

which, as already stated, is a mere adjective, signifying, happy. The revised version very properly distinguishes such words, and always translates MAKARIOS, happy, except when the word relates to God or the hope of his appearing, when it very properly employs the word, blissful.

1 Tim. i. 11. "According to the glorious gospel of the blissful God."

1 Tim. vi. 15. "Who is the blissful and only Potentate, the King of kings and Lord of lords."

Titus ii. 13. "Looking for the blissful hope and appearing of the glory of the great God and our Savior Jesus Christ."

The strict laws of translation forbid the confounding of such terms as EULOGIOS and MAKARIOS, or of such English words as Blessed and happy. The best scholars of the present age all agree in observing the distinction and they uniformly translate MAKARIOS, happy and not blessed.

In order that the propriety of this course may clearly appear to the English reader, we will compare the common version with the revised:

COMMON VERSION. REVISED VERSION.

1 Peter iii. 14. "Happy they who are persecuted for righteousness' sake." Matt. v. 10. "Happy they who are persecuted for righteousness' sake."

1 Peter iv. 15. "If ye are reproached for the name of Christ, do not be ashamed, but glorify in it." Matt. v. 11. "Happy ye are when they shall revile and persecute you, and shall say all evil against you falsely for my sake."

Here is perfect consistency, but in the common version there is the most marked inconsistency in using happy in Peter and blessed in Matthew, when the same Greek word MAKARIOS is employed in each case, and the idea expressed is the same.

To further demonstrate the distinction between these two words, we adduce cases of the use of EULOGIOS in the New Testament:

Luke xxiv. 30. "He took bread and blessed it."

It would be impracticable to employ MAKARIOS in such a case, or even the word, MAKARIZO. Christ did not make the bread happy, nor did he call it happy.

1 Cor. x. 16. "The cup of blessing, which we bless."

Here is no idea like that of MAKARIOS, and it would be impossible to express the views of the apostle by the employment of such a term.

Heb. vii. 7. "Without any contradiction, the less is blessed by the better."

Here we get the true idea of EULOGIOS, the solemn pronouncement of a blessing. MAKARIOS, happy, can not be employed for any such purpose. We see in such passages the manifest and marked difference between the words.

The English term, benediction, comes from the Latin word, compounded of bene, well, and dico, speak, and it conveys the same idea as the word EULOGIOS and its derivatives. BENEDICO, in Latin, is constantly used as the synonym or equivalent of EULOGIOS. But no scholar would confound benediction, the idea of EULOGIOS, with MAKARIOS or with felix, happy.

The sum of the argument, then, is this:

Here are two classes of words, four in one class, and two in the other; all used in the New Testament. The first class is all manifestly of one origin. The second class is just as manifestly of a different origin. The first class conveys the idea of benediction; the second, the idea of felicity. The two ideas are perfectly distinct, and in some respects different, and they can not properly be interchanged with each other.

In respect to MAKARIOS itself, the sum of the particular argument is this:

MAKARIOS is an adjective. The words which signify bless, or blessed, are two verbs, a participle, and a participial adjective. A participle and a participial adjective both partake of the nature of the verb from which they come. Therefore the verbal idea of some act, or the effect of some act, is always contained in them. It is not so with a simple adjective. It denotes merely quality, or attribute, or property. The English word, blessed, is sometimes a verb, sometimes a participle, and sometimes a participial adjective, and therefore may properly and grammatically be used to translate EULOGIOS and its derivatives, but not MAKARIOS, which requires a simple adjective.—W. H. W.

For the Christian Messenger.

Ben Christmas.

Dear Brother,—

Having been at Yarmouth, and having been to visit my old friend, Ben Christmas, and having read the statements in the Abolitionist respecting his having joined "Milton Division," and having read his own article

in the last Messenger, and having made enquiries respecting his department, I do not feel satisfied that I would be doing justice to the poor fellow himself, or to the public, were I not to put in a word of caution, and give all parties concerned a little friendly advice. I was certainly pleased to learn that he had not been drunk for several weeks, and that he had been at work making tubs, trunks &c., and that his poor wife of whom I have no reason to think otherwise than well looked

encouraged and hopeful. But having known Ben so well for the last fifteen years and more, and having so often and so deeply grieved as I have had to never him, I cannot say that my hopes were greatly raised. Drunkenness has been, alas! the smallest of the poor fellow's sins. I look for evidence that he has repented of those other darker, deeper, deadlier sins, such as hypocrisy, deceit, fraud and outrageous lying—obtaining money under false pretences, borrowing large sums, and that without any prospect of paying, or any intention for doing so, and contracting debts in general in the same way, &c. &c. &c. Now if the "Milton Division" and the benevolent people in Yarmouth and elsewhere, really desire to do good to this man and his family, let them by no means give any countenance to his preaching, lecturing, and public praying—and emphatically don't trust him. Don't lend him money, nor sell him any thing on credit, for one year at least. Encourage him by all means to stay at home and stick to his hard honest labor. Furnish him with work and pay him well. Admonish him, pray for him, and urge him to "repentance toward God and faith towards our Lord Jesus Christ. To confess our sins is a comparatively easy matter especially easy is it for poor Ben. It is not said that those mentioned in Heb. vi. 10, cannot be renewed to confession, but "it is impossible to renew them to repentance, feeling they crucify to themselves the Son of God afresh and put him to an open shame." It is a grievous trial to feel compelled from love to the poor fellow's soul, and faithfulness to others, to write thus. But when there is a solemn call to duty minor motives must be held in abeyance. Oh for the boldness, which Paul ascribes to Isaiah. Rom. x. 20, and asks for himself. Ephes. vi. 19, that under all circumstances as watchmen we may not shun to declare all the counsel of God. When I am told as sometimes I am, that there are plenty of white people who are guilty of all those vices, and some ministers, I cannot see how this mends the matter. It only makes it worse. I know some Indians, and some white people too, who are men of sterling integrity, industrious, truthful and earnest in their endeavors to maintain conscientious void of offence both towards God and towards men. The Lord grant that their number may be speedily increased.

Beaver River, Nov. 27, 1867.

Christian Messenger.

HALIFAX, DECEMBER 4, 1867.

The pulpit and its work.

The Christian journalist is called from time to time, and at all times, to look over the world and the church, and to mark the indications of life and activity, and the influences by which the former is being brought under the sway of the latter, and the earth changed from a scene of sin and suffering into an abode of peace, where men may perform for each other nothing but offices of kindness and love.

The proportion of the population who attend the public worship of God is an index of the number of God-fearing people in any locality. We believe, that this number is far less in Halifax, throughout Nova Scotia, and everywhere, than it should be, and as we indicated some short time ago, we shall institute the enquiry, Why is it so? and wish to place considerations before our readers which we hope may effect some change for the better in this respect.

It is very evident that at present there is a great contest going on in the world between light and darkness. Men of observing minds cannot fail to be interested in watching its progress, and marking the great instrumentalities employed by these powers for the accomplishment of their purposes.

It is assumed that the pulpit is the great lampstand, and wholly enlisted in behalf of the former. Such an assumption, however, is not strictly true. The prince of darkness has, from the beginning, frequently presented himself as an angel of light, and is still often taking that position, and inculcating for truth that which beclouds the mind and endangers the soul, instead of what purifies and enlightens. The preacher of the gospel is the

representative of the church, and as such is the right arm of its power. It would consequently be difficult to over-estimate the value of this part of the church's work. It is the great lever that is to lift the world out of its ruined condition,—the fly-wheel by which the lesser parts of the machinery are to be regulated and stimulated. We have the revealed Word as the book of the church, and in the source of all our knowledge of God in Christ. Here is the great history of redemption—the great light which we may all use, but it does not supersede the ministry, it rather adds to the need for that office. The living utterances of the ministry, are ordained as the agency by which the conflict is to be perpetuated until the final victory is achieved; and Christ becomes king of nations as he is now king of saints. The noblest of man's faculties are called into requisition in this service. The presentation of truth by man under the guidance of the Spirit of Truth is and, must be, the great means of shedding light and dispelling the darkness—moral and spiritual—under which men are now living. In all the stages of civilization we need this agency. Spiritual darkness is not confined to the ignorant and degraded, nor indeed to the irreligious. Where educated men are without God in the world, infidelity, scepticism and superstition in their various forms take the place of ignorance, degradation and vice. The highest condition of mankind is that of being brought into entire submission to Christ. The objects of the christian ministry are accomplished in any community only by the people being raised to that state. Whilst there is one rebellious spirit, or one heart not brought into conformity with the Divine will there is new work for the minister of Christ. That enemy is to be sought out and to be entreated to surrender.

Men should live upon earth but to worship and to work. Instead of worship being a sort of adjunct to other employments, which we may dispense with, or not, at pleasure, it is really the great object of our existence here. All other employments should be held in subordination to this. Men too often think that the day of rest—the Sabbath—is given to enable them to recruit the strength needed for the labor of the other six, instead of regarding the six days as time allowed for the purpose of preparing for the seventh, so that the period of worship and the special service of God may be uninterrupted. A proper appreciation of the objects of the Lord's day and the obligations of all men to worship God, is, we believe, at the foundation of all religious progress. We would not exalt attendance at church above its real position in the christian system, yet, after making allowance for all real and valid hindrances, we must regard habitual neglect or indifference of this duty and privilege as indicating a low state of religious feeling. The great aim then of the Christian Ministry is to effect a more general observance of the public worship of God. The minister of Christ thus becomes the principal medium between God and the unbelieving world.

If obstacles exist in a community which interfere with persons attending the house of God, these should be sought out and if possible, removed. Such causes may not be immediate, but by earnest enquiry and careful consideration they may be discovered and rooted out. It may be that christians do not use the amount of effort they might, and so the world are unconcerned, and darkness prevails. An awakening of the church would produce a change far beyond its boundaries—light would break forth on all around.

The church is the divinely appointed agency for making Christ known to the nations. Its members are as the mirror which reflects the face of their Master. Although the preacher is the standard-bearer, yet, he must be surrounded by the faithful, or his testimony becomes feeble, his position dangerous, and his work temporary and liable to interruption.

When the membership of a christian church are well instructed and join heartily with their minister in exhibiting and illustrating the truth as it is in Jesus, the light will shine forth and the church will become as a city set on a hill, whose light cannot be hid—a well garrisoned fort in this great warfare, from which the forces of the great King issue to disperse the enemies of God and man. The work of the church, can be efficiently performed only by each office being duly respected and properly sustained by the others.

Reader, seek out your most appropriate position, and go into the work heartily, as to the Lord and not to man. A bright day is dawning. There must be no holding back. Never was there so much encouragement to labor for Christ, and never so much need of laborers. The battle is not one in which the issue is doubtful. The Captain of our salvation is master of the field, and will overcome all opposing influences, and abundantly bless all his faithful servants.

Emigration.

We are not pleased at the thought of any of our people going from our shores. The great want of the country is men and women to occupy and cultivate the soil. A larger population would give better opportunities of enterprising and profitable labor in our midst. And yet there may be circumstances which may render changes of location desirable.—Peculiarities of constitution make one climate more suitable than another for some persons. It is well that there are no restrictions now-a-days, and that the British dominion afford ample room for all having British feelings to seek that most congenial to them. It is with some such thoughts as these we have seen a notice posted in our city, that "A number of persons who are desirous of going to New Zealand, are about forming a company to procure a ship, to convey themselves, and others who may wish to go as passengers, either to Australia, or New Zealand. Any person desirous to join the company or to obtain further information respecting the scheme, can do so by calling upon or writing to A. F. Porter." &c.

We learn in connexion with the above that the "Home Circle" is about changing hands. Bro. Porter is of opinion that he will be able to labor more effectively in the climate at the antipodes than in this country.

Dr. Hurd in reply to "Observer" informs us respecting the ordination of Bro. Hopper the Principal of Fredericton Seminary, that "The facts of the case so far as the ordination was concerned, are these: Bro. Hopper being Principal of the Seminary could not become at the same time the pastor of a church; he preached frequently to destitute churches in the vicinity of Fredericton and elsewhere, but could not administer the ordinances; and being, at the last meeting of the Western Association, nominated to preach the Introductory sermon next year, Mr. Cady of Portland opposed the appointment on the ground that he was not an ordained minister. The opposition produced considerable unpleasantness, and to prevent its recurrence, and to meet the difficulties noted above, it was moved by Rev. G. M. W. Carey that the Association recommend the church of which Bro. Hopper was a member to call him to ordination as a minister of the Baptist denomination. The motion was seconded and passed unanimously. If there is any mistake in this matter, the Clerk is responsible for it. If the resolution is not on the Minutes it ought to be."

Protest against the New Postage Bill.

Taxes on knowledge are behind the age. An enlightened and wise government will seek to relieve its people of whatever may interfere with the promotion of education, and afford all possible facilities for mental cultivation. It is now a recognized principle in all enlightened countries, that grants shall be made from the public funds for the support of public schools.

The practice of allowing newspapers to pass through the post offices free has, on the same principle, been also recognized as a privilege to the people of this province. It was not so in Canada. There a half cent on each weekly paper has been imposed on the reading portion of the community. The law recently introduced into the New Dominion Legislature contemplates a similar arrangement for the Dominion.

This, we think, a most unwise measure, and are glad to find our contemporaries protesting against it. It appears too, that the Ottawa Times, supposed to be the organ of the Dominion government, expresses strong objections to it on the ground of the Maritime Provinces having been heretofore free from such a impost.

The publishers of newspapers in St. John held a meeting for the purpose of giving a united expression of opinion on the subject. And they have spoken well. We most cordially endorse their sentiments. They are as follows:

1. That the Press being a prominent means of enlightening and educating the people, it is unwise to circumscribe the sphere of its influence by the imposition of a tax which must in most cases, have this effect, and which, being novel in the Maritime Provinces, would be the more severely felt, especially in the rural districts, and would be appealed to as an evidence of the injurious effects of Confederation.

2. That the principle of exempting the Press from Postage on the ground of its being a means of promoting Education and diffusing Scientific and General Knowledge is now recognized in the Consolidated Statutes of Canada.

3. That the Imposition of Newspaper postage would involve additional labor risk, and expense on the part of the Publishers to an extent, at least equal to the amount of revenue derived from this source, and would, therefore, place additional burdens on a class of persons who pay their fair share of taxation otherwise.