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"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

"Is it well with the child? And she answered, It is well."

2 Kings iv. 26.

Is it well with the child? And she answered, 'Tis well;
But I gazed on the mother who spoke,
For the tremulous tear, as it sprang from its cell,
Bade a doubt in my bosom awake;
And I marked that the tints in her features
Had fled,
So late in their sorrow and care,
And the hue of the watcher that bends o'er the dead,
Was gathering in pensiveness there.

Is it well with the child? And she answered, 'Tis well.

I remember'd its beauty and grace,
When the tones of its laughter did tunefully swell,
In affections delighted embrace:
And through their long fringe as it rose from its sleep,
Its eyes beamed a rapturous ray,
And I wondered that silence should settle so deep,
O'er the home of a being so gay.

Is it well with the child? And she said, 'Tis well.

It hath tasted of sickness and pain,
Of the pang and the groan, and the gasp it might tell;
It never will suffer again.
In my dreams, as an angel, it stands by my side,
In the garments of glory and love,
And I hear its glad lay to the Saviour who died,
With the choir of the blessed above.
H. M. W.

Religious.

Letters on Revision.

LETTER V.—IMPROVED RENDERINGS, IN LUKE 1: 63-80.

In my last I noticed some twelve improved readings of the Revised New Testament, in Luke 1: 1-55. Let us now notice improvements in the remainder of the chapter.

Ver. 63. Instead of "he asked for a writing-table," by which would now be understood, a table to lay his paper on while he was writing; "asking for a writing-table, he wrote," etc. In the wax, or other substance, with which this "writing-table" was coated, "he wrote," with his sharp-pointed, bodkin-like instrument, called a *stylus*. "His name is John." For the awkward "they marvelled all," "they all wondered."

Ver. 66. For the rendering, "What manner of child shall this be?" we find the exact and accurate expression of the Greek, "What then will this child be?" The wonder was not, "What kind of a child will this be?" but, "What superior, wonderful man will he become?"

Ver. 68. Instead of "Blessed be the Lord God of Israel; for he hath visited and redeemed his people;" the blessing is for a specified thing, expressed in the beautiful phraseology of the original, "Blessed be the Lord, the God of Israel, that he visited and wrought redemption for his people."

Ver. 70. For the cumbersome and diffuse "which have been since the world began;" we find a curt and faithful representation of the Greek, in the simple words, "of old;" as in Gen. 6: 4, and Ps. 25: 6, Common Version.

Ver. 71. For the loose rendering, "That we should be saved from our enemies;" we find the exact expression of the Greek, "salvation from our enemies."

Ver. 72. Instead of the interpolated "To perform the mercy promised to our fathers;" we find the Hebraistic Greek of the original faithfully rendered into English in these brief and expressive words: to show mercy to our fathers.

Ver. 77. Instead of "To give knowledge of salvation unto his people, by the remission of their sins;" we find the object brought to view and expressed as in the original text, "in order to give knowledge of salvation to his people in remission of their sins."

Ver. 80. For the obsolete "waxed strong

in spirit;" "became strong in spirit." And And for the antiquated "his shewing unto Israel;" we find the beautiful, Scriptural expression, "his manifestation to Israel."

These twenty-four instances, which I have noticed, are specimens of improvements in the translation in one chapter only, at the commencement of the Gospel by Luke; and they may serve to give a faint idea of the thorough manner in which this work has been done, and the immense labor and expense that the revision of the entire New Testament has cost. Surely, then, we should not withhold from it a just appreciation.

AQUADES.

About Union of different denominations.

A DIALOGUE.

A Baptist pastor in Western New York entered a few weeks since, into a union arrangement with the Presbyterian and Methodist ministers in the place, and after the meeting had been in progress for some time, and quite a number had been hopefully converted, the Presbyterian, in the presence of his Methodist brother, called the Baptist pastor to account for proselyting in the following manner:

P. "Did you have a conversation with Mrs. S. on baptism?"

B. "Yes. She told me of her own accord that she had been troubled on the subject of baptism, and I directed her to take the New Testament for her guide, and by the life of Jesus learn to live."

P. "Have you not told other converts to take the New Testament as their guide, and by the life of Jesus learn to live?"

B. "I have."

P. "Did you have baptism in your mind when you gave that instruction?"

B. "In the first instance I did. In the others I might or might not."

P. "I want to put it to you now. Did you or did you not have baptism in your mind?"

B. "In some cases I did not—but what of it?"

P. "If you had baptism in your mind, it was all wrong."

B. "But they did not know what was in my mind; and what should a man do, when people come and make inquiries? Has it come to this, that we may not recommend the New Testament and the life of Jesus?"

P. "If you had baptism in your mind, and they understood it so, when you gave such directions, it was all wrong—it was proselyting."

B. "What, then, shall I do in such cases?"

Answer by both ministers. "Put them off. Put them off."

And all this when the most strenuous efforts were being put forth by the members of the other churches to gather in the fruits, and quite a number had already been sprinkled. But what a confession it is of the weakness of error: the New Testament is not a safe book in the hands of young converts!—*Ex.*

ANOTHER VIEW.

A Congregationalist, Methodist, and a Baptist clergyman agreed to labor together in a revival, and that denominational topics should be excluded. Towards the end of the series of meetings, the pedobaptists proposed that a meeting should be held wherein each might state his views on the passages of Scripture which related to baptism. The Baptist brother opened the meeting by saying, "My brethren will read and expound to you those passages of Scripture which command sprinkling and infant baptism, afterwards I will answer them." No such expositions were made. The reason may be found in the following paragraph, which we copy from an exchange:

Ask an advocate of infant baptism to prove his doctrine from the Bible, and he will quote passages which may be considered under these heads:

1st. Those which speak of infants but not of baptism. Matt. 19: 13-15, Luke 18: 15, Acts 2: 39.

2nd. Those which speak of baptism but not of infants. Acts 16: 15, 33, 1 Cor.

3rd. Those which speak neither of infants nor baptism. Romo. 4: 11, 16. 1 Cor. 7: 14. Gal. 3: 16, 18. Col. 2: 11, and some quote John 3: 5.

Passages in which baptism and infants are linked together are never quoted!—*W. & R.*

One letter too many.

A correspondent of one of our exchanges corrects the following statement of a previous writer: "As thy day is, so shall thy strength be" is more than a spiritual promise," by saying, "True, it is more by just one letter than any promise recorded in the Bible. We there read, "As thy day, so shall thy strength be." The promise has respect to the number of days—the length of life—and not to any peculiarity or quality of any day or season of life. Increase of years shall bring, not weakness and decay, but increasing strength.

This may seem a minute criticism. But the promises of God are our warrant for faith in prayer, and we need to take them in the meaning they were intended to convey."

Missionary Intelligence.

Henthada Mission.

LETTER FROM MR. THOMAS.

Ordination of a Karen Pastor.—Henthada, Dec. 5, 1865.—I have again to inform you of an ordination of a Karen preacher in our mission, Sa Po. This man, in 1848, was a boy of some twelve years, in one of our first mission schools on the Arracan side of the Yoma mountains. Even at that time, Sa Po thinks he was a Christian, though it was not until five years later, when the missionaries and Christians could live safely in Bassein, that Sa Po came over the hills and was baptized.

Sa Po had a strong desire to study, hoping to be useful in the ministry. For this purpose he came to Henthada early in 1855, and became a pupil in our school for several years.

Though not brilliant in school, Sa Po made himself very useful when out of school; both in aiding me in my tours and instructing new converts. He was especially convenient and useful, as he spoke two languages besides his own mother tongue, and that with great correctness. Indeed, for parts of two years Sa Po was a Pwo Karen preacher.

But for the past five years Sa Po has been settled over a church in Mogoung, where the results of his labors have been very pleasing, both in the increase of the numbers and graces of the church. For much of Sa Po's usefulness, we are indebted to the Sabbath school in Indianapolis, Ind. That school has been behind none in its liberality and constancy for several years past.

At our last annual Association, the Karen pastors were desirous that Sa Po should be ordained. But his laying on of hands has been postponed until now. Now the Providence of God seems to join with the voices of my brethren in urging the ordination of this servant of Christ. It is with great difficulty that I or any one of the Karen pastors can get to Sa Po's region of country, which is seventy miles north east of Henthada, where there are seven little churches to look after and candidates for baptism.

The ordination services yesterday were peculiarly pleasant and profitable. Br. Crawley kindly consented to preach the sermon, he and most of the members of the very interesting Burman church here meeting in the Karen chapel. Nothing could be more appropriate than the sermon from the appropriate words, "Who is sufficient for these things?"—*Miss. May.*

CHINA TO BE CHRISTIANIZED.—We are permitted to make an extract from a letter to a friend in Brooklyn from S. Wells Williams, LL. D., United States Secretary of Legation to China, giving his views of the progress of Christianity in that great empire:

The progress made in evangelizing China during the past thirty-two years has been, I think, greater than was made in the five hundred years between A. D. 850 to 850, and another fifty years here will, I believe, change

the government to a nominally Christian one, if progress is unchecked. There are now about 110 Protestant and about 450 Romish missionaries in China, and truth is spreading into unexpected places. This week I heard of a Buddhist priest, who is rich enough to own a temple, gods, altars, and all, who wishes to throw down his gods and take the Lord to be his God, turn his temple into a church, and begin a preaching service there. One chapel in Peking was an idol shrine only four months ago, and now seats 200 or 300 hearers of the gospel within its walls three or four times a week. When I came to Canton, over thirty years ago, there seemed more likelihood of reaching the north pole by ships than Peking and Japan by missions. But when God's time has come, his agents are not far behind."

JAPAN AT LENGTH OPENED.—The benefits which it was hoped would result to commerce and to missions from the partial opening of Japan to foreign nations have not been realized, owing to the fact of the supreme power being entrusted to two sovereigns—Tycoon the temporal, and the Mikado the spiritual emperor. When the time came for carrying out the treaties for the opening of new ports, the Mikado refused his sanction. The fleets of England, France, and Holland then sailed, in November last, to Oosaka; and after a short time, with the powerful aid of the Tycoon, though strongly opposed by the Daimios or native princes, were successful in obtaining the emperor's sanction to the treaties.

Rev. Mr. Brown, missionary of the Reformed Dutch church, says, "I am disposed to regard this result of the late expedition, all peacefully gained, as one of the longest strides yet made towards the complete opening of Japan to the nations of the earth. The church of Christ has reason to rejoice at the result, as at every movement among the natives that tends to forward her enterprise of evangelizing the world."

In November the first native Japanese convert who has renounced Buddhism and intelligently embraced Christianity was received into the church at Yokohama, by Rev. Mr. Ballagh, of the Reformed Dutch mission.

LIGHT BREAKING IN SPAIN.—Manuel Matamoros, who suffered such cruel persecution for professing Protestantism, has established a school in France, where six young men from Protestant families in Spain are pursuing theological studies preparatory to preaching to their countrymen. Another school has also sprung up at Lausanne, where six youths are studying. More than fifty heads of families wish to enter their children in these institutions, and over forty young Spaniards are ready to abandon their professions to prepare for preaching the gospel. Some young Spanish girls are under training at Pau, France, for religious teachers to their countrywomen. A British cemetery has recently been consecrated in the suburbs of Madrid, by the bishop of Illinois, while on a visit to Spain, which is a proof of progress, as formerly the Protestant dead were excluded from Roman-catholic burial-grounds by the bigotry of the priests, and treated with every indignity. The Spanish government, which has always been so severe against Protestantism, has granted permission to the English bishop of Gibraltar to visit officially the English residents in the large cities, and perform the rites of his church.

IDOLS CHRISTIANIZED.—The people of Travancore, Southern India, having become Christians, have turned their idols to a good use. A native brought to a missionary a heavy sack, from which he emptied a quantity of their little metal idols. When the missionary told him that he had no use for them, he replied that the natives thought they could be put to some good use, and inquired if they could not be melted down and formed into a church bell. The hint was taken; they were sent to a bell-foundry; and the idols, which were "profitable for nothing," now call the worshippers of the true God to the house of prayer.—*Am. Messenger.*

Miss Heald has presented five thousand pounds to the Wesleyan Missionary Society for general purposes, but with a special view to Italy, India, and China.