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## Poetry.

### THERE'S ONLY ONE.

There's only One on whose dear arm,  
We safely lay our thoughts to rest;  
There's only One who knows the depth  
Of sorrow in each stricken breast.

There's only One who knows the truth  
Amid this world's deceit and lies;  
There's only One who views each case  
With just, unselfish, candid eyes!

There's only One who marks the wish;  
Nor cruelly, severely blames;  
There's only One too full of love  
To put aside the weakest claims.

There's only One whose pity falls  
Like dew upon the wounded heart;  
There's only One who never stirs,  
Though enemy and friend depart.

There's only One, when none are by,  
To wipe away the falling tear;  
There's only One to heal the wound,  
And stay the weak one's timid fear.

There's only One who's never harsh,  
But tenderness itself to all;  
There's only One who knows each heart,  
And listens to its faintest call.

There's only One who understands  
And enters into all we feel;  
There's only One who views each spring,  
And each perplexing wheel in wheel.

There's only One who can support,  
And who sufficient grace can give  
To bear up under every grief,  
And spotless in this world to live.

There's only One who will abide  
When loved ones in the grave are cold;  
There's only One who'll go with me  
When this long, painful journey's told.

There's only One I'm sure will watch  
O'er every dear one whom I love;  
There's only One can sanctify  
And bring them safe to heaven above.

O blessed Jesus! Friend of friends!  
Come hide us 'neath thy sheltering arm;  
Come down amid this wicked world,  
And keep us from its guilt and harm.

Thou art the One, the only One  
For whom no love too warm can flow;  
Thou art the One, the only One  
In whom there's perfect rest below.

## Religious.

For the Christian Messenger.

The following from the Secretary of the American Bible Union, will be read with interest by many besides Baptists: EDITORIAL FROM THE CHRISTIAN UNION!

Few persons in this country will need to be informed that the popular paper called *The Christian Union*, published in the city of New York, is edited by the singularly gifted preacher and writer, Henry Ward Beecher; and none that have the pleasure of a personal acquaintance with him, or are familiar with his sermons and other writings, have any doubt of his extraordinary talents, or of the constitutional liberality of his judgment. It is with unusual pleasure that we republish a late editorial from his paper, indicating a spirit that, in contemplating a great and glorious enterprise, is not influenced by those petty jealousies which often becloud the understanding of ordinary minds.

The American Bible Union is not sectarian. Its object is single: Faithful versions of the Word of God. It is satisfied with nothing else. It seeks nothing less. It welcomes every aid for this object. It spares no needed pains or expense to attain it. It imposes no restriction upon membership but a contribution to its funds. It exacts from translators and revisers no special translation of any word or phrase. It binds them only to give "the exact meaning of the original Scriptures." In fine, its only wish, as expressed by all its publications and proceedings, is, that God may be heard; that His revelation may speak for itself, "faithfully translated in every language throughout the world."

### THE "BAPTIST BIBLE."

The *Congregationalist* says of the expulsion of Vance Smith from the Committee on the new translation of the Scriptures in England, that "it fairly indicates that the revision proposed will be as largely in the interests of denominational ideas as the Baptist Version in this country has proved to be. If the Bible is to be revised at all, it must be on the largest basis."

We feel impelled to protest against the injustice to our Baptist brethren, which (according to our view of the facts) is involved in this remark. The credit which is fairly due to them for the liberality and devotion with which, for twenty years, they have prosecuted the great design of giving the Scriptures to the world, irradiated with all the light which modern scholarship can pour upon the original page, has been too long withheld or too grudgingly bestowed.

Ever since 1850, the society—which was then founded by certain intelligent and liberal members of this communion, for the purpose of Bible translation and revision—has incurred the expenditure of many thousands of dollars in its appointed work. It has collected a magnificent library, and employed the most competent scholars of all lands, without the slightest reference to their ecclesiastical connection; and the translation has been directed by Dr. Thomas J. Conant, whose profound and various learning, fitly associated with the largest and most liberal views, has given assurance of the ability, as well as the catholicity of the work. The inauguration of this mighty enterprise encountered the coldness and jealousy of other churches, because of the general apprehension that its sole object was to make a Bible "in the interest of denominational ideas." But although the movement was set on foot by members of the Baptist communion, they emphatically disclaimed for it any sectarian character. "It is," said they, "a voluntary association, with no religious test, open to all who are interested in its object, and who adopt its principles of revision, and contribute to its funds." And, indeed, if the object had been merely to make a "Baptist Bible"—by substituting the word *immerse* for the word *baptize*—this object could have been accomplished at a far less expense than a quarter of a century of time and many hundred thousand dollars of money.

But now, on what ground does our respected cotemporary set aside all this magnificent labor as sectarian in purpose, and so fraudulent in pretense? We can conceive of no other than the word *baptizein* has been rendered by the word *immerse*, instead of being left, as in the Common Version, in its indefinite English form (*baptize*), which would avoid all collision among those who hold differing views on the mode of baptism. But what has a translator of the Scriptures to do with differing views of the sects upon doctrine or ordinance? One of the fundamental principles of revision adopted by this Society was that "the exact meaning of the sacred writer shall be expressed, and with as little variation from the words of the Common Version as is consistent with fidelity to the original." Is there any "larger basis" than this, on which our cotemporary would have the Bible revised?

But it may be objected, the rendering "immerse" for *baptizein* does not "give the exact meaning of the sacred writer." Very well; that is a question of correctness, not of catholicity, nor of sound principles of revision. It is a question of scholarship, and we refer the objector to Dr. Conant's wonderfully complete and exhaustive discussion of the subject, appended to the Society's Version of the Gospel of Matthew. The candid reader will there see that this rendering has the sanction of the great majority of scholars, of all communions, and of no communion; and he will remember that the liberty taken in changing the outward form of this ordinance by the various churches is rarely, if ever, based upon etymological considerations.

But, the objector might continue, if

this version is not "made in the interest of denominational ideas," why was not the word *baptizein* transferred, in its English form, to the text, and so adapted to the use of churches of differing views as to the ordinance it defines? Because, says the translator, the Greek *baptizein* is a common, secular word, expressing a distinctly-marked corporal act; while the English *baptize* has come to be an ecclesiastical term, with a certain metaphysical, and sometimes mystical, force, which is foreign to the sense in which the Saviour originally used it. Hence, it does not "give the exact meaning of the sacred writer," and must be replaced with something that does.

It is not necessary to the purpose of this article to pronounce upon the soundness of this position. It may be open to objection. Let it be controverted, if need be. But surely the dignity and ability with which the argument is presented, entitles it to respectful consideration, while the tone of consecrated scholarship which pervades the version itself (now amounting to many volumes) forbids that it should, upon this single issue, be set aside as narrow in its spirit, or unworthy of its aims.

### PERSONAL EFFORTS.

Skill to converse with unbelievers on religion is an indispensable qualification of a good pastor. Power in the pulpit is very desirable, but this of itself is seldom successful in winning souls. Personal conversation supplements the sermon, and renders it effectual. There are a few men who do a great work by preaching alone, but they are exceptions, and by some means manage to have others do the more direct and personal work. Among the most successful pastors of our day there are not more than two or three great preachers. They are generally described thus: "He is not a remarkable preacher, but a great worker." That means that their chief power is in personal contact with men. This is the case with Dr. Cuyler, and Dr. John Hall, and many others of less note. They have a peculiar faculty of laying their finger upon men as they meet them in everyday life. They touch them as it were, unawares; it seems like a mere accident, but there is a design in it, and it clings to them. Silken threads of influence are constantly falling upon sinners, and they are drawn, they know not how, to think, and feel, and finally choose the good part. It is said of Dr. Hall, that he drops words into hearts, in the social circle, at weddings, funerals, in shops, and in the street, which are not easily forgotten. Yet he does it so adroitly that his words flow right along with the natural currents of friendly converse, and no one suspects he is being talked with about religion, though he feels a peculiar drawing of heart to Christ.

The too common style of personal appeals is offensive, and repels from the Saviour more than it draws to him. The talkers begin and spoil the job from lack of skill; and they lack skill because they have not carefully and prayerfully studied the case and practiced on it. They do so little at it, that they are awkward of course. How can it be otherwise. They devote all their strength to the sermon, and what little pastoral work they do is done in a formal, pretentious way, which is always repulsive to sinners, and almost terrific and alarming to most families and persons. Sinners are more frequently provoked and repelled than persuaded by such ministrations, and the young flee from such ministers as they would from a sheriff or policeman.

"I never had any one speak with me about religion but that it made me mad, except Mr. ———," said an intelligent young lady. How many of us can recall similar experiences. The manner of address, the spirit and bearing, was such as to provoke and irritate, or at any rate to leave us cold and indifferent. "He that wins souls is

wise," but the many are not wise. They do not know how to fish for men.

The fault begins in the education of young men for the ministry. They are taken out of society and confined mostly to books for from six to eight years, until they know little of anything except books. Living, crooked, passionate, sinful, intractable sinners, they know nothing of. They are no better fitted to train and tame them than they are to train wild colts to the harness. And many never become skilled in anything but books, and are as incompetent to their work as mere book farmers, or book mechanics, or book merchants are for their business. They are well read in doctrine, but are ignorant of men. And what makes the matter worse is, that they generally charge the fault upon others, and fret and swell with contempt, because the uneducated, rude people do not appreciate talent and culture. Talent and culture indeed! A man may know the anatomy of a horse, and be wholly unable to harness or drive him. And they are in the same category. The talent and culture which a minister needs, is skill and power to teach and lead bad men to Christ.

Every young man who contemplates the ministry ought to begin at once to converse with sinners about religion, and keep it up through his entire course of study. He should be drilled and disciplined in it by his teachers and fellow-students, until he has the address to do it, without appearing impertinent, intrusive or rude. Every day he should be sent among rough, worldly men, as far as possible, that he may learn their modes of thought, their prejudices, difficulties and points of access. A thorough knowledge of worldly people is indispensable to success in doing them good. The reason why many uneducated men outstrip the educated in the ministry, is that the former know men, while the latter only know books. If our students could graduate with both kinds of wisdom, they would be a power. And they may, if they will improve every opportunity to gain experience by actual service.

Some complain that they have no gift for this personal converse, that it is not natural to them. No one has a gift for it without discipline. It is a thing to be learned by practice, like other things. The reason so many have no such skill, is because they have not drilled themselves in it. They study books and elaborate sermons, but make no effort to become wise to talk to sinners. That they leave to accident, make no account of it, or recoil from it as an unpleasant duty. And it is an unpleasant duty, like everything else, till they learn to do it well; but when they learn to fish for men and catch them, there is great pleasure in it. Every minister can do this if he will. But he must work for it. He cannot dream, nor wish, nor study, nor pray it out, he must go at it, practice, drill, persevere, never give it up, and he will win.—Ez.

GOOD.—A Christian lady has conceived the idea of presenting each member of the graduating classes at West Point and the Naval Academy with an appropriate volume of religious reading. She has, with the aid of a few personal friends, raised the entire amount necessary for the purpose. The liberality of the book publishers has enabled her to make a comparatively small sum go a great way in presenting the future officers of the army and navy with such works as Hanna's *Life of Christ*, Dr. McCosh's *Christianity and Positivism*, and similar fresh and valuable publications. The selection has been made by Rev. E. P. Roe, of Highland Falls, in conference with Commandant Upton, of West Point, and Chaplain McLaren, of the Naval Academy. The originator proposes, if practicable, to interest a sufficient number of persons in this plan to raise a fund which will enable her to repeat this wise and generous gift to the graduates each year.—*Christian Weekly*.

### CONFUCIUS.

Confucius was the son of poor and respectable parents, whose family name was Kung. His commonly-used given name was Chongni. His real name, however, was Kung-foo tsze, and Confucius is its Latinized form, as given by the Romish missionaries at first, and now generally followed. He was born about a century before the time of the prophet Malachi, or 557 years before Christ. His place of nativity was in the province of Shantung and department of Tinchae. A writer in the *Church Mission Register* gives the following very interesting account of him: He manifested a taste for study when very young. At twenty-two, he was a teacher. He spent much of his long life in journeying from province to province, studying, teaching his followers, and valiantly endeavoring to reform abuses in government and morals. He says himself: "I am not one who was born in the possession of knowledge. I am one who is fond of antiquity, and earnest in seeking it there,—a transmitter, and not a maker, believing in and loving the ancients." He was imperfectly appreciated during his life; but since his death, the people have gone to the opposite extreme of exaggerating his merits and offering him divine honors.

There are nearly two thousand temples throughout the country to the memory of Confucius, and upon his altars innumerable offerings are daily presented of fruits, sweetmeats, tea, and incense. Upwards of sixty thousand victims, chiefly pigs and rabbits, are annually sacrificed to his memory. All the scholars and mandarins of the country venerate his name; and every boy, on first going to school, bows and prostrates himself before a picture of the sage hung up on the walls of the school room. Incense is burned before his shrine every morning and evening by the scholars. Hymns are sung in his praise, of which the following is a specimen:

Confucius! Confucius! how great is Confucius!  
Before Confucius there never was a Confucius;  
Since Confucius there never has been a Confucius.  
Confucius! Confucius! how great is Confucius!

On the tablets erected to his memory are inscribed:

"Seat of the soul of the most renowned teacher of antiquity."

Or the following:

"The patron of ten thousand ages."

"Of the deified Confucius, most holy teacher of ancient times."

Effigies of his seventy-two disciples are suspended in conspicuous places in his temples. Every important district of country possesses, by command of government, a temple to Confucius, and there idolatrous ceremonies are constantly performed by all the scholars, magistrates, and aspirants to office throughout the empire. All are required to have a knowledge of his five classical books, and the entire government of the land is based upon the paternal system of ethics which he taught.

The real name of the sage is so sacred that it is a statutable offence to pronounce it. Wherever the Kew (another name by which he was called) occurs in the writings of his commentators, it is pronounced Mow by scholars in reading it. There can be no doubt that he has exercised a greater influence on succeeding ages and on greater masses of men, by means of his writings, than any other philosopher or sage that ever lived. The only hereditary nobility in China are descendants from Confucius. They are called the Kungs, and now live in the province of Shan-tung. The five cardinal virtues which Confucius insisted on were benevolence, justice, politeness, wisdom, and sincerity; but nowhere does he inculcate human duty in reference to the Supreme Being. His maxim was: "Respect the gods, but keep them at a distance." He, however, pronounced the man accursed who first made an image. The religious element is almost entirely