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## GOOD NIGHT TO THE OLD YEAR.

Good night to the old year,  
A lingering, fond, good night;  
To hopes that it made dear,  
To memories sad and bright.  
How much was garnered in  
The days and weeks, thus fled,  
How quick we failed to win  
How many mourn we dead.  
The old year had a store  
Of grief and joy, to keep  
When we had hoped to smile  
Our eyes were taught to weep.  
And joys it numbers too,  
Not fleeting all, but pure,  
Old friends have formed with new,  
Friendship that shall endure.  
Earth-ties are newly given  
While some are sadly broken—  
Old links of love are riven  
By words in whispers spoken.  
Oh! we have lived more years  
In thought, than thus one spent,  
Trembled with strange sad tears,  
But all alike have fled.  
So, dear old year, good night;  
Peace to thy memory,  
Bless in thine upward flight  
All who are dear to me!

## Translations of the Scriptures.

The first English translation of the Bible was made about the year 1250, by some unknown individual. About the year 1380 John Wickliffe, the morning star of the Reformation, translated the entire Bible into English from the Latin. The great labour and expense of transcribing books before the invention of printing, probably prevented a very extensive circulation of his scriptures among the people. Yet the translation of Wickliffe is known to have produced a vast effect on the minds of the people. Knowledge was beginning to be sought for with avidity. The eyes of the people were beginning to open to the abominations of the church of Rome; and the nation was preparing for the great change which followed in the days of Luther. So deep was the impression made by Wickliffe's translation, and so dangerous was it thought to be to the interest of the Romish religion, that a bill was brought into the House of Lords for the purpose of suppressing it. The bill was rejected through the interest of the Duke of Lancaster; and this gave encouragement to the friends of Wickliffe to publish a more correct translation of the Bible. At a convocation, however, held at Oxford, in 1408, it was decreed that no one should translate any text of the Holy Scriptures into English by way of a book, or little book, or tract, and that no book of this kind should be read, that was composed in the time of John Wickliffe, or since his death. This decree led the way to a great persecution; and many persons were punished severely, and some even with death, for reading the Bible in English. The Bible translated by Wickliffe was never printed. Some years since, the New Testament was first printed in England.

For the first printed English translation of the Scriptures, we are indebted to William Tyndal. He printed this translation at Antwerp, in Flanders, and the copies were brought thence into England. So great was the opposition to this by the Romish Catholic clergy, that the Bishop of London endeavoured to buy up whole editions as fast as they were printed, to burn them. This effort, however, produced little effect. Copies of the New Testament were multiplied. It is said, that on one occasion Sir Thomas More then Chancellor of England, asked how Tyndal contrived to maintain himself abroad. To which it was replied that the Bishop of London supported him, by purchasing the Scriptures as fast as they could be printed.

In 1535, the whole Bible, translated into English, was printed, and dedicated to the king, by Miles Coverdale. This was the first English translation of the Bible allowed by royal authority. Various editions and translations of the Scriptures, with various degrees of correctness, were printed in successive years, till, in 1582, the edition appeared which was called "the Bishop's Bible," or "the great English Bible." This was prepared by royal authority. It was the work of much care and learning. Different learned men undertook to translate different parts of the Bible, and after being carefully performed and compared, it was printed, and directed to be an authorized and true English translation of the Scriptures. This, after being reprinted many times, and after being in use for half a century, was succeeded by the translation at present in use.

As this, in many respects, the most important of all English translations of the Sacred Scriptures, it is proper to dwell more fully on the circumstances under which it was made. It was undertaken by the authority of King James I. of England. He came to the throne in 1603. Several objections having been made to the "Bishop's Bible," then in general use, he ordered a new translation to be made. But, before the translation was commenced, seven of them had either died or declined the task, so that it was actually accomplished by forty-seven. All of them were eminently distinguished for their piety, and for their profound acquaintance with the original languages. This company of eminent men was divided into six classes, and to each class was allotted a distinct part of the Bible to be translated. "Ten were to meet at Westminster, and to translate from Genesis to the end of the second Book of Kings. Eight assembled at Cambridge, and were to translate the remaining historical books, the Psalms, Job, Canticles, and Ecclesiastes. At Oxford, seven were to translate the four greater prophets, the Lamentations of Jeremiah, and the twelve minor Prophets. The four Gospels, the Acts of the Apostles, and the Revelation, were assigned to another company of eight at Oxford; and the Epistles were allotted to a company of seven at Westminster. Lastly, another company at Cambridge were to translate the Apocrypha."

To these companies the king gave instructions

## Worship God.

"God is a Spirit, and they that worship him must worship him in spirit and truth." Alas! how few of this description are found in religious assemblies. We behold often people crowding the house of worship, gay thoughtless and giddy, full of laughter, talk and vanity. These come not to worship God, but some creature, they know not what; to plan some visit, party of pleasure, &c., often lead them to the house of God. Another company you see busily conversing in their seats, and in the intervals, at the least, about their crops, farms, and the like. Here and there you see a lone traveller pensively walking along the road; he heeds not the throng; his thoughts, his heart is talking with God, and asking his blessing on the minister, the church and the sinner. No you see some two or three, not the least, about their crops, farms, and the like. Here and there you see a lone traveller pensively walking along the road; he heeds not the throng; his thoughts, his heart is talking with God, and asking his blessing on the minister, the church and the sinner. No you see some two or three, not the least, about their crops, farms, and the like. Here and there you see a lone traveller pensively walking along the road; he heeds not the throng; his thoughts, his heart is talking with God, and asking his blessing on the minister, the church and the sinner.

Each book, when thus translated and approved, to be sent to every other company for their approbation. Besides this, the translators were authorized, in case of great difficulty, to send letters to any learned men in the kingdom to obtain their opinions.

In this manner the Bible was translated into English. In the first instance, each individual translated each book allotted to his company. Secondly, the readings to be adopted were agreed upon by that company assembled together. The book thus finished was sent to each of the other companies to be examined. At these meetings one read the English, and the rest held in their hands some Bible of Hebrew, Greek, Latin, French, Spanish, &c. If they found any fault, says Seiden, they spoke; if not, he read on.

The translation was commenced in 1607, and completed in about three years. At the end of that time, three copies of it were sent to London. Here a committee of six reviewed the work, which was afterwards reviewed by Dr. Smith, who wrote the preface, and by Dr. Wilson. It was first printed in 1611 at London, by Robert Barker. From this account it is clear that no ordinary care was taken to furnish to English readers a correct translation of the Sacred Scriptures. No translation of the Bible was ever made under more happy auspices; and it would now be impossible to furnish another translation in our language under circumstances so propitious. Whether we contemplate the number, the learning, or the piety of the men employed in it; the cool deliberation with which it was executed; the care taken that it should secure the approbation of the most learned men, in a country that embosomed a vast amount of literature; the harmony with which they conducted their work; or the comparative perfection of the translation, we see equal cause of gratitude to the great Author of the Bible, that we have so pure a translation of his word.

From this time the English language became fixed. More than two hundred years have elapsed, and yet the simple and majestic purity and power of the English tongue is expressed in the English translation of the Bible as clearly as when it was given to the world. It has become the standard of our language; and nowhere can the purity and exactness of this language be so fully found as in the Sacred Scriptures.

The friends of this translation have never claimed for it inspiration or infallibility. Yet it is the concurrent testimony of all who are competent to express an opinion, that no translation of the Bible into any language is so pure, or so faithfully conveys the sense of the original as the English. Phrases there may be, and it is confessed there are, which modern criticism has shown not to express all the meaning of the original; but as a whole, it indubitably stands unrivalled. Nor is it probable that any translation can be made, which will improve upon its substantial correctness. The fact that it has for two hundred years poured light into the minds of millions, and guided the steps of generation after generation in the way to heaven, has given to it somewhat of the venerableness which appropriately belongs to the word of God. Successive ages may correct some of its few unimportant errors; may throw light on some of its obscure passages; but to the consummation of all things, it must stand, wherever the English language is spoken, as the purest specimen of its power to give utterance to the meaning of the word of God. Successive ages may correct some of its few unimportant errors; may throw light on some of its obscure passages; but to the consummation of all things, it must stand, wherever the English language is spoken, as the purest specimen of its power to give utterance to the meaning of the word of God.

These remarks are made, because it is easy for men to dislike the plain doctrines of the Bible, and for those ignorant of the true history of its translation, to throw out insinuations of its unfaithfulness. From various quarters, from men opposed to the clear doctrines of the Scriptures, are often heard demands for a new translation. We by no means assert the entire infallibility, much less the inspiration, of the English translation of the Bible. Yet of its general faithfulness to the original there can be no doubt. It would be easy to multiply testimonies of the highest authority to this fact. But the general testimony of the world; the profound regard paid to it by men of the purest character and most extensive learning; the fact that it has warmed the hearts of the pious, ministered to the comforts of the wretched and the dying, and guided the steps of millions to glory, for two hundred years, and now commands the high regard of Christians of so many different denominations, evinces that it is, to no ordinary extent, faithful to the original, and has a claim on the continued regard of coming generations.

It is perfectly clear, also, that it would be impossible to translate the Scriptures into the English language under so favourable circumstances as attended the translation in the time of James I. No single set of men could so command the confidence of the Christian world; no convention who claim the Christian name could be formed, so eminent in talents, or so distinguished in piety, as that which translated the Scriptures into the English language under so favourable circumstances as attended the translation in the time of James I. No single set of men could so command the confidence of the Christian world; no convention who claim the Christian name could be formed, so eminent in talents, or so distinguished in piety, as that which translated the Scriptures into the English language under so favourable circumstances as attended the translation in the time of James I.

## Methodism in France.

The Paris Correspondent of the N. Y. Christian Advocate, in a letter dated Nimes, South of France Dec. 13th, 1852, gives the following interesting account of the introduction of Methodism into France:— "It was in 1790, and from the island of Guernsey, that the beneficent light of Methodism first visited France. A Mr. Jordan, a small town on the coast of Normandy, which obliged him to visit it. On one occasion he spent the Sabbath there, and, of course, sought out and found a Protestant place of worship, where a remnant who had outlived the numerous persecutions by which the Reformation was opposed, were gathered to worship God. An elder read the Scriptures and a sermon of one of the ancient worthies of the reformed Church. This was all the service—these little congregations having the visit of their pastors only two or three times in the year. One day, however, again in the afternoon, some but women were present, and they invited him, as the only man present, to read the Scriptures. He declined this at first, but on their entreating him again to do so he consented. He read the interview of Christ with Nicodemus, and, as he read, the heart of the hearer was melted, and he began, in the old Methodist fashion, to describe his conversion and relate his actual religious experience. At the close of his discourse a woman rises in the meeting and says, 'I have been persecuted for my religion these forty years, and never knew till now what true religion was.' The feeling manifested led Mr. Angel to ask them if they would like to have a preacher. They accepted the proposal with eagerness, and Mr. W. Mahy was sent into this station."

He was consecrated the year after in September, 1791, in the Colisee, the theatre, and labouring faithfully, and there are still in the neighbourhood of Caen, after an interval of forty-eight years, fruits of his ministry remaining. This is one example among many of the way in which we have been led in this country, and in men opposed to the clear doctrines of the Scriptures, are often heard demands for a new translation. We by no means assert the entire infallibility, much less the inspiration, of the English translation of the Bible. Yet of its general faithfulness to the original there can be no doubt. It would be easy to multiply testimonies of the highest authority to this fact. But the general testimony of the world; the profound regard paid to it by men of the purest character and most extensive learning; the fact that it has warmed the hearts of the pious, ministered to the comforts of the wretched and the dying, and guided the steps of millions to glory, for two hundred years, and now commands the high regard of Christians of so many different denominations, evinces that it is, to no ordinary extent, faithful to the original, and has a claim on the continued regard of coming generations.

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## Access to God.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of a sleeping God, according to their consent, a still more interesting reminiscence, in some respects, is that we are found in the line of succession as to place and work of the Waldenses an Abiliges of the middle ages. One of their writers says that their Barbs, their missionary pastors, could go from the Waldensian valleys to the neighbourhood of Toulouse, and lodge every night in a cottage or a castle with friends and brethren in the faith. It will be easy for you to trace the route which they generally did, the high hills, which have often been "a refuge" for others than the "conies," even for the persecuted people of God, through the Upper Alps, the Drome, the Gard, the Haute Garonne, and the Tara to Albi. The

whole series of murders of them at Carassone and Beziers was well known; and the saying of the Romish legate, when the instruments of his cruelty, the brutal soldiery, inquired, as if they, even they, had some relinings in religious assemblies. We behold often people crowding the house of worship, gay thoughtless and giddy, full of laughter, talk and vanity. These come not to worship God, but some creature, they know not what; to plan some visit, party of pleasure, &c., often lead them to the house of God. Another company you see busily conversing in their seats, and in the intervals, at the least, about their crops, farms, and the like. Here and there you see a lone traveller pensively walking along the road; he heeds not the throng; his thoughts, his heart is talking with God, and asking his blessing on the minister, the church and the sinner. No you see some two or three, not the least, about their crops, farms, and the like. Here and there you see a lone traveller pensively walking along the road; he heeds not the throng; his thoughts, his heart is talking with God, and asking his blessing on the minister, the church and the sinner.

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## Home Sickness.

FROM THE GERMAN. "Thou art not why my heart is sad, Why pensive thus I roam, When all around are blithe and glad? My spirit pines for home. To trace the birds poor forth their songs, To see the earth is fair, But ah! my aching bones long For that which is not there. At morn the flowers poor forth their perfumes, At eve they fade away, But in my Father's mansion bloom Flowers that can ne'er decay. These fairy blossoms will not grow, Save in their place of birth; They fade, they wither here below— They were not made for earth. Where is that mansion? Far above The sun, the stars, the skies; In realms of endless light and love, My Father's mansion lies. Then art not why my heart is sad, Why pensive thus I roam, When all around are blithe and glad? My spirit pines for home."

## Antiquity of the Scriptures.

BY J. W. THOMPSON, D. D. We speak of their great antiquity; but there is a vagueness in that word which prevents its conveying a precise idea. It is in this aspect like the word *future*. How old they are they—oldest of them? If Moses was their author—the author of the first five books attributed to him—they are not far from three thousand three hundred years old. Now we can form a proper appreciation of such a length of time only by comparing it with some shorter periods having definite bounds with which we are familiar. Well then, if we should find a writing bearing a date coeval with the landing of the Pilgrims at Plymouth and giving an account of their voyage, we should regard it as a very old document. Since that time what deeds have here found a history? What forests have disappeared before the settler's strength and courage—what towns and cities have been built—what wars have been prosecuted—what industrial arts have been established—what a magnificent Republic has been founded—what millions have arisen to people and cultivate this broad American domain! But more than fourteen such periods have elapsed since Moses led the Hebrews from their servitude in Egypt or wrote the account of their exodus. Again, when you read the history of the people passing from Rome to reign, noting the origin of their institutions, the great events of each epoch and dynasty, the great men—warriors, statesmen, orators, scholars—till you come up to Alfred and to Egbert, what an endless pilgrimage do you seem to make! Yet England is only about a thousand years old, and its whole less than a third of the time since Moses wrote. The period when Rome was an unbroken empire is now so remote that we have but a dim apprehension of it; but the first emperor flourished only twenty or thirty years before Christ, and if we go back from that date through all the administrations of the (so called) Republic—the Triumvirates, the Dictators, the Consuls—through all the wars and conquests till we come to the kings and finally reach the day when the foundations of the eternal city were laid, we feel our eyes bewildered and lost in the distance. Yet when Romulus and his men were constructing their rude huts, (if they ever constructed them,) Isaiah was proclaiming his prophecies in the ear of Judah, Solomon's temple had withstood the storms of two hundred and fifty winters, and Moses had been sleeping with his fathers full seven hundred years. Homer and Hesiod were six hundred years after Moses, and Thebes and Troy, and Athens were but just springing into existence when he was upon the mount of revelation receiving the law of the Lord! What a feeling of awe, of sublimity, connects itself with the thought of an antiquity! But this is not all. The writings of Moses cover a period of three thousand years before his own time; that is to say, he lived just midway—far back as that seems—between our time and the commencement of the period embraced in his works. And in a still more interesting manner, the reason to believe that the book of Genesis is made up of documents that had been handed down from age to age and became ancient when Moses took in hand the task of editing and publishing them. Over what a field then—how vast—how interesting—how full of various wonders—how necessary to be surveyed by one who would know the history of his race—do these writings carry us! In how many singular and striking aspects do they present man to our contemplation! How wonderful persons, wonderful events, wonderful interpretations of the Divine Hand, wonderful revelations from Heaven, do they call on us to observe and ponder! And what august conceptions do they inspire of Him who has lived through all this time, superintends the mighty forces, material and human, that have been in operation,

## The Gospel no Failure.

The first sermon preached after the institution of the Christian church, was the message of converting 3,000 souls; and some of these stained with the crimson guilt of having participated in the crucifixion of Christ. Surely there was no failure here. Soon afterwards 5,000 more were added to the church in Jerusalem. And not long afterwards a large number of the priests became obedient to the faith. The power of the gospel was manifest in the conversion of the people of Samaria, under the preaching of the gospel. So also at Corinth, at Ephesus, at Philippi, at Thessalonica, and even at Rome. Glorious indeed was the success of the gospel when first promulgated. It was to the world as "life from the dead." It shed a marvellous light over those who had all their lives been walking in darkness, and dwelling in the region and shadow of death. We behold the triumph of the gospel in the conversion of the man who was his most bitter and determined opposer, Saul, of Tarsus, who had wasted the church by a cruel persecution, dragging both men and women to prison and death, and whose burning zeal led him to extend the persecution to a foreign city, was arrested by the persecuted Saviour, and made a chosen vessel to preach the unsearchable riches of Christ to many heathen nations, and was the honoured instrument of founding many famous churches. He did not find the gospel a failure. No; he found it to be the power of God unto salvation to both Jews and Gentiles. And in his days the joyful sound had gone out through all the world. Some good people are dreaming of a new dispensation, as though the present were insufficient for the conversion of the world. To this we would say, Do you expect another gospel to be revealed? Can you conceive of any better means for the conviction and conversion of sinners than the truths which we already have in the gospel? And can you conceive of a more powerful efficiency than that of the Holy Spirit? If not, then do courage not the hearts and the hopes of God's people, but preach the gospel to every creature, and pray incessantly for the outpouring of the Holy Spirit.

## The Christian's Privileges.

"My flesh is meat indeed, and my blood is drink indeed." As if he would say, "There is a truth, a reality, an excellency, a deliciousness, a satisfying character in this food, that raises it above all created enjoyment; and to this the experience of every believer can testify; for he that believeth hath the witness in himself. The Israelites were much honoured and privileged; and because their sustenance was produced by no human exertions or earthly instrumentality, but created in the clouds, and dropped immediately from the sky, God is said to have 'given them of the corn of heaven. Man did not eat angel's food.' But, Christians, your entertainment is superior to that of angels. Creation is theirs, redemption is yours. Their Lord is your elder brother. In his righteousness you are exalted. He came not only that you might have life, but that you might have it more abundantly. In the plan of their salvation, in the price of their purchase, in the renovation of their nature, in the changes of their experience, in the dispensations which have attended them in their passage through the world, in their conquest of death, in their triumph over it, what reviews—what materials of reflection, what sources of enjoyment, will the spirits of just men made perfect command? and which will be peculiar to themselves for ever.—*Joy's Sermons*

## The Divine Promises.

The Divine promises form a very extensive part of the sacred volume, and in these, in a most especial manner, are the riches of the goodness and grace of God displayed. It is the privilege of man to peruse this heavenly inventory of blessings, and to appropriate them in all their fulness to his personal enjoyment. Yet how essential is it that the promises be distinctly understood, and duly contemplated in their express and limited application to certain conditions and characters specifically described. Neglecting this, the enthusiast may reckon on gifts and communications which were specially bestowed and only designed for special offices and peculiar seasons. The profane erring, if he expecteth the good which is promised to the devout; or the unbeliever, if he expecteth the mercies which are promised to the faithful; or the carnal, if he expecteth the blessings which are promised to the earnest and spiritually-minded; or the obtuse, if he expecteth the mercies which are promised to the penitent; or the negligent, if

## Leaflets.

Leaflets. Earnest pleading words, are these the closing petitions of the Saviour's prayer. A prayer which meets our every need, remembering each claim, that weak humanity may have the aid of the Maker.

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## Burial at Sea.

Burial at Sea. Bright golden clouds hung in broad Atlantic—The couch of the departing sun, and the slowly-fading light lay like a coronal of glory upon the bosom of the sea. The stately ship rode gallantly upon their bosom, every spar tinged with brightness.

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