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TWO GATES.

BY MARY A. BARR.

OPEN the East Gate now,
And let the day come in ;
The day with unstained brow,
Untouched by care or sin.
For her we watch and wait,
Wait for the birds and dew ;
Open the Eastern Gate,
And let the daylight through.

Uplift thy daily toil,
With brain as fresh and clear,
Strong hands that have no soil,
And hearts untouched by fear.
Marching unto thy noon,
Marching unto thy rest,
When shadows lengthen, soon
Comes calm and peaceful rest.

Open the Western Gate,
And let the daylight go,
In pomp and royal state,
In rose and amber glow.
It is so late, so late,
The birds sing sweet and low ;
Open the Western Gate,
And let the daylight go.

Lay down thy daily toil,
Glad of thy labour done,
Glad of the night's assail,
Glad of thy wages won.
With hearts that fondly wait,
With grateful hearts aglow,
Pray at the Western Gate,
And let the daylight go.

Pray at the Eastern Gate,
For all the day can ask ;
Pray at the Western Gate,
Holding thy finished task.
It waxeth late, so late,
The night falls cold and gray ;
But through Life's Western Gate
Dawns Life's Eternal Day.

—N. Y. Independent.

THE REVISED NEW TESTAMENT.

THIRD PAPER.

III. We shall now notice some corrected renderings.

John x. 16, where "flock" is substituted for "fold," and the meaning made much more plain.—"Other sheep, not of this Jewish fold, nor to be brought into its enclosure, nevertheless part of the one flock of the one great Shepherd,"—Denominationalism recognized, but Sectarianism rebuked. John xiii. 10 has also a much needed change. He that is bathed needeth only to have the dust of travel removed from his feet. He that is sanctified needeth not a new sanctification, but is not beyond the requirement of daily grace for the removal of the constant impurities incident to the pilgrim way. An artist was asked to pencil the cloven tongues of Acts ii. 3, as described in the old version. He did so by drawing a parted flame over each disciple's head. A very different and more correct idea is conveyed in the new rendering and its margin notes. Read Acts iii. 19, 20. Here the old version conveys the impression that when the times of refreshing shall come, the sins of the converted will be blotted out. The correct teaching brought out in the new version is, that the realization of sins forgiven will bring seasons of refreshing from the felt presence of the Lord. The harshness of Acts xvii. 22 is softened. Paul was too much of a gentleman to manifest rudeness even to Athenian novelty-seekers, and "objects of your worship" is certainly more correct than "your devotions," the former of which Paul would everywhere see, the latter he mingled not with. 2 Cor. iii. 12 now suggests for the first time to the English reader the true reason why Moses put a

vail upon his face, which was not because the brightness dazzled, but that Israel might not gaze upon its fading away. The nation, even in Messianic days, were slow to learn the transitory character of the dispensation which was typical; the veil was over their hearts, and, as Moses' veil, prevented them from beholding as transitory that which was destined to pass away. The old version and the new may be profitably compared in such passages as Rom. v. 12-21, and if the careful reader is not grateful for the assistance rendered, gratitude is at a discount. The substitution of "judgment, or condemnation" in all places where "damnation" is used in the older version, makes more apparent the true parallel passages, and obviates much confusion of thought. Principally two Greek words are represented indiscriminately by judgment, condemnation, damnation, in our received version,—*krima*, *krisis*. The distinction between nouns ending in *ma* and *is* is well known to the student, e. g., *praxis*, the doing; *pragma*, the thing done; *krisis*, the act of judging, *krima*, judgment passed. It is also known that whilst the distinction thus made remains true, it is not invariably maintained, hence the revisers have in one or two instances not been uniform in their rendering (we venture to think, however, that they might have been. Why would not condemnation stand in 1 Cor. xi. 29, 34 for *krima*, as well as in Luke xxiii. 40); yet upon the whole the distinction has been maintained, and by the general uniformity of rendering we find passages that seemed to refer to separate events are but varied aspects of the same. John iii. xix, where judgment is rightly substituted for condemnation, brings vividly present what men are ever ready to push out of sight into the haze of futurity. Comp. John v. 22, 27, 30, strictly parallel passages, now manifest as such. The placing in the margin of "presence" in all places where the word "coming" is used for the Greek *parousia*, not only in such passages as Matt. xxiv. 3; 2 Thess ii. 1, but in 1 Cor. xvi. 17; 2 Cor. vii. 6, 7 (why not also in Philip. i. 26 where "coming" *parousia* is changed without note into presence), thereby identifying the expression, will modify in a right direction extreme views regarding the second advent of the Lord. The entanglements of theology may not be disentangled by the change, but Heb. vi. 1-3 is much more correctly rendered in the revised than in the older version. This must suffice for examples under this head, as indeed the entire version is an example of corrected renderings.

There remains to be noticed an important class of changes due to the collection of better manuscripts than those possessed by the early translators. Such changes are imperative whatever associations may be disturbed thereby, if we seek for "the Word" as originally written, no. as interpolated by editors, we are bound to follow the only authority we possess therein, the MSS. We shall treat of these hereafter and separately, and shall conclude the present endeavour by a few general remarks. The work of a translator pre-eminently involves two things, (1) the transference of the thought from the one language to the other, both in form and substance, as far as the new language will allow, and (2) this in such a manner that by the avoidance of uncouth literalisms, the reader should not

be ever reminded that he is reading a translation. King James' version has not always succeeded in the former, but it has been pre-eminently in the latter, so much so that practically it has become to the English-speaking Christian world itself inspired. Hence the extreme difficulty in supplanting it by another version though it excels in the other requirement, as we certainly hold the revised version does; it would be next to an impossibility to go beyond the received in the other. Nevertheless the revised version will, we believe, quietly make its way and grow into favour, not perhaps as a finality. The Committee, which has not disbanded, is not made up of self-sufficient men, who close their ears to just criticisms; and by the time the O. T. Committee have completed their work, will without doubt amend, should amendment be required, ere the complete volume goes forth as the full "Bible" with which our hearts are greatly blessed. For the present, the revised version stands as the very best commentary the English reader possesses upon the New Testament, with which may God's Spirit make us all more sympathetically familiar.

RATHER AWKWARD!

Preachers, as well as other people, sometimes get into difficulties. Happy they who can get out of them with no worse consequences than the one who details his experience in a veritable letter, from which the following is an extract:—

"I have left off smoking. I indulged in it till I was thoroughly convinced that it was not only opposed to the refined socialities of life, but that it was detrimental to health, befogging to the intellect, and stultifying to the sensibilities. I will give you a few details of its moral bearings:—

"If meat make my brother to offend, I will eat no flesh while the world standeth." A very practical text; but I was a smoker, and that habit was opposed to the best Christian sense of my brethren, and even by many who were not Christians was regarded as vice. I must waive that subject, lest my people say, "Physician, heal thyself." I wanted to preach upon the duty of self-denial—a duty that needs often to be urged; but the idea of a smoker preaching such a sermon was simply ridiculous. That must be delayed, then. The subject of temperance came up. I felt that I ought to preach upon it; but I could find no sound premise from which to reason that was not destructive to my peace as a smoker.

I wished to preach on benevolence—saving the littles for Christ; but my cigar bill faced me. It was my daily prayer that God would cleanse my heart from sin. Conscience would whisper—Smoking is sin. I wanted to visit my people. Both my clothes and my breath indicated that I had been smoking. I had a little rather they would not know it; besides, it might be offensive to them. I must stay at home. I needed two or three hours of vigorous exercise; but I smoked after each meal, and an hour and a half or two hours were gone. A good smoke requires an hour. I had no time for exercise, and I soon got so that it was irksome; in fine, I grew lazy.

But I forbear. I don't know how others get along with these daily experiences; but I could not endure them, and I am no longer a smoker.

THE SUN.—All the industries of the world hang upon the sun. All life is maintained by it; all force is wielded by it; all motion incited by it, and all health and beauty dependent upon it. How fitly, therefore, is Christ called "the Sun,"—"the sun of Righteousness." He does, in the spiritual world—i. e., in the world of our highest nature—what the sun in the heavens does in the material universe. He is the Source of all spiritual life and motion; all growth and power; all health and beauty! And like His symbol in the heavens, He casts all our shadows behind us as we walk toward Him.

A NEW college building has been erected in Antananarivo by the London Society. The teaching has hitherto been carried on in *shed's*, with considerable inconvenience. The new building is large and attracts great attention from the natives. At the opening exercises the prime minister and 350 prominent persons were present by invitation. The prime minister spoke for the queen, expressing her gratification at the completion of the college and her desire that her people should have the benefits of education and above all, the blessings of the religion of Christ.

T. E. SHORTEST PRAYER IN THE BIBLE.—"Lord, help me." (Matt. xv. 25.) We have here, perhaps, the shortest form of prayer on record. The soul is brought very low indeed before it is led to utter this prayer. Yet is it not for the comfort and encouragement of such poor souls that this prayer is recorded in the Word of God? "He that cometh to God must believe that He is." Here we have this belief. The prayer is addressed to God: "Lord help me." You may hardly know in what way help can be given. Your bewildered mind, full of entangled feelings, could not say to the kindest earthly friend how you would fain be helped. You only know that you are miserable and full of wants. Then this is the very time to cry to Him who has "all power in heaven and earth," and with whom is no such thing as impossibility, or even difficulty. Exercise faith, recall past deliverances. See how others have been helped. Look at the answer given to her who put up this very prayer, and whose strong faith, shown where all was apparently so dark and hopeless, is so highly commended by Him to whom she cried for help. Jesus said unto her, "O woman, great is thy faith." "Lord help me." The words imply that you feel yourself helpless. Is not this the very point to which God has been working to bring you? It is He who has "brought down" your "heart through weariness." Not that He is ever pleased with the sight of sorrow or suffering. It has been well said that God never takes away anything from us without meaning to give us something better in its place. It is hard for you at this moment to imagine how anything can be better to you than what you have lost, health and strength, or some one dear to you as your own soul, or some earthly prop and support which you hourly needed. But go to the Giver of all good, and go in faith, and if this one word, "Help," is all you can utter, still say it, and remember you are saying it to One who is Almighty, and whose hand is "Love."—Sunday at Home.