

our souls. Enough money is expended by the Christians of a large city, in excess of the requisite outlay for dress, to relieve all the poverty, and educate all the ignorance, and baulk all the crime. Show these religious peacocks out of the house of God. By your example make subdued and modest costume more popular than gaudy apparel. Do not put so much dry goods on your back that you cannot climb into glory. You cannot sail into the harbour of heaven with such a rigging as that.—Dr. Talmage.

For the Christian Messenger.

Job's Wife.

Mr. Editor,—

One of your correspondents, (C. M. Sept. 6) maintaining that the word Barak translated "curse" (Job ii. 9), should be there rendered *blest*, assigns as his first proof, "It is not likely that the best man in the world (ch. i. 8) would have chosen for a wife one who, if our version be correct, proves herself to be the worst woman in the world." But Abigail, though discreet and pious, had a husband quite unlike herself; and Solomon, the wisest of men, evidently had unwise wives.

Your correspondent's reasoning reminds me of a case in which the defendant's lawyer asked the father-in-law of the plaintiff, one of the witnesses, "What opinion do you entertain of your son-in-law?" The old gentleman replied, "I think there are better men, and I think there are worse." Job may have entertained a similar view with reference to his wife. It is certain he did not regard her as the 'worst woman in the world'; and yet he evidently considered her advice as unwise and reprehensible. This he could not have done had she advised him to *blest* God. His answer indicated that this was an extraordinary exception to her usual course, "Thou speakest as one of the foolish women speaketh." Her question, "Dost thou still retain thine integrity?" plainly implied that she deemed it useless and unwise in him to persevere in a course of piety; and his reasoning in the case, "What shall we receive good at the hand of God, and shall we not receive evil?" expressed strong disapproval of her suggestion. Moreover, she could not imagine that his blessing God would hasten his death; but she might think that for cursing his Maker he would be struck dead, and so be freed from his excruciating bodily sufferings.

Undoubtedly the usual meaning of the word (*barak*) is to *blest*. But cases occur in which the same word is used in two opposite senses, to be determined by the context. In our common version of the Bible the word *let* sometimes denotes to *allow*, and in other instances to *hinder*. (See Ex. iii. 19, v. 4; Rom. i. 13.) So the Latin word *sacer*, (feminine *sacra*) which commonly denotes *sacred*, is used in an opposite sense in the phrase "Auri sacra famis," *execrable thirst of gold*. So from the Hebrew *Kadash*, to *set apart, devote*, the same word is correctly rendered "saints," *devoted to the service of God*, and "Sodomites," *devoted to abominable vice*. (Deut. xxxiii. 4; 1 Kings xv. 12.) It need not, therefore, excite surprise, that *Barak*, to *kneel*, (Gen. xxiv. 11) should signify to *invoke blessings*, to *blest*, and to *invoke curses*, to *curse*.

Any definition of a word that does not make sense, or that is directly opposed to the plain context, is obviously wrong. Let us, then, try rendering *barak*, *blest* in several texts in which it is translated "blaspheme," or "curse." 1 Kings xxi. 10, 13, "Naboth did *blest* God and the king." Job i. 5, "It may be that my sons have sinned, and *blest* God in their hearts." So in vs. 11, and ii. 5, "Put forth thine hand now, and touch his bone and his flesh, and he will *blest* thee to thy face." Parkurst's definition of the word in these texts is far-fetched, inconsistent, and untenable. Surely the idolatrous Israelites would not have stoned Naboth on the pretext that he *blest* the false gods whom they worshipped. They evidently put him to death on the twofold false charge of blasphemy and treason. On the false accusation of treason Abah might have Naboth's property confiscated, and so take possession of the coveted vineyard. As to the use of the word in Job, Rev. Thomas Scott justly remarks, that there is no mention made of false gods in that book. Job's sons might very probably have indulged some unallowed feelings towards their Maker, in seasons of hilarity, on account of the restraints imposed by true godliness. Who can imagine that Satan, in his malicious charges against

Job, would allege under extreme affliction he would *blest* JEHOVAH to his face?

It is true, indeed, that in the version published at Rheims, in 1582, by Roman Catholics, who adopt the Latin Vulgate as the standard, the word is rendered *blest* in Job; but the translators append the following Note to Chron. i. 5, "Bless. For greater horror of the very thought of blasphemy, the Scripture, both here, and in verse 11, and in the following Chapter, verses 5 and 9, uses the word *blest* to signify its contrary." Moreover, in 1 Kings xxi. 10, 13, so manifest to them was the inconsistency of representing the alleged crime of Naboth as that of *blest*, that they have forsaken even the Vulgate and translated, "Naboth hath blasphemed God and the king."

In the texts now cited the ancient Syriac Version renders *barak* by a word signifying to *curse*. And the truly learned and judicious Albert Barnes, after careful investigation, approves of this rendering. While, however, there rests not the shadow of a doubt on my mind as to the correctness of the common Version in this case, and while everything of the nature of blasphemy, or profaneness, is regarded by me with the utmost abhorrence, Job's wife does not appear to me to have been "the worst woman in the world." Satan, who was determined to draw Job from his integrity, and who had succeeded in leading Adam astray by means of his wife, might naturally hope to effect his purpose in this case by the same means. Repeated heavy losses, distressing bereavements, with the acute sorrow for her agonized husband, accompanied with powerful temptation from the arch enemy, would doubtless render her almost frantic. Under such circumstances it is not strange that she should speak unadvisedly. Let us not, then, judge censoriously of her. Had we only an account of Peter's denial of the Saviour, we might naturally regard him as a very bad man. While, however, we may in charity entertain a favourable opinion of Job's wife, let her error be a warning to others to avoid, under heavy afflictions and temptations, uttering a word, or indulging a thought, of the nature of railing under the afflicting hand of God, who can never err.

Yours very truly,

C. TORREN.

Tremont, Aylesford, Nov. 21, 1876.

For the Christian Messenger.

From Scotland.

GLASGOW, Nov. 13, 1876.

Dear Brother,—To-morrow we resume our journey Burmah-wards. Our visit here has been very pleasant. We have seen many interesting objects and formed some pleasant acquaintances. Glasgow is a great busy city. A dense cloud of smoke, the rumbling of drays and rattling of machinery are the objects which are most apt to recur to the visitor's mind. It has, however, its beautiful old cathedral and the only one that escaped the iconoclasm of the 16th century. It has lately been embellished by windows of stained glass, executed mostly at Munich. They are largely memorial, the gifts of friends or of the city. Some cost as high as six thousand dollars. The crypt, the finest in the world, is still occasionally used as a place of burial.

Glasgow has eight Baptist churches and they seem to be enjoying prosperity. Hope Street, the largest and oldest is about completing a new place of worship to cost more than sixty thousand dollars. Pastor Chapman is a good, earnest preacher, and the best we think we have heard either here or in Edinburgh. Throughout the country the churches this year have enjoyed a good degree of prosperity; 400 additions having been reported at the late meeting of the Union, taking the place of our Association.

We spent last Sabbath in Edinburgh and in the morning heard Dr. Horatius Bonar, the sweet hymn writer. We admired his mild, reverent spirit, though his sermon was nothing more than ordinary as a literary production. In the evening we listened to Rev. Hugh Stowell Brown, of Liverpool, and were a little disappointed. He is a fine specimen of an Englishman, has a fine voice, but does not impress one as possessing much culture or as hearty and spontaneous in delivery. Perhaps it was one of his failures or he may not have been so particular in preparation as when before his large audience in Liverpool. There are five Baptist churches in Edinburgh, three of them,

however, are very small. Our Scotch brethren seem to be very persevering and will no doubt in time be a much larger body. An effort is being made to establish a Baptist institution of learning, which, however, meets with some opposition from some of their own body on the ground that they cannot compete with the great Universities of Edinburgh and Glasgow, and no young man would be satisfied with an indifferent course of instruction when so good a one can be had.

We have met several in both cities who formed the acquaintance of our Nova Scotia missionary party and speak of them in very kindly terms. Many prayers have ascended for them from this as well as their native land. May they be heard in the salvation of many of the Tellogoos.

Edinburgh is full of objects of interest to a visitor. Its Castle, its Palace, its statues and monuments, its romantic and beautiful hills would fill volumes. Indeed, the whole country is dotted over with subjects of interest to the sight-seer or historian.

You may hear again from us if opportunity offers.

H. M.

For the Christian Messenger.

Financial Statement.

Dear Editor,—

Presuming that a statement of the amount contributed to our Foreign Mission during the first quarter of the present Convention year, might be of general interest to the churches, I request a space in the Messenger to submit the following table which furnishes a comparative statement of the receipts during the first quarter of each of the last three fiscal years, ending 10 Nov. in these respective periods:

Table with columns for Nova Scotia, Eastern Association, and Western, showing financial data for 1874, 1875, and 1876.

Summary of Receipts, 1st quarter, 1876. Nova Scotia, Eastern Association, Western, Total.

Yours fraternally, W. P. EVERETT, Secy of F. M. Board, St. John, N. B., 20th Nov, 1876.

The Christian Messenger.

Halifax, N. S., November 20th, 1876.

THE LONDON BAPTIST ASSOCIATION

is a very active progressive body. They have not merely the general work of the churches, but the specific work of building, at least, one new House of Worship every year. They held an annual meeting last month in Bloomsbury Chapel, Rev. Dawson Burns, read a paper on "The claims of the Temperance movement upon our ministers and members," in which he gave a clear and strong exhibition of what is demanded of Christians in rooting out intemperance from the church and the world. He urged co-operation with the temperance movement by endeavours to secure legislation that might reduce the facilities and temptations to drinking, and concluded by earnestly beseeching the brethren to let it be known that the London Baptist Association was with the temperance movement heart and soul.

There was a large representation of the churches. The Rev. Chas. Standford, of Camberwell, delivered an exceedingly able and beautiful address on "Prayer for Signs and Wonders." It was reported that the new Baptist chapel in the Highgate road would be ready for opening in the month of December. Mr. Wigner announced that the chapel for the year is now in course of erection on freehold ground in Lower Norwood, on the border of West Dulwich. The cost of the site (£500) has been contributed by the president and his personal friends. The cost of the chapel will be £5,000, and when completed it will seat 650 on the ground floor, provision being made for galleries when needed, to seat 350 more. A photograph of the building was handed round for the inspection of the delegates. The chapel will be a handsome Gothic edifice, with tower and spire (to be erected by separate contract at the cost of a few friends,) with lecture and class-rooms. Rev. W. G. Lewis reported that some of the special evangelistic services under the auspices of the Association had already been held—five were to take place that evening—and in each case there had

been large congregations and an earnest spirit manifested.

After the tea in the school-room a largely attended meeting was held in the chapel. The Rev. H. Roberts, the first speaker, gave an earnest and eloquent address upon the importance of religious self-culture in view of the difficulties of the present times. Men were degenerating, he believed, in moral and spiritual pith, and were crying out for Ritualism, and a pictorial alphabet religion; others were seeking shorter sermons and more music and aesthetics; and others were so wrapped up in worldly business that they had to take hurried snatches of devotion. He closed by referring to the activity in chapel building in London, and argued that there was in consequence of this aggressiveness the deeper need of the spiritual culture for which he pleaded. When they remembered the thousands, indeed millions, of godless people in their great cities, they could not slacken their efforts—rather would it be better to build two new chapels in London every year. But they also needed, with all this, seasons of rest and quiet, that they might acquire greater spiritual power for doing the Lord's work. The Rev. C. H. Spurgeon, in the course of a long and characteristic speech, said that as Baptists, retained a habit of looking at personal religion as the basis of all their strength, and the fact that they only baptised those who knew what they were about created and fostered that individuality. Some might push this a little too far—as those stricter brethren did who were nevertheless capital thorns upon which to graft roses. But he honoured their fidelity to conviction in the teeth of popular opinion. Mr. Spurgeon insisted upon the importance of personal testimony—a duty very often forgotten, and testimony, too, most of all in the direction where it was least asked for and more needed. If Baptists wished to gain applause it was an easy thing to get it—by simply saying there was no difference between them and other Christian bodies, and that they were all one, whereas they were not.

THE INEBRIATE HOME.

The first Annual Report of the Inebriate Home is published, and a copy is laid on our table. A glance at its contents is sufficient to show that this institution is beginning to do its reformatory work, and to confer its good Samaritan blessings on those who have fallen into the habits that have worse than stripped them of their raiment and wounded them leaving them half dead. What was regarded as impossible—the rescuing of the drunkard from his drunkenness—is here being proved not only a possibility, but a blessed fact having many fine illustrations. What police, fines and imprisonments have failed to effect, this institution, as yet in its infancy, has repeatedly realized, and with due support and encouragement will much more fully accomplish in future years. The need of such an institution is abundantly apparent. It only requires that the benevolent christian public shall be convinced of the means being efficient to do the work it proposes and they must and will give it their countenance and warm support.

We learn from the report that the number of patients admitted during the year was 50, besides some few re-admissions, and comprised all stages of the disease; from the youth, scarcely out of his teens, to the Chronic Alcoholic, from the mildest form of the disease, to the delirious semi-maniac, all of whom have been brought through without any fatal issue, and which is worthy of note. Forty-four have left the Home. Of this number some have, after dismissal therefrom, returned to their old habits, evidencing an utter disregard for the proprieties and decencies of life, or the ultimate issue of their abandonment to their ruinous course. For this class nothing but permanent deprivation of liberty remains; but of the majority who have passed through this Institution, we have everything to encourage. At least twenty have been benefited to an extent to induce a hope of its permanence, they having returned to their homes and families, and once more becoming actively employed in their business engagements, to the delight and wonderment, not only of friends, but of those to whom they had become known by intrusive evidences, daily forced on their notice, of their degrading habits. Others have been benefited to a limited extent, but of whom we cannot speak so hopefully as to their continuance, falling the development of that important element in their complete restoration, a due and deep sense of their position, both socially and individually. There is one phase of the work to which especial attention is directed; at least eight persons who would otherwise have gone to Rockhead Prison have

been claimed from the Police Court, of whom five have encouraged the manager by their hopeful efforts at reform, and made his heart glad at the result. To this class the board are most anxious to extend the benefits of the Home in a larger degree. Poor, miserable, utterly abandoned to the tender mercies of the depraved liquor vendor in the vilest haunts, the once decent well-to-do artisan has descended to the lowest depths. "Drunkenness is not a madness that iron bars should confine nor a crime the solitary cell should punish, but a disease, and should be so treated. As well might the magistrate commit the poor lunatic to the treadmill as a punishment for his loss of reason, as send, at least, some of those brought to the police-bar for drunkenness to the House of Correction."

An important and very reasonable source of revenue is suggested by the Managers. They put the question—Will a Christian public aid in doing a larger work in this direction? and assist the "Board" in claiming from the city authorities; that, if the morale of the thing is still upheld, the fines exacted for drunkenness be devoted to an institution, that if it had no higher claims would have this one, that it would relieve the prison of the expense of the law-made criminal. In addition to which it is suggested whether the institution is not justly entitled to other recognition by the apportionment towards its support, of at least a part of the fines collected from those engaged in the illicit sale of intoxicants. This is the enlightened view taken in the neighboring Republic, where, as an example, for the year ending 30th Nov last, Thirteen thousand Three Hundred and Nineteen Dollars (\$13,319) was paid to the Inebriate Home in Brooklyn, New York, as the amount of excise money and fines due that Institution under a new law, and it is stated in the Irish World newspaper, as likely to be extended to the State of Minnesota, an Institution there to be altogether sustained by fines and other means, whether received for the illicit sale of liquor or from the besotted drunkard.

The features of the treatment pursued can only be briefly alluded to, being dependent on circumstances often peculiar but mainly and notably consisting in an establishment of which the patients are invited to consider themselves bona fide members of a home and family in which such is encouraging by his own moral efforts, coupled with the aid of the manager and his wife, to regain his freedom from the tyrannical under which, prior to his entrance, he has virtually placed himself, and that the comfort and happiness of each and all will be aided or interfered with by his own good conduct, or infringement of the regulations which he undertakes to observe on his first admission.

The position of the Superintendent requires not only that the institution shall be sustained by pecuniary contributions and legislative aid but that the warm-hearted endeavors and active co-operation of its friends be given to make it a success. His work is often of a most trying and unthankful character. The report draws a vivid picture of part of his work, and yet it is only a picture—far less than the reality. Imagine him without assistants, in the shape of guards or keepers, that in any other establishment would be deemed essential, and hazardous to dispense with, without weapon of defence, merely by a ready appreciation of the patient's temperament, and by moral influence, combating men brought there (apart often from a very critical state of bodily health superinduced by the cause that leads to his admission) in a state of acute cerebral mania or other grave conditions of Chronic Alcoholism, imagine the patient's protest against his detention, the abuse, threats, resistance accompanied by the assertion that he is not a prisoner and the artful attempt to escape during the day, and then at night the Manager coolly looking himself in the same sleeping room with such a one alone, where, after seeing the patient in his bed, lying on another at his side, he quietly falls to sleep ere long to be awake by yells, and on opening his eyes, witnesses the rage of the man as he throws himself out of his bed and approaching him with the malignity of a fiend, essays to throttle or otherwise injure, both nerve and endurance are thus taxed to the utmost. What could sustain him under the ordeal, but an unyielding faith in the goodness of his cause, and its ultimate issue coupled with an undying love for the poor demented soul within that repulsive and often diseased body. And yet through such and kindred scenes has the Manager at times to pass, in order to subdue his pitiable but dangerous patient and whose gratitude he finally earns.

The table of statistics of the institution is an instructive part of the report. No. of Patients Admitted and Re-admitted during the year 55: Number Left 44: In the Institution 11: Nativity.—28 Nova Scotia: 10 England: 7 Scotland: 5 Ireland: 3 Cape Breton: 1 P. E. Island: United States. Occupation.—Lawyers, Doctors, Merchants, Book-keepers, Agents, Pattern Makers, Shoe Maker, Bookbinders,