

out its mightiest force and make them forceful to the uttermost, and they would the sooner see the victory and shout grace, grace unto it. (Loud applause repeatedly interrupted the course, and followed the conclusion of the address.)

The Conference meetings of the Pastor's College commenced on Monday evening, April 19th. The President's Address was given on Tuesday morning. Various services were held during Tuesday, Wednesday and Thursday following.

On Wednesday afternoon the subscribers and friends took tea and supper together at the College Buildings.

In a subsequent address, Mr. Spurgeon said:

The Report of the work done shewed that in 23 years 511 students have passed through the classes, of whom 370 are in the ministry at home, two in Spain, one in Italy, twenty-nine in the United States of America, Canada and Nova Scotia, one in Brazil, twenty in Australia and New Zealand, four in the West Indies, one in St. Helena, five in India, two in China, and one in Japan. Among these brethren many have been distinguished as winners of souls for Christ. Some have risen to eminent usefulness and made their mark in the denomination to which they belong.

The Pastor's College, though primarily for the education of preachers, is also a Home Missionary enterprise for the breaking up of new ground, and the gathering of new churches.

The receipts for the year have been—including the balance in hand of £1,264 at the end of 1878—£11,137 1s. 9d., and the expenditure £7,615 2s. 11d. For the Loan, Building and Reserve Fund £1,273, 16s. has been during the year contributed, out of which payments have been made to the extent of £1,250. The statistics show that since the formation of the College in 1865 the increase in the churches presided over by past students has been—by baptism, 39,476; by profession of faith, 5,016; by letters from other churches, 15,944; by restoration, 1,598; the total increase being thus 60,034. A clear increase of 35,803. The present total number of members in church fellowship is 40,441. For 1879, 287 churches have furnished returns; of these, 217 show an average increase of 13 per church, forty six an average decrease of 10, twenty-four show the same numbers as in previous return, thus giving an average increase of eight members per church. Of the churches making returns, thirty-nine are metropolitan, and show a clear increase of 1,109 members, or an average increase of twenty-eight for each church.

For the Christian Messenger. Our Foreign Missions.

Brief letters dated March 18, were recently received from Messrs. Armstrong and Sanford. Bro. Armstrong says he had on the previous Sunday baptized three persons, and "one the week before."

Bro. Sanford is still very busy in carrying forward his building operations, and has to superintend the work of eighty workmen, "masons, carpenters, and coolies," who work from 6 a. m. until 6 p. m. with an intermission of two hours at noon. Bro. Sanford expected the Mission House would be ready for occupation about the first of May. A serious fire occurred in the close neighborhood of the Mission compound, where by 60 houses belonging to the natives were destroyed. Our Mission premises are constructed of stone and brick with tiled roofs and are regarded as being nearly fireproof.

In consequence of the extreme heat and the closeness of their cramped premises, Mrs. Sanford and Miss Hammond were intending to visit Vizagapatam, and to remain there until the new Mission House should be ready for their reception.

W. P. EVERETT, Sec'y St. John, N. B., May, 1880.

For the Christian Messenger. From New Brunswick.

A long period has elapsed since I have furnished the Messenger with any items from this quarter. The truth is the unparalleled

HARD TIMES

seem to have made not only money, but even news, exceedingly scarce. Unfortunately for all our interests, not only has the circulating medium of commerce ceased to flow freely, but

many of the skilful hands through which it passed are gone from us to build up and to enrich that neighboring republic, whose people learned long ago that human muscle and cunning handicraft are true capital and real wealth. Still, every week witnesses a fresh exodus of our population, and I fear there is no immediate prospect of a change in this particular. Some, however, are claiming that shortly the long predicted "hum" of thriving trade will be really heard in our cities and towns. God grant it, many say. It must be admitted that the prospects for those who are engaged in the lumber business is brightening, and there is a flutter of hope revived in the hearts of hitherto desponding ship-owners. The great depression in business and the decrease of population have considerably affected all our religious and benevolent organizations.

THE CHURCHES.

All of our Churches have experienced serious loss in the removal of valuable members, and the result is a considerable shrinkage in the ordinary financial receipts of their respective treasuries. But we all still exist, and those that remain are apparently cheerfully bearing the increased burdens.

The Germain Street Church, is led on in burden-bearing by their esteemed pastor, who for two years past, is reported to have magnanimously given back to his people such an immense slice from his salary as no other one of his confreres in the ministry could possibly undertake to imitate. Inspired by the example of the pastor in making such sacrifices, the church is steadily decreasing its liabilities, and will probably soon extinguish its entire floating debt. It can then afford to take a long breath preparatory to attacking the incumbrances that rest on the chapel and parsonage.

We have no doubt, that in due time, Pastor Carey, who has a holy aversion to church debts, and the attendant expense, will soon commence to devise some scheme to extract the teeth of that insatiable moth, INTEREST—which eats day and night so long as a mortgage gives it legal licence to prey.

The Brussel Street Church has accepted the resignation of their pastor which is to take effect in September next. Bro. Wilcox is at present in the United States, and will probably return to a pastorate there. He is a worthy minister of good talent, ripe experience, and deep piety and it seems to be a pity that he should not be retained in some provincial field.

The Leinster Street Church, in the absence of their pastor, who is on the very eve of finishing his theological course at Newton, is being acceptably supplied in pulpit ministrations by Rev. J. E. Hopper. This brother who came home to his native province expecting to rest and recuperate his shattered health, is really working harder than ever and yet we must confess that he really seems to thrive under the pressure. Well, we always did know that "a pulpit sweat" was a better remedy for a sick minister than any medication laid down in the physician's pharmacopoeia.

Bro. H. preached three times last Sunday, which is nearly enough labor for any able bodied strong Boanerges of the pulpit to perform.

PORTLAND.

The Portland Church, has secured a pastor at last, in the person of Rev. W. A. Corey, late of Sussex, who has entered upon his labors under fair auspices. His congregations are large and seem to appreciate our brother's labors. We have no doubt that it will be no fault of their pastor if the church is not abundantly blessed under his faithful and assiduous ministrations. We are expecting to see great success achieved by him.

The Zion Church, which is the name now commonly given to the Temple Church, moves on in the usual tenor of its way. The congregations have of late slightly increased, and there have been a few conversions among the young people which have encouraged pastor Everett. The Sunday School is quite flourishing. The Pastor has for over six months preached thrice each Sabbath, one of the discourses being delivered in Bostwick's Mission Hall, where at 8 P. M., an interesting congregation of 200 or 300 gather. The few workers at that Mission station, mostly from Germain St. Church, deserve great praise for their zeal and untiring effort.

The Marsh Bridge Church, though not yet affiliated with our Association, is a regularly constituted Church, having a flourishing Sabbath School, and

enjoys the faithful pastoral labors of our esteemed brother Rev. J. Spencer. Of the Pitt Street Mission, I can only say that I hear that the zeal and labors of the patient workers there are unabated, and no doubt in time will be crowned with success.

ELSEWHERE.

Frederickton Church is now enjoying a visit from one of their former pastors, the venerable Rev. I. E. Bill who will supply them until the arrival of Rev. F. D. Crawley to whom the church is looking as a permanent supply. In the meantime, I understand the St. Martin's Church are enjoying the discourses of a young Timotheus, converted recently, under the ministrations of Bro. Bill, and who is said to be an effective and pleasing speaker. May the mantle of his father in the gospel fall on the young brother!

Moncton has at last passed from the region of expectancy and hope into the fair and pleasant field of possession. They have long coveted the best gifts, and we somehow feel that they have really secured a goodly prize, though their gain must be a loss which Liverpool will feel. We believe Bro. Gates will find an open door in Moncton that he will fit and fill, and we predict for him a laborious, pleasant and profitable pastorate.

Of other places, and of other things I should like to write but must forbear until another occasion.

SEEWUS.

May 13th, 1880.

For the Christian Messenger. Home Missions.

The regular monthly meeting of the Home Mission Board, was held in the vestry of the 1st Baptist Church, Yarmouth, on Monday, the 10th inst.

Treasurer reported receipts of the month, \$154.26. Stated that he was unable to pay the orders in his hands, and that several of the missionaries were in great need of the amounts due them.

Corresponding Secretary read quarterly reports from missionaries Foster, Saunders, D. Freeman, Ballentine, Howe, Wm. Spencer, Manzer, Spurr, Woodland, Trimble and Normondy. Several of these reports were very encouraging, giving a total of 47 baptized.

Grants were made as follows: 1 To Brooklyn Church, King's Co., N. S., \$25.00 per year, to assist in securing the services of Bro. Fletcher.

2. To Kempt field, Queen's Co., N. S., \$20.00 for 3 months—Bro. J. W. Corey, missionary.

3. To Lower Stewiacke field, \$30.00 for 3 months—Bro. O. C. S. Wallace, missionary.

4. To New Ross, King's Co., N. S., \$25.00 for 8 months—Bro. S. H. Cornwall, missionary.

5. To Greenfield and vicinity, \$20. for 3 months—Bro. B. F. Simpson, missionary.

A. COHOON,

Cor. Secretary.

Hebron, May 13th, 1880.

For the Christian Messenger. "Rise and Explain."

Mr. Editor,—

In your issue of May 5th, a "Pastor," wishes some one to rise and explain some passages in Bro. Armstrong's letter of a recent date. I am much pleased indeed to see so much interest taken in our Mission work in India. It is a healthy sign.

There appear to be three points which puzzle our Brother.

1st. In view of the experience of American Revisors and revision, how can two or three Brethren in India, have the Scholarship, critical acumen, manuscripts, versions &c., necessary for the successful prosecution of such a work?

2nd. How can anybody dash off a revision of the New Testament, "before the close of the present year"?

3rd. Why all this expense and trouble for a merely temporary purpose?

In reference to the first, Pastor should remember that the great work of the Bible Union was a revision of the Greek text. And I fully believe that had they half as many Revisors, their work would have been better and more expeditiously done. The compromise of opinion must always be in proportion to the number of Revisors, and compromising takes time. Besides with the partial exception of the English Bible, all great translations have been the work of one man in each case. Luther's German Bible has never been superseded. Carey was the one man

translator of a score of versions—and Dr. Wenger is his peerless successor. Judson's Burman, and Morrison's Chinese Bibles are examples in point—and others might be mentioned. Indeed I do not know but that one man, pious, devout, scholarly and in full and enthusiastic sympathy with the divine writers—giving all his time to it—will make a better translation than any number of men whose minds will necessarily be partially occupied with something else.

I believe that in all the above qualities Doctor Jewett of the American Mission, has few equals. Bro. Timpany is a good classical scholar, and is well posted in Telugu.

In the second place our Brethren do not intend to dash off a full version this year. The present effort is only for the present emergency. They only intend to correct the mutilations of the Madras Version in reference to the ordinances, especially the Commission in Matthew, and leave the rest as it is.

Again, why all this expense and trouble for a merely temporary version. Just this:—

When the Madras Bible Society gives us Bibles we have them—what it gives us we have, and no more. It is the only Press in India which prints Telugu Bibles. We cannot get them elsewhere—Book-sellers do not keep them. We cannot conscientiously use the one they now issue—What shall we do? Do without? We have done so for nearly two years. But cannot do so much longer. The Society will not publish the old Version. And this half new—half old—half transliterated and half translated mongrel affair is an insult to the intelligence of the age and to the scholarship of the times.

It will be several years yet before the Madras Version be out even if our missionaries agree on a compromise of the questions in dispute. What is to be done in the meantime?

Are we to be without Bibles or Testament till the Madras Auxiliary sees fit to print—or shall we print our own and pay for them!

Yours, &c.,

JOHN MCLAURIN.

The Christian Messenger.

Halifax, N. S., May 19, 1880.

THE ENGLISH BAPTIST ANNUAL MEETING.

By the last mail we received the Reports of the Baptist May meetings, as they are called, although they are held in April.

THE BAPTIST UNION

assembled on Monday morning the 26th ult. in a devotional service. The President of the past year expressed his thanks to all the Committees and officers who had acted so efficiently during the year. At the close he introduced the new President, Rev. F. Trestrail, with whom he said he had been on terms of intimate friendship for over forty years.

Mr. Trestrail thanked the audience for the kind manner in which they had received him, and believed that his duties would be far lighter than those which had been so well performed by Mr. Gould, especially as he would have his predecessor to aid him by his experience.

Rev. W. Sampson was elected Secretary for the ensuing year.

THE PRESIDENT'S ADDRESS

then came in the order of proceedings. He commenced by "a Retrospect" and reviewed the Union and the great change in sentiment which had been wrought in a few years past and especially during the past year.

"The dawn of Religious Liberty" was his next topic, and on this he gave some scathing words on the ecclesiastical position of the nation in respect to the Established Church with its Romanizing tendencies. "Reform in Parliament" enabled Mr. Trestrail to call up many of the past struggles that had been passed through in securing the present high position of Civil and Religious Freedom England enjoys. "The Rise and Progress of the Union," another topic, brought up the names of the men who have been prominent in leading the Baptist body to its present advanced position.

Then "Our Architecture" enabled him to descant on the changes in style, and the great improvement in late years of Church edifices. He gave as the general principles "What we need in our churches is plenty of room, light and fresh air, combined with neatness and comfort, and a general arrangement which will allow all present to see and hear the preacher."

"It is not the magnificence of our

cathedrals nor the exquisite music, nor the finished service which attracts the multitudes. It is the living power within, and when that is there they are crowded. "There are men here" he said "present to-day, who if asked to preach in Westminster Abbey or St. Paul's, would draw to them a congregation that would fill those venerable edifices to their very doors, and that chiefly of the classes we are all so intensely anxious to bring under the power of the gospel. A vast interval separated Canon Liddon from Ned Wright. Along the line reaching from the one to the other you will find men of every degree of mental power and culture, and some of no culture at all, but the anointing of the Holy Ghost."

"Raikes, Fuller, and Carey" were then pictured in the great work each of them performed in their day.

In closing, he paid a high tribute to the missionaries of the Cross, and offered a fervent prayer for a blessing, saying "Eternal God we lift our yearning hearts to Thee. Oh, hear us when we pray in the words which Thy Beloved Son has put into our lips—Our Father who art in Heaven, Hallowed be Thy name, Thy Kingdom come. Thy will be done on earth as it is in Heaven.

At the adjourned meeting on Monday evening, the

ANNUITY FUND.

was under consideration. The following resolution was carried unanimously. "That it is desirable to complete the canvass of the Church for the £30,000 to meet future requirements, and that it be resumed and prosecuted with energy."

The rest of the evening was taken up in considering the Ministers' Augmentation Fund. The Report stated that during the past year 212 churches have applied for the benefits of the fund, including 14 churches recommended by the London Baptist Association. Of these the committee have declined the applications of 16 on various grounds, leaving 196 to share in the distribution of the funds at their command. In the case of 129 the recommendation was supported by free contributions to the amount of £10, and each pastor received £20.

Mr. Williams then proposed the following resolution:

"That this session, while thankful for the success which has rewarded the attempt to establish a fund for augmenting the income of the pastors of our smaller churches, regrets that the Augmentation Fund is not more generally supported, and commends it once more to the sympathy and liberality of Baptists, especially in view of the efficient service it can be made to render to churches in small towns and villages."

Rev. T. M. Morris, and Dr. Landels urged the claims of the fund, the resolution was put and carried unanimously.

THE BAPTIST MISSIONARY SOCIETY'S Annual Meeting was much animated and enlivened by having as one of its speakers, the Rev. Andrew Gunton Fuller, son of the great Andrew Fuller. The report of his speech says:

"He was received with loud cheering, and although at the advanced age of eighty years, delivered with such vigour and dramatic taste as is difficult to describe upon paper, a lengthy address. He said: There are two things I do not quite like in the role before me. The one is the necessity of reading an address in order to keep faith with the terms of my own title, "Half-an-hour with the Fathers"; the other is the inevitable use in personal reminiscences, of that little straight-backed pronoun so much denounced, yet so lovingly petted. (Laughter.) The use of the royal and editorial "we" would, I fear, hardly escape the charge of egotism, excepting, of course, where two factors are represented, as in the case of those venerable implements, the sword and trowel—(laughter and cheer)—of late years refurbished and deftly handled by one whom we are all delighted to see here this evening in the flesh, and can believe that they have contracted no rust by exposure to a Mediterranean atmosphere. (Applause.) Though I have enjoyed personal intercourse with two of the illustrious trio of Serampore, it is not of them I design to speak, but of those who, to use a well-remembered (I might say consecrated) simile, "held the ropes while they went down into the mine." Few present can remember Dr. Ryland, who passed away fifty-five years ago, and fewer still Andrew Fuller and John Sutcliffe, who left us ten and eleven years earlier. To me have the words been echoed through the decades of threescore years, "I knew your Father, and have heard him preach," but the echoes have become fewer and withal fainter, not only as the tones of decrepitude, but instead of representing, as they were wont to do, an inspiration, they are only something to be able to say. And as I look back on these names and memories, and those of others which have filled up the long interval, and especially on the tender grace of "a day