and heathen systems of religious philosophy, and completing what was deficient in previous revelations. None has spoken so fully of the Divine character of our Lord, or of the inward spiritual life which springs from union with him. As Methe's Gospel was called the material one, so John's was called the spiritual, or Divine.

Thus it is that the Gospel stands "four-square," with a side facing each side of the spiritual world; Matthew, addressing the Jews, reveals the Messianic king; Luke, the Greek, reveals the man; Mark, showing the power and vital force of truth; and John its attractive and subduing love. Matthew exhibits chiefly the Jewish and subordinate; John the spiritual and Divine, in our Redeemer; Mark, his authority over nature and devils; Luke, his personal history as man. In all combined Jesus is represented as the Messiah, the Teacher, the Pattern, the Brother, and the God.

NATURE WITHOUT REVELATION.

Such everywhere is nature without revelation, man without God. The evils thus traced in Greece, re-appear in India, and in the midst of our western civilization. Man without the Bible, and man rejecting the Bible, tend (the latter most rapidly), to the same condition; and it is that condition which the Gospel is intended to relieve. It is the life and work of our Lord. He was man; sinless and holy, as man once was. He obeyed the law which we had broken, and in obeying expiated and enforced it. He died in our stead, showing what our sins deserved, and how they all may be cancelled. In our nature, and as our representative, he conquered death and ascended to God, a pledge and proof of our redemption. In heaven, he forms the bond of union between God and men, blending his Divine nature, our own, and ready to employ the fruits of his ministry, both his power with God, and his fellow-feeling with our infirmities; for our profit. He was God, the brightness of the Father's glory, the express image of his person, the eternal God in human form, thus realizing the yearnings of many for some object of reverence and love. In his acts, he showed what God is, how tender, how holy; revealed those relations which we already knew that he sustains to man, and disclosed others even more adapted to impress our hearts. That he was Creator and Preserver, men had gathered from his works; that he might become Judge they feared. But here he is seen as our brother, our Redeemer, our Friend. The Law-giver becomes obedient to his own law, and bears his penalty; his position assuring to us the sufficiency of his sacrifice. None knew so well man's guilt, and none knew so well the requirements of his own government: the first is cancelled; the second honored by his suffering. In effecting the great end of his mission, he has moreover performed a work, that has in it the elements of all power; over man, and with God. "Lifted up," he "draws all" unto him; and ascending on high he receives gifts for men, repentance and remission of sins, holiness and eternal life. The Gospel is, in one word, a revelation of man, and of God; of new relations, and of perfect morality; of eternal life, demonstrated not by argument, but by facts, and above all, of a system of reconciliation, which harmonizes, enforces, and explains all its other disclosures, and fits it to become a glad tidings of great joy, unto all people. It is the utterance at once of infinite sufficiency, holiness, and love.

Where is He?

"Man giveth up the ghost," says Job, "and where is he?" What has become of him? A short time since, he was here, healthy, vigorous, and intelligent; participating in the pleasures, and sharing the toils of life; the support of his children; the hope of his friends; the joy of his family circle.

But where is he now? We have committed his body to the tomb. But was that the last of him? Shall we see him no more? Has he perished for ever? Where shall we turn for a reply to our inquiries?

Modern philosophy affords but poor consolation. "He is no more. You have seen the last of him. He is as though he never had been." Is it possible that human wisdom has sunk so low? Have all our boasted discoveries raised our hopes no higher than annihilation? Then go, console yourself who can, with such a hope, for "miserable comforters are ye all." Ah, annihilation is not to be hid with a wish; but to wish it, is the most delectable thing in the world.

We turn to the volume of inspiration, which brings "life and immortality" to light.—This volume divides all mankind into two classes: those who serve God, and those who serve him not, and the reply it gives to our inquiry will have distinct reference to the class to which our friend belongs.

Do you ask the question, "Where is he?" with reference to one who served God? The Bible informs you that, "absent from the body," he is "present with the Lord."—This truth it teaches in great variety of phrase and example. Jesus represented the poor but pious Lazarus as being borne by angels to Abraham's bosom, while the rich man lifted up his eyes in hell, being in torment.

In exact accordance with this representation was a promise to the penitent thief:—"To-day shalt thou be with me in paradise."—There, in that happy place, are the spirits of just men made perfect, waiting for the whole blood-bought family of the Lamb to be gathered in to celebrate his triumph. "I go to prepare a place for you; and I will come again, and receive you to myself, that where I am, there ye may be also." "So shall we be ever with the Lord."—Wherefore, adds Paul, "we are confident, and willing rather to be absent from the body, and to be present with the Lord."

Could we inquire of one of those happy beings who are sent forth to minister to them who shall be heirs of salvation, he might consistently say to us, of the departed saint,—"Your friend is happy. It was my task to watch his footsteps through his short pilgrimage below, and record the numerous evidences of his faith and love. I saw him when no mortal eye was near, in frequent, holy communion with God. I marked his sincerity of purpose, his humble trust, his wakeful benevolence, his steadfast faith; though baffled oft, and sore, by ten thousand evils from malignant foes, he struggled on. He fought the good fight; he won the crown.—Whist you and his weeping friends stood around his dying bed, I too, with some of my happy companions, was there; and we witnessed the last triumph; then bore his blessed soul away to the presence of his God."

Who we ask respecting an ungodly man, "Where is he?" The Scriptures afford a sad, though not less faithful answer. They inform us that "the wicked is driven away in his wickedness;" that "their damnation lumbereth not."—Dives was lifting up his eyes in hell, being in to meet, while his five brethren were living in sinful pleasure on earth. Of the wicked man, an angel might reply to the question, "Where is he?"—"Alas, unhappy man, he is for ever banished from the presence of God and the glory of his power. I saw him perseveringly reject every offer of mercy. I saw him cherish in his heart the most bitter enmity to the holy service of God; and while earnestly engaged in seeking the riches and honors of time, laugh at the hopes of eternity, and a judgment to come. I beheld the deep horror of his soul, when the messenger of death declared, 'Thou fool, this night thy soul is required of thee.' I saw him trembling and confounded before the bar of God; and then he was driven away to 'outer darkness, where there is weeping, and wailing, and gnashing of teeth for ever.'"

Behold you pale, emaciated wretch. It is Thomas Paine. He is dying—dying a victim to profligacy and brandy. He is horror-struck to be left alone for a single minute; he dares not allow his curtains to be closed, nor permit those who wait upon him to be out of his sight. He exclaims incessantly, so as to charm all the house, "O Lord, help me! God help me! Jesus Christ help me! O Christ help me!" He confesses to one who had burnt his Age of Reason, that he wished all who had read it had been as wise, and adds, "If ever the devil had an agent on earth, I have been one!" And when approaching immediate dissolution, he exclaims "I think I can say, what they make Jesus Christ to say, 'My God, my God, why hast thou forsaken me?'" In this state he dies, a stranger to penitence, and in all the hours of an accusing conscience. Who has the hard word to say, "Let my last will be his?" See Pike's Anecdotes, Dr. Manly's Letters, Cheetham's Life of Paine, etc.

Every one is not Designed to do Good.

This sentence was uttered the other evening in a social company by a young widow. Its orthodoxy was questioned by some present, and it led to a very profitable conversation. Let me entertain this idea, and they will exert no effort to benefit their fellow-creatures. The converse is, "No man liveth to himself." One is our master, even Christ, and we are bound to serve him. Some masters are deeply interested in the welfare of their servants, and as the believing, humble, simple, tender-hearted centurion of Capernaum. And oh! what a striking instance have we of this when Jesus stooped down and washed the feet of his disciples! There a much truth in the quaint adage, "Where there is a will, there is a way." That is, when the heart is bent on doing good, opportunities will present themselves for gratifying the desire. No day can pass but some object for commiseration will be seen, to whom a kindly word may be spoken, a precious action performed, a sympathetic look afforded. The observation at the head of our article cannot be adopted by those who are here again—who have peace with Christ—who are followers of the Lamb. The love of Christ manifested—the love of Christ expressed—will prompt the saints to seek the wandering—to restore the lost—to help the distressed—to relieve the needy—to guide the perplexed. And they are aware that an account must be rendered for the right employment of the one talent as well as the increase of the ten talent. When the Judge shall appear, what a day of reckoning will that be! The pious mother has opportunities of doing good to other one possesses, in directing the tender, unaccountable mind to our Father in heaven—to Jesus and his love. The devout father cannot but be anxious for the well-being of his children for both worlds, especially on entering on life's busy scenes, and exposed to many evils. He will affectionately warn and instruct them and pray with and for them. The brother, and sister, neighbours, friends, members of Christian churches—all most care for each other, and naturally study to do each other good. We may at times question the propriety of affording relief to those who bring tribute deliberately on themselves—but our Heavenly Benefactor causes the sun to shine on the evil and the good—the rain to descend on the just and the unjust. If none were cared for but those who deserve it, few would be relieved. The subject of sorrow may have been better days, and have been involved in distress by the profligacy of those who are nearest and dearest to them; or their providential way may have been hedged up, that their minds might be weaned from earth and perishing objects, and drawn to God; and he sends you as a messenger of mercy to heal their bleeding wounds, or relieve their oppressed spirits, and to conduct them back to safety and peace. Some are distressed concerning the past, uneasy about the future. "The spirit of a man will sustain his infirmities, but a wounded spirit who can bear?" Let the humblest believer make up his mind to visit the house of sorrow, and while there express his sympathy for the sufferer. Let

him speak of Jesus, the Man of Sorrows—of his condescending love—his finished work for you and them—of his all-prevailing advocacy for his afflicted ones—his ability and willingness to help and save; seal the visit with the prayer of faith, and the results of such a visit will never be fully known till you and they meet round Jehovah's throne. Every one has a work to perform—let him do it with all his might. First secure his own personal salvation; then do something to assist others into the good old way that leads direct to the realms of bliss. Do the work of the day during the day. There is no work—no device—no wisdom—no knowledge in the grave, toward which we are moving onwards, whether we think of it or not. God will honour those who honour him, and he who turns many to righteousness, shall shine as the sun in the firmament for ever and ever.

A Sister's Influence.

A little boy seven or eight years had learned to swear. Whenever he heard a new form of profane language, he would treasure it up in his mind, and then go y in astonishing and distressing the servants, some of whom were pious, by his unheeded oaths.

After a time a servant woman hearing him one day swear most shockingly, told it to his eldest sister. She called him to her, the parents being absent, and told her distress at his wickedness. He wept and most of all when she spoke of her father, who was sure to administer rebuke and severe punishment. As he begged that his parents might not be told of it, she promised not to tell, if he would promise never to use such language again. The little fellow hesitated, and at length made the promise. Though mingling with many evil companions, who often sought to make him swear, though in many respects sadly wicked himself, he never after spoke a word which he knew to be profane. Exposure and punishment could only have restrained him for a time; how much better was this sister's judicious course. Many a boy whose precocious depravity fills his friends with horror, might be restrained by the prudent and affectionate efforts of an elder sister. When this lad had reached the age of fourteen, the same sister sought him one day, and urged that he might become a Christian. She spoke of the uncertainty of life, and the hardening of the heart and every way increased difficulty which comes with advancing years; of the pleasantness of piety, and the advantages he had enjoyed in a religious education. But he constantly replied, laughingly, "O sister don't talk about all that now; what is the use of bothering myself about religion now? Wait till I am grown up, a sinner, and then I'll see about it." Still she pleaded, and still he tried to laugh it off, till quite disheartened, she said,—"Well, my dear young brother, you know what you ought to do; I pray God that it may not be said of you at last, 'you knew your duty, but did it not.'" She turned away in despair, to weep and pray.

The boy walked off whistling a gay tune, but the tearful eye and tremulous voice of his loving and dearly loved sister, made her last words sink in his heart; he could not shake off the solemn impression. Though for two years longer apparently reckless, he often remembered that earnest appeal, often trembled lest he should die, often a most determined to see the Lord. His sister never had the heart to speak of it again, and it was not till several years after he became a professed Christian, that she knew how powerful, by God's blessing, had been the impression produced by her tender prayerful warning.

The influence of an affectionate, intelligent, and pious sister upon her young brother, may be greater in some respects than even that of a mother. Let sisters lay it to heart. They know not how much they can accomplish. Even when repulsed and despairing, they may, by the divine blessing, have laid an arrow of conviction. Even the seemingly careless may in fact be deeply moved.

"The Devil's Castaways."

The Countess of Huntingdon had presided two ladies to hear Mr. Whitefield one Sabbath evening.—On Monday morning they called upon her, and on being asked how they liked him, said he was the most strange and unaccountable preacher they ever heard; and that among many other preposterous things, he declared that Jesus Christ was so ready to receive sinners, that he would not object to receive even the devil's castaways. "Now, my lady," said one of them, "did you ever hear of such a thing since you was born?" The countess acknowledged that the expression was new to her; and, as Whitefield was in the house, invited him into the room, "to answer for himself." He confessed, at once, that he had used the words, and to enable the company to judge whether he had done right in using them, he added, "Did your ladyship notice, about half an hour ago, a very modest single rap at the door? It was given by a poor, miserable-looking, aged female, who wished to speak with me. I desired her to be shown into the parlour, when she accosted me in the following manner, 'I believe, sir, you preached last evening, at such a chapel?' 'Yes, I did.' 'O sir, I was accidentally passing the door of that chapel, and hearing the voice of some one praying, I did what I have never been in the habit of doing—I went in; and one of

Social Value of Preaching.

Without unduly magnifying my office as a minister of the gospel, I may boldly, and without fear of contradiction, affirm, that one truly faithful and zealous preacher of Christ's Word, to whatever section of Christ's church he may belong, does more to check the progress of vice and crime, to promote obedience to law, to the advancement of individual virtue, and to maintain social order, than a hundred political, moral, and philosophical essays, or than the utterance of the strictest views of justice, or the severest inflictions of judgment. It is thus that at the beautiful imagery of the prophet is realized, "Instead of the thorn shall all come up the fir-tree," and those who were once their country's terror and disgrace, become its ornaments and defence. Blind is that country, and wretched must it be, where the worth of a faithful preacher is not known, till the want of this friend of humanity is proclaimed by the boundings of iniquity, the prevalence of strife, confusion, and every evil work. The pulpit—and let it not be considered as a vain boast—next to the Bible, which it is intended to proclaim and enforce, is the strongest pillar of human society; it is the great breaker-water, that keeps back the mighty surging of ungodliness, and preserves the land from an inundation of sin; it is that which alone can be depended upon amid the revolutions of human affairs and the clash of human passions, to preserve to the monarch his crown, to the noble his honors, to the rich man the enjoyment of his wealth, and to the workman the reward of his labor. What lover of his species, then, must not uphold the ministry of the Word—an institution which, for eighteen centuries, has taught the poor to suffer want, the afflicted in patience to possess their souls, the anxious to be careful for nothing, and the fearful to hope in God?—Rev. J. A. James.

Ye are My Witnesses.

The great testimony borne by the Apostle to our Lord was to his resurrection.—Hence said Paul, "If Christ be not raised, your faith is vain, ye are yet in your sins." Peter said, "The God of our fathers raised up Jesus, and we are his witnesses, and so is also the Holy Ghost whom God hath given to them that obey him." On another occasion Peter said, "To him give all the prophets witness, that through his name, whosoever believe in him shall receive remission of sins." From these three passages in the New Testament, I claim that every truly converted man or woman, is a witness of the resurrection of Christ. Peter says that remission of sins is through faith in Christ—Paul says, if Christ is not risen, your sins are not remitted. And again Peter says, the Holy Ghost is a witness of Christ's resurrection, and that this Holy Ghost is given to those who obey God. Notice then—1st. My sins are remitted; what then? why Christ is raised. How so? Because if Christ were not raised, my sins would not be remitted. Then because I know that my sins are remitted. I also know that Christ is raised from the dead, and hence I am a witness of his resurrection. But 2d. I have the Holy Ghost. What then? Why, I am a witness of our Lord's resurrection. How so? If he were not raised, I would not have the Holy Ghost. Why? Because the Holy Ghost is a witness of his resurrection. How so? If he had not risen from the dead, there would be no Holy Ghost to witness my pardon and acceptance of God. Then I am a good and true witness of the resurrection, in that I have remission of sins and the gift of the Holy Ghost.

The Religious Paper.

In the treatment of public questions, the religious journal differs from others in this, that it regards all from the central point of Christianity, and thus represents the position of the church in the midst of the world. The character of its influence will depend on the principle it adopts, and the spirit in which it is conducted. If it argues on false principles, and appeals to low motives and passions, it may teach a spurious religion and even bad morals. A journal calling itself religious, may do immense mischief. An evil design is never so dangerous as when it lurks under the mask of sanctity. If, therefore, such a journal is bad, it must be very bad. So if its spirit is not Christian, it is instilling into its readers, not the meekness and gentleness of the gospel, but the venom and malignity of the evil one. A bitter, acrid, pugnaeous journal, in the church or out of it, is a public pest. It is a literary gad-fly, incessantly stinging the great public body to make him roar. It is the minister of strife and bitterness, and not of peace and reconciliation.—N. Y. Evangelist.

Let us now turn to a different scene.

"The chamber where the good man meets his fate. Is privileged beyond the common walks Of virtuous life—quite on the verge of heaven."

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