

ature, the history, and the life of the two most important nations of the world, with which indeed, all the cultivated modern races and nations are most closely allied in their literature, their life, their philosophy, and their institutions; last of all, this study is an excellent instrument of intellectual gymnastics, which would be worth all, and more than all, the labor it involves, were this the only result that should be proposed.

This Prospectus of the National Education League of England, is being circulated.

Object of the League: The establishment of a system which shall secure the education of every child in the country. Means:

I. Local Authorities shall be compelled by law to see that sufficient School Accommodation is provided for every child in their District.

II. The cost of founding and maintaining such Schools as may be required shall be provided out of Local Rates, supplemented by Government Grants.

III. All Schools aided by Local Rates shall be under the management of Local Authorities, and subject to Government Inspection.

IV. All Schools aided by Local Rates shall be Unsectarian.

V. To all Schools aided by Local Rates admission shall be free.

VI. School accommodation being provided, the State or the Local Authorities shall have power to compel the attendance of children of suitable age not otherwise receiving education.

I do not know anything that more fascinates youth than what, for want of a better word, we may call brilliancy. Gradually, however, this peculiar kind of estimation changes very much. It is no longer those who are brilliant, those who affect to do the most with the least apparent pains and trouble, whom we are most inclined to admire. We come eventually to admire labor, and to respect it the more openly it is proclaimed by the laborious man to be the cause of his success, if he has any success to boast of.—*Arthur Helps.*

Dr. Angus on the Revision of the New Testament.

In a lecture delivered at Acerrington recently by Dr. Angus, one of the commissioners appointed for the revision of the Bible, some curious incidents were mentioned showing the difficulties which the revisers found in fixing upon a suitable English word or expression to literally interpret the Hebrew and Greek. What, asked Dr. Angus, was the original text of Scripture, and what were the views of our modern translators? How far might they confide in them, and how far might they trust them? It might illustrate the importance of those questions if he took an instance or two. There was the passage in Timothy which said, "Without controversy great is the mystery of godliness; God was manifest in the flesh." As corrected the text read, "Great is the mystery of godliness, who was manifest in the flesh." There too was another passage in John, "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath declared Him." If that text were corrected as it needed to be, it would read, "No man hath seen God at any time; God only begotten, who is in the bosom of the Father, He hath revealed Him." In those two instances—in one case the word God went into the margin, and in the other came into the text. In Acts viii. 7 was a text they, as Baptists, were justly proud of. It was the question of the eunuch and Philip's reply, "What doth hinder me from being baptized?" Philip said, "Dost thou believe?" and he replied, "I do believe." Now, as a matter of fact, there was not a single ancient manuscript that contained that verse. "That was a bad thing for the Baptists," some might say. He did not know about that. He dared say they would find the truth somewhere else, but their purpose was to ascertain what the words of the inspired writers were, and to keep them from no man. There was no necessity to advance truth by misrepresentation.

Those three passages touched upon the Unitarian controversy and the Baptist controversy, and it was important that they clearly understood what the Scripture was. Whether the passages remained as they were or were altered into the margin, the two great truths they taught were practically untouched. With respect to the verses about Philip and the eunuch, the explanation of how it came there was because it was the question put to the converts when they came to be baptized, and some copyist probably inserted a marginal reading into the text. They had lost a text but gained a confirmation of a piece of history. In illustration of the difficulties

of finding suitable English words to represent the Greek and Hebrew, Dr. Angus said he believed that no translation could do perfect justice to the Greek or Hebrew. For instance, there was the word "publicans." The New Testament Revision Company spent more than two hours over it. It was said on one side it was dishonoring a respectable class of people to class them with sinners, and that it was extremely desirous to strike that out. What should they put in its place? A farmer of taxes, said one: thereupon a bishop rose and said, "I must implore my brethren not to insert that, or we country clergymen shall never hear the last of it." But it is farmer of revenues," said the suggestor. "Ah, but the farmer is there said the bishop, 'he will never mind the revenues, but will say you have put him among the sinners.'" The fact was that they had not a word in English that would represent it. The Romans used to let out their taxes to be gathered the same as we did our tollbars, and they had to get what they could. These revenue gatherers were like our tollbar keepers would be without a table of tolls, and many would not pay what was legal, and these tax gatherers became very unpopular. He thought publican was the nearest word. Then the word "bishop" created a difficulty. The word meant one who took an oversight. No doubt oversight and overseer would be a good word if they could venture to use it. The Bishop of Gloucester said that whatever satisfied his Dissenting brethren would satisfy him. He said, "if Dr. Angus likes to be called Overseer Angus, I have no objection." Now in his district an overseer meant one who looked after the poor, and collected the poor-rate, and they rather objected. The difficulty was to get a word that would do justice to it. They had never been able to translate the word penny. The Roman word was *denari*. When we read, "Agreed with them for a penny a day," we were apt to think it was very little, whereas it represented some 8s. or 10s. of our money. Two-pence was as much as a good man could earn by two day's work. It was said they should put half-a-crown, but that would be inaccurate, as there were no half-crowns in those days. It was suggested they should do as their Anglo-American brethren had done, translate it. "Agreed with them for a *denari* a day," and the Dean of Westminster said, after talking it over for a week, it might be read, "Agreed with them for a denary a day," and they would think that was not very bad pay. Another source of difficulty was that when the former translators did their work they thought it juster to Scripture to represent the same Greek word by the same number of different English words, so as to bring out more fully the sense. The effect of that rule had been most disastrous. Take the single word, ordained. It had this meaning theologically defined, pedestation. God ordained so and so, destining and determining what should be. Ecclesiastically it was an important word, because the Church of England spoke of ordination and ordained ministers, and Nonconformist ministers sometimes spoke of the same thing. If he wanted to know what the Scripture taught upon that point he would look in "Cruden's Concordance" and find out the passages where it was mentioned; but when he found out that it meant different things in different places, the Concordance was of no help. As a matter of fact, that word ordained represented ten entirely different words in the Greek, and in three fourths of the passages where the word was used it did not represent ordained in either of the senses, but an entirely different Greek word. In passages referring to future punishment they had the same thing occurring. The word "hell" was used to represent two entirely different things. In one place it was a place of torment, in another it meant the unseen place into which all passed—a place that included Paradise on one side, and a place of suffering on the other. When they turned by a concordance to such passages where hell was used it was simply misleading.

TALK TALK.—A contemporary has this astounding description of a Methodist minister in Tennessee:—He is a metaphysician and a magniloquent magician. His style at times is ornate poetry—an iridescent spray from the Pierian font. His eyes and hair are jet, while his skin in colour is like a palm-leaf fan—a saffron shuck. If in the pulpit he has the swift sandals of Mercury, out of it he is as easy as an old shoe—brave, open, melancholy and modest—a mixture of Jupiter and Job.

CORRESPONDENCE.

For the Christian Messenger.

The New Academy Building.

Dear Editor,—

As your readers have been already informed, the formal opening of the new Academy building took place on the 16th of last month. On the same day the reports of the Agency and Building Committees were laid before the Governors of the College. It was found that the cost of the building, together with furnishing, &c., somewhat exceeded the first estimate of the Committee, but in the opinion of competent judges, no expenditures had been made that were unnecessary. As the result of the effort that has been put forth, the building is finished and stands for educational service, for which money itself can hardly be considered an equivalent. The accommodation it offers is already about appropriated, showing that without it the work of the school would virtually have to stop.

So far as outside personal solicitation is concerned, the agency on behalf of this building has been withdrawn, and the agent has entered upon his duties in the Theological department of the College. He had hoped by the end of December to carry the subscription list up to \$12,000. On account, however, of the hardness of the time, he came short of this by more than \$3000. The consequence is that a heavy debt lies against the building—too heavy to warrant the attempt of liquidating it from the income of the school.

Under the circumstances the Governors of the College deemed it advisable at their late meeting to reappoint the Agency Committee, that their work, so far advanced, might be followed up to completion. The Agency Committee have therefore to ask that those who have already subscribed will kindly forward their subscriptions, and that the many who did not do any thing at the time of the agents' visit, will yet favorably consider the matter and assist in relieving the Building Committee from the burden which they are still obliged to carry. Our educational prospects were never brighter, and the present is no time to falter.

Please allow me to acknowledge the following:—

L. D. V. Chalmers, Kentville	plus \$50 given before.....	\$ 100.00
Rev. Dr. Tupper, Aylesford		5.00
Rev. J. C. Blaney, Hantsport		5.30
Jas. W. Masters, Newton Centre		5.00
Chas. E. Masters, "		4.00
Previously acknowledged		8,766.23
Total		\$8,885.53

For the Committee,
D. M. WELTON.

For the Christian Messenger.

The Ministerial Education Operations in New Brunswick.

In your issue of 19th inst., Dr. Sawyer refers to a Resolution passed at the Convention of 1859, calling upon the churches to organize a system by which young men studying for the ministry could be assisted. As one of that committee I will state for the benefit of your readers what was done in New Brunswick. We met, and after due consideration, decided to recommend the introduction of a system to embrace not only Ministerial Education, but all the Benevolent Objects for which our denomination is called upon to contribute, viz., Home Missions, Foreign Missions, General Education, Ministerial Education, Sabbath Schools, and Infirm Ministers or their destitute Widows and Orphans; to be operated by a society to be called The Union Society, composed of members contributing at least \$1.00 annually to be divided as follows:—Home Missions, 40 cts. Foreign Missions, 12½ cts. General Education, 12½ cts. Ministerial Education, 12½ cts. Sabbath School, 10 cts. Infirm Ministers, 10 cts. This report was submitted and adopted by the Western Association in 1860. The Society elected the officers annually, who met monthly made their collections and disbursed the Ministerial Education, Sabbath School and Infirm Ministers' Funds, the other three funds were voted in bulk to the several Boards until 1862, (I think not aving the minutes before me,) when the Union Society thought it unnecessary to have so many Boards and recommended the Association to place all in the hands of the Home Missionary Board which was done. And the collecting of all the funds and the disbursement of Home Mission, Ministerial Edu-

cation, Sabbath School and Infirm Ministers' Funds was continued by them until 1873, when the collecting of Foreign Missionary Funds was placed wholly under the control of the Foreign Missionary Board, and the apportionment of Union Funds changed, giving Home Missions, 50 cts., Ministerial Education 25 cts., General Education, 10 cts., Infirm Ministers, 10 cts., Sabbath School, 5 cts. Thus your readers will see New Brunswick, though not reported at Convention has not been wholly negligent of her duty. We have aided many young men, but had we done our whole duty, could have aided many more. The first method therefore suggested by the Dr. will be unnecessary, the second I do not think would accomplish the work as well in New Brunswick as is being done now. The third would be desirable. And then if the two Boards would report to the Convention the amounts contributed for Ministerial Education the Dr's object I think would be met.

JAS. E. MASTERS.

In Memoriam.

ADONIRAM JUDSON DAVISON.

The Lord has called Bro. A. J. Davison, of Portauquique, to himself. He died Jan. 14th. Had he lived till March he would have attained to the age of 33. This dear brother was early in life converted to God. He was baptized by Elder James Reid, at Portauquique, July 11th, 1858. Feeling himself called to engage in the work of the Christian ministry, he proceeded to Acadia to pursue a course of study. He received his License in the spring of 1873, and spent the following summer vacation at Isaac's Harbor. During this mission his constitution, never very strong, began to give way, and he was compelled to abandon his studies. During the following summer he labored for a short time in Advocate Harbor and vicinity, but the state of his health forbade his continuance in the work, in which, above all other occupations, he desired to be engaged. This was a great trial, but it was borne with Christian resignation. In vain he sought the aid of skillful physicians; in vain he tried the effects of a change such as a residence in Boston might afford. He gradually sank under the intense consumption which no human means could remove. Our departed brother had an unblemished character, and was greatly endeared to all who knew him, for his amiability. During his illness he gave a good testimony to the power of divine grace, and the value of religion. It was the writer's privilege to visit him about a fortnight previous to his decease. "God," said he, "has been very good to me. He has removed all my doubts, and given me great peace of mind." He seemed as one who had reached the land of "Beulah, whose air was very sweet and pleasant," out of sight of "Doubting Castle," but "upon the borders of heaven." This blessed assurance sustained and cheered him to the end, when he peacefully fell asleep in Jesus.

M. P. F.

The Christian Messenger.

Halifax, N. S., January 26th, 1876.

The Rev. Mr. Sommerville has withdrawn from the *Presbyterian Witness*. The editor of that paper expressed himself dissatisfied with the prospect. This severe reflection induced Mr. S. to move into the columns of the *Wesleyan*. As ever, his contributions are liberal in the extent of space they cover.

We trust our venerable friend will not conclude, from our long silence, that we are neglecting him. We like for him to set up nearly all his nines, before we roll the ball of truth at them; for truth well directed will take down half a dozen just as easily as it will take down one. Alas for Mr. S., the Bible is against him in this matter. Nearly all Pedobaptists of reputation are more or less on our side. All that it is really necessary for us to do is to take a good Pedobaptist extingisher and put it over Mr. Sommerville's candle and out it goes. We do not always avail ourselves of this easy method of meeting our Pedobaptist friends; but we lead him to the plain Word of God, trusting that God will enlighten his eyes, so that he may be enabled to abandon Infant Baptism—the worthy offspring of the Man of Sin, brought forth in the dark ages to curse the churches; and, *mirabile dictu*, to be fondled in the bosoms of those who have an open Bible. Truth is eternal. Truth is omnipotent. Before it, Infant Baptism shows signs of increasing weakness. The beginning of the end can be discerned! May the time soon come when this delusion shall cease to blind immortal souls; when it shall no more lead those whom it has blindfolded into the ways of darkness; when it will be no longer available to the adversary for peopling the world of darkness.

The *Alliance Journal* charges the Governors of Dalhousie College with "hiring out part of their building for a liquor store;" and one of the professors of Acadia College with going "to board at a place where liquor is reported to be sold on the sly." Would it not have been better for the editor to have ascertained if the report be correct before sending such a statement out to the world?

The work in Windsor is still going on. The meetings have been very largely attended.—The places of worship have been crowded so that extra seats were required. In addition to the evening meetings there have been afternoon prayer meetings in each of the churches.

Just as we were going to press we received a very interesting letter from St. John, concerning Mr. Earle's labors and religious matters generally. We much regret that it was not in time for our present issue.

We are hoping that Mr. Earle will visit Halifax again shortly—before he returns to the United States.

FREDERICTON.—We learn that the revival influences to which we referred last week have resulted in an addition of twenty, who were baptized by Rev. T. H. Porter, on Sunday last.

THE LATE REV. C. SPURDEN, D. D.

My dear Sir,—

The news of Dr. Spurdens' death excited deep feelings of regret and sorrow. We had hoped that he would have been spared to labour ten years more; but the Master willed his earlier happiness, and our duty is uncomplaining submission, while we meditate reverently on the nature and degree of the bliss which he now shares; and ask what it is to be "with the Lord." Perhaps it may not be long before some of us receive an answer to the question.

Our brother received his education for the ministry at Bras College. He was ordained pastor of the church at Hereford, April 13, 1841. Of the ministers who took part in that service there is now but one survivor, and he is no longer a minister, nor connected with our denomination.

Having accepted the invitation of our New Brunswick brethren to the Principalship of the Seminary at Fredericton, he entered into residence there in the Fall of 1843; and for many years Baptist youth enjoyed the benefits arising from his exact scholarship, wise counsels, and Christian care. The blessings indirectly resulting to the churches over which students from the Seminary were called to preside, were great and manifold, and cannot be reckoned up in order. They will not be fully known in this world.

Our brother's worth was recognized by the denomination, and satisfaction was generally expressed when the Governors of Acadia College conferred on him the honorary degree of A. M., and, in 1861, of D. D. These honors were regarded as fitting and well deserved.

The brethren at Fredericton were deeply indebted to Dr. Spurdens. He was always ready to help them, and their times of need and trouble were not few. He did not complain, though heavy burdens were sometimes laid on his shoulders, and more labour exacted than there seemed to be strength to endure. It was for the church of the Lord; and that consideration smothered difficulties, dispelled apprehensions, and gave the "mind to work." How many were enlightened—blessed—comforted—by his pulpit ministrations! True—those discourses were very unlike some that are heard from the lips of popular men. They savoured more of logic than of rhetoric. They were thoughtful efforts, and they taught the hearers to think. They were neither flashy nor turgid. They betokened sincerity and earnestness, and fellowship with the Invisible. Their style resembled that of the good hymn, which James Montgomery said should "ripple like a