

"your," the correct expression is, "to ask it of him." For example, in Psalm li. 8 (authorized version) it is said, "Ask of me and I shall give thee." In Mark vi. 23, 23, in both versions it is said, "Ask of me whatsoever thou wilt." But in Acts xvi. 39 in the revised version, we find the expression, "they asked them to go away." It should have been, "they asked of them," etc. In Acts iii. 14 we have the expression, "Ye asked for a murderer to be granted unto you." This is not good English. "For" should be left out. "Herodias bade her daughter ask the head of John the Baptist," that is, ask it of Herod (Mark vi. 24).

In Luke vii. 36, and Acts xvi. 39, we have in the authorized version the verb "desired," which is not a correct rendering of the original, as the latter means not a certain feeling but the expression of it. In the first passage the revisers have let the old reading stand. In the latter they have changed it into "ask."

"Of" in the sense of "by" is not used now; hence, "spoken of Paul," in Acts xvi. 17, in the authorized version, is in the revised version very properly rendered "spoken by Paul." Yet, in the latter, the expressions "baptized of John," and "tempted of the devil" (Matt. iii. 13, 14; iv. 1), have been allowed to stand. This is another inconsistency. The preposition, I may remark, is the same in the original in both instances (*upo*).

Sometimes where the Third Person in the God-head is in the authorized version called "The Holy Ghost." He is in the revised version called "The Holy Spirit" (Luke ii. 25). Yet, He is often in the latter called "The Holy Ghost." Now, it is true that "ghost" is a Saxon word, whereas "spirit" is a Latin one. It would have been better, however, if the word *pneuma* had always been rendered "spirit," as preferred by the American Committee. It would sound very strange to say, "God is a ghost" (John iv. 24).

In the authorized version the word "charger" is used in the sense of "dish" or "vessel." Now it is used only as a poetical term for a horse. Yet it is retained in the revised version in the first sense (Matt. xiv. 8, 11; Mark vi. 25, 28).

In the revised version the pronoun "him" is in one place applied to a corpse, and in another the pronoun "it" (Matt. xiv. 12; Mark vi. 29). In both instances the authorized version uses "it," which is better.

One argument in favour of a revised version is the fact that many words in the authorized one are no longer used. Yet, the revisers have let several of these stand, for example "haply" (perhaps), "wist" (know), "wot" (knew), and "wise" (manner). However, in 2 Cor. viii. 1, they have changed "we do you to wit" into "we make known to you." "Hold" (prison) has been changed into "ward." The latter word is just as old-fashioned as the former.

In the authorized version the relative pronoun "which" is very often applied to persons. It is now applied only to the lower animals and things without life. In the revised version it is sometimes used in the former sense, and at others "who" or "that" is put in its place.

"Hardly" and "scarcely" are both used in the authorized version in the sense of "with difficulty." They are now used in the sense of "imperfectly." In some instances the revisers have let them stand, and in others have changed them into "with difficulty."

In the revised version pronouns are sometimes unnecessarily supplied. This is true of the pronoun "they" in Acts v. 6, 9, 10. In the authorized version it is wanting there, which is more elegant. I may remark that "carried" is in verses 6 and 10 a participle. The revisers might as well have so translated it. In Luke xx. 11, 12, we read as follows: "Him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third; and him also they wounded, and cast him forth." This is very inelegant. "Him" should be used only in the first clause of each verse.

The authorized version has in Luke iv. 29, "cast him down headlong." The revised version has "threw." The old is at least as good as the new.

The old-fashioned forms of the words "plowing," "judgement," "cloke," and "a coming," have been retained.

In Luke xix, 15, "returned" is changed into "come back again." The old is better than the new. Either the second or the third word of the latter could very well be left out.

The expression, "he that was dead," is retained. "Had been dead" is better.

"Straightway" is sometimes retained, and at others, "immediately" is used in place of it.

"Somewhat superstitious" is rather better than "too superstitious" (Acts xvii. 23). The rendering, however, is better, which makes Paul give the Athenians credit where credit was due.

"If we live by the Spirit, by the Spirit let us also walk" (Gal. v. 25). The order in the authorized version seems to me to be better.

The "bishops" have been spared (Phil. i. 1), but "bishopsrics" have been abolished (Acts i. 20).

I could point out other defects of a like kind in the revised version, but let the foregoing suffice. There is considerable room for improvement in it. As I have already said, I am now criticising only its English.

I am glad that the revisers have retained the old form of the third person singular of the present indicative, as "loveth" and "doeth" instead of substituting for it the modern one "loves and "does." I am also glad that they have retained the old form of the nominative plural of the second personal pronoun "ye" instead of using the modern form "you," as Howson and Conybeare do in their translations of the epistles of Paul.

Some call the change of "charity" into "love" a "senseless" one. It is a very proper one. It would sound very strange to say "God is charity" (1 John iv. 8). Yet in the word there rendered "love" and rightly so, is in the original the same as the one rendered "charity" in 1 Cor. xiii.

Just one word on the revised version as a version. On the whole it is a great improvement on the authorized one, excellent though the latter is. Arians, Socinians, Universalists, Restorationists, Destructionists, and Arminians, have profited nothing by the revised version. The doctrines which they oppose stand as firm as ever. T. F.

*Meliss, Que.*

**"AT EVEN-TIDE IT SHALL BE LIGHT."**

[The following beautiful little poem was written by the late Rev. John L. Stuart, formerly of Trenton. The health of the lamented gentleman had been failing for more than a year, and in the faint hope that residence in a milder climate would restore him to health he went to Florida, where he died on the 6th of May last. His remains were interred in Mount Pleasant Cemetery, Toronto.]

What is it to be born,  
To draw a mortal breath,  
To enter on the gloomy morn,  
Whose eventide is death?

Spring with her flowing dress,  
Striving with fragrant breath  
To speak of life and cheerfulness,  
Whispers the name of death.

Oh! mournful heart of mine!  
Art thou not happy yet?  
Wilt thou not see the sunlight shine,  
Because that it must set?

And burning thus to die,  
And beating to be still,  
Thou viewest not the azure sky,  
Foreboding clouds of ill.

Have then thy gloomy thought,  
Gaze on into the night,  
Hath not the holy prophet taught  
"At eve there shall be light?"

And lo! a silver ray  
Gleams from beyond the tomb,  
And tells of an undying day—  
A spring's eternal bloom.

**WOMAN'S UNION MISSIONARY MEETING.**

The following letter from the Philadelphia Woman's Foreign Missionary Society of the Presbyterian Church of the United States was addressed to the Union Meeting of the Woman's Missionary Societies of the Presbyterian Church in Canada, and is here given in full that it may reach as many members as possible of the Societies to which it was addressed:

MY DEAR MISS MACHAR,—The Executive Committee of the Woman's Foreign Missionary Society of the Presbyterian Church of the United States of America asks me to acknowledge your kind invitation to be present at the meeting to be held in Kingston on the 14th inst., and express regret that the Society cannot be represented by a delegate. As the living voice will not be heard in your conference of missionary workers, they wish, by aid of this letter, to extend a cordial greeting to the various organizations of the Woman's Foreign Missionary Societies of the Provinces.

It is a well-known fact that family love establishes ties between those who are far apart in age, in tastes, in disposition, and occupation. We therefore grasp your hand with a genuine cordiality, not only because of the family feeling that exists in our Presbyterian household, but because of our common work.

We rejoiced when we heard that the women of Canada were being banded together for mutual encouragement in the work of the Lord, and for special and systematic effort in the behalf of heathen women, whose condition is little better than that of animals whose death ends all.

The historical sketch and the 11th annual report of our Society have been forwarded to you. By them you will learn how the Lord has encircled us with His goodness in the past eleven years. We have forty-seven Presbyterian Societies, 1,068 Auxiliaries, 600 Children's Bands. These support ninety-nine missionaries, nine mission teachers, 166 Bible readers and native teachers, 116 day schools, and 379 scholarships in boarding schools. Copies of "Woman's Work for Woman" subscribed for, 10,000; "Children's Work for Children," 11,000. Total of money collected this year, \$99,420.24.

You will say, "This is a great work for one Society in a single year to accomplish." It is; but there is a greater work in fields which are so vast and extensive that we are appalled at the Church's indifference, and ashamed when we read the rebuke of the African woman who said: "We hear that America is full of Christians; then why do they not come here to teach us? What do they say to themselves to quiet their consciences, when they know we are dying so fast? Is not this the call of Jesus to us to go forward?"

The life of the natural body is what makes its unity, for it enters into each member, giving it the needed power to perform its allotted tasks, and to minister to the well-being of all the members. The salvation of heathen women and children demands not only a closer union with one another, but with Christ the Life. If His voice be heard in the heart of every woman who has confessed His name, and at every fireside in our churches—"Freely ye have received; freely give"—then every congregation will be like the fountains which, in hot countries, play day and night, blessing all their influence falls upon.

May your meeting be an occasion of fresh impulse and interest, calling forth new labourers, whose service will be blessed, not only in distant parts of the world, but also in developing many whose gifts and prayers shall prove the strength as well as the tenderness of that tie which unites workers for Christ in our own and in foreign lands.

We cannot look into the faces of the dear women who are gathered together in His name in Kingston, but we will be present in spirit, and we will ask that this time of tarrying before the Lord be a season of great blessing to all whose privilege it is to be present, and asking for a place in your hearts and in your prayers, I am yours in Christian love,

A. C. F. CUNNINGHAM.

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LONDON is a bad city, according to the report of the London City Mission, which is doing all it can to make it better. At the annual meeting of the Society the following information was given: "A portion of the population of London is as irreligious as any of the tribes to be found in the remotest and most uncivilized quarters of the globe. Indeed, there are traits of propriety and virtue in social and domestic life amongst the uncivilized people which our home population might do well to imitate. It appears from some of the police reports that in London alone there are no less than 30,000 regular thieves, 150,000 habitual gin-drinkers, and 150,000 persons living in systematic debauchery and vice. Out of four and a half millions of people in London, not more than 200,000 are regular attendants at any place of worship, and not more than 60,000 regular communicants." The Society employed 449 missionaries the past year, and the expenditures were \$254,285. The missionaries paid 3,143,801 visits, distributed 17,569 Bibles and portions of Scripture, and 4,004,612 tracts, received 2,188 new communicants, restored to communion 364, reclaimed 2,508 drunkards, rescued 500 fallen women, induced 5,746 to attend public worship, and sent 3,553 children to school. The Society is undenominational.

TWELVE Chinese converts have been ordained to the ministry of the Church of England. Nine are still living and doing faithful service for the churches.