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The Christian Visitor

Wednesday, June 15, 1881.

HIGHER EDUCATION.

As Baptists we are committed to the doing of our utmost to advance the interests of higher education. Some who know no better have ungraciously taunted us in the past as an "ignorant sect." We do not claim to be, as a people, more intelligent than our neighbors, but we do assert that no denomination in these Provinces (and if it were to our purpose we could make a larger generalization) has done more to advance the interests of Higher Education. More than fifty years ago our Institutions in Wolfville, N. S. were established and upwards of forty years ago our Baptist Seminary in Fredericton was founded. These schools in the character of the instruction given and in the number that received it, court comparison with the work of any others in the same territory.

The Institutions at Wolfville have had not only the support of Nova Scotia but of the other Maritime Provinces. They have grown and now consist of a Theological Seminary, College, Academy and Ladies Seminary. It is certainly the bounden duty of Baptists to foster these schools. But how about our Baptist Seminary in N. B.? Was it not, and is it not now a necessity? Most certainly. We cannot impugn the wisdom of our forefathers in its establishment. It did a grand work but in an evil hour our brethren, as we think, deceived by the cry that free schools would do away with the necessity for denominational Academies, sold the Seminary, and thus temporarily closed up our work for Higher Education in N. B., so far as this school was concerned. The proceeds of the sale were deposited in the Bank of N. B. in the name of the N. B. Baptist Education Society.

None can be more loyal to Acadia College than ourself, and true devotion to her interests makes us anxious that the Baptist Seminary in this Province be opened again at an early date. The College needs it as a feeder. As a fact, few of our young men now study in Acadia. They drift off to other Schools not only for their preparatory but Collegiate Education. With the Seminary in good working order, affiliated to Acadia College, it would every year prepare a number for College and these additional students at Acadia would incur no additional expense for instruction. In fact they would add to the revenues of the College beside giving it an increased good reputation.

Baptists in these Provinces and elsewhere have not always built wisely in bestowing all or nearly all their means on Colleges and neglecting the fostering of Academies. We now have free schools at the base of our system of instruction supported by taxation. This is well and we could wish that it went no further. All Higher Education is a luxury and should be paid for by those who get it. We need an Academy to take the pupils of our parish schools and fit them for College. Without an Academy in this Province affiliated to Acadia there is a gap or missing link in our educational machinery. We have built well at the base and well at the top but the great middle work of Academics instruction has been neglected. It is no answer to our plea for an Academy here, to say we have one in Wolfville. As a matter of fact it gets but very few of the young people. The cry of God to many parents is a prac-

tical barrier against sending young children to Wolfville. We have funds given for Higher Education in N. B. and it is only a matter of time when this work shall be begun. These funds are a sacred trust from the dead as well as the living for this purpose, and we trust the day is not far distant when they again will be used to subserve the end for which they were donated. We must work and sacrifice till in some central location we have our Seminary again at work preparing the young people of our churches for the responsible duties of an earnest life full of grand possibilities. And in this work we have a just claim on the benevolence not only of one but all the Provinces. What we propose in resuscitating the Seminary is no work of opposition to existing schools but merely the complement of what we already have.

COLLEGE CONSOLIDATION.

The Wesleyan writing on the attempt which has been recently made by certain alumni of Dalhousie College to pave the way to the amalgamation of the denominational colleges, remarks thus: "This pretended flirtation will only injure the colleges. Even though its promoters have no intention to divide the friends, and thus destroy the influence, of the denominational colleges, it is evident that the friends of these colleges should pronounce an emphatic 'No,' that may everywhere be heard. It will be difficult to secure the financial aid they now need, while the intending donors have any fear that their gifts may be used in a manner opposed to their wishes."

We learn that at a meeting of the Mount Allison Alumni, a motion to send delegates to confer on the subject of consolidation was defeated, as it was by the Acadia Alumni. But Mount Allison approves of a conference for the maintenance of the Halifax Paper University "or any scheme based upon similar principles."

SAYS one of our ministers in one of the other Provinces: "The VISITOR is liked much by those who take it here. It is growing. It has the right ring about it. I am not ashamed to recommend it." This is a sample of many kind words received from different sources. We thank our brethren for their appreciation of our work and shall try to make the next six months witness more improvement than ever before.

We have just added a new press to do more and better work for our increasing Sunday school business. We publish all that is needed by our Sunday schools, and at rates that make it a losing business to import.

REV. MR. BROOKMAN, of Yorkville, Ont., concerning whom there was so much trouble growing out of his ordination, has now openly avowed his difference with Baptists on the subject of communion and future punishment. He soon retires from the pastorate of the Yorkville Baptist Church, and the denomination. Many of our good brethren thought him somewhat unsound at his ordination, but hoped he would fall into line in time. We may say this case adds confirmation to our experience that the drifting brethren usually drift away from rather than to the truth. Firmness, rather than laxity should govern a council at ordinations.

We are in receipt of Washington, U. S., papers containing an account of the graduation exercises at the National Law School. Among the graduates we are pleased to note the name of our townsman, C. G. Berryman. We presume he will now return to his native city and soon engage in the work of his chosen profession.

R. J. BURDETTE and wife have changed their plans and now expect to spend part of the Summer in this Province. They will visit St. John, St. Andrews and other points. Mrs. B. who is still under medical treatment, is gaining strength. We trust our friends will soon report at head quarters, and that our bracing atmosphere and cool breezes may greatly refresh them.

In our report of College matters last week we made an error in giving the name of the receiver of Honors in Classics. Albert W. Moore should have been Herbert W. Moore. And the Alumni Prize which was divided between Messrs. Hutchinson and Wallace, was competed for only by the Sophomore class.

We desire to call attention to the advertisement of Parker & Nevins, Druggists, &c. We can recommend them as thoroughly reliable. The first name is worn by a brother who for years has had charge of the wholesale department of T. B. Barker, of this city and is an active member of Brussel St. Church.

We publish this week the first half of Dr. Broadus' sermon before the A. B. P. Society. Don't fail to read it. Dr. B. is a prince of preachers, and one of the features of his greatness is his simplicity.

REV. W. H. PORTER has resigned his charge at Rochester, but we are not advised as to his plans for the future. There are some pulpits in the Dominion which ought to secure his services. We hope he is going to return.

It is reported that four persons, residents of Halifax, N. S., have promised \$1800 to Mount Allison College, or more, to meet the deficiency arising from the withdrawal of the Provincial grant from colleges.

WINNIPEG CORRESPONDENCE.

DEAR EDITOR.—Through press of other duties, and perhaps, a constitutional aversion to beginning to write, I have postponed this letter much longer than I intended. In my last I promised some account of the origin and progress of Mission work in connection with our own denomination in Manitoba and the North West. About twelve years ago when the negotiations between the Hudson Bay Company and the Dominion Government took place, the propriety of establishing a mission in the North West began to be thought and spoken of by the Baptists in Western Ontario. Some time after, an article or two bearing on this subject appeared in the Canadian Baptist, strongly recommending immediate steps to be taken towards appointing a pioneer missionary, to go before and await the influx of population, into that country, till then, very much shrouded in darkness as to its real character; but which since has proved to be so rich and inviting to immigration. As other denominations began sending their pioneer missionaries out the matter was kept before our people, and a little spirit of wholesome competition—and we trust also something higher and better—led them to think and talk more definitely about the undertaking.

In 1869 at a Board Meeting of the Western Convention the subject was thoroughly canvassed and warmly discussed; and the result of the deliberations was, that a deputation of two strong stalwart brethren of brave heart, level head and brawny muscle, in the persons, Rev. Dr. T. L. Davidson and Thomas Baldwin, was appointed to visit, and to some extent, explore the country, and report as to the feasibility of sending missionaries into the field. The visit was made, according to the wish expressed by the Board, and the deputation returned enthusiastically in favor of immediate steps being taken to establish a mission in Manitoba. The rebellion occurring and serious disturbance being suffered by the new settlers as well as some of the old, in the winter of 1869-70, bedimmed the prospect of much immediate immigration and hence cooled the ardor of those interested in establishing the mission. Amnesty being obtained, and means of establishing and maintaining peace having been provided, the flow of immigration began again, and again the desire to establish the Manitoba mission revived. A subscription for the purpose was opened, and in a short time the needed funds were guaranteed for the sending of a missionary, and maintaining him for three years. One and another were solicited to undertake the work but none seemed in position to go until the Spring of 1873, when Rev. A. McDonald at the urgent and unanimous request, not only of the committee appointed to manage the mission but of a very large meeting of the Western Convention Board, consented to act as the pioneer. On the 21st of May 1873 he left London, where a meeting for designation was held on the night of the 20th, for the North West, and on the 5th of the same month (just eight years ago yesterday) he arrived at Winnipeg, then made up of a few

poorly built, scattered, wooden houses. In beginning his work he found that very few Baptist people had preceded him. Indeed for months he could find but one Baptist in the city, and learned of but very few in all the country; though he travelled over the most of what was then settled of Manitoba. Regular preaching stations were taken up in the embryo city, and surroundings, and numerous missionary tours were performed through the Province. A prayer meeting was started in Winnipeg—(I believe the first regular prayer meeting in Winnipeg, if not the first in all the North West) which was a means of much good, being well attended, though held in a private house, (the missionary's boarding place). For six months Mr. McD. labored arduously amidst many and depressing discouragements, having great disadvantage for want of a proper place to preach in at Winnipeg, and from the sparseness of the settlements, and from depth as well as length of the roads to be travelled, and the very meagre number of Baptists that had found their way into the country. The inroads of the devastating grass-hopper the first season, made the prospect of success still more gloomy; and at times the courage of the pioneer lone-laborer almost failed him; but he was cheered on and buoyed up, with the assurance that hundreds of earnest hearts in Ontario and elsewhere, were pleading for him and the work undertaken, also with the confidence that he went at the bidding of the Master. After a summer's toil in the field it became evident that, success in establishing the cause in Winnipeg required the erection of a place of worship. A consultation with the pioneer Baptist W. R. Dick, Esq., now ex-M. P. P. threw some light on that matter, as the latter expressed his willingness to present the mission with a convenient site for a place of worship, and do his part in building it. With the approbation of the M. M. Committee the missionary returned to Ontario in the winter of 1873, and spent seven months of the hardest work of his life in talking, lecturing and preaching Manitoba Mission, and collecting for the chapel to be erected in Winnipeg, and for a second missionary. Early in the summer of 1874 the contract for a Church edifice of very fair proportions, was let; and toward the end of the summer Mr. McD. returned to the field, with no additional help, save that of a true-hearted and energetic missionary wife. The interest on the part of the Ontario Baptists was evinced and increased by the missionary's tour and talk—and many assurances were given from brethren and sisters, of sympathy, supplications and monetary support of these, cheered him in his return to a field which the experience of the previous summer had indelibly written down as a hard one. About the beginning of August he got back to Winnipeg, to find that his enterprising and liberal friend and brother W. R. Dick, had given out the contract of the place of worship, and that it was already well under way. On the eighth of November it was so far advanced, that the church began holding their meetings in the Sabbath school room, and found it a most comforting improvement on the former places of meeting. The weekly prayer meeting was re-established, and a Sabbath school was begun, taught by the missionary and his wife, and consisting of themselves, their two children and three other children—the latter after a few Sabbaths succumbing to the severity of the cold, the school was discontinued till milder weather should come to the rescue. On the 7th of February 1875, the first Regular Baptist church in the North West was organized, consisting of seven constituent members. So few were the male members, in this pioneer church, that it was found necessary to appoint one of the sisters a Trustee temporarily until Brother Dick legally transferred the site to the church.

The Sunday-school re-opened in the beginning of March and with such warmth as never to freeze up again. On the 20th of June the main body of the place of worship, was so far completed that it was opened for regular service. The congregation began to increase more perceptibly, and numbers more added to the church by letter and by experience; but it was not till January 23rd 1876 that the Missionary Pastor, was delighted with the privilege of baptizing the first two converts, as the fruit of his labors. These were soon followed by others; and a somewhat slow but steady increase in the number of the congregation and membership of the church gladdens the hearts of those interested. At the end of the three years, for which the friends in Ontario guaranteed help to the mission, by reason of the continuance of the grasshopper plague in the land for two or three years, the interest stood in as much need of help from the Home friends as it had done at the commencement; and hopefully and generously another three years pledge was given. At the end of the second three years the Winnipeg church declared itself self-sustaining and extended a call to the

Rev. A. McDonald, asking him to devote his whole time to the work in the city, which he accepted and for nearly two years now, his energies have been given chiefly to missionary and pastoral work in the city and its vicinity. Since then the church has continued to enjoy steady and substantial prosperity, great harmony has prevailed in its membership, although hailing from almost every point of the compass and with a great variety of training. Notwithstanding many having been dismissed to form and unite with other churches, the membership is now, all told well on to 150; and the congregation frequently nearly equal to the capacity of the chapel. In addition to being self-sustaining the members have contributed many hundreds of dollars during the past year towards religious and benevolent causes both at home and abroad and they are realizing in some happy measure the principles enunciated in the Scriptures, "The liberal soul shall be made fat," "There is that scattereth and yet increaseth," "It is more blessed to give than to receive," &c. But I find this letter is now too long; and further accounts of the work here will have to be reserved till another occasion.

BOREALIS.

THE ENGLISH TESTAMENT REVISED.

The Revised New Testament has at length been given to the world. As was certain in advance, there has been a great demand for the work. Hundreds of thousands of copies were sold on the day of its publication; and the supply is still undiminished.

Different causes conspired to create the interest manifested. Curiosity had its part. It would see this new thing, this wonder of the day. Scepticism hoped that the inquiries prosecuted would prove unfavorable to Christianity. The friends of truth and religion rejoiced in the persuasion that an additional and effective aid would be found in advancing the cause they were laboring to promote.

The work has appeared, has been examined with interest, and has been pronounced upon, as was to be expected, both favorably and unfavorably. It would be regarded from different standpoints, and would be estimated accordingly, as it corresponded or not with the views of the parties to whom it was submitted.

To say that in some respects the Revision is an improvement upon the authorized version is but faint praise. The work is the result of ten long years of research and study, undergone by a considerable number of the reputed able and Biblical scholars of the day. Under such circumstances a great degree of excellence did not seem too much to expect. One could confidently look for a near approach to perfection, or at least such appears to have been the universal sentiment.

A perspicuous and accurate rendering of the original was the least that anyone was disposed to demand. An idiomatic and scholarly translation was as indispensable, if the Revision was to receive and retain the regard of the vast constituency of English readers. No mere correct rendition of words would satisfy the requirements of either the learned or the ignorant.

If we receive the original Scripture of the Old and New Testaments as the Word of God, we will cherish for them the most profound reverence. But a translation, into whatever language, is the work of man, and as such is a just subject for criticism. No misgivings, therefore, need be felt in passing upon the Revision of the New Testament which has lately made its appearance. Indeed it challenges criticism from the very circumstance that it professes to be an improvement upon the version in use, and seeks to supersede it. On these grounds a few remarks will be allowable and, if just and judicious, may even be of service.

It has been already intimated that in some respects the Revision is an improvement upon King James' Version. The meaning of some passages is rendered more evident; consequently the work will be a help in the study of the Scriptures. It is a recommendation too that it is printed in paragraph form and not arbitrarily divided as is the Authorized Version, by chapters and verses. A uniformity of spelling in the case of proper names is also an improvement. Some obsolete words likewise are very properly discarded and replaced by those in modern use. Other changes in the new version are worthy of honorable mention and have been noticed by appreciative writers.

But whatever may be the merits of the Revision, few will consider it a model of English. This is exceedingly unfortunate, as a book so widely read, and regarded with so much reverence and affection, tends most directly and effectually to form the style of the language in which it is written. It was one of the recommendations of the authorized version that its language had so many excel-

lences and was so free of faults, characteristics are stamped upon the literature of the nation for which it was designed and through it of English speaking countries.

An obvious defect in the language of the Revision is its excessive literalness. A translation can not be literal and idiomatic; and if it is conformed to the idiom of the language into which it is rendered, it is neither pleasing, nor can it be the other objects aimed at. One need not wonder that the Revision were so oblivious or disregarding of this fact. They have carried their literalness to such an extent as not only to mar the beauty of the language but ever to obscure their meaning. Now there is no need of a free translation being less faithful than a literal one. A school boy, it is might not succeed in the work, scholars, worthy of the name, should be adequate to its creditable performance.

Another error of the Revision it would seem, that they lost sight of the fact that the language in the New Testament was originally written was not the native language of its writers; and further that who composed a number of its books made no claim to scholarship. Revisors were not therefore dealing with classic Greek and consequently should not have subjected the writings under their hands to the applicable in the other case. grammatical English, translated French, would be a case almost allel.

Another fault is obvious. The far too much of compromise, much of conservatism and too much of timidity visible throughout the vision. Rash and unnecessary changes were to be eschewed; but solecisms and archisms are offences for which no sufficient excuse can be offered. Why should translators use language which should not be admitted writings of their own? There can be no necessity for saying, "We as our Revisors have done; for condemned alike by Grammar and Rhetoric: nor is it pardonable torture the English by such a bination of vocables as "He cometh after me is come before for it is not only ungrammatical meaningless. It is as disappointing as it is painful to find such solecisms where we had a right to expect highest attainable excellence.

Nor is it less difficult to account for another blemish of a somewhat different character, found in the book of Scripture. What excuse be given for the retention of the objectionable rendering of John 2: "Woman, what have I to do thee?" Will any one pretend the barbarism quoted is a correct translation of the language of Jesus to his gentle and loving wife? The Revisors would not certainly have us believe that the gracious deemer was an uncultured boor, titute alike of natural affection and common politeness. Another blemish is already called for—A Revision of the Revision—in order, if it may be, to atone for such an outrage to the sensibilities and intelligence of the reading public, as is perpetuated in the cases cited.

A "Companion Volume," prepared by Dr. Roberts, one of the English Revisors, and explanatory of principles upon which the changes made in the Authorized Version effected, accompanies the Revision. In it are some very just remarks in relation to the Tenses of the Greek Verb, and among them the statement that the use of the Greek Aorist not limited by that of the English Past Indefinite. But, however may be accounted for, the principle seems to have been lost sight of in numerous instances by the Revision. To be satisfied of this all that is necessary is to refer to the 17th chapter of John's Gospel. One is tempted to remark, in passing, that the whole that beautiful and wonderful chapter has been sadly marred in the process to which it has been subjected. translation of the Aorists are particularly objectionable.

Whatever opinion may be entertained of American Scholarship compared with that of Britain, can scarcely refuse to admit that some of the emendations of the American Revisors were wisely allowed a place in the Revision; or regret that a like number had not received a like consideration. The Revision may be admitted to be, on the whole, an improvement upon the one it is designed to supersede; but there is much yet to accomplish, and it is to be feared that the time will not be long before another and a more successful attempt will be made to give Anglo-Saxon race in its wide-spread territories, a translation of the inspired writings worthy of the Christian enlightenment and the boasted Scholarship of the close of the 19th century.

PHILOMATA

Wolfville, June 6th 1881.