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REV. I. E. BILL,

"Glory to God in the highest, and on earth Peace, good will toward Men."

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Haste not—rest not.

BY GOETHE.

Without haste! without rest!  
Bind the motto to thy breast!  
Bear it with thee as a spell;  
Storm or sunshine, guard it well!  
Heed not flowers that round thee bloom,  
Bear it onward to the tomb!

Haste not—let no thoughtless deed  
Mar fore'er the spirit's speed;  
Ponder well, and know the right,  
Onward, then, with all thy might;  
Haste not—years can ne'er atone  
For one reckless action done!

Rest not—life is sweeping by,  
Do and DARE before you die;  
Something mighty and sublime  
Leave behind to conquer time;  
Glorious 'tis to live for aye,  
When these forms have passed away!

Haste not! rest not! calmly wait,  
Meekly bear the storms of fate;  
Duty be thy polar guide—  
Do the right whate'er betide!  
Haste not! rest not! conflicts past,  
God shall crown thy work at last!

Judson's Translation of the Bible.

"One of the first things Mr. Judson inquired after, as soon as he and Mrs. Judson were allowed to meet and speak together in English, was the manuscript translation of the New Testament. Part of it had been printed, but there was a large portion together with important emendations of the printed part, still in manuscript. Mrs. Judson had secreted it, with her silver and other articles of value, in the earth under the house. It was now the rainy season, and if the paper remained in this place any considerable length of time, it would be ruined by the mould. It was thought unsafe to allow a manuscript of this kind to remain in the house, from which every article was subject at any moment to be carried away, as, once examined, it would certainly be destroyed. The final conclusion was to sew the manuscript up in a pillow, so mean in its appearance, and so hard and uncomfortable withal, that even the avarice of a Burman would not covet it, while Mr. Judson himself should undertake the guardianship of the treasure. In reply to a remark afterwards made to him with regard to it, he said, 'When people are loaded with chains, and sleep half the time on a bare board, their senses become so obtuse that they do not know the difference between a hard pillow and a soft one.'

"The keeper, to whose share Mr. Judson's old pillow fell on the day they were so unceremoniously thrust into the inner prison, had afterwards exchanged it for a better one, wondering, no doubt, at the odd taste of the white man. When he was again robbed of his clothes and bedding, on the day he was driven away to Oung-pen-la, one of the ruffians deliberately united the mat which was used as a cover to the precious pillow, and threw the apparently worthless roll of hard cotton away. Some hours after, Moug Ing, stumbling upon this one relic of the vanished prisoners, carried it to the house as a token; and, several months from that time, the manuscript which now makes a part of the Burmese Bible was found within, uninjured."

On the 26th of September, 1835, Dr. Judson finished the revision of the Old Testament; on the 22nd of March, 1837, he sent to press the last sheet of the revised edition of the New Testament; and on the 24th of October, 1840, he completed the revision of the quarto edition of the Burmese Bible. The labour which he had marked out as his life's work was finished. He had always hoped to be permitted to execute a translation of the scriptures into a language in which they had never before been known, and to collect a church among the heathen of one hundred

members. His prayer had been more than granted. The translation, in several editions, had been already published; and he found that the natives themselves considered it pure Burman, and perfectly intelligible. He had long since baptized his hundredth convert; a church far exceeding that number had been gathered around him, well supplied with native preachers, and thus capable of extending itself in all directions. It seemed as if the work to which he had consecrated himself was done, and the objects for which he desired to live had become fewer and less interesting. His love for his family was ardent, and for their sakes alone did this world possess any attractions. His thoughts, which were ordinarily fixed with unusual continuity on heaven seemed to turn thither with a more resistless longing, now that he had accomplished the work which he believed had been appointed to him; and the condition of his lungs and throat seemed to preclude the possibility of preaching to the heathen.

"Of the translation thus completed it may be proper here to offer a few remarks.

"From the incidental allusions to it in Dr. Judson's letters and journals, we may form some conception of the labour which he spent upon this work. He had enjoyed the best opportunities which this country then afforded for the study of interpretation; and his progress in this department of knowledge had awakened the highest expectations of his future success as a translator. He had made himself familiar with the Burmese language to a degree never before attained by a foreigner. He determined, if it were possible, to transfer the ideas of the Holy Scriptures, from their original languages into Burman, in such a manner that his work should need as little revision as possible by his successors. He had an intense desire for rendering perfect every labour which he undertook; indeed, he said of himself, that one of his failings was 'a lust for finishing.' Hence he availed himself of all the means of information which the progress of biblical science, either in Germany or America, placed within his reach. As early as the visit of Mrs. Ann Judson to this country, his demand for books was large, and it was all for the very best and foundation books. I well remember the pleasure with which I stripped my library of what I considered some of the choicest treasures, to supply a part of his most urgent necessities. Thus he continued until he had surrounded himself with a most valuable apparatus for carrying on his work in the manner which its importance deserved.

"While, however, he thus sought for aid from all the sources of modern and ancient learning, it is manifest from the whole of his correspondence that he used them all with the discretion of a master mind. It was not in his power to substitute the working of other intellects for the working of his own. He weighed with critical caution every recension of the text. He adopted no interpretation unless either convinced of its truth, or else sure that it was the nearest approximation to the truth that could be made in the present state of our knowledge. In order to reach this result, no labour was too great, and no investigation too protracted. United with all this that was intellectual, there was, in his case, a mind deeply impressed with its own fallibility, and turning with unutterable longing to the Holy Spirit for guidance and illumination. The importance of his work to millions of immortal souls was ever present to his view. He had been called by the providence of God to unfold to a whole nation, in their own language, the revelation of the Most High. He conceived it to be a momentous undertaking; and a heavy weight would have rested on his soul if a single idea in the Scriptures had been rendered obscurely in consequence of haste, impatience, negligence, or

culpable ignorance on the part of the translator.

"But after he had satisfied himself as to the meaning of the original, a most difficult labour yet remained to be accomplished. It must be now transferred into a language destitute of terms in which to express the elementary and peculiar ideas of the New Testament. To furnish himself in this respect was the daily labour of his life. He read Burmese prose and poetry wherever he could find it. He was always surrounded by Burmese assistants and transcribers. As fast as his missionary brethren became acquainted with the language, he was incessantly calling upon them for correction. They cheerfully aided him in this respect to the utmost of their power. Every correction or emendation he examined with the minutest care. Many—I think he says most—of them he adopted; and none of them were rejected without the most careful and diligent inquiry.

"The result of this able and indefatigable labour was such as might have been expected. Competent judges affirm that Dr. Judson's translation of the Scriptures is the most perfect work of the kind that has yet appeared in India. On this subject it will not be inappropriate to introduce a few sentences from the pen of a gentleman high in rank in India, himself a distinguished linguist, and a proficient in the Burmese language:—

"To Judson it was granted, not only to found the spiritual Burman church of Christ, but also to give it the entire Bible in its own vernacular, thus securing that church's endurance and ultimate extension, the instances being few or none, of that word, after it has once struck root in any tongue, being ever wholly suppressed. Divine and human nature alike forbid such a result; for when once it has become incorporated in a living tongue, holiness and love join hands with sin and weakness to perpetuate that word's life and dominion. We honor Wickliffe and Luther for their labours in their respective mother tongues; but what need of praise is due to Judson for a translation of the Bible, perfect as a literary work, in a language so foreign to him as the Burmese? Future ages, under God's blessing, may decide this point, when his own forebodings, as he stood and pondered over the desolate, ruinous scene at Pagan, shall be fulfilled.

"One-and-twenty years after his first landing at Rangoon, Judson finished his translation of the whole Bible; but, not satisfied with this first version, six more years were devoted to a revision of this great work; and on the 24th of October, 1840, the last sheet of the new edition was printed off. The revision cost him more time and labour than the first translation; for what he wrote in 1823 remained the object of his soul: 'I never read a chapter without pencil in hand, and Griesbach and Parkhurst at my elbow; and it will be an object to me through life to bring the translation to such a state that it may be a standard work.' The best judges pronounce it to be all that he aimed at making it, and also, what with him never was an object, an imperishable monument of the man's genius. We may venture to hazard the opinion, that as Luther's Bible is now in the hands of Protestant Germany, so, three centuries hence, Judson's Bible will be the Bible of the Christian churches of Burmah."

## The Position and Prospects of the Priest Power.

The priests of the Church of Rome are worthy of all admiration for their courage and perseverance, were these excellent qualities only exerted in a better cause. Here they are, all over this American Continent, with assiduity and constancy amounting to heroism, doing all in their power to keep the human mind from advancing; or, more proper-

ly speaking, to roll it back to the fifteenth century. But for all they can do, and it is not little, the shadow upon the dial will not go back. As well might they stand in a row across a rapid of the St. Lawrence, wherever they could find footing, and try to stop the majestic river with their hands. The agencies that are at work against them are more resistless than the St. Lawrence; and the sooner they see this, and accommodate themselves to the times, the better; for, though they cannot stop the tide of human improvement, they may throw obstacles into it, which will occasion many shipwrecks.

But what are the agencies opposed to them? Everything, we reply, that sets the human mind a working—everything that facilitates the intercourse of man and man, nation and nation—everything that leads men to unite together for any purpose—is an agency of emancipation from the thralldom of a ubiquitous, obstructive, and tyrannical priesthood. The press is opposed to them—yes, even their own press, for it makes their people think and examine. Steam, in all its applications, is opposed to them, for it has done more than any other agency to promote travelling, reading, and other improvements inimical to Popery. The electric telegraph is opposed to them, for it stimulates the human mind. Popular institutions are radically opposed to priestcraft; and the sooner those who wish to grasp the Clergy Reserves, and accumulate property in mortmain, obliterate the franchise in Canada, the better for their plans. It is true, the priests may for a while work most efficiently, by means of submissive voters, through popular institutions, but one or the other must sooner or later go down. The priest power and representative government cannot continue to exist. If people govern themselves in secular matters, they will sooner or later do so in ecclesiastical matters.

It was probably an enlightened or perhaps an instinctive perception of these reasons, which caused the American people to view with the utmost indifference, the gigantic efforts made some years ago to fill the Mississippi Valley with Roman Catholic emigrants, and to stud the country with cathedrals, colleges, and punnery schools, at an enormous outlay of propaganda funds. The Americans welcomed the emigrants, pocketed the money, and laughed at the deep laid design. Nor has the result so far showed that they were mistaken. Some of the American Protestant papers are raising a cry of alarm at the statement—how true we know not—that there are 50,000 Roman Catholics armed and drilled now in the States in various military companies, and that the priests are actively engaged in trying to double the number. Let them succeed, and what will be the result? Should even that whole number be willing to act by force against their Protestant fellow-citizens, they would with the greatest ease be put down all over the country in a single day. A million of armed citizens would oppose them with a promptitude and courage which would count life as naught in such a struggle.

The result of the Canadian General Election is another striking instance of the impotence of the priest power in the open field.—Here have been the Bishops meeting at Quebec, and their slavish tools, the *True Witness*, *Toronto Mirror*, and other papers, giving out their behests in the most earnest, we might almost say frantic, manner; and what is the result? The point they made most prominent was the non-secularization of the Clergy Reserves—our readers will remember the *True Witness* upon this subject—and they have succeeded in electing out of 130 representatives how many to represent their views on this point? Why some three or four, all told, and those in the district of Quebec. The others are pledged to Secularization as