

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES. }
Vol. XI. No. 24. }

HALIFAX, N. S., WEDNESDAY, JUNE 13, 1866.

WHOLE SERIES. }
Vol. XXX. No. 24. }

Poetry.

Pilgrim Discoveries.

I've found a joy in sorrow,
A secret balm for pain,
A beautiful to-morrow,
Of sunshine after rain.
I've found a branch of healing,
Near every bitter spring;
A whispered promise stealing
O'er every broken string.

I've found a glad hosanna,
For every woe and wail,
A handful of sweet manna,
When grapes from Eschol fail.
I've found a Rock of Ages,
When desert wells were dry;
And after weary stages,
I've found an "Elim" nigh.

An "Elim" with its coolness,
Its fountains and its shade!
A blessing in its fulness,
When buds of promise fade!
O'er tears of soft contrition,
I've seen a rainbow light;
A glory and fruition,
So near!—yet out of sight.

My Saviour! Thee possessing,
We have the joy—the balm—
The healing, and the blessing—
The sunshine and the psalm;
The promise for the fearful,
The "Elim" for the faint,
The rainbow for the tearful,
The glory for the saint.

Summerlands. J. C.

Missionary Intelligence.

It is impossible for us to give anything like an account of the Baptist Anniversaries recently held at Boston.

The report of the American Baptist Missionary Union shows the experience of the past year—financially and otherwise.

The following is the amount of

Receipts and Expenditures.—The whole amount at the disposal of the Committee, including the balances of the current account and of the jubilee fund, has been \$190,994.57. The aggregate of these balances was \$21,201.61. Received from donations, \$124,617.18; legacies and miscellaneous sources, \$29,847.43.

Estimates for 1866-7.—The field is continually widening, and with the increasing number of laborers, the expenditure must increase year by year. In view of the advancement of the work and the addition of the Mission in Sweden, the Committee ask for no less than \$200,000 to meet the demands of the coming year.

The following is the Summary of missions, missionaries, &c.,—

Summary.—Missions reported last year, 20. Two have been transferred to the Home Mission Society, and one received from the Publication Society; present number, 19. In the Asiatic Missions are 15 stations where American missionaries reside, and about 400 outstations; in the European Missions, including France, Germany and Sweden, at the end of 1864, there were reported not far from 1300 stations and outstations, and the number is constantly increasing. American missionaries connected with the Asiatic missions, including those at present in this country, in all 83;—males, 40; females 43. Native preachers and assistants, not far from 500; of whom 50 are ordained. In Europe, preachers and assistants, not far from 200. Whole number baptized in 1864, in Europe, 1,911; in Asia, 761; total 2,672. Members at the close of 1864 not far from 36,000,—leaving out about half of the Toungoo church as previously reckoned, and the Rangoon Sgau Karee Association, from which no returns has been received. The statement of baptisms and members is below the real number.

This is highly encouraging.

It may be convenient to place beside this the General Summary of the English Baptist Missionary Society. We learn the following from the *Missionary Herald*:—

"The missions carried on under the Society's auspices are found in India, China, the West Coast of Africa, the West Indies, Brittany, and Norway.

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| The number of Missionaries and Assistant Missionaries employed is | 62 |
| Of Native Converts as Pastors and Preachers, &c. | 213 |
| The number of Stations and Sub-Stations is | 213 |
| In which are erected, Chapels | 162 |
| School-houses | 51 |
| The number of Members in full communion is | 6,334 |
| And the Candidates for Fellowship are returned at | 659 |
| The number of Persons connected with the various Stations as Nominal Christians is estimated at | 17,177 |
| The Day-schools supported are, in number | 72 |
| Teachers | 109 |
| And Schoiars | 2,734 |
| The Sunday-schools number | 70 |
| Sunday school Teachers | 337 |
| Scholars | 2,766 |

These figures do not include the churches of Jamaica, nor do they take count of the multitudes that, as in India, bear the Gospel from the lips of Christ's messengers in their daily ministrations. With the members of the churches, and those here called nominal Christians—under which designation may be understood the families of converts and others who have placed themselves under regular instruction—there are from 23,000 to 25,000 persons who have been rescued from idolatry and ungodliness, and provided with the means of grace and other opportunities of mental and spiritual improvement, by the 384 brethren, European and Native, engaged.

The Missionaries and Assistant Missionaries are in the different parts of the world as follows:—India, 40; Ceylon and China, 6; West Indies, 8; Africa, 5; Europe, 3; Totals, 62. Native Pastors and Preachers,—India, 148; Ceylon and China, 21; West Indies, 38; Africa, 4; Europe, 2; Totals, 213."

The report concludes by saying:—

"If, now, we add the 50,000 or 60,000 persons who, in Jamaica, look to our Missionaries for spiritual instruction, it will be seen that, in these results, there is ample reason for gratitude to God, and that, amid all our difficulties and discouragements, there is cheering proof that of a truth, according to His promise, the Lord is with us."

Mission to the Shans.

LETTER FROM MR. BIXBY.

The Rangoon Mission.—Feb. 2, 1866.—The month of October was spent in attending the Missionary Convention in Rangoon,—a meeting of great interest and profit to us all. It was largely attended both by the missionaries and native Christians.

An organization was formed, which will, we think, meet the exigencies of the work in Burmah.

It is an organization strictly missionary in its character, uniting the ministers and churches of Burmah in a work for this country, much like the work of the Home Mission Society in North America. It cannot at present do the work of the Missionary Union, nor can it safely abridge that work; it may, it will, supplement it more and more every year, we hope, and in the course of time, it may, with the Divine blessing, come to take the work of foreign societies altogether. For the present, the American churches must not slacken their hold upon the work; if they do, the Society will become an injury rather than a blessing. Here is my greatest fear. Let the churches rather increase their efforts for Burmah, because of this organization, and it will the more speedily become both able and willing to take the burden upon itself.

Let the pastors and churches and individual Christians throughout our American Zion take note of this Society, not that they may shift the burden which they have hitherto so nobly borne, but that they may make mention of it before God in prayer. Is there a more worthy object to be remembered before God daily in our intercessions, than the Burmah Baptist Missionary Convention?

Visit to the Mountains.—In December I went to the mountains. Slept the first two nights in the jungles. Three out of four of

my coolies were ill with fever. Loaded one of my ponies, and the assistants took the rest of the luggage.

Found the church at Lapet Ing in as good a condition as could be expected, while they are without a permanent teacher. Moun O has been with them a part of the time; but as he is one of my bravest itinerants, I cannot allow him to become permanently settled.

Power of Superstition.—Two young men belonging to my training-school have alternately led the devotions of the people. One member has died. One case of defection, and this only partial. One young man, whose wife was very ill even unto death, gave way to the entreaties of his dying wife, and sacrificed a dog to the nats. They had heard it said in their early years, that such a sacrifice would cause the nats to let go of the sufferer in such a case, and thereby save life. When called to account for this before the church, he said he was led to do it by his wife's urgent entreaty when she was dying, rather than by any belief in it; and as he seemed sorry for the act, and in other respects appeared well, after expressing our deep sorrow that he should have thus departed from the Lord, and giving him instruction in the Scriptures, the offence was passed over.

The Gospel Seed scattered—Baptisms.—We preach the gospel to these people, and they carry their reports of it back to their widely scattered homes, and thus the knowledge of the all-conquering Name is spread abroad. When the time comes for us to go in person, we shall not be altogether strangers; and, if we are properly supported by the prayers of God's people, we shall find a people there who "were not a people," all ready to receive us and work with us. O how I wish we had the printed gospel to put into their hands! These distant Shans know almost nothing of Burmese.

I baptized seventeen at Kyah Maing, the last Sabbath in December, and made a tour among the Saukoos in January.

Henthada Mission.

LETTER FROM MR. THOMAS.

Specimens of Karen Letters.—Henthada, Jan. 10, 1866.—I make a few extracts from some Karen letters now before me, as I am sure they will please and benefit God's people in America. Besides, these letters will enable them to understand what is the spirit of our Karen preachers.

"June, 1865.—Beloved teacher—We hear that your only and beloved daughter has died and left you. Hence we, the disciples here, deeply feel for the mamma. Our sisters say, that if men lose their little ones, they go out and mingle among others, that they salute others, and that others speak with them. Hence they forget the loneliness caused by the death of their little ones. But on the other hand, we women must remain in our houses. Hence our grief is continual; we cannot once forget it. But, beloved teacher, the disciples do greatly pity you and mamma, that your only daughter is no more.

BAA YU TAU."

"Dec., 1865.—Beloved teacher and mamma.—A word about what has happened to me. At first, when God called my wife above, I seemed dumb with confusion, even until I forgot the power of figures and the sense of God's word. But then I considered how others had been afflicted and yet served God. I remembered Mrs. Ingalls, who became for me a perfect example. Then I tried to look into God's word; there I found rest for my soul. I read Hebrews 12: 1-8, which revived the strength of my heart, and caused me to serve God again with all my might. But O teacher, pray for my three dear (motherless) children; pray for me, also, and for my aunt, who has just become a widow and is now nursing my babe.

LOO YO."

How plain it is, that God led this brother to think of his old friend, Mrs. Ingalls, and especially led him to that precious passage of Scripture.

"Dec. 1, 1865.—My dear Christian brethren in every place.—I will cause you to hear also even about myself. For God has elected me and called me into his kingdom. Because I found favor with Him, I am now doing his

work. As God has chosen me to serve Him, I do not contend with Him; I resolved to serve Him with all my might. Since I came to Ingjee, I have served God for several years. As I have received grace in my own soul, I have also tried to feed the church with Christ's gospel. I have also bestirred myself among the heathen.

"These things I did until 1864, when affliction came upon me. Then a beloved child died from our family. My grief was such as to almost crush my heart, as I saw disease gaining upon my child until it was racked with pain. Then I bowed my head and earnestly prayed in my inmost soul. After which I was enabled to say, 'Thy will be done, O God.'

"But we were left desolate until this year, 1865, when joy again visited us. Another beloved, a daughter, was born to us. However, our joy continued with us for only six days. This one also was taken ill. I again prayed; again said, 'Thy will, O God, be done. I dare not contend with Thee.' As the morning dawned, she died. I also was taken ill; so that I groaned within me, and exclaimed, 'O affliction, O sorrow of heart, thou art heavy upon me!'

"But God had compassion on me. My soul was also strengthened; for I read the Bible and saw in 2 Cor. 12: 7-9, that Paul said, God had put a thorn in his flesh; that he had prayed thrice that the thorn might be removed. But God said to him, 'My grace shall be sufficient for thee.' So Paul ceased to plead, and made his heart firm in God. So also I am looking at this whole matter carefully; my heart is strong in all my afflictions, in all my sorrows."

These letters need no explanation, and I send them, translated, not because they are strange, but because they are so much like, so exactly like, the experience of God's people in other lands. The last extract is from a letter written for our Karen paper, the "Morning Star."

For the Christian Messenger.

Letters on Revision.

LETTER VII.—SCRIPTURE PROPER NAMES.

The oldest version of the Scriptures is the Septuagint Greek of the Old Testament, which was translated from the Hebrew original, in the third century, it is believed, before the Christian era. In rendering the proper names into Greek, some change was made in the spelling; especially in the vowels, causing them to differ from those we now have in the Hebrew. The Latin, and several other early versions, followed the Septuagint in the spelling of the names. So did Wickliffe's English Version, and the Douay, which were translated from the Latin Vulgate; as well as the early versions in the French, Spanish, and Italian. In these versions there is a consistency in the spelling; because they all followed, with little variation, the Greek orthography. Luther's German Version is also consistent with itself.

The learned and pious William Tyndale, having translated the New Testament into English from the original Greek, printed it in the year 1525, following the orthography of his Greek original. But afterward when he and his associates translated the Old Testament from the Hebrew, and there followed the Hebrew orthography, they caused a discrepancy between the spelling of several names in the Old Testament and that of the same names in the New. And this discrepancy, having been thus introduced, was not removed in the subsequent revisions; but remains to this day, in the Common Version.

For example: *Noah* in the Old Testament, becomes in the New Testament *Noe*; *Boaz*, *Booz*; and *Korah*, *Core*; each of which a person not informed might erroneously pronounce in one syllable, *Noe*, *Booz*, *Core*, and not understand who was meant. *Shem* becomes *Sem*; *Peleg*, *Phalee*; *Reu*, *Ragau*; *Serug*, *Saruch*; *Terah*, *Thara*; *Hezron*, *Esrom*; *Nahshon*, *Naasson*; *Abijah*, *Abia*; *Uzziah*, *Ozias*. (Luke 3: 32-36. Jude, 11. Matt. 1: 3-9.) The prophet *Jeremiah* becomes *Jeromy* and *Jeremias*; *Isaiah* becomes *Elijah*, *Elias*; *Elisha*, *Eliheus*; *Hosea*, *Osee*, which those not instructed would be likely to pronounce in two syllables, O-