

THE CONVENTION AT BRIGHTON, ENGLAND.

Our last English mail brought us accounts of a remarkable series of meetings, or Convention, so called, held at Brighton for the promotion of Scriptural Holiness. The London Freeman says:—

The ten day's Religious Convention at Brighton commenced on Saturday, when various meetings in connection with it were held, about three thousand persons from many parts of the kingdom, the continent and some from America, having visited the town for the purpose of being present.— Throughout last week a special daily prayer-meeting was held in the Pavilion at noon, and on Thursday evening meetings were held in various churches and chapels, when addresses were delivered on the beneficial results of last year's convention at Oxford. The various rooms of the Town Hall, Pavilion, the Dome, Corn Exchange, &c., were prepared for the purpose of the meetings on the most extended scale, three thousand chairs having been purchased for use in the Corn Exchange. Besides the rooms belonging to the corporation, other rooms and places of worship have been devoted to the use of the convention for "evangelistic" services and other purposes, among them being the Baptist chapel in Queen-square. The proceedings proper of the convention commenced on Saturday with a praise meeting at the Dome, at seven o'clock in the morning, presided over by Mr. Pearsall Smith, supported by several ministers and laymen, there being about 1,800 persons present. The service consisted of prayer and the singing of hymns, led by the Rev. Mr. Mountain, who presided at the harmonium, the assembly joining in the chorus. Addresses were given by Mr. Pearsall Smith and other ministers, and these with other prayers and hymns, comprised the proceedings of the meeting. A "service of song" followed, at half-past nine, in the Music-room, comprising a selection of the hymns in Mr. Smith's collection; and at ten o'clock prayer-meetings were held in the Music-room and North Drawing-room, the former presided over by the Rev. C. B. Sawday, of London, who is taking quite a leading part in these meetings. The first general meeting was held in the Dome at half-past eleven, presided over by Mr. Pearsall Smith, who gave a lengthy address, and was followed by the Rev. Theodore Monod, of Paris, and Mr. Sawday. A meeting for Bible reading was held in the Dome, which was well filled, at three o'clock, conducted by Mrs. Pearsall Smith. A general meeting was afterwards held, when addresses were again given by Mr. Smith and Mr. Sawday. At half-past six the meeting to welcome foreign pastors was held in the Dome. After a German hymn had been sung by Pastor Gebhardt, of Zurich, accompanied by himself on the harmonium, and prayer had been offered by the Rev. Dr. Procknow, Mr. Smith delivered the address of welcome. The address was responded to by the Rev. Dr. Procknow, Pastour Tilleur, Signor Cumbre, and Pastor Rappard whose addresses were interspersed with prayer and singing.— Another general meeting was held in the evening, in the Corn Exchange, which was crowded with between three and four thousand persons. Several hymns were sung, and after prayer by the Rev. Theodore Monod, the rev. gentleman addressed the meeting, founding his remarks on 2 Chron. xxix. On Sunday the proceedings were of a similar character to those of the previous day, including the praise meeting of the early morning, service of song, Bible reading and address by Mrs. Smith, general meetings in the afternoon and evening, and an evangelical service. On Monday the programme of proceedings for the day was very nearly the same as on Saturday, the principal additions being, besides several prayer-meetings and conversational inquirers' meetings, a meeting for ministerial experiences, and an evening meeting for ladies exclusively, addressed by Mrs. Smith, whose Bible reading in the afternoon was largely attended, the Dome, in which it was held, being densely crowded.

A correspondent of the London Baptist remarks: As regards the theology of this movement, Mr. Pearsall Smith declared last Friday, at the general meeting under the Dome, that "We are not changing in any single point the dogmas—the doctrines which we in common have all received—but are only seeking to give vividness and definiteness to what we have before believed." At another meeting he said: "If I were asked the theology of the movement, I would say it is every bit included in that little difference between the uncertain, almost hopeless prayer, 'Jesus save me,' and

the calm joy of triumph in which the saint now says, 'Jesus saves me.'" Indeed the well known hymn, "Jesus saves me now," seems to have grown into a definite statement of the views of Mr. Smith's friends. It has been translated into a number of European languages, and after Mr. Smith had defined his theological position as quoted above, this hymn was sung, the chorus being taken up simultaneously in English, German, French, Dutch, Italian, and Spanish.

The columns of the local papers throughout the whole time of the Convention have been crowded with the verbatim reports of the meetings. Mr. Pearsall Smith has, of course been the chief speaker. Mrs. Smith also has addressed meetings every day—sometimes twice the same day—and very simple and womanly her words have been.

Mr. Varley and Mr. Sawday took an active part in the evangelistic services, as also did Lord Radstock, Lord Kintore, Mr. Stevenson Blackwood, Admiral Fishbourne, and other well-known gentlemen. The foreign pastors held meetings in their respective languages, and these were not by any means the least interesting feature of the Convention.

Correspondence.

For the Christian Messenger.

NOTES OF A TOUR IN SIAM.

By W. F. ARMSTRONG.

(Continued.)

THE START.

Wednesday, January 20th. We left Maulmain at noon to-day, Mr. Rand accompanying us. Mr. Sanford, Mr. Rand, Mung Kyaw and myself, with Peter our cook, in one boat. Mr. Ra ook, his Karen boy and our Karen (Kolahwah) in another boat, our baggage divided between the two. Our boats are such as are constantly plying on these rivers, simply a log hollowed out and a board put on either side to make it deeper. Passenger boats have a *ponng* or shade, made of bamboos and leaves in the centre of the boat to protect from the scorching rays of the sun. Under this *ponng* we find it quite necessary to keep ourselves. Our boatmen are Obitagonians; men trained to the business from infancy. For a little while our way was up the Salween River, we then turned into the Gyne River. Six o'clock brought us to the village of Kaya. The up tide was about spent, so we concluded to stay here for the night. Most of our things were taken up to the Zayat, which was not far from the landing, and the cooks set to work to prepare dinner while we accompanied Mung Kyaw as he walked through the village preaching to the villagers and distributing tracts. Dinner and evening worship over, our beds spread out, and we are ready to retire.

A Burman company are putting up in the Zayat—the common caravansary of the country—with us. Two or three Shan companies have spread their beds for the night under some trees quite near the Zayat.

Thursday, 21st. Rose about 5 o'clock after a very comfortable night's sleep. After partaking of a little tea and bread we packed our goods into the boats again, and were off at 6. Four hours row with the tide brought us to the Karen village of K'ya where we had arranged to meet the preachers M. Rand had engaged for our trip. Upon arriving we found that none of them were on hand. In the afternoon Dee-too, one of them, arrived from Takrai bringing two Karen young men who wished to go along in company with our party to buy elephants. The other two preachers, Pwai-tee, the pastor of the church, and Dega are expected to-night, or to-morrow, or at furthest in the course of a few days.

Finding that there would be a delay in getting the men I concluded to return to town for two or three days, circumstances at home making it very desirable for me to be there. Mr. Sanford in the meantime waiting for the coming of the men, and on getting them to go on as far as Kau Kreat, I to leave home on Monday and push on to overtake him there. Mr. Rand and I left at 8 P. M., and arrived at home about 11 next morning.

Left home again Monday at 2 P. M., in company with Mr. Haswell, Mr. Rand being prevented from going out again to the jungle just then. Mr. Haswell had a cook and Mr. Rand's Karen boy. We took a four oared boat, and pushed on till after dark—till the tide turned against us. Tied up at the village of Than-lai, slept in the Zayat, left tracts. Off quite early next morning. Two hours after leaving we

entered the Houg-da-rua River. Stopped at Meegalong, a Burman and Taleing village at about 11 o'clock for breakfast. While the cook was cooking Mr. H. and I walked through the village, he conversing a little with the people.

VISIT TO A KYOUNG.

We at length entered the *Kyoung* or monastery. The old priest sat there in his sacred yellow robe on an elevated part of the floor or platform, his sacred books scratched on palm leaf lying by his side, and his pupils—the boys of the village—crouching at his feet. He received us with coldness. I could not understand his words,—but his countenance said very plainly, "stand off, I am holier and wiser than thou." He was quite ready to teach us if we came to sit at his feet for instruction, but if we came thinking we were able to teach him anything we were laboring under a great delusion. Mr. Haswell succeeded, however, by tact, and the help of Him who stands by His servants, in placing considerable gospel truth before him and his pupils. May God bless the seed sown.

In a half hour we were off again. The oars were laid aside, the river being shallow from this on, and the poles taken in their stead. A little after dark we reached the village of Kya-eng, the place where we leave the river. A cart that Mr. Sanford had engaged for me as he passed through here was in readiness. We waited for the rising of the moon. Started about 12 o'clock, and reached Kau Kreat and found the rest of our party about 3 in the morning.

Mr. Sanford got the preachers the night I parted from him. Next morning he started and arrived at Kau Kreat Saturday evening.

A DELAY IMPROVED.

It was very difficult to get elephants or coolies here. We did not get off till Friday morning. The days spent in Kau Kreat were improved by Mr. Haswell, Mung Kyaw and the Karen preachers in preaching to the people. The town, which has between 2 and 3000 inhabitants, is made up of Burmans and Toungthoes, each tribe living in a section by themselves. Quite near the town are Karen villages. Our preachers had thus excellent opportunities for preaching; which they improved. Several parties of Karens came to visit us.

HOSPITALITY OF BURMAN OFFICERS.

We put up in the Zayat which was quite a good one. The Tsit-Kai and one of the Court writers—Mung Shway Zin, cousin of Mung Kyaw's wife—furnished the place very nicely for our comfort. They sent from their own houses a table, chairs, water chatties, iron pots, mats &c., and interested themselves very much in our general welfare while we remained in their town, and helped us greatly in getting conveyance for our baggage further.

Just across the way from the Zayat is the camping ground. Here there was a continual hum, companies ranging in size from four or five to thirty or forty persons were arriving and departing every hour of the day, and away into the night. Here a party from Zummy, here one from Rahaing, there one from the Northern Shan country on their way to Maulmain, and here are others on their way back to their homes in those respective places having disposed of the goods they brought down, they are carrying back others of a different kind. We are unable to tell them what we long to tell them,—that "God so loved the world that he gave His only begotten Son that every one who believes on him may have everlasting life." God pity them.

Friday 29th. This morning we succeeded in completing our arrangements for getting off. Immediately after breakfast the elephant and the coolies were on hand. We packed the elephant *howdah* (basket-saddle) full, and the coolies soon arranged their loads from the remainder. This they did by fastening the boxes, bundles etc., on the ends of bamboo poles about 5 feet long, which they carry over their shoulders. When all was ready for the start we knelt in prayer for a few minutes, Brother Haswell leading both in Burman and English, especially commending us and our mission to the grace of God, and imploring God's presence to be with us as a guard and a guide. We started at 9 o'clock. Two hours march through a fine richly wooded jungle brought us to the first mountain in our way. We paused at the base long enough to make a cup of tea. The road up to this point is very good for a jungle road,—quite passable for carts in the dry season. What it would be in the rains, however, may be judged from the fact that a stream, which in that season would be a mountain torrent, crosses the road about

thirty times (one of the Karens says thirty-three by count) in this short distance of four hours. Then came the ups and downs of mountain travel, and at four o'clock we reached a fine Zayat that nestles cozily down among the hills beside a stream. Here we tarried for the night, sharing the Zayat with two or three other companies. A party of Karens going over to Siam to purchase elephants formed an audience for our Karen preachers, Mung Kyaw at the same time improving the opportunity to speak with all who could understand Burmese. One company put up outside the Zayat where they might protect their herd of cattle from tigers. They were obliged to fire several shots during the night to prevent an actual attack, a tiger several times crept up quite close to them.

30th. Our way for the first three or four hours to-day was a continuation of the mountain travel of yesterday.

BEAUTIFUL SCENERY.

These woods are beautiful beyond description. Giant trees that stand "like the priests of old," and ones of smaller growth flowered out in all the beauty of a garden, and clinging vines gracefully festooning and uniting all there with the lichens and mosses make up a picture, of which I am sure, the eye would never tire. Such a place methinks, must have been the garden of Eden.

The plain reached, and all is changed, the grand mountain forest, the pride of the tropics is passed and a region of bamboos and other small growth that looks very well except in such contrast is entered. Early in the afternoon we reached Myawadee, the frontier station, a Burman town of about seventy houses. It is built on the west bank of the Thoungyeng River, which through its whole length forms the boundary between Burmah and Siam. We enquired for the Thu-gyee. He received us very cordially, showed us to a very fine Zayat, and expressed himself as willing to do anything to help us, we made arrangements with him for bearers, as the elephant and bearers we brought from Kau-Kreat were engaged only to this place.

A WEALTHY KAREN GIVING LARGELY TO BUDDHIST INSTITUTIONS.

The pagodas and idol temples here are undergoing a thorough renovation, and are being greatly improved in appearance, nearly the whole cost of which—a very considerable sum—is borne by Thi-pan a wealthy Karen timber merchant who lives in this vicinity. He built the Zayat in which we are now putting up, also the one we occupied last night, and one we passed to-day. All this he does to obtain merit.

The golden time for labor among the Karens is fast passing away, they are rapidly leaving the simple religion of their fathers, that state that made them so susceptible to moral truth. Those who are not reached by the Gospel are going over to Buddhism. May we have the wisdom to put ourselves in the line of God's Providence.

Sunday 31st. We rested in Myawadee, Mung Kyaw conversed with quite a number of the villagers. One young man professes to be interested in "Jesus Christ's religion" having often heard it from the teachers in Maulmain.

AT THE SIAM BOUNDARY.

We look across the river and see Siam, Oh, that God would guide us in the great question that is now upon our minds—the question of location, and all that goes with it.

A FOUR MONTHS' PILGRIMAGE TO A HEATHEN SHRINE.

Between twenty and thirty Taleing priests from the vicinity of Bangkok, passed through the village to-day on their way to worship at Shway-Dagon pagoda, Rangoon. Feb. 1st. We started this morning with twelve Coolies, nine Shans and three Laos. Two hours' march brought us to the Karen village of Along-petah.

KAREN CHIEF—STYLE OF LIFE.

Here lives the head-man of all the Karens of this region. He is a young man—not more than twenty-one who has succeeded to his father's name, office and estate. Just outside the village we met him and learned from him that he could furnish us with one elephant, and perhaps three (the number we would need to carry all our things) at a reasonable rate. We halted and put up in the chief's house—the house stands in about the centre of the village, and is surrounded by a palisade twelve or fifteen feet high. About an acre of land is enclosed, two gates admit to the outer world, just inside the wall, all along each of the four sides are elevated stands for watchmen. Several guns and swords stand ready for use in the house. Altogether the place has quite a martial appearance. The village has ten

Karen, and thirty Shan houses. Dega of our party has relations here and is acquainted in all this region. The home of his childhood was quite near here. Our preachers improve the delay in preaching to the villagers. Some seem to listen well.

The chief has but two elephants for us but will make a vigorous effort to-morrow morning to get another.

2nd. These elephants were on hand this morning after breakfast. We dismissed the coolies, loaded up the elephants and started.

ELEPHANT TRAVEL.

This mode of travel would seem odd enough to our friends at home though it has ceased to be so to us. At the command of the driver the elephant lowers himself to a crouching posture. Eight or ten thick hides are then put upon his back to make a sort of cushion and upon this is placed the howdah, a large strong basket-saddle made to fit his back. This is fastened on by means of a strong rope put round his neck and shoulders, a belly-girt, and a crupper. (Sometimes one of these latter fastenings is omitted.) The driver sits astride his head, keeping his feet close up behind the huge ears. A pressure of the foot, now against this ear, and now against that is the mode of guiding him. An iron mallet which is a book at one end is used to bring him to his senses if he shows any signs of becoming unruly.

(To be continued.)

IN MEMORIAM.

MRS. FRANCES ROACH,

relict of the late deacon Zebina Roach, of Lower Aylesford, whose maiden name was Neily, has been recently called home. She became a happy subject of grace in early life; and walked for some years with the Methodists. In the time, however, of the great revival about the year 1829, being convinced of her duty to be buried with Christ in baptism, she became a member of the Baptist Church, of which she remained a highly esteemed member to the close of her life. But she invariably possessed an ardent affection for all sincere Christians. Sister Roach being a sodate, prudent, and exemplary follower of Christ, was well qualified to be the wife of the deacon. She was the mother of twelve children. As a wife, a mother, a neighbor, and a member of a Christian Church, she was of great worth. Our dear departed sister was ardently attached to the house of God. When quite aged and infirm, she was a very constant attendant on the preaching of the gospel, and at prayer and conference meetings; and readily bore testimony to the faithfulness and loving-kindness of the Lord. Her uniform deportment evinced the reality and fruitfulness of her faith. Though affectionately attached to her family, she bore the removal of her beloved husband, and a number of her children, (of whom two sons preceded her but a short time,) with quiet submission. In her last illness, at the house of her son-in-law, Mr. Wm. Foster, when suffering greatly, she remained steadfast in hope, sustained by the power of grace. She calmly fell asleep in Jesus on the 11th of June, in the 82nd year of her age. In consequence of the illness, at the time of the writer, her former pastor, Rev. J. L. Read obligingly attended the funeral, and delivered an appropriate discourse from Rev. vii. 9.—Com. by Rev. C. Tupper.

EMALINE BIGELOW.

beloved wife of A. W. Bigelow, Esq., of Cape Canso and second daughter of William and Caroline Wyld, died at the residence of her father aged 31 years. More than a year ago it became evident to the friends of the deceased that consumption had fixed its hand upon her. At periods it was hoped that its rapid progress had been stayed if not altogether arrested. These hopes however, proved to be merely the delusions of the flattering disease. A few weeks ago she left her home at Cape Canso to visit her friends at Port Mulgrave, Strait of Canso. For a time this change seemed to work a beneficial result and prospects of her recovery gladdened the hearts of those who so tenderly and anxiously watched her. These like many of the hopes of earth, were suddenly darkened and on the afternoon of June 4th she fell asleep in death, to wake no more till the resurrection morn. About six years ago Sister Bigelow was led to trust the Saviour and became a member of the Baptist church at Cape Canso. Her faithfulness and firmness of character manifested in every relation in life, were clearly marked in her religious experience. Through all the weary months of her sickness and seclusion