

CONTRIBUTED. COME AND REST. (AIR—There is a fountain filled with blood.) You have heard the old, old story, O heart with sin opprest; The voice of Jesus calling thee, "Come unto me and rest."

THE RELIGIOUS PRESS ON THE WESTMINSTER REVISION.

As thus far expressed, the opinions are in the main favorable, with some eminent instances of decided condemnation. The Southern Presbyterian thinks the changes always going on in a living language make the revision necessary, which is only designed to make better what is good, and to make more beautiful what is already beautiful; the early translators were thorough masters of their own language as it was in their day, and of the Latin, but in Greek and Hebrew they are easily surpassed by scholars of the present time.

The Christian Advocate believes the revision is a natural outgrowth of the fundamental principle of Protestantism. The right of private judgment implies the constant study of the Scriptures, with all light which further discoveries can give. The united scholarship of different sects in the 19th century declare this to be a true translation. The Advocate, however, in an able editorial of June 23, gives a strong condemnation of the many unfortunate and unnecessary changes of language where the sense is not affected—the uncalculated dilution of the classic beautiful English of the authorized version, and tanks on this account the new will never (and ought never to) supersede the old. In fact the condemnation of these changes is very general. The Christian at Work (Dr. William M. Taylor's fair and able paper) gives a similar judgment.

Where they have substituted entire sentences for others in King James's version, they have fallen below the style of that exemplar. Their amendments of this kind are stiff and ungainly, the effort to secure verbal accuracy has paralyzed the spirit and energy of their renderings." It instances John xvii, 24. It will be a companion to the old, although it may not displace it. "With all its defects, and it has defects, it makes God's message to man clear, and to know God's message just as it is our chief concern."

The Christian Intelligencer is one of the ablest and most scholarly of the New York religious weeklies. It is also conservative and very zealous for the interests of Christianity. Its judgment therefore is of great weight. "This New Testament," it says, "we believe to be the most accurate in existence, more accurate and more trustworthy than any Greek manuscript however venerable, or any of the most ancient versions. It is probably the best of Biblical civilization unearthed. It is difficult to see from what quarter any light, any additional information can come. The faith of the Church stands on a firmer basis than it has done for a century." This is high praise but it comes from a sober, sound quarter.

The Northern Christian Advocate thinks the Westminster version should be read in the pulpit and the family and Sunday school, and ought eventually to supersede the authorized version. The Independent gives also a hearty verdict in favor of the version. "The judgment of the revisers was as good as that of all possible critics. But their original advantage has been immeasurably increased. They have been about fourteen years in this one task. There is no consideration affecting the translation of a single word which they have not carefully studied. If there are five reasons for a different translation of any passage, they have considered them all, and also the six or ten reasons for the translation they have adopted. By long study these thirty-eight men have made themselves more competent to have an opinion than all the English speaking world beside. This is a simple fact. Probably almost any one of them would carry more weight of reason than any hundred of their captious critics. It cannot be superseded the old."

The Methodist regards the Testament as now more intelligible, but thinks that time only can decide as to the merits and fate of the version, and deprecates hasty judgments. The Churchman does not take kindly to some features of the revision. In its view the archaic beauties of the old version have been sacrificed to pedantic grammar in the new. A bad effect is produced by the ill and discordant tone of the new renderings, as contrasted with the familiar, rhythmical beauty of the noblest classic in the English tongue. We regret also the omission of the last 12 verses of Mark, believing that Dean Burgon has established the canonicity of that much

disputed passage, and think the substitution of "evil one" for "evil" in the Lord's prayer is unfortunate, as well as "occasions of stumbling" for "offences."

In the opinion of the Sunday School World the dropping of the doxology in the Lord's Prayer, and the closing verses of Mark, assures us of the fidelity of the revisers. The Baptist Weekly catechizes Dr. Kendrick, the eminent Baptist Greek scholar and member of the Committee, to know how he could give his indorsement and support to such a revision as that in Rev. xix, 13, where for the faithful rendering and sublime diction of our fathers' Bible, he was "clothed with a vesture dipped in blood," we are asked to substitute the lower expression and false reading of this high created reversion. "He is arrayed in a garment sprinkled with blood." The veriest tyro in Greek, says the Weekly, knows that behemmenon does not signify sprinkled, and the most ordinary scholar in textual criticism knows that the rerrantismenon of Origen is not supported by any adequate authority. To our mind, the Baptist Weekly here indulges in a very disingenuous and unfair method of reasoning, unworthy of any scholar. It surely must know that the reading adopted by the revisers is rerrantismenon, following, if I remember rightly, the Vatican manuscript and the Syriac and Italic versions—very ancient authorities—and the reading behemmenon is now discarded by Tischendorf and the best modern critics. The word adopted means "sprinkled."

The assurance and haste with which criticisms have been expressed upon the vast work of the revisers is astounding. Within a few hours after the revision was published, the daily papers of London and New York came out with long articles, sometimes finding fault severely with various features of the performance, condemning on a few hours examination changes that had only been decided upon after long and prayerful consideration by a large company of devout and learned men—men, too, who love and revere the old English Bible as much as any of us. On this point, I have seen nothing better than the sensible words of the Bishop of London: "I deprecate hasty criticism by half trained scholars on the deliberate decision of so scholarly a company; and in the justice of this warning, we hope the public may be disposed to concur. At present there is too much of a disposition to condemn hastily, as a matter of mere taste, changes made deliberately by a company of trained scholars as a matter of deliberate, scholarly conviction. It should be remembered that the object of the new version is to tell the unlearned public, with as little shock as need be to their associations, exactly what "the best Greek text," if they could read it with accurate scholarship, would tell them." It is true, however, that both the secular and religious press quite generally speak in terms of high praise of the work of the revisers—a work that some consider the most important contribution to literature since A. D. 1611, and others the most accurate translation of the holy Testament ever made by man. J. A. FAULKNER.

CORRESPONDENCE.

A PLEA FOR A SUNDAY-SCHOOL.

Our object in writing these few lines for the WESLEYAN, is to solicit the sympathy, and aid of the Methodists of Halifax, towards our Sunday-school at Port Mulgrave, which for want of books is now almost in a dying condition. It is now, (if we recollect rightly) three years since we have had any books in our school. We, as teachers, have done all we possibly can, to keep up the interest of the school and collect papers for it, have proposed various ways of raising a few dollars to purchase books—but not meeting with the cooperation of the parents, have had to relinquish that idea. We know that the Methodists of this place are not wealthy, and that many who would willingly help on the cause here are unable to do so, yet we are at a loss to understand how Christian parents, members of our own church, can so ignore the claims upon them as guardians of their children as to be so indifferent to the interest of the Sabbath school, which we were always taught to consider "the nursery of the church."

The children complain of having no books, and the consequence is that many remain at home on the Lord's day. This we feel keenly, for we realize the importance of striving in our humble way to lead them to Christ, and the injunction of Holy Writ to "gather in the children" is forcibly impressed upon our souls. Will not some of the Christian workers of Halifax, who desire to promote the cause of Methodism and religion in other places, listen to our plea and send us some books? Are there not schools in Halifax which have read their libraries, and laid them away, that can now collect them together and send them to us? We know the loyal heart of true Methodism over our land throbs with love and devotion for each sister church in the Lord's vineyard. Can you pass us by? No! we feel you will not. If it were in the power of the teachers to furnish the books, how gladly would we do so, but not being possessed with means we appeal to the hearts of those who have the ability and inclination to help us. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

A METHODIST. P. S. If any person should respond to our appeal for books, please send by the "M. A. Star" or "Edgar Stuart" and address to Mr. James A. Burgess or Fannie C. White, Port Mulgrave.

NEW CHURCH AT GIBSON, N. B.

Rev. J. S. Allen, of Gibson, sends us an article furnished by the Fredericton correspondent of the St. John Daily Sun, in relation to the new church opened on the 17th inst., just a year from the beginning of Mr. Allen's pastorate. We can only give extracts.

The new Methodist church at Gibson is the first place of worship in this thriving community owned by the denomination, though for some years past services have been regularly held, first in a room over the railway depot, and later in Phair's hall. The first settled pastor was the Rev. Mr. Jenkins, who was followed by Rev. Mr. Wilson, Rev. Mr. Fisher, and Rev. Mr. Knight, who was succeeded by Rev. J. S. Allen, the present minister. In 1879, under Mr. Knight's lead, the plans for the present edifice were decided upon, Messrs. James Pickard, P. A. Logan, and Alex. Gibson raising \$3,000, the balance, \$400, being made up by the congregation and their friends. The lot, 100x60 feet, pleasantly situated about 100 rods from the Gibson ferry landing, is the gift of Messrs. Robert and Joseph Macklin. On October 1st, 1880, the contract was let to Robert McIlvaney and Moses White, Mr. H. M. Black, of Fredericton, being the architect.

The general exterior dimensions of the building are: Length, 63 feet; breadth, 36 feet; height of post 22 feet; length of rafter, 28 feet. In the end fronting on the street is a handsomely stained circular light, red and blue alternately, eight feet in diameter; and over the entrance is a similar semi-circular light. A handsome tower graces the church, rising from the ground 70 feet, which is surmounted by a spire 39 feet in height. The general style of the exterior is Italian. The entrance is in the centre of the front, and is through triple doors, panelled in imitation of walnut, 9x12 feet, which lead to a coal room on the left, 10 feet square, and on the right to a class room 10x12 feet. From the main entrance access is gained to the auditorium through double doors, 9x6 feet.

THE AUDITORIUM is 53 feet by 36, and is divided by two aisles 3 feet 3 in. in breadth. The seats are of a neat design, are of ash finished in walnut, and a comfortable pitch of 4 1/2 inches is given the bottom and back, the latter being 19 inches in height. Mr. White, one of the contractors, got the idea from a visit to Trinity church, St. John. The seating capacity is 350, exclusive of the gallery choir and organ. The ceiling is 38 feet in height, being finished to the peak, and the truss work is stained in imitation of hard pine. To the rear of the pulpit is a handsome arch 3 feet deep, the columns of which are stuccoed.

THE PULPIT is of ash and walnut, elevated on a platform 7 feet by 14 and three steps high. The communion platform in front of the pulpit, circular in front, is 5 feet wide in the centre, 4 feet at the ends and 16 feet long, and is surmounted on the front by a handsome railing of ash and walnut, 2 ft. 3 in. in height. Both the pulpit and communion platform are carpeted with a neat design of tapestry.

The heating apparatus is from stoves placed on either side of the entrance to the auditorium, from which pipes run to the chimneys in the rear of the building, and four chandeliers of four lights each will illuminate the church. The contractors have done their work well and promptly. Mr. E. T. Foster, of Fredericton, did the masonry and plastering, and Mr. John Coll, of this city, the painting.

A neat picket fence is erected on either side of the church, and a slate fence runs to the rear. These were constructed by Mr. White. The entire cost of the church was \$3,400, and at its opening there was not a cent of debt and the seats are declared free.

At the dedication service at 11 a. m., many were present from this city, &c. The Methodist church at Marysville was closed and the pastor, Rev. Mr. Brewer, Mr. Gibson and other leading residents of the place, were present at the opening of the service. Every available seat was filled and the aisles were crowded. The ushers, P. A. Logan, Moses White and Turner Howard, were extremely attentive to strangers.

The service commenced at 11 o'clock. The Rev. D. D. Currie, of St. John, gave out the 541st hymn, and prayer was offered by the Rev. Mr. Evans. Mr. Currie preached the D-dictory Sermon from 1st Peter 2:10. By all who heard it was pronounced an able effort. After the collection Mr. Alfred Rowley, one of the Trustees of the church, addressing the officiating minister, said: "We present unto you this building, to be dedicated as a church for the worship and service of Almighty God." Mr. Currie then repeated the usual declaration and offered the dedicatory prayer. At the conclusion of the sermon a collection was taken up for the purpose fund, during which the efficient choir, directed by Mr. Geo. N. Basteen, with Mrs. David Coombe as organist, and assisted by Aid. Wilson, of Fredericton, rendered the anthem, "Lift up your heads ye everlasting gates." The choir sang hymn 579 and Rev. Mr. Allen closed the service with the benediction.

At 3 p. m. there was another large congregation present, when Rev. Mr. Evans officiated, and again this evening, Rev. Mr. Allen preaching. Of Dr. Sanderson, his chaplain, Charles the First was wont to say, "I carry my ears to hear other preachers, but my conscience to hear Dr. Sanderson."

BREVITIES.

They who educate the Nation's children shape the Nation's destiny.

Whoever entertains you with the faults of others, designs to serve you in a similar manner.

A man should always be polite to the minister who married him. Any other treatment might be misconstrued.

"Doctor, examine my tongue," said a giddy woman, "and tell me what it needs." "Rest," replied the doctor.

You can't hire a man to be honest: if you do, he will want his wages raised every morning.—Shaw.

Excess of ceremony is always the companion of weak minds; it is a plant that will never grow in a strong soil.

When you read the seductive legend in the tobaccoist's window, "Our five-cent cigars can't be beat," remember, if they can't be beat, they may be cabbage.

Do not think of knocking out another man's brains because he differs in opinion from you. It would be as rational to knock yourself on the head because you differ from yourself ten years ago.—Horace Mann.

Nothing will arouse a woman's curiosity quicker than to receive a paper with an item cut out. She will have another copy just to see what was cut out if she has to send to the other end of the world for it.—N. Y. Mail.

A negro's idea of ministerial qualifications: "De new preacher is more learnt than Mistuh Bles was; but bless you, sah! he ain't got de doleful sound like Mistuh Boles had. No indeedy."

A Michigan farmer heard that music would prevent bees from stinging, and he took his accordion and went out and sat down by the hive. "Only forty-four bees had got a show at him when he jumped into a lake.

The words of Mr. Joshua Billings are pointed: "Thar iz advice enuff now laying around loose to run three just such worlds as this; what we are suffering most for iz sum good examples."

"When I wath a little boy," lisped a society man to a young lady, "all my ideas in life were centered on being a clown." "Well, there is at least one case of gratified ambition," was the sharp reply.

Every increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power, and its value depends on its application.—Sydney Smith.

A little boy of our acquaintance was going past a liquor saloon—the door of which was wide open—with his dog Sport. The dog, not knowing any better, went in; and his little master was soon after him, with the following piece of good advice: "Come out of there, Sport; don't be disgracing the family."

A husband who lately went to execute a few little commissions for his wife gives it as his experience that there are two dozen different brands of lilac sewing-ink so exactly alike that no male eye can tell the difference, and a wrong choice means ruin to a new silk dress and no pie in the house for a week.

In an article on "Hot House Education," the New York Herald says:—"For our own part, we believe the forcing process to be entirely wrong. The first boy in his class is rarely the first man when the real contest comes. This may be disheartening to the young men and the young women, to the juvenile orators, the poets, and philosophers, who now lead the class rolls, but it is the verdict of history.

Many an illness is caused simply by imagination. In connection with this the Arabs tell the following story:—One day a traveller met the Plague going into Cairo, and accosted it thus:—"For what purpose are you entering Cairo?" "To kill 3,000 people," replied the Plague. "Some time after the same traveller met the Plague on its return, and said:—"But you killed 30,000." "Nay," answered the Plague. "I killed but 3,000; the rest died of fright."

Mr. James Parton says that a curious circumstance occurred many years ago, when a testator in England left two hundred pounds to a friend, but with the condition that one-half the sum should be buried with him in his coffin. The legatee took advice on this matter. "Where is the money now?" asked his friend. "In the bank," was the reply. "All right," said the adviser. "Write a check for a thousand pounds, and put it into the old gentleman's coffin, payable to his order."

"I dread the arrival of an American ship," said John Williams, the martyr missionary of the Pacific Islands; "for though she may have more missionaries in her cabin, she brings in her hold the death waters of damnation." Quite as emphatic was the testimony of the late Archdeacon of Bombay, who, after thirty years experience, said at a public meeting in London: "For one really converted Christian as the fruit of missionary labors, the drinking practices of the English made one thousand drunkards. If the English were driven out of India to-morrow, the chief trace of there having been there would be the number of drunkards left behind."

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The Subscription List has largely increased. A few copies of the book numbers, from January, 1881, can still be supplied at full price, viz: \$1 for six numbers. Back numbers for 1879 and 1880 will be sent for half price, \$1 for each year. Our \$1.20 Premium is still offered for 30 cents. Now is the time to subscribe. Send 30 cents for July number, which will be credited on a longer subscription if desired.

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