

Correspondence.

For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., Aug. 27, 1878.

It is not wonderful that Secretary Everts considers \$8,000, his official salary, a paltry sum for the support of his family, and insists upon keeping up a part of his law practice when he was appointed to the Cabinet. His house in Washington is immense, and handsomely furnished, his servants are numerous and his family is large. He is said to be the father of thirteen children. The Secretary spends his mornings in attending to his large mails, while in the afternoon he walks and drives about his extensive domains.

General Grant was continually berated, while he was President, because of showing favors to his own and his wife's relatives in the way of appointing them to good fat official positions; but Mr. Hayes has been pretty well let alone in that regard. Recently, however, considerable complaint was caused by the Commandant of the U. S. Arsenal here, because he was transferred to the command of Fort Foote, a few miles down the Potomac, in order that the commander of the latter garrison should be placed in the more desirable station at the Arsenal. It appears that the Fort Foote commander is Mrs. Hayes' cousin—which explains all. Blood is thicker than water.

Rumor bring the yellow fever nearer and nearer the Capital. A day or two ago it was said to have reached Baltimore, though that report needs corroboration yet. All possible precautions are being taken against it both here and in Alexandria, which latter place was visited by the scourge fifty or sixty years ago. The subject of disinfecting letters received from the South has been under consideration at the Post Office Department in the last few days, and it was proposed to cut two chisel gashes in an x form through the centre of each letter and then subject it to fumigation, which could thus penetrate the inside of the envelope without making its contents public.

The Jews of Washington (who are ever forward in charitable works) are making up a purse of a thousand or two of dollars to send South for the relief of the fever victims.

MERRILL.

For the Christian Messenger. Letter from Maine.

THE BAPTISTS AND THEIR WORK.

Mr. Editor,—

Knowing the interest taken by many of your readers in denominational matters, I thought that perhaps a few words concerning the Baptists of Maine might not be wholly uninteresting.

The population of this State is about 200,000 more than that of Nova Scotia. The Baptists, Congregationalists, and Methodists, are the three largest bodies. Their membership is nearly equal, being in round numbers about 21,000 each. The Free Baptists number about 16,000; the Episcopalians, 12,000. As a denomination, therefore, we are not as strong relatively as you are in Nova Scotia; for while we have a larger population, your Baptist membership is about equal to our own.

We have one Convention, 13 Associations, 261 churches, and 184 ordained ministers. The yearly gatherings,—i. e., Associations and Conventions,—always meet on Tuesday, and not on Saturday as with you. By this plan, pastors are not absent from their churches on Sabbath, and much labor is avoided on the Lord's day. The denomination is growing slowly but steadily, having nearly doubled during the last 40 years. The increase has been greater than the increase of population.

THE STATE CONVENTION.

The work of the Convention is about the same as that of your own. There is this difference, however; more prominence is here given to Home Missions than to Education or Foreign Missions. In fact, the first object of the Convention is "to render assistance to feeble churches, and to sustain the preaching of the gospel in destitute regions." (Article 2.) Rev. Dr. Ricker is appointed by the Convention to take charge of this "Domestic Mission" work. He is

an enthusiastic worker. He travels all over the State, and becomes acquainted with every field. Wherever he finds a struggling church, having sufficient vitality to grow, he places a man upon the ground, and supplements his salary for a time from the funds of the Convention. In this way several weak churches, during the past few years, have not only become self-sustaining, but have actually given liberally to the Mission Board. By the way, it may interest your readers to know that Dr. Ricker was a class-mate of Prof. Isaac Chipman, and graduated with him at Waterville College—now Colby University—in 1839. [Dr. has spoken to me of his esteemed friend and of his premature death.]

EDUCATIONAL WORK.

The Baptists of Maine are alive as regards educational work. Their College—founded nearly sixty years ago—has done good service. Never in its history was it so prosperous as at present. In addition to the College, they have three Academies, one in the Central, one in the Eastern, and one in the Western part of the State. These are under the full control of the Trustees of the College, and are designed as feeders of that Institution.

The teaching Faculty of the College consists of eight professors. The number of students enrolled is as follows:—Seniors, 26; Juniors, 31; Sophomores, 50; Freshmen, 60. Total, 167.

There are five College buildings, not including the gymnasium. The smallest of these—a stone structure, recently erected—is entirely devoted to the use of the department of natural science, taught by Prof. Elder. It is 56 by 48 feet, and 41 feet high. It cost \$25,000. Was a gift of Hon. Abner Coburn, ex-Governor of the State. Another granite building, finished within a few years, contains the Library, Chapel, and Alumni Hall. In the central part of the building is a tower 80 feet high. On one side is a wing 44 by 54 feet. On the other side a wing 40 by 58 feet, and 40 feet high, surmounted by a French roof. It cost \$42,000. Most of the stones of these buildings came from a quarry within a mile of the site. The other three buildings are old. They are of brick, each four stories high. Within a few years they have been thoroughly repaired at an expense of \$25,000. The new gymnasium, also of brick, cost \$8,000. The cash endowment fund of the College, at present invested and bearing interest, is \$200,000. The cash endowment of the three Academies is \$100,000. President Robins is now trying to increase the endowment so as to found two additional professorships.

Churches and friends of the College have founded scholarships, now numbering seventy, the interest of which gives a yearly income of \$3,000. They form no part of the endowment fund, but are for the benefit of needy students maintaining the best standing in class. The College Library contains 14,000 volumes. Additions are made from time to time from the Library Fund, which gives a yearly income of \$700. I might add that there is a very friendly feeling at Colby University towards Acadia College. At different times I have heard the relationship expressed. An Alumnus of Colby—Isaac Chipman—adorned a professor's chair at Acadia. And now a son of Acadia is among the Faculty of Colby. At the recent anniversary a few graduates of Acadia were in the procession, and at the Alumni dinner. President Robins said to your correspondent:—"We are very glad to-day of having the privilege of inviting the graduates of our sister College to fall in with the Alumni of our own."

ZION'S ADVOCATE.

This is our Denominational paper. It is a great promoter of the Baptist cause in Maine. It always has the gospel ring. The editor, Rev. H. S. Burrage, though a young man, is a fine scholar, and a Baptist through and through. After graduating at Brown and Newton; and after two years study in Germany, and a short pastorate, he found his proper place. He is a true advocate of Zion. His pen, when lifted in the cause of truth, cuts like a Damascus blade. The denominational value highly his services.

LIBERAL CHRISTIANITY.

Evangelical religion in Maine has to contend with a terrible foe which you in Nova Scotia know but little about,—

Liberal christianity, so called. It simply means an armed opposition to the Gospel truth. Its aim is to set forth a religion of morality instead of vital piety in the soul. Its promoters would introduce a system of good outward conduct, and pass over, in silence, or treat with contempt, the doctrine of Christ and his apostles which makes regeneration and a prayerful life the indispensable requisites of entering heaven. You should be thankful that you are free from such a curse.

You will observe, Mr. Editor, that I have written a part of this letter in a very figurative style, but I thought figures might possibly please some who are interested in the re-building of Acadia. They will then see how deeply their brethren in a neighbouring State, have put their hands into their pockets for the cause of Education. The Baptists here are very proud of their College, and cheerfully make sacrifices to support it.

Yours truly,

GEORGE E. TUFTS.

West Waterville, Me., Aug. 30th, 1878.

For the Christian Messenger.

Faith versus Works, in our Western Association.

Mr. Editor,—

The Minutes of the last session of the Western Baptist Association are before me. They usually receive a hasty glance, and are then laid aside forever. This is unjust. Rightly regarded, these Minutes afford material for interesting thought, and food for instructive study. They are a record of the progress made, during a whole year, by ten thousand six hundred and ninety-five men and women, who are engaged in no common pursuit; and these Minutes form a permanent memorial of their achievements. Their aims are the highest, and their purposes the noblest known to men.

They are the subjects of no common kingdom, for their citizenship is in heaven; and their object is to extend the realm of their Sovereign, to the utmost limit of their power. They have it in command from their King, never to rest till the good news of his kingdom is told to every living soul.

Nor is their obedience enforced by the bondage of fear. From the terrors of the law, their Lord has freed them forever, and they exult in the liberty wherewith he makes his people free. They have left their old life, with its sins and its selfishness, behind them, as in the waters of baptism; and the energies of the new life, into which they have emerged, are controlled and inspired by love to their Redeemer, whom they have avouched to be their Leader, to whom they have given themselves up, and in whom they rely. In token of their obligations to Him, they have engaged, by the assistance of the Divine Spirit, to improve their time, strength, talents, and advantages to his glory, and the good of their fellow men.

Such are their high aims. Let us see how the work of the past year corresponds thereto.

In this inquiry, we are shut out from all those domestic and personal means of illustrating in daily life, the principles of the christian faith, and can learn the value of their love to the Master, and regard for his truth, only by the efforts they make to carry the good news of the kingdom to those who are now in the darkness and ignorance from which they have been rescued.

Turn now to the record, and we find that, during the years past, these ten thousand, six hundred and ninety-five followers of the Lord Jesus have offered, for the purpose of sending the gospel to the heathen, \$804.90, averaging seven and a half cents each. For carrying the Word of Life to those in our own province who are still ignorant of its gracious power, they have contributed \$2147.35, or twenty cents per member.

Of the other items it is not necessary to speak, but these facts are worthy our attentive study.

A very cursory analysis of the figures afforded by each church will reveal the depth of spiritual life therein existent, and we recommend the exercise to those who have hitherto relegated productions like that under notice to the waste basket or the lumber room. Time and space allow here a glance at only a few of the more conspicuous examples.

A church, for instance, now seventy-seven years of age, and enjoying a membership of 295, sent for Foreign Missions

\$31.67, ten and a half cents each; and for Home Missions \$17.66, six cents per member.

These figures speak for themselves. Beside them, the most startling figures of speech would look pale indeed.

Another church is now thirty-two years old, and numbers 231. She sent for Foreign Missions \$2.25, less than one cent per member; and for Home Missions \$6.25 or scarcely two cents each. The church was organized in 1810, and now numbers 353. Her gifts are for the Foreign field \$8.40, slightly over two cents each, and for Home \$20.00, five and a half cents each. Such are the results of sixty-eight years of gospel preaching.

Another church, though young, numbers 244. They sent for Foreign Missions, \$5.00, or two cents per member, and for Home, \$10.00 or four cents.

That now in the second half century of its existence, and numbering 313, gave for Foreign Missions nothing, for Home, \$33.10, or nearly eleven cents each. The name of a neighboring church is not found in the list of contributors. Evidently the lamp in that region must be going out. This year not a single ray of its light will reach the shores of India.

Another church has listened to the gospel nearly fifty years, and numbers 441. Its locality is one of the most highly favored in our province, perhaps in the world. At this moment, its atmosphere is laden with the fragrance of its ripening fruits. Its barns teem with plenty, and its fields flow with milk, if not with honey. From surroundings like these, this church sent for Foreign Missions \$119.75, twenty-seven cents per member, and for Home Missions \$38.58, eight and three fourths cents each.

The church began life in the opening year of the century, and numbers 247. She sent for Foreign Missions \$4.85, nearly two cents each. For Home Missions, \$22.95, nine cents per member.

Church is sixty-nine years old, and has 362 members. She sent for Foreign Missions \$18.00, or five cents each; and for Home Missions \$30.53, or eight and a half cents.

Another church numbers 254, and sent for Foreign Missions, \$5.30, for Home Missions, \$5.30, rather more than two cents per member to each purpose. With these figures in view, it is surprising to learn that a gracious revival marked the history of the past year, when fifty were added to the church.

The church has been signally blest, and in seventeen years has reached a membership of 273. She sent for Foreign Missions, \$9.53, or three and a half cents each; and for Home \$19.75, nine and two-thirds cents each.

Another is the largest in the Association, numbering 454; and its abode is the home of plenty, if not of wealth. During the year her tents have been enlarged, and fifty-one have avowed themselves disciples of the King. Her offerings for Foreign Missions, were \$12.25, two and three-fourths cents each; for Home Missions \$20.75, four and a half cents each.

That at forty-three years old, and numbering 344, sent for Foreign Missions, \$8.94, two and a half cents each; and for Home Missions, \$5.50, about one and three-fourths cents each. It is hardly necessary to carry this analysis farther. No one can read the melancholy exhibit here given without a feeling of painful surprise. Is this the outcome of the pure principles we enjoy? Is this the measure of our love to Him whose we are, and whom we profess to serve?

To most if not to all the churches here alluded to, the good things of this life have been given in generous measure, heaped up, and running over. In return, their response to the demand of the Great Commission varies from nothing to twenty cents a year.

These are suggestive facts. They invite an inquiry, mentally at least, as to the character of the training which has led to results like these.

What kind of sermons have these people listened to?

What is the tone of their Conference meetings? That doubts and fears largely predominate can hardly be questioned, in view of the declaration of John, that the torments of fear are destroyed by perfect love alone, scarcely by a love whose highest value is twenty cents a year.

But the Minutes of the Central and Eastern Associations are yet to pass under review, and I will close by suggesting, as a very pertinent text for the early consideration of both pastors and people, these words: "What doth it profit, my brethren, though a man say he have faith, and have not works? can faith save him?"

JAMES.

Missionary Correspondence.

EXTRACTS FROM LETTERS RECEIVED BY THE SECRETARIES, REVS. DR. CRAMP AND W. P. EVERETT.

Rev. R. Sanford writes from Bimlipatam, July 10: "While we, at this Station, cannot report large accessions, yet there has been something to encourage. Since this date last year it has been my privilege to baptize four. Three of these were received into the fellowship of the church at Bimlipatam, and one into the church at Kotapardy, in the Jeypore District.

Just before Mr. Anthravad's removal with the regiment from Vizianagram to Toungoo, in Burmah, which took place Jan. 14th, he baptized nine. Part of these belonged to the town and part to the regiment. Those who remained from the church in the regiment joined the mission church. In this way an addition of 14 members was made.

Many of the early members have become non-resident on account of the changes of locality attending their employment.

The total membership connected with our Mission at Bimlipatam, at this date, is 40. They are distributed as follows: Bimlipatam, 8; Vizianagram, 23; Jeypore, 4. The decrease in membership has been as follows: Died at Bimli, 1; at Vizianagram, 3; at Jeypore, 2. Two were excluded from the church at Vizianagram; subsequently one was restored. Thus the whole number connected with us since our work began in India is 47.

We are endeavoring to do our part in raising funds for Christian work in our midst. I cannot write certainly concerning the brethren at Kotapardy, Jeypore District. But this is certain: They have furnished seats for their house of worship, and kept it in repair at considerable expense for them, considering their fewness and poverty.

The brethren at Vizianagram have raised among themselves and their friends during 1876, rupees 172, and in 1877, rupees 202. This money was expended for incidental expenses and various benevolent works in the town, and in assisting some members who were in need.

At Bimlipatam the money raised for religious purposes during two years past is rupees 130. We believe in the importance of cultivating Christian benevolence in mission fields. There are some inquirers. A few cases are of deep interest. We expect the Lord will bring many into His Kingdom from these parts.

On the 1st inst. two young men of caste came from a village about 40 miles distant to place themselves under our care and protection, and to learn the principles of Christianity. They seemed quite sincere, talked freely, and so far as we were able to ascertain, were honest. They had read only the book of Genesis, which they had obtained of a Colporteur from Chicacole. They had not seen the whole Bible. After keeping them two days, and conversing with them respecting the things of the Kingdom, I gave them the New Testament and the tract, "Come to Jesus," and sent them home to read; telling them to come again at the end of one month. This they promised to do.

To me it is a matter of regret that the work of building comes upon me now. It is a serious thing to have upon one's mind, and takes much time. But we are greatly in need of mission premises suited to our work, and must not delay their erection. While writing, I am sitting in my dandy under a temporary shed on our lot, and am overseeing the work of thirty-six coolies. The site for our Mission House is on a central, slightly and commanding position. Its size is at least one and a half acres. The probable cost of our premises will be at least 9000 rupees.

The Rev. Newman Hall, of London, has been presented by his congregation with a new pulpit, which is considered to be one of the largest and most ornate to be found in any Congregational church in the kingdom. It is composed of alabaster and marble, enriched with mosaics, including some stones brought by Mr. Hall himself from Mars Hill, at Athens, and the Colosseum at Rome.