

our co-religionists in the Holy Land, who are so often crying for help, cannot be worth helping if they are not able to obtain for themselves a livelihood by work. It has even been said that British charity has deprived them, and that they now pass their time in a state of *otium sine dignitate*, depending upon the alms of foreign Jewish communities for subsistence. No one, however, will accept this view who is at all acquainted with the fearful maladministration which exists in all the Turkish provinces. Under the late corrupt regime it was almost impossible for an agriculturist to make money, for on every side he was assailed by the local governor's arbitrary powers of taxation, which swallowed up almost all his profits. How is it possible, under such circumstances, that people without any large amounts of capital at their disposal should be inclined to adopt agricultural pursuits? Under such a system of government it is not surprising that the Jews of the Holy Land should be mostly in a state of misery, and only judicious reforms in the local government will open for them a future in which they can actively and hopefully battle for a living. There is no doubt that this future will be opened for them under the new Protectorate, and it is a pleasing coincidence, which makes us the more sanguine in our anticipations, that the funds of the Montefiore testimonial will be used to place them on the high road to success and to encourage them to persevere in their work under the altered circumstances. Once the removal of Turkish want of system in the government and of the personal maladministration of the Pashas is effected, all the races of Asia Minor will be able to join in the work of developing the great resources of their country; and whether our co-religionists become agriculturists, manufacturers, or merchants, there is no doubt that openings for their enterprise will be found in each sphere. In our opinion, our brethren will gravitate towards commerce and the towns; but Sir Moses Montefiore has thought that their tastes should be directed in an agricultural and industrial direction, and it may, therefore, be interesting to indicate what opportunities exist in the Holy Land for the improvement of their condition by such means.

The geological and climatic variations of the Holy Land are such that the products of the country are very diverse, embracing corn, all kinds of vegetables, sesame seed, olives, fruit, and rice. Near Sidon and Beyrout and in the Egyptian Delta sugar cane is grown; Syrian tobacco has too great a reputation to need any description here; and the enormous number of mulberry trees, which are reared by the Druses, support a comparatively important silk industry. Cochineal is also produced, and in Jaffa the finest citrons in the world; the sweet blood oranges of Tripoli are equal to those of Malta, and the figs and bananas of Beyrout are excellent. To these products must also be added madder, flax, saffron, gall nuts, and honey. In addition to all this Syria produces cotton which, in length of staple, compares with that of Georgia and Carolina, buffaloes, camels, and very highly prized horses. It is, therefore, evident that openings for agriculturists and manufacturers are numerous, and for the benefit of the latter there are springs and rivulets in almost every district sufficient to supply ample water power for moving mill machinery. In the neighborhood of Acre is an opportunity, both agriculturally and industrially, which is of great importance. This consists in the growth of cotton. The Montefiore Testimonial Committee would do well to purchase land there for in the peculiar condition of Asiatic trade the cotton industry has a future of considerable significance. Already cotton is grown in about sixty villages in the neighborhood of Acre, and about 12,000,000 okes are reported annually; but when the reforms of the Protectorate are carried out, and railways or good roads are laid down in the direction of Central Asia and India, cotton cultivation and manufacture in the Holy Land will develop to vast proportions. At the present moment a great contest is going on in Central Asia as to who shall supply the cotton goods required there—England or Russia. We manufacture all our cotton goods in England and export them thence; but where the Jews of the Holy Land devote their industrial capacity to the manufacture of cotton, for the cultivation of which the soil is so well adapted, they might compete very well with any other merchants in the East; or were they to remain planters only, France and Austria could purchase of them as much raw

cotton as they could grow. To refer to another textile, we may point out that in the silk industry Jews will also have an opportunity not to be lightly passed over. The silk manufacture of Damascus have a history of their own, and, as we have already shown, the cultivation of mulberry trees by the Druses has already served to place the industry on a respectable footing. In short, without referring to the numerous other agricultural speculations in which the Jews of the Holy Land may find their future, we may confine ourselves to the suggestion that the moneys which are now about to be applied to their benefit should be used for the introduction amongst them of the production and manufacture of cotton, silk, flax, and tobacco. Under reformed government all these branches of agriculture and industry will be remuneratively developed in the Holy Land, and a permanent improvement in the condition of our brethren will be effected by their applying themselves to such pursuits. It is to be hoped that the moneys of the Montefiore Testimonial Fund will not be blindly expended upon the subvention of petty local trades and handicrafts, but will be applied to the establishment of large plantations and factories in accordance with our suggestions. There are also several commercial pursuits which, under the Protectorate, will be capable of great development. These will also yield opportunities for the satisfactory employment of our co-religionists, and we shall deal with them at length in future articles.

For the Christian Messenger.
Subscriptions to the Building Fund of Acadia College.

Mr. Editor,—
Permit me through the *Christian Messenger* to call the attention of subscribers to the Acadia Building Fund to the present state of the work of rebuilding and the needs of the Building Committee. The College and Seminary, which were commenced last June, are being steadily pushed on towards completion. For the last two months a force of about forty workmen has been constantly employed by the Contractors. The exterior of the College is already presenting the appearance of a finished building. The interior is ready for plastering. The Seminary is boarded in, the roof is nearly completed and the interior will be ready for plastering before many days. The terms of the contract require that monthly payments should be made according to the advancement which the work may reach. The payment which falls due the ninth of next month will make up one half of the sum named in the contract as the cost of the two Buildings. The Treasurer informs us that that payment will exhaust the funds which are in his hands for building purposes. This means that on the ninth of October all that has been received on subscriptions to the Building Fund and the Insurance money will have been paid to the Contractors. This is in effect saying that, after the date just named, the only resources which the Building Committee will have for meeting the remainder of their obligations will be unpaid subscriptions to the Building Fund and loans. Or the condition of affairs may be thus stated; the second half of the cost of the College and Seminary, and the entire cost of furnishing these Buildings, must come as a debt on the Board of Governors, unless enough to meet these demands shall be raised by the voluntary contributions of the people.

To lay a debt on the Board now will almost necessarily involve a diminution of efficiency in our educational Institutions. The interest of such a debt must be paid from moneys, the whole of which will be needed for the proper management of the different departments. The reasons are urgent for the full payment of the subscriptions to the Building Fund, and also that unremitting efforts should be made to enlarge these subscriptions. Will not all who have any responsibility in this business exert themselves at once to prevent deficiencies that will be a burden on the Governors in future years? A great responsibility has been undertaken, that they will cheerfully furnish the necessary means. Let it be remembered by all that the great need of the time is that early and liberal remittances towards the Building Fund should be made to the Treasurer.

In behalf of the Building Committee.
A. W. SAWYER.
Wolfville, Sept. 21st, 1878.

For the Christian Messenger.
The Baptist Churches at Port Medway and Mill Village, Queens Co.

being again left without pastoral care, desire that the fact be made known through the *Messenger*. These churches form an interesting and important field, and are in pressing need of the labor of a faithful, earnest man. To such an one they are prepared to offer a hearty welcome, encouraging openings for Christian work, and a fair support.

Further information may be obtained from Bro. J. R. Creed, Port Medway, or Bro. W. A. Reed, Mill Village.
By request,
C. K. HARRINGTON.

It may not be amiss for me to add that, having spent the summer with the above churches, I can speak with the highest appreciation of them, and of the treatment—kindly, sympathetic, helpful—which I have received at their hands.

The Christian Messenger.

Halifax, N. S., September 25, 1878.

SO AS BY FIRE; OR AN ABUNDANT ENTRANCE.

The relation between a Christian's work on earth and his condition in Heaven is with many a subject of much concern. They think of the fiery trial to which they are to be subjected, and are in doubt if their faith is of a character that will stand without suffering such loss as to be in danger of being altogether burned up. When reading that "judgment must begin at the house of God," and that according to I Peter iv. 18, the righteous will "scarcely be saved," or saved with difficulty, seeing their own defectiveness they become distressed lest, in the last extremity, their faith should fail and they thus become "cast-aways."

There is no doubt but that in the process of purification the believer will see much of what he has deemed good works set aside as fit only to be destroyed. Much of what he has done will be seen to be but as 'wood, hay and stubble,' and these must be burned up, and in so much as he valued them he will suffer loss, but, if himself resting on Christ and in vital union with him, He must lose all, and be "scarcely saved." If his works are of an enduring character, as gold, silver, or precious stones, they will stand the fiery test. Work done for Christ will not be destroyed or forgotten—even the cup of cold water given in the name of a disciple—but a place will be given him in accordance with the law which makes one star differ from another in glory. So the saved will, according to their service, reflect more and more of Christ and his character, first on earth, and then in heaven. Eternal life is the gift of God, but the degree of glory into which the Christian will be ushered must be according to their capability of receiving and enjoying happiness, either having an 'abundant entrance' administered, or being saved 'so as by fire.' Which shall it be?

THE LATE DR. FIFE.

The *Canadian Baptist* of last week appeared in full mourning on account of the death of the Rev. Dr. Fife, Principal of the Canadian Literary Institute at Woodstock. He was born in the province of Quebec on the 20th of October, 1816 and was consequently in the 62nd year of his age. He was converted while a youth, "Believing that he was called to preach the gospel, he abandoned secular pursuits, even against the will of his father, and betook himself to the institution where he studied and graduated—Madison University—whose senate in years long afterward, bestowed on him the degree of Doctor of Divinity—a degree which he was eminently worthy of, and which he honored in no common way. At the close of his literary course he went to Newton Theological Seminary."

He was subsequently ordained and spent some time in evangelistic work. He became pastor of the Church at Perth, and continued there till the fall of 1843. On the removal of Dr. Davies to England he took charge of the Baptist College at Montreal till the arrival of Dr. Cramp from England. After this Dr. F. removed to Toronto, and became pastor of the Bond Street Church, (now Jarvis Street) which building was erected under his pastorate. He subsequently returned to Perth. He went to the United States and labored there about five years and

in 1856 was recalled back to Bond Street, Toronto, where he remained till 1860, when being elected Principal of the Institution at Woodstock, he reluctantly left them and has since been actively engaged in directing the educational affairs of the denomination.

We had the pleasure of making Dr. Fife's acquaintance at one of our Convention sessions and were struck with the evident force in his preaching and general bearing. We tender our most sincere sympathy to our brethren in the upper provinces on the loss they have sustained in his removal. We trust He who raised up our departed brother will soon supply them with one or more to fill up his place and prevent the churches being seriously affected by their loss.

The Trustees of the Institute met on the 6th Inst., and passed a series of resolutions expressive of their high appreciation of his character and work, and of sympathy with his family. The following are the first and second of said resolutions:

1. That while we bow in humble submission to the will of our Heavenly Father we desire to record our deep sense of the great and almost irreparable loss we have sustained. In the death of Dr. Fife we have lost not only a wise counsellor, and an able and indefatigable worker, but also a true and faithful friend and a noble, self-sacrificing and exemplary Christian brother.
2. That in view of our deceased brother's untiring devotion to the Institution which was originated through his wise foresight, and which has been so signally prospered, and blessed under his management we feel we cannot better honor his memory than by striving with redoubled energy, and in confident reliance upon the sympathy and co-operation of the Denomination throughout Ontario and Quebec, to carry on, and perfect the work of the Theological and Literary Colleges at Woodstock. We thank God that our brother was enabled to labor unto the end, and we pray that worthy successors may be found to take up the burden where he has left it at the Master's call, and to carry it on in the same spirit, and towards the same noble end.

We are pleased to receive the notice from Brother Harrington in another column respecting the Port Medway and Mill Village churches, and hope it may be of service in bringing a suitable pastor to this people. A call at our office from Bro. H. shewed him to be much concerned for those amongst whom he had been laboring. We have been gratified to find in others also, who have been appointed from among the college students to Home Mission work, a similar deep interest in the people to whom they have ministered the Word of Life. Mr. Ralph Hunt, who labored for a few weeks at Fall River in this county, perceived that the Divine blessing was resting on the efforts put forth, and felt deeply anxious that there might be a continuation of services there, and, before returning to college, prevailed upon a brother in the Dartmouth Church to spend a few Sabbaths in the field of his labors. It would be very desirable if some arrangement could be made to continue aid to the brethren there.

If a missionary were appointed to labor in some places in the vicinity of Halifax an occasional exchange might be made with the city pastors and so do good in many ways. The amount raised in the city churches for Home Missions would doubtless soon be considerably increased by such a movement.

The Methodist Conference takes charge of all the more important arrangements of that body. Its appointments include Stewards of the Book-rooms and Editors of its papers.

We learn from the last *Wesleyan* that there were three nominated for the office of editor of the *Halifax Wesleyan*—

- Rev. A. W. Nicolson.
- Rev. D. D. Currie.
- Rev. T. Wain Smith.

The majority appeared in favor of Mr. Nicolson's reappointment.

Rev. W. H. Hartz was chosen Book Steward.

But a despatch received later at the *Wesleyan* office vs that Rev. Mr. Hartz has resigned the office to which he was elected, and also that Rev. Mr. Nicolson followed his example. Consequently new elections were proceeded with, with the following results:—

- Rev. D. D. Currie, Editor.
- Rev. H. Pickard, D. D., Book Steward.

Here Mr. Currie will have plenty of scope for his facilities. We shall be glad to meet again one of our citizens the genial and gentlemanly Dr. Pickard.

THE GLORIOUS NEWS FROM INDIA.

Every Christian heart must rejoice to hear of the conversion of men and women from the darkness of heathenism to the light and blessedness of the gospel of Christ.

The glorious work at Ongole is still going on. Thousands more are turning to the Lord and publicly confessing him before the world.

We find the following letters, received by Dr. Murdock at the Mission Rooms, Boston, in the *Watchman* of last week:

"I wrote to you last under date of July 9th. I then stated that the Lord was doing wonderful things for the Teloo-goos, and that I and my native assistants had baptized 5,429 converts since June 15th.

About the time I wrote to you, I asked Bro. Williams, who was spending his vacation at Ootacamund, to come down and help me. He hastened away from the mountain retreat, and July 12th, reached Ongole. From this on to the 25th, he gave me most valuable assistance, as he is a good evangelist and able counsellor, as well as teacher of theology.

While I went north along the Hyderabad road into the Kristna district, to superintend the examination of candidates for baptism and the administration of the ordinance, Bro. Williams went west to the western part of Nellore, district, near the Ghauts, to give like aid to my native preachers laboring in that locality. Thus we were enabled to do double work, and satisfactory to all.

I cannot write in detail. God was with us, and glorified Himself. A multitude were baptized, 3,262 in all. These make, with those already reported, 8,691 baptized from June 16th to July 31st inclusive. To God be all the praise, now and through all eternity.

Our old normal school resuscitated is now full of men of all ages, up to forty years or more, who are trying to learn to read, that they may go to their villages and teach their neighbors and children to read; "God's letter to men." I need, to meet the demands made upon me, two hundred teachers to-day. Famine time though it is yet (we have had rain, and the young crops look well), so many teachers could find most of their support among the people. So anxious are they to learn to read, that though the converts have no more than half enough to eat, yet the teacher would not go hungry. These teachers need not necessarily be educated men. If they have education enough to teach reading, etc., correctly, the present great, crying need will be met. Hence we have filled up our schools at the station (the normal and girls' schools), and 98 scholars are in attendance.

You and the Baptists of America must come to our aid with men and money. For, great as the work already done is, the end is not yet. Unless I err greatly, if my life and health and my native preachers are spared, before Jan. 1, 1879, 5,000 more will be baptized by us, and then, D. V., the work will go on and on, until the little flame kindled here becomes a mighty fire, sweeping everything before it.

Now, dear brother, I have stated to you some of the facts of this great revival. If you should ask when and where it began, I shall unhesitatingly say, at Camp Pazupalle, on the Buckingham Canal, in March and April, 1877. These converts are the men and women who dug the three and one-half miles of canal for me, and who now feel that God by that means saved them and their little ones from much suffering, and many from death. Three out of four of all baptized (or at least one-half) date their conversion or conviction to that time and place.

I have told you what I and my native preachers have tried to do. I have told you now what God has done and is doing for the Teloo-goos. Now, dear brother, what will you, the Executive Committee, and American Baptists do? Please let me hear from you soon.

Rev. R. R. Williams wrote at Ramapatam, July 30th, "In answer to the earnest pleading of Bro. Clough for help, I went to Ongole a few days before the Seminary opened. I intended to return very soon, but found that the demand for help was so great that duty was clear. Bro. Clough and his helpers were literally crowded upon by the people who were pressing into the kingdom of God. I saw what few missionaries have seen. More than a thousand people came from one of the Ongole Pallams into the compound and gave up their idols. They showed how they had worshipped them in former times with music and dancing around the idols, and then said that henceforth they would worship the living God, who had helped them in time of trouble. They declared that they believed in Christ, the only Saviour of the world. Bro. Clough accepted their idols as trophies of the cross, and with earnest words exhorted them to continue steadfast in the faith. Our hearts were made to rejoice when we thought of that day when every idol shall fall, and the kingdoms of the world shall be given to Christ. . . My soul is full of joy when I think of the work which has been done through the Seminary boys. Not only those who have graduated, and are now men of great influence, but they have done and are now doing a great work here on this field as well as on the On-