

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

THE WILL OF MY FATHER.

If thou wilt, my Father, give
Grace that I may daily live
Such a life, from blemish free,
As shall please and honor Thee.

As Thou wilt, my Father, shew
What I yearn and ought to know;
Lift the veil and let me see
More of truth and more of Thee.

What Thou wilt, my Father, do,
All Thy ways are just and true;
With Thy words Thy works agree,
All is well that comes from Thee.

Where Thou wilt, my Father send
Me my time and strength to spend,
My ambition is to be
Where I best may honor Thee.

When Thou wilt, my Father, say,
"Rise my child and come away;
Leave the world and come to me,
Earth is not a home for Thee."

TIMOTHY HARLEY.

St. John, N. B.

Religious.

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

IMMIGRATION. ARRIVAL OF BOYS. MISS RYE'S MOVEMENTS AND HOMES FOR ORPHANS. THE NORTH WEST EXPEDITION. EARLY SPRING &c., &c.

With the return of the moving season the tide of immigration is setting in towards Ontario with unusual volume and vigour. Every week is bringing to our shores hundreds of stalwart men and women, gladly escaping from the pressure of want and helplessness in the crowded marts of the mother country. Here there is room enough and to spare, and for those who are willing to work and not too fastidious as to the character of the employment, there need be no lack of plenty for present need and fair prospects of independence in the future. It is gratifying to those who love their country and their kind to watch the process by which, in the beneficent arrangements of Providence, the too long disturbed relations of demand and supply are hastening to adjust themselves in so legitimate a manner. Nor can it fail to be pleasing to the loyal sons and daughters of Great Britain, forced by stress of circumstances to leave their native shores to find ample room and a warm welcome in a land of peace and plenty, where they may find themselves and their children still under the protection of the old flag, and still surrounded, to a great extent, by the same influences and institutions. Of course everything does not always move with perfect smoothness, either with the new comers or with those amongst whom they are cast. Land sharks and well dressed sharpers are to be found in Ontario, as elsewhere, ever ready to pounce upon the ignorant and the unsuspecting. On the other hand stubborn facts occasionally prove what the shrewd may readily suspect, that the most industrious and thrifty are not always the first to emigrate. In view of the liberal sprinkling of lazy, or intemperate characters which is pretty sure to be found amongst every boat-load of emigrants, there is one feature in connection with the present movement which seems so manifestly in the right direction and so full of promise that the wonder seems to be that it has been so little tried before. I refer to the bringing over of destitute children and youth. I notice, for instance, in to-day's paper, the arrival amongst other emigrants of a band of 62 boys, sent out by the Earl of Shaftesbury. They are described as "bright, intelligent lads," some of them with a fair amount of education. I suppose your readers are all familiar with the latest phase of Miss Rye's philanthropic work—the bringing out of young orphan girls and

providing for them in a comfortable "home" which she has established for them in the Niagara district. Here they are well cared for, until she can secure their adoption by kind, Christian people. She is expected to arrive very soon with another band of little waifs from the streets of London. Other Christian friends are taking the hint from her and engaging in the same blessed work. It was the writer's privilege, a few days since, to visit a "home" in Brantford, built and maintained at the expense of T. S. Shenston, Esq., a deacon of the First Baptist Church in that town. The movement is yet young, but as I was being conducted by Bro. Shenston through the various rooms and halls of the fine brick edifice, inspecting the numerous and ample appliances for the comfort and the training of the destitute ones; reading the appropriate Scripture mottoes which adorned the walls of the various apartments; learning the excellent mode of instruction employed by the young lady who is employed as teacher; and especially as I went through the play-house erected on the grounds, watching the merry gambols of the motley little flock and listening to their infant voices singing the praises of Jesus, I could not but raise my heart in grateful thanksgiving for the religion and the gospel which bring forth such fruits. Bro. S. admits none but the utterly destitute and friendless. Most of the twelve who were already there had been brought across the water, and he was expecting the immediate arrival of another band of ten, literally picked up from the streets and gutters of the great cities, with no prospects—but for Christian benevolence—of any future but one of appalling shame and misery. The course pursued by Bro. S. and others seems so manifestly striking at the root of the matter, that one cannot but wonder if Christians all over the Dominion, and elsewhere, to whom God has given the means, will not follow up the good work, until the streets of our large cities—those terrible training schools in vice—shall be entirely freed from the swarms of little outcasts which are now the reproach alike of our civilization and our Christianity.

We are having quite a calm in reference to Red River matters just now. The Manitoba bill will, it seems to be generally supposed, give the *quietus* to the tumult of the half-breeds, and pave the way for the peaceful inauguration of a better state of things. The presence of British and Canadian troops—provided they manage to survive the perils of the way, the death-dealing fulminations of "O'Neil the Brave" and his compeer included,—will be hailed by almost all classes, as an earnest of coming order and good government, and a needed protection from the disturbed and restless Indian tribes, for though the latter are in the main, intensely loyal, the very exuberance of their loyalty is an element of danger in the present state of affairs. Once they feel it their duty to punish the enemies of the Great Mother, the tomahawk is not likely to discriminate very closely between friend and foe. However we are happy to believe that the horrors of an Indian war, even against rebels and murderers are now in all probability, to be averted.

The Spring in Ontario has been a most delightful one. Old farmers tell us that they have seldom seen the crops so promising at so early a period of the season. The anniversary of the Queen's birthday finds little patches of potatoes ready for the hoeing, early spring-sown grains looking already green, and fruit trees in full bloom, except in the earlier districts where the blossoms have already faded. Green strawberries are already to be seen as large as peas and other things in proportion. May a kind Providence send a harvest so bountiful as to supply the poor of the land with the necessities of life in undiminished cheapness, notwithstanding unphilosophical and obnoxious taxes.

J. E. W.

THE MAY MEETINGS.

Our English contemporaries are again giving us full reports of the anniversary celebrations of the missionary and other

religious Societies held in London during the past month.

The Baptist Anniversaries were very appropriately inaugurated by the opening of the New Mission House, noticed in our last.

THE BAPTIST BUILDING FUND is an institution that does good service in a quiet way. Loans are made to churches struggling with debt on condition of the sums lent being returned in a specified time—usually in ten equal annual instalments without interest. By means of this society, churches are encouraged to provide increased accommodation in their places of worship, so that, during the past year, there has been an addition of 11000 sittings in the Baptist Churches in England. The capital of the Society was increased during the year by donations to the amount of £1,135.

THE BIBLE TRANSLATION SOCIETY is still required to provide for translating the Scriptures by the Missionaries in the east. The speeches at the annual meeting were, like the attendance, in advance of any previous year. It had a number of the foremost men in the denomination, who gave addresses of great earnestness and force. The chairman Dr. Heby, gave an outline of the history of the society—how it had been called into existence by the demand for translations made for the first missionaries to India.

In the present day, he said, all denominations—for even the Episcopalians grasped at the word "denominational"—were in favour of improving the translation of the Holy Scriptures. Was it not, then, within the compass of probability that the Baptist Bible Translation Society might feel it to be their duty to improve the Roman Catholic versions, by such alterations as should be more in harmony with the truth of the words of Holy Writ?

Dr. Underhill gave some fine illustrations of the necessity of the operations of the society to supply bibles for India. He said:

It was one of the characteristics of the version now passing through the press that Mr. Wenger had sent proofs to the missionaries of other denominations, Church, Independent, and Baptist, and had asked them to criticise those proofs, and to give to him the opportunity of exercising that sound judgment which he possessed upon the words presented to his notice. The progress too, of this version was seen in the fact which Dr. Steane had alluded to, the preparation of a version with marginal references, and alternative readings, and with annotations. The native Christians for many years had been exceedingly anxious for a copy of the Bengali Bible with annotations. It was a very laborious task to perfect such a work, but Mr. Wenger was not afraid of a gigantic task, as might be seen from what he had said of the Sanscrit language; so he had undertaken this task also, and was now busily occupied in pushing through the press a Bengali Bible with annotations, by which our native Christian brethren might become much better acquainted with the contents of the word of God. Now, for whom was this version prepared? For forty millions of people. Our English version, when it was prepared first by Wickliffe, then by Tindal, then by the translators of Elizabeth's reign and of King James, was prepared for an English-speaking population of six millions of people. Well, they knew that the English-speaking population of the world had grown to seventy millions; they knew how that Bible had become the household book of these seventy millions, that there was, perhaps, not a house in this kingdom, or in America, or in Australia, where there would not be found an English version of God's Word. Now, their missionary brethren in India were putting into circulation in Bengali the Bible for forty millions of people. Was not that a great task to accomplish? Was it not a noble enterprise in which to be engaged?

Last of all, he would speak of a version which their brother, Mr. Saker, in Africa, was completing. He might be excused for dwelling for a few moments upon that version because he had witnessed the diligence with which that work had been done, and the self-denial it had called out, and the devotedness which was apparent in the work. In this instance there was a work to be done of greater difficulty than that task accomplished by Dr. Carey and Mr. Wenger. These brethren found the languages already to their hand; they had only to take up works already written to obtain a knowledge of the language and carry them to perfection. But Mr. Saker had, as it were, to make a language. He had to learn it word by word from the lips of the natives for the purpose of making a language. And so difficult was this that his first eighteen months were utterly thrown away. These superstitious people thought his learning the language would be attended with some mis-

chief to them; that he would employ it for some witchery or enchantment, that might be very injurious to them. So when he asked for the words of their language—pointing to a tree, for example, and asking what word would indicate a tree, they told him the wrong word. So, after eighteen months employed in collecting a long vocabulary, he suddenly found that it was perfectly useless. Then, how was he to proceed? Children in Africa played as they did in England. So he watched the boys as they ran about and played among the plantain groves of their native towns. He was quite sure that these children knew the meaning of words; and then he tested whether he had the correct words by repeating them, and sending a boy off to a tree, and thus, bit by bit, after most laborious toil, he found he had acquired a correct vocabulary of a considerable number of words. Then he began his translations. First, school-books; then a hymn-book; then the Word of God. Then he found he had not got all he wanted; there was a large number of expressions and words in Scripture for which he could not find a single equivalent in the native tongue as spoken by the natives immediately around him. He had been heard to say that he had waited for years to find the right word in which to express the meaning of the Word of God. Some of them must have seen lately, that Dr. Newman ascribed to the translation of the Bible into our strong Saxon English the little influence which Romanism had over our people. The Bible Translation Society was doing for the heathen that which our forefathers had done for us—moulding the thought for future ages, and moulding that thought in the lineaments of Christian life and truth.

Rev. C. H. Spurgeon referred to several of the complaints which have been made against the operations of the society. He said:

Ever since that unfortunate building speculation of our early ancestors, when the confusion of tongues came upon them, there had been a necessity if the Word of God was to be understood, that it should be translated. Great advantages had come of this. We should be thankful that we had the Word of God in the originals in dead languages, otherwise through the lapse of time the words must have undergone some degree of change, and we should not have been able, at this time, perhaps, to fix their meaning at all. It was a mercy that the translation of the Septuagint was undertaken, because perhaps one day the Septuagint would be seen to be the true interpreter of the Greek of the New Testament. Now-a-days it was often tried to prove the meaning of a word in the New Testament from its use in the classics. But that would be found very often to land us in very serious difficulties. Whereas it seemed to him that these men had been moved to prepare that version (which was the only authorised version that he knew of, since our Lord himself distinctly quoted it, and therefore authorized it) to give us a specimen of what Hebraic Greek was, in order that we might know how to read the Septuagint; for, of course, no language which man could employ could adequately express the meaning of the Holy Spirit,—there must be terms adopted, as they had been told just now,—terms a little wrenched from their original meaning, in order that the mind of the Spirit might be conveyed to us. So we had a translation which helped us to the understanding of one of the originals, and the Septuagint came in to help us in the understanding of the Greek Testament. There was one thing that he might say about translations. Whatever they were, he insisted upon it that they should be correct. He felt a loathing in his soul to the expression of that sentiment, because it seemed to him to be one that ought never to be expressed. Yet there were some who thought we might tolerate a mischievous teaching of a so-called God's Word if we could thereby circulate it. There were some of the excellent of the earth who thought Baptists altogether wrong in the belief that before circulating the Bible they must endeavour to see that it was as accurate as it could possibly be. If it was not said, "Translate such and such terms," it was said, "Do not translate at all, leave them out, then nobody's crutches will be affected." Now he believed that if we were to please everybody we had better translate no part of God's Word at all. He believed no translation of Scripture would meet all the views of Arminians and Controversialists on the one side and the view of Calvinists on the other. One would be fighting with the other as to the meaning of this and that text. Therefore it would be wrong not to translate every word. He should be happy to see the way in which their friend would translate the word *baptizo* and how they made it mean "sprinkle." If it meant "to sprinkle" let it mean "sprinkle"; and he should be glad to have that Bible upon his bookshelves. Or if it meant, as some one had suggested, "to pop on a little water," he should like to see the word "pop" in the Holy Scriptures. Whatever it did mean, let them have it. But when their friends refused to translate the word, it was a concession that they were wrong, let them mask it as they pleased, and that they were afraid to give what the word actually meant.