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est evangelical church whose pastor might be a colaborer at the mission salle. Now as a matter of fact the Protestant churches of France are largely Presbyterian, and of the strictest type; and so it happens by the carrying into effect of this measure Presbyterians get very much the larger share of members. The following figures will show this: In Paris and vicinity twenty-six Presbyterian churches are thus augmented, two Baptist churches and one Wesleyan, while two stations aid the Baptists in other ways, and seven stations have no denominational bias.

In all France outside of Paris eighty-one stations supply members to Presbyterian churches in the way indicated. Two stations

supply members to the Baptists, two to the Wesleyans, and three are neutral.

I should like to spend a few minutes in describing the exercises in connection with the opening of the one hundred and twenty-second of these salles or gospel halls in the city of Paris, in an old street and strange court near the Latin Quarter; but space will only permit me to give this brief and uncolored statement of important facts relating to the "Mission Populaire Evangelique de France" (McAll mission). I will only add that this article has been read to one of the council of administration before sending it to the United States, and it meets with his approval.

A. B. KING.

NICK.

THE HEBREW NEW TESTAMENT.

The Hebrew language lives, although it is dead. The language is dead because it is no more the vulgar tongue of the Jewish people in their every-day intercourse. On the other hand, it lives because the nation which spoke it since the time of Abraham lives and is immortal, according to divine promise. Everywhere where a Jewish congregation is formed, there the prayers are in Hebrew. Besides this, there also exists a Hebrew literature of immense volume. It covers all provinces of art and science, and grows from day to day. The manifold Hebrew periodicals that appear in all parts of the world may justly be counted to this literature. No dead language, not even the Latin, exhibits such a vital power as the holy language of Israel.

True, the knowledge of Hebrew has decreased wherever worldliness and indifference reign supremely among the Israelites; but, nevertheless, any person of the present time understanding the Hebrew language and able to speak it to some extent can have intercourse with the Jews of Asia and Africa, yea, of all parts of the world. Therefore it was most important that the New Testament should be translated into Hebrew, so that the Jews of the immense

Russian empire, as well as the Jews from Spain to China, the Jews of Arabia, Malabar and Burmah, might be able to read the same.

In the apostolic times the work of translating the New Testament began, for the so-called "Gospel according to the Hebrews" (juxta Hebræos) was nothing else than a Hebrew translation of Matthew, albeit it was a very imperfect one. In the age of the Reformation Sebastian Muenster gave to this work a new impulse. Very thoughtfully he selected the title "Law (Thora) of the Messiah" for his Hebrew Matthew.

A new era began after the founding of the "London Society for promoting Christianity among the Jews" (1809). This society undertook in the year 1813 the publication of a new and complete translation of the whole New Testament. In 1817 this translation was completed, but the society still made every sacrifice possible in the endeavor to revise and perfect the translation, first in the years 1837-1838, and then again 1863-1865. The converts with whose aid the second revision was completed were S. Hogan and M. S. Alexander. The latter was made first evangelical bishop of Jerusalem in 1841. The third revision was

made with the assistance of H. R. Biesenthal and Ezekiel Margoliouth. The ever-memorable A. McCaul was the soul of the second and J. C. Reichardt the soul of the third revision.

We have always acknowledged the merits of this translation and the blessing that rested upon it; but we also clearly perceived that its linguistic construction was so little idiomatically Hebrew that a Jewish reader would be rather repelled than attracted by the translation.

More than fifty years ago I therefore conceived the plan of a new translation, and issued St. Paul's hymn on "charity" (1 Cor. 13) as a specimen, in a book, now forgotten, entitled "*Wissenschaft, Kunst, Judenthum.*" In the year 1870 I published, as a larger specimen of the work, the Epistle of St. Paul to the Romans. Many years I sought for a publisher of the whole work who would take upon himself the expense of publishing and also provide for its circulation. At last the British and Foreign Bible Society lent me its helpful hand. Having obtained such a powerful and generous protection, the new translation went through the press, and forthwith enjoyed God's wonderful blessing. It was completed in the spring of 1877. (See my pamphlet, "The New Testament of the British and Foreign Bible Society," 1883.) Of my translation, nine editions have now appeared—eight in 32mo, one in octavo. Each of these editions strives to come nearer to the perfect ideal, which my work is still far from realizing. I am now preparing the tenth edition, which will be an almost entirely new translation, and for which types are being prepared, that are more characteristically national than the previous types.

That the translation of the London society was a good but at the same time a defective beginning was also perceived by Rev. Isaac Salkinson, missionary of the British society, about twenty years after I had contemplated a new translation. In 1855 he published the Epistle of St. Paul to the Romans in Hebrew. There he stopped short and consumed his strength in translating dramas of Shakespeare and Milton's

Paradise Lost. When my translation of the whole New Testament appeared in 1877, he set to work to place a different translation at its side. He declined to associate himself with me for future mutual work; and wrote to me that his translation was intended chiefly for our unconverted brethren, and would be written in a style which the Jew has not yet forgotten to appreciate, that is, the biblical Hebrew.

As against Salkinson's idea, it was my plan to reproduce the New Testament in that peculiar Hebrew, without affected elegance, in which it has been thought and would have been written by the New Testament writers themselves, that is, without intentionally avoiding post-biblical words and phrases.

The translation of Salkinson appeared in the year 1885, after the lamented death of its author. It was edited by Chr. D. Ginsburg, and the Trinitarian Bible Society undertook the publication. It does not become me to praise my translation at the cost of Salkinson's. Nevertheless I may say that mine has gone through eight revisions and the new translation only through one.

Thus three Hebrew translations of the New Testament appear as rivals in the missionary field. In reference to style the translation of Salkinson is, without doubt, a progress over the translation of the London society, but in exegesis it is often less exact than the latter.

Nevertheless the Jewish reader can obtain through all three translations a picture of Jesus, the Christ, the godly Teacher, the man in whom God was as in no other man. A copy of any of these translations, placed in the hands of a Jew, may be the source of everlasting blessing to the Jewish reader.

It is already evident that the three translations have captured many Jewish hearts and have been greatly instrumental in supplanting the Talmudic caricature of Christ by a reverential conception of his person.

Thus the time is drawing nearer when the Jewish hatred of Jesus shall be turned into adoring love.

PROF. FRANZ DELITZSCH.

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