

went last evening to this woman's house and collected an assembly together to preach. While they were thus engaged her sons came and abused and riled her most outrageously. The poor mother bore it all, replying only with tears. To be so treated by her own children, and still remain firm to her own religion, is, we are delighted to feel, no small evidence of her real conversion. I hope to baptize her next Sunday.

Two incidents have lately occurred in our City which have caused much excitement among the natives. One was the death of a man from a stroke of lightning. He was passing along the street, not far from our compound. It was thundering and lightning awfully. The poor man, secure in his ignorance, was carrying on his head a number of iron pots. The lightning struck the pots and broke every one of them, nine in number. He was killed instantly. The other incident is the appearance of cholera, in different parts of the town. This fearful scourge carries among the natives all the terror which reasonably belong to it, besides the superadded fears engendered by gross superstition. We had an opportunity of witnessing the proceedings of a man who wished to secure his house from the deadly disease. He had a curtain drawn across the road directly opposite his door. He then called some of the priests who muttered some spell on the sacred Pali, received his offerings, and went away, leaving the poor man to believe that the cholera could not pass that spot which had received the spell. But the last three nights we have had an exhibition of heathenism, for which I was quite unprepared having supposed the Burmese more sensible. The appearance of the cholera, and the death by lightning, occurring together, have led to the belief that a peculiarly wicked, and malicious Nat (evil spirit) is in the City. He must be driven back to the jungles. Accordingly, just after night-fall we were startled by a terrific noise. The first impression was "an insurrection!" the next a thought scarcely less terrible, "fire!" But it was only the whole city, men, women, and children, beating the pots of their houses, drums, and so forth, to frighten the Nat away to the jungle. This operation, continued through three succeeding nights, is supposed to have the desired effect.

We had lately a flying visit from Mr. Underhill, who having completed his work as Deputation to the Mission of the English Baptist Missionary Society in India, was improving the opportunity to glance at the Burmese Missions.

I hope, Mr. Editor, that neither you nor your readers will think it strange that a Missionary should think there was too little about missions in your columns.

Believe me yours, very sincerely,
ARTHUR R. R. CRAWLEY.

[We should be happy to give more Missionary Intelligence, but as many of our readers see the "Macedonian" and "Missionary Magazine," publications of the American Board, we have not given so copious extracts from these sources as formerly. We shall, however, bear in mind the suggestion of our brother.—Ed.]

For the Christian Messenger.

REVIEW.

THE BOOK OF JOB: the Common English Version, the Hebrew Text, and the Revised Version of the American Bible Union, with critical and philological notes. New York, 1856. 4to.

[Concluded]

With regard to the version itself we shall offer a few observations, the results of careful perusal.

In the first place, the intention of the American Bible Union, which has been repeatedly announced to the public, is honestly and thoroughly carried out. We refer to the abstinence from alteration, unless perspicuity and faithfulness require it. Dr. Conant has not altered for the sake of altering. In the historical portions of the book, where the difficulties are few, the work of the old translators is often left untouched. Even in the poetical parts a slight change of a word or two frequently removes obscurity, and throws abundant light on the text. It is only in some few instances that an entirely new version has been judged necessary. In the main, the version is properly designated in the title-page as a "Revised Version."

The impartial reader will not fail, we think, to acknowledge that the Book of Job, as thus translated by Dr. Conant, is a far more intelligible book than it was before. Dark and doubtful passages are set in a clear light. The design of the several speakers is much better understood. The poetic character of the composition is more fully brought out, and its beauty and sublimity unveiled to view.

In very many instances the improvements are traceable to the advances recently made in Hebrew scholarship. The translators of 1611 did what they could; but it is obvious that their acquaintance with the language was not sufficient to enable them to ascertain those delicate turns and nice shades of meaning which are discoverable by the modern student. Nor could they at that period possibly discern the purport of some of the allusions to customs and manners, or to facts of natural history, which have been made plain by the investigations of later times.

We regard the "explanatory notes for the English reader" as a highly important and useful feature of the work. In these notes Dr. Conant furnishes an analysis of the arguments employed by Job and his friends, points out the object and design of the speakers, and elucidates a number of passages by such observations or references to facts as surprisingly dissipate the mistiness which previously enveloped them.

During our perusal of the work we noted some texts which at first sight appeared to us unnecessarily or injudiciously altered; but in almost every case we found ourselves compelled, on re-examination, to give up our objections and bow to Dr. Conant's superior judgment.

We will now place before our readers a selection of texts in both versions, that they may see for themselves in what manner the revision is conducted.

Authorised Version.

Revised Version.

ii. 7. So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

And Satan went out from the presence of Jehovah, and smote Job with grievous ulcers, from the sole of his foot to his crown.

viii. 17. His roots are wrapped about the heap, and seeth the place of stones.

Over a stone-heap are his roots entwined; he seeth the habitation of stones.

x. 1. I will leave my complaint upon myself.

I will give free course to my complaint.

xi. 6. And that he would shew thee the secrets of wisdom, that they are double to that which is.

And would show thee the secrets of wisdom, how manifold is understanding.

v. 24. And thou shalt visit thy habitation, and shalt not sin.

And shalt visit thy pastures, and offend nothing.

xii. 18. He looseth the bond of kings, and girdeth their loins with a girdle.

The girdle of kings he loosens, and binds a cord upon their loins.

xiii. 12. Your remembrances are like unto ashes, your bodies to defences of clay.

Your wise sayings, they are maxims of ashes; your towers of defence are towers of clay.

xiii. 27. Thou settest a bound to the heel of my feet.

Thou settest a bound to the soles of my feet.

xv. 26. He runneth upon him, even on his neck, upon the thick bosses of his bucklers.

Ran upon him, with stiffened neck, with the thick bosses of his bucklers.

xvii. 6. He hath made me also a by-word of the people; and aforetime I was as a taunt.

And me He has set for the peoples' by-word: I am become one to be spit upon in the face.

xv. 6. How much less man, that is a worm; and the son of man, which is a worm?

How much less man, a grub! and the son of man, a worm!

xxix. 6. When I washed my steps in butter.

When my steps were bathed in milk.

xli. 22. And sorrow is turned into joy before him.

And terror dances before him.

xli. 25. By reason of breakings they purify themselves.

They lose themselves for terror.

xxv. 4. The flood breaketh out from the inhabitants; even the waters forgotten of the foot; they are dried up, they are gone away from men.

He drives a shaft away from man's abode; forgotten of the foot, they swing suspended, far from men.

The following is the explanatory note on the last passage:

"The miner's shaft is driven into the depths of the earth, farther and farther from human abodes. An ancient writer thus describes the manner of working the Egyptian gold mines: 'And they cut through the rock numerous shafts; at one time directed upward and at another downward; and again toward the left, and sometimes obliquely and transversely.' Or, away from where men dwell may mean, in the wild and mountainous tracts adapted for mining. But the former is the more probable meaning.—Forgotten of the foot: that is, not supported by it, and in that sense not cared for or remembered. The meaning is, having no use for the feet, while suspended on ropes from above. Others explain it: forgotten of the foot, that treads the ground above them. Men walk above, unconscious of what is done beneath their feet; which is less to the point (as it less concerns the miner), and is a less natural explanation of the words."

We have marked some passages which do not appear to us to be happily rendered in either version, but we refrain from mentioning them because the statement of reasons and the discussion that might arise would occupy more space than could be given to such a subject in the columns of the Christian Messenger. In regard to chap. xix. 25-27, we must beg to dissent from Dr. Conant. We have long thought the common interpretation of that paragraph inconsistent with the amount of knowledge possessed by the good men of Job's time. Although it may be, in some respects, compatible with the state of information and belief in the later period to

which some critics are disposed to assign the book. Sir Henry Rawlinson, we observe, by the way, in a lecture recently delivered by him in London, "made some remarks on the book of Job, which he believed, from internal evidence, belonged to an age much later than that of the Patriarchs. The land of Uz was the prevailing name of a river at the mouth of the Euphrates, and the names of Job's three friends were representatives, not of the times of the Chaldeans, but of a period about 700 years before Christ." This is a matter that deserves careful investigation.

Dr. Conant, we trust, will soon favour us with additional specimens of his skill in revision. The learned will hail with satisfaction his contributions to sacred literature. The churches of God will be thankful for the help afforded them in studying the inspired pages.

We trust that those who have the superintendance of the press-work will be careful to institute frequent examination of the stereotype plates. This is particularly necessary in the Hebrew column. The vowel-points are greatly in danger of being broken off. There are many instances in the copy now before us.

Christian Messenger.

HALIFAX, FEBRUARY 25, 1857.

AMID the wars and tumults that are still so rife in this world of wretchedness and woe, there is much to cheer and delight the pious mind in looking over the results of christian effort within the past half century in diffusing the blessings of gospel light. Commencing with the inauguration of the English Baptist Mission in 1793, the vast phalanx of Evangelical Protestantism have been sending forth, in yearly increasing numbers, their messengers of peace and salvation to the Heathen world. We have not space or time to recapitulate at present one tithe of the vast moral effects of those efforts upon the kingdoms of Darkness and Death which occupy so large a portion of Earth's surface. Probably the most striking result being manifested at the present moment, is the universal shaking of the most ancient superstitions of the East, which are evidently and unmistakably tottering to their fall. From the latest and best authenticated accounts from India, the huge lie of the Buddhist and Brahminical superstition is rapidly losing its hold upon the minds of its votaries, and cannot be very far from its ultimate downfall, with every probability of producing a like consummation throughout the vast Empire of China.

But we must allow ourselves to take a hasty glance at the present state of our Baptist Missions in Burmah, of which we are just now specially reminded by the communication of Brother Arthur Crawley, which appears in our present columns. We rejoice to find his labours are not without fruit. May they increase in usefulness an hundred fold!

The work in Burmah has hitherto been so prosperous that it is with a feeling of deep sadness that we revert to the difficulties that still exist between the Executive Board in Boston and a number of the oldest Burman Missionaries. We had firmly hoped that these unhappy differences would long ere now have been adjusted. Such, however, is not the case. Their effect even thus far has been to some extent disastrous. The withdrawal of labourers, the contraction of funds and the discontinuance or curtailing of Missionary operations in various ways, could not be otherwise, and this too at a crisis when their successes were almost unparalleled in the history of Christian missions.

The large British province of Assam to the North of Burmah containing some millions of souls, and where the labours of the American Missionaries are just beginning to show the happiest results, will also be largely affected by the disordered state of matters at home. Surely it becomes the people of God to search earnestly and faithfully for the reasons of such a lamentable dispensation.

In the mean time, however, in spite of the errors or perversities of his servants, the Lord is largely prospering the good work; both among the Karens and Burmans, and a native ministry is growing up among them, which gives promise, at no far future day, to ensure a rich harvest of immortal souls. But we need no proof, that if God will work, none shall hinder.

We do not feel ourselves either competent or inclined to enter into a discussion of the merits of the causes of difference

among our Missionary brethren in the neighbouring Union. We earnestly hope and pray that offences may cease and that all may once more proceed heart and hand in consummating the blessed and glorious work in which God has hitherto so signally prospered them.

To-morrow Evening, 26th Feb., has been recommended to our Churches as a season of special Prayer to God for his blessing on Collegiate Institutions. We can scarcely imagine a more important subject for imploring the Divine interposition and favour. If conducted in the fear of God, the value and moral influence of such Institutions can scarce be overrated. We would ever enforce the caution against an over-value for Learning, or setting it above that to which it should ever be subservient. But God himself has hitherto joined it with the highest state of civil and religious liberty, and we may not put them asunder. Learning is a precious deposit which is entrusted to the charge of our churches for the holiest and best of purposes. For its right use we are responsible, and to ensure such use, we have no other certain means than in submitting it by humble supplication to the Giver of every good and every perfect gift. May the fervent and effectual prayers of many righteous ascend to God in behalf of our own and every other like Institution, that their fruits may be consecrated to his service and redound to his glory.

As we have no purpose whatever to serve by entering into the hot war of politics which is now raging so fiercely, we must beg our esteemed brethren of the Press, whether secular, religious, or mixed, to excuse us if we cannot see it our duty to engage in the strife as vigorously as themselves. At the same time any of them who may think fit, are quite welcome, if it affords them any gratification, to assign us whatever motives, or set us down to whatever party they choose. We, however, once for all, enter our protest against our future silence being taken for consent to the justice of their charges.

Our conscientious conviction is that the whole matter is a political and not a religious one. The existence of the Catholics in Nova Scotia cannot be ignored, to whichever side they adhere, they must necessarily be effective allies. We believe the danger of their undue influence is not greater than heretofore. Such being the case, unless we are prepared to advocate a policy of proscription, which we must heartily disapprove, but towards which much that is being published evidently tends, we feel ourselves wholly justified in the course we have pursued.

In our report of Parliamentary Proceedings, we have omitted the list of Petitions and other minor matters, so as to make use of all our available space for the debate which has been before the House during their sittings. We have endeavoured to give as full and as fair a report as possible so as to bring the speeches up to as late a date as we could. The official reports of the speeches have come out so irregularly and so long after their delivery, notwithstanding the large sum paid for them, probably arising from the death of Mr. Crosskill, one of the reporters, that they are comparatively worthless. We acknowledge our indebtedness to the Daily Sun for portions of what has appeared in our columns.

We feel no hesitation in offering an opinion contrary to that expressed by several members on both sides of the House of Assembly, respecting the Prohibitory Liquor Bill. We do not believe the Grand Division of the Sons of Temperance have altered their views with regard to its importance, or their desire to see it become the law of the land. We understood the reason they had for not presenting petitions to the Legislature during the present Session was because there had been no alteration in the representatives since last year, and as there was then a majority in favour of the principle they could not expect to see the Bill enacted except by some alteration in the circumstances which induced its postponement.

We regret that we were obliged last week to defer the conclusion of the Review of the New Version of the Book of Job. Our readers may get a more connected view of the whole article by referring to the first part in the C. M. of the 11th inst., and reading the whole together.

ERRATUM.—In the communication Various Readings, &c., C. M., Feb. 11th, par. 8th, for "are found in James," &c., read "are found in some."