

much ; for although the portion read conveys, as it was intended to do, the fundamental truth of the Bible, it also conveys about as inadequate a representation of the prophecy with which it stands connected, as the trunk of a human body, when shorn of the head and lower limbs, would convey, of any human being. As we have been obliged to remark before, in corresponding circumstances, the prophecy commences with the magnificent utterance of the previous chapter (v. 13.) "Behold my servant shall prosper, he shall be exalted, and extolled, and be very high." This is the declaration of Him who saw the end from the beginning, and the triumphant exhortation of Ch. liv, "Sing, O barren, thou who didst not bear, break forth into singing, and cry aloud," etc., is not less an integral part of the prophecy ; *the commencement* of the prophecy moreover is indicated by that inverted "P" which, although it cannot be infallibly relied on, ought of itself to attract some attention. As Mr. Laird did not help us in regard to the translation, it may be well to present an alternative reading of vs. 14, 15, of Ch. lii, and to present some alterations in the subsequent chapter ; "As many were astonished at thee (on account of the humiliation) so his appearance shall be honored by men, and his features by the sons of men ; So shall he cause many nations to rejoice in himself ; kings shall shut their mouths because of him ; for what had not been told them, they shall see ; and what they had not heard, they shall perceive." Some of the more important alterations in the translation of the fifty-third chapter are subjoined—v. 2. "He had neither form nor comeliness, that we should regard him, (look on him with delight), nor beauty that we should admire him." v. 4. "Yet surely it was our griefs that He bore, it was our sorrows that He carried, As for us, we indeed accounted Him stricken, smitten of God, and afflicted." v. 8. "By oppression, and by a

judicial sentence, He was taken away." v. 9. "And his grave was appointed with the wicked, but He was with the rich man after his death." v. 10. "When his life shall have made a sacrifice for sin, he shall see his seed," etc. v. 11. "By the knowledge of Himself, shall He, the righteous One, my Servant, justify many." It will scarcely be out of place to supplement these translations, by a passage from the Jews' prayers for the day of Atonement:

"Messiah our Righteousness is departed from us ; horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression ; and is wounded because of our transgression. He beareth our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound, at the time that the Eternal shall create him (the Messiah) as a new creature. O bring him up from the circle (of the earth.) Raise him from *Seir, to assemble us the second time on Mount Lebanon, by the hand of *Yenon*"—the Messiah.

The second portion of Scripture read by the reverend gentleman, during this service, was 1 Cor. xiii, and we need not hesitate to say that anyone reading that chapter, ought to substitute the word "love" for "charity," if he desire to convey the words of inspiration ; if at the same time he possess a sufficiently intelligent acquaintance with the subject, he could not fail to comment on the beautiful thought which the Greek unfolds in the eighth verse, where we read of love accompanying us into eternity, in contrast with faith and hope, which will necessarily be lost in realization ; love, we read, like immature grain, *never falls out* : "prophecies," on the contrary, "will cease to be operative," and the same is said of "knowledge," presumably past knowledge. The Apostle conveys a corresponding idea, when, in writing to the Romans (Ch. viii, 24), he says, "we are saved *in* (not by) hope ; but hope that is seen is not hope ; for what a man seeth, why doth he yet hope for?" The con-

* Is. lxiii, 1. Deut. xxxiii, 2, etc.

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