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ONE IS YOUR MASTER, EVEN CHRIST, AND ALL ARE BROTHERS.

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ONLY A WORD.

Only a word! a little winged word
Blown through the busy town,
Lighter than thistle down,
Lighter than dust by roving bee or bird
Brushed from the blossoming lily's golden
crown;
Borne idly here and there,
Oft as the summer air
About men's doors the sunny stillness
stirred.
Only a word!
But sharp, oh, sharper than a two-edged
sword,
To pierce and sting the scar—
The heart whose peace no breath of flame
could mar.

Only a word, a little word that fell
Unheeded as the dew
That from the sparkling blue
Of summer midnight softly steals, to tell
Its tale of singing brook and starlit dell
In yonder noisome street,
Where, pale with dust and heat,
The little window flower in workman's cell,
Its drooping bell
Uplifts to greet the kiss it knows so well!
A word—a drop of dew;
But, oh, its touch could life's lost hope
renew. —The Fireside.

THE REVISED NEW TESTA- MENT.

SECOND PAPER.

II. We now notice changes made in the direction of uniformity of rendering. King James' translators confessedly used freedom in varying expressions so as to prevent the recurrence of the same word, and in so doing deprived the English reader of the often not meaningless repetition of the same Greek word. Thus "everlasting," in Jude vi., is really the "eternal" of Rom. i. 20, and is the representative of the Greek *aidios*, which word in the New Testament occurs only in those two passages. The revised version in both gives "everlasting." In the other twenty-five places where the word "everlasting" occurs, it represents the Greek *aiwnios*, which elsewhere is rendered "eternal." The revisers have uniformly given "eternal," and thus a distinction lost to view has been restored, and a difference which the original did not make has been removed. By a prayerful comparison of texts, the English reader, equally with the Greek student, can determine now whether eternal is also everlasting. The word "hell" occurs twenty-two times in the New Testament; ten times it represents the Greek *hades*, in which instances the revised version substitutes "hades," for "hell:" once it is used as a translation of the Greek *Tartarus* (2 Pet. ii. 4), in which case it is retained, Tartarus being given in the margin: in the other eleven instances it has also been retained as the representative of Gehenna, which is given in the margin also. Etymologically, the word hell (walhalla of the Saxons) is a better rendering of *hades*, than of Gehenna or Tartarus, on which ground our personal preference would have been for retaining it where it has been changed, and of giving the marginal readings (Gehenna and Tartarus) in the text, where the word hell has been retained. The word, however, in the theological world has become so thoroughly and exclusively associated with the state of the unrighteous dead that the revisers evidently felt the merely etymological meaning to be hopelessly gone, and therefore retained it when as now

understood, it correctly represents the original Greek thought. The uniformity of rendering thus obtained will aid the general reader in forming correct views upon this momentous subject, and reduce the influence for evil of the mere declaimer. "Atonement" is found but once in our present New Testament, Rom. v. 11, and yet the Greek equivalent occurs xi. v. 15, and 2 Cor. v. 18-19. We have in the revision the uniform rendering "reconciliation." The repetition of the verb "teach," Matt. xxviii. 19-20, is not expressed in the original which is more correctly rendered in the revised version, and the ground taken from under some ignorant arguments thereon.

Few of us but will at first resent the substitution of "love" for "charity" in 1 Cor. xiii, yet to have retained "charity" would have been seriously to affect the uniformity aimed at. As in the Rheinish version, the revisors might have more widely rendered *agape* by charity, but our ears would scarcely bear the rendering now. "Behold what manner of charity the Father hath bestowed upon us," or "God is Charity" for "God is Love," and though the general reader may miss the accustomed rhythm of 1 Cor. xiii, it is no small matter to have suggested to him, by uniformity of rendering, "the living concrete form, the Incarnate Love," which inspired both Paul and John in the writing of their glowing passages upon God and the Godlike. On the other hand, uniformity of rendering may be pushed too far, as e. g., in an intolerable rendering, Rev. xxi. 23, "and the lamp thereof is the Lamb." In Matt. vi. 22, the change is for the better, showing a difference which is really there, but in the degradation of words, a process ever going on, it does seem pressing a rule too far when the unction is taken out of such a passage as the one referred to, "the Lamb is the LIGHT thereof." Nor do we willingly let go one of the grandest exordiums in our English tongue, "God, who at sundry times, &c.," Heb. i. 1-2, the new may be, is, more literal: but, apart from association "the old is better, stronger, grand; the new is tame in comparison. Nevertheless we are thankful for the conscientious reverence which in uniformity of rendering has done all that reasonably can be done to preserve the integrity and meaning of the original text; our ears may be jarred occasionally, but we are in no case misled.

As a marked example of the impossibility at all times of translating uniformly, we note the rendering "testament" "covenant," both representing the Greek *diatheke*. Our revisers have substituted "covenant" uniformly for "testament" in all the texts where the latter was used except Heb. ix. 16-17, hereafter to be noted. They have, however, retained testament in the title though thereby the identity to English ears is lost, and perhaps a wrong suggestion made, old and new covenants certainly conveying the meaning more accurately. Why should Heb. ix. 16-17 be made an exception even to the American Committee who specially urged uniformity? The answer is found in the fact that though "covenant" is perhaps our best English rendering, yet it is not an exact one. The exact Greek equivalent of covenant is *Suntheke*; *diatheke*, the word used has less the force of a bargain, more of a convention, an arrangement, hence a bargain sometimes partaking of the nature of a will; now v. 17 could scarcely be

declared regarding a covenant in general, for covenants are entered into without the death of the covenanter, but ere a will or testament is in force, the testator must die, hence the apparently insuperable difficulty of rendering *diatheke* covenant in these verses; on the other hand, to render the word by "testament" uniformity would destroy the truth rightfully conveyed by "Covenant," that the living God does appeal to living men, covenanting with them in His messages of mercy, e. g., Matt. vi. 28. It becomes therefore necessary to use the words covenant and testament according to the varying aspects in which we are called upon to view that transaction of God with men which is the gospel of a dead yet living Mediator. The revised version, however, by its margin does not allow the identity denied to the text to be lost to the reader's view.

Obituary.

DIED.—At Montreal, on the 18th inst., Rev. Robert Wilson, formerly of Sheffield, N. B., aged 70 years. His remains were brought first to St. John, N. B., where a short service was held in St. David's Church (Presbyterian).

The Rev. Dr. Waters, pastor of the Church, reading appropriate selections from Scripture, followed with a few remarks by Rev. Dr. McCrae, of St. Stephen's, Church, St. John, and prayer by Rev. J. Barker, of Sheffield. The remains were then conveyed to Sheffield and buried in the cemetery adjoining the Cong. Church of that place. A sermon was preached on the occasion by the present pastor of the church, from Rev. vii. 9-12. At the close of the sermon, the preacher said that in view of the fact that the deceased had for twelve years preached the Gospel in that place, and that with great earnestness and faithfulness, accompanied with the Divine blessing in leading many to Christ, it would be inappropriate if nothing were said concerning the deceased. He then spoke of the first time Mr. Wilson preached in the church, namely, while pastor of the Cong. Church in Yarmouth, and in connection with his being present as a member of the Congregational Union in session at Sheffield, taking for his text Col. i. 28, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." He quoted also the texts preached from by Mr. Wilson on the occasion of his visit to the place when the church was seeking a pastor, on the resignation of the Rev. T. Lightbody, and also the text chosen by Mr. Wilson on the occasion of his first sermon as the pastor of the church; this latter being Isaiah xxviii. 16, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste." "As he began," said the preacher, "so he continued his ministry in this place, knowing nothing among us save Jesus Christ and him crucified." That saying of Jesus on the cross, "It is finished," was very precious to him. Often in his sermons, he spoke of 'the finished work of Christ' as the only ground of a sinner's justification in the sight of God. At the end of his pastorate in this place he laboured a while in Chatham, then in St. Stephen, N. B., as the pastor of the Presbyterian Churches

in those places, and finally removed to Montreal where he received an appointment as Chaplain of an hospital, and was very useful in his labours for Christ in that institution, preaching also from time to time in pulpits that were temporarily vacant. His death has been sudden; only a week ago to-night, he addressed a meeting in Erskine Church, Montreal, and then bade fair to live yet many days and serve his Master in the work he loved. But his work was done. On the next day he was taken ill, and on Monday last he entered into rest.

"His death is a peculiarly heavy stroke to her who, for so many years, was the companion of his joys and sorrows; she having come to St. John a few days ago, with the expectation that he would follow in a short time on a visit of a few weeks. She, with her deceased husband, had very heavy afflictions during their residence in this community, in the death of two of the members of their family by drowning at different times. Since then another member of the family has died in the old country. But now, this, doubtless, is the heaviest affliction of all, and it seems more than ordinarily heavy in the fact that now, as in the case of those who have gone before, it was not her privilege to be with, and minister unto the loved one in his sickness. Let us remember her as well as the members of the family still remaining, only one of whom was privileged to be at the dying bedside, praying that the Divine consolations may abound to them in this time of sorrow, and that they may be cheered by the thought that they are not called to sorrow as those that have no hope. Comforted, too, with the thought that their loss is his gain, for while they sorrow for his departure, they may think of him, not as being called to lie down in the grave, but rather to stand before the throne of God and before the Lamb, and to join his voice with that of the great multitude that no man can number, in ascribing 'salvation to our God which sitteth upon the throne and unto the Lamb.'

"May the afflicted family, with us all, be followers of them, who through faith and patience, now inherit the promises, and to God shall be all the glory, through Jesus Christ our Lord, world without end. Amen."

—Kossuth is still living at Baraccone in Piedmont, not very far from Turin. He leads a most retired life, visits nobody, and cares to see no visitors but Americans, to whom he is always "at home." In spite of his advanced years—he was borne in April, 1802, and is consequently well on towards eighty—he still retains largely his extraordinary powers of work, and can even read without spectacles upon bright days. He is at present engaged in the preparation of the third volume of his memoirs, beyond which he does not propose to continue them, that he may not compromise the living. He has lately been painfully bereaved in the death of his long-time companion, and faithful friend, General Thasz.

—An American, after dining at a London restaurant, paid his bill, and was about leaving when the waiter suggested that the amount did not include the waiter. "Ah," said the man; "but I didn't eat the waiter."

—The New Orleans *Picayune* thinks that a man, like a razor, is made keen by being frequently strapped.