

King and Judge appear for the restoration of all things."  
 "We may safely challenge the advocates of the common doctrine," wrote Dr. Henshaw late Bishop of Rhode Island, "to produce one distinguished writer in its favor who lived before the commencement of the eighteenth century."  
 LUKE.

July 23, 1879.

For the Christian Messenger.  
 Questions, concerning "His appearing."

Mr. Editor,—

We thought that the much discussed question of "The second coming of our Lord" had been settled by our venerable Dr. Cramp, John Brown and others as a spiritual Advent. When to our surprise "Luke," makes objection and opens up the question anew. Will not some one of the disputants, before they go any farther, stop and make to us the oft-repeated statement that at some time after this present, Christ has promised, some where in the New Testament, to come again either literally or spiritually. Will they explain to us, Why in reading Mat. xxiv. 27, and similar passages we are not justified in giving to the original word "Parousia," its proper and primary meaning of "presence," and not "coming," as we have it in our English translation. And consequently, why we are not warranted in believing that Christ came as he promised to do, before "that generation had passed away." And therefore it is his presence with the believer in the world, which is referred to in the disputed passages.

And as the interpretations on both sides suppose a time when this world will be brought to an end, at the conclusion of Christ's spiritual or literal reign on earth, Will they please show an enquiring one, where, in the New Testament, it is stated that this world, as a material object, as a planet, will ever be brought to an end or destroyed. We do not mean now the "Aion," spoken of in Matt. xiii. 49, and which according to all lexicographers, means "A period of time—an age"—but the "Kosmos"—spoken of Matt. xvi. 26, where the nature of the language requires a word that expresses the material world, the earth.

Are we then to expect that ever there will be a conclusion to this reign of Christ's presence with his people, on this earth. Will they explain to us also, Why, if the destruction of this material world is referred to in Rev. vi. 12-17, (which passage is always quoted in proof thereof)—that the next two chapters are filled with the description of a number of events to take place on this earth, and expressly stated to be "after" the alleged end of this world.

MARK.

P. E. I., July, 1879.

For the Christian Messenger.  
 Doings of the W. M. A. Society of Hammond's Plains.

Dear Editor,—

I have watched for some time with interest the movements of the little band of sisters comprising the W. M. A. S. here, wondering why so many hold themselves aloof from so worthy a work, admiring the faithfulness and zeal of the few, that for years, in the face of many discouragements have kept up their meetings, be it cloudy or clear, cold or hot. About two weeks ago I was surprised by a request to announce a public meeting of the Society for Wednesday evening, also a Festival and Tea in connection with the Society for Friday afternoon of the same week. The public meeting was one of interest and profit. The reports, readings, recitations and addresses could scarcely fail to make a good impression, and strengthen the Society. The tea was also a decided success, exceeding, in the amount realized, the expectations of the most sanguine. Twenty-five dollars of the money was taken to make a worthy but widowed member of the Society a life member. We could but admire their energy and large heartedness. But they did not stop here. A few evenings since, the younger portion of our family being already in "Dream-land," and as we were beginning to think of quiet repose, we were startled by the unceremonious entrance into our quiet abode of a number of females, bringing in with them a valuable carpet, followed by men carrying huge baskets. We became calmer as we recognized the sisters of the Aid Society. And we need only add that our bodies and spirits were refreshed, and though our sleep on that night may

have been shorter, it was much sweeter as the result of their visit.  
 May He who regards the "cup of cold water" even, abundantly reward the donors and bless the W. M. A. Societies in their good work.  
 Yours, &c.,  
 Wm. SPENCER.

Hammonds Plain, July 26, 1879.

The Christian Messenger.

Halifax, N. S., August 6, 1879.

MISSIONARY SKETCHES BY THE REV. S. F. SMITH, D. D.

Dr. Smith has done good service to the cause of Missions in the publication of "a concise history of the work of the American Baptist Missionary Union." The contents of this book of 358 pages, first appeared in a series of articles in the *Examiner & Chronicle*. Dr. S., deferring to the advice of a number of his friends, revised the sketches and published them in a neat little book, in which is found a brief account of the Union's mission to Rangoon, Maulmain, Tavoy, Aracan, Prome, Toungoo, Henthada, Bassein, Shweygyeen, the Shans, Assam, Siam, the Telooogos, France, Germany, Sweden, Greece and Spain. One finds here a very readable and interesting account of the Mission to each of these places and peoples.

The Mission to India, begun and established by Judson, the work carried on in Henthada by the late and much lamented Crawley, and the accounts of the wonderful success among the Telooogos cannot fail to be interesting to the Baptists of these provinces.

"After the second Burmese war," says Dr. S. "Southern Burmah, was annexed to the British dominions. Henthada, lying within the district, was very soon adopted as a missionary station. The Rev. A. R. R. Crawley was the first missionary for the Burmans—a missionary "decided, brave, devout, tender, never flinching from danger, persistent, willing to endure self-denial and sternly pursuing the path of duty. Mr. C. had been in the country but five months when he entered Henthada, and possessed but a limited knowledge of the language. There was not a Burman christian in Henthada, nor in any part of the district. At the end of ten years the Mission was able to report seventy-five Burmans baptized from the beginning of the Mission, with one ordained pastor, and four licensed preachers of the gospel. God had not left himself without a witness; his word had not returned unto him void." Speaking again of Mr. Crawley, Mr. Smith states, that "He was the founder of the Burman Mission in Henthada. He revisited this country (America) twice, first on account of his family, and again on account of the disease which finally terminated his life. He was a most unsparing and effective worker among the heathen, judicious, earnest, persevering and faithful. He built wisely and attained marked success. He was in the field twenty-one years, and his work produced larger numerical results than that of any other person devoted to Burman evangelization. He died in the vigor of his usefulness, at the age of forty-five."

By the marriage of the Rev. Amos Sutton, an English Baptist Missionary to Orissa, north of Telooogo land, to Mrs. Coleman, widow of the Rev. Jas. Coleman of the Burman Mission, the attention of American Baptists was called to the claims of the Telooogos. By that link the Baptists of America were brought into connexion with this people. Then through Revs. A. V. Timpany and J. McLaurin, Canadian Missionaries, the thoughts of the Baptists of these provinces were turned toward the Telooogos. By these means God has led us to that foreign field. We advise all our people to obtain this valuable book.

A note just received from Rev. W. F. Armstrong, at Chicacole, June 18, 1879, refers to our having on the 16th of April, copied into the *Messenger* an article written by Mrs. Armstrong to the *Missionary Link*. We made a remark in connection therewith, that in mentioning Cocanada and Tunj, as the stations of our Canadian brethren there were other stations of theirs besides those two, that Mrs. A. had not mentioned.

Our brother asks, "What other stations do you refer to?" We would say to our brother and to our readers generally that we had in mind at the time, the station occupied by Rev. A. V. Timpany before he returned, and had forgotten for the time that when he left the important field he occupied at

Ramapatam, where he was sustained by the funds of our Canadian brethren, he resigned his connection with the American Baptist Missionary Union, and left that station for good as it belonged to the American Board.

Our error arose from a desire to give our Canadian brethren full credit for all the work they had been doing, whether at their own station, or at those held by the American Board. We thank our brother for calling our attention to this inaccuracy. Mrs. Armstrong we hope did not suppose that we intended to call in question her statement, which was of course perfectly correct.

SAU AH-BRAH, a Karen native of Burmah, has been on a visit to our city, during the past week. He has just finished the course of study at Newton Theological Seminary, and purposes taking a course of Medical studies at Philadelphia, and is on a lecturing tour for the purpose of securing the means of doing so.

Mr. Ah-Brah preached an excellent sermon in Granville Street Church on Sunday morning, and gave a lively address to the Sabbath School in the afternoon. In the evening he preached at the Tabernacle in Brunswick Street, at which place he also delivered two lectures, in native costume, on Thursday and Monday evenings, on the Burmese and Karens—their history, manners and customs, and religious rites and worship, and the Missions to that country.

He is a pleasant speaker and uses very good language, having in his ten years residence in the United States become quite familiar with the English tongue. Mr. A. also lectured in Dartmouth on Friday evening to a fair audience. We believe his visit a great benefit to our churches, as affording some indications of the good effected by the missions our people formerly sustained in that distant land. We doubt not it was also advantageous to the visiting brother.

We tender our respectful sympathy to our aged brother, Z. G. Gabel, Esq., of St. John, N. B., and family, in the loss of his excellent wife on the 7th Inst. Mrs. Gabel was the third daughter of the late Rev. Jarvis Ring, and when quite young united with the Baptist Church at Fredericton, where she was a useful and quiet member. For the last 29 years, her Christian home was with the Brussels Street Baptist Church, where she was well known and loved for her many excellent qualities. Her life evidenced her love to Christ and his cause. She identified herself with all the interests of his Church, and when in health, devoted her energies to promote its welfare. Her love and care for ministers was genuine and generous, as many of them can attest. Her kindness and gentleness won her many friends, and in the family circle she will be greatly missed.

BAPTIST AFFAIRS IN ONTARIO.

The idea has been started by some of the friends of the Canadian Literary Institute that it would be better to remove the Theological Department from Woodstock to Toronto—that there would be advantages in the large city, which could not be secured in the smaller town.

There were other persons however, who saw strong objections to such a course. One of these writes in a late No. of the *Baptist* and shews some of the disadvantages of the city. It would be more expensive for teachers and students, and the influences of the close city would be less favorable for application to study than the less crowded town. He gives some examples from the experience of others to shew that the movement in the States is in an opposite direction. He says:

"The Theological Seminary has been moved out of Chicago to Morgan Park, a distance of ten miles from the city. In the East the Newton Theological Institution, one of the best institutions of sacred learning in this country is situated in a small place seven miles from Boston. And then there is Madison University, at Hamilton, N. Y., a place of only 1,529 inhabitants. The University of Lewisburg, in Pennsylvania, having a Theological Department is in a town of 3,121 inhabitants. And what is true of the Theological Seminaries is also true of the colleges of this country. Of course there are exceptions, but what we have stated is the rule. The Baptist College in this State is a flourishing institution. It is situated at Granville, a mere village, with a population of 1,109, and that six miles from the railroad."

Nova Scotia experience is decidedly in favor of the country.

Our Institutions located at Wolfville are perhaps deprived of some social conveniences and facilities, but for the substantial purposes for which they were established, there can be no comparison made between the place where they are situated and any other in town or country. There is no desire to remove them under any circumstances we might suppose.

At the late Quarterly Meeting at Guelph in reference to the Canadian Institutions this matter was taken up and discussed with much earnestness "for many hours." The *Baptist* reports as follows:—

"Apart from the question of ways and means, the sentiment seemed to incline very decidedly in favor of the two Depts. remaining united at Woodstock. Finally it began to transpire that there were splendid prospects of pecuniary support in the event of the removal of the Theo. Dept. to this city, (Toronto) which could not be realized were the present arrangements to continue. This new factor began to tell powerfully upon the minds of brethren who had decided impressions upon the general principle of the question. Finally when the resolutions of the Special Com. was put to the meeting, it passed UNANIMOUSLY. The resolution is as follows:

*Resolved*,—That under existing circumstances in the opinion of this Committee the interests of the Theological School would be promoted by its removal as soon as the friends in Toronto provide the necessary land and buildings to accommodate the same, and that, in the meantime, the denomination be urged to sustain the Theological School in Woodstock, and after its removal, until an adequate endowment can be secured from the Denomination.

After this resolution had passed, and that unanimously, the hand of the Lord seemed so evident in the general agreement where so much division was feared, that many of the brethren who had most strenuously opposed removal, on the merits of the question, apart from financial considerations began to settle down upon this ground."

It being feared that the Institutions would suffer loss by the removal and not be adequately cared for by the denomination it was resolved, that, in the event of the removal, the Institute at Woodstock, should receive an endowment of not less than \$50,000 at the earliest possible time.

Subsequently the need of a President of the Institute was brought forward and a committee appointed to take the necessary steps in order to secure a suitable successor to the late Rev. Dr. Fyfe. Dr. Castle read a letter from the Hon. Mr. McMaster the purport of which can be gathered from the following resolution, which was carried by acclamation:

*Resolved*,—That having heard the liberal offer made by Hon. Wm. McMaster, through Dr. Castle, to contribute \$2,000 per annum for three years toward the salary of the future President of the C. L. Institute, we heartily express our great gratitude to Bro. McMaster for his promised munificent donation, and our best appreciation of his noble act.

It would appear that the minds of the brethren are pretty well settled as to the man for the position, for the report states "that there seems to be a general turning of the minds of the brethren of the Trustees and Committee to a man who has endeared himself to the hearts of the people by his affability and broad kindness, and who has already shown his tact and ability to lead men in several trying emergencies."

Dr. Castle we are informed is the man referred to.

The debt of \$4000 resting on the Ontario Home Missionary Convention appears to have been provided for by subscriptions. A plan was devised of raising it by dividing it into four parts of \$1000 each. The first \$1000 to be met by four subscriptions of \$250 each. The second by ten of \$100, the third by twenty of \$50, and the fourth by forty of \$25, making seventy-four contributors. This appears to have been nearly accomplished by Rev. S. A. Dyke taking the matter in hand and energetically working it up.

MCALPINE'S MAP AND GUIDE OF HALIFAX is a small pamphlet containing a good deal of useful information concerning the railways, cabs, trucks, omnibuses, and the distances and charges they are allowed to make. It has also a lot of advertisements, and several pages of information about Halifax and its Exhibition and surroundings, all for 10 cents.

BAPTIST STATISTICS.—The American Baptist Year Book shows that last year the Baptist churches in the United States were 23,908. This year the number is 24,449; being an increase of 591. The total membership last year was 2,024,224. This year it is 2,102,031; being a gain of 77,807.

FOREIGN MISSIONS.

Missionary Conference in India.

FROM REV. T. V. TIMPANY.

Dear Mr. Editor,—

The Great South India Missionary Conference has come and gone. It is to give you and your readers some account of it that I write.

It is now twenty one years since the last South India Conference was held at Cotacamund. Some twenty-four Missionaries were in attendance at that gathering—about one hundred and fifty have attended this one at Bangalore. Only four Missionaries of this number were among those present at Cotacamund.

The great disparity in the numbers attending the two Conferences is only a fair index of the advance in almost every respect in mission work. Christians and Christianity have become a power in South India.

Bishop Sargent of Palamcotta truthfully said that we did not meet together like a council of war to deliberate after a defeat—nor yet like a council of war to deliberate on a campaign yet to be commenced. We met with joy and thanksgiving and praise for what had already been accomplished. Certainly we did not look nor talk like a discouraged body of men. The consciousness of present or coming success seemed to possess all.

The Conference began on the 11th June and continued a week, a large number of papers by both foreign and native brethren were read. The most of them were good and not a few of them will be found of great value. The "Recent Accessions" from the heathen in many missions early engaged the attention of the Conference. Bishop Sargent of the Church Mission Society stated that 14,000 had forsaken idolatry, and put themselves under Christian instruction. About 2000 of these had been baptized. In this same region in another mission of the Church of England some 22,000 have left idolatry and come under Christian teaching—many other missions report, in numbers from hundreds up to thousands. The great ingathering at Ongole called out special attention. It was somewhat unusual to hear Baptists questioned as to the preparation in teaching, and the care in examination for baptism that had been exercised in the reception of candidates.

This questioning was the more noteworthy as coming from Pedobaptists. The discussion stopped about at the right place. It is probable the Baptist Brethren would have asked questions in turn. For instance, they might have asked what special preparation the 1000 children mentioned above had for the ordinance. The Church of England Mission in South India are now well on the way to self support. They raised among the Native Christians last year well on to Rs. 50,000. The grant from the parent society is lessened one twentieth every year, so you see it will soon cease and the congregations will be independent of foreign aid. Of course this is the consummation we aim at in all missions—I have no doubt that there will be a great number of self-sustaining Telugu Baptist Churches before the mission is as old as the "Tinnevely Mission."

Education as a mission agency was taken up. It received the hearty approval of the Conference. You may be aware that the Free Church of Scotland is mainly engaged in education especially a higher education by means of English. It was felt that they and others working like them were parts of the whole that is tending to bring India to Christ! Our part of the work is direct evangelical work in preaching, and only engaging in education as a means to supply ourselves with mission helpers and communicating to our people the ability to go to God's Word for themselves. There is no need for us in our missions to depart from this; and I hope we all may press the work of preaching the gospel in all our stations and around them, till tens of thousands come to Christ. No doubt the higher education will keep pace with our best efforts in the line marked out for us by our Master. It would take the space of this letter to simply give the programme of subjects that came before the Conference day by day—methods of mission work in all directions were discussed and there was plenty of tried mission experience ready from men who had proved themselves workmen who need not be ashamed.

A most interesting paper on "medical missions" was read by Dr. Chester of Dindigul. An immense amount of good has been done in this line there—