

Selections.

THE BAPTIST BIBLE REVISION.—A correspondent of the *Gospel Messenger* has been examining this "Revision," as far as the Epistle to the Ephesians is concerned:—

Mr. Editor,—Having just completed a revision of a "Revision," I beg the privilege, for the sake of the unwary, of saying a word or two on the subject, through your hebdomadal. I make no attack, but simply state my own impressions, for the benefit of the less informed in such matters. "I will not write a line, which, dying, I would wish to blot."

The "The Revision" before me purports to be that of the "King James" revision of the Epistle to the Ephesians, just issued in the "Bible Union Reporter" of the Bible Revision Association.

It is "revised" to this extent,—out of the 155 verses of the Epistle in our version, only 15 are left untouched; 140 verses are more or less altered. Truly a very extensive and modest "revision."

As to the value of the work, let me first say that the typography, both of the English and of the Greek is admirable; and its consecutive paragraph arrangement, uninterrupted by verses (which are nevertheless designated on the margin,) is worthy of high commendation. There are certain modernizations of grammar which follow growth of languages, changes in the order of words, and new renderings, intended for improvements, which in any other place would not deserve censure, but which, under any circumstances, would not be considered necessary to the fidelity of the translation. I believe honestly, after a careful examination, that these "Revisers" have not made one change in the translation of this Epistle, that would be considered necessary by any unprejudiced mind, to convey the truth to any ordinary reader. On the contrary, while allowing them due credit for motives and ability, there are some very questionable changes, and at least one falsification of the very highest importance, which, of itself, betrays the sectarian tendency of the whole movement. Added to this is an omission of the postscript to the Epistle, unwarranted on the part of any irresponsible body, though that postscript be not of Divine authority.

The modernizations consist in the substitution of 'to' for 'unto,' 'on' for 'upon,' 'who' for 'which' and 'it' for 'armor' for 'armour,' 'two' for 'twain,' &c. The changes in the order of words intended to bring out the emphasis, are such as this: 'Ye may be fully able with all the holy ones to comprehend what is the breadth and length and depth,' &c., whereas the order of our common version is, 'May be able to comprehend with all saints what is the breadth,' &c.—Such 'improvements' are not censurable elsewhere; but being unnecessary either to the beauty or the sense of the passage, the change cannot counterbalance the evils resulting.

Among the questionable changes effected by the 'Revisers,' are the substitution of 'good news' for the sacred old word 'gospel,' 'congregation' for 'church,' 'holy ones' for 'saints,' 'secret' for 'mystery,' and the like in every instance in which these time honored words occur,—a 'revision' worthy of a school-boy. As instance, take the following: 'joint partakers of his promise in Christ, through the good news;' 'this is a great secret; but I am speaking concerning Christ and the congregation;' 'now to the principalities and powers in heavenly places might be known through the congregation the manifold wisdom of God;' 'the husband;' 'the head of the wife, even as Christ is the head of the congregation;' (the word 'Church' occurring eight times, is uniformly rendered 'congregation;') 'Paul, an apostle of Jesus Christ by the will of God to the holy ones,' &c.; and once more, 'for the perfecting of the holy ones, for the work of the ministry, for the building up of the body of Christ, until we all come to the unity of the faith, and of the knowledge of the Son of God, to a full-grown man, to the size of the full stature of Christ.'

Now, methinks, however tolerable such 'revisions' may be when Vanda's are seeking to do their utmost, they will not be allowed by Churchmen, while Churchmen have understanding.

The falsification alluded to is recognizable in the following paragraph: 'One Lord, one Faith, one Baptism;' this last word being a substitution for 'Baptism,' a substitution of a special for a general word, wholly unauthorized and sectarian, involving the responsibility of the entire Catholic church, and the scholarship of her sons; sufficient, in a work of so much importance as the Word of God, to procure the instant condemnation of all such tampering as this, by a schismatical party, who thus falsify the truth.

The Postscript 'written from Rome unto the Ephesians, by Tydichus,' is omitted, with the off-hand remark, 'It is of no authority, and should be omitted in the Revised Version.'

Admitting the truth, in a critical sense, that they (i. e., the subscriptions to the Epistles) are of no authority, we know that they are of thirteen or fourteen centuries standing, and loved by millions as the only traces left of the honest and devout studies of an ancient and Scripture loving Bishop. So at least says Dr. Mill, who in scholarship was not behind the best of these redoubtable 'Revisers.'

Yours faithfully, AUSTEN.

Nujoor Jewarree, of the 1st Bengal Native Infantry, and an English spy, gives fearful particulars of the massacre at Cawnpore. On the breaking out of the mutiny he saved the lives of Mr. and Mrs. Duncan, and has done all in his power to befriend the English. He says that when Nana Sahib's guns opened on the boat in which Wheeler Sahib, the General, was [it has now been fully ascertained from servants and others who were with the English party that General Wheeler was not dead before the massacre, but was put wounded on board the boat], he cut its cable and dropped down the river. Some little way down the boat got stuck near the shore. The infantry and guns came up and opened fire. Then describing the attack and capture of Gen. Wheeler's boat, Nujoor Jewarree goes on to say:—

Then came out of that boat six Sabibs and twenty five mem-Sabibs [women], and four children—one boy and three half-grown girls. The Nana then ordered the mem-Sabibs to be separated from the Sabibs to be shot by the Gillis Pultun (1st Bengal Native Infantry); but they said, "We will not shoot Wheeler Sahib, who has made our Pultun's name great, and who is our Quartermaster; neither will we kill the Sabib-log. Put them in prison." Then said the Nadire Pultun, "What word is this? Put them in prison: we will kill the male." So the Sabib-log were seated on the ground, and two companies of the Nadire Pultun placed themselves over against them, with their muskets ready to fire. Then said one of the mem-Sabibs—the Doctor's wife she was, I don't know his name, but he was either superintending surgeon or medical storekeeper—"I will not leave my husband; if he must die I will die with him." So she ran and sat down behind her husband, clasping him round the waist. Directly she said this the other mem Sabibs said, "We will also die with our husbands;" and they all went and sat down beside their husbands. Then their husbands said, "Go back," but they would not. Whereupon the Nana ordered his soldiers, and they going in pulled them forcibly away, seizing them by the arm; but they could not pull away the Doctor's wife, who there remained. Then, just as the Sepoys were going to fire, the padre (chaplain) called out to Nana and requested leave to read prayers before they died. The Nana granted it. The padre's bonds were unloosed so far as to enable him to take a small book out of his pocket, from which he read; but all this time one of the Sahib-logs, who was shot in the arm and the leg, kept crying out to the Sepoy, "If you mean to kill us, why don't you set about it quickly and get the work done? Why delay?" After the padre had read a few prayers he shut the book, and the Sahib-log shook hands all round. Then the Sepoys fired. One Sahib rolled one way, one another, as they sat, but they were not dead—only wounded: so they went in and finished them off with swords. After this the whole of the women and children (that is, including those taken out of other boats), to the number of 122, were taken away to the yellow house, which was your hospital.

On being asked if any of the captive women were dishonoured by Nana or his followers, his reply is satisfactory:—

None that I know of, excepting in the case of Gen. Wheeler's youngest daughter, and about this I am not certain. This was her circumstance. As they were taking the mem Sabibs out of the boat a sowar (cavalry man) took her away with him to his house. She went quietly; but at night she rose and got hold of the sowar's sword. He was asleep, his wife, his son, and his mother-in-law were sleeping in the house with him. She killed them all with the sword, and then she went and threw herself down the well behind the house. In the morning, when people came and found the dead in the house, the cry was, "Who has done this?" Then a neighbour said that in the night they had seen some one go and throw himself into the well. They went and looked and there was Mirsee Baba, dead and swollen.

THE LATE DEVELOPMENT OF FRENCH CONSCIENCE.—The "Re of Mandreux-Quatre-Tours, in the department of the Meurthe, by name Munier, has the reputation of being a good and pious man, attentive to his duties as a clergyman, and beloved of his parishioners. In his hours of solitude he thought. Standing in the face of God—he questioned his conscience deeply, and demanded of it a solution of the grand problem of the destiny of souls; and here is what his conscience replied to him, as we find it written in his book:—*Philalthe, ou la religion de la bonne foi*—

"Religion, Religion! to one it is the fetish; the idol before which he prostrates himself; to another, it is Mohammed with his Koran; to this one, it is Moses with his law; to that, it is Jesus Christ with His Gospel; to others, it is the Church with its Pope; and in every religious faction, how many sects which exclude one another, each pretending to profess alone the true religion! Now, without saying that any of them is right or wrong, I say, that in order to conceive of religion in its largest, and consequently the most true sense, it is necessary to abstract the different forms in which it is clothed, and look the idea in the face. Religion is the most important matter in the world, for it is the science of liberty; that is to say, the science of all that men ought to know, to make a noble and holy use of his liberty. . . . At the present day, more than ever, religious truth and goodness are generally ignored, unworthily disfigured, horribly travestied. That which proves that everything is mere calculation and hypocrisy is, that people no longer believe in conviction, in virtue, and in truth. Those who merely look at the surface of facts without reasoning upon them can scarcely believe in them. They see grand cheats, who are honoured, and petty larceners who are branded; they see that people salute, respect, and venerate a man—what for? his cradle, his coat, his face, his casket; they see that those who by their station ought to reform such customs, participate in them like others—that they preach truth, humility, simplicity, poverty, charity, liberty, equality, fraternity, whilst many of them . . . They see the false, the bad, disorder, crime, perdition, which they call the true, the good, law, virtue, salvation, and reciprocally, without taking any account of Providence which is appealed to as an applauding spectator. Ah! my friends, my brothers, all ye who sigh under the weight of such a situation, society ought to become free from the habits of a past which no longer exists, to be cast in the mould of a future which is yet to come."

We need scarcely add that M. Munier, for such remarks, has been suspended by his ordinary, Monseigneur Menjaud.—*Clerical Journal*.

The freedom of Edinburgh was conferred on Dr. Livingstone on Monday evening, at a public meeting held in the Queen street Hall. The Lord Provost presented the Burgess-tickets to the traveller, and he in return made a pleasant speech about Africa, its people, products, soil, climate and prospects. He told them—

The Africans look upon us white people as only another tribe of men; and when I attempt to tell what their numbers may be, they put to me the question, 'Are they as many as a cloud of locusts?' If I say yes, they ask further whether, if each of the white people were to take a locust into his hand, they would finish the cloud. Of course I say I think they would. Then they would add, 'Your Queen must be very rich indeed, when she has so many people.' 'Oh yes,' I reply, 'she is exceedingly rich;' and I am asked, 'Has she many cows?'—a question I really could never answer; and then when I mention the fact that I have never seen the Queen, they say, 'What sort of people must you be never to have seen your chief?' A great many other questions show the same kind of ignorance respecting us. Many European gentlemen go to that country to hunt; but, as the Africans have no idea of sport, they wonder to see gentlemen working to find for a little dry antelope meat, and they put the question to me "Have your friends no meat at home?" Not wishing my friends to appear in such a light, I say, 'These gentlemen could have beef every day of their lives if they liked,' but they reply to me, 'Aha, you know better.'—(Laughter.) . . . When English people think about Africa, they think that all the Africans are like the specimens we have in front of the tobacconist's shops. This is not the case at all. That is the real Negro type that is only to be found in the lowest part of the population. The people generally are not altogether black. Many of them are of olive colour,