

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

Halifax, Nova Scotia, Wednesday, October 31, 1883.

NEW SERIES.  
Vol. XXVIII, No. 44.

WHOLE SERIES.  
Vol. XLVII, No. 44.

## Correspondence.

For the Christian Messenger.  
Bible Society Work; Printing,  
Translating and Circulating.

AN ADDRESS DELIVERED BY REV. D. G. MACDONALD AT THE ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY, SACKVILLE BRANCH, ON MONDAY EVENING. To the "Pietists" of Germany belong the glory of organizing the first Bible Society, about the year 1700. The Bible was the first book stereotyped, and this work originated that department of the now famous institution at Halle, in Germany, comprising orphan houses, schools, printing house, laboratory, and bookstore. Down to 1834, when other Bible Societies began to be formed in Germany, this magnificent institution had distributed nearly 5,000,000 copies of the Scriptures or parts.

The first English Bible Society was formed in 1780 for the purpose of supplying the sailors and soldiers of Great Britain with the Bible. It was named the "Bible Society," and was sustained by the same means that sustain the Bible Societies of today. The first vessel supplied by the Society was the *Royal George*, a British man of war which was suddenly sunk in Portsmouth harbor on the 29th of August, 1782, with 1,100 persons on board. Eighteen months previously to this calamity this ship had received 400 Bibles from the Society, and we fondly hope that at least some of those so suddenly ushered into eternity had found in these Bibles "the pearl of greatest price." This Society is now known as "The Military and Naval Bible Society."

The chain of events which originated the Society represented by this meeting tonight—"The British and Foreign Bible Society,"—and the connection of the Baptists with it at its inception and for several years after are somewhat remarkable. A few facts in these connections I desire to state with candor and kindness, which, I doubt not, will be kindly received by the meeting.

During the closing years of the eighteenth century Rev. Thomas Charles, an Episcopalian minister of piety and praiseworthy devotion, interested himself in the people of Bala, North Wales. In the street he met a little girl who was accustomed to walk seven miles over the hills each week to find a Bible from which to read the chapters containing the minister's texts on Sunday. This circumstance increased the earnestness of Mr. Charles in his efforts to secure for this people the Book of Life, and having been but partially successful in his applications to benevolent societies then existing, he went to London in December, 1802, and put his case before the committee of the Religious Tract Society. Rev. Joseph Hughes, a Baptist minister of Battersea on the Thames, who was Secretary of the Tract Society at this time, made the following statement to the committee while considering the application of Mr. Charles: "Surely a Society could be formed for the purpose; and if for Wales, why not for the empire and the world?" This proposal was warmly greeted, and at the request of all present Mr. Hughes drew up his plea of thirty printed pages, entitled, "The excellence of the Holy Scriptures, an argument for their more general dispersion;" and, as a result, on March 7, 1804, at the London Tavern, Bishopsgate Street London, the British and Foreign Bible Society was formed, with Rev. Joseph Hughes as chief of its three Secretaries, "and the hands and feet as he had been the head of the institution."

United in this Society were Episcopalian, Presbyterians, Methodists, Congregationalists, Reformed Dutch and German, Friends, Baptists, and others. Baptists were among its warmest and most liberal friends. About this time Dr. Carey, the Baptist missionary in India, had completed the translation of the Bible into Bengali. An eminent physician of Yorkshire, England, determined to collect £1,000 for the purpose of publishing it. The committee of the British and Foreign Bible Society proposed "that the money thus raised should pass into its treasury and they would cheerfully assist the Bengali and future translations by their

money and their influence." The proposal was accepted. In 1809 the first grant was made to the Baptists—£1,000—and in 1825 a further grant to the Baptist missionaries of £5,500.

In 1835 the then venerable Dr. Carey, with the aid of Dr. Wm. Yates and Rev. W. H. Pearce, completed the final revision of the Bengali Bible. They, in behalf of the mission and the Baptist Missionary Society, asked the Society for aid in printing this version. This aid was refused, unless they would alter the version by *transferring Baptizo* and not *translating* it, or give it such a rendering as would be agreeable to Pado-baptists. With these conditions those men of God could not comply. They felt it, and justly too, as obligatory upon them to translate *Baptizo* as *Metanoes* or *Pistewu* or any other word in the sacred oracles. On the version, for the circulation of which aid was asked, the Calcutta Auxiliary Society say in their 26th annual report: "We have had the happiness to see the Bengali version of the New Testament by the Calcutta Baptist missionaries brought to a satisfactory conclusion. The version has been pronounced by very competent judges an able and excellent translation." Yet the parent Society refused to aid its circulation because *Baptizo* was translated by its equivalent in the language of the people for whom the translation was made. Against this action of the Society a protest, signed by more than six hundred Baptist ministers of England, was presented to the parent Society on the 6th of March, 1837, but without effect. Again on Jan. 6, 1840, the committee of the Baptist Union of Great Britain addressed another and final "MEMORIAL" to the Society. This was also fruitless; and on Feb. 20th of the same year the Union "Resolved unanimously, That the combined refusal of the committee of the Bible Society to support the versions of the New Testament made by the Baptist missionaries, notwithstanding their admitted superiority and unquestionable faithfulness, leave the Baptist body no alternative, after seven years' endurance of the wrong, and the employment of all proper methods to obtain redress, but to seek support for them by an appeal to the Christian public through an organization formed for the purpose; a measure which will be adopted with extreme reluctance, but which the committee of the Bible Society has forced upon them by its inequitable decision."

Accordingly on March 24, 1840, at New Park Street Baptist Chapel, Southwark, London, the "Bible Translation Society" was formed. From that time to the present this Society has printed and distributed over 5,000,000 copies, mostly of the New Testament, from the Baptist presses at Serampore and Calcutta, at a cost of over \$1,000,000.

The experience of American Baptists with the American Bible Society was somewhat similar to that already described. The American Bible Society was formed on May 11, 1816, at a convention composed of delegates from thirty-five local Bible Societies in the United States. As in England so in America the Baptists were among its best patrons,—one man, Mr. John F. March, giving \$50,000. Things moved along harmoniously for about 19 years. In 1830 the Society appropriated \$1,200 for the purpose of aiding in the publication of Dr. Judson's version of the Burmese Bible. August 6, 1835, Mr. Brigham presented a request for funds to further circulate the translations of our missionaries. The request was refused for the same reason for which the parent Society in England refused a similar request. April 7, 1836, the Baptist members of the Board of Managers of the American Bible Society presented their protest, but it had no effect, for it was not even allowed to be read. The American Baptists had no alternative but to do their own work as best they could. Accordingly and immediately a meeting of 120 Baptists was held in the Oliver Street Baptist Church, New York, on the 12th of May, 1836, and there and then "The American and Foreign Bible Society was formed with a single object—to promote a wider circulation of the Holy Scriptures in the most faithful versions that can be procured."

Within two months from the organization of this Society the Baptists of

America sent \$5,000 to do the work that the old Societies in England and America refused to do. Before the close of 1837 they had a printing press at Canton, China, and in Burmah they had five presses with all their requisites, and thirty native printers employed. The press at Maulmain alone printed nearly 42,000,000 pages in 1836-7, of which nearly 9,000,000 were Scriptures. From 1801 to 1842 the English Baptist Missionaries in India had printed nearly 530,000 Bibles or parts in forty-four languages and dialects, on their own presses.

Thus the Baptists of England and America went on doing their own Bible work at their own charges. About three years ago a desire was expressed by the American Bible Society to have Baptists again in accord with them.—Prof. Howard Osgood, D. D., of Rochester University, was requested to meet the committee on versions, in order to ascertain if the differences between the Bible Society and the Baptists could be harmonized. He told them that Baptists having been wrongfully excluded from common rights in the Society had no request to make, that the only conditions on which Baptists could be induced to return were those of the earlier years of the Society, when scholarly Baptist versions with *Baptizo* translated were treated with the same favor as other versions. This was in April, 1880. A sub-committee was appointed to bring in at the next meeting a substitute for the old law of 1835, that excluded Baptist versions from having any claims upon the Society. The new law was accepted by the Baptists in good faith as a removal of the difficulty, and accordingly on Oct. 13, 1880, Dr. Murdoch, the Secretary of the American Baptist Foreign Missionary Union, sent to the Society a request for "\$2,000 for printing and circulating the Burmese and Karen versions of the Scriptures in Burmah." After fifteen months' suspense the request was refused on the same grounds of the refusal of 1835, viz., the *translation of Baptizo*, and yet strange to say the Society will give money to print and circulate the Romish version, which teaches the dogmas of purgatory, extreme unction, auricular confession, penance, and other heresies of the Church of Rome. Does it not appear inconsistent to do this, and refuse to circulate the Baptist version because *Baptizo* is translated in harmony with the scholarship of the world?

While I am free to acknowledge, Mr. President, that the British and Foreign Bible Society has done and is doing a great work in the world, I must say that I think they made a mistake in this matter, and I cannot, as a loyal Baptist, support them in it. You, as loyal Methodists, could not do it were you in my position. There are evidences of your loyalty to be seen on every hilltop around here. The beautiful College now in course of erection, which is to be an ornament to the community and an honor to the denomination, is but an additional evidence of your loyalty to your denominational views. My loyalty to my convictions as a Baptist prevent my cooperating with the Society with a knowledge of the facts briefly stated before me.

Allow me, before taking my seat, to acknowledge with thanks the honor offered me by asking me to accept the office of Vice-President of the Society, and to say that while the Society has my prayer, my influence and means must go in the way of my convictions. Baptists of America are now doing their Bible work through the Baptist Publication Society, located in Philadelphia, the foreign portion of the work being directed by the American Baptist Foreign Missionary Union, the home portion by the Publication Society, which, during the last year, had more than one hundred colporteurs and Sabbath school missionaries in the field, who gave away 28,000 copies of Bibles and Testaments, besides all that they sold. As a consistent Baptist, my influence and means that can be spared for Bible work must go in that direction, while I shall continue to pray for all societies that aim at the good of humanity and the glory of God.

Dear Editor,—  
Having heard the above address, I thought you ought to have it for your valuable paper. Every Baptist does

not know the facts therein brought to light, and I know that you will be pleased to give them to your readers, with, perhaps, a hint from yourself at the inconsistency of Baptists who show so much limppiness in this matter.  
Yours very truly,  
ONE PRESENT.

Sackville, N. B., Oct. 24, 1883.

For the Christian Messenger.  
The College and Religion.  
BY REV. DR. SAWYER, PRESIDENT OF ACADIA COLLEGE.

Colleges and Universities are sometimes classified as *state* and *denominational*; but this is evidently an imperfect classification. The term *denominational* is properly applied to an educational institution that is maintained and controlled in the interest of the representatives of some form of religious belief. The term *state*, as applied to a University, properly denotes the source of the supplies by which the institution thus designated is sustained, and the authority by which it is controlled, but it indicates nothing in regard to the spirit in which the affairs of such a University may be conducted. Numerous instances can be cited of state Universities and state Colleges that have been, in the fullest sense of the term, *denominational*. Educational institutions supported by voluntary organizations may be classed, in like manner as *denominational* or *non-denominational*, according as any institution that is thus supported, may have, or may not have, definite relations to any ecclesiastical organization or system of religious belief. With this application of the word *denominational* in mind, it may perhaps be difficult to find any University or Arts College, whatever may be the sources of its income or the authority that controls it, to which the term may not be applied, since it is generally true that the people who claim to be of no sect are as anxious as any others to promote their own views on religious subjects. But while it may be admitted that in the past Colleges and Universities have been, for the most part, connected with some form of religious doctrine, it is nevertheless proper to inquire whether such connection be necessary or desirable.

On this question there are opposite views. On one side it is held that the University should not acknowledge any connection whatever with religion or theology,—that its sphere does not in any sense include these subjects. The tendency of the age seems to be to the adoption of this view.—It is formally approved by many men of note, and in other instances is practically adopted as a rule of action. On the other side it is held that such a separation between the University and religion is impossible,—that the inspiration and control of religion are necessary for the normal development of the University, and that without these elements it must be of necessity disproportionate, narrow, defective in regard to proper motive and illiberal. As a representative of this class, we may refer to Cardinal Newman. Though he admits that the object of the University is not religious training but liberal culture, yet he holds that the University cannot fulfil its proper function without the assistance of the Church. "It needs the Church to steady its work." The interdependence between Theology and the other sciences is such, that, if one studies these without any reference to God, he necessarily will have an inadequate conception of them. Besides, as a prudent safeguard against evil, "the Church must have jurisdiction over the University lest it become the rival of the Church."

Both of these positions are open to serious objections. A complete separation of science and philosophy from religious and theological principles is impossible. The universe of truth is one. If any portion of it is taken out

of its relations to all the others and considered by itself, the view must lack the proper proportion and be in effect erroneous. The defenders of the church have always been moved, as if by a natural instinct, to assert this connection. They have felt that to fail to call attention to it is virtually to deny that it exists. We must admit that to attempt to teach science, or philosophy, or history as if there were nothing more in the world than blind forces of nature and human agencies is in effect to give declaration to very important propositions concerning God, the Church, and religion. On the other hand, if the Church assume to direct learning and determine by its authority what result of special studies may be accepted as in harmony with orthodox doctrines, and what must be rejected, it will paralyze mental activity, or provoke rebellion against its authority. History abounds in examples showing how these effects are produced. The University should not be regarded as the agent of the Church. It has its own organization, its own life and methods. But its work should be carried on with a distinct recognition of all the important relations that encompass human life.

The question, then, arises, how shall religion be brought into connection with the University and the College? We answer, that, as men differ in their convictions concerning the nature of religion and the principles on which it rests, it seems to be necessary that there should be corresponding distinctions in the organizations designed to promote higher education. Then, if agreement of convictions in respect to religion has brought men to unite in support of an educational institution, it is right to expect that the teachers in such an institution should conduct their work in harmony with that belief. But this will not be enough. Something more should be done for the moral and spiritual development of the pupils. What shall this be? The formal teaching and defence of a creed will be nearly or quite useless. Even the study of the Scriptures may be so conducted as to contribute no more to spiritual edification than the study of any other literature. The main reliance must be on the men who occupy the place of teachers. Their example, the motives that evidently rule them, the manifestation by them of genuine regard for religious truth and spiritual interest in the intercourse of daily life,—these will be the most effective means for bringing the young to a serious consideration of spiritual concerns. The connection of the University and the College with religion should not be formal but vital. This opinion is expressed by Cardinal Newman, from his point of view, in the following words: "It is no sufficient security for the Catholicity of a University, even that the whole Catholic Theology should be professed in it, unless the Church breathes her own pure and unearthly spirit into it, and fashions and moulds its organization, and watches over its teaching, and knits together its pupils and superintends its action." It is possible to understand by the word Church here an ecclesiastical organization that attempts to mould the entire process of education by authoritative rules and according to methods determined independently of the men by whom those methods are to be applied. If the term is taken in this sense then we must object to the language as not properly describing the relation that is contemplated. That relation is vital, not formal. It must manifest itself in the spontaneous activities of the men who are guiding the process of education, and of the students who are the subjects of that process. The church, as an organized body, is not expected to assume the function of directing the higher education; but men possessing the spirit that should reign in the church, the

spirit that is in sympathy with Christian truth and that prompts to Christian service, should give character to that education. It is true that in many instances this is not done. It may be true also that the instance is seldom found in which the principle here laid down is applied as perfectly as it might be. But there are many cases in which Christian men have conducted educational institutions in such a manner as to show what beneficial effects will follow from even an imperfect application of the principle. The friends of Acadia College have tried to direct its operations in harmony with the ideal here presented. Its success in the future must depend on continued and hearty adherence to the principles which have made it so useful in the past.

## Begging Deaf Mutes—Caution to the Public.

To the Editor of the Christian Messenger:

SIR,—Having been informed that certain deaf mutes have been travelling through the Provinces professedly collecting subscriptions for the HALIFAX DEAF AND DUMB INSTITUTION, I ask permission, through your columns, to state, for the information of friends and the public, that these parties have no connection with the Halifax Institution, and are in no way authorized to act in its behalf. The Halifax Institution employs no deaf mute "agents," and any deaf mutes representing themselves as such are simply impostors, who should be handed over to the nearest constable.

I would earnestly beg the benevolent public to give no encouragement whatever to wandering deaf mutes going round the country collecting, peddling, begging, or under any similar pretext. They are simply trading on their misfortune, abusing the sympathy of the benevolent, and diverting liberality from legitimate public charity to mere individual gain. This practice, growing up of late years, has become a serious evil, demoralizing the mutes themselves, leading them to prefer a wandering life to steady industry at their trades, and exposing them to temptations to dishonesty and dissipation which they are little able to resist. Money given to such is really a premium upon idleness, vagrancy, or imposture. In the interest of the deaf-mutes themselves; as well as of the cause of Deaf mute Education, which is thus degraded, all true friends of the Deaf and Dumb should unite in sternly discountenancing the whole system.

I am,  
Yours respectfully,  
J. SCOTT HUTTON,  
Principal, Halifax Deaf and Dumb Institution.  
October 30th, 1883.

For the Christian Messenger.  
Circular.

TO THE PASTORS OF THE BAPTIST CHURCHES COMPRISING THE BAPTIST CONVENTION OF THE MARITIME PROVINCES.  
Dear Brethren,—

In accordance with instructions given us at the recent meeting of Convention at Halifax, we hereby draw your special attention to the importance of efficiently carrying-forward the financial interests of the denomination under the Convention Scheme, and urge the churches through you to systematic effort in the collection of funds under that Scheme. We are further instructed to press upon your consideration and that of the churches the necessity of prompt remittances at regular periods to the Finance Committee for each Province, so that distribution may be made in time to meet the quarterly obligations of the respective Boards. The dates named by Convention are January 15th, April 15th, July 15th, and Oct. 15th in each year.

Looking confidently for your active interest in this work we are,  
Dear Brethren,  
Yours truly,  
J. MARON, President.

E. M. KIRSTAD, Secretary.