

For the word "galleries" in the Song of Solomon, we have "curls of hair." For "the river of Egypt" we have "brook of Egypt," meaning not the Nile, but a brook in the southern border of the Holy Land.

It is not less interesting to observe how the sense is enriched by some small change or correction, e.g., the word "peoples" which never occurs in the plural in the old version, is several times introduced with happy effect in the new. Thus, in the sixty-seventh Psalm, instead of "let the people praise Thee," etc., we have, as in the Septuagint and Vulgate, the plural, and the call then is: "Let the peoples praise Thee, O God; let all the peoples praise Thee." It is not there the people of Israel alone, as our version implies, but all peoples of the world who are called to praise God.

We may observe the further modifications of the language of the Old Testament version to our modern usages in the case of one little word, i.e. the change of the neuter possessive pronoun from *his* to *its*. The little word "its" was not introduced into the authorized version because *his* served for both masculine and neuter genders. We find it taking its place naturally in the new revision, whenever its antecedent is an inanimate object.

The Hebrew word *Sheol*, which means the abode of departed spirits, and is equivalent in meaning to Hades of the New Testament, is translated indiscriminately in the old version. "the grave," "the pit," and "hell." To lessen the ambiguity arising from the various renderings of the same word, and to convey a just impression of its meaning, the Revisers retain the words. "the grave" and "the pit" in the text of the historical parts of the Bible, and write the original word *Sheol* in the margin to show that it does not mean the place of burial; while in the poetic books they introduce the original word *Sheol* into the text and put "the grave" or "pit" in the margin. They do not, save in a single instance, translate it in the new version by the word "hell."

The word which above all others was considered sacred by God's ancient people was the ineffable or peculiar name of God, *Jehovah*. They so revered it that in reading their Scriptures or in speech they would not pronounce it, but substituted for it another less awful name. In our authorized version it occurs in the untranslated form seven times. In all other cases it is translated by the word *Lord*. In the new version, in addition to these cases, it occurs several times as a proper name. Some of the Revisers wished to make the change uniform and use the name *Jehovah* in the new version wherever it occurs in the original Hebrew. Then to translate the Hebrew word *Adonai* which properly means Lord, by that word. Because, however, of the uncertainty connected with the correct pronunciation of the sacred name *Jehovah*, and for other reasons it was concluded to retain the word *Lord* in the revision, printing it as before in small capitals; and only to extend the use of the untranslated name to such cases as seemed to require it as a proper name.

We have only further to observe that the Old Testament Revisers have been most conservative in their work, much more so than the Revisers of the New Testament. This will commend their work to many; while it will call out the criticism of others. Thus they declined to remove from the authorized version, "archaism, whether of long usage or construction, if they believed such would cause no embarrassments or lead to no misunderstandings." Hence the revision contains such archaic or obsolete words as these: "wot" and "wist" for "know" and "knew"; "disannul" for "annul"; "astonied" for "astonished"; "discover" for "uncover"; "bewray" for "betray"; "chapter" for "capital"; "preventest" for "meetest," &c. Making all allowance, however, for this conservatism of the Revisers, we must admit they have done a noble work. They have given us a revision of the lively oracles of the living God nearer to the very words in which they were first spoken, less obscured of their brightness, less shorn of their power in transcription, and nearer in every respect to perfection than any we have yet enjoyed.

Toronto, July 6th, 1885.

SCIENCE AND MODERN DISCOVERY.

The present occupant of Sir Isaac Newton's Professorial Chair at Cambridge University, Professor G. G. Stokes, F.R.S., who is also Secretary of the Royal Society of England, delivered a remarkable address at the annual meeting of the Victoria Insti-

tute, in London, towards the end of June. Sir H. Barkly, G.C.M.G., F.R.S., occupied the chair, and the audience, which included many members of both Houses of Parliament, filled every part of the large hall. Professor Stokes gave an important account of the progress of physical science during the past quarter of a century, and, reviewing the results, specially noted that as scientific truth developed, so had men to give up the idea that there was any opposition between the Book of Nature and the Book of Revelation. He said that for the last twenty years or so one of the most striking advances in science had been made in the application of the spectroscope, and in the information obtained with regard to the constitution of the heavenly bodies. The discovery that there were in these particular chemical elements, which were also present in our earth, exalted our idea of the universality of the laws of nature, and there was nothing in that contrary to what he had learned in Revelation, unless we were to say as the heathen did that the God of the Hebrews was the God of the hills and not of the valleys. Entering with some particularity into the composition of the sun, the Professor said this gave an idea of an enormous temperature, since iron existed there in a state of vapour. This was utterly inconsistent with the possibility of the existence there of living beings at all approaching in character to those we have here. Are we then to regard this as a waste of materials? Might we not rather argue that as in animals we ascend by greater specialization, so we could consider the differentiation of office in different members of the solar system as marks of superiority, and could regard the sun as performing most important functions for that system! In fact, all life on our earth was ultimately derived from the radiation of solar heat. Referring to the doctrines of conservation of energy and of dissipation of energy, he pointed out at some length how the sun, so far as we could see, was not calculated for an eternal duration in the same state and performing the same functions as now. We must regard the Universe on a grand scale, and then there was progress. If we contemplated nothing but periodicity, perhaps we might rest content and think things would go on for ever as at present; but, looking on the state of the Universe on a grand scale as one of progress, this idea obliged us to refer to a First Cause. Professor Stokes concluded with recommending that the Annual Report of the Society, read by Captain Frank Petrie, the honorary secretary, be adopted. It showed that the number of home, American, and Colonial members had increased to upwards of 1,100, and that the Institute's object, in which scientific men whether in its ranks or not aided, was to promote scientific inquiry, and especially in cases where questions of science were held by those who advanced them to be subversive of religion. All its Members and one guinea Associates received its Transactions free, and twelve of its papers were now published in a People's Edition, which was to be had in many of the Colonies and America. The address was delivered by Dr. J. Leslie Porter, President of Queen's College, Belfast, the subject being: "Egypt: Historical and Geographical," a country with which he had been for thirty years intimately acquainted. Having referred to the antiquity of Egyptian records, which in so many instances bore on the history of other ancient countries, he proceeded to describe the various changes through which that country had passed since its first colonization; and, touching on its physical geography, concluded by giving the main results of recent exploration. One or two special statements may be here recorded. Dr. Porter said: "Were the Nile, by some convulsion of nature, or by some gigantic work of engineering skill—neither of which is impossible—turned out of its present channel away up to Khartoum, or at any other point above Wady Halfa, Egypt would speedily become a desert." No tributary enters the Nile below Berber, that is to say, for the last thousand miles of its course. "The arable land of Egypt is about equal in extent to Yorkshire." The White Nile, issuing from Lakes Albert and Victoria Nyanza, is broad and deep, never rises above a few feet, and supplies the permanent source of the river of Egypt. "The other tributaries produce the inundation." Of these the Atbara from the mountains of Abyssinia is the most fertilizing, as it brings down with it a quantity of soil. The deposit of this soil is slowly raising the bed of the river as well as extending on each side; for example, on the plain of Thebes the soil formed by deposits has in 3,500 years encroached upon the desert a third of a mile, "while the ruins of

Hierapolis in the Delta, which once stood above reach of the inundation, are now buried in a mud deposit to a depth of nearly seven feet." In conclusion, he referred to Egypt and its present condition, saying: "The commerce from the upper tributaries of the Nile, and from the wide region of the Soudan, forms an essential factor in the prosperity and progress of Egypt." The Earl of Belmore and the Right Hon. A. S. Ayrton moved and seconded a vote of thanks, after which the company present assembled in the Museum, where refreshments were served.

NORTH-WEST MISSIONS.

MR. EDITOR, While there seems to be no lack of energy in pressing on the attention of the Church the claims of our French Evangelization Mission, I do not find that there is any committee specially charged with the prosecution of a work which seems to me to be of unspeakably greater importance—the evangelization of our heathen Indians in the North-West. While we have been spending about \$30,000 a year in the effort to convert Christians to Christianity in Quebec, we have done very little in the way of spreading the Gospel amongst those who are not even nominally Christians, and who are at all times liable to become dangerous neighbours to the white settlers.

Our Methodist friends have been spending on their Indian missions for years as much as we have on our French missions, and with excellent results. There never was a time during the late uprising when the tribes under the influence of the Methodist missions were even suspected of a desire to make trouble. One Roman Catholic priest, by general admission, did more than all others together to keep the Blackfoot nation from taking the war-path. We are beginning to find out now, on the testimony of some of our own Presbyterian people, that but for the influence of the Roman Catholic priests with other tribes, the danger of a general Indian war would have been much greater than it was. And yet we are asked to spend money in Christianizing the people of Quebec who support these priests, while we neglect our own obvious duty in the premises.

If we will continue to spend large sums each year in carrying the Gospel to a people who are better supplied with churches and pastors than our own people anywhere, by all means let us at least spend as much in trying to make safe neighbours of the Poundmakers, the Big Bears, and the Wandering Spirits, from whom we have now more than ever to fear. The French Evangelization Mission is defended constantly on political pleas. I believe this to be dangerous ground, even as expounded in the "eminent legal practitioner's" statement of it which you published last week. I do not believe that all the Protestant Churches combined can do anything to prevent the French from increasing in numbers more rapidly than the English in the Province of Quebec, and I do not think the Presbyterian Church can fairly be called on to charge itself with the task of breaking up what appears to be a solid political phalanx. We cannot, so long as the Dominion of Canada remains British, interfere in any way with the privileges enjoyed by the French people and their clergy under the Articles of Surrender. If the clergy oppress the people the latter have the remedy in their own hands. My firm belief is that our efforts to make a breach between them do but tend to consolidate the mass and enhance the influence of the clergy over the laity. From a political point of view it would be sound policy to leave them alone. If the people are suffering, let them, in the words of the homely but expressive proverb, "fry in their own fat," while we discharge the more pressing duty of carrying the Gospel to those who have it not, and of maintaining church ordinances amongst the scattered settlers of Muskoka, Algoma, Manitoba, and the North-West Territory. If we will evangelize the French Christians who are peaceable and law-abiding, let us be at least equally zealous to evangelize the pagan Indians, who are dangerous now and likely to become more so hereafter.

Toronto, July 9, 1885.

WM. HOUSTON.

It is stated that Ulrich Von Hutten, the gallant knight and defender of Martin Luther, will be honoured by a fine national demonstration on the four hundredth anniversary of his birth, which occurred April 21st, 1488. Emperor William is especially interested in the preparation for honouring the memory of a man of such mark.