

counting-rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find the risen Saviour there, too, with his benedictions. Those who seldom prayed are now ready to pour out their souls in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent. The sluggish are mounting up with wings as eagles. A latent power is developed in the church, which astounds both pastor and people. The prayer-meeting, too, becomes a place for communion with each other, as well as for communion with God. Old differences are forgotten. Old wounds are healed. Church members will grasp each other's hands, and inquire about a neighbor's spiritual health with more solicitude than they manifest in asking about a sick friend. They will linger together about the hallowed spot, talking of the mercies of God to their souls, and they will be loath to go away. They are one in heart; the church is a living unity. The experienced mariner consults the glass. Brethren! if we are wise, we too will keep a lookout upon the thermometer of the church! A prayer-meeting before freezing-point is a fatal indication. —Rev. T. L. Cuyler.

A curious discussion arose in the Wesleyan Conference at Liverpool. It was reported that application had been made to the Government for payment of seat-rents for troops marched to Wesleyan chapels, and that the War Office had been pleased to grant the request. On this report it was objected that the receipt of the Government money for such a purpose would be a sort of "concurrent endowment." We do not think so. In this case, the payment of seat-rent will be only a *quid pro quo*. The War Office will pay this money, not to support or to advance Methodism, but to get for the soldiers such accommodation in Methodist chapels as everyone else has to pay for, and without throwing the burden upon the other worshippers. That is not "concurrent endowment." It is not "concurrent endowment" to pay the butcher's bill. But we are glad to find our Wesleyan friends so alive to the necessity of being watchful in such matters. It is so easy to get in the thin end of the wedge. —London Baptist.

The Revised New Testament.

An interesting bit of information has just been made public in reference to the Revised Version. Rev. W. G. Humphrey, one of the revisers, in a pamphlet that he has published called "A Word on the Revised Version of the New Testament," says:—"I may observe, in passing, that the nautical details of Acts xvii have been revised with the kind assistance of two naval officers who possessed the double advantage of practical experience and an acquaintance with the highly interesting dissertation of the late Mr. Smith, of Jordan hill, on the voyage and shipwreck of St. Paul. By their help we trust proper English terms have been found corresponding as far as was possible with the technical terms of the original, and the narrative has been rendered more intelligible both to professional and unprofessional readers." The passage in question has always been considered a wonderfully vivid and accurate description of a sea storm. We believe it will be agreed that, with the professional assistance they have received, the revisers have succeeded in their object of making it even more vivid and more impressive than in the Authorized Version.—*Id.*

Mr. Spurgeon, in preaching a sermon upon the words, "He hath sent me to bind up the broken-hearted," which he announced as contained in Isaiah lxi, 1, said that he had intended to have taken his text from these same words in Luke iv. 18; but when he looked at the Revised Version, and found that the words were not there at all, he was somewhat startled. Having suggested how it was, probably, that they had found their way, through the eager love of some pious transcriber, into the text of the Evangelist, he took brief notice of the fact of differences between the Revised and the Authorized Versions, saying that no Baptist should ever fear any honest attempt to produce the correct text, and an accurate interpretation of the Old and New Testament. Beyond other Christians, he claimed that they were concerned in this, seeing they have no other sacred Book; they have no prayer-book or binding creed or authoritative minutes of conference; they have nothing but the Bible; and they would

have that as pure as ever they can get it. "By the best and most honest scholarship that can be found, we desire that the Common Version may be purged of every blunder of transcribers, or addition of human ignorance, or human knowledge, that so the Word of God may come to us as it came from His own hand." Mr. Spurgeon read the lesson from the Revised New Testament.—*London Christian World.*

The Christian Messenger.

Halifax, N. S., August 24, 1881.

THE CONVENTION.

FROM HALIFAX TO YARMOUTH

is not now what it used to be. Formerly it was a formidable journey of from three to five days by carriage, or by stage of two days and nights, and as in those days we drew near to the place of meeting the cavalcade became a long line of vehicles, making the road lively, and raising an amount of dust that was no more desirable for those who raised it, than it was for those who brought up the rear, and had to endure its discomforts. That, however, had its compensations, in the warm sympathies awakened and more entire knowledge obtained of the country through which we passed, and the pleasant opportunities of intercourse it afforded with friends by the way. Now, things are all changed. We may start after the ordinary breakfast-time, and reach Annapolis Basin soon after noon, getting a delightful change of a passage by steamer, with the lovely, enchanting scenery on every hand. All along the Granville side the level is filled up to the foot of the mountain range with thriving farms with their numerous barns and fish-drying-houses on the shore. This forms a gorgeous panorama, with high mountains all around for a background. The Clements side has a greater variety of hill and dale, with its various rivers flowing down the valleys from the high lands in the distance. When the missing link is provided to connect the railway at Annapolis with that at Digby the time will be greatly shortened, but the pleasantness of the trip will be materially diminished, and the variety now enjoyed greatly lessened.

Those of the delegates who went on Thursday last were favored with most delightful weather on the Basin, and on to within a short distance of Yarmouth, when rain came down in torrents, and settled the dust for the Convention. On our arrival we found the Committee, with Thomas B. Crosby, Esq., the chairman, all in readiness to locate the delegates and friends without delay, and in a very few minutes we found ourselves surrounded with all the kind attentions and courtesies of home, shewing how much of comfort depends on the efficiency of a good, general, and systematic preparation beforehand.

On Friday the Governors of Acadia College had arranged for meeting at 10 o'clock, to prepare reports for the Convention. Invitations were given to other brethren to attend, and so by this, with a second sitting in the afternoon, and a prayer-meeting in the evening, the day was well filled up in preparation for the succeeding days.

Friday's train brought a large addition to the members of Convention from New Brunswick and P. E. Island, as well as the eastern parts of Nova Scotia.

THE CONVENTION.

On Saturday morning "Old Zion" was the rallying place of the hosts, and large numbers came together with hearty greetings, and pleasant interchanges of fraternal salutations. At 10 o'clock the President of 1880-81—Averd Longley, Esq.—opened the session by giving out the hymn,

"All hail the power of Jesus' name."

Prayer was offered by Rev. Dr. Bill. The Secretary, Rev. E. M. Kierstead, read over the roll of members and delegates.

The following brethren had been appointed the Committee of Nomination: Rev. G. E. Day, Rev. A. Cohoon, Rev. E. Hickson, Rev. J. A. Durkee, Rev. W. H. Warren, Rev. J. W. Bancroft, Rev. J. B. Woodland, D. R. Eaton, H. H. Morse.

On their report being presented T. H. Rand, D. C. L., was elected President; A. Simpson, of Cavendish, P. E. Island, and J. W. Barss, of Wolfville, N. S., Vice-Presidents; C. W. Sanders, Treasurer; Asa T. Morse, Assistant Treasurer, and Rev. G. O. Gates, Assistant Secretary.

After the arrangements had been made for the times of opening and closing, the Committee on Departed

Brethren reported giving suitable memorials of Rev. James Stevens and Rev. Dr. Tupper.

Rev. W. H. Warren then read a partial report of the Committee on the State of Religion in the churches.

The fact of our Associations being in a state of transition, and the funds being sent partially through the Associations and partially to the officers of the Convention, brought forth much of discussion. There were also lengthy remarks on the large number of non-resident members reported in the Minutes of Association—a state of things to be deprecated.

The appointments for the Lord's Day were:

First Yarmouth, Rev. John McLaurin, of Ontario, and Rev. C. Goodspeed.

Temple, Yarmouth, Rev. S. W. DeBlois, and Rev. J. W. Bancroft.

Milton, Rev. J. B. Woodland, and Rev. D. G. McDonald.

In the churches of the other denominations in and around Yarmouth:

Rev. D. M. Welton, Ph. D., Rev. W. P. Everett, Rev. I. E. Bill, D. D., Rev. E. Whitman, Rev. T. A. Higgins, Rev. E. M. Saunders, Rev. J. W. Manning, Rev. G. O. Gates, Rev. W. J. Swaffield, Rev. W. A. Corey, Rev. J. C. Bleakney, Rev. Isa. Wallace, Rev. A. W. Barss, Rev. J. W. Weeks, Rev. W. H. Richan, Rev. Geo. Wethers, Rev. E. J. Grant, Rev. G. W. Ballentine, Rev. M. P. Freeman, Rev. F. Beattie, Rev. J. F. Avery, Rev. D. W. Crandall, Rev. P. Gallaher, Rev. J. E. Kempton, Rev. D. Freeman, Rev. A. E. Ingram, Mr. J. R. Hutchinson, Rev. F. O. Weeks.

THE SATURDAY AFTERNOON SITTING was opened by prayer by Rev. W. A. Corey.

The Reports on Foreign Missions were read by Rev. W. P. Everett, shewing the operations of the past year at home and abroad—the amount of moneys received and expended. We shall be able to give these reports or the facts presented in them, in our next.

Explanations were sought of the apparent discrepancies in these documents. These were promptly given by the Secretary and members of the Board. Several clauses were adopted.

The clause respecting the resignation of Rev. W. F. Armstrong, and the appointment of Mr. J. R. Hutchinson being read, and its adoption being moved, Rev. J. W. Manning moved in amendment that said clause of the Report be referred to a Special Committee who shall fully consider the same, and various other matters pointed out to which grave objections have been raised by many brethren in the proceedings of the Board.

Warm and earnest discussion followed this motion, and several other motions were made in amendment, the last of which was a motion that five brethren be appointed a Committee of which Dr. Sawyer be the chairman, to offer advice as to what course would be the best to take under the circumstances.

In the evening sitting this committee reported recommending that a Committee of Investigation be appointed to endeavour to effect a reconciliation between the Board and Bro. Armstrong, and to report at the next session of the Convention in 1882.

This was strongly objected to, because of the delay it would involve, and after expending some time it was concluded that there should be an hour occupied in Missionary Addresses, and then the discussion be resumed by Mr. Armstrong being requested to present his matters of grievance, and the Board then to lay before the Convention their supplementary Report with reference to these complaints.

Rev. John McLaurin was invited to speak. He gave out the hymn

Jesus shall reign where'er the sun,
Does his successive journeys run.

He then spoke on his experience in India, and gave some graphic and pleasing sketches of life in that country.

Mr. Hutchinson made a few remarks on his high appreciation of the greatness of the work of Foreign Missions.

Rev. W. F. Armstrong also spoke and pictured the field in which he had labored, shewing the large interested audience what a station at Chicacole comprised, and the valuable commencement that had been made for future mission work there.

The public meeting was then—about 10 o'clock—brought to a close, and the business of the Convention resumed by a resolution requesting Mr. Armstrong to present his reasons for the course he had taken. This he did by reading correspondence between himself and the Board, and what he regarded as injustice done to himself and Mrs. Armstrong.

This was continued till within a very few minutes of 12 o'clock, when it was moved that we adjourn to meet again at ½ past 9 on Monday morning to hear the conclusion and the Board's defence.

The Convention was thus saved from breaking the Sabbath; but we fear it was a little "cracked," and by a drenching shower of rain we were punished a little for keeping such late hours.

On Sunday it was found that Mr. McLaurin being indisposed was unable to preach. Rev. Dr. Crawley was consequently invited, and delivered an excellent sermon in the morning.

In the afternoon Rev. J. E. Hopper preached the Convention Sermon before a very large audience, from Ephesians ii. 21, dwelling particularly on the "growing" of the building so "fitly framed together."

Rev. Dr. Bill spoke with much force of the progress of Baptist principles.

Dr. Rand and J. W. Barss, Esq., addressed the Sabbath School most effectively.

Foreign Mission matters were under discussion at the three sittings of the Convention on Monday until twelve o'clock at night when a resolution, approving of the action of the Board, was adopted, a second resolution was also adopted expressive of desire that Rev. W. F. Armstrong might return to the work in connection with the Board and go again to Chicacole and labor in our mission there.

We must reserve our further report for next week.

The pulpit of Granville Street Church was filled on Sunday morning last by the Rev. H. Allen, pastor of the First Baptist Church of Elizabeth, N. J., who gave a forcible, earnest, and eloquent sermon on Prov. iv. 18; and in the evening by Rev. John Miller.

We are of opinion that our readers have had quite sufficient of the subject of "Intercommunion" to enable them to arrive at a satisfactory conclusion, and we think therefore this will be a very good point at which to close the correspondence.

AN IMPOSTOR.—Rev. Timothy Harley writes to the London Baptist showing that he has learned by correspondence with ministers—white and colored—at Baltimore that the man Lewis Charlton who was here some time since, and is now in London, collecting \$2000 to build a Baptist meeting house and school room for his people is altogether unknown and unauthorized there, and the stories he tells of the treatment of the colored people are altogether untruthful.

The condition of Russia seems to be at present more quiet, and yet there is not much satisfaction for the Czar while he knows that he is surrounded by those who are sworn to let no opportunity pass of breaking down the despotic power he so jealously holds. Only a short time ago a packet arrived at the Palace where he was residing, containing models of several murderous instruments. A piece of writing accompanied the models, stating that they were sent in order that His Majesty might make choice of the one he preferred for his assassination. Another indication of danger is that the recent departure of the Czar to Moscow was kept so strictly secret that several high dignitaries in the Court were only made aware of it when it was announced in public that it had taken place. All along the line to Moscow soldiers were placed in great numbers to guard against attempts to injure the rails. It is also said that another conspiracy has been discovered, this time among the Revolutionists of the South.

Who would care to be the Autocrat of all the Russias?

MISSION TO CENTRAL AFRICA.

The English Baptist Missionary Society is extending its Missionary operations in Central Africa. It will be remembered that in 1877 Mr. Robert Arthington, of Leeds, who had previously given £5,000 to the London Missionary Society and another £5,000 to the Church Missionary Society for work in Africa, addressed a communication to the committee of our own society, in which he offered to assist in a resolute attempt to establish a mission in the Congo country. Mr. Arthington had learnt from Commander Grandy, who was sent out by the Royal Geographical Society to explore the Congo River, that "the old king strongly expressed his hopes that some English (white men) would come" to teach him and his people, and he therefore promised "one thousand pounds if the Baptist Missionary Society will undertake at once to visit these benighted,

interesting people with the light of the Gospel, teach them to read and write, and give them, in imperishable letters, the words of eternal truth." In July, four years ago, the committee accepted Mr. Arthington's offer, and Messrs. Grenfell and Comber, of the Cameroon Missions, were sent on an exploring expedition up the Congo River and into the adjacent country. In the early summer of 1879 Mr. Comber, with three young brethren—Messrs. Crudgington, Bentley, and Hartland—were commissioned to go to the Congo country, and soon established themselves at San Salvador, being favorably received by king and people. But their watchword was "Onward." If possible, they were to find their way to Stanley Pool. This was done eventually, and the successful expedition of Messrs. Crudgington and Bentley closed the opening chapter in the history of the Congo Mission.

There is now, we learn from the London Freeman, to be a new departure. The Executive Committee of the society have "resolved to 'go forward' up the Congo and to commence work in earnest." As we stated some time ago, San Salvador will not be abandoned, but three new stations will be established—at Isangula, Mbu, and Stanley Pool. We have no space at our command to enter into details, nor is it necessary, seeing that the Congo supplement of the August Missionary Herald contains all the information that can be supplied. Suffice it to remark here that six missionaries, in addition to the four already in the field, will be required to carry out the plans of the committee, and that, besides this, a river steamer, as well as the steel boat in course of building, must be provided. Ten men for the Congo Mission, and the funds necessary for establishing four stations at once; suggest the importance of the decision of the last quarterly meeting of the committee. We give in, not our unhesitating, but our firm and convinced adhesion to the new departure. The question was Shall we go forward, or abandon the Congo Mission? Never did a summons come to our society more clearly expressed or more emphatic in its tone. It is a call of duty—the cry of the perishing and the command of the Saviour unite in urging us forward. The forward movement is attended with grave responsibilities and serious liabilities, but brave and faithful soldiers of the Cross could not shrink therefrom when the Captain of their Salvation bade them march. The committee has done right. It would have been no less cowardly than disloyal not to have taken this new departure in the Congo Mission.

This enlargement of the Congo Mission—an addition of three stations and six men, with the cost of a river steamer—will involve an immediate increase of more than £2,000 a year in the expenditure, and the maintenance of the three new stations and six additional men, after all preliminary expenses have been defrayed, means a regular expenditure of £1,500 or £2,000 to the outgoings of the society."

The Freeman adds, "after much prayer and earnest deliberation it was resolved to make the Congo Mission our own work, the special contribution of Baptists to the evangelization of the interior of Africa. Having put our hand to this plough we must not look back. The first step pledges us to the whole journey, the beginning of the work binds us to complete it. The reception given to our brethren by the king and people of the Congo country is a further reason why we should press onward with the work in hand. Mr. Comber and his associates have met with a cordial welcome, and the Lord has pointed northward up the Congo and said to us, 'This is the way.' Can we do any other than heed the voice which speaks. The men of the Congo region for Christ and liberty must be our rallying cry. Souls are perishing. The perishing ask our help. Christ is waiting to be gracious to the Congo country. He commands us to preach His Gospel there. What other can we do than go in and claim the country for our Saviour?"

THE RELATION OF BAPTISM TO SALVATION by J. R. Graves, L. L. D., Editor of "The Baptist," Memphis, Tenn. ARE YOU A FRIEND OF JESUS, by C. H. Spurgeon.

These two subjects are put up together and form No. 2 of Denominational Tracts published at the Baptist Book-house at Memphis, Tennessee. Price 10 cents.