

An English Baptist at Philadelphia.

Mr. Thomas Cook, of London, the world-renowned Excursionist, does not forget, when traveling, that he is a Baptist. He writes to the Baptist (London) regarding his observations in Philadelphia:

I did not go to Philadelphia with the intention of visiting every place of Baptist worship in the city, as that would have occupied a portion of every Lord's day for twelve months, visiting one church on each Sunday.

I mingled with numerous Baptist brethren and sisters, and had opportunities of observing their deportment and the order of their procedure on several great occasions, and I am pleased to say that a higher tone of Christian sentiment and feeling I never witnessed in any land. The meetings were strong in numbers, character, talent, and influence, and unbroken unanimity characterized the whole of their proceedings.

At Beth-Eden, one of the most ornate of the church edifices of the city, I had the pleasure of hearing Dr. Wheaton Smith, and seeing the ordinance of baptism administered by that famed pastor. The baptistery, elevated at the back of the preaching platform, enabled all to see the administration without rising from their seats, and the utmost decorum characterized the proceedings. The baptistery of the Memorial Church is similarly located above the elevation of the preacher's platform and desk, and its beautiful white marble coping has a very pleasing effect. Baptism has thus its place as well as its power in the church, and it is not a "strange sight" to witness on frequent Lord's-days the administration of the solemn rite.

My temporary church home was at the Mantua Baptist Church, in Fortieth street, but a short walk from the Exhibition, and within five minutes of my residence. On my first Sabbath in the city, I turned out in the morning to find a house of worship free from proxy singing and fashionable embellishments; and accidentally, or providentially, I alighted on the church under the pastoral care of the Rev. J. Walker, a young minister of remarkable energy and rare devotion to his work. The congregation, aided by a small harmonium, was singing the first hymn as I entered, and I at once felt at home with them. The hymn ended, Mr. Walker, before reading the Scriptures, announced his text for the morning. The reading was followed by a prayer, another hymn, and the sermon; then a short and concluding prayer, in the general order of Nonconformist services fifty years ago. Being the first Sabbath in the month, the ordinance of the Lord's Supper was administered, and under the general invitation to members of other churches of similar faith and practice, I had my first communion with an American church. Several new members were received by the right hand of fellowship; the names of the newly received were announced; a short covenant from the "Church Manual" was read, and a report was given to the members in church fellowship, and the names of any that had left, and of the newly-admitted, were read over. The church, which had been raised by the same minister within four years, numbered on that day 251 souls. Minister and deacons seemed alike alive to the interests of the church, and brotherly affection appeared to pervade the whole assembly.

At present the upper room of our sanctuary is unfurnished, the walls not being plastered, and that, when completed, will be the place for general worship. The baptistery is raised, and temporary retiring-rooms constructed, and we had a baptism two Sundays before I left in the unfinished part of the building. The best order and the greatest earnestness characterized the proceedings, and, to my astonishment, before we could get down stairs Mr. Walker was at the door shaking hands with all the congregation, and presenting to strangers a nice card, with a photograph of the church edifice and particulars of the services—a practice which he adopts after every service. For the four years since the church was formed he has only been away from two public services; he sticks to the work inveterately, and preaches most earnestly "Jesus Christ and Him crucified."

There are 400 religious journals in the United States.

A Romantic Incident.

The Rev. Dr. —, of New York, tells the following story. He had prepared himself very carefully upon a subject in which he was greatly interested. The Sunday evening came. A storm raged there would be few present, and he was tempted to use an old sermon, and save the last and best for a fine day and a full house. But he remembered the advice of the venerated Dr. DeWitt 'Never change your subject, let the weather change, but always adhere to your preparation!'

To a very few people he preached. At the close of the services a stranger came forward exhibiting traces of emotion, thanked him heartily for the sermon, and asked the privilege of walking home with him.

The talk was suggested by the sermon. Reaching his house, the stranger was invited in. He regarded the sermon as personal, believed that his religion should be practical, stated that the Lord had blessed him "in his basket and store" beyond his highest expectations, and asked the Doctor to aid him, by his advice, in bestowing the riches wisely. The Doctor answered he knew of an Orphan Society that was needy, but it would require a large sum to give it real relief—at least ten thousand dollars. The stranger said nothing, but taking some checks from his memorandum book, filled up one for \$10,000 and handed it over. He then asked him to name other charities that were really deserving. As names were given checks were drawn, in sums from one to ten thousand dollars, until he took his departure, leaving in the hands of the astonished preacher checks to the amount of \$65,000.

Thinking over the matter the conclusion was reached, that either the man was insane and the checks worthless, or that under the influence of deep feeling and sudden impulse he had done what he would repent of at leisure. He was confirmed in his impressions by the stranger presenting himself early the next morning, and supposed he would ask the return of his checks. But no, it was to ask if there was not some other object that, on reflection, the Doctor could recommend as deserving a helping hand. He politely answered that he really thought the matter should for the present end where it was; that his gifts were already munificent. The stranger answered, "It is the Lord's," and insisted. The Doctor then said that the Foreign Missionary Society of their own church was in a great strait. Necessities great, contributions small, a debt impending, and missionaries about to be recalled. "What amount would give relief?" He hesitated, but answered truly, "Fifty thousand dollars?" A check for the amount was filled up. The man was in his right mind. The checks were good, and duly paid. Ever since, Dr. — has concerned himself about his preparations, and is not troubled about the weather; adheres to his preparation, and leaves the rest to God.—*Ec. and Chron.*

EDUCATIONAL.

Colby University.

The many friends of this Institution will be glad to learn that the entering Freshman class is the largest since 1861. The whole number is thirty-eight, thirty-five being present at the opening of the term. "A friend of our College," says the President, writes to me as follows: 'I am ready at any time, to pay over to the Treasurer of Colby University the sum of five thousand dollars, to constitute a fund the interest or income of which shall be used for the department of natural science in a way which I will hereafter indicate. This offer is on condition that the expenditure for gymnasium and changes and improvements in dormitories shall be made up by other friends of the University before the first of January 1877, and on the further condition that my name shall not be made known.'

"Of the sum of \$8,000 necessary to secure this gift, \$3,200, have already been subscribed! Will not some generous helper of the work which we are trying to do here furnish the means by which we can immediately avail ourselves of the benefits of this most timely offer?"

The work on the dormitories, spoken of, is completed, and it is expected

that the gymnasium will be ready for occupancy before the close of the present term.—*Watchman.*

A man may be an excellent citizen, well adapted to act as a member of a jury; and yet, as Artemas Ward said of Chaucer, be quite unable "to spel." As an illustration we quote from a contemporary:—"One of our glories is a man's right of trial by jury; and what a proof of the correctness of our ecstasy it is to hear that the following papers were picked up in a jury-room after a recent trial: 1. Not giltey; 2. not Guiltuy; 3. not Giltey; 4. not Gilty; 5. Gulty; 6. Nut Gilte; 7. nort Gultur.

The pupils of all the scholastic establishments of Brazil only number 176,000, or on an average only 31 to each school, public or private. The public libraries amount to 75, containing 350,903 volumes, and were frequented during the last year by 25,070 readers, who consulted 9,812 works. It will thus be seen that each library did not have, on an average, one reader a day, and that each reader did not take out or consult two works per annum.

The Senate of the University of Melbourne have passed a statute for the affiliation of Trinity (Church of England) College. The statute provides that the college shall be an educational establishment of and within the University, and that every student at the college must, within six months after he has entered into residence, either to be matriculated at the University, or admitted *ad eundem statum* therein.

At the University of Wurzburg, a Japanese, Mr. Tunatun Hassimoto, has taken his degree as Doctor of Medicine.

CORRESPONDENCE.

For the Christian Messenger.

For the Wearied Worker.

Dr. Bangs, an American Methodist minister was so discouraged in the first year of his work as a travelling preacher, that he mounted his horse resolving to return home and relinquish the work. The breaking up of the ice on the Grand River made it impossible to cross it, and compelled him to go back.

During the night he had a remarkable dream which influenced his after life. He dreamt that he was plying a pickaxe on a huge rock, but making no impression, and when about to give up in despair, a dignified form appeared before him, and asked him why he stopped; receiving his answer, bade him strike on; and to keep at it because the work was his, not the result.

Tired worker be not cast down. Jesus will give thee thy wages, unprofitable as may seem the task, the charges are His and He will not see thee want any good thing, and if thou art not weary in well doing, in due time thou shalt reap if thou faint not. It is our province to plant the seed given, it is God's province to give the increase. Then let us keep at the work given, and leave the result with 'Our Father.'

J. F. A.

From Cacanada.

The following letter from Rev. G. F. Currie to the Canadian Baptist will be read with interest by his numerous friends in these provinces, and also those of Mrs. Currie—the late Miss Armstrong of our Mission band.—*Ed. C. M.*

Dear Editor.—The revival intelligence borne to us from the home land by successive numbers of the BAPTIST is most cheering. It is indeed "like cold waters to a thirsty soul." Your columns are all carefully perused; but the news from the churches is usually the most interesting. We sincerely rejoice in the good work which has been done at home during the past winter, not alone in the Western Provinces, but in the Eastern as well; since both sections of our Dominion have been richly blessed.

We, too, have had reason for gratitude and encouragement. While our brethren have been reaping such harvests in the West, we have been permitted to gather some sheaves in this place. Special meetings were commenced in our chapel about three months ago, and continued several weeks. A number of interesting conversions occurred among the Eurasian people who attended. Seven were baptized and added to the church. Others who did not seem ready

to go forward then, we hope will do so soon. A considerable number of natives have also been baptized during the last

three or four months, chiefly in the villages on the field. The young brethren who have lately joined us in the town are doing good work, both in the church and outside. These people (Eurasians) speak both English and Telugu, which is no small advantage to a recent convert in this place who is anxious to do good. To be able to converse at once with the natives, without the labor of acquiring from the beginning the knowledge of a foreign tongue, is an accomplishment which probably those only appreciate who wish to do the work but are not thus qualified. It is useless to envy the apostles the miraculous gift of tongues, as that will not bring it back; yet one can not help thinking of the amount of time which must thereby have been saved to the first Christian missionaries. But, although an unpleasant hindrance to real missionary work, one's ignorance of the language is not an insurmountable obstacle; as is proved by the experience of older missionaries. Already the barrier is beginning to melt away; and we are hoping for a good time bye-and-bye when with tongue and ear trained to the use of the vernacular, we shall be able to tell the "Old, old story" to the multitudes of human beings all about us who are still in darkness.

While we are grateful for the blessing which has lately been enjoyed by the churches at home, may we not expect that the work of grace there will in some way favorably affect our mission work in this land? In those churches which have experienced an increase of spirituality and numerical strength, will there not be a corresponding increase in the amount of sympathy and help extended to their missionary enterprise here? With the Divine blessing this station may be made an effective and permanent centre of Christian light and influence to thousands of the inhabitants of this benighted country. It needs but the united and persistent efforts of all who are interested, and it will doubtless be done. Shall we not determine, brethren, relying upon our Divine Helper, to make this mission a great power for good in this region—a bright light shining in a dark place? Something has already been accomplished here—enough indeed for increasing gratitude and praise to God. But how much more remains to be done! And what stronger motives for earnest and continued effort could there be than those which should prompt all Christian people to engage in missionary labour? It is not difficult to discern the principle running all through nature, and especially in the Christian religion, that the more we do for others the more we are really doing for ourselves. Our Lord, by precept, by example, and by promise, has shown us the duty and the glory of such work. Shall we not learn from him the great lesson?

There is much encouragement, also, it seems to me, in the special circumstances connected with our work. A more inviting field for our infant mission we do not need; and it would probably be difficult to find. The town (Cacanada) is almost wholly native, containing but a very small percentage of Europeans. In our immediate vicinity outside the town, in all directions north, west, and south, is a dense heathen population needing the gospel, and perishing for lack of knowledge. How to convey the truth as it is in Jesus "to the ears and understandings of these dying multitudes in the shortest possible time, and lead to the Saviour as many as the Lord shall call," is the problem now before us. Let us not shrink from the duty in hand.

The degraded and wretched appearance of the greater portion of the people here is in itself a strong appeal for help to any Christian who comes in contact with them. Ignorance, coarseness, and sensuality are plainly depicted on their countenances. The absence of all traces of virtue or high-mindedness is also generally observable. This is but the natural result of the benighted condition of the race, prolonged through so many centuries. Would our own moral or even social state have been much better than theirs, had not our ancestors been visited by missionaries of the cross, and persuaded to embrace its doctrines? It may well be doubted. Heathenism produces similar effects everywhere. These

people, though so debased, are probably a fair sample of all idolatrous races. They are certainly superior to some; perhaps inferior to others. They are generally quite inoffensive, and very respectful to Europeans. They are said, as a rule, to listen well to the gospel message, the opposition, if any, coming usually from the Brahmans. Many, we know, have turned from their idols to serve the living God. The number of converts would doubtless be far greater, were they not hindered by the caste system. But this clog to all social progress in India is gradually yielding, and must eventually give way before the advance of Christian civilization.

As to those natives who embrace Christianity, there is a marked difference between their appearance and that of the surrounding heathen. It can scarcely fail to be noticed by a stranger, entering a meeting of native Christians for the first time.—There is about them a respectable, reverent, in short a *Christian* look, which clearly distinguishes them from their idolatrous neighbors. This cannot be accidental. It is evident that they have risen to a higher plane of moral and religious living than that of heathenism, though still, in most cases, in the lower stages of the Christian life. To me, this circumstance, though perhaps of slight importance, seems like a promise and prophecy of what this people generally are yet to become under the saving and elevating influence of the gospel. It is not a little significant, that some of the more intelligent natives express the opinion that Christianity is destined to be, at some future time, the prevailing religion of India. Although disposed to resist as long as possible, they seem to regard this as an inevitable consummation, to which all classes must bye-and-bye submit.

The Lord hasten the time!
G. F. CURRIE.
Cacanada, June 30th, 1876.

In Memoriam.

REV. MANSON A. BIGELOW.

Died July 2nd, at the residence of his brother, Antigonish Harbour, aged 51 years. He professed faith in Christ when about sixteen years of age, was baptized by Rev. Dr. Crawley, and united with the Baptist Church at Antigonish. A few years later with a view to qualifying himself for the ministry to which he believed God had called him, he entered upon a course of study at Horton Academy. But for some cause after being there but for a short time, he proceeded to the United States, where he remained seven years studying as he had opportunity. In the Spring of 1857, he returned to Nova Scotia and commenced his life work of preaching the Gospel, God was with him and souls were saved. In September, 1859, he was ordained as an evangelist in connection with the Church at Guysboro, the late Rev. S. N. Bently, preaching the Ordination sermon. From that time until within a few months of his death, he continued (except at short intervals) to prosecute his labors in the more destitute parts of our provinces, more particularly around the eastern and southern shores, where his labors were greatly blessed to the building up of Christ's cause. He baptized during his ministry nearly three hundred persons.

Bro. Bigelow was not a great preacher, but he was a powerful exhorter, and a very successful promoter of revivals. As a family visitor, also, he excelled beyond many. Like the primitive disciples he preached the gospel from house to house, and wherever he went he was welcomed as an earnest and devoted servant of God. Many now living, trace their first convictions to his earnest entreaties while visiting them at their homes. His last illness was of several months duration, and during the former part of it he was much depressed in spirit. But after a time all doubts and fears were dispelled, and his peace flowed like a river. God manifested himself to him at times in a marvellous manner, causing him to rejoice "in hope of the glory of God." To all who visited him he spoke of the preciousness of Christ and of his readiness to depart and be with him. He exhorted his brethren to serve God faithfully and to live for his honor and glory. As his end drew near, his confidence increased. And when at last, the messenger really came, he joyfully yielded to his embrace, and was soon "where the wicked cease from troubling and the weary are at rest." Our brother was unmarried, but he leaves several brothers and sisters and a large circle of relatives and friends to mourn his departure. By request of the departed, the pastor who was absent in Cape Breton at the time of his death, on his return home preached a funeral discourse from 1 Cor. xv. 55-57.—*Com. by Rev. J. B. McQuillin.*