

Apology of some commonly called Anabaptists, in behalf of themselves, and others of the same judgment with them, with their protestation against the late wicked and most horrid treasonable insurrection and rebellion," signed by thirty ministers and others, at the head of whom were William Kiffin and Thomas Denne, was presented to the king the day after the outbreak. But none of their number were compromised, and Venner himself had declared that if he succeeded "the Baptists should know that infant baptism was an ordinance of Jesus Christ."—(Crosby, ii. 65).

Two publications were issued in 1661, which claim more than a cursory notice. The objects of both were the same, namely, to establish the iniquity of persecution—to claim for the Baptists the rights of religious freedom—and to declare their willingness, as loyal subjects, to obey the king and his officers in all things lawful.

The first was entitled, "A Plea for toleration of opinions and persuasions in matters of religion, differing from the church of England." It was written by "John Sturjon, a member of the baptized people." The reasons against persecution are concisely given, and are expressed in a bold, nervous style. An extract of two pages is placed before you.

"Whoever shall move your majesty to continue your proclamation against meetings to worship God; or to take occasion by those laws to grieve and afflict poor men and women, who have opinions different from those of the church of England, (for such endeavours are not wanting by them that know not of what spirit they are of;) this is matter of astonishment and wonder, if your majesty consider it, how far such men are from improving your excellent proclamation against swearing, debauchery, and drunkenness, or being in taverns after nine of the clock at night. Oh! how little notice is taken of these proclamations, or of the laws to which they direct, either by the swearing, debauched persons themselves, or by your majesty's subordinate ministers! And how few, if any, have been prosecuted upon those two proclamations, and what multitudes upon the other! And this is much to be lamented, that men may with less danger meet at taverns, ale-houses, and other places of debauchery, to drink above measure, or swear, game, rant and tear, as if there were neither heaven nor hell, God nor magistrates; but if a few poor men and women meet together in the fear of the Lord, . . . at such meetings many are offended."

"Whoever uses force upon the body to change the mind, or to make men believe something they are not persuaded of, or to disbelieve something they have received for truth, or to leave off worshipping God in that way which they think is most agreeable to his will; that they will have no better success than that man had, that clapt his shoulder to the ground to stop the earthquake."

"He, therefore, that in this case useth force or punishment, punisheth a man for keeping a good conscience, or forceth him into a bad. He both punishes sincerity, and persuades hypocrisy. He persecutes truth, and drives into an error. He teacheth a man to dissemble, to be safe; but never to be honest, or acceptable to God."—(Tracts on Liberty of Conscience, pp. 327, 322, 336).

The second pamphlet was entitled, "Sion's groans for her distressed; or, sober endeavours to prevent innocent blood," &c. The names of seven Baptist ministers are appended to the "Epistle to the Reader." They were all sufferers as well as labourers. One of them, Joseph Wright, spent no less than twenty years in prison for the truth's sake. The others were, Thomas Monck, who laboured in Buckinghamshire; George Hammon and William Jeffery, in Kent; Francis Stanley, in Northamptonshire; William Reynolds, in Lincolnshire; and Francis Smith.

Yours truly,  
MENNO.  
From my Study,  
Jan. 30, 1858.

For the Christian Messenger.

**Prayer for Colleges.**

DEAR BROTHER,

Thursday, the 25th inst., will be the day of "Prayer for Colleges." I trust it will be generally observed by our Churches. It is a time of difficulty and trial. Let the hearts of God's people be uplifted to Him, who can afford us "present help," and make "darkness light."

Yours truly,  
J. M. CHAMP.  
Acadia College, Feb. 2, 1858.

**Christian Messenger.**

HALIFAX, FEBRUARY 10, 1858.

THE following extract from the W. & R. containing a brief notice on the subject of "Sabbath Desecration" in the City of New York, is a distressing comment on the moral condition of that Great Metropolis. This, however, affords but an imperfect outside view of the deep sources of sin and corruption that rankle under the flimsy veil of appearances that are to a certain degree maintained on the exterior of a vast portion of society. We greatly fear that the evil is a growing one, on this side the Atlantic at least, and that even in our own Province and Capital, the tone of moral feeling as regards the right observance of the Sabbath has become greatly relaxed of late. Independent of its divine origin, we devoutly believe that, considered as a mere human Institution, the proper observance of the Sabbath day is an indispensable means of preserving any thing like a healthy moral state of feeling among the great masses of any population. At any rate we find that wherever the day has become secularized and devoted to business or pleasure, as in almost all Roman Catholic, and in some Protestant Countries, the standard of public morals have become grievously deteriorated.

**SABBATH DESECRATION.**

"During the month of April last a meeting consisting of clergymen and laymen of different denominations, was held to consider if anything could be done to secure the better observance of the Sabbath. That committee have just reported. By this report it appears that in last June, the following places of trade, amusement and dissipation were kept open on the Sabbath; the same state of things prevails at present. 437 restaurants, 1234, confectionary and cigar stores, 85 dance houses and other similar places of amusement, 2419 dry goods and other similar stores, 1977 groceries, 3408 liquor shops and drinking saloons, besides various other places of Sabbath desecration, making in all more than 9600! All this besides the thousands that leave the city on every pleasant Sabbath for excursions by rail or boat, to the suburban neighbourhood; together with military funerals, processions of various kinds which often disturb worshipping assemblies; and the constant noise of milk carts, butchers' carts, and other noisy methods of secular pursuit. It is a sad picture, and makes our city more like a heathen than a Christian city, as it would appear to a looker on."

We have been favoured with a copy of the Rev. G. W. Hill's Lecture on Old Testament History, its chronology, &c. &c. A number of highly interesting facts are here brought together respecting the sacred volume, which cannot be remembered without producing in the mind stronger confidence in the Bible as the Word of God, and a more earnest desire to discover from it the great and glorious truths for which especially it is given to the Church of God.

The lecturer has, however, unfortunately introduced the subject of Bible Revision, and very unfairly connected two very important questions and thrown them into one, whereas they are entirely distinct, and should at all times be treated separately, as one is entirely independent of the other. At page 25 Mr. Hill asks, "Is the Bible an inspired book, and does the authorised version need Revision?" Now while we do not feel called upon to justify every attempt that may be made to amend the authorised version or even to defend the rendering given to some passages by those employed in this work by the American Bible Union, the only body we know of specially organized for this work, we should be doing injustice to ourselves and those of our own denomination as well as others, were we to allow any mists to gather around the subject, without an effort to dissipate them. A subject of such vast moment deserves at least to be fairly placed before the public. An audience such as that before whom the lecture was delivered, deserved to have this subject introduced to them, if at all, free from other matters calculated to prejudice their minds. Professor Hill has confounded, we believe unintentionally, the Book itself, and what is called the Authorised Version.

At page 26, after very justly describing the Divine oracles, he remarks:—

"Of the great fact that the sacred writings are in truth the oracles of the living God we have abundant witness. The Book comes boldly claiming the character, while the morality it teaches attests a heavenly origin; the voice of prophecy, uttered from every page, proclaims the assertion true; and miracles unquestionably stamp the seal of God upon its words.

and then asks—And does this book, so familiar to us all, need revision? In reply he proceeds:

"With some few expressions now antique, some few thoughts not fully expressed, far better it

should remain as now, than any attempt be made to improve it. What difficulties surround the mere suggestion. The many interests to subservise stand before us at the very mention of a new translation. The Episcopalian, strong in his belief and conscious of his rectitude, demands a favourable view of his Church: the conscientious Baptist struggles for the right rendering of the contested word "baptise;" the Presbyterian, faithful to his Confession, beholds thought and language through this medium, while the Wesleyan, standing on another point, sees some questions wear a different aspect. Who shall yield? Where shall conscience sit as arbiter, or must it decline its presence at the council of the learned? We cannot part with the old familiar language; it is associated with our childhood; its words ring sweet music in our ears; it is bound up with the Sabbaths and Church-goings of one-seventh of our lives; it is quoted by our statesmen and philosophers, by our historians and divines, by our scholars and authors of every shade. We meet it everywhere and everywhere it is dear to us.

We are told by the most eminent scholars that Germany had no language of literature until Luther translated the Bible; from that the Teutonic tongue became invested with dignity and importance, until it stood in the fore rank for comprehensiveness and flexibility. Our authorised version did not accomplish this for the English language, but it has been a strong check to the perversion of the Anglo-Saxon tongue, a grand centre around which the words and thoughts of the nation might revolve. Were it possible, indeed, to make a few alterations, and find men in whom all Christians could have perfect confidence as to ability and integrity, then no safety (unanswerable) objection could be brought against the proposition. But as the practical execution is as difficult as the theoretical design is simple, we are content to feel with this Book in our hands that we have "the words of eternal life." May they be found so to you, and may the study of the law, the prophets and the psalms lead you to Him of whom they speak, even Jesus Christ, the great subject of their testimony."

Now we very much doubt if any pious man belonging to either of the bodies here referred to, would admit that, as the ground he would take as translator or revisor of God's Word. Much that is advanced in favour of the commonly received version of the Bible, we freely admit as unquestionable, but we must not forget that to make this version the final one for all succeeding ages, is inconsistent with the various stages through which it has passed to arrive at its present exalted position. This remark will apply with peculiar force to our Episcopalian brethren, who themselves constantly use two different versions of the book of Psalms. The Psalms of David as found in the Common Prayer Book, are surely no less inspired than our more modern versions "authorised" by King James. Some clergymen of that body do not hesitate to take texts for their sermons from the former version in preference to that of the latter. Our readers may see the variations by placing a few passages from both, side by side, and we venture to affirm that future revisors would not make a greater difference in their rendering.

The faith of the masses in our Inspired Book in all probability would not be more disturbed than it was by the various versions which took place from the days of Wickliffe in 1380, down to 1611, when King James's version was so generally adopted.

Notwithstanding Mr. Hill's conclusion against a new revision of the Scriptures, he has himself engaged in the good work. At page 13 he says:—

"Another inconsistency adduced against the sacred narrative is found in the statement put forth by infidels respecting the rainbow. It is said that a rainbow must have existed previous to its mention after the flood, and yet it is there spoken of as being instituted. Our translation would give this some countenance, asserting that when Noah went forth from the ark, God said, "I do set my bow in the cloud," as a symbol that the waters of the ocean shall never again so overflow as to destroy the inhabitants of the world. Now the literal rendering is, "I do appoint my bow in the cloud," the very expression showing that it had existed before, and was only now made use of as a sign of God's future purposes."

Inspiration and Translation, or Revision, are no more connected than are the authenticity of a proclamation of our Sovereign to her subjects in India, and its translation into that language.

For the convenience of our readers who, not having a book of Common Prayer, may not be able to compare the two versions, we have selected a few passages:

| PRAYER BOOK.  | AUTHORISED VERSION.   |
|---|---|
| Psalm i. 4. BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners; and hath not sat in the seat of the scornful. | Psalm i. 1. BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. |
| xii. 1. HELP me, Lord for there is not one godly man left: for the faithful are diminished from among the children of men.  | xii. 1. HELP, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.  |
| xix. 1. THE heavens declare the glory of God: and the firmament sheweth his handy work.   | xix. 1. THE heavens declare the glory of God; and the firmament sheweth his handywork.  |

2. One day telleth another: and one night certifieth another.

3. There is neither speech nor language; but their voices are heard among them.

xxix. 1. BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2. Give the Lord the honour due unto his Name: worship the Lord with holy worship.

iii. 1. WHY boastest thou thyself, thou tyrant; that thou canst do mischief;

2. Whereas the goodness of God: endureth yet daily?

3. Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

10. I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

iii. 1. THE foolish hath said in his heart: There is no God.

2. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

iii. 1. WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

9. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

iii. 1. THE fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. There is no speech nor language, where their voice is not heard.

xxix. 1. GIVE unto the Lord, O ye mighty, give unto the Lord glory and strength.

We do not wish by the above to be understood as passing any decided opinion on the question of revision. We have desired simply to remove the impression that the Divine authority of the sacred writings are likely to be disturbed by the question of Translation or Revision.

The real Word of God is that which Holy men of old spake as they were moved by the Holy Ghost, in the language they themselves spoke and understood; and whatever version in whatever language most nearly expresses the true meaning of the original, must be the best, whether ancient or modern, new or old.

The Rev. Mr. Churchill will please accept our thanks for a copy of his Lecture on India. We had a notice of the lecture written for our columns immediately after its delivery, but, the press of matter compelled us to lay it aside with some other articles. It treats the subject in a most lucid and interesting manner. The nature of caste and the evils to which it leads are clearly developed. For a history of the past and the grounds of hope for the future, we know of nothing that gives an equal amount in so small a compass. The connection of our own body with India in having sent a Carey, a Marshman, a Ward, and many other worthies there as missionaries, must ever render anything respecting that country and its evangelization deeply interesting to us.

We have received another communication respecting Acadia College, besides the one found in another column, and should have given it insertion if the writer had entrusted us with his name. The sentiments it expressed, as well as those of "Philos," will find a deep, and we trust an effectual response in many hearts. We will not believe that a misfortune and discredit so heavy as that so justly dreaded, can be reserved for the Baptists of Nova Scotia. "Men of Israel, help!"

CORRECTION.—The Liverpool Transcript gives the following extract of a letter received from the son of C. Morse, Esqr., on board the *Albacore*, from that Port to Demerara, belonging to S. Morton, Esqr.:—

"We arrived here after a passage of 16 days, a very good run, but if we had had a chronometer we should have made the passage in 12 or 13 days."

Sylvanus Morton, Esq., has just called and wishes us to say that the above statement must have arisen from some mistake, as the *Albacore* was furnished with a valuable chronometer on her leaving Liverpool.

THE PARISH SCHOOL ADVOCATE, is a new monthly periodical of 16 pages, just issued from the press of Mr. James Barnes. Edited by Alexander Munro, Bay Verte, N. B. The term "Parish" is used in New Brunswick we believe, but our own term "District" or "Common," we greatly prefer for the public schools.

The Prospectus states the object proposed in the publication of this new magazine to be, "the advancement of Parish School Education in the Lower provinces of British North America."

The Editor lays down the following four propositions as the PLATFORM on which he purposes standing.

1. FREE SCHOOLS, and their support to a limited extent by direct assessment.
2. THE BIBLE, the testmark of moral obligation, without which education is useless.
3. NO POLITICS, further than what relates to education.
4. Articles on general literature will be admitted when space permits.