

in a very satisfactory manner by the Gethsemane Church (Rev. E. P. Horinger, pastor). From the time of its organization, 1872, this church has been engaged in the improvement of its singing by cultivating the musical talent of members of the church and Bible-school. As a result of this effort, the church now has two organized and well-trained choirs, embracing an aggregate of about 250 voices. Three important objects are attained by this method. 1. The choir, instead of being an expense to the church, has contributed \$500 toward the payment of the church debt. 2. The musical talent of the membership and congregation is developed and cultivated. 3. The attendance of a large number (200) of members of the Bible-school at the preaching service, every Sunday morning; the Pastor choir, as it is called, being composed of members of the Bible-school.

The same paper contains the following:—

BETH-EDEN.—The concert by the combined choirs of the Gethsemane Church, for the benefit of Beth-Eden school, was a great success, both in the quality of the music, and in the attendance. The pecuniary result will be quite handsome. It was a most kind and graceful act on the part of the Gethsemane choirs and its noble pastor.

It will be remembered that this beautiful church edifice was recently burned to the ground.

For the Christian Messenger.
Notes on the Revised Version.

For several years past two companies of the most learned men of the English people have been engaged in preparing for publication a revision of our Scriptures. The selection was wisely and impartially made, and the harmony was complete. There were differences of opinion among them which could not but find expression, but as they understood the principle of compensation and forbearance, they could yield to one another without sacrifice. The rules by which they were guided were strictly observed, and it was agreed that the style of the revision should correspond with that of the old version as nearly as plainness and fidelity would secure; that certain expressions especially in pronouns and prepositions should be retained, so that the readers would not be unnecessarily startled by changes which might meet them. These considerations were always borne in mind, and the results were satisfactory. The publication of the New Testament has dispelled many fears that had disturbed the minds of timid ones, and has produced an amount of contentment which could hardly be supposed to exist. Probably the greatest trial to be met with in this matter is connected with the Lord's Prayer. Those who have been all their lives saying, "Lead us not into temptation, but deliver us from evil," assume the offensive. What right, say they, have these men to interfere with the sacred page and to mutilate our holy book?

The question after all, is, How was the divine form first written? How did it obtain the character of the best manuscript? And if that can be ascertained, and as nearly as it can be ascertained, should not all be satisfied? The enquiry is not what is 'pleasing to our taste?' but, what was the original form? In this way the principal difficulties will be met. The following passages are omitted by the best authorities; viz., John v. 4; Mark xiv. 19 to the end; John vii. 55—viii. 4. others will be referred to in a subsequent paper. One passage, I must confess, occasions considerable perplexity. John ix. 4, reads thus in the authorised version—"I must work the works of Him that sent me while it is day." In the revised version it is changed for the plural, "We must work" &c. The plural form of the pronoun is given in a various reading by Stephanus (A. D. 1550), but it is not acknowledged by Tischendorf or Alford. Its admission into the revised text seems therefore unaccountable.

J. M. C.
(To be Continued.)

It is said that a great assembly of the Shinto priests is soon to be held in Japan to discuss the "Jesus doctrine," and to decide how the tide of missionary success can be checked.

There are two classes of people in the Church:—The one is made up of those who do the hard work of the Church; the other of those who sit by the fire and find fault.

The Christian Messenger.

Halifax, N. S., June 22, 1881.

THE REVISED NEW TESTAMENT is doubtless being read with deep interest by all who have obtained copies. All bible readers will do this as soon as they can. In the meantime the newspapers, both secular and religious have given their readers large criticisms and quotations, and some even the whole of the book in their columns. The criticisms have been largely regulated by the character of the papers giving them, the former have mostly regarded the book from a literary point of view, and its changes as being better English than the old, rather than as being more in accordance with the original text, and as shewing the mind of the Spirit. Many of the unlearned readers will find the language more clear and instructive, but some will doubtless exclaim in reference to some of the changes "We prefer the old to the new."

Whilst denominationalism could not be expected to affect the Revisors or the Revision, a supreme regard to the true meaning of the original being the only thing sought, yet it is very evident that the darkness caused by the compromises in the Authorized Version have been partially cleared away.—Whilst the Baptists were not one to ten Pedobaptists, yet we shall have less occasion to contend for an ultimate appeal to the original Greek than heretofore. Matt. iii. 16, tells us what Baptist scholars have long said it should have been. "Jesus went up from the water," Mark i. 10, tells us He came up "out of the water." The 9th verse still tells us Jesus was "baptized in Jordan," whilst the margin gives "into" the Jordan. Of course we could not expect the word "baptize" to have its proper equivalent "dip" as the Church of England rubric has it, or immerse, as that word is by many not regarded as sufficiently English.—In the rendering of Matt. iii. 11, the words "with water" are retained, but the margin has it "in" which the American Revisors—Pedobaptist and Baptists say should be in the text instead of in the margin. The word "which" is retained where it is plain that "who" would be the more proper word, as those pronouns are at present in use, especially is this noticeable in regard to the Lord's Prayer.

The Revisors with all their learning have shewn themselves patterns of modesty in reference to their work. In their Preface they say "Blemishes and imperfections there are in the noble translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision." The general reader may be able to understand some of the difficulties of reading the manuscripts, when he considers that for many centuries after the Christian Era, capital letters were employed throughout, hardly any distinction being made at the beginning of sentences, and no space being left between the words. Even in English it would be somewhat difficult to read in that style, as may be seen by the following:—

THE BOOK OF THE GENERATION OF JESUS CHRIST THE SON OF DAVID THE SON OF ABRAHAM Matt. i. 1.

We may add a few more passages to those given by "J. M. C." last week. Matt. xxv. 46—And these shall go away into eternal punishment: but the righteous into eternal life. John xiii. 10—He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean but not all. Acts ii. 27—Because thou wilt not leave my soul in Hades, neither wilt thou give thy Holy One to see corruption. Acts ii. 41—They then that received his word were baptized: and there were added unto them in that day about three thousand souls. Acts ix. 4, 5—And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

(The last clause of the authorized version is omitted.)

1 Cor. xiii. 1—If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

In all this chapter "love" takes the place of "charity."

Phil. ii. 5—8—Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

1 John v. 6—9—This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.

The communication from J. M. C. was received after the above was prepared. We are glad that he proposes giving our readers further "Notes on the Revised Version."

We are sorry to see that Dr. Talmage of New York has come out in fierce denunciation of the Revised New Testament. Ignoring all the necessity of faithfulness to the original text, and the value of the more ancient manuscripts now known than were known 270 years ago, he exalts the Authorized Version to an inspired one; and panders to the ignorant prejudices of men, speaking of the new version as a New Bible. It is perhaps in keeping with the man.

We have before us a complaint from one of our subscribers that the Windsor and Annapolis Railway authorities issue tickets for attendance at our religious anniversaries only for one and one-third fare, whereas for Picnics, Cherry parties, and Agricultural gatherings, tickets are put down at half-fares. As we were not desirous of publishing the same without an explanation from the Railway authorities, we sent a copy of the letter to them, and obtained "for our personal information" which we are desirous of imparting to other persons concerned, as follows:—

"That on occasions of general holidays—when all the public participate alike,—and for special Excursions which go between certain points by specified trains, and thus do not interfere with regular traffic, Tickets are issued at single fares and sometimes lower according to circumstances. But for gatherings of special corporations or associations, whose meetings extend in some cases over a number of days, we, in common with all Company railways, insist on more than single rates for our own protection, and to prevent our being taken advantage of by persons having no connection with, or even attending such meetings."

We have occasionally had some good brother imagine that we had done him injustice because we did not, as fully or correctly report his utterance on some public occasion as he thought we should have done. It is consoling to find that we are not singular in this, the same complaint is not infrequently made against some of our contemporaries. It is not often that such things occur in connection with such prominent men as Rev. C. H. Spurgeon, and more particularly with a paper so much identified with his name as that of the London Baptist. Such a case however occurred a few days since. It was said that Mr. S. expressed himself with respect to the Baptist Union, and its evangelistic work "that he was in full sympathy with the London brethren, but he could not, and should not go to the meetings. He always got a chill when he did. The meetings were to him like an iceberg. The time was principally taken up with interminable discussions over the dotting of an i or the crossing of a t, instead of their setting themselves to do useful work."

In reference to this Mr. Spurgeon writes the following letter:—
To the Editor of the Baptist,—

DEAR SIR,
If your leading article of this date had not been calculated to breed discord I should not have replied to it on my own account. From a remark as to the spiritual chill of the Union meetings, you infer a looseness of attachment to the Baptist Union, if not an intention to break away from it. This is indeed a monstrous leap of logic. No one more heartily desires the prosperity of the Union than I do; no one is more satisfied with its secretary, or more in harmony with all its designs and plans. If there be any mutterings of tempest they certainly do not arise from me or from any of those who gathered with me at the conference.

It is a great pity that you so frequently abuse your columns for the suggesting of discord. We are all, as far as I know, happily agreed, and if we venture to desire more fervency or even leave the politics of the denomination to be managed by those who have a greater aptitude for such things, it is for no want of goodwill to the Union or to any part of it. You would do far more service if you imputed good motives whenever it was possible to do so.

Personally, I have shown my goodwill to the Union gatherings by very frequently speaking and preaching at them; and as I have declined to do this at the next autumn gathering, I should like it to be known that my sole and only motive is that I wish others to have their turn, and I would either absent myself

or present myself, or do anything else to promote Christian love, but sometimes I am perplexed to know how to avoid giving offence in one way or another. Your paper has so much energy about it, and so much zeal for the growth of the denomination that I feel sorry to see in it a sharpness which is not worthy of it. What can be the good of falling foul of your friends?

At the same time you are welcome to insinuate anything you please against me if you will only believe that I am the hearty friend of the Baptist Union and all its works. How could I be otherwise? Everyone is much kinder to me than I deserve, and I dare say that your disagreeable remarks are meant for my good.—Yours very truly,
C. H. SPURGEON.
Upper Norwood, May 27, 1881.

The Baptist replies to this, "We rejoice so exceedingly to be able to publish, for the benefit of all whom it may concern, Mr. Spurgeon's assurance that no one more heartily desires the prosperity of the Union than he does, that we are perfectly willing to have all sorts of disagreeable motives imputed to us, even by such a born fighter and remorseless critic as Mr. Spurgeon himself."

"We gladly admit that all that has been said in the past upon which we may have put any ill-construction signified nothing, was merely a little joke or figure of speech, a pleasant bantering born of the genial good fellowship of the conference; but as we have already mentioned, there were some present, including our reporters, who did not thus understand it. People will be so stupid, and the dense dullness of some men is really prodigious."

"We again thank Mr. Spurgeon for his letter, and believe it will do good. As to the imputation of motives, such a thing was farthest from our thoughts; nor do we think we can fairly be said to "fall foul" of our friends because we deprecate remarks which certainly have the appearance of tending to disunion."

The Toronto Christian Helper in noticing our late utterances respecting the College Question, and the resolutions of the Governors of Acadia College, and the Alumni Association, says:—

"In the Maritime Provinces the question has been mooted, whether, in view of recent legislation and the withdrawal of Government grants from denominational colleges, it would not be desirable to consolidate all in a central University. The question is an old one, having been propounded over forty years ago. The Baptists down by the sea are sound on the college question, however. Their Acadia College was founded in 1835, after much careful deliberation, as a permanent, independent institution for carrying on the work of Higher Education. Since then it has been very anxiously watched over by the denomination, and has been the subject of much earnest thought and of many fervent prayers and noble benefactions. To-day it occupies a first position among the Collegiate Institutions of the Maritime Provinces, and the warmest place in the sympathies and affections of the Baptist people as well. There is not the least idea in the minds of the Governors that compromise or consolidation would be desirable."

After quoting the resolutions passed by the bodies named, the editor says:

"Though the position of the Baptists in these Upper Provinces is not precisely similar to that of our eastern brethren, we incline to think there are quite as strong reasons for our sustaining Woodstock as for their sustaining Acadia."

An attempt is being made in the city of Calcutta in India, to place restrictions on Open-air preaching. Rev. George Kerry writing the Baptist Missionary Society in London, says:

"The effort is being opposed quietly but firmly by the missionary body, and it is probable they will succeed, though possibly it may be necessary to appeal to the English public for their support and help. Preaching in the open air in their city has received a great impetus during the last few years, and has had a new feature connected with it. Formerly the preaching in the open air was all done in the Bengal or Hindustani language, but of late there has been much preaching in the English language. The Calcutta Municipality has made and opened out, in different parts of the city, several squares planted with shrubs, and laid out with walks, and supplied with benches, that the people might have places for recreation in which they might get purer air than is obtainable in narrow lanes and courts. The squares have been made quite public, and are daily frequented by hundreds of the people at the close of each day, and here many missionaries have been accustomed to go and preach, and they have felt that it was a great advantage to have such places, where they were undisturbed by the traffic and noise of the streets; quiet, large, and attentive congregations have

thus been gathered, and I doubt not that much good has been done in this way; certainly a wider interest has been awakened in religious truth; and one result has been that Mahomedans, Hindus, and Brahmis have also come out to preach, and have also secured congregations, so that often there have been three or four preachers of different religions at work at the same time in the square.

This seems to have aroused the fears of some of the leaders of the orthodox Hindu party, and in different ways and times they have manifested their dislike of the preaching, avowedly because it was in these squares.

After describing the proceedings in this attempt, and the correspondence in remonstrance, Mr. K. proceeds:

The attempt to place restriction on the liberty of preaching the Gospel ought to be carefully watched and persistently resisted, or India will be more closed to the Gospel than Africa or China. The present effort to stop the preaching in the squares may lead to the same thing being done in the streets and other places, and these attempts to interfere with the preaching, if successful in Calcutta, will be made in other parts of the country. The conflict here is, therefore, one of great importance, and I trust it will be wisely and firmly carried on to a triumphant issue. The old orthodox Hindu party is getting alarmed, and has made the present attempt to stop the preaching which it sees is increasing in power and influence among the people. They seem to have found a willing instrument in the newly appointed chairman and commissioner of police, who has great power in Calcutta as an executive officer, and is a Roman Catholic, and who cannot therefore, be supposed to have much sympathy with Protestant Evangelistic labours.

Since the attempt to stop our preaching was first made, eight days ago, our opponents have shown several signs of conscious weakness. They have changed their ground more than once. At first it was an avowed attempt to hinder all preaching in the squares. A resolution to that effect was moved, and, simultaneously with the notice of motion in the Town Council, an order to stop preaching was issued. Then it was stated in reply to the remonstrances of the missionaries that the object was to regulate the preaching so as to prevent disorder, then again the ground was shifted to one affecting right to property: and then an inspired article appeared in one of the papers representing that the trouble had arisen from over zeal on the part of the subordinates in the police, and the missionaries had better let the matter drop. But we cannot let it drop if the liberty to preach is denied to those who do not take out a license for preaching. It looks like a return to the old system of licensing missionaries by the late East India Company.

Meanwhile, we rejoice exceedingly at this indication that the Word of God grows and mightily prevails. Let the Christian brethren pray that their missionaries may be firm and faithful in this time of trial, and that the wrath of man may be made to praise the Lord.

It is not likely that these efforts will be permitted to succeed in that climate, where out-of-doors is so much to be preferred for a large congregation; if proper prudence is observed. The gospel must not be bound under English rule in this last part of the 19th century.

The London Baptist Association appropriates £1000 a year towards erecting a new church edifice in some place in the city or its suburbs where there is a prospect of a congregation being gathered, and a church being formed of members of churches living in the neighbourhood, or likely to remove there. On Wednesday a week or two since, the latest one of these new buildings at Haven Green, Ealing, was opened for public worship with suitable services.

The building is of red brick with white stone facings, and presents a handsome appearance as approached from the railway station. It comprises a spacious area and galleries, and is capable of accommodating about 800 persons. The organ is a special feature, particularly conspicuous, so much so indeed as to have drawn from Rev. Hugh Stowell Brown the pungent criticism that "the place was all organ." Besides a lecture hall, series of classrooms, and vestries, the buildings include a chapel-keeper's house worth £600.

A sermon was preached by Rev. Hugh Stowell Brown from Heb. xii. 18—24. In the afternoon a public luncheon was held in a tent fixed on the common opposite the chapel. Rev. J. Clifford mentioned the receipt of letters of sympathy, including one from the vicar of the parish. At the foundation-stone-laying last year £660 were realized. Other contributions had been since received. The cost of the freehold was £1,500, and of the building £5,500; of the organ £525; and with furniture and other incidentals the total cost of about £8,000 was reached as the