

He supposed it was done out of tenderness to some of them, but he insisted that if they thought the ordinance of baptism meant "to sprinkle," they ought to have the honesty to translate the word so. There was not a child in a Baptist Sunday-School who would feel aggrieved by the scattering of such a version, provided it was not done with his money. Only let it be done. He believed a version, with but few copies scattered that contained God's Word given in honesty and purity, would be more likely to have a blessing that should make it immortal than another copy which was circulated by millions, if dishonestly made, or which out of prudence covered up any part of the truth. After all, good works ought never to be measured by quantity but by quality. There might be little done by us, but great things might come of it. There might be 50,000 Bibles in a district, and yet within a few years all might be forgotten. There might be but one Bible there, and that might as yet be unread; but the time would come when it should be brought out to light and from its solitary page there should go forth lightning flashes of the truth, and the idols would be utterly abolished by its power. We must never because our strength happened to be little, or because our funds happened to be low, be despirited; we must never make contrasts with others and compare ourselves among ourselves; but taking our stand upon this firm belief, that to give the Word of God was the right thing to do; and to translate it honestly, translate it entirely, and translate it to the full, and though, even if some passages should seem to fall against our preconceived ideas that was to follow the path of right, which God would bless, and which God would own in the long run.

Rev. Mr. Hobbs from Jessore referred to the necessity for correct translations where he had laboured and remarked:

If there were no Baptist Translation Society, he could not be standing on that platform to tell them these things, because their translation was the only translation of the whole Bible in circulation in the Bengali language. Not long ago £70,000 reams of paper were sent to India by the British and Foreign Bible Society, and because the Baptists held that *baptizo* meant "to dip" rather than "to sprinkle," or "to wash" or "to pop," not a pound of that £70,000 nor a sheet of that 20,000 reams would be given to them. He said let God judge between them and their brethren. Let them bear the reproach, but let them console themselves with this thought that what some people thought was bigotry, they would continue to worship as their fathers did, and to contend for the truth once delivered to the saints.

THE BRITISH AND IRISH HOME MISSIONARY SOCIETY'S ANNIVERSARY was enlivened by the changes which had taken place in church matters in Ireland. Dr. Price's account of the reception he met on his recent visit to the United States on behalf of the Society, also rendered the meeting a highly interesting one.

For the Christian Messenger.

LETTER FROM REV. A. R. R. CRAWLEY.

HENTHADA, April 4th, 1870.

My dear Messenger,—

The mail will close shortly, and in the very brief interval left me for writing, I hasten to make known another "want." Those who have watched our Mission here are aware that we have never had,—indeed, never made any effort to have—anything more in the educational way than a Primary School. One sufficient reason for this absence of any more advanced school is found in the fact that there never has been any one who could be spared from more especial missionary work to conduct such a school for Miss DeWolfe you know has given herself to the Karen School work exclusively, and has no knowledge of the Burmese language. Now, however, an opportunity offers for Burman girls to receive such an education as the Primary School can not give. Miss Adams of the Thongzai Mission, on a visit of two months to Mrs. Smith, opened a school to-day with twelve girls. This number will probably be trebled. The main difficulty is that many, among the heathen as well as among the Christians, would be glad to send their daughters to this school, but cannot afford to meet the expense for their board. The cost of boarding a girl for one year is—say—\$40—forty dollars. The "want" is men, women, and children to contribute for the support of Burmese girls studying in the Henthada Female School.

Miss Adams's specialty is teaching, and she will remain here if a sufficient number of girls can be gathered together to make an inducement to stay.

Respectfully submitted,
REV. A. R. R. CRAWLEY.

For the Christian Messenger.

REV. JOSEPH JONES. DIGBY. LIVERPOOL.

Dear Brother,—Allow me to tender, through the columns of your paper, the

grateful acknowledgements of the members of the First Digby Baptist Church, to all those who so kindly aided them in liquidating the debt on their House of Worship. This burden has been wholly removed, and the small church in Digby can now worship God in a house free of debt.

It is but right to make mention of the noble and generous conduct of Bro. E. M. Marshall; who gave Four Hundred and Fifteen Dollars [\$415] towards its liquidation. Had it not been for this liberal gift, the debt would still remain unpaid. The Digby Church is now without a pastor, a circumstance much to be regretted, for Digby is an important, and, in many respects, an inviting field. The brethren and sisters there have large hearts, and are willing to do and to give to the utmost of their ability. This I know from a happy experience. I received from that people many tokens of affectionate regard, for all of which may God abundantly reward them.

I have accepted a call to the pastorate of the Liverpool Church, and have entered upon my labors. I have been very kindly received, and have already been made the happy recipient of such favors, as but rarely fall to the lot of the pastor. 'Tis my prayer that God will give me grace and intellectual ability, to labor faithfully and efficiently with this people, so that His name may be honored and glorified in the salvation of precious and immortal souls.

Yours truly,
JOSEPH JONES.

Liverpool, May 30th, 1870.

Christian Messenger.

HALIFAX, JUNE 8, 1870.

One of the letters from Rev. A. R. R. Crawley to Rev. Dr. Tupper, published in our last, had in it a reference to a young lady, well known to a large number of our readers, who is desirous of going to Burmah to engage in Missionary work.

As we were unable then to make such explanations as would render said reference intelligible to persons unacquainted with the circumstances, we reserved that portion of the letter. As it might be regarded unfair to the parties concerned, as well as to the Foreign Mission cause, to omit it altogether, we here produce the passage. Mr. Crawley says:—

"A letter recently received from Mrs. Crawley tells me that Miss Norris too is on her way to Burmah. I have heard no particulars, but take it for granted that Miss N. is coming in company with the Georges, and will probably be with them here."

We would here explain, Miss Norris has for some time been engaged in teaching in our best Seminaries, and is perhaps one of the most efficient Teachers in the Province. In other positions also she has shewn remarkable adaptation for active christian work any where. For some time past she has been in correspondence with the Missionary Board respecting missionary work in Burmah. During the past winter she was proposing to go on to the United States, with the expectation that some way would present itself—either by means of the Missionary Union, or by the Women's Missionary Societies, for her to go out forthwith—about the time Mr. and Mrs. George were leaving—either with them or as soon as possible after. Some friends had promised large contributions to aid her in doing this. Other friends of Miss N. however, thought it better that some effort should be made in these provinces, for the formation of Woman's Missionary Societies, in aid of the General Board of Foreign Missions, so that she, and perhaps others also, might go out to Burmah, under the auspices of the sisters in the churches of the provinces. Miss Norris was therefore induced to relinquish her purpose, and remain, for the present, to see what could be done in this way.

By the advice of friends, and with a friend, Miss N. obtained an interview with the Board in reference to this matter of the formation of Woman's Aid Societies, and of her going to Burmah. The members were in favor of the proposal to form such Societies and for her going; but only when it had been approved by the Convention. A Committee of three was appointed to prepare a statement of the case, and submit it to the Churches for their consideration. Subsequently one of the persons named for said committee declined to act, and the other two did not feel themselves justified in acting alone. Consequently Miss Norris, although having her outfit all ready, and being fully prepared is

waiting for the opportunity of going out in obedience to her convictions of duty.

These are as we believe the simple facts of the case. We do not feel prepared to offer any suggestions or advice in the matter. We cannot perhaps do better than seek the wisdom which cometh down from above which is profitable to direct. What is duty in the matter we hope to know soon.

REV. R. F. UNIACKE.

The venerable Rector of St. George's [Episcopal] Church, has passed away. He died on Wednesday last, in the 72nd year of his age. He had long spoken of himself as the father [the oldest] of the Halifax Clergymen, having been connected with St. George's parish for about 50 years. He was unquestionably one of the best, and most useful ministers of the Church of England, and was universally respected. He has been actively associated with many of the benevolent institutions of the city—some of which are largely indebted to him for their existence; especially the Protestant Orphan Asylum and the Home for the Aged. Mr. Uniacke has for a number of years past been the President of the Nova Scotia Bible Society, and took a very active interest in its operations. The education of the young in St. George's parish, in Sabbath and Day Schools, has long been a matter of Mr. Uniacke's anxious solicitude, and a large number of the people in the north part of the city are indebted to his exertions for the early instruction they received.

The fervent piety and genial nature of Mr. Uniacke combined with his liberal mindedness and evangelical sentiments rendered him very useful, and his co-operation very acceptable in general christian work. He always participated in the United prayer-meetings during the first week of the year, and expressed his great pleasure in joining with other christians on those occasions. It will not be easy to fill Mr. Uniacke's place either as a clergyman or as a christian citizen; and he will not soon be forgotten.

QUERIES.

1. Is a house, situated on land deeded to the Colonial Church Society, or to the Bishop of Nova Scotia, a *Public School-house*?
 2. Is a house so situated, when rented for school purposes, under the control of the Trustees of the section on Sundays as well as week days, or *only on school days*?
- If the Superintendent of Education or any other competent person will be kind enough to answer the foregoing questions, they will confer a favour on.

Yours very truly,
CHESTER.

As the Superintendent of Education is mentioned in connection with the above enquiries, we submitted them to the Rev. A. S. Hunt, in order that his replies might appear along with the questions. We have received the following in reply thereto.

EDUCATION OFFICE, HALIFAX, June 4th, 1870.
S. SELDEN, Esq.,

Dear Sir,—Your note of this morning was received. And the following are replies to the interrogatives of your correspondent.

1. The House is presumably the property of the owner of the land. If leased to the Trustees for a School House, it will while the term continues, be a public school house.

2. If leased, without any reservation, the Trustees have the entire control of it on Sundays as well as week days.

Yours truly,
A. S. HUNT.

BIBLE REVISION.—At a meeting of the Convocation of the Province of Canterbury, held on Tuesday, May 3rd, the Bishop of Winchester presented to the Upper House the report of a committee of that House, appointed in February last, by the subjoined resolution:—

"That a joint committee of both Houses be appointed, with powers to confer with any committee that may be appointed by the Convocation of the Northern Province, to report upon the desirableness of a revision of the authorized version of the Old and New Testaments, whether by marginal notes, or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek texts, originally adopted by the translators or in the translation made from the same, shall on due investigation be found to exist."

The Bishop stated that the committee met on the 24th of March last, and agreed to the following resolutions, which he now begged to

submit:—1. That it is desirable that a revision of the authorized version of the Holy Scriptures be undertaken. 2. That the revision be so conducted as to comprise both marginal readings and such emendations as it may be found necessary to insert in the text of the authorized version. 3. That in the above resolutions we do not contemplate any new translation of the Bible or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary. 4. That in such necessary changes the style of the language employed in the existing version be closely followed. 5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision who shall be at liberty to invite the co-operation of any persons eminent for scholarship, to whatever nation or religious body they may belong."

After a short discussion, the resolutions were passed *unanimously*, and a committee appointed.

There was considerable debate on the subject in the Lower House. Several amendments were proposed and negatived, one of them being to the effect that none but members of the Church of England should be employed in the revision. The resolutions were passed.

This is a very important and satisfactory movement. It will be remembered that the "Bishop of Winchester," mentioned above, is Dr. Samuel Wilberforce, late Bishop of Oxford.

PUBLIC vs. SECTARIAN SCHOOLS.

The Protestants of New York are grappling with great earnestness with the attempt to change the character of their public schools and make them into sectarian institutions.

Rev. Dr. Bellows in addressing a public assembly on the subject warned the Roman Catholics of the City and State that if they persisted in their attempts to break up the public schools, they would engender a civil war, the result of which would be to sweep the Roman Catholics from the State.

The following paragraph in reference to this matter we copy from our contemporary the *Watchman & Reflector*.

The Clerk of the Board of Education in New York (salary \$7,000) is a leading opponent of the Public School system, and the recently published and startling report of the Union League says that "there is no more determined enemy of our common schools, no more pliant and persistent tool of the party that wishes to place the schools under ecclesiastical control than he; and yet he owes his own excellent education entirely to our generous system of free common schools." The report significantly inquires whether his recent appointment as clerk was to enable him more successfully and secretly to undermine this bulwark of our free institutions. It is gratifying to see that the country is waking up on this subject, and when once honestly awake, we have little fear for the result.

The passage of the new school law by the Legislature of Louisiana, securing the benefits of education to all classes without distinction of any kind, is mainly due to the untiring labors of the Hon. T. W. Conway, a warm hearted Baptist.—W. & R.

Warm-hearted Baptists all the world over are just the men to do such work as that referred to in the above paragraph. It is their joy to secure benefits alike to "all classes without distinction of any kind." It is in perfect harmony with their principles to wish for no special favors, such as Separate Schools, for themselves, or to consent to others having them. We hope to see the day when all Baptists will stand in such an honorable position.

Notices, &c.

BAPTIST ANNIVERSARIES, 1870.

THE NOVA SCOTIA CENTRAL BAPTIST ASSOCIATION will meet with the North Baptist Church, Halifax, on Saturday, the 25th day of June, at 11 o'clock, A. M.

The N. S. Eastern Baptist Association will meet with the Amherst Church on Saturday, the 2nd of July at 10 o'clock, A. M.

The N. B. Eastern Baptist Association will meet with the First Springfield Church, on Thursday, the 14th of July at 10 o'clock, A. M.

The Prince Edward Island Baptist Association will meet with the East Point Church, on Saturday, July 16th, at 10 o'clock, A. M.

N. S. CENTRAL ASSOCIATION.

Let all who purpose attending the Central Association, who have not already sent in their names, please forward them this week, in order that the Committee may be able to perfect the list for publication in the *Messenger*.

J. E. GOUCHER.
Halifax, 6th June.