The Revised Version.

Professor Riddle says: "No adequate scholarly opposition to the Revised Version has been manifested." It is almost universally acknowledged by competent judges to be greatly superior to the Authorized Version. Some have encoringly said the revisors wore strong in Greek, but weak in English. On the whole, the English is as good as the Authorized Version, and whatever weaknesses there may be are due to the faithfulness of the revisers to the original, for it is inevitable that there should be such infelicities of expression in the English language in the translation of such al which has such an oriental complexion and way of thinking. The greatest hindrance to the universal use of the Revised Version consists in the utter ignorance of its priceless value. Do we want to know the thoughts of God? Then why should we read and memorize a comparatively poor version of what the prophets and apostles wrote? Thousands of our people, hundreds oven of our ministers suppose that it is just merely a matter of taste which version we use. They read the common version and sometimes make a reference to the Revised Version, and then in pure fancy say, "I like the Authorized Version," without asking, "Is this reading truo? is it accurate?" W. H. Green, D.D., Cunningham Geikie, D.D., Alexander McLaron, D.D., H. Clay Trumbell, D.D., Prof. W. R. Harper, Ph.D., the American Institute of Sacred Literature, Dean Alfred A. Wright, D.D., and scores of men of most efficient scholarship, invariably quote from the Revised Vercion. Some one may say all this is of no practical consequence. It is of the utmost practical consequence that we should be accurate. We read in the Authorized Version the comband " he converted." The expression is not used in the Rovised Version, but the correct word, "turn." People are waiting for some earthquake of feeling, or fright, or excitement to heave them, inetead of doing what God says: "Turn, wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well. Turn ye, why will yet die; let the wicked forsake his way; make you a new heart." The Gospol message to every avil door in and out of the Church is "turn," but it never is "be converted." Jesus said to Peter, "When once thou turned again stablish thy brethron."

Christ gave Himself for us that He might purify unto Himself a people not want people to be odd, and peculiar and unlike other people, unless in things wherein they are wrong, or unless by peculiarity we find that wo can do good. Upon this came His disciples and marvelled He was speaking with a woman. John iv. 27. This suggests to us the Rabbinical rules that it was a very improper thing utter defiance of the terrible denunciafor a rabbi to converse with a woman. I might write pages of like character.

I conclude with saying, let everyone read and study the Revised Version, especially the young, who do not have to unlearn in doing so. Don't wasto your time in memorizing what you will have to unlearn or ought to though not preached from a pulpit. unlearn.—John Pepper, in Guardian. It is a good one, and is pretty sure to

less we think of them.

company.-Pe. 1. 1.

meet is all nonsense in most cases, as deference; to your mother, condust concerning anyth? alrertised in this paper,

Joking on Sacred Things.

REV. R. S. M'ARTHUR.

many Christians, including no small made the subject of this foolish and into the path of right, irreverent practice. The sacred Work | injurious to young Christians and im- enough." measurably harmful to men of the world; it is ofton impossible ever after | you?" to read some of these passages of book as the Greek New Testament, ludicrous ideas which these punsters bein lukewarm and that kind of thing At interdenominational gatherings it is lave to preach to myself. quite too common to make jokes on | "When I remember I was tempted baptism, as well as on pouring and to say I sold that kickin' mare for no sprinkling—used by some as substitutes fault, I have to own to myself: 'Ezra for baptism. We would not make light Allen, you're a thievin' lym' creatur.' in such counctions even of these sub. After I spoke up sharp to Mclissy and stitutions, although not entitled to be the children, or gin a cow a kick bespoken of with the respect which we cause she wouldn't stan' round, I have attach to baptism as the divinely ar- to lecture myself, and say: 'Ezra pointed ordinance. It is becoming, Allen, you're an old brute! however, to have such regard even for these substitutes as will prevent us from speaking of them with depreciation, except when we are discussing the ordinances with solemnity of meaning and opposing them with scriptural Sunday to last me through the week. authority. At our Baptist assemblies evon our own ministers are not free got the time, nor ability neither, to do from the charge of dishonoring the my own preachin'."-Selected. sacred rite by irreverence of speech. The jokes heard on all these occasions are as ancient in origin as they are i irroverout in spirit. The practice ought to be abandoned because of the staleness of the jokes, not to speak of their irreverence. One grows weary, of the repetition of this archaic stupids. ity which is supposed to be wit. Baptiem is honored in Scripture as is no other ordinance or appointment. The three persons of the Blessed Trinity were either audibly or visibly present at the baptism of our Lord-the Father by an audible voice, the Son in human form, and the Spirit in the form of a dove. Surely no thoughtful man can i make light of an ordinance so honored of God. It is especially the duty of Baptists to avoid a practice so silly in fully. Although 71 years of age, I feel a great itself, so hurtful to others and so irroverent toward God's Word. -The Christian Inquirer.

Love in the Home.

Nothing can be more beautiful in the for His own possession. Titus ii. 14. sight of God than a home circle where NEW TESTAM NT WITH NOTES the Lord reigns in the hearts of the members, and where love for each other is manifested in looks and tones. But dreadful the home marred by unkindness and bickorings. Family quar- Vol. 11 .- The Epistles hd Revelation. rels are the hardest to heal, the most wretched to endure. Daily taunts and flings keep such wounds open until | F finally hatred for each other ensues in tions of the Scriptures against those who cherish hatred in the heart. -Christian at Work.

A Short, Excellent Sermon.

Here is a short sermon by a woman, hit your own case somewhere, whatever The more we think of some men the may be your age and circumstances: "The best thing to give to your enemy Blessed is the man who shuns bad is forgiveness; to an opponent, toleration; to a friend, your heart; to your The talk about making both ends child, good example; to your father. some people's expenses seem to have that will make her proud of you; to altertiser by starg that you saw the altertiser by stargether altertiser by

His Own Preaching.

It is an old trite accueation against human nature that it is prone to enjoy There is a tendency on the part of rather those sormons which tench on the sins of a neighbor than those which proportion of ministers, to make jokes | attack one's own failings. There are, on sacred things. Not infrequently however, exceptions to this rule-peoprecious passages in the Bible are ple who honestly wish to be scourged

"No, I don't like him," said Farmer is spoken of with a flippancy quite Allen, when asked his opinion of the unworthy of the speakers, and very new minister. "He sin t personal

"You want to see folks squirm, do-

"I want to squirm myself. It does excipture without remembering the me good. When he preaches on folks have associated therewith. The ordi- I don't mor'n half feel it, but I've got nances of the Lord's house are also real cryin' sins I want brought home often subjected to similar treatment, to me. Consequences is, nowadays I

"Now, I've had to do so much of it that I'm all wore out, and what I want is to pay a preacher to do it for me. If he'd really warm up to his work he could say enough in balf an hour on

' I'm a hard workin' man; I ain't

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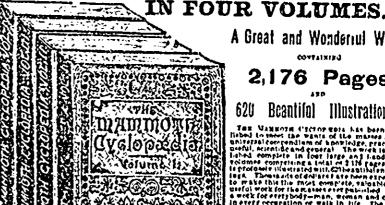
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