

## PASTOR AND PEOPLE.

### THE CHANGES MADE IN THE REVISED VERSION OF THE NEW TESTAMENT.

The following are a few of the changes made in the revised version of the New Testament, which were disclosed in advance by the indiscretion (to say nothing more) of "The Record" of London, the chief organ of the Church of England. This was a breach of confidence, for which "The Record" has since apologized. However, as these changes have been made known in England, and have been copied in this country, there is no longer any impropriety in giving them to our readers, especially as the work is now complete, and will soon be given to the public on both sides of the Atlantic. These illustrations will furnish a sample of the whole. As will be seen, they are mostly verbal—often changes merely of a single word, as in Luke x. 16: "He that rejecteth you, rejecteth Me," instead of "He that despiseth you despiseth Me." Sometimes it is merely the change of the tense of a verb, as in Matt. iii. 1: "In these days cometh John the Baptist," instead of *came*; or the change of an article, as "the pinnacle of the temple" for "a pinnacle." This will allay the fears of many that there would be some radical changes in the Scriptures, unsettling the foundations of our faith. On the contrary, the revision will be found to confirm all that we hold most precious, and establish rather than weaken our confidence in our English Bible.

Matthew iii. 1. - The past, "came," is changed into the present, "cometh."

Matthew iii. 15. - "Suffered" changed into "suffereth."

Matthew iv. 5. "a" pinnacle changed into "the" pinnacle.

Matthew iv. 6. "in" changed into "on"

Matthew iv. 8. "into" changed into "unto"

Matthew iv. 9. Present into past.

Matthew v. 10. Present into past.

Matthew vi. 1. Take heed that ye do not your righteousness before men.

Matthew vi. 9, 13. Our Father which art in heaven, Hallowed be Thy name Thy kingdom come Thy will be done, as in heaven, so on earth Give us this day our daily bread And forgive us our debts as we also have forgiven our debtors And lead us not into temptation, but deliver us from the evil one. (The doxology is omitted)

Matthew ix. 16, 17. Verses changed somewhat

Matthew xi. 6. "offended" = "occasion of stumbling."

Matthew xi. 19. And wisdom is justified by her works.

Matthew xvii. 25. - "prevented" = "spoke first."

Matthew xix. 17. - Why askest thou me concerning that which is good? One there is who is good; but if thou wouldst enter into life, keep the commandments.

Matthew xxiii. 14. (This verse altogether omitted.)

Mark viii. 36, 37. - For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?

Mark ix. 44, 46. (These verses altogether omitted.)

Luke ix. 26. - Lose or forfeit his own self.

Luke ix. 35. - This is My son, My chosen.

Luke x. 15, 16. - And thou Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth Me; and he that rejecteth Me rejecteth Him that sent Me.

Luke xi. 2, 3, 4. Father, Hallowed be Thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And lead us not into temptation.

Luke xvi. 8, 9. - For the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

Luke xvi. 23. - And in Hades he lifted up his eyes, being in torments.

John v. 3, 4. - "Waiting for the moving of the water" omitted. And verse 4 omitted entirely.

John v. 39. - Ye search the Scriptures, because, etc.

John xvii. 24. - Father, for that which thou hast given me.

John xxi. 15, 16, 17. - "Simon, son of John," in each verse.

Acts ii. 47. - And the Lord added to them day by day those that were being saved.

Acts viii. - (Verse 37 entirely omitted. The Eunuch's profession of faith in Christ.)

Acts xvii. 23. - To an Unknown God. What therefore ye worship in ignorance, this declare I unto you.

Acts xxiii. 9. - "Let us not fight against God" omitted.

Acts xxvi. 24-29. - "And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

Rom. v. 4. - And patience, probation; and probation, hope.

Rom. viii. 29, 30. - "Foreordained" substituted for "predestinated." - Also in Eph. i. 5, 11.

1 Cor. iv. 4. - "By myself" = against myself.

1 Cor. xvi. 22. - If any man loveth not the Lord; let him be anathema. Maranatha.

2 Cor. i. 18, 19, 20. - But as God is faithful, our word toward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how many so ever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.

2 Cor. ii. 15. - In them that are being saved, and in them that are perishing.

2 Cor. iv. 6. - Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts.

2 Cor. xi. 19. - "Suffer" = "bear with."

Eph. vi. 24. - Grace be with all them that love our Lord Jesus Christ in uncorruptness.

Philip. iii. 20, 21. - We wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory.

### "I SOUGHT HIM, BUT I FOUND HIM NOT."

I searched this glorious city; He's not here.  
I sought the country; she stands empty-handed.  
I searched the coast; He is a stranger there.  
I asked the land; He's shipped. The sea; He's landed.  
I moved the merchant's ear; alas! but he  
Knew neither what I said nor what to say.  
I asked the lawyer; he demands a fee,  
And then devours me with a vain delay.  
I asked the schoolman; his advice was free,  
But scored me out too intricate a way.  
I asked the watchman (best of all the four),  
Whose gentle answer could resolve no more,  
But that he left Him at the temple-door.

Thus, having sought and made my great inquest  
In every place and searched in every ear,  
I threw me on my bed; but oh! my rest  
Was poisoned with the extremes of grief and fear.  
When, gazing down into my troubled breast,  
The magazine of wounds, I found Him there.

-FRANCIS QUARLES.

### AMUSEMENTS AND SOCIETY.

It would be interesting and profitable to study the effects of modern amusements on the social life of our people. Fifty years ago the social life of New York was rich and delightful. Almost all the merchants, bankers, lawyers, and business people, lived within the city limits and below Union square. They knew each other. There was a great deal of social intercourse between families. People visited each other, and charming evenings were spent about the glowing hearth-fire in the winter time. Friendships were formed and cemented. The love of home was nourished. Young people did not fear to marry because they had not yet attained to fortune. There was conversation, social cheer, the pride of family, ambition for good name, respect for parents, and fondness for children. The people entertained and amused themselves and each other in a simple way, but a way which brought a great deal of true enjoyment.

That state of things has passed away. The growth of the city, the introduction of railways and steamboats, and other material changes, have had a marked effect on the domestic habits of the community. The home life of our people has undergone a total change, and coincident with this change, and one of its causes, is the rapid development of popular amusements. In the present city there are about thirty theatres and places of public entertainment, in full operation this winter. Between three and four thousand people are constantly employed in connection with them, in providing entertainment for the people. The cost of all these concert, opera, and dramatic establishments for a twelvemonth must be immense, and that they are well sustained is proved by the new theatres already planned and in process of erection. It is said by the patrons of public entertainments that they are generally moral, and only very rarely is anything decidedly immoral produced. However that may be, it cannot be doubted that their effect is disastrous to social life in its old and most delightful forms. As a matter of fact there is comparatively little of that social intercourse, that friendly interchange of good feeling, that beautiful, neighbourly greeting and visiting of other years. Men meet each other on the street, in the hotels, and at the clubs. Women meet each other in the stores, the picture galleries, the places of popular resort. There are costly and brilliant receptions at which people compliment each other and repeat pretty nothings. Talk of the earnest, serious sort has been well nigh abolished from "good society." People have no "neighbours" any more. Sociability has become unfashionable, and friendships are regarded as rather romantic. People have ceased to entertain themselves and each other. They go to the opera, the play-house, to be amused. It costs money, to be sure, but nothing else. No intelligence is required to sit through a play. It is so much easier and more exciting to witness the scenic displays and listen to the wit and fun manufactured and exhibited on the stage, than to undertake to entertain company at home. The actors never expect to be invited to the houses of those they amuse. To sit passively and be played upon by trained performers on the stage requires nothing but bodily presence and such mind as even a dunce may have. And the inevitable result has followed - the play house has absorbed much of the life out of our society, and grown up very largely at the expense of our homes.

This is an effect of the modern development of amusements which certainly deserves attention and should be stoutly resisted. Allow all proper weight to the arguments in favour of innocent amusements. We cannot go back to the sombre habits and stern austerity of Puritan days if we would, and would not if we could. But the natural desire for recreation has been stimulated to a passion. It has built up an institution which drains off some of the best life of the community and overshadows home. Talk about singers and actors and the incidents of the stage, takes the place of that natural and wholesome interest in the people who should be neighbours and friends, and whose well being should be a care and study. Young men have the desire for marriage and a home of their own destroyed by the excitements and glitter and feverish intoxication of public entertainments. Their taste for simple joys, a quiet home life, modest fashions and inexpensive ways, is perverted by the dazzling displays and glare of the public stage. What can they say which will compare with the fine phrases and brilliant repartee they can hear for a dollar? They stop reading books which require effort. They lose interest in serious and earnest talk. Home life becomes a bore, and so the fine fibres of our best sociability shrivel and dry up. The almost universal confession that social life has deteriorated where it has not disappeared, and that the fashionable substitutes for it are costly mockeries at the best, shew what harm has come from looking for pleasure away from home, and asking to be entertained and excited by artificial means instead of arousing ourselves to interest and entertain each other in natural and healthy ways; and unfortunately, the causes which have wrought such results in this and other great cities are at work in all our villages and towns. The public danger calls for a more energetic defence of home and social life against the insidious influences which are preying upon their foundations and draining off their best life. For home is the safeguard of the community, the citadel of public virtue; and the hope of the world. - *N. Y. Evangelist.*