

THE WESLEYAN

FRIDAY MAY 27, 1881

THE REVISED NEW TESTAMENT.

The Committee of Revision having finished their task, and Convocation having complied with the necessary formalities, the Revised New Testament is now before the public. It has been the sensation of the day. Two establishments in this city—one of them our Book Room—received a number of copies per copy on Friday evening last. On Saturday these were displayed in the presence of various spectators and ready purchasers. The interest manifested in this revision by the many millions of the English-speaking world is a fact full of meaning. That interest may grow more and more intense for a time, as criticisms are offered and views are exchanged. No previous revision found the people to whom it was offered so well prepared to judge of its accuracy, and form an intelligent estimate of its value. Then, when critics and would-be critics shall have grown weary, and the general public shall have become satisfied with the results of this long and careful effort, the revised version will become to us the standard, and the King James version will take the place of the Bishop's Bible, which, it is, generation ago, superseded. The entrance of the new version into our pulpits cannot long be delayed, for it is clear that public opinion will scarcely tolerate in the place where Gospel doctrines are taught a book less near perfection, in several respects, than that which may be found in their homes.

The limits of a newspaper article will not permit a statement of the various reasons for the present revision. We advise our readers to obtain at an early date from our Book Room a copy of "The Companion to the Revised Version of the New Testament," prepared by members of the Revision Company and published at our Methodist Publishing House, Toronto. This work, though cheap, is invaluable. "The changes which have been made in the accepted version," says an American journal, "may be grouped, for the sake of convenience, into three general classes: 'First, those arising from the condition of the text and mainly from mistakes and annotations of copyists; secondly, those due to an amended text, the most ancient manuscripts not having been discovered when the King James version was published and textual criticism being in its infancy; and thirdly, those required by amended translation, owing to the advance in Biblical scholarship during two hundred years.'" However he may fail to appreciate the scholarship and care bestowed upon this work, the most careless reader cannot remain wholly ignorant of the immense amount of labor bestowed upon it.

Many persons, jealous of interference with the Bible of their childhood, will be glad to learn that the present work is not a new translation, but is, as its name implies, a revision. Changes there are, of course, but these are not of the startling character anticipated by some. It is true that some old sermons will have to be set aside, and certain effective homilies will cease to do service in the pulpit, but these belong to the practical or hortatory class and do not deal with the foundations of our faith. The Arminian will not find that his belief in the Gospel, as an antidote as far-reaching in its effects as the banes it has been intended to meet, is at all weakened; nor will the Calvinist, jealous of his favorite theory, find that a former version, tinged with the then prevalent Calvinistic modes of expression, is unduly interfered with. In the words of a leading journal of the day, we may add: "It is a purer, more scholarly and more settled text, but it is the same Scripture. Christianity remains unchanged. Not a single doctrine of faith is clouded. There are fewer errors of man to mar the primitive text of the New Testament, but for all practical purposes the faith of every Christian believer will remain precisely as it is. The second point on which we wish to lay stress is that the New Testament has not been unnecessarily modernized. The old words have been allowed to stand wherever they remain generally intelligible, although they may have gone out of common use. Where there is so radical a change of meaning as to mislead a careless or untutored reader, the obsolete word is cast aside, but the phraseology in the main is unaltered. So intricate is the network of constant association and daily references which two hundred years of Bible reading have wrought in the texture of common speech and literature, that it is a matter of congratulation to all lovers of English, pure and

modified that the common fibre of the King James text runs through the new version.

OUR BOOK CONCERN.

The annual meeting of the Eastern section of the General Book Committee of our Church was held on the 19th inst. The following members were present: Revs. J. McMurray, Chairman, Dr. Pickard, R. A. Temple, Robert Duncan, John Lathern, with Drs. Inch and Allison, and also the Book Steward and Editor. Dr. Pope arrived in the afternoon. A small volume that lay on the table—Memoirs of Jas. B. Morrow—vividly reminded the assembled ministers and laymen that the wise counsels of one whose presence was always welcomed by his brethren were no longer available. They therefore asked a sub-committee to prepare a suitable minute for insertion in the records, and requested George H. Starr, Esq., to occupy the vacant seat.

The financial condition of the Concern will be made known at an early date through the usual channels; we leave it therefore with brief comment. Rev. Dr. Pickard, whose kindly-volunteered assistance, with his position as senior member of the audit committee, had become him familiar with the work, expressed his great satisfaction with the management of the business, as well as confidence in the correctness of the annual statement, which was unanimously adopted. From the remarks of several other members of the Committee it seemed evident that, in view of the improvement in the Concern during the year, and the general upward tendency of business, the fears which some brethren in the Conferences have indulged in the past may now be dismissed. Several members also referred to the growing popularity of the WESLEYAN, which might have been inferred from our steadily increasing subscription list. From the Printing department the report was less satisfactory—a result for which a faithful and competent foreman is not to be held responsible. It is expected that through some addition to the plant of the office, the managers will be able at an early date to secure a larger share of general patronage. The members of the audit committee—Revs. Dr. Pickard and J. A. Rogers, and Samuel Boreham, Esq., were requested to continue their valuable services for another year.

With the blessing of the Head of the Church, and aided by the practical interest of the Methodist public, we see reason to anticipate a successful future for our Concern. Unassisted by such donations as are frequently given to other depots for the sale of religious books, and expected to conduct our establishment on purely business principles, it seems but reasonable that the adherents of our Church should sustain their own agency in every possible way, and especially when in helping it they also help themselves. With the present facilities for the forwarding of Sunday-school libraries by train or steamer or packet, and for the distribution of smaller packages of books by mail at a very low rate, friends throughout the Provinces may readily avail themselves of our offers, and we are persuaded, to their own advantage.

May we not urge a more thorough canvass for the WESLEYAN. A large number of the names added to our list during the last few months have not come through our agents, but have been sent by the parties themselves. We state this fact with pleasure, as indicative of a certain appreciation of our paper, but it leads us to ask whether, with greater effort on the part of our ministers, the WESLEYAN might not find its way into many hundreds of homes, where it might cheer the aged, guide the busy men and women of a busy age to a higher purpose than they otherwise would cherish, and inspire our youth with nobler aims than the world holds out to them, teaching them meanwhile that "it is not all of life to live, nor all of death to die."

THE PRAYER MEETING.

That modern prayer-meetings are an improvement upon those of the last generation will be questioned by some, but will probably be admitted by the majority of those readers whose experience enables them to form a just estimate. It is possible, however, that in the effort to place the modern prayer-meeting "in the hands of the people," some aims kept in view by our fathers have not been steadily remembered by their children. Religious enjoyment has become a too prominent aim, and Christian work is too often treated as a lost art. That meetings pronounced "good" in which the emotions are stirred, and we grow jubilant over the recital of past

or present experiences, forgetful that "joy in the presence of the angels of God" is prompted in an especial degree by the presence of "one sinner that repenteth." In a small congregation, where little change is possible in the programme of speaking, a too frequent repetition of personal experience, however cheering, will become wearisome, and render a meeting difficult to sustain. A wise pastor may change the stereotyped current of "prayer-meeting talks" by imitating the example of a leader who one evening asked each member of his class if he had during the past week attempted to lead any one individual to the Saviour. We would not by any means prohibit the relation of Christian experience, with its occasional thrilling influences, but since progress comes, not so much by telling what we feel, as from looking to Him who saves us and to the great multitude yet unawakened, we would suggest that all the exercises of the prayer-meeting should be made to mean business. On this subject the *Northwestern Advocate* has some forcible words:

"What would be thought of a convention of persons professing to be teachers, who never did any teaching, and never intended to do any, and yet assembled every week for mutual congratulation on the delights of their profession. Some such paradox is seen in the weekly gatherings of Christians to talk of their enjoyment and progress in the divine life, with no thought or plan for aggressive work in winning souls. Their exercises inevitably become common-places and destitute of interest. Stereotyped methods and prayers and testimonies in the social meeting should be displaced, and each participant's claim to a hearing should depend upon his activity and efficiency in inducing men to seek Christ. 'What is the state of your feelings?' should not always be the leading question to believe. Every prayer and class-meeting should be a council of workers to canvass ways and means to save souls. Every prayer offered, every word uttered, should bear on this point.

It is the lack of this practical use of social meetings that causes them to languish. It is difficult to maintain much interest in what relates exclusively to our own or others' personal feelings and aspirations, when we have told or heard it fifty-two times a year, with little or no variation. We tire of such meetings, and of our part in them. They have no interest for the unconverted. The way to make the social meeting a power for good and a perennial interest and enthusiasm is to make it a business meeting, in which men who are working for God stimulate each other to greater activity, and talk not in stilted, stereotyped phrases about how they feel toward God, but in the most earnest, simple manner of how they shall best glorify him, by doing his work."

A RECENT VISITOR.

In the April number of the *War Cry*, the "Official Gazette of the Salvation Army, America," Mr. George Railton gives some pleasant notes on his detention in Halifax and his trip homeward. Having left the Sardinian in the morning, with the assurance that she would not leave till three p. m., he returned to the wharf half-an-hour before that time, to be told by an ancient mariner: "She's been gone half-an-hour, Sir. You could n't catch her if you were to run ever so fast." That Saturday the evangelist set to work, finding his voice "nearly all gone on Monday morning, owing to some peculiarity of the climate," but after that growing better each day. His recollections of this city are favorable. True, he felt the ruffianism of a few Romish lads, who gave him "a little taste of their usual arguments for the faith on Sunday morning and evening," but the press was "extraordinarily friendly"; churches, Methodist and Baptist, were eagerly offered; four ministers were induced to take part in street meetings; a large "ring of ladies" attended in the mud and rain, and, best of all, there were some cases of conversion too. The "universal kindness displayed towards a Salvation man" was the more "truly marvellous" since he found both Halifax and Dartmouth "very staid sort of places, pervaded with the most intensely Tory sort of feeling against women's action especially." The Commissioner's voyage homeward in the *Parisian* proved very pleasant. He writes to the *War Cry*:

The Rev. John Turner, a Wesleyan minister returning from Canada, gave me his hand and heart at our first meeting on board, and at once went in for an ranging daily services in the intermediate and steerage portions of the vessel. Edwin Sturdee, Esq., of the Church of England, and some noble American ladies, on their way to mission fields in Turkey, also gave us the heartiest assistance in testimony, prayers and song. We had large and growing audiences of all classes, and trust that deep and abiding impressions were made, though no one surrendered.

On the last Sunday evening of the voyage, the saloon passengers arranged with the captain for a special Thanksgiving service in the saloon. Mr. Sturdee read prayers, and the Commissioner to give an address. The consent given to the latter part of the proposal was remarkable, as it is contrary to the custom of these great companies to let any minister preach, in order to avoid the difficulties that would continually arise. But a Salvation Army Officer, neither minister or anything else that can be defined, was treated with exceptional kindness, and after his address the audience, at Mr. Sturdee's suggestion, contributed £2 10s. to our funds.

These services were of course, to my mind the feature of the voyage, and the quiet attention, and even manifest interest of the congregations, was in striking contrast with the daily fightings we had on the *Australia*. One little growing opportunity of the Army to get a hearing for Salvation.

But the voyage was altogether very agreeable. The captain of the grand *Parisian* found, as our captain so often do, that few machinery needs time to get into good working order, and the engineers discovered, as our people so often do, that a deeper work was needed, for which they say the *Parisian* must have a screw weighing seven tons more than the present one does. But after sundry stoppages and delays the vessel reached Liverpool on Monday morning, the 11th, at ten o'clock, having run more than 350 miles some days.

The officers of the *Sardinian* had taken the best possible care of my luggage. Nothing was missing. There was only too much, for some one had placed two novels with my papers, and I confess that, in a forgetful moment, I gave these up as not being mine, instead of keeping and destroying them—which I will do the next time I find any about.

For all my fellow voyagers, especially the ladies, who go to fight the Turks, I ask your prayers.

Send absent friends the WESLEYAN. We offer it until the end of the present year for only One Dollar.

METHODIST MISSIONS.

The *Christian World*, in an article upon the recent Exeter-hall meeting, says:

"It seemed to be felt, both by speakers and audience, that no more fitting memorial to Dr. Punshon could be devised than the release of the Wesleyan Missionary Society from the financial embarrassments which for some years past have clogged its efforts and occasioned extraordinary anxiety and difficulty to its responsible officials. We have never heard a whisper of any extravagance in the administration of Wesleyan missions at home or abroad. And although there is a rather widespread idea that Wesleyans are always being called upon to give, one of the speakers at the Exeter-hall meeting demonstrated, so far as such a point could be demonstrated by arithmetic, that the gifts of the Methodist people to the missionary cause were almost absurdly small when the sum total was divided by the possible number of contributors. We leave this subject, however, to the discussion and inquiry of those whom it more immediately concerns. One thing that is certain is that a society cannot long be justified in continuing to spend £15,000 a year more than it receives. Retrenchment is a word which the Wesleyans evidently dislike; and in the face of the opportunities which their own efforts have created and multiplied on the mission-field it must be very hard to adopt measures with that view. The Lord Mayor, whose hearty devotion to the Methodist Church does him great honor, had anticipated the statements which were to be laid before the meeting by sending to the Mission-house a gift of £1,000, in loving memory of William Morley Punshon; and the announcement of this act of graceful munificence evidently encouraged the assembly to take a hopeful view of the possibility of dealing with the present financial difficulty in a more satisfactory manner than that proposed in the report. Referring to the addresses delivered, our contemporary says: 'Mr. Jenkins went so far as to say that in India, of which he can speak from personal experience of many years, an overthrow of faith and a shaking of intellectual life had taken place, of such a nature that if the Churches were not prepared to follow up the work thus begun it would have been better for them to have left the people to their old idolatry and superstition. This, in our judgment, is one of the weightiest of the many arguments in favor of missions which have been developed by the history of missions themselves.'

JOHN WYCKLIFFE.

At a singularly appropriate time—when the Revised New Testament is being issued in hundreds of thousands of copies—Dr. Storrs' Oration on "John Wycklife and the first English Bible," prepared and delivered last December in New York, at the invitation of the American Bible Society, is being given to the public by Anson D. F. Randolph and Co., of New York, in beautiful type and at a very low price. The managers of the Bible Society adopted this way of commemorating the services of John Wycklife in giving the Bible to England. In 1381 the English-speaking world waits for the Revised Version of the New Testament, and citizens of numerous towns and villages vie with each other in procuring the earliest copy. To-day, to meet the general demand, presses that usually print only secular news or novels are turning off as rapidly as possible the sheets of the New Testament. Early in the fifteenth century, when Roman Catholicism, holding absolute sway over England, had enacted the penalty of the "greater excommunication," or in other words—death, in the case of the man who should translate or read any part of the Scriptures, Wycklife's bones were burned and his ashes thrown into the Avon, to be carried into the sea, because of his godly work in giving the English Bible in their own tongue. To the possession of the Word of God must be traced the Protestantism of Britain with its far-reaching influences. Upon it, too, and upon the labors and deaths of those who bled for its preservation, are based all our liberties, as well as the enjoyment of England's great place in Europe and the equally prominent position in the world of her Protestant colonies. Well does Dr. Storrs say: "If the England of Victoria is different from that of Richard Second, if the present Archbishop of Canterbury is a holy apostle by the side of Courtenay or Arundel, if the story of what the kingdom then was appears to men now a ghastly dream—it is because the Bible was made, through toil and strife, and agony of blood, the common possession of the people who dwell on the sides of the North."

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EDITORIAL NOTES.

The annual meetings in advocacy of the claims of our General Conference Educational Society were held in the larger Methodist churches of this city last week. At Brunswick St. church on Wednesday evening, when M. H. Rich-ey, Esq., M. P., presided, the speakers were President Inch, of Mount Allison, and the Revs. R. Duncan, J. Lathern and J. A. Rogers. On Thursday evening at Grafton St., where the Rev. S. B. Dunn presided, Messrs. Lathern and Rogers were the only speakers. The audiences were, we regret to have to say, small, though comparing favorably with the attendance on some previous occasions. The addresses called forth by the subject in both churches should have been heard by much larger numbers. A pleasant feature connected with the first meeting was the receipt of a cheque for \$250 from Martin P. Black, Esq., to aid the Board of Governors of Mount Allison in meeting their increased responsibilities through the withdrawal of Government aid. We note this act with pleasure, and hope that it may prompt others among our intelligent and wealthy laymen to make a similar wise use of their ability.

The Bampton Lecture for 1880, on "The Organization of the Early Christian Churches," by Edwin Hatch, M. A., vice-Principal of St. Mary's Hall, Oxford, is not calculated to please a large section of the Episcopal Church. The *Churchman* thinks that the founder of the lectureship "would have burned his money rather than leave it for such a use." The head and front of the lecturer's offence is his failure to find any foundation for the theory of "apostolical succession," after having submitted it to the test of scientific criticism. Mr. Hatch thus states his views: "In that great product of the laws of God which we call human society, as in that other great product of the laws of God which we call the animal world, the succession of existence is not the succession of identical organisms, but a continuity of species, a unity of type. The type remains, but it embodies itself in changing shapes; and herein the history of the Christian Churches has been in harmony with all else that we know of God's government of the world."

The "Companion to the Revised Version of the New Testament," to which we elsewhere refer seems almost indispensable. It has been prepared by Alex. Roberts, D. D., member of the English Committee of Revisers and by a member of the American Committee of Revision. Its price is 30 cents. It shows what changes have been made and the reasons which influenced the Revisers in making them. Dr. Deems, who examined an advance copy, says of it: "It will be of inestimable value to laymen. Those who have an intelligent interest in the Holy Scriptures will find this little book absorbingly interesting. I shall urge every member of the church of which I am pastor to give it a careful reading, and purpose to introduce it as a text book in our Bible classes." The Canadian copyright has been purchased by the Methodist Publishing House, Toronto. The book will be on sale, wholesale and retail, at our own Book Room. Copies in cloth can be had at 65 cents. See advertisement.

Our death-roll this week contains the name of Mrs. Hea, relict of the late Mr. John Hea, of Horton, N. S. The deceased lady, long a faithful member of our Church, had a large circle of acquaintances in the Lower Provinces. In

a private note, her son, Dr. J. R. Hea, writes: "Emphatically her end was peace. She removed to Kleinburg in November last, and had good health up to about a fortnight ago, when it suddenly broke down; and after wasting away for a fortnight, she calmly, quietly, without a groan, and almost, if not altogether, without even a struggle, passed in a quiet sleep from the present to the future state. She will be interred in the Methodist burial ground, close to our house, and in the cemetery lot where lie the remains of my wife's sister, so that we do not feel as if we were placing her remains entirely among strangers."

The Third International Sunday-School Convention will be held in Toronto, June 22-24. This date has been chosen as best meeting the wishes of the Sunday-School Association of Canada. It is to be hoped that the several Maritime Provinces will be well represented at this important gathering. Mr. Jas. Forrest, the Corresponding Secretary of the Sunday-School Association of the Maritime Provinces, desires us to say that the Committee will be glad to hear from any Sunday-school workers who intend to be present at the approaching meeting at Toronto, so that they may be furnished with the necessary credentials. The "Working Plan" for the Convention contains a fine list of topics, under the heading of the "General Subject"—"The New Century in Sunday-School work." A most pleasant and profitable gathering may be expected.

A despatch states that Mr. Gladstone, under strong party pressure, announced in the House of Commons on Monday evening the withdrawal by the Government of the proposition for licensing the sale of drink in railway carriages. We can scarcely understand how, in view of the construction of English railway coaches, the sale of liquor could be possible. The iniquitous liquor traffic, however, develops some of man's most active energies. Perhaps no device has wrought more evil than the open bar on our ocean and river steamers. One of the most terrible lapses into intemperance and utter degradation, of which we have ever heard, ending in death by suicide, took place on a hot day on board a Canadian river or lake steamer.

Some one asks the editor of the *Christian Guardian*: "What is the best work on the subject of Baptism?" To this the editor replies: "We would not undertake to say what work is the best. The 'Pædo-baptist Guide,' by the late Dr. John Guthrie, is one of the best works on the mode and subjects of Baptism. Dr. James W. Dale's works are the fullest and most exhaustive on the biblical, classical and patristic testimony on the subject. Dr. Ditzler's new work is very thorough on the philology of the question. Mr. Lathern's 'Baptisma' will also be found to contain much valuable information on both the subjects and mode of the sacrament of Baptism."

At the late meeting of the Eastern Book Committee the following resolution was adopted for insertion in the minutes:

Whereas the death of the late James B. Morrow, Esq., leaves a vacancy in the membership of this Board, therefore Resolved, that in affectionate and departed brother, we place upon record an expression of the high regard we have ever cherished for his Christian character, and winning courtesy, and for the valuable service rendered by him in this department of our Church work.

The *Christian Visitor* says: "Two points in dispute which arose between the American and the English committees of Bible revision remain unsettled. One was the old way of spelling, which the English committee insisted on retaining. The other was the word 'corn,' for which the American committee proposed to substitute 'grain,' since 'corn' now applies almost exclusively to Indian corn, which was not known in Palestine, but the English committee retained the old word."

In a resolution passed at the recent meeting of the Eastern Book Committee, and forwarded by the Secretary, are certain sentences of commendation respecting the management of our Book Room and WESLEYAN. We give this much: "After a careful investigation of the several departments of the Concern, we gladly give expression to our high appreciation of the manner in which the brethren have discharged the duties of their office."

A plan of the arrangements for the approaching anniversary exercises at Mount Allison appears on our eighth page. Such occasions at Mount Allison are always interesting. Former pupils and other friends of the Institutions should be present if possible.

NEW BRUNSWICK ISLAND
Rev. Lewis H. P. Secy
R. W. Secy
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