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## NOTES OF THE WEEK.

PERSONS handling bank bills should be careful not to take in any \$2 Dominion notes from No. 145,001 to 146,000, nor any \$1 Dominion notes from No. 355,001 to 356,000, as the Government has refused to redeem them, they being part of the lot stolen from the Receiver-General's office in Toronto some time ago. Cut this out for reference.

It is stated by a foreign paper that Hodscha-Ahmet, who was imprisoned by the Turkish Government for translating and circulating the Bible, was delivered from prison by the Chio earthquake. The prison is said to have been thrown down by the shock, but Hodscha-Ahmet was not hurt. He managed to get on board an English vessel anchored in the harbour, and he is now in London.

AT the late Alumni dinner of the Princeton Theological Seminary, the trustees of the Seminary received a cheque for the sum of \$100,000 from Miss Lennox, of New York, the sister of the late James Lennox. The check was not accompanied by any letter, but Dr. Paxton intimated that the generous donor directs the sum to be invested and the income to be applied solely to the increase of the salaries of the professors of the Seminary.

THE Ontario Branch of the Dominion Alliance for the Legal Suppression of the Liquor Traffic has issued address to its friends, which we should have been happy to have given in full had the crowded state of our columns permitted. In order to carry on its work effectually, the Executive Committee of this Branch wishes to have a fund of fully \$5,000. We should think there would be little difficulty in raising this sum. All those who are inclined to help are requested to send their contributions to the Secretary, Prof. G. E. Foster, Box 438, Hamilton, Ontario.

THE present season is full of interest to the friends of Young Men's Christian Associations. There will assemble at Cleveland, May 25, the representatives of the American Y.M.C.A., and later, July 30th to August 6th, at London, in Exeter Hall, delegates from the Associations of all lands. Both conventions will receive reports of rapid progress in all departments since their last meeting two years ago, at Baltimore, and three years ago at Geneva, Switzerland. The conference at London will be attended by a large American delegation, which is to sail from New York on July 16th. The convention at Cleveland will be one of extraordinary interest.

THE story is told by "The Christian Register" of a Chinaman who was converted by simply reading the New Testament. Then he wanted to be baptized. He tells the story: "One rainy day, as I was sitting in the door of my cabin, I read the words, 'He that believeth and is baptized shall be saved.' And I said to myself, 'I believe; but how can I receive baptism, for, far and near, there was no missionary. Then, as my eyes followed the falling rain, the thought occurred to me, 'It is God who sends down the rain. Can I not pray to Him to baptize me?' So I bared my neck and breast that they might be sprinkled, went out, fell upon my knees, and cried, 'Heavenly Father, I receive Thy baptism in the name of the Father, of the Son, and of the Holy Spirit.' And now, in my heart, I have the conviction that I have received baptism from God Himself."

THE following rebuke from the "Congregationalist" is in order: "At the recent New York Methodist Conference Bishop Bowman reprimanded the flippant manner so often seen in churches in the closing exercises. Coats, hats and canes, are arranged while the doxology is being sung, as though the people were preparing for a rush, like some ill-bred persons at the close of a concert. When the minist-

ter thinks that his people are bowing or kneeling in their pews they are often simply fumbling for dropped gloves or eye-glasses. The Bishop related an instance of a minister himself putting on his overcoat while he sang the doxology. The house of God seems to have little more of sacredness to some people than an ordinary concert hall or store. We wish the custom were general in this country which prevails in England, of pausing for a few seconds after the benediction is pronounced before beginning to pass out."

A MEETING of Knox College Alumni, composed of clergymen attending the late meeting of the Synod of Montreal and Ottawa, was held during meeting of Synod. After a friendly discussion, it was agreed to sustain the action taken at the recent meeting of the Alumni in Toronto, with reference to raising a fund of \$12,000 to be applied to the improvement of the College library. The following gentlemen were appointed to take charge of the scheme in the various Presbyteries: Presbytery of Ottawa—Rev. William Armstrong, M.A.; Presbytery of Brockville—Rev. Geo. Burnfield, M.A.; Presbytery of Lanark—Rev. D. B. Ballantyne, M.A.; Presbytery of Glengarry—Rev. J. A. G. Calder; Presbytery of Montreal—Rev. J. Scrimger, M.A.; Presbytery of Quebec—Rev. A. F. Tully. There was also a clear expression on the part of those present that the time was near when a great scheme for the endowment of the College should be launched. After a pleasant meeting the members dispersed.

It is said that the heavy tax which the Government of Great Britain has recently imposed upon saloons has not only resulted in shutting up many low dens but in a very material decrease in the quantity of spirituous and malt liquors consumed, although the population has increased. In 1878, 1,190,886,401 gallons of wine, rum, and beer, were consumed, involving an expense of \$710,975,000. During the last year the quantity was reduced to 972,876,311 gallons, and the cost to \$611,396,375. The consumption *per capita* still amounts to 28.19 gallons. The room for further legislation is still very wide. But this estimate of the influence exerted by heavy taxation is misleading in these respects: it does not take note of the fact that the principle of voluntary total abstinence has, during the last decade, been pressed upon the attention of all classes of the population; nor that among its advocates and exemplars there have been many persons of great social and religious influence; nor that the number of total abstinent on principle has consequently become very large. We do not deny that taxation has diminished the number of saloons, but the diminution in the amount of liquor consumed is chiefly due to the steady advance of the temperance or total abstinence sentiment.

AT the meeting of the Society of Antiquaries of Scotland, held last week, Mr. Gilbert Goudie, F.S.A., Scotland, gave an account of a sculptured stone from the churchyard at Papil, in the Island of West Burra, Shetland, now in the Museum. The stone was found by Mr. Goudie in 1877, and, on his representation of its scientific interest, it was obtained for the museum, with consent of the Misses Scott, of Scalloway, the proprietors, through Mr. Garriock, of Berry. The stone is a sandstone slab, six feet ten inches in height, sculptured on one side only. It bears at the top an equal-armed cross, formed by the intersection of arcs of circles, the interspaces being filled with interlaced work. Below are the figures of four ecclesiastics, with croziers, two on each side of the shaft of the cross, underneath them a lion-like animal; and, lowest of all, a group of two figures, semi-human in character, but having bird-like heads and legs. Their long bills are inserted in the eyes of a human-like figure between them. In the form of the cross, and the design and disposition of the figures, Mr. Goudie recognized a likeness to the fine sculptured stone from Bressay, in Shetland, also now in the museum. The site on which the stone was found is that of the ancient towered Church of Burra, of which every trace has

now disappeared, but which was standing partially entire when Rev. Hugh Leigh wrote his account of the district in 1634. Dr. Mitchell and Professor Duns made some remarks on the interest of this communication, and the special interest of the stone itself is now exhibited in the museum.

THE London "Standard" had lately an important editorial on the revised version of the New Testament. The following are the main points: The writer of the article asserts that "whatever scholars may think of the labours of the revisers, the impression produced upon the public mind is one of disappointment and dissatisfaction. It is to be deeply regretted that the revisers, judging by the work just published, have apparently forgotten the conditions under which the task was entrusted to them. It is obvious that a great many of the alterations adopted have been approved for reasons of mere literary criticism, which makes us rather sceptical as to the infallibility or even good taste of the revisers. Where no material change in sense or substance of the authorized version has been shewn to be required by the revisers, for the proper construction of the original, they have, nevertheless, thought themselves justified in mending the English and improving the grammar of passages which have struck deep root in the hearts and memories of the English people. One word has been substituted for another at the whim of the New Testament Committee. Moods and tenses have been shifted about to satisfy some pedantic scheme of syntactical symmetry. A sentence, treasured up in the popular mind and enriched beyond description by the pathetic associations of hundreds of years, has been tortured and crucified into precise grammatical accord with the latest refinements of critical labour upon the comparison of early manuscript texts, and has thus been robbed of all its true value. The system upon which the revisers appear to have acted, in our judgment, is altogether erroneous and deplorable." The writer then proceeds in some most beautifully expressed passages to point out the position held by the Scriptures among English-speaking peoples: "They have been known by them and loved by them for centuries," he says, "and it is rash and reckless to shake this noble growth of centuries by attempting to harmonize with the correctness of self-opinion and scholarship, or to regulate by the doubtful standards of taste accepted by a motley combination of theologians and professors. Even the Lord's prayer, which every English-speaking child learns to lisp at its mother's knee, has not been spared. The revisers have handled it as a bold commentator might handle a notoriously corrupt chorus in some Greek tragedy. St. Paul's praise of charity, unequalled in its own kind for singing and rhythmical eloquence in the old version, is mangled and made irretrievable by the senseless substitution of the word "love" for charity. The meaning is really obscured rather than elucidated by this change, while the music of the sentence is invariably lost. Alterations of the diction of the old verse involving no gain in sense, or no perceptible one, swarm in the revised edition, and in almost every instance it is impossible not to feel that the original translators, however inferior to those engaged in the present revises in precise and exhaustive scholarship, textual or general, were infinitely their superiors in the rare and precious art of writing musical and masculine English prose. Had they purged the sacred text of the errors which had crept into it, and placed where it was necessary the various readings in the margin, they would have performed a useful and acceptable work; but in the effort to attain dry and merely mechanical accuracy of expression, they have so revised the noblest book in the English language as to deprive it of much of its beauty, and they have destroyed many of its historical associations." In conclusion, the "Standard" writer says that it remains now for the revisers to revise the text they have produced. If this new revision is ever to be generally used, and to supersede the authorized version, many of the alterations that have been made must be discontinued.