

more likely, as a correspondent in a paper writes, at about eighty-five

The following from the *Christian Herald* will indicate here presence, style and wit :

A Woman's Rights convention was held in Akron, O., when such meetings were quite a novelty and opposition ran high. A stormy session was in progress at which Mrs. Francis D. Gage presided. Those opposed to the movement expressed their opposition with arguments and denunciations which would hardly be used at this date. Sojourner Truth was present, but she was almost unknown and the leaders of the movement scarcely expected help from anything she could say. She had been listening quietly in her favourite attitude, elbow on knee and cheek in palm. Suddenly she arose and came forward with the conscious right and majesty of a queen. "What's dat dey say about in de head?" she began. "Intellect" whispered some one. (A minister present had spoken about the inferior intellect of woman as restricting her rights.) "Intellect, dat's it, honey. What's dat got to do with woman's rights or nigger's rights. If my cup won't hold but a pint and your'n holds a quart wouldn't ye be mean not to let me have my little half measure full?" And she pointed a significant finger and shot a keen glance at the man for whom her retort was designed. "Den dat little man in black says women can't have as much rights as man, 'cause Christ wasn't a woman. Whar did your Christ come from?" Rolling thunder could not have stilled the crowd as did those deep, wonderful tones. "War did your Christ come from?" she repeated with outstretched arms and eyes of fire. "From God and a woman; man had nothing to do with Him!" "If the first woman God ever made (in answer to a sling at mother Eve) was strong enough to turn the world upside down, all 'lone, then togedder," and she glanced around, "these women ought to be able to turn it back again."

The fallacies of her arguments are easily seen, but her presence and power upon an audience must have been for the moment irresistible.

A CORRESPONDENT in the *Christian World* notes that strolling in the churchyard of the village of Hart, fifteen miles from Durham, he saw the following inscription upon a tomb-stone: "Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last." The words appearing familiar were traced to the Book of Common Prayer, Psalm xxxvii. 38. The version there retained is that of the Bishop's Bible, which that of 1611 has superseded. Upon turning to the corresponding verse, namely, 37 of the same Psalm in the now common or authorized English Bible, the words stand thus:—"Mark the perfect man, and behold the upright, for the end of that man is peace." The comparison is instructive as evidencing the difficulty of

translation, and the precariousness of mere verbal comment on the Scriptures of truth. At first sight no one would dream that these diverse sentences both represent the same Hebrew words, even though the italicised portion of the authorized version be removed. Nevertheless they both may be justified as good renderings of the Hebrew original, nor would any change in the rule of life be made were either one to secure permanence by the total rejection of the other. For is not to "keep" synonymous with "marking," that is in the sense of observing a command or example, and innocency is assuredly an aspect of the perfect man, or of perfection. Beholding too is "taking heed" and the "upright" is "the thing that is right." Our present version may seem the more literal rendering, the concrete form into which the translators cast the sentence perhaps led them thereto; we confess to a liking for the ring of the older version, nevertheless, as transcribed upon the old tombstone. We have noticed the two renderings, however, chiefly to draw attention to the two facts already noticed with their manifest lessons. First, let no timid friend be troubled about differences of renderings of the sacred text. The capital made therefrom on the part of objectors is that of bogus notes. The paper on which they are printed is thereby spoiled for useful purposes. The value is *nil*. Secondly, abstain from erecting dogma on the peculiar turn of a sentence. Too much ingenuity is worse than wasted upon Bible reading in that direction. The latter killeth, the Spirit giveth life.

NOTING these renderings of a Hebrew text suggests another passage. Psalms lxxviii. 11 is thus rendered in the older version: "The Lord gave the word: great was the company of preachers," where the word preacher bears the true Christian expansiveness of all being kings and priests to God; for what is a preacher but a publisher; and who can be a dumb dog with the gospel fire burning in his heart. It has been noted that the participle of the Hebrew verb thus translated "preachers," and which means to cheer with, or to announce, glad tidings, is in the feminine form, and may, therefore, be pressed into the service of justifying a female ministry. These verbal arguments are always hazardous, and in this case suggests a very imperfect knowledge of the