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HARD TO TRANSLATE BIBLE

Considerable Amount of Ingenuity Required to Make Words Fit Savage Knowledge.

How much do you suppose an Eskimo knows about an olive? Or a Hottentot about cherubim? Or a cannibal about the Holy Ghost?

That's why the men and women who translate the Bible into pagan languages have to use a greater amount of ingenuity and imagination than anything else, observes a writer in the World Outlook.

It must have been a very pleasant person who finally suggested to the mingled relief and amusement of the tired workers, that "the lamb of God" might just as well be translated "the little seal of God," in the Eskimo Bible. Eskimo children have the same tenderness toward the funny little things with their mournful eyes and soft fur that other children have toward baby sheep.

The Eskimo Bible was one of the most difficult to translate, and has just been finished after 250 years of work. Of course, to a half frozen, fur-clad people, living in igloos—or is it harpoons?—and surrounded by polar bears and walrus, it is next to impossible to translate the story of the bright colored, sun-drenched holy land. The language of northern people is necessarily lacking in dozens of words and phrases, and, too often, even ideas.

But Bible translating is like Greek grammar—there's an exception to every rule. The Zulus live in a country as warm and tropical as the holy land on the pleasantest of days, but the Zulu Bible has offered about as many difficulties as any respectable task has a right to offer.

In the first place, the earliest translation was made by more than thirty people working independently. Despite its inaccuracy and inconsistency it was extremely popular among the natives; it even shaped Zulu thought so completely that every paragraph of the Zulu newspaper teems with Bible vocabulary. But it was inaccurate. Many of the mistakes were, of course, extremely amusing. The translators found to their surprise that instead of crossing the Red sea and the Jordan dry shod, the children of Israel went over thirshy. And a literal translation of the promise that enemies should melt away before them, was discovered to mean in Zulu idiom that their enemies should be as happy as men full of beer.

In 1901 a new translation was begun. There was still many difficulties. How were the translators, for instance, to describe as in Isaiah 3, 18-24, the entire wardrobe of a Jewess at the height of the nation's civilization to the Zulu debutante who in the heaviest winter season wears little more than a string of scarlet beads?

On the Channel Patrol.
The weather round about here has been too damnable for words lately, and life on a patrol boat has been no cinch. Came down harbor yesterday in a regular blizzard—could barely see fifty yards ahead at times, about three inches of snow all over the ship—freezing like the devil. There's an infernal no'westerly wind blowing, and this packet rolls about like a sick-head-ache. It's no joke monkeying about in a tiny craft of this size, hunting "tin fishes." In daylight it's bad enough, but at night it's extremely dangerous, as one can't see the seas and one's liable to half swamp one's self in turning. And as far as any comfort below goes, there isn't any. Everything is damp and cold, and the steward loses the greater part of your food in bringing it to you, and what you finally receive is a cold unpalatable mess. Yet by Heaven! it's something to be out here having a chance to bag a bally German swine."—Atlantic Magazine.

Learn Something Every Day.
In their antipathy to England and to everything English, or supposedly English, the Germans have apparently undertaken to eliminate from the spoken and written Teutonic language of the day all words of known or suspected English origin. There comes at first hand this episode reported by Prof. F. Sefton Delmer, who was instructor of English in the University of Berlin when the war broke out and who, from that time until May 23 of this year was either a civil or an interned prisoner. Wishing to make him uncomfortable at a police station one day a porter-frau, who knew his nationality, rebuked her departing companion for using the word adieu. "Ach was," she called after her, "adieu sagt man nicht mehr. Das ist Englisch."

Kit Rations for Officers.
Those German demigods, the officers of the army, are now on clothing rations like ordinary mortals. They will henceforth only be able to secure new uniforms on clothing cards. The new regulation prescribes just how extensive a wardrobe an officer may have, and he will not be permitted to array himself in excess of its limitations. The only special concession to officers, is that they are not required, as civilians are, to declare how much clothing they already possess.

Light Work.
"Mrs. Griddles promised a tramp a good breakfast if he would cut a little wood."
"Well?"
"So the fellow consumed eight or ten biscuits, ham and eggs, some potatoes and two cupsful of coffee."
"And then did he cut a little wood?"
"Yes. He whittled himself a toothpick and said, 'Good morning.'"

SERVICES AT NEWBERG CHURCHES

PRESBYTERIAN

Memorial Sunday services at 11 a. m.

Special musical Sunday evening service at 8 in which the choir will be assisted by two members of the Portland Apollo Club.

Sunday school 9:45 with classes for men and women.

C. E. at 7, leader, Harold Lee.

Arrangements will be announced for observing Memorial Day with patriotic observance of the President's proclamation calling the nation to humiliation, fasting and prayer for help and victory and lasting peace. This will also be the subject of the Wednesday evening prayer meeting.

On Friday of this week, May 24, the Ladies' Missionary Society meets at the home of Mrs. Dean.

CHRISTIAN

The work goes forward. Two baptisms and one confession last Sunday.

Sermon topic for next Sunday morning at 11 o'clock, "The Divine Name." For the evening, "The Parable of the Ten Virgins"

Joint meeting of the Young People's and Junior C. E. Societies at 6:45. Topic, "Doing His Will." Meeting to be led by the presidents, Arthur Parrish and Muriel Fortune.

Regular Junior C. E. meeting at 4 o'clock. Leader, Mabel Fortune.

Mid-week prayer meeting every Wednesday evening at 8 o'clock. You will be welcomed at all services.

THE SOLUTION



Hubby—It takes a great deal of money to move the crops.

Wifey—Well, why can't they store them and go to boarding?

LOBSTER PROPAGATION.

Over 1,000 seed lobsters have been liberated along the Maine coast recently, and an additional 2,000 are ready as soon as the authorization of the commission of sea and shore fisheries is obtained for their liberation, says the Fishing Gazette.

Every one of these has been marked, and as they are the property of the state of Maine it will be necessary for all lobster fishermen who may gather them in their traps to release them or stand the penalty of a \$50 fine which was provided in a new law enacted at the last session of the Maine legislature.

The 1,000 female lobsters that were liberated recently were the first to be given the special marking, a small hole having been punched through the middle flipper, and those later to be released will have the same marking.

DOING HIS BIT.

"I never hear you criticizing your neighbors."

"I haven't the heart to do it," answered Mr. Dubwaite.

"Most extraordinary."

"Not at all. The only neighbors I know well enough to criticize have two sons in France, and I feel it my patriotic duty to gloss over any little imperfections they may have."—Birmingham Age-Herald.

STRIKING DIFFERENCE.

"The ventriloquist," she said, "can talk without opening his mouth."

"How different from you," he replied, perhaps with more bitterness than was necessary. "You can't open your mouth without talking."—Springfield (O.) News.

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MATERIAL FORCE OF WEALTH

Modern Man Desires Millions Chiefly for the Distinction Which It Confers Upon Him.

Many factors go toward lowering the tone of this mankind whence genius should spring as a madman to a god. One is our intense consciousness of money. The discovery of money is recent, for the rich men of the Bible wanted flocks and lands only so that they might eat well, drink well, and wed fair women; the test of Ahab was rather unusual. At other times, in Babylon, in Venice, wealth brought material benefits first, later only distinction. Only with the rise of the middle class did wealth become the greatest force, for it alone could make the middle class equal with their fellows. As they could claim no lineage, they naturally came to want to claim themselves better than their kind—the merchant princes of the Victorian period, their sideboards, barouches and sarcophagi; the American millionaires with their demon cars, their Ritz-Carlton dinners, their investments in old masters (guaranteed moldy), are natural consequences. Whereas in the seventeenth century you could impress if you were a duke, in the twentieth century if you become a millionaire you can stun. And you can stun only because everybody admires you for being a millionaire, because, as Miss Marion Ashworth perfectly says, "there are people whom the mention of great fortunes always makes solemn."—Harper's.

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