THE LUTHERAN VISITOR.

"ONE LORD, ONE FAITH, ONE BAPTISM."—EPHESIANS IV, 5.

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Communications.

For the Lutheran Visitor.

The Growth of our Church

PHILADELPHIA, Pa.,
December 4, 1869.

We frequently see articles in our church papers, complaining about how much our church has lost in not paying proper attention to the English language years ago, and how much she is losing now for the want of men and means to carry forward the work of establishing missions, yet very little is said about the growth, whereas no church in America, comparatively speaking, increases so rapidly. This accounts for the erroneous idea prevailing in the minds of some of our people, that the Lutheran Church is rather losing ground, than advancing, and hence they are discouraged, and sometimes feel like abandoning the ship.

Several weeks ago, the editor of the *Lutheran Observer* suggested that some one should keep an account of all the churches dedicated, or corner-stones laid during the year and publish the result. We have been keeping such an account for our own satisfaction, for some time. From the few sources to which we had access, we have the following summary for three months, from the middle of August to the middle of November.

Churches dedicated, 50; corner-stones laid, 18; new organizations, where the congregations either purchased churches already built, or have not yet taken steps to build, 12; making a total of 80. These are divided amongst the following States: Pennsylvania, sixteen; Ohio, thirteen; Illinois, eight; Maryland, seven; New York, six; Virginia, six; Michigan, four; Indiana, four; Tennessee, two; Arkansas, two; North Carolina, two; Georgia, one; New Jersey, one; Wisconsin, one; Iowa, one; Louisiana, one; South Carolina, one; Canada, one; and the exact location of the remaining three has been mislaid. Of the above, where we could procure the dimensions, the average size is 39 by 66 feet. The smallest is 26 by 30, the next in size 24 by 40, and the largest is 68 by 118 feet.

The above is no doubt far from the real number of churches dedicated, or of corner stones laid, or of new congregations organized, as we had not access to any of the Scandinavian, nor in fact to all of our English Lutheran papers. Amongst the whole number, there are only three Swedish and no Norwegian churches and of the remainder, the greater part are English. It also often happens that ministers do not report it, when congregations are organized, or even churches dedicated. The above shows that the Lutheran Church is not asleep, but that she presents a vigorous growth, for which we have reason to thank God and take courage, admitting the fact as this does, that there has been *at least one new church for each day in the last three months.*

BRATTER.

Who is the Son of Man? Though not the Son of God, since he declares Himself to be but only a man, then was He indeed a proud blasphemer, and the high priest and the scribes and their duty, when they crucified Him. But we have seen His glory. We acknowledge the blessings and the gracious results of christianity, which we observe around us, and experience within us, to be seals of the truth; and we therefore confess joyfully and humbly with Peter: "Thou art Christ, and the Son of the living God."—*Ziethe.*

Selections.

From the XIX Century.

The New Testament Amended.

We will begin our criticisms by quoting some general observations of M. Tischendorf, which may well introduce our more detailed examination:

"There are two remarkable readings, which are very instructive towards determining the age of the manuscripts and their authority, and these we shall forthwith take the liberty to lay before the reader.

"1. The ordinary conclusion of the Gospel of S. Mark (chap. xvi, 9-24) is to be found in more than five hundred Greek manuscripts, in all Syriac and Coptic manuscripts, in almost all Latin, and in the Gothic version. But Eusebius and Jerome only precisely that in nearly all correct copies of their time, S. Mark's Gospel ended with the 8th verse of the last chapter, and was without verses 9-21. With these famous accurate manuscripts of Eusebius (who died A. D. 340), there agree among all extant Greek MSS. only the Sinaitic and the Vatican.

"2. In the beginning of the Epistle to the Ephesians we read, 'to the saints which are at Ephesus;' but Marcion, (A. D. 130-140,) did not find the words 'at Ephesus' in his copy. The same is true of Origen, (A. D. 185-254;) and Basil the Great, (who died A. D. 379,) affirmed that those words were wanting in *old* copies. And this omission accords very well with the encyclical or general character of the epistle. At the present day, our ancient Greek MSS., and all ancient versions, contain the words 'at Ephesus;' yea, even Jerome knew of no copy with a different reading. Now, only the Sinaitic and the Vatican correspond with the *old* copies of Basil, and those of Origen and Marcion.

"To these examples others might be added; thus Origen says on John i, 4, that in some copies it was written, 'in Him is life,' for 'in Him was life.' This is a reading which we find in sundry quotations before the time of Origen; but now, among all known Greek MSS., it is only in the Sinaitic, and the famous old Codex Beza, a copy of the Gospels at Cambridge; yet it is also found in most of the early Latin versions, in the most ancient Syriac, and in the oldest Coptic. Again, in Matt. xiii, 35, Jerome observes that in the third century Porphyry, the antagonist of Christianity, had found fault with the Evangelist Matthew for having said, 'which was spoken by the prophet Esaias.' A writing of the second century had already witnessed to the same reading; but Jerome adds further that well-informed men had long ago removed the name of Esaias. Among all our MSS. of a thousand years old and upwards, there is not a solitary example containing the name of Esaias in the text referred to, except the Sinaitic, to which a few of less than a thousand years old may be added. Once more, Origen quotes John xiii, 10, six times; but only the Sinaitic and several ancient Latin MSS. read it the sam as Origen: 'He that is washed needed not to wash, but is clean every whit.' In John vi, 51, also, where the reading is very difficult to settle, the Sinaitic is alone among all Greek copies indubitably correct, and Tertullian, at the end of the second century, confirms the Sinaitic reading: 'If any man eat of my bread, he shall live forever. The bread that I will give for the life of the world is my flesh.'

"In St. Matthew the following variations occur, (we shall employ M. Tischendorf's abbreviations, S. for the Sinaitic, V. for the Vatican, and A. for the Alexandrine Codex:)

Chap. v, 22, "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." S. V. omit "without a cause." Verse 44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you." S. V. omit the last two clauses. In Matt. vi, 13, the S. V. omit the conclusion to the Lord's Prayer, "for thine is the kingdom, etc." In xvi, 2 and 3, S. V. omit the following words: "When it is evening ye say it will be fair weather, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering. Oh, ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" In verse 13, S. V. omit "I" from the question "Whom do men say that I, the Son of Man, am?"

Chap. xvii, verse 21, S. V. omit "but by prayer and fasting." In xviii, 8-9, verse 11, S. V. omit the words, "and to save that which was lost." Xix, 17, S. V. read, "Why askest thou me concerning what is good? He is the good one." Xx, 16, S. V. omit "for many be called but few chosen." In verses 22 and 23, S. V. omit the words, "and to be baptized with the baptism that I am baptized with." In xxiii, 8, for one is your master, even Christ," S. V. omit "even Christ." In the same chapter, S. V. omit verse 14, "Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers, therefore, ye shall receive the greater damnation." In chap. xxiv, 8, omit verse 35, "Heaven and earth shall pass away, but my words shall not pass away." In verse 36, S. V. add "nor the Son," so that it reads, "But of that day and hour knoweth no man, no, not the angels of heaven, nor the Son, but the Father." In xxv, 13, S. V. A. omit the words, "wherein the Son of Man cometh." In xxvii, 35, S. V. A. omit the words, "that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots." In verse 49, S. V. add these words, "But another took a spear and pierced his side, and there came out water and blood."

St. Mark's Gospel.—Chap. i, verse 1, S. reads "The begining of the Gospel of Jesus Christ," omitting the words "the Son of God." Verse 34, S. V. read, "Suffered not the devils to speak because they knew *that he was Christ.*" Chap. viii, verse 29, S. reads, "Thou art the Christ, *the Son of God.*" Chap. ix, S. V. omit verses 44 and 46, "Where their worm dieth not and the fire is not quenched," and omit the words, "into the fire that never shall be quenched," from verse 45. Verse 21 S. V. omit the words, "Take up the cross." Chap. ii, S. V. omit verse 26, ("the theme of so many a sermon,) "But if ye do not forgive, neither will your Father which is in Heaven forgive your trespasses." Chap. xiii, verse 14, S. V. omit the allusion of Daniel the prophet. Chap. xv, S. V. A. omit verse 28, "And the Scripture was fulfilled which saith, And he was numbered with the transgressors." The most important omission in this Gospel, however, consists of the latter half of the last chapter, from verse 9 to verse 20, all of which S. V. omit. It is noteworthy that among these spurious verses is the only one in the gospels in which the expression occurs, "He that believeth not shall be damned."

St. Luke's Gospel.—Chap. i, verse 28, S. V. omit "Blessed art thou among women," from the angel's salutation to the Virgin. Chap. ii, verse 14, S. V. A. read instead of our familiar words, "Glory to God in the highest, and on earth peace among men of good pleasure." Verse 35, S. reads, ("Yea, a sword shall pierce through thine own soul also) that the *bad* thoughts of many hearts may be revealed." Chap. iv, verse 8, S. V. omit "Get thee behind me, Satan," and in verse 18 the words, "To heal the broken hearted." In chap. viii, verse 49, S. reads "Waiting for God," instead of "Waiting for Him." Chap. ix a remarkable omission occurs. In verses 54, 55, and 56 our version reads, "And when his disciples, James and John, saw this they said, Lord, wilt thou that we command fire to come down from Heaven and consume them, *even as Elias did?* But he turned and rebuked them *and said, Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them.* And they went to another village." All the words in italic are wanting in all three codices. Chap. x, verse 21, S. V. read, "He rejoiced in the *Holy Spirit* and said." Chap. xi, verse 4, S. V. read, "Say, Father, hallowed be thy name," V. omits "Thy will be done as in heaven so in earth," and S. V. omit "But deliver us from evil." Chap. xvii, verse 19, V. omits "Thy faith has made the sick whole." Chap. xxi, verse 19, instead of "possess ye the correct reading is, "*In your patience possess ye your souls.*" Chap. xxii, all three MSS. omit verses 43 and 44, "And there appeared an angel unto him from heaven strengthening him. And being in agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Even our Lord's prayer on the cross chap. xxiii, verse 34, is not found in either the Sinaitic or Vatican Codex.

St. John's Gospel.—Chap. i, verse 4, is it our version. Chap. iii, 15, and wherever else in Revelation the phrase occurs, "the pit of the abyss" reads, "In him is life." Verse 10, S. reads, "The world was made because of him." Verse 18, V. read, "No man hath seen God at any time," the only begotten Son of the bosom of the Father, he hath declared him." Verse 34, S. reads, "And I say unto you, this is God." Chap. v, verse 4, S. V. A. read, "For an angel went down at a certain season into the pool and troubled the water, whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." Chap. vi, Verse 47, S. V. omit the words "on me" from the verse, "He that believeth on me hath everlasting life." Verse 55, V. reads, "For my flesh is true meat and my blood is true drink." The first eleven verses of chap. viii, containing the story of the woman taken in adultery, are omitted in toto by both the Sinaitic and Vatican MSS. Chap. xvi, verse 16, S. omit the words, "Because I go to the Father." Verse 28, V. reads, "I came forth out of the Father." Chap. xix, verse 40, A. reads, "Then took they the body of *God* and wound it in linen clothes," etc. S. omits the last verse of this Gospel.

Acts of the Apostles.—Chap. i, verse 3, V. A. read, "And the Lord added to the Church daily such as *were* saved." Iv, 25, S. V. A. read, "Who by the mouth of our Father, thy servant David, by the Holy Ghost, hast said." Chap. viii, S. V. A. omit verse 37, "And Philip said, If thou believest with all thine heart thou mayest." And he answered and said, I believe that Jesus Christ is the Son of God." Xi, 17, S. V. A. read, "The Spirit of Jesus suffered them not." Xvii, 26, "And hath made of one blood all nations of men for to dwell on all the face of the earth," etc. S. V. A. omit "blood."

Epistle to the Romans.—Chap. xiv, 6, S. V. A., omit the words, "He that regardeth not the day to the Lord, he doth not regard it." Xvi, 24, S. V. A. omit this verse, "The grace of our Lord Jesus Christ be with you all. Amen."

First Epistle to the Corinthians.—Chap. vi, A. omit verses 3-6, verse 20, S. V. A. omit "and in your spirit which are God's." Xv, 51, S. A. read, "We shall all sleep, but we shall not all be changed." Xvi, 22, S. V. A. omit the words "Jesus Christ" from the passage, "If any man love not the Lord Jesus Christ, let him be Anathema Maran atha."

Ephesians.—Chap. iii, S. S. V. A. omit the words "by Jesus Christ," from the passage "God, who created all things by Jesus Christ." Verses 14 and 15 stand thus in S. V. A.: "For this cause I bow my knees unto the Father, (*omit* of our Lord Jesus Christ) of whom the whole family in heaven and earth is named." V. 30, S. V. A. read, "For we are members of his body," *omitting* the words "of his flesh, and of his bones."

Philippians.—Chap. iv, 7, reads "And the Peace of Christ, which passeth all understanding."

Colossians.—Chap. iii, 1, S. reads "If ye then be risen in Christ." Verse 15, S. V. A. read, "And let the peace of Christ rule in your hearts."

Thessalonians I.—Chap. iv, verse 17. The Vatican Codex has the remarkable rendering, "And so shall we ever be in the Lord."

John I.—Chap. ii, 20, S. V. A. supply the words waiting, and printed in italics in our version, "But that acknowledgeth the Son, hath the Father also." Chap. v, 7-8, S. V. A., omit the words we have enclosed in brackets from this famous passage, "For 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, the water, and the blood, and these three agree in one."

Jude.—Verse 25, S. V. A. read "To the only God our Saviour, through Jesus Christ, our Lord. Glory, majesty, dominion and power before all the world, both now and ever."

Revelation.—Chap. iii, 14, S. reads "the beginning of the Church of God" instead of "creation of God." Verse 16, S. reads, "because thou art thus lukewarm and art neither hot nor cold, remain thy mouth," instead of "I will spue thee out of my mouth." Chap. iv, 8, S. repeats the word "holy" eight times instead of three.

Communications.

For the Lutheran Visitor.

How He Watched For Souls.

How the Rev. John Milne watched for opportunities of dealing with men about their moral and religious welfare, and found such opportunities where others would hardly have deemed it practicable, the following extract will show. It opens with an account of his preaching for Mr. Sommerville, at an evening service in Glasgow. He says:

I walked quickly home, and had a nice talk with one of the watchmen, who kept by me until he came to the end of his beat. He thought that a man situated as he was could hardly be expected to be religious. But I fairly turned the tables on him by telling him of a day watchmen with whom I had spoken, the other day, who told me that he had to leave his house every morning at six o'clock, but that he never went out without first reading a little of the Bible.

I have had several nice talks with young men in this way. I ask a question about the road; they give information; something else follows; they get interested, and once or twice have gone almost to my brother's home. * * *

Not in Glasgow only did he thus get hold of night watchmen. He did the same in Perth; and at late hours might be seen standing in talk with the watchmen, or walking by his side. One night he got into earnest talk with one of them, entreating him to give himself to Christ.

"When I marry a couple," he said, I say to the woman, 'Will thou take this man for thy husband?' and to the man, 'Will thou take this woman for thy wife?' and so the marriage is concluded. Now, I ask you will you take Christ to-night?"

Thus he stood pleading with the man, and then taking out his pocket Bible, which he always carried with him, he asked him to turn the bright side of his lantern so as to flash the light on the page, and then standing, he read some verses, and parted. Some laughed at such doings, others thought him mad. Yet, if he believed what he preached, could he do otherwise?

It was his invariable practice to accompany his friends or guests to the train when they left, to carry their umbrella or plaid, or parcel or bag, and to give them a parting text or little book. He did so once with his friend, Mr. Riddell, of Dundee, who had been preaching for him, and who was to start by the late train. On reaching the station, they found themselves half an hour too early. "I'll get you some work to do," said Mrs. Milne to his companion. He stonebreaker, do I mean? and this would lead to a conversation about the heart of a stone.—*Life of Rev. John Milne, by Rev. Horatius Bonar, D.D.*

God's Children.

Did you ever think who God's children are? He is so great and mighty, so rich and glorious, that many perhaps would look for these attributes in those who are His children, and failing to find them they would doubt the relationship, forgetting that God regardeth the poor and the lowly, the meek and humble ones of earth.

Among all the beatitudes, none are found who excel in earthly greatness. See how the loving Saviour numbers His own—the poor in spirit, they which do hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, and they which are persecuted for righteousness' sake. What earthly king would gather such a company as among the blessed in his kingdom? And yet God calls them the salt of the earth," "the light of the world"—and even this, His "chosen people."

Rejoice, O Christian, that you are child of the King! Fear not though the world scorns you. God loves you. If it persecute you, He will cherish you. If it kill you, God will give you life, eternal life.

The earthly homes of the children of God are often poor and mean in appearance; their labor is hard and toilsome, and their garments uncomely, but in their hearts Christ reigneth, and so the whole life is made glorious by His presence. While men may look at the outward appearance only, God searcheth the heart, and thus all His own are known to Him. His true children also know and acknowledge one another.

A poor, but very pious and Christian woman once called to see two rich young ladies. They were elegantly dressed, but they were Christians too; and without regard to her poverty and mean appearance, they received her with great kindness, and inviting her into a splendid room, sat down to converse with her on religious subjects. While they were thus engaged, a brother of the young ladies happened to enter. He was a gay, thoughtless, proud young man. He looked greatly astonished to see his sisters engaged in conversation with such a poor, shabby looking woman. One of them rose up directly and said, "Brother, don't be surprised; this is a king's daughter, only she has not yet got her fine clothing on. Would you know what 'fine clothing' God's children will one day wear? Think of Christ on the Mount, how He was transfigured before his disciples, so that His face shone with a brightness more dazzling than that of the sun. His garments became whiter than snow, and glittered and sparkled most gloriously.

Jesus, I have no doubt, appeared on the mount of transfiguration just as He appears now in Heaven. He appeared in this manner in order that we might know somewhat of the beauty and glory He intends to put upon all His people. All those who love and serve Him here, shall be like Him yonder. For in the Bible we read, that "He will change our vile bodies and make them like His own glorious body." And we read also, that when "He shall appear" again in the glory of His heavenly kingdom, we shall be like Him."

Again I say, Oh, Christians! rejoice that ye are children of the King. And to the worldling I would say, "Take heed, lest you offend one of these little ones." Come rather, and seek a home with them, love their God, and follow their Saviour; and then, thou too, shalt be numbered among the children of God.

[Reformed Messenger.

Haggai's Seal.

One of the most important, although as yet disregarded discoveries made by the Palestine Exploration Party, at Jerusalem, is the Seal of Haggai, the son of Shebaniah, whom we take to be the Prophet commissioned along with Zachariah to forward the rebuilding of the House of the Lord upon the return of the Jews from Babylon, after the seventy years' captivity, and about the same number of years before Nehemiah moved so heartily in the completion of the restoration.

Haggai appears to have been deep in the foundation of the restoration, and to have left his Seal there. Whether dropped by accident or left to be found, after many days, by the people appointed to exercise certain authority under the seal of prophecy, certain it is that the Seal of Haggai, the son of Shebaniah, has been found. It is noticeable that the late words of Haggai, whose Seal has just now been brought to light after being buried so many centuries, are about the return to power of the man who had authority to effect the restoration of the Lord's House at Jerusalem. Haggai prophesied about the year 520 B.C., or sixteen years after the Jews had received permission, at the end of the seventh years' captivity in Babylon, to return and rebuild the Temple of Jerusalem."

The above remarks respecting this interesting discovery are taken from the *Watchman of Ephraim*, a magazine of much learning and research, containing many articles of an original and unique character.