

MISSIONARY INTELLIGENCE.

Extracts of letters from Missionaries to the Secretary of Central Board, N. S. :
Mrs. Churchill, in speaking of the late difficulties as regards missionary affairs, remarks:

BOBBILI, April 19th.

"The only comfort we have in the matter is that the Lord rules, and He is able to bring order out of confusion and good out of evil.

"How I wish we could hear of some persons at home whose hearts were burning with desire to come out here and preach Christ to these perishing people. At each of the stations now, good, comfortable houses are built, and no one who follows us will have the trials in securing these that we have had; they may have greater trials in some other ways, but these that we know so well will not be theirs.

"We are holding on our way here, doing what we can each day. I often find it hard, with so many duties on the Mission Compound, to get off to school in the mornings. We have had a great deal of small pox in the town, and the school has suffered greatly in consequence. Only one death among my pupils I am thankful to say, but a great many in the town; the coolies in bringing me home from my Zenana work one night, said that fifty children had died of it in one street through which we were passing.

May 10th.—Three weeks this letter has been waiting to be finished—three hot weeks—in which we have been tired all the time, but the Lord has graciously preserved our health, though we feel the heat very much. I have been compelled, not only by the heat, but by my carriage breaking completely down, to give my pupils holidays this month. I walked down and back one morning, but concluded it would not be wise with such a burning sun over head."

Miss Hammond, writing of the anxiety she felt when the small pox was in the town, remarks: "I cannot remember whether I sent you the postal card to which you refer, or not. If I did not, please excuse me. In those miserable days I was often so worried, and not unfrequently so weak and poorly, that I scarcely remembered from day to day what I was about. However, thanks to our kind father in heaven, we are all well now. We had a most trying time with small-pox, but no fatal cases. After Haerreamah had cared for the others she took it, and was very ill. God is so good to me in many ways. I did not take it, and my health is much better than it was. There is much small pox in the town, and many deaths from it. The weather is very hot now, but I feel well, though not so strong as formerly. I am happier in my work, which, for me, is the best medicine. I was not happy in those other schools, because I did not feel that the Lord's blessing rested upon our work. This one is christian and smaller, but I am happier in it, for I am without the thought that then rested upon me,—that we were not working in accordance with the will of God."

Correspondence.

For the Christian Messenger.
The Revised Version.

I presume few anticipated the storm of adverse criticism the above was to be greeted with on its appearance. There are some who speak strongly in its favour, but, so far as I have observed, the tide of feeling turns strongly the other way. I have no doubt but time will work a great change in its favour. It was fifty years before the Authorized Version took the place of that which preceded it, and it is highly probable it will take many years before the Revised take the place of the Authorized. The old version will die hard, very hard. There is much in the flowing from the New York World. It says: "Were the new version the work of angels and not of men, it would still have to contend with a kind of pious and admirable prejudice in favour of the old version, which has been dear and sacred to so many generations of the English-speaking races; which has been associated not only with all the greatest public events of English and American history during more than two centuries, but with the loves and sorrows, the hopes and tears,

the gladness and grief, not of myriads, but of millions of men and women in all conditions of life."

The point, however, to be looked at, is whether the Revised Version brings us up nearer to the fountain head of Divine Inspiration than the Authorized? Have we the mind of God more clearly set forth? Judging from the men who did the work, eminent for both learning and piety; the large amount of material at their hand, for while the translators and revisers of 1611 had, I believe, only about some 300 manuscripts, those of 1870-1880 had about 1,600, some of which are far more ancient than any possessed by the revisers of 1611; considering also the length of time taken in the work; the great care exercised; and the undoubted conscientiousness of the revisers, it appears to me, at least, that the above questions may be unhesitatingly answered in the affirmative. If some words and phrases which had become dear to us have been altered or removed, and if thereby we have the waters of eternal truth made the clearer, then, whatever sacrifice of feeling such alteration or removal may cost, it should be most readily made.

It does seem, however, that with the abundance of material at their service, if a translation had been undertaken instead of a revision, the results would have been more satisfactory, and I should not wonder, judging from the reception the Revised Version has met with, that before many years are passed a translation be undertaken. There has evidently been too much conservatism in the work, made necessary by the rules laid down by the revisers, who were, for the most part, members of the Church of England, which church has as much too great respect for antiquity as some others have too little. The *National Baptist* very wisely says: "However friendly we may be to the Canterbury revision, there is still a loud call for the making of an English version on the simple basis of faithful, absolutely faithful, translation, without regard to creeds, denominations, or traditions. Such a work ought to be done for the benefit of those who will receive it, and for the mighty influence it would, in time, exert on the English-speaking race." Yes, truly, that is just what is wanted, "a faithful translation, without regard to creeds, denominations, or traditions." But the question is, how can such a translation be secured? Can a body of men competent for the work be found, who are so unbiased in either of the above directions as to produce such a translation? If so, the sooner they set to work the better, and let the work stand or fall on its own merits. A great deal has been said about the alterations in the Lord's Prayer, principally the omission of the doxology, and "deliver us from evil" changed into "deliver us from the evil one." As to the former, the weight of evidence is too strong for its being retained, and we want the pure Word, cost what it may. I think, however, there is just ground of complaint against the latter change. In Christ's prayer, John xvii., he prays not that his disciples should be taken out of the world, but that they should be kept from the evil. The revisers have changed this into "evil one." Now I suppose ninety nine out of a hundred would understand the Saviour to pray that they should be kept from the evil of the world; it seems much more natural than to read it as in the Revised, "evil one," or devil. Presuming that "the evil" of the world is the correct idea, it is only natural that what he himself prayed for on their behalf, he should teach them to pray for on their own behalf.

The following from the *Baptist* will possibly be interesting to the readers of the *Messenger*: "The number of members throughout has been about twenty-four; average attendance, sixteen. Time occupied, ten and a half years. Meetings one each month, for ten months each year, each meeting of four days, each day from eleven o'clock to six. Progress of first revision about forty verses a day. On first revision changes were adopted by a majority. Time of first revision, six years. First revision sent to America, and revised there by fifteen scholars representing the various religious bodies. The second revision, including consideration of American opinions, occupied two and a half years. Five other revisions, making in all seven. In the second revision one-third of those present had power to retain any reading of authorized

versions, and two-thirds to alter one. Photographs of twenty-five revisers who took a chief part in the work represent seventeen Episcopalians, two of the Scotch Church, two dissenting Presbyterians, one Unitarian, one Wesleyan, one Independent, and one Baptist." It will thus be seen that whatever adverse criticisms the Revised Version has to meet with, the greatest possible care was taken that the work should be thoroughly done.

In the "List of readings and renderings preferred by the American Committee, recorded at their desire," which is inserted at the end of the Revised Testament, there are several renderings which are, to my mind, much better than those adopted. For instance, they suggest "Holy Spirit" for "Ho'y Ghost," Spirit being much more definite and sacred than Ghost. Again, "after baptize" let the margin Or, in and the text 'with' exchange places." (This ought specially to have been done in Matt. iii. 11, inasmuch as "In the Old Testament whenever *en* or *eis* is used with *bapto* or *baptizo* it is always (fourteen times) rendered in." Wickliffe renders the above passage "in water.....in the Holy Ghost." Tyndale, *in.....with*; Matthew, *in.....with*; Cranmer, *in.....with*; Geneva, *with.....with*; Rheims, *in.....in*. The Ethiopic, Vulgate, Syriac, Gothic, Anglo Saxon, and German, all translate *in Jordan, in water, in the Holy Spirit* alike. Campbell and Meyer, with many others, have formally insisted on *in* as the only true rendering.")

For "wash" in Mark vii. 4, the American company suggest "bathe," which would doubtless have more clearly conveyed the meaning of the original. (Erasmus in his Latin version of 1570 uses the verb "*lavo*.") Their "Evil companionships corrupt good morals," is decidedly preferable to "Evil company doth corrupt good manners," with several others. It will be some time yet before the revised Old Testament will be published; it is said two or three years at least. I think that passage in Job ii. 9, about which there was a little dispute some three or four years ago in the *Messenger*, will be softened a little. "Renounce" will probably take the place of "curse." I happen to know that Dr. Gotch, who is one of the Old Testament company is strongly in favour of the former. Looking into a very old Latin Bible the other day (Beza's) the above passage reads "blessing God and dying," the disputed word being rendered by "*benedicendo*."

Melksham, Wills, G. B.

P. S.—I see Bro. Steele is intending to visit England. Should this meet his eye, I hope he will note the above address, and govern himself accordingly. Any other brother, Baptist or otherwise, would be very heartily welcomed. If any doubt it, I am willing for them to put it to the test. I am glad to see Bro. S. B. Kempton's health is improved. I had anticipated the pleasure of seeing him in the mother country, but I see he has been to the States, where he could take longer walks than he could ever hope to do in this little dot of a country. Long life, health, happiness, and abundant prosperity to him and all the brotherhood.

J. B.

For the Christian Messenger.

Missionary Meeting.

The W. M. A. Society held its first public meeting on Sabbath afternoon, 26th ult., in the Baptist Church at N. E. Margaree, C. B. The programme consisted of very appropriate music, readings, recitations, and an able address by Rev. P. R. Foster, all of which were listened to by a large and attentive audience, which manifested a deep interest in the cause, by contributing so largely at the close of the exercises to the missionary fund.

This society was organized some nine months ago, under the guidance of Mrs. Foster, and is the first W. M. A. Society that has been established in Margaree. The members of the society have been successful in collecting a considerable amount of money. Bright prospects lay before them, and there is no doubt but this Society, if properly governed, will aid largely in sending a missionary to the foreign field.

Mr. and Mrs. Foster have removed to Yarmouth, as the climate here did not agree with them, and consequently the Society deeply regrets the loss of so

zealous and judicious a worker as Mrs. Foster was in this noble cause. She will be very much missed in the church and also in the Sabbath School, as she is an earnest and faithful worker in the church, and a superior Sabbath School teacher.

N. E. Margaree, C. B.,
July 7th, 1881.

For the Christian Messenger.

Missionary Correspondence.

NOTES FROM REV. RUFUS SANFORD.

No. 2.

An unexpected call from home interfered with my notes for last week's mail. Let me now resume the line on which it was attempted to review several of the causes which have had either an apparently or really unfavorable influence upon our foreign mission enterprise. The next suggested is

Our change of Method.

Previous to 1873 this branch of denominational work was carried on simply as an auxiliary to that of a strong missionary society. We were cordially privileged to do all we were able in this way. We did something in sustaining representatives from our own churches, and more in supporting native preachers under the superintendence of experienced missionaries on the field. The missionaries appreciated our help, and were not slow to express it. Occasional cheering messages, glowing accounts of work performed by the preachers, and the success of the Gospel, warmed the hearts of individual supporters, as well as stimulated Sabbath Schools to greater efforts. In this way a warm christian sentiment, and a commendable degree of christian love for the cause became enlisted.

But ours was an assistance merely, without the weight of responsibility. What may be termed the drudgery of mission work we had not experienced; we had established no stations, built no houses, set up no schools.

When our method of work was changed, and the whole responsibility of sustaining a mission, with its several stations, undertaken, among a widely different type of people, of a strange tongue, on a field remote from that to which our warmest sympathies clung, we found ourselves in a new sphere. Qualifications scarcely demanded before were then called into exercise. Principle, cool and calculating, not easily affected by reverse or success, was of far more practical value than sentiment, whose nature it is to rise and fall with the tide. But principle is a quality comparatively slow in its growth. With us, as a people, foreign mission principle is growing, and will continue to do so at an increasing ratio, because our change of method supplies a favorable opportunity. Yet a little time is required to adjust ourselves to the new order, so as to pull altogether with enthusiasm. Those who hitherto have failed to see the propriety of undertaking the entire support of a mission, need their vision cleared; while many ardent friends of the cause require a more intelligent apprehension of the grand object contemplated in this effort.

Our previous experience has led us to look for something specific, as the support of a native preacher, or an orphan at school, as a more encouraging branch of mission work for individual or Sabbath School effort than any other. Consequently it is highly probable that fifty dollars would be contributed far more readily for this object, than twenty for the general fund. It is to be regretted we have so few native preachers? Can not the missionaries make some? Yes, but they cannot warrant them. They have already attempted about as much as they dare in this direction. Preachers need putting through a process that human art does not control. The Master will furnish those whom He approves in His own good time. There is no lack of orphans or destitute children upon whom we may spend mission funds ad libitum; but excess of effort in this direction, or in that of supporting native preachers is not wise. It unduly exalts such departments of work to the disparagement of others.

Another cause exercising not an apparently, but really adverse influence upon our mission is this: *As a people we entertain too low an estimate of the importance of the work undertaken.*

To say there is a gold mine in India,

is only to repeat the words of that great champion, Andrew Fuller. Eighty years of digging have proved his statement true; and the English Baptists have found it a rich investment. Many other societies have taken shares, and sunk shafts. They too have obtained the gold of the Kingdom.

In the good providence of God we have already a corporate society, as large a lot as we prove ourselves able to work, and some stock invested. The returns will be proportionate to the confidence and vigor with which we prosecute the work.

Just now the minds of capitalists in England are greatly exercised over gold mining in southern India. Several heavy companies have been launched, and operations commenced. It is calculated that nearly a year will elapse before any return will be realized from their crushings. Whether they will find it a paying investment or a loss remains to be proved. At best they are striving for the slippery gold of commerce, which perishes with the using.

Our mine yields the gold of the Kingdom, in quantity, according to our faith and works; in quality, all that could be desired. It should become our joy and crown.

Bimlipatam, May 28, 1881.

For the Christian Messenger.

From Germany.

(From our correspondent.)

BERLIN, GERMANY, June 20, 1881.

Berlin is now honoring herself by tendering the freedom of the city to the great archaeologist, Dr. Schliemann, to whom Emperor William publicly rendered thanks in the name of the Empire some time ago. The above motion was first made by City Councilman Professor Virchow and unanimously carried by the Mayor and Council. As will be remembered, Dr. Schliemann presented all the Trojan treasures excavated by him at Hissarlik to the German Empire, with the understanding that the city of Berlin should have the same in safe-keeping. He has thereby not only rendered an inestimable service to art and science, and nobly manifested his patriotism, but also given evidence of the purest disinterestedness. Schliemann might have made an immense fortune by the sale of his treasure-trove; the acceptance of the splendid offers on the part of the British Museum would have made him a two or threefold millionaire. He showed instead the virtuous ambition of having his country profit by the tangible results of years of study and physical exertion, of which the capital of the German Empire is to be the custodian.

The valedictory banquet to the late United States Minister at Berlin, Mr. Andrew D. White, which took place a few days ago, was attended by the German Ministers of State, the President of the German Parliament, and a vast throng of Deputies. The feature of the entertainment which distinguished it from ordinary festivities of the kind was the presence of the leading celebrities in the German scientific and literary world. Ex-Minister White, in a long and eloquent speech, gratefully alluded to the fact that Frederick the Great was the first European sovereign who had recognized the United States, as an independent member of the family of nations. In referring to the vast immigration of Germans to the United States, Mr. White said he discerned signs that Germany was destined to become the future mother of the United States. Gliding from this topic, which, in presence of so many German officials, was somewhat dangerous, official Germany being opposed to emigration, Mr. White expatiated on the large number of American students attending German universities who returned home with many a grateful remembrance of the German Fatherland.

An idea may be gained of the almost feverish activity at Krupp's cast steel works at Essen from the fact that during the past six months about 4,000 additional workmen have been engaged, thus bringing the grand total of men up to nearly 13,000. It is scarcely to be expected that so large a number will continue to be employed for a length of time—at least, not in the gun department, inasmuch as the orders now on hand require nearly all immediate execution, and new ones to a similar extent can hardly be looked for.

AUGUST.