

less, distinguished by the shamrock, whiskey, riots, and broken heads. What can calm those passions, but the living love of Jesus? and what turn them to a right channel, but the saving power of divine grace? And sometimes it is presented to us as a land where spiritual tyranny has done its very worst, repressing free inquiry within, shutting out all the light from abroad, hurling its thunders from the altar, and bounding on the deluded votaries to new crimes and deeper miseries; but if the Son of God make them free, they will be free indeed. Sometimes it is presented to us as a land of crime; and, consequently, of misery, indolence, filth, rags, mud-hovels, conflagrations, assassinations, evictions, pestilence, famine, till hundreds of thousands are swept into a premature grave, and hundreds of thousands more swept across the mighty ocean to distant lands! But there is one hand that can touch poor Ireland, and heal her miseries, and stay her crimes, and but one,—it is the hand that was nailed to the tree. I do not like to hear—and yet I certainly am not one who should pretend to censure, in any way, the opinions expressed by brethren quite as wise and good as myself—yet I do not like to hear lamentations over our want of success, unless, indeed, it should be to suggest to you wherein you are acting amiss; but, having done your best, occupying a field that God has invited you to, I do not like to hear much talk about the want of success, and for this reason, that our principles teach us to anticipate the very worst. We take, as Christians, the saddest view of our poor fallen nature, just to view which man's philosophy never sees, and which man's proud heart denies as false and denounces as fanatic; namely, that our nature is fallen, condemned by a perfect law, corrupted in all its faculties and functions, paralysed and leprous, "dead in trespasses and sins." At least, that is my faith. And if it be the secondary attributes, our poor humanity can affect us little. If all are curse-stricken and death-doomed, their attitudes and their drapery will not move much either our hopes or our fears. Be they wise as savages, or disciplined as philosophers; weak as slaves, or mighty as free men; throned in grandeur or sunk in misery; what matters it? If God's power is not with you, and his resources are not bestowed upon you, you will work everywhere in vain; but with the Divine power on your side, and the Divine resources lavished upon you, where is the limit to your ambition and your hope? On, then, to the very worst, and, as men, be prepared for it. The gospel has a large heart, and contemplates every form of evil; and it says to the poorest, "I can enrich you;" to the richest, "You also need me;" to the highest, "You must stoop to my position;" to the lowest, "Rise, and I will bless you." And those wide-stretching arms, that warm, loving, beating heart, is just the resting-place where the wearied, fevered head of our poor humanity must lie; and when it does lie there, it will understand that text to which reference has been made—"Come unto me, all ye that are weary and heavy laden, and I will give you rest." It matters not what is the position of the people in Ireland—the poor wretch reeling out of the bog, or the noblest man of the land; preach the gospel to him, tell your Saviour's message; seek to have your hearts imbued with the Saviour's love; wait your time; your work will not be a very long one; the length of it is appointed, and it will soon be over. The regrets of the last hour will not be that you did so much and reaped so little; right thankful will you be for the memory of every impulse that grace communicated, of every puny effort you put forth, and most thankful of all for this, that you were taught with a sense of profound weakness to cast yourself on the strength of Him who is strong, that all might be done in his name and for his glory.

The Rev. F. TRESTHALL expressed the gratification he felt at the number of persons present, and the tone which had pervaded the proceedings. Ireland was but little known by those who visited it; for they were so taken up by the delightful scenery and numerous objects of interest which it contained, that they had no time for investigating the moral and social condition of the people. He had been connected with the society for some years, and would never leave it as long as he lived. Instead of forsaking it when in difficulties, that was the very time when its friends should stand by it. It was said that emigration had almost absorbed a great many of the churches; but where had the people gone? The great bulk of them had gone to America; and the Roman Catholic bishops and priests there wrote over to the bishops and priests in Ireland to keep the people there, for as soon as they arrived in America

they lost their religion. The people felt themselves free when they got beyond the control of their priests, and at once threw off their allegiance to the Church of Rome; but this would probably not be the case, if it had not been for the evangelistic efforts which had been made. The whole human race was concerned in the religious state of England and America; for those two countries were destined to be the ploughshare of the world; therefore it was of the utmost possible importance that they should be presented with the gospel.

Bible Translation Society.

The necessity which called this Society into existence about fifteen years since, appears still likely to continue. Efforts have lately been made to induce the British and Foreign Bible Society to withdraw their objection to those translations of the Word of God, to which they refused aid, because they were fully translated, but those efforts have been as yet without effect. Our brethren in England are worthy of all honor for their consistent and manly advocacy of truth, although by doing so they give up the patronage of that large and influential body. It is highly gratifying to see that while the position occupied by the denomination is so much improved, it has not been by the sacrifice of our peculiar sentiments.

The anniversary of the above Society was marked by the presence of J. C. Marshman, Esq., son of one of the first Baptist Missionaries in the Chair. In his opening address he said:—

When Mr. Carey and Mr. Fuller sat down to organise the Baptist Missionary Society, the translation of the Scriptures formed one of the first objects of their solicitude. They laid down the principle of carrying forward this enterprise in three branches of work: the preaching of the gospel to the heathen; the establishment of schools; and the translation of the sacred Scriptures into the languages of the East. It was more particularly to this last duty, that of translating the Scriptures, that Dr. Carey, on his arrival in India, devoted forty years of his missionary life. The Baptist Missionary Society had been singularly honoured in the possession of a succession of men, admirably calculated by their nature and endowed qualifications for the translation of the Scriptures. Thus, it might be said, that Dr. Carey's mantle fell on Dr. Yates. On the removal of Dr. Yates from the scene of his labours, these labours had been continued by Dr. Wenger and Mr. Lewis, whose peculiar aptitude for the work was universally and most cheerfully acknowledged by all their fellow-labourers of every denomination in India. It was, moreover, worthy of remark that this circumstance had not arisen from any intentional selection of men for the work of translation by the Baptist Missionary Society. There seemed to be a certain characteristic feature in public bodies, from the original tone of their labours, to carry their colleagues, members, and their successors, into precisely the same channel of labour. Thus, we found in India, more particularly at the Bengal presidency, the missionaries of the Free Church were characterised by their labours in the department of public education, and they were animated by the spirit of Dr. Duff. Precisely in the same manner, the missionaries of the Baptist Missionary Society were animated by the genius of Dr. Carey, and seemed to have adopted the work of translation as their own peculiar province. Before he sat down there was one particular version to which he wished to allude—the Bengali version of the Scriptures. The translation had undergone a succession of revisions, and it had been greatly improved during the last sixty years, until it had become the standard version of Bengal. It had, indeed, been carried to such a degree of perfection, that the idea of another version of the Bengali Scriptures was altogether out of place. This version had been adopted by the missionaries of all other denominations, with one simple modification, that of leaving the word "baptize" in the original, instead of rendering it in the vernacular language. He thought this a matter of just congratulation. After a series of laborious and successful endeavours, to have accomplished a standard version for a population larger than that of Great Britain, and much more civilised than that of any other state in India—and, moreover, in a language which had been cultivated more than any of the other cognate languages—was a work which a society might be justly allowed to contemplate with feelings of holy satisfaction.

Dr. STEANE said during the last fifteen or sixteen years, several new versions of the Scriptures had been given to the heathen in different parts of the world by the British and Foreign Bible Society. Among them were two, in which the word relating to the ordinance of baptism had been translated. In the version made for the Dyaks, the aborigines of Borneo, the word had been translated by a term which signified "to wash." In the version made for the North American Cree Indians, the word had been translated into "pour." This proceeding again enabled us to say, "We rejoice you have broken your rule—a rule against which we always protested—you have done by other missionaries what you have not done by us, but we are sure you are such lovers of fair dealing that you will put us in the same position as the missionaries to Borneo and to the Cree Indians. All that we have ever asked is that you would leave the translator to the free exercise of his own judgment and conscience. We

are happy that you have conceded this liberty to others; be now, therefore, consistent, and concede it to us." These circumstances in addition to various other facts and considerations had induced the Missionary Society once more to bring the subject under the re-consideration of the British and Foreign Bible Society. The deputation was appointed by the committee of the Missionary Society, not by the committee of the Translation Society. Lord Shaftesbury was in the chair, and there was a large attendance of the committee. The deputation stated the object of the interview, disclaimed taking any hostile position, and then the memorial was read. After the document had been read, a little conversation took place, principally between the chairman and members of the deputation; and when they left, Lord Shaftesbury was pleased to express his deep sense of the obligation under which the Baptist denomination had laid all lovers of Christian and Biblical learning. That was a month ago; and until that evening no answer had been received. The memorial put two questions and upon both requests the British and Foreign Bible Society had put a negative. When the deputation came away, one of the officers of the Bible Society said, with respect to the two versions in which the word "baptize" was translated, that it should not occur again. To this it was replied that the memorialists made no such request; they did not come to abridge the liberty of other translators, but to plead for their own. In the letter introduced they adverted to this, in connection with the Cree Indian version, but they said nothing about it in reference to the Dyak version. These were the circumstances under which they were assembled to-night. It would be seen that the work of translating the Word of God, and circulating it in British India, was thrown back again upon the Baptist churches. But although the controversy between principle and expediency, between error and truth, might be long, there could be no question about the issue. He only hoped the controversy, since it was to be renewed, would be conducted in the future as it had been in the past. On their part, at least, he hoped it would be continued both with the "saviour in modo," and the "fortiter in re," or, to take an English translation of it, that they would continue to speak the truth in love. The Rev. Mr. ROBINSON said his great objection to the course taken by the Bible Society was not an objection he felt as a Baptist, but as a Protestant and a friend to the Bible. He should feel quite as strong an objection if the Bible Society were to take any other word; and to say that word should not be translated. No man, or body of men, on earth had a right to go to the Bible and say, "Here is a certain word which God has given to the people; we say that it shall not go to the people."

Correspondence.

For the Christian Messenger.

Affixing Proper Names.

MESSRS. EDITORS,
The wish recently expressed by you, that correspondents "would in future affix their proper names to their communications," has my hearty concurrence. The uniform adoption of this course would be highly beneficial.

It would prevent much suspicion and animosity. Anonymous communications, in which there are frequently personalities and offensive remarks, are in many instances attributed to those who had no concern in preparing them. The innocent are suspected, unkind feelings toward them are engendered, and, in numerous cases they sustain serious injury, without having the slightest intimation of the cause, and, of course, without any opportunity afforded them to deny the imputation.

The evil is increased when a writer, either to avoid detection, or to give efficacy to his communication, dates from a locality where he does not reside, or declares himself, by the signature which he assumes, to be a native of a certain county or province, or to be a member of a particular denomination, or a minister of it, when the statement so made is absolutely untrue. This method of deception is, in reality a species of forgery.

The whole thing, however, is manifestly wrong. Every man should bear his own burden. Each writer ought to be responsible for his own communications, and for them only. Having myself suffered great inconvenience from the attributing of an article to me of which I was not the writer, I determined long since, and gave notice of my purpose, invariably to sign my own name to all my communications.

Were this course adopted by all correspondents, many improper things that now find their way into the public papers, and do much harm, would be kept out of them. Whatever emanates from a feeling of resentment, or a desire of retaliation, has an injurious tendency; and a writer who appends his name will usually refrain from exhibiting a spirit so hateful and disreputable, if it be only from a regard to his own reputation.

The signature of the author generally enhances the value of his communications. It induces

him to write with more care and accuracy, as well as more kindness. His statements are more reliable. They can be quoted as authority; while those of anonymous writers, however correct, furnish no proof. The usefulness of some ably written books is greatly diminished through the absence of the names of the authors.

It may be thought, that in the discussion of subjects which are scientific, moral or religious, in which men reason, not from facts but from principles, the name of the writer can be of no consequence. Attentive readers, however, are aware, that communications are rarely written which do not contain some statements with reference to facts, which require reliable testimony. Moreover, it is desirable for those who are not well acquainted with the subject discussed, to be satisfied from their knowledge of the writer, that he understands it; and consequently, that the principles which he lays down are correct.

An objection may be raised against the requiring of writers to give their proper signatures, on the grounds that some might be thereby deterred from contributing articles for the press through modesty. But this supposition casts a reflection on those who write over their own names, as if they were not modest men. It may be reasonably anticipated, that in proportion as it becomes customary for every correspondent to acknowledge his own productions, will this needless and injurious diffidence subside; and those who feel disposed to write for the public, aware that the credit or discredit of their communications will redound to themselves, will take greater pains to qualify themselves, to perform the task acceptably and usefully.

It is sometimes speciously objected, that the course now recommended interferes with the liberty of the press. In countries where men are subject to fine and imprisonment, or to death itself, for publishing the truth, this objection has force. But with us the case is widely different. Here the liberty of the press is possessed to the fullest extent. Indeed it frequently degenerates into licentiousness. An additional advantage, therefore, attendant on the measure proposed, is, that it would evidently tend to check this prevalent evil.

Yours in gospel bonds,

O. TUPPER.

Aylesford, May 22, '57.

For the Christian Messenger.

Donation Visit at Long Island.

MR. EDITOR,

I wish to acknowledge through the "Christian Messenger," donations made me by my people. On the 30th December, a few of those from Petite Passage, a distance of nine miles, came to my house, and provided us with a good tea. Brother Caldwell was present and addressed the meeting. Owing to the distance, and the want of conveyance through the Island, many who desired to come could not. About fifteen persons were present: they left cash and useful articles to the amount of £7 14s. 8d. At a later date, about one hundred of the people of the Cove met at my house, Brother Caldwell and other brethren addressed the meeting, which, with singing and religious conversation, occupied the evening. After prayer the company broke up leaving with us to the amount of £16 12s. 8d. A few days since I received from a friend at Petite Passage a donation of 15s. The whole amounting to about £25. This is in addition to my salary. May God bless the donors.

Dear Brethren the state of religion is low, but we are hoping for better days. Pray for us.

I remain yours

In the best of bonds,

HENRY ACHILLES.

Long Island, May 11, '57.

For the Christian Messenger.

Obituary Notices.

MR. SAMUEL RING AND HIS WIFE MRS. MARY RING.

Mrs. Ring was born in the County of Yarmouth. In early life she gave attention to the concerns of her soul, and through the operations of the Holy Spirit was enabled to obtain hope in the Redeemer. About the 15th year of her age she united with the Baptist Church in Yarmouth, and continued a worthy member till her death in the 72nd year of her age. Our Sister continued in the faith, yet she was the subject of many doubts and fears respecting her safety. In early life she was united to Brother Ring. Together they met the hardships of the way in hope of the future reward. In bringing up their family they not only laboured for the things of this life, but sought to train up their children in the fear of the Lord, and it was their happiness to know that they had all experienced a hope in Christ before they departed this life. Sister Ring was always rejoiced to