

prays that these trials may be sanctified to their enlarged spiritual prosperity, and affectionately commends them, under their present necessities, to the loving sympathy and assistance of the churches at home." He showed that the missionaries in Jamaica represent in that island these three things:—First, the moral equality of man; secondly, the principle of religious liberty; and lastly, freedom of speech. The Dr. made a touching and eulogistic reference to the Rev. E. Palmer, who has suffered such cruel injustice at the hands of wicked men.

The Rev. Mr. Lewitt, of Scarborough, seconded the resolution, which was unanimously carried."

"After tea a public meeting was held in the Tabernacle, Mr. Aldis presiding. The attendance of the public was large, the area and the first gallery being well filled. The proceedings were chiefly devotional, Mr. Spurgeon giving out a verse or two of a hymn between the prayers. Brief and excellent addresses were given by the Revs. Mr. Chown, of Bradford, D. M. Evans, of Llanberis, and C. H. Spurgeon. The proceedings of the session closed at about 9 o'clock.

The autumnal gathering, it will be observed, is to be held at Liverpool."

Bible Translation Society.

The annual meeting of this Society, was in every respect representative. Nothing could be more impressive than the important facts disclosed in the report and in the various addresses. S. R. Pattison, Esq., representing in his own person law, literature, and science, took the chair at 7 o'clock, and introduced the proceedings in a brief but most admirable and pertinent address. He demonstrated the duty to which Baptists are bound in connection with the progress of this Society. In the translating of God's Word into other languages, their knowledge was first pure and then peaceable. We cannot (said Mr. Pattison in those sharp, incisive sentences so characteristic, and so well suited to strike the key-note of a meeting) we cannot step over the command of our Lord in that easy way in which some of our brethren think they may. If it be asked, Why do we make so much of this matter? I would reply by saying that there presses upon us the consideration which Mr. Mill so eloquently and beautifully expressed the other evening in the House of Commons, viz., the duty which we owe to posterity, for whom we are trustees. If those who worked in the past, in connection with the translation of the Scriptures had kept this in mind, then how much better it would have been both for themselves and us! They had transported, they had not translated, the word "baptize." Thus they had set up a counterfeit image of the truth; and out of that had sprung the ritualism by which the Church in so many of her sections was marred and the world misled. We must have realities instead of shams; and as we have the final deliverance of the Holy Spirit in this matter, therefore we must take our stand and adhere to the work on which we have entered.

The Rev. Mr. Lewis, of Calcutta, said, during the past year considerable progress had been made in India, in publishing the Word of God. At the present time two editions, one corresponding in size with previous editions and another somewhat smaller, which being in more convenient form might be welcomed by many who would so prefer it, were in circulation. There were editions of the Bengalee language, and single editions of the Gospels which missionaries might distribute to a greater extent than they would otherwise have done. They had the Scriptures also translated in the Hindoo and Sanscrit languages. The Bengalee translation, which was the first undertaken by the missionaries, still continued, in his opinion, to be the most valuable of their productions. Perhaps they were aware that they might consider the Bengalee Testament as the first prose work rendered in the vernacular language. At the time when Dr. Carey went to India there was a Bengalee literature, but it consisted entirely of poetry of a most dogmatical description; and, as they knew, before their brethren set foot on the shores, Carey was even then labouring, with the assistance of his colleagues, in producing something like a translation of some portion of the New Testament: so early and so thoroughly had the idea of translating the Word of God seized upon his mind. Afterwards, when at Port William, a class was formed, and Carey having been appointed president, the whole work was perfected. What was the Bengalee literature now? It was an everlasting tide of good and evil spreading over that wide province—a literature that would be read by millions of their fellow-creatures. He thought it was a noble thing to say that as our missionaries were the first to translate the Scriptures in the Bengalee language, so after what

had been done by other denominations, their own version continued to be the only one in the field. They doubtless knew that the Bible Society were unwilling to issue the translation produced by our missionaries; but were very willing to do so with simply those terms relating to the ordinance of baptism being rendered in the Greek words,—not in the improved method, but darkened by words without knowledge.

The Rev. Robert Robinson, of Dacca, said that the policy of not translating a certain word in the Sacred Scriptures to a people whose whole knowledge has to be obtained from that translation, is a very questionable policy. To illustrate how people are confused when they come to this word "baptize," and who have no missionaries near them to explain it, Mr. Robinson related an anecdote of a man in Eastern Bengal. He got a copy of the Bible Society's, that is the mutilated version of the Scriptures, and coming to passages that speak of baptism he wished to have this term explained. He went to a minister of the Church of England for this purpose, who said to him, "Why, Baptism is just a row." "Oh," replied the inquirer, "then I must read thus, 'Believe and be vowed,' 'Whosoever believeth and is vowed shall be saved.' "Not so," replied the minister, "it means a covenant." The inquirer then applied this second term in the same manner; when the clergyman again said it was not so, and the result was that the poor man exclaimed, "Why, what on earth then does it mean? If it means to immerse or to sprinkle, then pray why do you not translate it? One evil wrought in this way by those who refused to translate the word was, that the poor heathen inquirers have set before them the controversies of the Church when it is most undesirable that they should be troubled by anything of the kind.

The Chairman introduced to the meeting; an American missionary from Burmah, Dr. Millard, who gave a brief and interesting speech. He was happy to say they had no mutilated version of the Scriptures in Burmah. As an evidence of the prevalence of our sentiments, he mentioned the fact that the Bishop of Calcutta had given instructions that any persons wishing to join their society, i.e., the Episcopal Church, should be immersed—a concession to the dominance of the Baptist sentiment in the community.

The Rev. J. Gregson, of Agra, said one of the claims of the Society rested on the great and gifted men they had been blessed with by God. He would say, not in a spirit of boasting, but rather in a spirit of the profoundest humility, that God had blessed this Society as He had blessed no other, giving them a succession of men especially fitted for the great and important work of translating the scriptures—men like Carey, Yates, Wenger. He gave a most interesting description of the work of distributing the Scriptures in Agra. He did not remember ever having seen a bookshop in Agra, though it contained between seventy and eighty thousand people; but through the example set by the missionaries, there had been a great increase in the number of stalls for the vending of literary wares in the markets and at the great public fairs. One reason which he urged for supporting the Society and the spread of the Scriptures in India was this, that the missionary so often spoke to a peripatetic audience—the hearer stopped, perhaps, for a few moments, heard a sentence or two and then passed on. Often of course they had misapprehended or only partially understood what they heard; but they carried away with them what, if used, would prove a conviction in the shape of a tract. Much as he was attached to his own denomination, all of them, he believed, would feel that in the presence of man's sin and degradation, denominational peculiarities were of secondary consequence. It was because the Bible revealed to men how they might be saved, that they chiefly valued it, and engaged in its translation and circulation.

The United States Baptist Anniversaries were held at Boston last week.

THE AMERICAN AND FOREIGN BIBLE SOCIETY met on Saturday. The Report showed that in America 26,376 copies of the scriptures had been circulated. The receipts for the year were \$40,896. Addresses were given by Rev. Dr. Kincaid, Rev. Dr. Armitage and Rev. H. W. Reid.

THE AMERICAN BIBLE UNION meetings were held in the morning and evening of the same day. The receipts of the past year amounted to \$30,000, fifty per cent above those of 1864. The evening meeting was addressed by Rev. Drs. Hackett, Eaton, Conant, and Welch.

THE BAPTIST HISTORICAL SOCIETY was also held on Saturday evening. The report showed the number of publications received. They comprised 620 volumes, 1926 pamphlets and

association Minutes, 25 likenesses of eminent Baptists, &c., &c.

THE AMERICAN BAPTIST PUBLICATION SOCIETY held meetings on Sunday afternoon and evening, at which addresses were given by Revs. J. D. Gregory, C. H. Crane and A. J. Gordon.

We have not received reports of the subsequent meetings.

Christian Messenger.

HALIFAX, MAY 30, 1866.

Marriage and Divorce.

The laws respecting marriage and divorce are in every country, exceedingly important, and largely affect the character of the people. They reach to the very foundations of society. On the one hand any unnecessary restrictions against legal marriage, or any ecclesiastical prohibitions are calculated to cause general dissatisfaction, and produce various other evils; whilst on the other hand, any laxity in this matter and the allowance of a severance of the marriage bonds without sufficient reason, is calculated to inflict untold injuries on society, and lead to much mischief and immorality. The law of divorce in the United States has long been most defective, and the consequences arising therefrom have recently compelled Christians to take it into their serious consideration. A case occurred a short time since in a Baptist church which was made the occasion of pronouncing what the christian law is on the subject. It appears that a member of the Baptist church in Grafton, Mass., had married a woman who had left her husband and obtained a bill of divorce from him, because of unkind treatment. Certain members of the church believed that such a divorce was null before God, and that the brother had sinned in marrying a person who was still, according to the teaching of Christ, the wife of another man. A Council of judicious brethren, prominent in the denomination, was invited to consider the case, and afford advice on the following question:

Do the Scriptures regard divorce for any cause save one, as affecting an entire dissolution of marriage, so that either of the parties may be united in wedlock to a second person?

This question the Council was not prepared to answer, definitely, without a careful re-examination of the word of God; and a committee was requested to make a report on this point at an adjourned meeting.

Dr. Hovey a member of the Council has published a small volume entitled "The Scriptural law of Divorce" which embodies the report of the Committee, and is published by a vote of the Council, in the hope that it will prove useful to persons who are desirous of ascertaining the will of Christ on a question so much affecting Christian morality.

The following are the conclusions to which the Committee came:

First, That according to the word of God, there is but one proper ground for divorce, namely, adultery.

Secondly, That Christian churches ought to recognize in their discipline no other cause of divorce as valid, and ought to consider those who have been legally divorced for any other cause as ineligible to marriage.

Thirdly, Separation from bed and board may properly be granted to the innocent party, when the other is guilty of wilful desertion, or perhaps of other crimes equivalent thereto. The parties, however, are still held by the nuptial tie, and cannot, so long as both live, be married to another without committing adultery.

Fourthly, Civil governments find it impracticable to make their laws, touching divorce, agree precisely with the divine law. Yet the more nearly they conform to it, the more fully will they serve the interests of virtue.

Union of Disciples and Baptists.

Much has been said and written respecting the proposal for a Union of the Disciples, so called, or Campbellites, and the Baptists in the State of Virginia. There has been some acrimonious feeling aroused on either side, but the preponderance has been of a very kindly character. It may perhaps not be out of place that our readers should know what is thought on both sides as to the expediency of the measure. Some have supposed that the hostility to such combination has been all on the side of Baptists, but the following comparison drawn between the two denominations in the *Christian Standard*—a Virginia paper belonging to the Disciples—will shew that it was not received by them with much favor. The editor says:

1. The Baptists wear a name which in the Scriptures is never worn by the churches; and which as a distinctive appellation, belonged to a man who was never a member of the church of Christ. In so far as they are denominational, and depart from their own principles.

2. The Baptists require subscription to articles of faith as a term of church fellowship; while we enjoin simply the teachings of Christ and the apostles as authoritative.

3. The Baptists have been strongly Calvinistic—disposed to insist on the essential points of Calvinism as if they were the essential points of the gospel of the grace of God. We, on the contrary, give them no importance whatever.

4. Growing out of this, the Baptists have cherished ideas of abstract spiritual influence—which have led to the adoption of the anxious seat and other appliances in conversion, and what they style "religious experience" as a test of conversion; while we, preaching the gospel as the power of God to salvation, call on all who believe and repent to come out from the world, and accept the yoke of Christ in baptism—receiving them on their faith in Christ, and accepting their obedience to the gospel call as the proper evidence of their repentance.

5. The Baptists have insisted that believers should be baptized because their sins were forgiven: we, that they should be baptized "for the remission of sins."

6. They practice the monthly observance of the Lord's Supper; we keep the feast every Lord's day.

We might quote objections which have been urged on the other side. The fact of the movement having originated with the Disciples has been mentioned as a sign of weakness, and its having come from an individual rather than from a church or churches has been mentioned as an assumption of power and authority on the part of the proposers which did not belong to them. Thirty ministers and others accepted the invitation to meet, and assembled together for consultation respecting the proposed union at Richmond, Virginia, on the 24th ult. The discussion of the question appears to have been one of much frankness and freedom and yet carried on with great kindness and courtesy.

A committee was appointed to give an expression of the meeting and the following is the statement they have published, for the purpose of making known the result of their deliberations:

"We have reached the conclusion deliberately, however reluctantly, that the time has not yet come when the Baptists and Disciples are, on both sides prepared, with a prospect of perfect harmony, to commit themselves to any degree of co-operation beyond such courtesies and personal Christian kindnesses as members of churches of different denominations may individually choose to engage in.

"We would express, however, with much gratitude to our common Father, the gratification we have felt and still feel, in having developed by this interview, an agreement of views as to the great facts and truths and duties of the gospel, far more extensive and practically identical, than many of our brethren had supposed to exist; and we would earnestly recommend to the brethren of the two bodies in the state of Virginia, to cultivate the spirit of fraternal kindness and Christian courtesy towards each other."

We are not surprised at this decision. The Baptist body, by the very constitution of its churches, could not be disposed of, like some other denominations, by the acts of its leading or more prominent men. It is well that a kindly feeling should prevail between them, and that whilst differences exist, those differences should be recognized and understood by each other. Any union formed of the members of one body with the churches of the other must be as individuals, and in accordance with their established practice.

We perceive that the New Brunswick Baptist Home Missionary Board are employing Financial Agents for the purpose of visiting the churches on behalf of that society.—Would it not be well for the N. S. Society to follow the same example rather than allow the work to be suspended in consequence of want of funds?

NEWS SUMMARY.

The arrival at New York of the Fenian Head Centre, Mr. James Stephens, after his narrow escape from Europe, does not appear to have added much strength to the position of the Brotherhood on this side the water; and since the government at Washington have so decidedly discountenanced the whole enterprise, there does not seem much probability that this blunderhead, disjointed faction, will occasion very much more trouble. Were we authorized indeed to calculate on their future course of proceedings by any application of the common rules of prudence or foresight, we might safely pronounce the bubble to have wholly exploded; but as it is in fact the game of knavery practising upon thoughtless and impulsive ignorance, for its own selfish purposes, one is hardly justified in saying what further jugglery may not be put in practice to extract money from their dupes. The most serious evil that has resulted from the insane and heartless project, is the amount of misery inflicted on Ireland itself, and the distrust and disaffection that it has so widely disseminated among the lower orders of its population.