

New Testament Changes.

One of the most important changes made by the Revised New Testament is the omission of what is called the doxology from the Lord's Prayer in Matthew's Gospel—"for Thine is the kingdom and the power and the glory, forever. Amen." These words are an interpolation found on the margin of the text in some of the earlier manuscripts, and not found at all in the older ones. Its origin can be traced back to remote Aryan sources, and it can be found almost literally in one of the hymns of the Zend Avesta, to which some students of Iranic literature give an antiquity as great as 2,000 years before Christ, and which is indisputably older than the time of Cyrus and the cuneiform inscriptions (about 559 B. C.) In this hymn, addressed to Ahura-Mazda, the Creator and Good Principle, occurs the following passage: "To Him belongs the Kingdom, the might and the power." Evidently this doxology or ascription is one of the earliest expressions of worship adopted by the Aryan mind. Its omission from the Lord's Prayer will not be generally welcomed, for it unquestionably forms an impressive and beautiful climax; but as there is no reason for supposing it was in the original Gospel the Christian world must give it up. Biblical scholars are all agreed that no claim for inspiration can be made for it.

Another change which will be even less readily accepted because it rests upon the meaning of a word and not upon a question of authenticity now fully determined is that of substituting love for charity in the thirteenth chapter of I. Corinthians. St. Paul's praise of charity as the chief of Christian virtues, in the beautiful chapter which is probably more firmly imbedded in Christian thought than any portion of the Bible except the Sermon on the Mount, now becomes the praise of love. It must be admitted, however, that the argument in favor of this alteration is a strong one. The Greek word rendered charity in King James' version does not mean almsgiving, nor merely a tolerant, kindly frame of mind toward the weaknesses and faults of others, as the word charity signifies in the English of the present day, but something much broader, deeper and more active—the love of the soul for God and humanity. The inefficiency and liability to misconception of the word charity in the chapter in question have long been recognized by Biblical scholars. Trench says: "Love and charity are used in our authorized version of the New Testament promiscuously, and out of the sense of their equivalence are made to represent one and the same Greek word; but in modern use charity has come almost exclusively to signify one particular manifestation of love—the supply of the bodily needs of others—love continuing to express the affections of the soul." The Revision Committee cannot, therefore, be charged with making a novel rendering in this instance. The change they propose has long been anticipated and approved by scholars.

The almost entire absence in the Revision of changes having a possible doctrinal significance will be much commented upon. The explanation will be found, no doubt, in the fact that most of the important Protestant sects were represented upon the Committee and that a considerable majority was required to make a change in the face of a contest. Perhaps there was also a feeling or courtesy which caused the majority to refrain from pressing alterations which might have some effect on the peculiar doctrines of any of the denominations having a membership in the Board. At all events there is a notable absence of sectarian feeling in the criticisms thus far made upon the new text.

The appearance of the new translation, its enormous sale, the discussion of its merits, and the publication by the newspapers of the history of early manuscripts

and versions, will no doubt arouse a fresh interest in the Gospel narratives and the theology of the Epistles, by which the churches may expect to profit in the way of fuller pews and increased membership. Much will depend, however, on the direction this fresh interest takes, whether it proves to be reverent or only critical and argumentative. Possibly we are on the eve of a great revival of Christianity. The sale of a quarter of a million of Testaments in a few days may be taken as a sign of such a revival, or it may be nothing more than a passing phenomenon of this doubting, investigating age, which eagerly seizes upon everything that is new, and delights to find imperfections in all that has been regarded in the past as sacred.

TRAVELLER'S GUIDE.

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No. 9, at 3:00 p. m.—Express for Philadelphia.
No. 15, at 10:30 p. m.—Fast express for Philadelphia and New York.
No. 31.—Local Passenger Train, between Elmira and Wyandaling, 7:25 p. m.

Morning North.
No. 8, at 4:00 a. m.—Fast express from New York and Philadelphia
No. 30, at 9:30 a. m., Wilkes-Barre accommodation.
No. 2, at 4:45 p. m.—Mail train from Philadelphia and New York.
No. 12, at 12:45 a. m., from New York.
No. 32, at 6:55 a. m.—Wyandaling and Elmira local.

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Union Lodge, No. 108, meets First and Third Wednesday of each month.

Union Chapter, No. 161, meets Second Wednesday evenings of each month.

Northern Commandery, Knights Templar, No. 16, Meets fourth Wednesday each month.

KNIGHTS OF PYTHIAS.

Towanda Lodge, No. 290. Meets every Tuesday evening.

Endowment Rank, Section 101. Meets Third Friday in each month.

ODD FELLOWS.

Bradford Lodge, No. 157. Meets every Monday night.

Bradford Encampment, No. 41. Meets Second and Fourth Wednesday night of each month.

Leah Lodge Degree of Rebekah. Meets First and Third Friday evenings of each month.

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Crystal Lodge. Meets every Monday evening.

Mystic Lodge, K. and L. of H. Meets Second and Fourth Friday evenings of each month.

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Watkins Post No. 68. Meets every Saturday evening.

KNIGHTS OF THE GOLDEN RULE.

Towanda Castle No. 58. Meets at K. of P. Hall every Wednesday evening.

ROYAL ARCANUM.

Towanda Council, No. 522, meets first and third Friday of each month in K. P. Hall.

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CHRIST CHURCH—(Episcopal)—Rev. John S. Beers, Rector. Service and preaching at 10:30 a. m. and 4:30 p. m. Service and lecture Thursday evening at 7:30. Sunday School—Jas. T. Hale, Assistant Supt.—at 12 m. Teachers' meeting Tuesday evening at 7:45.

M. E. CHURCH—Rev. C. H. Wright, Pastor. Preaching at 10:30 a. m. and 7 p. m. Prayer Meetings on Sunday evening at 6:30, Thursday evening at 7:30. Young men's prayer meeting Friday evening at 8. Sunday School—B. M. Peck, Superintendent—at 12 m.

SS. PETER AND PAUL—(R. C.) Rev. Chas. F. Kelley, Priest. Mass at 8 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 12:30 and 2:30.

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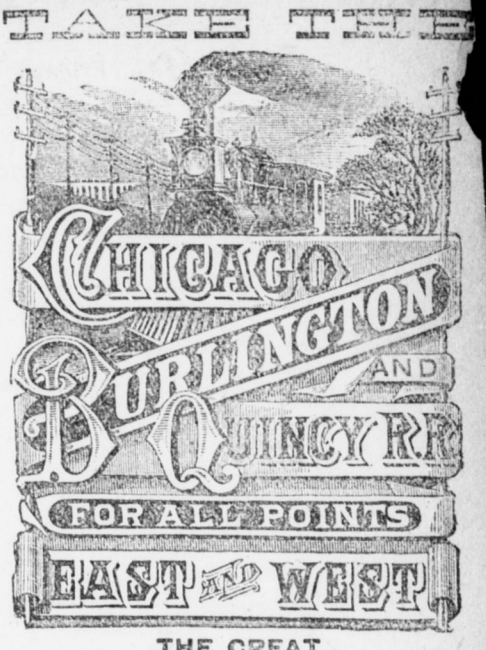
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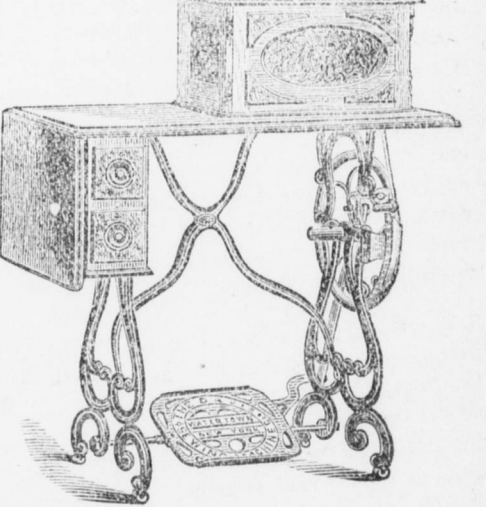
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