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DANCING—ITS EVILS.

NO. 7.

Dancing is an injury physical.

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man works hard in order to obtain a good education, there is a tax on the energies of the body, but it is for a worthy object; or if a scientific man studies hard or even risks his life to acquire the knowledge of some principle supposed to exist in science, or to give to others useful scientific information—we feel that he labors for a worthy object—enlarging the powers of the mind and increasing the intellectual food for the mind. We honor the memory of Mungo Park perishing in his endeavors to find the mouth of the Niger in Africa, and of Sir John Franklin who perished in his efforts to give us geographical information concerning the Polar waters, and of other travellers who have made a sacrifice of their lives upon the altar of science. We do not undertake to say, how far it is proper to expose life for the sake of science; but we know that there are some facts of a scientific kind which would not have been discovered, if it were not for the exposing of life. Now, by means of dancing, while we believe that the health is not benefited, we believe that the mind is injured. Dancing unfits the mind for solid study. Those most given to dancing are not generally those who are hard students—those who exercise themselves in deep thinking, but they are those whose books for reading are highly wrought fictitious works, in the reading of which the imagination is excited, while the judgment is not exercised and the intellect is not strengthened. They are not generally in search of works which treat of some branch of science—of works that impart useful information, but they are generally in search of the latest novel and the light literature of the day. Their minds have been unsettled and they find it hard to grasp subjects which others can grasp and which they were able to grasp, before they became the votaries of pleasure. Even though the advocates for dancing could prove that the health is benefited by it, yet if we can prove that there is an injury done to the mind, we have a stronger argument against dancing, than they have in its favor.

B. W. WHILDEN.

DOKO, S. C.

REVISION OF THE ENGLISH SCRIPTURES.

NO. 5.

AMERICAN BIBLE UNION.

No. 32 Great Jones Street, New York.

We have seen what difficulties and disadvantages surrounded the translators of the common Version employed by King James. It is truly surprising and gratifying to every Christian mind that, in spite of these impediments, they succeeded in producing a version of such rare excellence. It is, perhaps, improperly denominated a translation. More strictly speaking, it was a revision of the Bishop's Bible. The King's rules on this point read thus: "The ordinary Bible to read in the Church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit."

"When any word has divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith."

"These translations to be used when they agree better with the text than the Bishop's Bible, viz. Tyndale's, Coverdale's, Matthew's, and Whitchurch's, Geneva."

One particular in which the Geneva version excels the Common Version, is the proper translation of *shalom* in the 13th chap. 1 Cor. and elsewhere by the English word, Love, where the Common Version uniformly employs the erroneous and exceedingly inappropriate term, charity. Many expressions, not justified by the original text, disfigure the Common Version. "God save the king," "God for bid," "God speed" are all proofs of the free and profane use of the name of Jehovah in the times of our forefathers. His name is not in the original Hebrew or Greek. Properly translated, the passages express, "May the king live," "For God's sake," "God speed."

In the 4th and 5th chapters of Revelation, "beasts" are said to surround the throne of God.

The term "damnation" is frequently used where the original means "condemnation." In 1 Cor. xi, 29, the erroneous translation "damnation" is the source of great distress and many serious evils among professing Christians.

The use of the words "hell" and "devil" in numerous instances where the original has no such meaning, leads to much error and confusion.

The supply of words in italics, which are not authorized by the original, adds ideas to the Word of God not sanctioned by the Holy Spirit.

Many other classes of faults in the Common Version could readily be specified; but its greatest defect, as a book to be read by ordinary persons at the present day, is one which no scholarship could have prevented.

The English language was, in many respects, decidedly different in 1611 from that which we now use. Two centuries and a half have largely increased its compass, and changed many of its forms. The number of words is much greater. Terms once familiar to the ear have become entirely obsolete. A few examples will make this manifest:

"EARING" for "plowing," "QUICK" for "living," "RAVIN" for "prey," "WENCH" for "servant-maid," "GARRET" for "granary," "ALLANT" for "alien," "FET" for "fetched," "WAX" for "become," "LEAVE" for "lose," "SMITH" for "since," "ALL TO" for "entirely," "BRUIT" for "rumor," "TO SKILL" for "to be skilled," "ESSE" for "pursue," "EXTRACT" for "treat," "HONEST" for "becoming," "PASSION" for "suffering," "MAGNIFIC" for "magnificent."

1 Sam. xvii, 32: "And David left his carriage in the hand of the keeper of the carriage." Common readers suppose that David had been riding in a carriage, but the allusion is simply to the things which he had been carrying. Acts xxi, 15: "We took up our carriage, and went up to Jerusalem." The error is the same. Things carried, or baggage is spoken of—

Psalm v, 6: "Thou shalt destroy them that speak leasing." Very few of the common people in this country understand that "leasing" and "lying" were once synonymous terms.

"Do you to wit," "he wist not," "they wot not," "most stratagem" are carefully preserved, where modern expressions, such as "make known to you," "he knew not," "they knew not," "the strictest," are equally expressive, and far more readily understood.

Faults of this character are so abundant, that a small volume could readily be compiled of them. In many cases, especially in the New Testament, two words of very different signification are translated by the same English word, and thus the beauty and force of the passages in which they occur are measurably lost. Two Greek words, *deinos* and *deiazos* are both almost uniformly translated, when applied to Christ, "MASTER." The former is MASTER, the latter is TEACHER.

In the last chapter of John's Gospel, our Savior is represented as twice enjoining upon Peter the command, "Feed my sheep." But the original words, here translated "feed," are totally different. The one is *pasce*, "the other" *bova*. The one signifies *feed or watch*; the other *feed*. This beautiful distinction is lost in an unmeaning tautology.

Christ speaks of different *foldes*, but of one *sheep* (John xi, 16). This distinction is concealed in the Common Version, where *ovis* and *ovis* are rendered by the same word. The last clause should be: "There shall be one *fold*, one shepherd." In all these and similar cases, so far as they occur in the New Testament, the Book of Genesis, or the Book of Job, the publications of the American Bible Union are correct, and the consequent improvement of the version is very marked.

strictly distinguished from *rather*, as it now is.

To show the liability to error in the common mind when such words are used, we may cite the passage 1 Thess. iv, 15: "We which are alive and remain—shall not prevent them which are asleep." The term "PREVENT" is here generally supposed to mean *hinder*.

The word *CONVERSATION* furnishes a striking example of the errors resulting from the gradual but decided change of meaning. It formerly signified *appointment*. Now it means *conversation by speech*. In the very numerous instances in which "prevent" and "conversation" are employed in the Common Version, they invariably communicate to the ordinary reader ideas which the Holy Spirit never dictated.

A most unfavorable feature of the version is, the material which it furnishes for scepticism and infidelity. No one will pretend that any such purpose was entertained by the translators; but the facts are incontrovertible. In consequence of erroneous translation, there are contradictions in the statement of events and in the record of facts; imputations upon the divine character and government; and false colorings of circumstances, bringing religion itself into disrepute. These are found especially in the Old Testament, and have been seized by the enemies of truth and employed, with merciless malignity, to turn youth aside from the paths of wisdom, and force them to the conviction that Christianity is a delusion and the Bible a fable. Take, for example, the order given by Jehovah to the children of Israel, when parting with the Egyptians. It stands thus in the Common Version:

Ex. xi, 2 and 3: "Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold."

"And the Lord gave the people favor in the sight of the Egyptians." Ex. xii, 36 and 38: "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment."

"And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." It was her intention that she should take the jewelry at Bennington, Vt., preparatory to the surrender of Burgoyne, and before the fight uttered the memorable saying, "We must triumph or Molly Stark sleeps a widow to-night!" Her Starks and Sullivans, her Websters and Pierces acted a noble part in the great drama of revolution.

New Hampshire is about a hundred and fifty miles long and has an average breadth of about sixty miles embracing an area of about 9000 miles, and has about 340,000 inhabitants. Its summers are short and warm, in which its vegetation comes forth with astonishing speed. Its winters are long and cold, frequently lasting near five months, in which the ground is covered with deep snow. It is sometimes called the Switzerland of America, from its high hills and lofty mountains, its numerous ponds and lakes, and the general roughness of the soil, making unfruitful industry indispensable to success. It is divided into townships of generally about six miles square, in which are generally from ten to twenty-five free schools, in which it is rare to find any person unable to read or write. Not many large fortunes are found, but the people have a comfortable supply of the necessities of life, and a considerable quantity of books, papers and reviews.

Beneath our cold bleak hills, intellect is quickened, and some of the mightiest minds spring into being. Her Jeremiah Mason arose, whom Henry Clay styles that giant in body and giant in mind, who was long the brightest star of the New Hampshire bar. On a rough high hill Daniel Webster was born, second to no man in the country. Here Levi Woodbury, Richard Bartlett and Franklin Pierce had their origin; no mean despicable names. Her sons are found all over the country in the high places of trust. Two upon the bench of the Supreme Court were born in New Hampshire. Chief Justice Chase and associate Justice Clifford. Our minister to France, Gen. Dix, is a native of New Hampshire. The pious and able Senator Winborn had his birth in New Hampshire. Senators Grimes and Fessenden were born in New Hampshire. One of the new Senators from North Carolina is said to have been from New Hampshire. The excellent President Wait was born in Vermont, a State very similar to our own. President White, the second President of Wake Forest College, is one of her noblest sons.

The Baptist denomination have seven associations, and eighty-five churches, numbering about 8,000 members, about one hundred ministers.

Version says, of the prediction of Joseph and the explanation of Pharaoh's dream.

Gen. xl, 25: "God will shortly bring it to pass, as he said at Bennington, and this has been supposed to mean that it immediately followed. But the revision by the Bible Union has it: 'God hastens to do it.'"

This form of expression may leave a number of years between the prophecy and its fulfilment, implying simply that God is making arrangements in his providence for the early development and execution of his settled purpose.

The word *glass* is used in the Common Version, both in the Old and the New Testament, in relations in which it is now understood that *glass* at those periods was not employed. Thus in 1 Cor. xii, 13, that version says: "For now we see through a glass darkly." Mr. Coke and other commentators remark on this, that "the use of dioptric glasses in telescopes did not prevail till many ages after the date of this Epistle."

The true rendering is that of the Revised Testament of the Bible Union: "For we see now in a mirror, obscurely." Mirrors in those days were made of polished metal. It proves the inherent weakness of infidelity, that it should have recourse to such errors of translation to sustain and propagate its views; and it proves the ignorance of men, that they are caught and led astray by such fallacies. But the facts exist, and the number of dupes is almost incredibly large, and unhappily increasing. Even in the times of Voltaire and of Paine, the number of avowed and secret sceptics among those who use the English language, was not so great as in the present generation.

WM. H. WYCKOFF,
Corresponding Secretary.

FROM NEW HAMPSHIRE.

New Hampshire is one of the smallest states in the union. It is one of the original thirteen states that declared themselves free and independent states, and appealed to arms and to God for their justification. It sent its noblest sons to the war, and freely poured forth her blood and treasure. It was her intention that she should take the jewelry at Bennington, Vt., preparatory to the surrender of Burgoyne, and before the fight uttered the memorable saying, "We must triumph or Molly Stark sleeps a widow to-night!" Her Starks and Sullivans, her Websters and Pierces acted a noble part in the great drama of revolution.

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Some of these are feeble but the great share are prosperous, enjoying the stated administration of the word and the ordinances, and many at the present time are enjoying seasons of refreshing from the Lord.

The Free Will Baptist denomination are about as numerous as the Baptist denomination, and have an excellent institution at New Hampton, where the Baptists formerly educated their ministers, their sons and daughters, for 25 years before New London was endowed, which is now their principal Seminary.

The Methodists are about as numerous as the Baptists, and have a fine Seminary at Concord. The Congregationalists have about 18,000 members and have the college in their hands.

Yours truly,
D. F. RICHARDSON,
Haverhill, N. H., March 1, 1869.

From the Christian Observer.

PILATE'S PLEAS FOR JESUS.

When Jesus was brought before Pilate, he goes out and asks: "What accusation bring ye against this man?" a kind of rebuff to them and a plea for Christ; because the Sanhedrim "were accustomed when they themselves had entered into the examination of a case, to see the governor simply give his assent" (Tholuck, on John). But they will not so be put off, and reply: "If he were not a malefactor, we would not have delivered him up to thee." To which as a second plea Pilate responds, "Take ye him and judge him according to your law." But they reply more specifically, "We have found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king." We then read, "Pilate entered into the judgment hall again, and called Jesus," and questioned him as to his being a king. After which he came out and said to them, "I find in him no fault at all." This is his third plea.

Then the chief priests and elders accused him of many things, but Jesus answered nothing. "Then said Pilate unto him," in his fourth attempt, "hearst thou not how many things they witness against thee?"—thus urging Christ to clear himself. (So Alexander and Henry Pilate as the fifth plea, said to one and all, "I find no fault in this man." But "they were the more fierce, saying, He stirreth up all Jewry, beginning from Galilee to this place." Then, Pilate on learning that he was a Galilean, in a sixth attempt, sent him to Herod. But Herod returns him, when Pilate comes out again and inviting the crowd near him, thus addresses them, "Ye have brought this man unto me, as one that perverteth the people; and behold, I have examined him before you, have found no fault in this man touching those things whereof you accuse him."—Such is his full and explicit seventh plea. But he adds as an eighth plea, "No," emphatic—virtually repeating what he had said—and adding, "Nor Herod, for I sent you to him; and lo! nothing worthy of death is done unto him, will therefore chastise him and release him" thus giving a ninth evidence in favor of Jesus.

But the multitude crying aloud, (or coming near to Pilate) began to desire him to do as he had ever done unto them—that is, as it seems nominate two persons, and give them the privilege of choosing or electing one. "But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?" Which may, perhaps, be considered a tenth attempt, or plea, in behalf of Jesus. But while the common people favor Jesus, the leaders oppose him and assembling again before Pilate, he, in an eleventh attempt, says, "Whom will ye that I release unto you? Barabas, or Jesus, which is called Christ?" Doubtless thinking they would choose Jesus before Barabas, for he was a noted wicked man—rebel, robber and murderer. We also notice, that Pilate in proposing Jesus puts in a plea for him; ("which is called Christ") reminding the people as well as priests, that Jesus whose release he proposed, (says Henry), was looked upon by some among them as the Messiah—as much so to say, "Do not reject one of whom your nation has professed such an expectation."

While they were discussing the matter—the priests trying to persuade the people—Pilate gets a message from his wife, (you from God through her), to strengthen him in behalf of Jesus. Having heard the message, and perhaps considered it a moment, and perhaps seeing the crowd wavering or hesitating, he in his twelfth attempt, cries out again, "Whether of these twain will ye that I release unto you?" But he received the astounding answer, "Barabas." Quickly, nervously, Pilate asks, as a thirteenth attempt, "What shall I do then, with Jesus, who is called Christ? Shall I release him also, for the greater honor of your feast, or will ye leave it to me? No," they all said, "Let him be crucified," and take Barabas's place. Here Pilate struggled hard. To the third time, says Luke, saying, "No; not so, for what evil hath he done? Each time they, as quickly and earnestly responded, "Crucify him." When Pilate asks the question the third time, being the sixteenth attempt, he adds emphatically, "I have found no cause of death in him, I will therefore, chastise him and let him go." But they are just as unyielding, "And they were instant with loud voices, requiring that he might be crucified, and the voices of them and the chief priests prevailed." [Methinks as the Ephesians frantically cried, "Great is Diana of the Ephesians," so they yelled "Verily I crucify!"]

In vain, Pilate strove on a tumult was made, he louder he spoke, the louder they yelled, till he could not be heard. When, in the seventh effort or plea, "he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." Then answered all the people, as more hardened or reckless than Judas, "His blood be upon us and our children."

Next in order, and possibly as an eighteenth attempt, he frees Barabas, that the sight of him might raise their indignation, and so turn the scale in favor of Christ. But worse than in vain it may have been; for Barabas may have gone immediately to the crowd to thank them for choosing him, and in return they may have claimed and he responded to do all he could; to have the masses cry concerning Jesus, crucify him. As his nineteenth expedient, Pilate scourges Jesus and lets the soldiers mock him—hoping the Jews "would therefore be satisfied and drop the persecution." He then "comes forth and saith, Behold, I bring (an bringing that is, about to bring) him forth to you, that ye may know that I find no fault in him." Here we have his twentieth plea.

ing the crown of thorns and the purple robe; and Pilate saith unto them, (his twenty-first plea), "Behold the man!" as much as to say—surely you are not jealous or afraid of him now (so abused and disgraced) and will certainly let the poor fellow go free.

But we read, "When the chief priests, therefore, and officers saw him, they cried out saying, 'Crucify him, crucify him.' But Pilate, in the twenty-second attempt, rather sharply, "Take ye him and crucify him; if he must be crucified, for I find no fault in him," and cannot do it. It is ironical—he knew they could not and durst not crucify him. The Jews now wearied and vexed at the delay and obstinacy of Pilate, respond, "We have a law and our law he ought to die, because he made himself the Son of God." A new charge. At the mention of "Son of God," Pilate fearing there was truth in it, became "the more afraid; and went again in the judgment hall" to examine Jesus on the new charge. He would elicit something he might use to acquit him. But Jesus was willing to die and did not gratify him. Pilate appeals to him, both on the ground of fear and hope. "I have power to crucify thee, and have power to release thee"—which we may reckon as a twenty-third attempt towards freeing Christ.

But the more he talks with Jesus the more he is convinced of his supernatural origin, and we read, "from henceforth Pilate sought to release him." How many and various were his efforts therefore, we know not. But in reply to one and all, "the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend, (a common and significant phrase); who so ever maketh himself a king, speaketh against Cæsar." At this terrible thrust, Pilate gave way, yet still desiring to free Jesus. Then, rather imposingly, (we think he brought Jesus forth, and sat down in the judgment seat." Awful now were Pilate's feelings, when the die was about to be cast for our salvation and his (Pilate's) ruin. The pleas and time were both specially met. "Then said Pilate unto the Jews, Behold your king!"

They cried out, away with him, away with him, crucify him.