

"It has been said," writes an authority on Bible translation, "that the vocabulary of an English peasant does not exceed two or three hundred words—except when he is excited. Probably fewer words than these would exhaust the common speech of a savage or a half savage race.

"Take the names of animals, insects, trees, flowers, gems, weights, measures, clothing, and the common things of daily life in Syria. By what linguistic magic is the scholar to find equivalents for these in the languages of vast areas of the world? Fig trees are unknown in Arctic regions, and camels in the South Seas, and snow in equatorial zones. Before European navigators discovered the islands of Oceanica the natives had never seen a quadruped larger than a rat; how difficult, therefore, to translate the great sentence: 'Behold the Lamb of God, which taketh away the sin of the world.'

"But in many lands, language is not only limited in vocabulary, it is poor in meaning. In the Scriptures the word *flesh* is met with in various senses; but the nearest word the translator can find in his new language is *meat*. He has to translate the word *sin*, but can discover no fitter term than that which means a *violation of propriety*. For *pardon* or *forgiveness* he has no better word than one which means the clearing of a debt. For the great words *born again* he has no nearer equivalent than that which means the *transmigration of the soul*. He has to convey the idea of *holiness* to many whose best conception of it is bathing in a sacred stream, and the idea of *angels* to a people whose loftiest thought of spiritual being is *genii*; and of *heaven* to those who find in carnal pleasure their supremest bliss.

"Added to these are the difficulties connected with the rendering of the names for God, for Lord, for Spirit, for ecclesiastical terms, psychological terms, ethical terms, sacrificial terms, ceremonial terms, devotional terms. Take a dictionary of the Bible and scan the lists of subjects with which it deals, and it will probably be discovered that not one word in ten will be found in the vocabularies of barbaric speech."

A Veteran's Counsel

With experience comes wisdom, and it is apt to be in the form of practical rules rather than of fine-spun theories. Fifty years in Sabbath School work are summed up in the words spoken by the Hon. S. H. Blake, of Toronto, to a representative of The Church Record.

"You ask me," said he, "to answer some questions about Sunday School work, and to make my replies very short indeed. I will endeavor to do so. I can give you nothing new. How often has it been said:

"(a) That every teacher should be in his place some minutes in advance of the first scholar.

"(b) That as he reverently bows his head, so he should see that each child follows his example, asking that the presence of the Holy Spirit might be felt and the preparation of heart might be given, without which all teaching is vain.

"(c) That a kindly word should be spoken to each child, and interest displayed in his life and surroundings.

"(d) That each child should be encouraged to bring his own Bible with him, so that he may become familiar with it, and mark especial passages as lights and lamps in his wilderness journey.

"(e) That the Bible and hymn-book be treated with respect, that decently and in order they may be distributed, dealt with, and at the close returned to their respective places.

"(f) That especial attention should be given to see that every child joins in the reading of God's Word and the singing of the hymns.

"(g) That every lesson should contain some seed thought, that the Word be rightly divided—clearly expounded—so broken up that it be brought down to the level of the smallest and most unresponsive member of the class.

"(h) That this seed be watered by earnest prayer throughout the week.

"(i) That as the class is met reverently by the teacher, so he should see that reverently each child leaves the place, made