

MR. REGINALD RADCLIFFE'S CAMPAIGN.

VISITING EVERY HOUSE IN LONDON

One of the most cheering proofs that the present religious awakening is a genuine revival, is the willingness, or even strong desire, to be made useful in their Master's service, which is shown by professors of all grades. An awakened church is sure to be an aggressive church. Realising that they are a peculiar people in the best sense, its members will not care if they are thought enthusiastic or eccentric by those who do not understand the highest kind of motive. They will march direct into the enemy's territory, though outsiders may pronounce the invasion to be a mad adventure. They will not shrink from hardships, nor from hard work. They will become ingenious in devising means of usefulness, and leaving the beaten highways, they will strike into hitherto untrodden paths. This, and more than this, is actually taking place at the present moment. Our brethren who have met at the Baptist anniversary meetings during the past week have not only had abundant cause for rejoicing on their own account, they have been witnesses to an evangelistic work in the metropolis, which is more unique on account of its novelty, its magnitude, and its general success.

Mr. Reginald Radcliffe, the director of the band which is to visit every house in London, without regard to the social station of the inmates, is certainly a man who does not hesitate to become daringly innovating for the gospel's sake; and if he should succeed, as we believe he will, in firing his army with the earnestness of their leader, the result will justify this unparalleled movement. It is a good sign that the recruits only come in slowly. The most intrepid do well not to engage in a work of this kind hastily, nor without counting the cost, for the trials of such an enterprise are sure to be both numerous and severe. Not to anticipate these and make calculations accordingly, would be to court failure and disappointment. Few would be likely to succeed who did not feel the work to be a cross, and a heavy one; but in saying thus much, we do not ignore the rewards which every private in the brave corps is likely to receive. Each will be the better and the happier for having been pioneers in a noble attempt worthy of the apostolic age, while the example of so much self-denial cannot fail to exercise a genial influence on others in the Church.

The work will also be of a kind that will bring us much valuable information, not otherwise accessible, of the religious condition of our vast and little known metropolis. Take one numerous class, the women who have back-slidden in consequence of having allied themselves with unbelieving husbands. The visitors already report that such are being continually found, and when the memories of other days are awakened, they will welcome a Christian friend with tears. At a prayer-meeting at the Tabernacle at which Mr. Radcliffe himself was present, the intercessions of the people were asked on behalf of several such unfortunate wives, and hopes were entertained of their restoration, as well as of their husbands' conversion. None of the maidens who heard it will be likely ever to forget Mr. Spurgeon's note of warning on this occasion. The pastor said he had always one word for professors who married ungodly husbands in the hope that the men might be won to the church. He always told them to get up on to the table, and there to make a trial of strength in doing their best to pull their lovers up, while, on the contrary, the lovers below tried to bring them (the women) down to the lower level of the floor. "Of course we shall be pulled down," say the women. "Of course you will," replies Mr. Spurgeon, "and even if your soul be saved at last, you will entail upon yourself a hell upon earth." Then, only last Sunday morning Mr. Radcliffe told the congregation at the Tabernacle of a nobleman who had been converted by the instrumentality of one of the visitors, a plain-spoken, devoted intruder, who boldly told the manservant what he had come about, and was accordingly shown into the presence-chamber.

It were easy to multiply cases, but the above will suffice to show that a new kind of work is likely to afford us some novel revelations, all alike illustrative of the Church's responsibility in regard to the woes and wants of our great city.

The movement is at any rate well timed. An undertaking requiring both the in-

domitable energy and delicate tact of one or two thousand persons would at any time be attended with obstacles and difficulties, besides some hazard of failure; but we are well assured that the time for entering on this campaign has been happily chosen. All things conspire to favour the adventurers in their holy crusade. We are confessedly in the midst of a great revival, the names of the American evangelists are on everybody's lips, and the talk even of the common people is about religion. With the popular mind thus prepared, a house-to-house visitation becomes a comparatively easy task. It is the natural result of something that has gone before, and as such the work will be regarded by the public. Then it should be remembered the people appreciate a thing like this far more than the nervous shrinkings of the timid workers would allow them to suppose. A large percentage of the opposition of worldly minds is assumed; their words frequently belie their feelings, and at the worst they do not fail to accord their admiration to downright Christian earnestness. Beyond this, they are a vast number of persons in London, who are not religious professors, but who will welcome with delight any friend with a message of sympathy. For long, perhaps, they have walked in the shade of the border-land of indifference, on hearing of the blessing that is abroad, they feel a longing to break through all restraint and step over it into the King's country. Hitherto, the poor have been wont to ask, "Why don't you go to the rich with your religion?" That question will now fall pointless when, in the true spirit of the Gospel, no distinction of any kind is made.

The Baptist Churches of London have nobly responded to Mr. Radcliffe's appeal, and are hard at work in the good cause; though, so far as we are informed, no Evangelical denomination has failed to supply recruits. Such a work will not begin and end in London: the provinces will copy the example of the capital, and what the end will be it is impossible to prophesy. There was joy in the church when the blessing was discerned from afar—the cloud no bigger than a man's hand—but now there is a sound of abundance of rain.—*London Baptist.*

Correspondence.

For the Christian Messenger.

THE TEOLOGOO MISSION.

MR. EDITOR,—

Now that your Convention has in such cordial terms accepted the proposition of the Foreign Missionary Board of Ontario and Quebec, and decided to make the Teologoo Country the field of your future labors, I have thought that a few facts in reference to this interesting people might not be wholly unacceptable to those of your readers, especially, who were not able to be at Amherst. The more we become acquainted with the wonderful work of grace which has been going on and the cry for laborers that is rising from all over that land the deeper will become our sympathy and the heartier our effort. I imagine I hear some of your readers ask as they look over a map of India, "Where is this Teologoo-land? We are acquainted with China and Japan, we can locate Burmah and Siam, but what of this subtle-minded and enterprising race? Where especially is to be the field of our future operations?—What is now being done and what the prospects?"

TERRITORY.

This country may be bounded popularly as follows: Find the city of Madras on the western coast of the Bay of Bengal. Their country commences in this neighbourhood and extends northward a distance of about 600 miles along the coast. Then starting from Chisacole proceed in a slightly north-westerly direction a distance of 460 miles (formerly thought to be 350 miles) until you reach the head waters of the Taptee river. Then south 600 miles to Bangalore. Then east 200 miles to the city of Madras from which we started. Although this marks the general limits of their own peculiar territory, yet Teologoo is to be found in great numbers beyond this, north and west and throughout the whole of Southern India. They are thus a people admirably adapted to carry the gospel into the interior among the neighboring tribes. Converted once themselves they would, from the fact that they are so numerous and widely diffused, leave with the gospel the whole south of Hindostan. Their evangelization therefore becomes a matter of the supremest importance.

POPULATION.

There are EIGHTEEN MILLIONS of these Teologoo. Just think of it. About five times as many as there are in the whole Dominion of Canada, and seven times as many as there are in British Burmah. Bro. Timpany tells of having counted from the summit of a hill 500 Teologoo villages spread out in the plain around him. All these Teologoo speak the same language—a language said to possess great copiousness variety and beauty—a language also which is comparatively easily acquired. The time required by our missionaries to be able to commence preaching in it is usually from a year and a half to two years. During this time the missionary will be gaining valuable information in regard to his future work so that even in that aspect the time is far from being lost.

MISSIONS.

The mission of the American Baptist Missionary Union lies in the south eastern corner of this Teologoo country along the coast. Their three principal stations are Nellore, 110 miles north of Madras, Ramapatam, about 35 miles further north and Ongole about 40 miles still further to the north. All these stations cover a country of about 200 miles in length, and in breadth varying from 50 to 100 miles—a small portion, a mere corner in that great land.

Space will not permit me to dwell upon the history of this Mission. It was founded by a Canadian from the Province of Ontario, Rev. S. S. Day. He sailed from America in 1835, and settled in 1840 at Nellore. That year he baptized his first Teologoo convert. The mission had a precarious existence for many years. It received nothing like an adequate support and was largely overlooked in the claims of other fields. It was not until about the time that Bro. Timpany was sent out from Canada in 1867, that God's Spirit commenced to be poured out so wonderfully on this field. In 1868 there were less than 130 Teologoo converts in connection with the whole mission in all its stations, now there are considerably over 4000. In 1867 a church was organized in Ongole composed of 8 members, now they number 3,300 members. In eight years from that small beginning it has become, it is said, the largest Baptist Church in the world. Before 1867 the church in Nellore could not have numbered more than 30, now it has about 400. In 1869 Bro. Timpany preached in Ramapatam the first Sabbath in his own sitting room to a congregation composed only of the servants and others who came with them from Nellore, now there is at Ramapatam a flourishing church of 675 members. In 1870 during the one month of December, Bro. Clough baptized 324 converts. In the year ending during the summer of 1873, Bro. McLaurin baptized on the Ongole field 802 precious souls. Bro. McL. left Canada in December 1869 and reached his destination in Feb. 1870. In about fifteen or sixteen months after his arrival he preached his first sermon in Teologoo. He has therefore in a little over five years acquired the language and baptized considerably over 1000 persons. When he left this field, (Ongole) for Cocanada the natives made him for them a valuable present and followed him weeping for miles until he had sternly to reprove them and command them to return home. He will be a true friend and safe counsellor to your Missionaries. I mention these things simply to show what wonders God hath wrought for these benighted Teologoo.

OUR UNITED FIELD

lies in the northern end of the Teologoo country. It includes the densely populous region drained by the Godavery and of which this river is the natural outlet—Cocanada (not Cocoonada as it is sometimes erroneously spelt) is the field where Bro. McLaurin is now laboring. This city of 20,000 inhabitants is situated on the northern branch of the Godavery delta. It is the largest and most important seaport town between Calcutta and Madras and is growing rapidly. Bro. McLaurin baptized there during the nine months of 1874 he was on the field, 133 persons and there is now a church at Cocanada of 219 souls according to the most reliable statistics. Cocanada is 200 miles north of Ongole (the most northerly station occupied by the "Union") with Teologoo Country stretching to the north of it 200 miles further, and 460 miles westward up the Godavery. In this field which has been assigned to us there must be from six to ten millions of Teologoo. A more inviting or promising field there is not to-day in the whole hemisphere. Regarding it Bro. McLaurin says, "You cannot imagine how we feel when we see whole districts of country

showing a tendency to desert his (Satan's) standard and join themselves to us under the banner of the blessed Jesus, and we cannot take advantage of the favourable time for lack of means (and men). I have trembled with eagerness and melted into tears in quick alternation as I have thought of it. I have sat on the prow of my boat and scanned vast stretches of country with a populous village every two or three miles containing hundreds of thousands of immortal beings who never heard intelligibly the way of life; and I have gazed with a yearning heart upon the poor wretches as I saw them pass along the canal bank and know that they must burn in hell forever, because there was no one to tell them of Jesus. Yes, I have sat on a cot in a house that many places in Canada would be called a poor pigsty, and allowed the tears to stream down my face unrestrained as I looked upon those redeemed ones and heard them sing of a 'Father in Heaven,' 'A blessed elder Brother,' 'A home beyond the clouds.' Ah, at such moments I felt heaven very near. Then my faith in the glorious old gospel—the blessed old gospel—was greatly strengthened. Then I did not wonder so much at Paul's almost insane glorying in it." (In British Burmah where the American Baptists are laboring) there are only 24 millions of people. I have before stated there are 18 millions of Teologoo, waiting ready for the Gospel. Among the Teologoo including their wives and two unmarried ladies there are just 14 Baptist Missionaries on the whole field. There are 75 in British Burmah. There are 421 native preachers in the latter with these missionaries: there are only 48 native preachers altogether in the Teologoo Baptist Missions; there are 372 Baptist churches in British Burmah, only 6 among the Teologoo. There are nearly 20,000 Baptist members in British Burmah; about 4,500 at most among the Teologoo, i. e., one man on an average in 125 in British Burmah, is a Baptist—there is among the Teologoo on an average only one man in every 4,000. And yet the Burman Mission baptized last year 1081; but the little handful laboring over among the Teologoo baptized 1,159 (1,026 and 219,) or 78 more. May God grant that thousands from that dark land shall rise at last to call you blessed. This our Dominion makes us Co-canada at home—our foreign field among the Teologoo makes us Co-canada abroad.

Yours for the Teologoo,
J. L. CAMPBELL.
Wolville, N. S. May 17, 1873.

To the Editor of the Christian Messenger:

Of course it is intended that the *Christian Messenger* should be exact in its statements. Therefore it might be well to correct a little slip which occurs in the Exposition of the Book of Ruth, in the paper of 5th May, No. 18, page 140, where it is intimated that our Lord and His Apostles were accustomed to read Greek. They were Galileans, and it is improbable that they were acquainted with the Greek language. Their vernacular was a far dissimilar tongue. The Apostles might have read the Septuagint after their Pentecostal inspiration; although even at that time, they were recognized as "unlearned and ignorant men."

It is a disputed point whether any of the Gospels were originally written in Greek. The so-called language, in which they have been transmitted to us, is peculiar: unlike that found in the writings of Xenophon and Demosthenes. Possibly an adequate investigation might prove that it was the dialect in use among the Asiatic Greeks, during the apostolic age.

SEARCH.

For the Christian Messenger.

THE OLD, OLD, STORY

has not lost its charm, and scoffers do well to take Gamaliel's advice and "refrain from these men, these reviled revivalists, who have revived an old truth—that is believe in the Lord Jesus Christ and thou shalt be saved." At least let them alone, for if this counsel or this work be of men, it will come to naught. But if it be of God ye cannot overthrow it lest haply ye be found even to fight against God." According to your statement Mr. Editor, 500,000 persons weekly hear the Gospel through their special effort, and theatres for a time, are used, as Paul used Mar's bill, for the preaching of Christ and him crucified, and no small stir is made, not only are the poor, the weak and foolish, among the listeners, but by the following it will be seen, some in high places are not ashamed to have their names and presence recorded:

"On Thursday morning a ruinous got about town that some member of members of the Royal Family would during the day pay a visit to Her Majesty's Opera-house, to hear the services of Messrs. Moody and Sankey. The thought of not only attending the Revivalist meeting, but of seeing an illustrious person there, proved to be irresistible, and long before the time fixed for the afternoon services the great house was crowded to overflowing. It was then seen that the royal box was empty, and that preparations had been made for the reception of some distinguished occupants. A little after three o'clock the Princess of Wales entered, attended by the Duchess of Sutherland, and Major General Probyn. Her Royal Highness waited until the service was over. The Evangelists made no difference in their ordinary programme, Mr. Sankey singing some of his best known hymns, and Mr. Moody delivering his address on the subject of 'Grace.'"

Let us pray that their example may be followed, and that in the upper circle the subject of salvation and grace may be understood and received. J. F. A.

For the Christian Messenger.

SHALL THE WORK STOP?

To the friends of our Institutions of learning:—

DEAR BRETHREN.—We refer in the above question to the new Academy Building. We fear you will tire with our repeated appeals, but our apology must be the necessity that is laid upon us. We are exceedingly anxious to have the building completed and ready for occupancy by the 1st of September. But we cannot do this without a good deal more assistance than has yet been received. Of the two thousand dollars and upwards subscribed only about one-half has been paid in, while nearly three thousand have been paid out. For the difference the Committee have in the mean time become responsible, and now feel that their responsibility in this direction must terminate. Besides heavy bills for nails, brick, lime, shingles, door and window frames, &c., will be falling due in two or three months and must be paid at maturity.

A considerable sum will also be required for men's wages on the first day of June. Whether therefore the Committee shall be able to meet these liabilities and add to the number of workmen now employed, or be obliged to dismiss those now at work, will depend altogether upon the encouragement they receive on or before that date.

To stop the work now, or even to delay its completion till next Christmas would be to obstruct the admission to the Academy of probably a hundred applicants next term over and above the number which has been present this. So that on this account alone the completion of the building by the first of September must be seen to be of the greatest importance.

The Committee are not unaware of the hardness of the times. They know that many have enough to do to make the ends meet. Still there are in the denomination single individuals, and not a few of them, who could easily do alone what is asked of all combined. It seems hardly the right thing for thirty-thousand Baptists to be so long looking at and talking about a work so vitally related to their growth and prosperity, and which involves an outlay of little more than twenty-five cents per head. Will not you, dear brethren, to whom God has given the means settle this matter at once, for our life in which there is so much to do, is too short to permit us to be so long about one thing. Let us hear from you on or before Anniversary day—June 3rd. On that day it must be known whether the work is to proceed or made to pause, and the decision is largely in your own hands. We have not been crying wolf for mere effect, there is reason to fear that the wolf is now actually coming.

Since our last acknowledgment the following sums have been received:—

A friend, P. E. I.	\$20 00
Margaree Collection.	1 75
Lauchlin McDonald, Margaree.	1 00
Murdoch McDonald,	1 00
Rev. Isaac R. Skinner.	1 25
Isaac Hoaly, Roundhill.	10 00
Previously acknowledged.	2,008 25

Total. . . . \$2,043 25

For the Committee,
D. M. WALTON.

SIN.

Human is it sin to commit;
Devilish is it, in sin to live;
Christ-like is it, sin to hate;
God-like is it, sin to forgive.

—Logan.