

of opinion differing entirely from their own practice. We might add to the list, but the above will suffice to show what others think of us.

ASSASSINATION OF THE EMPEROR OF RUSSIA

All Europe is shocked by the sad intelligence which appeared in yesterday's paper of the assassination of the Czar, on Sunday afternoon, the 13th inst., at St. Petersburg. The Emperor was returning from a parade about 2 o'clock, when a bomb was thrown, which exploded under his carriage, and as he alighted another at his feet, shattering both legs below the knee and inflicting other terrible injuries. He was immediately conveyed, in an unconscious state, to the winter Palace, where he expired at half past four o'clock. Two assassins were concerned in the crime, and they were seized and conveyed to prison. One of them drew a revolver, but was prevented from firing. For years past the existence of the Czar has been in constant danger. He who freed the serfs, and did more in the way of reforms for the benefit of his people than any of his predecessors, went ever in imminent peril of a sudden and cruel death at the hands of those of his subjects who had adopted Nihilism. The Nihilists are a sect of German mystics who appeared about the 14th century. According to Raysbrook, they hold that neither God nor themselves, heaven nor hell, action nor rest, good nor evil have any real existence. They denied God and the work of Christ, Scripture, sacraments and everything. Some making these views the pretext for every kind of vice and insolent insubordination. With the Russian peasantry who have never been seriously tainted with these views, the late Emperor was very popular, in fact revered. What the result of this appalling crime will be, it is impossible to say. The ruler whose life has long been embittered, and at last been sacrificed by the restless ingratitude of conspirators, had a personal aversion to war, and sought to make his own reign one of peace. To those who were admitted to his intimacy he was kind hearted and courteous. In St. Petersburg and throughout Russia, the feeling of sorrow for the deceased Emperor is equalled only by the indignation that has been aroused on account of the atrocious manner in which he came by his death. The Czarowitch, now Alexander III, on issuing from his palace after the death of the Czar, was hailed Emperor by the crowd. He has issued an Imperial manifesto, in which, after referring in appropriate terms to the melancholy event, makes a sacred vow, "to devote according to the testament of our forefathers, the whole of our life to care for the welfare, power and honor of Russia." The President of the United States has telegraphed a message of sympathy with the Imperial family.

JOHN EDMUND CRACKNELL.

QUEBEC CORRESPONDENCE.

MY DEAR BROTHER.—It is some weeks since I wrote to you and during the interval I have been several times laid aside by severe fits of sickness, which for the time have incapacitated me for work. The last five weeks have been of considerable interest however, and I trust of lasting good to Quebec. A Mr. Parmelee, from Providence, I think, a native of the New England States, a descendant of the Pilgrim Fathers, has been at work as an Evangelist. He came to us from the Maritime Provinces, I think from Nova Scotia, and began by a lecture on Temperance. The Young Men's Christian Association laid hold on him and he conducted the 4 o'clock prayer meeting for a time, and we gave him the Jeffery Hale's school for evening meetings, which have been kept up now for some weeks without intermission and not without success. There are four or five members of my congregation who have been deeply impressed and led to desire baptism and fellowship with the Church. I trust a good work has been commenced in other congregations. Mr. Parmelee is not a Baptist, I think a Presbyterian, but he has preached for me several times on the Lord's day. It has been very opportune during my sickness. There has been another movement in old Quebec, a mission for a week in the Cathedral church by Rev. Canon Wilberforce from England. I attended once. There has been a very large gathering, but the prevalence of Ultramontane views among the clergy here has very deeply tinged all the proceedings. The Canon went away on Tuesday, but Mr. Parmelee remains with us still. Considerable numbers remain to an after meeting for prayer and conversation. I will write again when the thing becomes more definite. Pray for us that the word of the Lord may abide, and that the decision of some may lead others to follow. I always calculate on the administration on the ordinance of baptism as a means of grace, powerful as any sermon in pleading the claims of the Saviour. These times in which we live are very remarkable. You cannot mention Ireland, Russia, the nations of Europe, or this mighty continent, but thereby hangs a tale, and yet in the midst of all political excitement and scientific progress, in many aspects hostile to religion, the *True Christianity* is making wonderful progress in this our day. I don't think there has been anything like it since the days of the apostles. Oh that all our Churches, and we, ourselves, were fully awake and equal to the requirements of the period! I remain, dear Brother, Yours, very truly, DAVID MARSH.

CHINA, IN 1840 AND IN 1880. CIVIL AND POLITICAL CHANGES.

Forty years is but a short period in the lifetime of a nation. It may be questioned whether any western nation has undergone greater changes in the last forty years than has China. Western nations have made greater progress in directions in which they were moving. In China it has not been so much progress as a change of traditional policy;—a change radical and revolutionary, and initiative of mighty consequences in the future. In 1840, China was completely shut off from the outer world. There was only one city at which foreigners were allowed to trade. There was only one place in that city where they were allowed to live. There were only half dozen hong merchants with whom they were allowed to trade. There was only one bend of a single river where their ships were allowed to anchor. There were no steamers here then. All foreign commerce was carried on in sailing vessels. Of social and political intercourse between foreigners and Chinese there was but little. The bearing of Chinese officials was arrogant in the extreme. Foreigners were always spoken of with contempt. They were called red-haired barbarians, and foreign dogs. Foreign envoys were allowed to meet only petty Chinese officials. Higher officials kept themselves aloof in proud seclusion. Even in official documents foreigners were styled outside barbarians. The Chinese knew absolutely nothing of outside nations. Their own kingdom was the centre of the world. All other nations were but petty principalities lying outside. They were regarded as poverty stricken races whom the Emperor of China, the august "Son of Heaven" as they called him, allowed to come to Canton to purchase tea for their families. In like manner, foreigners knew but little of China, outside of Canton. There were known to be eighteen provinces, these provinces were reputed to be filled with great cities, and possessed of immense wealth. Far away to the north was known to be an Imperial city, filled with grandees and magnates and celebrities. An occasional Foreign embassy had been allowed overland, but they had been prevented from securing much exact information. Looking back to that period, it is now a wonder that four hundred millions of people could have been so completely isolated from the rest of the world as were the Chinese. Yet the isolation was complete. The many inlets and harbors along the coast were as completely cut off from foreign intrusion as if they had been shut up by a blockade. To and from these harbors many hundreds of large seagoing junks, that towered up like men-of-war, and many thousands and even tens of thousands of minor coasting crafts were continually going and coming, yet no foreign vessel dared enter in their wake. Now, here we are in this year of grace, 1880. All the above has passed away. Terrible agencies have been at work to effect this result. Twice has China come into collision with foreign nations and once has a desolating rebellion swept over the land. The Chinese match-lock has gone down before the European rifle. To-day, instead of one, there are now a score of ports in which foreign vessels anchor. Near the mouth of Canton river has grown up a powerful British settlement, quite strong enough to over-awe the entire South of China. One influential foreign community has rooted itself immovably at the mouth of the Yangtze, the chief river of the Empire. It has built for itself a foreign city, handles vast mercantile resources, and controls the trade of the Empire. Six hundred miles inland, in the very heart of the Empire, in one of its most crowded cities, is located another strong foreign community. The seclusion of Peking has been broken. Foreign embassies have established themselves there. Representatives of Foreign Powers who were once forced to do business through a petty district magistrate, now deal with none but Cabinet ministers, and even demand audience with the Dragon Throne itself. Forty years ago the foreign relations of the government were considered of trivial importance. To-day, the foreign policy dominates every other. Home affairs have dwindled in comparison. The clearest heads of the Empire are set to deal with the affairs of outside nations. Formerly, the Cabinet neither knew nor cared to inquire anything about the concerns of Western States. Now, they make scarcely a domestic move of any magnitude without inquiring how it will effect their foreign relation. Not only are embassies received but embassies are also sent abroad. Once, a man who exhibited any knowledge of western language or ideas, was treated with suspicion and contempt. Now, there is a University established at Peking for teaching Western Sciences, and hundreds of students are sent abroad to be educated, not so much through any love for Western ideas, but in order the better to meet the successful foreigner with his own weapons. The commercial marine has been revolutionized. These vast junks have nearly all disappeared. Instead of them are steamers doing the coast trade of China. Some of these steam lines are owned by Chinese themselves. The navy has been revolutionized. The petty war junks with their mat sails have been displaced by Gun-boats of English build, armed with powerful rifled cannon. They have arsenals too, and are turning out their own men-of-war. Their coast defences are revolutionized. Their

forts are being built in modern style, and armed with the heaviest Krupp guns. In time of war their harbors are to be defended by torpedoed. Their army organization is revolutionized. Large camps of men are drilled in foreign style, and hundreds of thousands of American and European rifles are being imported. The revenue system of the ports has been revolutionized. The Import and Export dues are now collected by a remarkably well organized staff of foreign and native officials. These are only the beginnings of change. The ruling authorities at Peking would gladly check the movement if possible. They mourn for the good old days of isolation. But a return to the old state of things is no longer possible. China must move. She must move onward. The Manchew Dynasty must exert itself, and quicken its pace to lead the van, or it will be crushed under the advancing crowd behind. There are some statesmen who are aware of this, and are doing their best to meet the emergency. They have a hard battle to fight. The drift of the age is pressing them forward. The tidal wave of the century has reached their shores. They have nothing to oppose it but the inertia resulting from centuries of stagnation. In all this, no reference is made as yet, to the religious change of the last forty years. That is no less remarkable than the other changes. Indeed, to our mind, it is one of greater progress and more transcendent magnitude. It is of the greatest moment that it should be kept up. It will be a sad day for China if the political, civil, and social changes, should be allowed to outstrip her religious changes. W. ASHMORE.

For the Visitor. THE REVISED VERSION OF THE NEW TESTAMENT.

We have learned from different sources that the New Testament Revisors have completed their labors, and that the work, as left by their hands, is now passing through the University presses. Until lately, it was generally understood that it would not be known in advance of publication what changes had been determined upon; but for some unexplained and only conjectured reason, the public would seem in a sense to have been taken into the confidence of the revisors; for we have been furnished by both friends and foes with lists, more or less copious, of changes which, we are informed, have been adopted. Admitting that all is as described, we can scarcely but come to the conclusion that there is present before us another case of human imperfection, and another instance of failure as its result. Doubtless some—let us say many—of the changes are improvements; they could not well have been less; for there were corrections demanded of which every tyro was aware, and which he himself could have made even without the assistance of the numerous appliances with which the revisors were supplied. That ten years have been consumed in the revision is not due to any inherent difficulties of the work, but rather to the circumstance that different views and interests were represented in the Board and that it was necessary in so many cases to resort to the principle of compromise. The revisors did not propose to themselves any radical changes. There were certain maculae—generally small and sometimes scarcely discernable—on the face of the sun. These could have been removed with comparatively slight labor; and that it was otherwise is a reflection not particularly comfortable and assuring. Some have been effectual, others remain, and it is necessary to say that a greater or less number are now for the first time to be discerned; for it cannot be denied that in not a few cases the idiomatic and rhetorical English, for which the authorized version was so deservedly and enthusiastically praised, has been sacrificed to a literalness which is excusable only in the formative period of a school-boys' style. In some instances the substituted language is exceedingly difficult of comprehension. That the revisors may not have been aware of this defect is not remarkable; for it is quite conceivable that their familiarity with version and MSS. may have been unconsciously associated in their minds with perspicuity and mistaken for it. Examples need not be given; they will appear on the stage only too soon. There is one grave error, I conceive, underlying the principle which has governed the revisors in regard to MSS. They have seemed to attach to them a value in direct proportion to their antiquity, real or supposed. But nothing can be more fallacious. The oldest MSS. of the New Testament Scripture, cannot be traced further back than the 4th century. But there were MSS. in the first and second. Is it not conceivable that our 4th century MS. was copied from one belonging to the 3rd, and that our 5th, 6th or 7th century MS. was transcribed from one of the 2nd, or 1st? If this is conceded, and if, moreover, it is in no wise improbable, what becomes of the authority and sacredness of a MS. whose claims rest on an antiquity necessarily so uncertain? It is but the baseless fabric of a vision. We are therefore justified in holding that the rejection or retention of passages, perhaps of great moment in their relation to certain doctrines should be determined by something better than the mere imagined antiquity of a MS. and therefore that "proof texts" as they have been called, of Baptists, we will say, or of Unitarians for they have a similar heritage, need not be given up at the bidding of a revisor, simply because he is pleased to pronounce a certain MS. older than another. "Much learning has made" others besides Paul "mad," and foolish as well.

But while erudite combatants are blinding themselves and others with the dust of controversy among the murky archives of the uncertain past, it is a comfort to reflect that we are not compelled to embrace their conclusions. Those of us who are acquainted with the original of the Sacred Writings will judge for ourselves, and others will do the same, in the exercise of the faculties with which God has endowed them. Before long the New Version will be in our hands to compare with the one it seeks to supersede. If in any cases it throws light on obscure passages and is unquestionably a more faithful rendering, such help will be welcomed; but wherever the alterations are found to render no assistance, and perhaps at the same time offend a correct and cultured taste, we shall hold to the legacy received from our fathers, and wait anew, till a company of revisors, not only learned and able but untrammelled as well, shall give us a rendering of the original which will not only satisfy the requirements of scholarship, but be in like manner acceptable to the unlettered and simple minded. There seem to be some grounds for the conclusion that the Revision is not universally satisfactory to the revisors themselves; for it is the case that a distinguished member of the Board, and one whose name is deservedly in high esteem among Baptists, has expressed views in public which some at least of his colleagues would not quite indorse; and further, he has been moved to write a series of articles for a leading Magazine, embodying his sentiments. As these will probably soon be in general circulation, no attempt need be made to forecast the conclusions at which he has arrived; but we may be certain they will be worthy of that careful consideration they are sure to receive. PHILOMATHES.

Church News.

NEW BRUNSWICK.

LEINSTER ST.—The Leinster St. Sunday school resolved last Sunday to support a native preacher in Bobbili, under the direction of Rev. Mr. Churchill.

CARLETON, ST. JOHN.—The revival in the Baptist Church Carleton, is progressing favorably. Meetings are held every evening. The house is filled and the interest on the increase. Six converts were baptized on Sunday last. The power of the Holy Spirit is seen in a marked degree in the conversion of some of these disciples. 35 have been thus far added to the church. Many more are expected soon.

CANAAN ROAD, HAVELOCK KINGS CO.—There is quite a revival of religion among the people at this place, under the instrumentality of Rev. John Gammon. Fourteen have been baptized.

There is also a great revival of religion among the people at Kinnear settlement, about six miles distant, under the instrumentality of the Rev. W. T. Corey. Twenty-seven have been baptized, nineteen were baptized last Sunday and eight the Sunday before, and more have been received for baptism.

Yours, W. A. HUMPHREY.

SPRINGFIELD, KINGS CO.—The many readers of the *Visitor* will be pleased to hear of the out-pouring of the Spirit of God in this place. Two weeks ago Bro. Beverly N. Nobles, a young man just entering the Christian ministry, commenced to labor in this the second Baptist Church of Springfield. It pleased God through the earnest entreaties of our brother to send his spirit in copious showers. The church was revived, backsliders restored, and six candidates received for baptism, among them three men of middle life for whom the church has prayed a long time. We enjoy the efficient labors of the esteemed Rev. W. T. Corey as pastor of the church, who at the present time is engaged in a gracious revival of religion in another part of his field of labor. We hope to have him join Brother Nobles on Sabbath and attend to the ordinance of baptism. Others are enquiring the way to Zion. Pray for us that the work may continue.—COM.

DONATION.—The friends of Rev. B. N. Hughes in connection with the Mackinac church and congregation met at the residence of Deacon John Kilbarn, on the evening of the 16th inst. The chair was occupied by Daniel Estey, and in a very short time the sum of \$53 in cash was contributed and presented to their minister, who on receiving expressed the thankfulness of his heart for their kind remembrance of him at the present time. Rev. J. H. Tapper and Rev. Calvin Currie were present on the occasion and gave warm and spicy addresses. II.

QUARTERLY MEETING.—The Carleton and Victoria Cos. Quarterly Meeting was held with the Baptist Church at Centerville according to appointment. Rev J. W. Young preached the Quarterly sermon. A profitable season was enjoyed by all. Collections received on Convention Scheme from quarterly meeting amounting to \$25.79. Florenceville Church \$8.22, Rev. C. Henderson \$1.00, John Connolly \$1.00, Jacksontown Church (Home Missions) \$8.24, making a total of \$39.25. Next Quar-

terly Meeting will be held at Middle Simonds the 2nd Friday in June. G. H. BALLENTINE, Sec-Treas.

MONCTON.—The religious interest in Moncton church still continues. Rev. G. O. Gates baptized two persons on Sunday last.

MAUGERVILLE.—Rev. Geo. Howard, who for six years has been the devoted pastor of this church, has been presented with a complimentary address expressive of the esteem in which he is held. It was accompanied with a present of \$42.00. He is about leaving for Richmond, Carleton Co. where he assumes the pastorate of that church.

HILLSBOROUGH.—Rev. C. B. Welton has been holding special meetings, and a renewed interest in religious matters is manifest.

SOUTH MUSQUASH AND DIPPER HARBOR.—Rev. Joseph Murray has been holding special meetings with blessed results. He baptized two last Sunday at Dipper Harbor, and others have been received for baptism. The good work is progressing most favorably and a large ingathering is looked for.

St. George.—Rev. W. J. Stewart reports revival influences in his field. A number have been baptized and others are deeply interested. The church has manifested its appreciation of the pastor's services by voting him an additional hundred dollars salary. This is the right thing to do and we hope other churches will catch the same spirit.

NOVA SCOTIA.

NORTH SYDNEY.—The good work here is making progress. Our meetings are continued with increasing interest. The Lord's presence is being manifested with power. Sinners are coming to Christ. From time to time our hearts are gladdened by listening to the testimony of those who are rejoicing in the pardoning love of Christ. Sabbath morning our church was filled to its utmost capacity by a large and attentive congregation, to witness the ordinance of believers baptism. Five joyful converts were baptized into the likeness of Christ's death. To God be all the praise. J. W. BANCROFT.

YARMOUTH.—Rev. Mr. McQuillan, formerly pastor of Milton Church, has received a call from the church at Patterson, New York. Bro. Gordon and his people have taken hold of the Convention Scheme, and report good progress toward raising the \$1.00 per member.

P. E. ISLAND.

DUNDAS.—We deeply feel the loss of our late Pastor, Rev. J. A. Gordon now of Milton, N. S. Since he has left us, we have been almost entirely without one to break the bread of life unto us. Our prayer meetings and Sunday-schools under the care of Deacon Wm. Macleod, are still kept up with increased interest. Our good brother above referred to, is bold and zealous for the doctrines held dear by us as Baptists. A few weeks ago he organized a new Sabbath school at Upton, in a Peco-Baptist field. Indications of good are made manifest under this agency. Bro. Macleod superintends both schools every Sabbath as well as our Sabbath and week night prayer meetings. May the Lord uphold his hand.

EAST POINT.—Since Rev. J. A. Gordon resigned the pastorate of this church, we have been without a pastor, but Deacon A. Scott, has been constant in the Master's work, preaching the word to us, and to the church at Souris. Brother Scott's fidelity to the cause cannot be too highly commended. This week God in his great kindness has sent us Bro. J. B. Woodland, Pastor of Cavendish church, to labor with us. May the Lord make him the means of a rich blessing to the community during his sojourn with us.

UPPER PROVINCES.

WELL DONE.—It may be interesting to the readers of the *Baptist* to notice that the debt on Simcoe church, amounting to \$2,300, was paid on Saturday, the 19th inst., through the untiring efforts of our pastor, Rev. J. B. McDonald. The church is grateful for the burden being removed, and intend, on the 29th, to hold a public service in commemoration thereof, the proceeds to be given to our pastor in appreciation of the untiring zeal and hard work he has given to accomplish it. Two brethren give the substance of the above.—C. Bap.

LITERARY NOTES.

In the *North American Review* for April, is a strong defence of the Roman Catholic side of the controversy about religion in the Public Schools, from the pen of Bishop McQuaid, of Rochester. Mr. John Fiske has an article on The Historic Genesis of Protestantism, and Mr. Anthony Trollope, an essay on the Poet Longfellow.

The most beautiful Selections of Scripture, Prose and Poetry suitable for the Easter season that we have seen are published by A. F. Randolph New York. They are gotten up in the form of an Anchor and Cross and as a work of art reflect great credit upon the Enterprising Publisher. Price per set 50 cents.

Our Little Ones, by the Russell Pub. Company, Boston, for April is out, and its high character is maintained both in its superb illustrations and interesting stories. Price 1.50 per year.

Harpers Magazine for April has an illustrated article on The Green Mountains in Sugar Time. It will revive many memories of days fast fading away. In point of fine illustrations and beautiful letter-press it would be difficult to excel Harper. Its Editorial work is well and vigorously executed.