

her narrative of her long and weary, but at length successful, efforts to gain admittance to a Zenana was most graphically rendered. How the inmates peeped at her timidly from behind doors, never before having seen a European; how she sought to teach them sewing, and the difficulties of the task, as caste prevented their touching her; how she worked in that home twice a-week for a whole year before they could be induced to take anything from her hands; how finally, she got the little pieces of canvass they had worked made up into children's shoes and bags, and how the husbands were so pleased that they showed them far and near, and thus gained for her admittance to other homes. Thus the work, painfully slow at first, began to spread, and now a great field was opening out before them. The society was at present spending \$200 a year more than its income, and yet the work could be much enlarged. Mrs. Sale concluded by explaining the urgent need for homes for the workers. Several questions were then asked, to all of which Mrs. Sale gave the most satisfactory replies, and concluded by repeating the Lord's Prayer in Bengalee, having spoken for nearly three quarters of an hour.

A few words from Dr. Underhill followed. Mr. James Hervey rose and suggested that it would be a very suitable way of thanking Mrs. Sale and recognising her late husband's worth if those present could there and then undertake to give or get £2000, which should be devoted to the erection of one of the much needed homes, and dedicated to the memory of the late devoted missionary. He thought that 100 persons might engage to get or give £200 each, or twenty persons £100 each, and he would make one of the latter. Pursuing the advantage there and then, he was, by the assistance of Mr. J. P. Bacon, Mr. Goode, Mr. Benham, Miss Havelock, Dr. Underhill, Mrs. Bowser, and others, soon able to announce £360, and many other names were afterwards added to the list.

### The Christian Messenger.

Halifax, N. S., March 7th, 1877.

#### "THE GREATEST OF THESE IS CHARITY."

Christian love is a cardinal virtue which should extend its sympathies beyond our own church or denomination, and embrace in its arms all who love our Lord Jesus Christ, and strive to do good to all. We do not claim for all members of Baptist churches that they possess this virtue in all its fullness; but we do believe that it exists more generally in Baptist churches than in any other communities, and we think that we are safe in saying that, notwithstanding all their defects, Baptists have been instrumental in promoting the great institutions of Christian benevolence equal to any, to the extent of their means and opportunities.

But Baptists have been often misrepresented, and, in consequence of their church order, charged as Elijah was with being 'troublers in Israel,' and that by the very parties who make the trouble. This charge is laid upon them all the heavier the more consistently they act in carrying out the principles and practices they find taught in the New Testament. If they would but admit that the sprinkling of both infants and adults—Romanists and Protestants alike—is Christian Baptism there would not perhaps be the slightest objection taken to their choosing immersion for themselves. But when they affirm that the Bible teaches that only believers in Christ are qualified to receive Christian ordinances, and that Baptism is now and always what the word meant in New Testament times—an immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost, then, it appears that they must be charged with all uncharitableness, and a professedly religious newspaper may say of them about the same as in the palmist days of persecution, "It is high time such an obstruction were altogether removed from the Christian brotherhood." Verily Dr. Gill's, "Pillar of Popery" still stands, and is the foundation of the whole fabric which the writer we quote would support.

But Baptists may reply to all such charges, the same as Elijah did to Ahab: "We have not troubled Israel, but ye... in that ye have forsaken the commandments of the Lord." If Baptists could see that the initiatory ordinance alone was concerned in what gives them a

separate existence as a Christian community, it might be of less moment, but when they find that the dogmas of baptismal regeneration, priestly intercession, ritualism, apostolic succession and other kindred errors flow naturally from this supposed by many to be a little one, they may well pray to be kept from despising the example and precepts of our Lord.

In the very spirit of Jezebel, who because Naboth would not sell or exchange his inheritance induced her minions to prefer a false charge against him and in effect say, "It is high time such an obstruction were altogether removed," and so she encouraged them to stone him to death. Baptists have no desire to impose on other Christian people what they are unwilling to submit to themselves, but like Naboth they are not willing to make any exchange of what is committed to them, or to give up their birth right for any mess of pottage.

#### ANCIENT BAPTIST CHURCHES.

An article in the London Baptist on the above subject gives some notes referring to the churches at Frome. One of the earliest records is of this being "one of a number of neighbouring Churches sending chosen men to a meeting at Clifford to judge upon a case of discipline in a neighbouring church in 1669." The Act of Uniformity, which drove the non-conformists from the established church, was passed in 1667. A few extracts will present a picture of these ancient times:

"History tells us that 'St. Aldhelm baptized his converts in the river of Frome, hard by, in the end of the seventh century.' The first time the church at Badox Lane in Jerome appears, it is as one of a number of neighbouring churches sending chosen men to a meeting at 'Clifford' to judge upon a case of discipline in a neighbouring church, 1665.

In 1740, Mr. John Sharpe, who must have been pastor at least fifty years, died, and was succeeded by Mr. Hurne. At this time the minister agreed "for one year, to preach twice of Lord's Days or find supplies, for £20 per annum, and more after ye year if possible."

In 1740, the number of members is first mentioned—then 53; but at least 100 must have been lost in divers ways during the preceding twenty years. "July 8, 1742, Agreed (after several months' consideration) To admit of Singing ye Praise of God, after ye Service Lord's-day Evenings." This was the small end of the wedge; for in some three months, 'Agreed That ye Singers may have ye Liberty to Sing at any Time after ye Rest of ye Service be entirely ended.' Mr. John Kingdon came next, and abode 42 years, dying in 1805; his monument in the chapel tells how "he preached the unsearchable riches of Christ with considerable success." He left some 250 members, having baptized no less than 360 in his pastorate. During that time—in 1799—was the first missionary collection—£27 was raised "toward the printing of the Bengalee Bible."

The present chapel has a handsome Doric front, within it is light and comfortable, antipodes to medieval, has a sensible, open baptistry, seats some 700 people, has schoolroom, vestries, and five class-rooms attached.

The last Freeman has also an article on "On older churches" and closes by the following paragraph:

"We are not of those who affirm that the former days were better than these, though we are of the number who hope that the many Baptists of this last quarter of the nineteenth century will show themselves equal in fidelity and zeal and holiness to the few Baptists who lived two hundred years ago. The Baptists of the Restoration period and of the last days of the Stuarts were good men and true, stern in their conflict with error, and ever manly in their advocacy of and contention for the truth. Their spirit of loyalty to the truth should be cherished by our young men, for it is needed as ever. Considering their number and means, the Baptists of two hundred years ago, or less, were marvelously successful in their evangelistic work, instant in season and out of season, and always ready, sword in hand, for an attack on the Kingdom of Satan. Not many churches during the term of a pastorate accomplish so much as was accomplished by Cloughfold during the joint-pastorate of Messrs. Crossley and Mitchell. All honour to the older churches! May the memories of the past strengthen and encourage them in present activities, and so minister to future prosperity! And may the churches which have originated in this nineteenth century be as faithful, as zealous, and as successful as the best and most favoured of the churches of the sixteenth and seventeenth centuries!"

The Civic authorities in New Glasgow are pushing the law vigorously against illicit liquor sellers. On Tuesday, of last week, one man was mulcted in \$80 fines, making in all, with costs \$557.

#### REVIEW.

I. Novum Testamentum Græce. Ad antiquos Testes denuo recensitis, cumque apparatus critico et prolegomenis editit Enoth. Freid. Const. Tischendorf. Editio octavo critica minor. Lipsiæ.

II. The New Testament, Translated from the critical text of Von Tischendorf; with an Introduction on the Criticism, translation, and Interpretation of the Bible. By Samuel Davidson, D. D., of Halle, and L. L. D. Henry S. King and Co., London, pp., 455.

III. A plain Introduction to the Criticism of the New Testament. By Fred. Henry Scrivener, M. A., L. L. D., of Trinity College, Cambridge, Rector of St. Gerrans Cornwall, Cambridge, England, pp. 607.

Two things are essential to the exercise of confidence in our published Scripture. One is, the possession of a correct text, that is, in the case of the New Testament, Greek text. We require to be satisfied that we possess, as nearly as possible, the words actually penned by the sacred writers. The other, that we have an accurate and faithful translation. The learned secure the first; the people ask for the second.

In order to secure the first, the oldest manuscripts have to be examined and compared; quotations in the Fathers to be read; and diligent endeavour to be employed in order to ascertain the genuineness of passages and the comparative worth of readings. If any additions have been made, they must be removed: if any words or sentences have been omitted, they must be restored.

Many learned men have attempted a work of this kind. J. J. Griesbach's Critical Edition (the first volume of the second edition was published in 1796, the second in 1806), was considered the highest authority fifty years ago; but Tischendorf's has now pretty generally taken its place. There are two forms—one in 8vo. the other (*minor*) in 12 mo. Every Christian minister who is able to read Greek should procure this work (the eighth edition) and use it daily.

Dr. Davidson, who holds high rank among biblical critics, has published a translation of Tischendorf's edition.

It is now on our table. This work is intended to give the benefit of Tischendorf's labours, to English readers, as far as that is possible. The purpose is fairly accomplished. Not that we think this new translation faultless. That cannot be affirmed of any version yet published. It appears to us that Dr. Davidson is sometimes too closely literal, and that now and then he seems to have forgotten that there is an idiom in English as well as in Greek, and that both have to be regarded. But it is fair to let Dr. Davidson explain himself. He says:—"The present version is founded upon the received one; the deviation being caused by another Greek text and the desire of greater accuracy. Besides adhering to a critical text, the translator had to correct the mistakes of the common English Testament, as well as to improve it by bringing it closer to the original. Various considerations prompted his departures from the venerable version; but none was dictated by mere love of change. A desire to express the original sense better lay at the root of all. A paraphrastic or elegant version was not the translator's object. It is well said in the 'Guesses at Truth' of the Brothers Hare, a literal translation is better than a loose one, just as a cast from a fine statue is better than an imitation of it. For copies, whether of words or things, must be valuable in proportion to their exactness. In idioms alone, as a friend remarks to me, the literal rendering cannot be the right one." The translator has endeavoured to present the English reader with a more correct text and translation. He gives a much better text than the usual one, and a revision of the received version. Such are the two things he professes to have accomplished. They are worthy of labour in proportion to the importance attaching to writings which guide and strengthen man's spiritual life."

We give a few specimens of the variations in Dr. Davidson's version. The reader can compare them with the authorized version.

Matt. vi. 13. "For thine is the Kingdom" &c., omitted.

Mark xi. 17. "An house of prayer for all the nations."

John v. 4 omitted; also, xxi. 25.

Acts viii. 37 omitted.

Acts x. 6. "He shall tell thee what thou oughtest to do"—omitted.

Acts xviii. 5. "Paul was engrossed with the word."

Acts xx. 28. "The flock, in which the Holy Spirit made you bishop, to shepherd the Church of the Lord."

Acts xxiv. 14: "after the way which they call a sect."

Rom. ix. 5: "of whom is the Christ, according to the flesh. God, who is over all, be blessed for ever."

1 Tim. iii. 16: "in him who was manifested in flesh."

2 Tim. iii. 16: "every Scripture, inspired by God, is also profitable."

1 John v. 6-8:—"This is he that came by water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is that which bears witness, because the Spirit is the truth. Because they that bear witness are three, the Spirit and the water, and the blood; and the three agree in one."

Rev. xxii. 14: "Blessed are they that wash their robes."

Dr. Davidson has prefixed to his work a touching Dedication:—"To the Memory of Anne Jane, my beloved companion on earth for thirty-six years—who sympathized in all my labours and sorrows, aiding and strengthening me with wise counsels and strivings to follow conscience through bad report as well as good—whose kindness never failed—whose love grew with time—I dedicate this volume; the commencement of which she lived to see, and hastened away to be perfected under happier influences in the immediate presence of God."

Dr. Scrivener's book is exceedingly useful and valuable, as will be seen from the "Contents" of the Chapters—1. On the Greek Manuscripts of the New Testament; 2. On the ancient versions of the New Testament in various languages; 3. On the citations from the Greek New Testament by early ecclesiastical writers; 4. On the early printed, and later critical editions of the Greek New Testament;—5. On the laws of internal evidence, and the limits of their legitimate use;—6. On the history of the text, including a discussion of recent views of comparative criticism;—7. Application of the foregoing materials and principles to the criticism of select passages of the New Testament.

We heartily recommend this volume to all biblical students. C.

HORTON COLLEGIATE ACADEMY.—Many of our readers will perhaps be surprised to learn that Professor Tufts has left the position he has held in this institution to take a more lucrative situation in the Boston Latin School. We have deferred notice of this till we were informed of the arrangements for supplying the vacancy it would leave. We much regret the loss of Mr. Tufts to our institution and province, but we knew some months ago that he had received an invitation to remove to Boston and was disposed to accept it.

The Committee have made Mr. Caldwell and Mr. Eaton Associate Principals for the remainder of the year and have made provision for instruction for the classes that were left without a Teacher by Mr. Tufts' withdrawal. The advanced classes are placed under the care of Mr. Caldwell and Mr. Eaton, and Mr. Shafner of the Senior Class in the College gives some assistance in the other classes.

The prospect is that the arrangement will prove satisfactory for the rest of the year.

Dan Taylor was a Baptist minister of some note in the last century.

"The following description of a baptismal service occurs in a letter written by Robt. Robinson, of Cambridge, addressed to Dan Taylor, London. It is dated 'Chesterton, December 24, 1787,' and appears in Mr. Robinson's posthumous works, published in 1812: "Last week I had the happiness of seeing six of my children received on their own profession of faith into this church. I baptized them not in the church baptistry, but in my family bath at the bottom of my garden, for I had a mind to try the primitive Eastern mode of immersing. I led one down the steps, turned her about, and set her face toward the steps; placed myself on her side transversely, and putting my right hand on the back of her head, bowed her forward into the water, and effected a perfect immersion, while I pronounced the baptismal words. We are all so satisfied with this mode (for the rest followed the first, one ascending, another descending) that I think I shall never use any other in future."

THE BAPTIST MISSIONARY MAGAZINE.—We omitted to notice last month that this Magazine has entered upon its fifty-seventh year, and is growing in value and interest. Any one who wishes to know of the work of Christ in foreign lands should take this Magazine. It is an excellent monthly and well worth what it costs. Send \$1.00 to the American Baptist Missionary Union, Tremont Temple, Boston, Mass., and you will get it.

The work of Messrs. Moody and Sankey is no less remarkable and successful in Boston than it was in New York. The meetings are the great topic of interest in the city. Requests for prayer are handed in at every meeting among others was one a few days since "by a young Hebrew who had come to see that Jesus is the Messiah, that his father also may come into the same light."

And another "for deaf mutes, that, with no ears to hear or tongues to sing his praises, the Holy Spirit would open their eyes to see God's goodness to them."

The Baptist pastors seem heartily at work and a great revival is enjoyed by the churches.

It is somewhat remarkable that the Ritualists who are so desirous of having the canons of the Church of England observed, are not more concerned with respect to the Baptism of Infants according to the ritual. One of our English exchanges asks:

When the Purchas and Tooth prosecutions are ended, what three parishioners will call the attention of the court of law to the shameful disregard of the rule of "the Church" in relation to dipping? The directions of the rubric are clear enough. The minister is to dip the child warily in every case, unless he be certified that the child cannot bear it. Why are not these directions observed?

Our readers will be gratified to find on another page accounts from quite a number of churches of additions to their numbers. These are but the indicators of revival in those churches, and shew to us that there have been services of great interest amongst them. We trust that this is but the beginning, and that we shall be hearing of others from the same churches, and also from other churches we may shortly have like pleasant intelligence.

Rev. J. C. Bleakney has been spending a few days in Halifax, preaching in Granville Street and the New Vestry in Spring Garden Road. His labors have been abundant, holding services once or twice each day. They have been highly appreciated, and have awakened fresh interest in the hearts of many.

Rev. E. M. Saunders went to Hantsport on Saturday and preached there on Lord's day.

The Great Republic has at length secured for itself a President and installed him in the Presidential mansion without any disturbance from the party in opposition, although the election was by so slight a majority. The vote in the House of Representatives so persistently declaring that Tilden and Hendricks had been legally elected, must be a source of trouble and danger. The new House may, however, be differently constituted, and be prepared to act more in harmony with the chief magistrate as at present constituted at Washington.

WILL BE READY IN A FEW DAYS.—Messrs. Lee & Shepard have in press the GREAT CONFLICT: a discourse concerning Baptists and Religious Liberty, by Rev. G. C. Lorimer; 150 pp. Cloth, \$1.00.

Lee & Shepard, Boston, are also getting out a new work, YOUNG FOLKS BOOK OF AMERICAN EXPLORERS. Besides the legends of the Norsemen, this book makes an almost continuous tale of adventure from 1492 to 1630, all told in the words of the explorers themselves.

Memoirs of P. P. Bliss, the sweet singer, and victim of Ashtabula. Prepared by his friend and companion, Major D. W. Whittle, of Chicago, will shortly be published by A. S. Barnes & Co., of New York, with an introduction by D. L. Moody. The work will contain steel-plate portraits of Mr. & Mrs. Bliss and their children.

#### QUESTION DEPARTMENT.

Has a brother a right to ask for, or receive, a letter of dismission in good standing when he will not submit to a well constituted majority of the church in certain action the church has taken, said action having no personal relation to himself?

Taking the question as it is, and not as we should like to have it stated, our reply is that many cases might arise, in which, in our opinion, now—submission to the action of a majority ought not to be any ground for withholding a letter of dismission. There may be a majority of only one, in which case the vote is not very decisive, and the "action" of the church to which the