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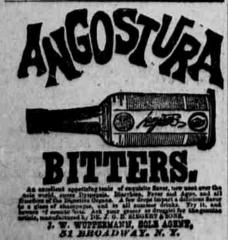
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A dot and dash is A. A dush and three dots, B. Two dots, a space, and one dot, C. A dash and two dots, D.

One single dot is E. For F. a dot, dash dot.

Two dashes and a det for G. H, four dots you allot.

Two dots will stand for L A dash, dot, dash, dot J. For K, a dash, dot, dash, you try,

A long dash L away. Two dashes M demands. A dash and dot for N.
A dot, and space, and dot, O stands

Five dots for P, not ten. Two dots, dash, dot, are Q. A dot, space, two dots, B

For S, three dots will always do One dash is T. thus far. Two dots a dash, for U. Three dots, a dash, for V.

Dot, dash, two dots, X see Two dots, space, two dots, Y.

- A period is U D THE REVISED JEW TESTAMENA

PINIONS OF DIV. NES BEFORE ITS INTEG DUCTION .- F LGAGES FROM THE NEW

Three dots, space, dot, are Z.

A dot, space, three dots, & descry

EDITION ONJECTURES, ETC. cal scholars, and was conducted throughout with a constant interchange and comparison of the results of study and re-

search on both sides of the Atlantic.

The Revision was talked about for years out the first meeting of the committee did not take place till June 22, 1870, and then some two years were spent in preparation, so that it was not till 1872 that the real work was begun. It was finished in 1880, the Christian public. and the final meeting of the committee was held on the 11th of November of that year. Why the revised work has not been oug time, but it is kept under lock and key, and not a single copy will be allowed to come under the inspection of anyone not connected with the Revision committee

until the day appointed for the general distribution of the book. The Revision committee had in hand, at the outset, the work of revising the Old as well as the New Testament, and for con-venience sake, the members of the English committee divided into two companies of about twenty-five each, and the American nio two of fifteen each, one of which companies devoted itself exclusively to the New Testament revision, now completed, while the other took up the Old Testament, and as that is a larger field of labor in more senses than one, it is not possible to be regarded as of much consequence by Biblical students of the clergy, for the reason, probably, that the New Testament is son, probably, that the New Testament is Q. Will it give rise to any disputation? Biblical students of the clergy, for the rea-son, probably, that the New Testament in looked upon as the basis of the Christian ver controversy or disputation the new christian people have only one desire in the matter—to get what was the Scripture, given by inspiration of God in its original form, most pecfectly reproduced in the present common English language.

to the subject by the members during the rest of the year. The New Testament ought to be expelled.

committee also sat for forty days each year, dividing its sessions into monthly ones (extended to the subject by the members during the work; and it ought to be expelled.

Q. How did the King James' translative dividing its sessions into monthly ones (extended to the subject by the members during the work; and it is the text, as it is to the subject by the members during the work; and it is the text, as it is to the subject by the members during the work; and it is the subject by the members during the work; and it is the subject by the members during the work; and it is the subject by the members during the work; and it is the subject by the members during the work; and it is the subject by the members during the work; and it is the subject by the members during the work; and it is the subject by the members during the work; and it is the subject by the work; and it is the work is the subject by the work; and it is the work is the work

a total of 407 days. The propriety, not to say necessity, of the revision, was conceded by Biblical scholars long before it was undertaken; Q. Was t'at an ancient manuscript! mainly, it would appear, on the ground that the change of meaning which many words have undergone since the King James' version was given to the world, rendered many Scriptural passages and mittee takes the printed version — King forms of expression in the church service James'—as the basis of its operations? A.

forms of expression in the church service cloudy, or even unmeaning; as, for instance, the supplication: "Prevent us, O Lord, in all our doings"—which is in the Book of Common Prayer; and the statement: "For we can do nothing unless the Lord prevent us." The original meaning of the word prevent, which is from the Latin "pre" and "venin," was "to go before to help." In the present day it means "to go before to hinder," or, in brief, to "hinder," to "thwart." But this is, perings, a stronger illustration than common, haps, a stronger illustration than common, we get back to the original, the more and is given by those who do not care to thoritive the manuscript becomes. They and is given by those who do not care to dentify themselves openly with any other reason. There is, however, another reason riven by some which is of more importance than a mere change of language, because it appears to be apprehended in some quarters that the changes made by the revision might possibly tend to a change of belief. These maintain that the New Testament contains errors of moment, some of which have for centuries been accepted as the basic of Christian doctrine, or as illustrations of the truth. One of these latter the fifth century; probably to the fourth, and possibly to a very early time in the fourth century. The Sinatic cordex, so called, is supposed to be one of those made by order of Constatine for the churches in and near Byzantium. The translation of Wyckliffe, 500 years ago was made from the Vulgate, that is from a translation into Latin by Jerome. Wyckliffe knew very little, if anything, of Greek. The subsequent versions of Tyndale, Covthe basic of Christian doctrine, or as illustrations of the truth. One of these latter is the famous case of the woman taken in adultery, with its terrible rebuke, "Let him who understood Greek a well as Latthat is without sin among you cast the first stone"; and one of the former is the passage spoken as the three witnesses—
There are three that bear record in heaven; There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one. And there are

There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth: the spirit, and the water, and the blood; and these agree in one." There are many who find it hard to part with these texts of Christian loctrine; but others contend that they were mero interpolations, and must, therefore, come out; and though the result of the revision will not be positively known antil the Convocation of Revisers unlocks the room where the new addi ion is piled, it is given out that these and many other well known passages have been eliminated. Meantime it will be seen by the utterance of prominent preachers of the church will be in anyway affected by these expurgations of matter which never belonged there, since the doctrines them raives are founded upon texts at least as applicit as these, and which will remain. In addition to what has been stated above, some further facts and information are gathered from the following convertical hold with a member of the English and American Revision committee appointed? A. By the Convocytion of Canterbury, in 1870; that is the left body of the Church of England. It started there: but the commission they will be seen by the commission they were the members of the church will be in anyway affected by these expurgations of matter which never belonged there, since the doctrines them railed the properties of the church of England. It is that the text of the commission they were the members of the English and American Revision committee appointed? A. By the Convocytion of Canterbury, in 1870; that is the left there is but the commission they are the specific to the residual to the properties and information of Canterbury, in 1870; that is the left that the properties of the church of England. It started there: but the commission they are the specific to the church of England. It started there: but the commission they are the specific to the church of England. It started there: but the commission the win

the English and American Revision committee appointed? A. By the Convocation of Canterbury, in 1870; that is the chief body of the Church of England. It started there; but the commission they appointed was authorized to invite scholars of other denominations and of other countries. It did so, and many accepted with invited a Roman Catholic, Cardinal Newman, but he declined. The American contricted was appointed by invitation from England; Dr. Phillip Schaff was asked name a certain number of American below. Acts xvii. 24, 29.—And as he thus made his defense, Festus said with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul said, I am not mad, most excellent Festus; but meak forth words of truth and soberness. For the king knoweth of these things, unto

Q. Was it probably because the Joman Catholic church does not recognize King James' version of the Bible? A. It may

Q. What ancient manuscripts has the committee had access to? A. There are bout seventeen hundred manuscripts is at; but the committee did not make use all, in fact only a small part of them. It was not necessary.

Q. There is no manuscript in existence except these nown or supposed to have been written the apostles themselves? A. No loveth not the Lord, let him be anothermatically the apostles of the supposed to have been written to the lord, let him be anothermatically the apostles. nown or supposed to have been written by the apostles themselves? A. No are the Vatican manuscripts and the maitie Cordex. The latter is kept at St. otersburg, Russia.

Neither one of these were used in translation made by order of King J. 108? A. Neither one. They are of about the same age, that of St. Constatinc, the emperor and founder of Constantinoole, in the fourth century.

Q. Was there an effort made by the American Committee to secure duplicate clates from the English university presses? A. No, sir; we let it go free; the same as the King James' version.

Q. Will the new work be endorsed by the American Bible Society? A. By its constitution the American Bible Society can reulate only the authorized English version. This is a revison, and cannot be published without an alteration of the constiution. That will probobly be made as soon is the churches and public opinion announce heir verdict. The fate of the new book depends not upon the committee, but upon

the verdict of the Christian public. Q. Meanwhile individual publishers propose to issue reprints of it? A. Yes, because the public interest in it is so great that it will sell anyhow, no matter whether the churches adopt it or not. There are more people interested in the Bible than in any other book in existence, and I suppos there will be hundreds of thousands of copies sold in a short time, but its public use in churches and schools depends upon

REV. DR. STORRS' VIEWS. was had with Rev. Dr. R. S. Storrs, of the church of the Pilgrims, the conversation eing as follows:

Q. Dr. Storrs, what do you think of the New Testament revision? A. I have not seen it yet, but it is quite time that there vas a revision of the translation in use. Q. Why do you think that? A. Because nany of the early manuscripts of the Scriptures, which were not known at the It will be better for their lovers, too, and time when the King James' version, so-called, was made, have since come to light and have been carefully examined; and not when necessary cheerfully cook for her because a great many forms of expression which were current and entirely intelli-

in the English language, have acquired ew meanings or have become obscure.
Q. Do you think then that the revision Q. Do you think then that the revision will be received as authoritative? A. Yes; the arrangement for this revision has to predict the time when its work will be seemed to me to have been very intelligent and catholic in its spirit, and I look for-

Undoubtedly there will be a great deal religion, and as, absolute authority on all questions on which there appears to be a lifference between them. Therefore whatpreted from what they have been; but the Christian people have only one desire in ture, given by inspiration of God in its day is near at hand when girls that are

scholars, not of the Committee of Revision, out? A. It ought to be, assert.

The Old Testament committee sat five times a year, each session being one of eight days, so that forty days a year were occupied with the consultations and complete the property of parisons of the results of the study given and then afterward in the text, as if it to the subject by the members during the were a part of the Divine work; and it

committee also sat for forty days each year, dividing its sessions into monthly ones (except during August and September) of four days each. As a matter of fact, its sittings days each. As a matter of fact, its sittings willing to insert that text if it could be will be will be a second to the text if it could be will be a second text in the text if it could be will be a second text in the text if it could be will be a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text if it is a second text in the text in the text if it is a second text in the text in the text in the text in the found in any important Greek manuscript

Q. Was that an ancient manuscript!
A. No, not very ancient; it was company lively recent, but I do not remember its Was t'jat an ancient manuscript!

Q. In making this revision, the com-

orner. King Agrippa, believest thou the ad Agrippa said unto Paul, With but liv le persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such, as I am.

Maranatha. 11. Corinthians i., 13, 10, 20.—But as God is faithful, our word toward you is not yea and nay. For the son of God, Je sus Christ, who was preached among you to us, even by me and Silvanus and Timethy, was not yea and nay, but in him is For how many soever be the promise: of God, in him is the yea; wherefore also through him is the Amen, unto the glory

of God through us.

11. Corinthians ii., 15.—In them that are being saved, and in them that are perishing. Corinthians Ix., 6 .- Seeing It is God, that said, light shall shine out of darkness, who shined in our hearts.

Epnesians vi., 24.-Grace be with all them that love our Lord Jesus Christ in Philip iii., 20-21.-We wait for a Savior,

the Lord Jesus Christ; who shall fashion mew the body of our humiliation, that is may be conformed to the body of his ; but Sensible Advice.

There is nothing like their own nome for married people, and especially for young married people, even if the wife shall have to cook and sweep the floor and clean the windows. If she be a healthy girl the exercise will do her good-and no oung man who has to labor for his living should marry a girl that is not healthy, strong, and willing to do her own work while they are too poor to hire a servant. This thing of marrying a girl that you have to hire another girl to take care of is not a wise thing for a poor young man to do. An interesting interview on the subject as had with Rev. Dr. R. S. Storrs, of the aureh of the Pilgrims, the conversation the consumptive, tight-laced, party-going, piano-playing, French-talking, fashionable girl, can be no proper wife for him. This language the girls may think unkind, but it is not. It is better for girls that are not fitted to be a poor man's wife to remain with their parents than to become such.

better for society. A girl then that does not know how to cook fairly, or who would husband, ought not to marry any but a rich man-and ro poor man should marry rible at that time, with the general progress her. If, then, girls without a dowry are content to marry young men who have only their fond hearts, their good name, their strong arms, their ambition to make their wives happy, and their hope to work up to a competence through frugality and industry, these girls should know how to nor less than a social fraud, unless she shall before engagement inform him fully of her ignorance on this subject. It is well, then to have these schools of cookery to which girls whose mothers have not taught them the art can go and learn-and we hope the candidates for matrimony will pride them-selves more on their ability to cook a good household words in the language—as for instance, whether the sentence in the Lord's Prayer, "Deliver us from evil," should be that, or "Deliver us from the ovil one," as in the new translation, or "Deliver us from the "Deliver us from the evil," as some Greek.

Q. Well, if there should be any control of the strike at the root of Christian doctrine? A. Oh not in the least.

Q. For instance, it is said that what is known as the Three Witnesses will be left than they are now, and the youth that shall be born in the land will be of greater bone, tougher sinew, and purer blood. dinner than on their ability to dance, sing, er bone, tougher sinew, and purer blood.

> M R. RISDON, Man'l Inammana A mar

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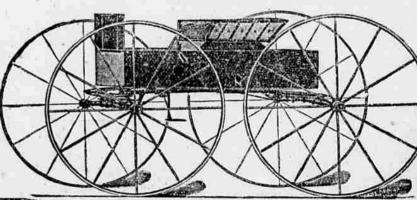
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