

with you is a young man who is falling into bad courses, who even now bears in face and manner the tell-tale tokens of a dissipated life. Is there not an opportunity there? Around the corner from your dwelling-place is a wretched family half ruined by drink; the children in rags, untaught, uncared for. Is there not an opportunity there? "*Si vis opportunitatem, aspice*," we may say, changing, for the purpose, the well-known sentence. The work is thundering at our very doors. It meets us on every street. It stares upon us from every newspaper. Its cry ascends to heaven every day. All around us are human hearts that need the truth of Christ as it speaks in human voices, and the sympathy of Christ as it glistens in human tears, and the joy of Christ as it shines in human faces. "And now why tarriest thou?"

Do you wait for greater fitness? Do you say, "I am too young, too inexperienced, too ignorant to accomplish anything, so I had better wait?" But it isn't by waiting that men acquire aptitude for a given task. It is practice, and not waiting, that makes perfect. Our Lord sent out the seventy to preach when, as yet, they were only in the twilight as to the true nature of the kingdom of heaven. The best way to learn how to do anything is to begin to do it. The best workers in any line as a rule are those who begin earliest. The most skilful musicians are those who began as soon as they were able to speak. The most finished classical scholars are those who were at their Latin and Greek while yet in the nursery. Our most accomplished statesmen are those who entered political life before their beards were grown. Beaconsfield and Gladstone were both youths when they first set foot upon the floor of Parliament. The most successful business men are those who entered the arena in boyhood. One of the most noticeable features about the Chicago Exchanges is the number of mere lads that are tossed about in that living whirlpool. Business makes business men; politics makes politicians; music makes musicians; and working for Christ makes workers for Christ.

Do you intend to do some good Christian work before you die? Then "Why tarriest thou?" Do you desire to be a Sunday school teacher? Then teach now. Would you like to be able to engage publicly in prayer? Then pray now. Do you wish to be a preacher

of Christ's gospel to men? Then preach now. Seek aptitude in God's appointed way, viz., work. Do not sit waiting for a day to come when the heavens shall be parted, and there shall come down upon you some mighty influence that will in a moment touch all your faculties into power. Extraordinary crises may demand extraordinary manifestations of the Spirit of God; but for ordinary men and ordinary work Pentecost comes, not in a sudden outburst of spiritual force, but along the line of steady, prayerful effort.

"Do noble things, not dream them all day long.
And so make life, death, and that vast forever
One grand, sweet song."

Cobourg, Ont.

HUGH PEDLEY.

ONE MISTRANSLATION IN THE PRESENT VERSION OF THE ENGLISH NEW TESTAMENT.

BY REV. AND HON. BURNTHORN MUSGRAVE.

In the enumeration of the elements of the Christian system, in the first and second verses of the sixth chapter of Hebrews, our present rendering conveys to English ears the idea that "the doctrine of baptisms" is a part of that "foundation" which consists of essential Christian principles.

By the mistranslation of this clause, this imaginary "doctrine of baptisms" is placed next in importance to "repentance from dead works" and "faith toward God." This mistaken idea is in direct antagonism to the statement in the tenth verse of the ninth chapter of the same Epistle, that the Judaic system of "divers washings" (in the Greek "divers baptisms," i.e. various baptizings), has been abolished under the Christian dispensation—"the time of reformation." And the mistake is also in conflict with the clear assertion in Ephesians, iv. 5, that in Christianity we have "one Lord, one faith, one baptism."

The mistranslation involves three errors:

1. There is in it, a violent inversion of the proper order and logical dependence of the two Greek genitives.

The natural translation, to one who has been at all accustomed to think in Greek, would be "of the baptizings of teaching." That is the written sequence of the words. And the passage would stand, "Not laying down again the