

## For Thinkers.

BY CHARLES SWAIN.

Take the spade of Perseverance,  
Dig the field of Progress wide;  
Every rotten root of Faction  
Hurry out and cast aside;  
Every stubborn weed of Error,  
Every seed that hurts the soil,  
Tares, whose very growth is terror—  
Dig them out whate'er the toil!

Give the stream of Education  
Broader channel, bolder force;  
Hurl the stones of Persecution  
Out, where'er they block its course;  
Seek for strength in self-exertion!  
Work, and still have faith to wait;  
Close the crooked gate of Fortune,  
Make the road to honor straight!

Men are agents for the Future!  
As they work, so ages win  
Either harvest of advancement,  
Or the products of their sin!  
Follow out true cultivation,  
Widen Education's plan;  
From the majesty of Nature  
Teach the majesty of Man!

Take the spade of Perseverance,  
Dig the field of Progress wide;  
Every bar to true instruction  
Carry out and cast aside;  
Feed the plant whose fruit is Wisdom,  
Cleanse from crime the common sod;  
So that from the throne of Heaven  
It may bear the glance of God.

## Translations of the Bible.

NEW YORK, Oct. 29, 1856.

TO THE EDITOR OF THE MORMON—DEAR SIR:—  
In looking over the columns of the Tribune a few days since, I observed the following paragraph, viz:—

"REVISION OF THE BIBLE."—The subject of the revision of the present English Translation of the Bible continues to receive considerable attention in England. The London Times has published two long letters, by the Rev. Dr. Cumming, in the second of which he contrasts by extracts, the authorized translation with the Douai or Rheims versions, the Unitarian Improved Testament and some of the recent issues of the American Bible Union, and concludes by saying, that besides displaying literary inferiority, the Douai or Rheims Translation, is inspired by a Romish bias, the New Version of the American Union by a Baptist and Rationalistic bias, and the 'Improved Version' by a Unitarian bias."

By the foregoing we perceive that the religious world of the present day are not satisfied with the "Good old Bible," for which they have had such pretended reverence and veneration; but each "popular society" must have a special Translation to suit themselves, adapted to their "iron bound and bigoted creeds" and particular doctrines, thereby "wresting the Scriptures to their own destruction." Thus the Baptists, Unitarians, and Presbyterians, must each have an 'Improved Version,' each 'authorized' with the Romish Translation; one 'biased with Romanism,' another with the 'Baptist bias,' another with the 'Unitarian bias,' &c.

Indeed the religious world at present, and for centuries past might well dispense with three-fourths of the present Bible (King James's Translation) in addition to what they have already discarded, and then have a surplus, more than they believe, or practice. The scriptures of the Old Testament are of no use or benefit to them, believing that they are all fulfilled, that the Prophecies contained therein will never come to pass—that "The Canon of Scripture is full," that God will never again speak from the Heavens to man—that all we want in this enlightened age, is a small morsel of the History of what the ancient Saints received and enjoyed in the 'dark ages,' and which 'now is done away, and no longer needed, in this enlightened age of Gospel liberty.'

But it is not so with the Saints of God; they want all the truth that has been revealed, all that is being revealed, and all that the Lord may see proper to reveal, and believe that the Bible does not contain but a small portion of the truths and revelations of God to man. But, as the Prophet Nephi in the Book of Mormon says: 'That corrupt and abominable Church, the whore of the whole earth, has caused the most plain and precious things to be taken away.'

We are the more astonished at the professing Christian clergy's futile and absurd proceedings, when we reflect that in their endeavors to militate against the Book of Mormon, or of God giving any more revelation, they will refer to the saying of John in the last chapter of Revelations: 'If any man shall add unto these things, God shall add unto him the plagues,' &c. 'And if any man shall take away from the words of the Books of this Prophecy, God shall take away his part out of the Book of Life,' &c., hereby exposing their consummate ignorance and imbecility. John had reference to the 'Book of this Prophecy,' or Revelation, and nothing else. He was commanded to write what he saw in a Book: see Rev. chap. i. 11. The curse also emphatically relates to "this Prophecy," and does not prevent God from adding, or giving as many more Revelations at any time. Furthermore John wrote his Gospel long after he wrote his Revelations, but that did not add to it: man was not to add; neither was the Revelation compiled with other Scriptures, until long after it was given.

Here I would inquire, in what situation is the religious world, according to the foregoing? Have they not added their own notions and interpolations of men to the Scriptures? Have they not in their Translations 'taken away the most plain and precious things?' Surely they have. How

ridiculous it appears for uninspired men, by their own wisdom, to presume or undertake to translate, illustrate, or give the meaning of what Prophets, Seers and Apostles saw and wrote when they were endowed by the Spirit of the Almighty, and spoke as they were moved upon by the Holy Ghost, and the testimony of Jesus, which is the Spirit of Prophecy. But they have undertaken it, without believing the Scripture, which says: 'No great or mighty are often called, but that God takes the weak things of the world to confound the wisdom of the wise,' and 'That no man knows the things of God, except by the Spirit of God.' Hence it is not by the wisdom obtained at seminaries or colleges, for that knows not God, neither his Word, or the true translation thereof.

By referring to the scriptures, we find the following Books, quoted in the Old and New Testaments, not to be found in the Bible, viz:—

'Book of Wars of the Lord,' Num. xxi. 14.  
'Book of Jasher,' Josh. x. 13; 2 Sam. i. 17, 18.  
'Book of the Acts of Solomon,' 1 Kings xi. 41.  
'Book of Samuel the Seer, and Nathan the Prophet, and Gad the Seer,' 1 Chron. xxix. 29.  
'Book of Abijah the Prophet and Vision of Iddo the Seer,' 2 Chron. ix. 29.  
'Book of Shemeiah the Prophet,' 2 Chron. xii. 15.  
'Book of the Story of the Prophet Iddo,' 2 Chron. xlii. 22.  
'Book of Jehu,' 2 Chron. xx. 31.  
'The Story of the Book of the Kings,' 2 Chron. xxiv. 27.  
'The Book of the Acts of Uzziah,' 2 Chron. xxvi. 22.  
'The Acts of Manasseh written among the Sayings of the Seers,' 2 Chron. xxxiii. 18, 19.  
'The Lamentations of Israel were written, but not to be found,' 2 Chron. xxxv. 25.  
'The Prophecy of Urijah,' Jer. xxvi. 20.  
'First Epistle to the Corinthians,' 1 Cor. v. 9.  
'Epistle Concerning the Common Salvation,' Jude 3d verse.  
'Prophecy of Enoch,' Jude 14 v.  
'Many Gospels,' Luke i. 1, 2.

Here we have no less than seventeen Books referred to, of the writings of Seers and Prophets, containing Gospels, &c., taken away and left out by a corrupt church and uninspired men. We also find some ridiculous grammatical errors, with all their boasted erudition; a sample I will quote: "And they heard the voice of the Lord God walking in the garden," &c. Gen. iii. 8. Again: "And the Lord plagued the people because they made the calf, which Aaron made," Ex. xxxii. 35; also: "Set Jesus on a colt and ass," Mat. xxi. 7; likewise, Heb. vii. 3, where some ignorant translator has made Paul to say that Melchizedec 'was without father, mother, descent, beginning of days or end of years.' Paul had not the least reference to Melchizedec, but the Priesthood, which he held; for, in the next verse he says, 'Now consider how great this man was,' &c. See also Gen. xiv. 18, 19.

Look also at the contradictions. See Gen. xxii. 1: 'God did tempt Abraham.' See James i. 13: 'God cannot be tempted with evil, neither tempteth he any man.' Again, John viii. 14: 'Though I bear record of myself, yet my record is true.' See John v. 31: 'If I bear witness of myself, my witness is not true.' Also, Acts ix. 7: 'And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.' See Acts xxii. 9: 'But they heard not the voice of him that spoke to him.' Likewise, 2 Sam. xxiv. 1: 'And he (the Lord) moved David against them, to go and number Israel and Judah.' See 1 Chron. xxi. 1: 'And Satan stood up against Israel, and provoked David to number Israel,' &c., all the fruits of 'this world's wisdom.'

Here permit me to give a brief history of the translation of the Bible, the compilations, &c.

The Scriptures at first were pure and plain, written in Hebrew, on parchment, as the several Seers, Patriarchs, and Prophets received them from the Almighty; but it was a great elapse of time before any portion of them were compiled. They were handed down from the Fathers from the beginning to Abraham, he being a lawful heir to the priesthood and promises, 'the Record fell into his hands,' containing an account of the Planet Kolob, the Celestial Residence, the Organization of Intelligences, Election of Great and Noble Spirits in the Eternal Worlds for God's Rulers on the Earth, Fall of Lucifer, and the spirits "which kept not their first estate," Organization of this Globe, Fall of Adam, Plan of Salvation, Promise of the Only Begotten, Order of the Priesthood, Celestial Astronomy, History of Enoch, Noah, and the Flood, the first settlement of the land of Egypt, Cause of Idolatry, Canaanites, &c., &c.

After which it appears the 'Records' were taken by the Jews into Egypt, and when they were led out by Moses, they carried what Scriptures they had along with them, and retained them (together with others they received) and carried them to Babylon in their captivity. After their return from the Babylonish captivity, Esdras (about 540 years B. C.) compiled the Scriptures of the Old Testament so far as his day. They were written in Chaldean, from the Hebrew, but not in chapter or verse.

The first version of the Septuagint was in Greek, from the Chaldean, under the patronage of Ptolemy Philadelphus. This translation is called 'Translation of the Seventy,' because seventy men of the most profound erudition were chosen to assist in the translation. They, like Esdras, compiled their translation, without chapter or verse.

The first division of the Scriptures into chapters was made by one Hugo De Sancto, Cairo, A.D. 1240, and author of the First Concordance to the Bible. They were first compiled in verse by Mordecai Nathan, a Jew, in A.D. 1445.

At the celebrated Council of Trent that was held under Paul 3d, (and continued for twenty-sessions) to take into consideration what books the (uninspired) Council considered 'canonical,' the following named were rejected, viz: Book of Enoch, 3d and 4th Books of Esdras, Apocraphy, Apocraphal New Testament, Epistle of St. Barnabas, Epistle of Paul to the Laodiceans, Revelation of St. John, only as Apocraphal, Christ's Letter to Agabus, Epistle of Paul to Seneca, &c.

The oldest translation of the Bible is the Samaritan; the author is not known; it only contains

the Pentateuch (i. e., the five Books of Moses). In Anglo-Saxon, 709; first in English, by Wickliffe, in 1360, but was never printed; Arabic Psalter, 1516; Swedish, 1534; Bohemian, 1539; Danish, 1550; Irish, 1550; Croatian, 1562; Icelandic, 1584; Armenian, 1664; Gothic, 1665; Malayan, 1679; Indian, 1685; Malabarian, 1711; Coptic, 1716; Greson, 1720.

The New Testament was first translated by William Tyndall, A.D. 1526, but most of the copies were burned. In 1532, he, with his associates, finished the translating of the whole Bible (Apocraphy excepted); but it did not please Henry VIII, for soon after he had Tyndall arrested and burnt as a heretic at the stake at Flanders.

In 1568, another edition appeared by Archbishop Parker, called the 'Bishop's Bible.' This translation was used in the churches for forty years; but one called the 'Geneva Bible' was used in their houses.

King James bore an inveterate hatred to both translations, also to the Rhemish, or Douay Bible, and appears was determined to have a translation to suit himself; he, therefore, issued orders for a new translation altogether; accordingly fifty-four 'learned men' were appointed, but forty-seven did the work seven having died before they commenced, or else declined. In 1613 it was published. After the publication all other translations soon fell into disuse. The same order was observed in compiling it as at the Council of Trent; but in deciding what books were canonical, the Revelation of St. John was only retained by one vote. James's Epistle was only retained by one vote also. It was considered by those 'learned men' that James's teachings clashed with Paul's, wherein James says: 'Ye see, then, how that by works a man is justified, and not by faith only.' Paul says: 'It is not by works, but by grace are ye saved.' No doubt a lazy religion, one without works, suiting them best, they desired to leave out James's teachings, but Providence overruled, and James's Epistle and John's Revelation were compiled.

King James' was a fair specimen of an 'Established Church.' He, like others of the present day, wanted a Bible to conform to his own views, and leave out that which did not. Yet he was a great man, having married and divorced three different wives during his life; was also 'Head of a Church built up by Henry VIII, a dissenter from the Church of Rome, who had Tyndall burned at the Stake,' married, divorced and beheaded six different wives during his life, with other deeds I will not insert here, but refer your readers to history.

The Italian translation was made by a Monk, A.D. 1471; Spanish, 1500; Flemish, 1518; Welsh, 1536; Latin Vulgate, 1540; Ethiopic, 1548; Persian Pentateuch, 1557; Slavonic, 1581; Polish, 1599; Turkish, 1721; French, by Peter De Vaux, Chief of the Waldenses, 1160; German—the most ancient in that tongue is that of Uphilta, Bishop of the Goths, A.D. 360. The Bengali translation appeared about 1840; Chinese, about 1843; Gaelic, about the same time, &c.

Now, we have three more new translations of the Scriptures—Baptist, Presbyterian and Unitarian—all 'biased,' as Dr. Cumming says, to suit their own creeds—translated by the wisdom of this world, without that Spirit by which they were written. 'O, ye Prophets, Patriarchs, and Apostles of old; ye who lived in the 'dark ages,' ye who spoke and wrote not by your own wisdom, or the world's, but as ye were moved upon by the Holy Ghost; why did ye not live in this our day of 'gospel light and intelligence,' and receive your wisdom, and write by the precepts of men, instead of the absurd idea of writing, speaking, or translating anything by the gift and power of God? Surely the day has come, as Paul said, 'when the people would not endure sound doctrine, but heap to themselves teachers having itching ears; and they should turn their ears from the truth unto fables;' 'always learning and never able to come to the knowledge of the truth.' But thanks and praise be given to Him who rules on high and sways the destinies of men; He has spoken from the heavens in these days, raised up a Prophet, Seer and Revelator, who has, by commandment and the aid of the Urim and Thummim, and the power of inspiration, translated and brought back and restored 'the most plain and precious things' that have been taken away by uninspired men, under the authority of a corrupt and apostate church, so that the Saints of Latter Days know, understand and comprehend truth from error, and the inspiration of the Almighty from the wisdom of men.

W. I. APPELEY.

## The Secular Clergy.

The wise man and the fool do not differ in opinion respecting the legitimate duties of instructors in the requirements of divine law, yet the teacher himself seems to be losing a knowledge of what is proper in his calling, and is strangely wandering from his province. Rutation in its deep mysterious course meets, in the latter days, with no impenetrable obstacle. It has hastened through every sphere and is now sitting upon the altar, beside the Bible, pointing so steadily at secular things that the eyes of the clergy are turned that way and acquiring a fixedness of gaze unbecoming and irreligious.

Money, splendor, politics and frivolous formality have usurped the places of devotion, humility, faith and Christian philanthropy. We speak not of the whole church, but refer merely to that fancy class of clergymen that reside in palatial mansions and receive large salaries, and whose business it is to read obscure, superficial and powerless discourses to the paste jewelry of society, who build temples to assemble in once in seven days, for the examination of each other's personal decorations.

These refined, effeminate and fastidious clerks in the ornamental gospel department, claim rank in community according to the size, cost and architectural style of the edifices wherein they

officiate, and the appellation of "learned and eloquent divine" is their joy and their pride. They abide in the midst of luxury, denying themselves nothing.

Their example leads the thinking to doubt the use of piety; their inconsistent interpretation of righteousness, as shown in their deportment, strengthens the infidel in his philosophy; their neglect of the needy brings denunciation and scandal upon the entire church; their display and affectation cause laughter and demand reproach.

Behold the "learned divine" in his drawing room and at his feasts; great mirrors reach from floor to ceiling; silken carpets lie beneath his feet; marble mantles uphold the pretty toy and the silver candlestick; on massive tables is many a book with gilt-edged leaves, and chair and sofa are richly soft.

The chambers are arranged in elegant extravagance for excessive comfort and prolonged repose. The proprietor goes to his couch and sinks far into its down, congratulating himself upon being a Christian. Without, the frost is gathering, and across the street a cheerless widow sits in a cheerless room, on a box, close by her dying child. She leans over it to see the angels bear it away. The "divine" knows of her distress, but he has "retired for the night." To-morrow a wagon will carry the dead child's clay in a redwood coffin to burial, while the "divine," wrapped in his velvet dressing gown, is looking at the sad spectacle from his plate glass window, never so much as pitying the forlorn mother.

There is destitution and sorrow, and sickness in the rear of his mansion, and to the right and left of him; but he seems to extend relief.

In the hospital the unfortunate suffer, in the prison the fallen might be reclaimed, and poverty and misfortune in all their ugly forms cry for aid from those whose offices should be solely to do good.

Yet the "learned divine" believes that charity is not worthy of him and his exalted station. Behold him in his grand house of ceremonies: he stands and prays a prayer which does not rise high enough to cause a single thread of the spider's web, swinging from the cornice, to vibrate. When he has closed, in solemn insipidity, he begins a speech on politics and ends with a classic allusion to the beauties of Paradise.

The extent to which this prostitution of clerical functions is brought in nearly every State of the republic, is astounding, and if it is to continue the manufacture of agitation, sectionalism, love of fashionable display, extreme worldliness, and a forgetfulness of the precepts contained in the golden rule, it will be wise to pull down our temples and donate their ruins to decay while we are sighing for the seasons when sin shuddered at the preacher's voice and misery fled at his approach. —[Sacramento Age.]

## The Nautilus.

The Nautilus in external form is almost round, or, as Senator Hale aptly termed it, "a water balloon." It is about ten feet in diameter, by seven feet deep, and weighs ten tons. A peculiarity, as compared with the old fashioned diving bell, is that it enters from the top, a species of iron trap door screws down when all are in, and when the machine is at the bottom, another and larger door opens in the base, so as to proceed with the works required. Condensed air is produced on board a vessel or on land, and is communicated to the Nautilus by an immensely powerful hose formed of thick India rubber, strong enough to withstand a pressure of 200 lbs. to the square inch; this is affixed to the top of the machine, and communicated by valves inside to the working and water chambers.

After entering and closing the top of the machine, water valves are opened, which cause the Nautilus to sink; air is taken into the working chamber until its density is equal to that of the water without; the door of the bottom is then raised in order to move upon the ground. The operators step upon the bottom and carry the machine with them, or in current way cables passing from windlasses inside, effect the desired movement. To lift stone, a hook placed on the bottom is affixed to the stone, condensed air is then thrown into the water chambers, and the water is expelled until the weight of the stone is overcome. It is then moved in any direction, and, by the re-admission of water, is again deposited.

In one of the experiments we saw performed, a stone weighing five tons was lifted, moved horizontally between twenty and thirty feet, and then deposited. The time occupied in going under water, bringing the stone to the surface (22 feet) then moving, going down and depositing, returning again to the surface, was only nine and a half minutes.

The Nautilus will lay 3,500 cubic feet of stone per diem, at a cost of \$35, being less, according to the opinion of engineers, than the cost of the same work on land. The average cost of submarine constructions is 16½ cents the cubic foot, whilst with the Nautilus, as demonstrated yesterday, it is but one cent. All other works are in like proportion; the blasting of rocks may be done by it as cheaply as in a quarry.

Its adaptability to the examination of ships' bottoms, to determine the necessity of docking according to the opinion of Captain Comstock of the Baltic will effect the saving of hundreds of thousands of dollars annually.

Its utility in pearl, coral and sponge fishing was remarkably demonstrated. A gentleman largely engaged in pearl operations in the Pacific observed that there was no limit to its value for that purpose. Pearl shells may be gathered by it at the rate of from two to three tons per day to each machine; this has been proved by actual experiment in Panama and California. Shells, according to prices current, are worth from \$156 to \$600 a ton.

With regard to lifting submerged vessels, the capacity of the pump demonstrates that the largest class of ships may be raised within three hours after attachment is made.