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HOLD FAST THE FORM OF SOUND WORDS"—Paul.

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The Visitor.

TRANSLATIONS AND REVISIONS.

REV. XXII. 18-19.

The late Revisors of the New Testament have taken great credit to themselves for the assumed restoration of the Greek Article to its true use and use. They make it the equivalent of the English Definite Article, and would have us consider the word as co-extensive in their employment. And yet, when it suited the word not to translate the Article, they left it without a representative English; whilst on the other hand when it pleased them to introduce a part of speech where, not found in the original, they did not scruple to do.

As an example of the first mentioned, we will observe that, in the Article in the Greek prefixed to the name of the true Being, the Revisors leave it untranslated. In other cases they take the opposite course, and supply the word, though not used by the original writers. One or two instances of this last practice will be cited briefly for consideration.

In Titus iii. 5 we have in the Greek, it appears in the "Oxen. Exem. Typ. Clarendoniano An. 1877" corresponding Roman letters being used—*Esoen hemas dia louou ou- genestas kai anakainoseos pny- ktos hagion*—which is rendered in the authorized version by "He renewed us by the washing of regeneration and renewing of the Holy Ghost."

Alford, the author of a Revision which was published a little before the Canterbury Revisors entered on their work, and which he promises to be "more consonant to now ascertained Greek text" than English New Testament, translates the passage as follows—"He renewed us through the font of regeneration and the renewing of the Holy Spirit." In the Canterbury Revision and the words of the original thus rendered—"He saved us through the font (or laver) of regeneration and renewing of the Holy Ghost."

As regards the three translations copied above, many remarks might be made; but the brevity required in a newspaper article will preclude all but a few. It will be observed, by comparing the renderings with the original, that while the word does not occur at all in the text, it is used twice in both the authorized Version and the Canterbury Revision, and three times in that of Alford. And it may be noted that it is employed in the latter of all the translations more frequently than was necessary, and possibly oftener than was warranted. The word "washing" is employed, the article can be very well substituted, the substitution of "font" or "laver"—alike of doubtful propriety—renders its use indispensable. The substitution was not required in the supposed interests of the text; but dogma has no right to intrude into this sphere, especially, if the original demands an addition to

The remark is equally true of the introduction of the Article in the case where it last occurs. As used, it with the words which follow, is made to do duty in behalf of one of the most important doctrines of the Christian faith—the doctrine of the Trinity.

Another example of this unwarranted use of the Article may be cited, and the more so, as a further purpose will be served. It occurs in Christ's conversation with Nicodemus in relation to "the new birth"—John iii. 2-8. When the Jewish ruler put to Jesus the question—"How can a man be born when he is old?" The great teacher replied in the then language of the country—*Kan me tis gennethe ex hudatos kai pneumatos, ou dunatai eisethen eis ten basileian tou Theou* (same edition as before, and a very accurate one). Here again there is no article with either "water" or "spirit"; but there is one in connection with the name of the Supreme Being. King James' translators took the liberty, as we may say by referring to our New Testament, of removing it from the word, to which it belonged, to one that did not require it and where it was out of place. And Dean Alford has done the same. The late Revision is not at hand; but as it is the fortune of all to have it within reach, it will be easy to ascertain whether its authors have, or have not, been faithful to the original and to truth, or have sacrificed both to creed and dogma.

To say the least it is a poor method of establishing a doctrine; and any doctrine which needs such support—a support that is, of "adding to the words" of inspiration, may well awaken our suspicions and concern. The doctrine of the Trinity rests on other grounds than the interpolations of translators and revisors. It might be added, that it depends as little upon the arbitrary use of large and small letters. In both the cases instanced the word "spirit" is distinguished in the translation by an initial capital though there is absolutely nothing in the original to show that it should be so honored.

If Dean Alford is the greater offender as regards the use of the Article, his translation of the passage cited is in another respect less objectionable than that of the others. The rendering of "pneuma" by "spirit" was demanded by every consideration but one in harmony with the injunction of King James to his translators "not to meddle with ecclesiastical terms." That the Canterbury Revisors adhered to the offensive rendering of the word by "ghost" is a reproach and a disgrace for which there is no excuse. It is small marvel, therefore, that the American Board were unwilling to be partners to the outrage—the only wonder is that their British Colleagues could persist in their mistaken determination, and by their act perpetuate and stereotype one of the most glaring blemishes of the Authorized Version. If they would only remedy this defect, one would be disposed to grant them considerable indulgence in their blundering over the Greek Article—the sacrifice of truth, good taste and common sense always excepted.

PHILADELPHIA.
Wolfville, Oct. 8th '81.

CORRECTION.

In my communication, which appeared in your issue of the 14th ult., there was an extract from an article by Cardinal Franzelin, in which occurred a typographical error that obscured the sense of the writer. Instead of "Protestants have given up the verse, because they had first to give up the doctrine it supports," it should have been, "because they had first given up the doctrine &c." It is due to the Cardinal to make the correction.

C. D. R.
Wolfville, Oct. 8th 1881.

CHURCH FASTS.

"While Gen. Lee's army was in winter quarters along the Rapidan in 1863, the Young Men's Christian Association of Harris, Mississippi brigade led off in a movement which was followed by a number of other brigades, and deserves to be written in letters of gold on the brightest page of the history of that great struggle. They solemnly resolved to fast one day in every week and give that day's rations to the suffering poor of the city of Richmond. The poor fellows were obliged to fast many days—their rations were so scant in quantity and inferior in quality—and yet they gave the rations of one day in every week to the suffering poor of the city

for whose defence they were enduring so many hardships and so cheerfully imperilling their lives."

Is there not in this noble act of self-denial an example, the spirit of which, many of our churches would do well to follow.

In the neighborhood of some churches that have the Gospel preached to them once or twice every Sabbath, there are little children that for months never hear a sermon. Will not the well-fed churches send their pastors now and then, with the bread of life to their brethren?

In some cases the stations of the church that are ten or twelve miles away are left to be cared for by the Home Mission Board and all the labour given to central stations. As an excuse it is pleaded, "such and such stations must have one sermon every Sunday." Could not such follow the above mentioned example and fast one Sunday in four that their brethren in the distant section might be fed.

By these remarks we would not be understood as advocating the multiplying of preaching stations. Many churches have so increased their preaching and conference stations, as to greatly lessen their congregations and their unity. I speak only of more distant stations. Of the nearer I would say let them be held for prayer meetings and week night services, but on the Sabbath let all gather at the centres that the pastor may have the inspiration of a large congregation. As a rule the superiority of the sermon will reward them for the effort of going a little farther to hear it.

But the example of these self-denying soldiers can be followed even further. Cannot these churches that have the preached word all the year send their pastors for a few weeks to those churches that are destitute. In the present scarcity of ministerial labourers, to say nothing of the low state of the funds, such contributions to the Home Mission work are much needed. We are glad to report that the Chigoggin church Yar. Co. have enthusiastically sent forth their devoted pastor for a few weeks labour among the destitute. We shall be pleased to hear of other churches willing to do the same and direct their pastors to needy fields.

A. COOKE,
Cor. Secy.
Hebron Yar. Co., Oct. 27th '81.

REMEMBER THE ORPHANS.

A PLEA FOR THE STOCKWELL ORPHANAGE, BY J. F. AVERY, HALIFAX, N.S.

The Stockwell Orphanage. To some of our readers the name may not be familiar, until we mention that devoted and honored servant of Christ, the orphan's friend, and pastor of the Metropolitan Tabernacle, Rev. C. H. Spurgeon, whose work and influence under God is of continual growth, blessing and power. Mr. Spurgeon has just completed his 47th year, and the event was commemorated by a vast meeting on the Orphanage grounds, where thousands assembled to see the new and noble buildings just added for the girls, and it may be well to know that some £3,000 are still needed to complete the details of furnishing, so that everything may be ready for dear little girls so soon to be gathered together. Mr. Spurgeon writes, respecting this matter, "Soon the number of children will be doubled. The increase must be by some means doubled. My trust is in the Lord alone, for whose sake I bear this burden. I believe that He has led me all along in the erection and carrying on of this enterprise. I therefore, rest in the providence of God alone. But the food for the children will not drop as manna from heaven, but it will be sent in a way which is more beneficial, for the graces of His children will be displayed by the living gifts of his people." The Institution will need another £5,000, or in round numbers £200, equal to a thousand dollars per week. Satan," said Mr. Spurgeon, "suggests: 'What if it does not come in?' But it is nothing to the Lord of the whole earth of feed 500 little ones, he who has helped us with the 250 can and will with the 500." In a recent speech, he remarked: "He should like to see the atheists try to carry on an orphanage in the name of the devil, and the everlasting nothing." Brethren we have ourselves tried the way of faith in God and believe it the safe and best way possible. The last time the writer passed beneath this same orphanage gateway, it was when the

body was so worn with weakness from past toil and disease, that he was glad to drop into the first seat and there fight with unbelief, which sought to entirely crush out hope of ever being able to return to the loved ones and work across the sea, but the evidences around of what God had wrought, and what God can do, revived hope and soul to face another operation and to believe that there was still more work on earth to do for Jesus. Since then the orphan houses have multiplied two fold.

Who will help in this good and blessed work? Send to the little ones for the Master's sake. Rev. C. H. Spurgeon will gladly acknowledge gifts small or great.

Rev. J. F. Avery, pastor of the Tabernacle, Halifax, N.S., writes under the heading of

CHURCH WORK.

"We trust the past month has not been one continual round of duty like the regular moving of a mill, but rather a putting forth of live service, wherein, not only the steady tramp as of the feet of those who go forward could be heard, but the beatings of the anxious soul, and the breathings of earnest prayers, that God, even our own God, would bless the work of his servants and give increase and power, needful for permanency and true success in winning souls for Christ.

"As in every home-life there come many cares and duties, so in every life there come likewise seasons of temptation and trial. Who among us is exempt from this pressure upon the soul and life? I always like to read that expression St. James' Epistle in regard to our great pattern: 'A man subject to like passions as we are.' We are all on the same plane. No matter how far advanced in the cares of this life, or how long-continued our service for God, we are in the midst of a storm of temptation and trials, which checker life and make it most contradictory in its different parts. The one thing that every living, conscious human being needs is help. There is no word which, sounding out through the silence of the night air, so quickly stirs the heart-blood as the cry 'help.' Mankind recognize their own need of it, and each by experience, measures that of others. Help cannot come from a myth, from a principle, from a theory, from an influence, from a motive. It must be the outstretching of an arm from a person. And when Peter, in the storm, cried 'Lord save me!' it is written, 'Jesus stretched forth His hand and caught him.' However sorely tempted you may be by care or sin, however tried in your private life, you are only safe as you associate deliverance with this Person.

Let us be helpers one of another. By bearing one another's burdens we fulfil the law of Christ. It is not grievous. Its golden rule is Love. We are sorry we can only report one addition by letter; but from the fact that there are enquirers, we soon expect encouragement. None can tell how the heart throbs to know that souls "are born again," through one's instrumentality, unless they have felt this joy of salvation. Some have moved from us, one or two familiar faces are again with us. Our Bro. and sister Byers send kindly greeting, and say respecting the Tabernacle,

"Be it ever so homely, there is no place like home."

ONTARIO CORRESPONDENCE.

DEAR EDITOR.—Seldom does an event of more interest occur, than that of the dedication of McMaster Hall, in Toronto. Not the Baptist denomination alone, but the other evangelical bodies, the occasion seemed to be one of profound and stirring interest. Representative men of the Episcopalian, Methodist, and Presbyterian bodies, did (or received) honor, by their presence and addresses, on the occasion. Dr. Strong, President of the Rochester Theo. Seminary, and Dr. Broadus of the Baptist Theo. Seminary, Louisville, Ky. witnessed to the interest of our American cousins, in the noble Theo. School.

The great and sagacious benefactor, How Mr. McMaster, was justly proud and pleased. Dr. Castle, whose wise and masterly skill has transformed the whole denominational character, in Toronto, and we might almost say in Canada, by his church edifice and college schemes, nobly and meekly bore the honors of the day.

was one of grateful, hopeful enthusiasm.

Probably no building of the kind ever erected on this continent, can equal the McMaster Hall, for beauty and convenience. With an able staff of instructors, and 20 students to begin with, the opening is auspicious, and the outlook most encouraging.

Not altogether so, we fear, with the Baptist Union of Canada. The meetings at Toronto coming so close upon the other, and having so much of denominational interest and attraction, has, we presume, taken the breeze from it, and if it is largely attended and enthusiastic, we shall be more than agreeably surprised and hopeful. Cheering reports are heard here and there of increasing interest and conversions among the churches. Notably so under the labors of Bro. J. W. A. Stewart, at Hamilton.

Yours &c.,
W. P.

SHEDDIAE ITEMS.

A. J. Denton, Esq., principal of the high school in this town, to the regret of many of us, has resigned his principality, to take charge of the high school in Kentville. He leaves here on the last of October. We are sorry to part with him on many accounts. He has gained for himself the high respect of the community, by his gentlemanly and Christian deportment. Our best wishes go with him and his companion.

Last Sabbath evening we were favoured with a very instructive and interesting address from T. Kinnear, Esq., of this place, in the interest of our Sabbath-school, in which he takes a prominent part.

Though the evening was dark, the congregation was large and remarkably attentive.

The subject of the address was the History, object and claims of the Sabbath-school. All were satisfied and amply repaid for their attendance.

For the past few days here the community has been considerably stirred up with election matters respecting the parish. The most prominent feature in the whole of it was that of *rum* or split-skull, whip-wife, and crack-brain, just as you will have it. So much for the *Scott Act*. I sometimes wish that the world would turn upside down, and spill all the rum out, I think it would be equally as good as the *Canada Temperance Act*. It may be that the world is upside down now, and that is what the trouble is. I hope that the church of God will soon arise in its strength and contend more earnestly than ever, against this great foe of our race till it is utterly banished from the world.

T. M. MUNRO.

SURE OF VICTORY.

BY REV. ALEXANDER MACLAREN, D. D.

"In nothing terrified by your adversaries," says Paul. He uses a very vivid, and some people might think, a very vulgar metaphor here. The word rendered terrified properly refers to a horse shying or plunging at some object. It is generally things half seen and mistaken for something more dreadful than themselves that make horses shy, and it is usually a half-look at adversaries, and a mistaken estimate of their strength, that makes Christians afraid. Go up to your fears and speak to them, and, as ghosts are said to do, they will generally fade away. So we may go into the battle, as the rash minister did into the Franco-German war, "with a light heart," and that for good reasons. We have no reason to fear for ourselves. We have no reason to fear for the ark of God. We have no reason to fear for the growth of Christianity in the world. Many good men in this time seem to be getting half-ashamed of the gospel, and some preachers are preaching it in words which seem an apology rather than a creed. Do not let us allow the enemy to overpower our imaginations in that fashion. Do not let us fight as if we expected to be beaten, always casting our eyes over our shoulders, even while all are advancing, to make sure of our retreat, but let us trust our gospel, and trust our King, and let us take to heart the old admonition, "Lift up thy voice with strength; lift it up, be not afraid."

Such courage is a prophecy of victory. Such courage is based upon a sure hope. "Our citizenship is in heaven, from whence also we look for

the Lord Jesus as Saviour." The little outlying colony in the far-off edge of the empire is ringed about by wide-stretching hosts of dusky barbarians. Far as the eye can reach their myriads cover the land and the watchers from the ramparts, might well be dismayed if they had only their resources to depend on. But they know that the Emperor in his progress will come to this sorely beset outpost, and their eyes are fixed on the pass in the hills which they expect to see the waving banners and the gleaming spears. Soon like our countrymen in Lucknow they will hear the music and the shouts that will tell he is at hand. Then when he comes, he will raise the siege and scatter all the enemies as the chaff of the threshing floor, and the colonists who held the post will go to the land which they have never seen, but which is their home, and will, with the victor, sweep in triumph through the gates into the city."

CARELESS LIVES.

I am afraid that the great majority of men allow their lives, as they do their beliefs, to go anyhow. They never form a distinct opinion as to the shape their life is to take, and they have never said calmly and strongly to themselves, "This is the intention which is to rule my life." They play the part of the sculptor who has no model and no fixed idea. There is the marble, and they knock a piece out here and there, but no man can predict the final result. Eating and drinking working and playing, and the distracted existence so many of us are living, What shall we be to-morrow? We really cannot tell. It will depend upon the people we meet, the things which are said to us. We have no real rule. If we are tempted to do wrong, it is possible, it is even probable, that we may do it, unless it is some very bad thing quite out of our way. It is not impossible we may say that which is untrue; that for our own gain we may deceive this person, and attack with anger that. If opportunity befalls us, we may yield to intemperance, or take the dark road of impurity. We may be good-natured, or fly off into fiery passion. We may help one who is in trouble, or strike a blow by word or act at a rival or an enemy. We do not know what we shall do, because we have no plan, no decision. Instead of our lives being like some well-ordered state, they are more like mob-anarchy, twisted and whirled by the last breath and the last appeal—a shapeless jumble of good, bad and indifferent. Is not this a disgraceful state of things, which ought to make sensible men hang down their heads with shame?—Page Roberts.

THE USE OF SHORT WORDS.

We must not only think in words, but we must also try to use the best words, and those which in speech will put what is in our minds into the minds of others. This is the great art which those must gain who wish to teach in the school, the church, at the bar or through the press. To do this in the right way they should use the short words which we learn in early life, and which have the same sense to all classes of men. The English of our Bible is good. Now and then some long words are found, and they always hurt the verses in which you find them. Take that which says, "O ye generation of vipers, who hath warned you to flee from the wrath to come?" There is one long word which ought not to be in it; namely, "generation." In the old version, the word "brood" is used. Read the verse again with this term, and you feel its full force: "O ye viper's brood, who hath warned you to flee from the wrath to come?"

Crime sometimes does not look like crime, when it is set before us in the many folds of a long word. When a man steals, and we call it a "defalcation," we are at loss to know if it is a blunder or a crime. If he does not tell the truth, and we are told it is a case of "prevarication," it takes us some time to know just what we should think of it. No man will ever cheat himself into wrong-doing; nor will he be at a loss to judge of others, if he thinks and speak of acts in clear, crisp terms. It is a good rule, if one is at a loss to know if an act is right or wrong, to write it down in short, straight-out English.—Hon. Horatio Seymour.

Scornful men bring a city into a snare; but wise men turn away wrath.