

and coming of our Lord Jesus Christ, but where eye-witnesses of his majesty; for he received from God the Father honour and glory, when there came to him such a voice from the most excellent glory, 'This is my beloved Son in whom I am well pleased,' and this voice we heard when we were with him in the holy mount."

The plain language of this testimony is, we speak with confidence of his coming, and power and kingdom, for we have actually seen it. When we were with him on the holy mount, we witnessed his honor and glory. When we hold out to you the hope of this kingdom, we present no idle dream, no picture of fancy, but a reality which we have seen.

The declaration of the Lord, which is so frequently quoted as opposed to the truth of his coming kingdom, thus becomes the most emphatic confirmation of it. The occurrence which verified that declaration, instead of being a useless though splendid spectacle, becomes a sublime condescension; a momentous revelation, designed to confirm and animate our hopes of coming glory, amid all the trials, and disappointments of our present state. It is an earnest, and specimen of what Christ's kingdom, on this earth will be. It is a clue to its difficulties, which the believer will do well often to consult, and affectionately to contemplate. It will answer a thousand earnest questions, regarding the character of that state to which our longings point. Here for example is an illustration of the manner in which Christ will appear among us. Here also, is an illustration of the condition in which we shall then exist. Moses and Elias were there in glory, but still in actual human form; for they were seen as two men, and they were heard speaking with human voices. Here also, is an illustration of the terms on which we shall live with our glorified Redeemer. They were seen talking with him; and we may suppose, that the subject of their conversation will not then be forgotten by us. Here also, is an illustration of the manner in which God shall dwell with us, in the most excellent glory, from which also, he will utter his voice.

What prospects are these, believers! Surely, every one that hath this hope in him, purifieth himself, even as he is pure.

[FOR THE CHRISTIAN OBSERVER.]

THE EFFECTS OF ERRONEOUS RENDERINGS OF THE WORD OF GOD.

One of the evils brought upon our sinful race, through transgression, is the confusion of language, and the diversity of dialects of our babbling earth. This unhappy circumstance divides the nations of the earth, makes communication among them difficult, and proves a serious obstruction in the transacting of their secular concerns. And what is of greater moment, it presents obstacles in the pursuit of heavenly wisdom,

and greatly increases the labour of those who search after Divine Truth, and dig for it as for hidden treasure. Every one, who engages in this employment, is soon made to feel the unhappy consequences of the folly of those men, who said, "Go to, let us build us a city, and a tower whose top may reach unto heaven."

The sacred scriptures were written in languages which are no longer vernacular, and consequently they are generally read in versions and translations. For these we would not forget to be thankful to the Giver of all good; at the same time it cannot be denied that this circumstance is attended with some very serious disadvantages. And though the gracious care of Divine Providence has furnished us with the best version, with one exception upon the face of the earth, yet it would be useless to deny that some passages in that version are susceptible of emendation.

One of these passages is found in Exod. iii, 22; "But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians."

This passage as it here stands, has furnished a rich fund of railery for infidels and scoffers; and it has also been a source of perplexity to many simple hearted christians. It, therefore, cannot be wrong to ask, is this the most correct rendering of the passage? or is it capable of a less objectionable translation? Dr. Conquest, in his improved version of the Bible renders the passage, "But every woman shall ask of her neighbour." And Dr. A. Clarke speaking of the authorized version says, "This is certainly not a very correct translation: the original word SHAAL signifies simply to ask, request, demand, require; but it does not signify to borrow in the proper sense of that word,—though in a few phrases of scripture it is thus used. In this and the parallel places the word signifies to ask, or demand, and not to borrow; which is a gross mistake, into which scarcely any of the versions, ancient or modern, have fallen except our own." Mr. Parkhurst, Heb. Lex. Sub. Shaal, says, "the word signifies to ask, interrogate, demand, require, consult, beg, crave, and to borrow, or ask as a loan." And Prof. Roy, whose Heb. Lexicon is said by the Rev. Joseph Wolff to be "superior in every respect to any work of the kind ever published," teaches us, that the word signifies,—1. He asked, inquired, demanded;—2. Inquired, asked after;—3. Desired, longed for, sought after;—4. Supplicated, entreated, as a favour;—5. Consulted, inquired of;—6. With the addition of a single letter it signifies borrowed." Why our venerable translators should have passed over so many significations of the word, and given us the objectionable term in question, is surprising; especially as the whole account

shows, that the Israelites were taught to ask for nothing but what was justly due to them, as wages for many years of painful and unremunerated toil. But waiving remark, the Professor gives the following illustration of the passage from the Jewish Talmud.

"An Egyptian Prince came to Alexander the Great, and said, our nation have heard, that you are so very benevolent as to pay all the debts of your poor subjects.—I came therefore, to enquire if this be the fact. The King answered in the affirmative, and inquired of the prince the nature of his demand. He replied, the Jews, who are under your jurisdiction, have several hundred years ago borrowed jewels of silver and gold, from our people, and have never returned them; and I have come to demand both principal and interest. Alexander wished to know what evidence he could adduce in favour of his claim. He replied the Bible. This is excellent evidence, said the king; will you allow me three days to examine into the nature of your claim? To which the prince consented, and referred him as evidence of it to Exod. iii, 22. The king consulted with his secretary, Gaviah ben Pasa, who was a very learned Jew, and who on the morning of the third day, called on Alexander, and told him first to get the prince, when he came, to consent, that if a balance were due on either side, it should be paid with interest: second, that the Bible should be evidence for and against both parties: third, enquire of him, if their law did not allow servants and slaves a just and equitable compensation for their services, all of which he will readily admit. Then—1. Refer him to Gen. xlvii, 6. where Jacob and his posterity took their cattle and all their wealth with them into Egypt.—2. The Israelites were three or four hundred years—(two hundred and fifteen years) in bondage to this nation.—3. When they left Egypt they could not as slaves take their property with them. Now when we estimate the value of the property that Jacob took into Egypt and the interest; and also the services of the Jewish nation for these hundreds of years at so much a day, for each one; then add the interest, and double both principal and interest, for the Egyptians made them do double labor, and they had also to find their own materials to make brick. Let him from this immense sum, deduct the small amount of jewels and of gold, and there will be a large balance in our favour; so large a balance, that the whole nation cannot raise the amount. Besides he does not understand our language; for shaal means to ask, demand as a debt, or as an equivalent, and not to borrow: for confirmation of this see Gen. xxxii, 17;—Exod. xiii, 14;—Numb. xxvii, 1;—Josh. xix, 50;—1 Sam. i, 20;—Ezra vii, 2;—Psalm xxvii, 4: The king was delighted with this critical view of the case, and accordingly