

For the Christian Messenger. Our Missionaries and their Work.

Extract of a letter from Mrs. Churchill to the Secretary of W. M. A. Society. After referring to her recent visit to Bimlipitam to which place she and Mr. C. had been to see Mrs. Armstrong and family embark for home, she goes on to say:

"We have had a little vacation, it was very pleasant while it lasted, and very pleasant now to look back to; we know how to enjoy the society of our Christian friends after being out here alone for thirteen months. But we feel that our work has taken a vacation too; the walls of our mission house were up, ready for the roof the first of May, and here the first of June, they are only that still, except a few pillars for the verandahs built. Our work people are all scattered, and have got other work, except the sawyers, and a carpenter, whom Mr. C. brought from Bimbi, and these he has at work. The sawing will take a long time, as there is a great deal of timber used in putting on the roof, and our only saw-mill is a trench dug in the ground in which one man stands, a frame raised above this, on which the log rests, and on it another man stands, the saw impelled by their four hands. It is very slow work as you may suppose.

Some of the Brahmin boys who attend my Sabbath class came round the day after we returned, and seemed glad to see us again; I asked if they were coming the next day to school; they said yes. Eleven others came and we had an enjoyable lesson I thought, but these did not put in an appearance, till just as I was dismissing the others. In three of the eleven I was greatly interested; they were large, paid very good attention, seemed much interested and asked many questions. One of them came frequently when we first came to Bobbili, but I had not seen him for months; he has been away at another town, and was going again on Monday, as was also one of the others whom I had not seen before; his brother has been quite regular in his attendance on Sunday since I came here and these two brothers wished to know if every one who believed on Jesus would go to Heaven when they died; I said yes, if they truly believed. Then they said, they both believed on Him. I asked the one I had not seen before where he had heard of Jesus, and he said they had both attended Mr. Sandford's mission school in Bimbi for a time. I tried to shew them that it was not enough to say they believed on Jesus. If they did believe on Him they would love Him, and study the Bible to find out what He wanted them to do, and then they would do it. They said they had no Bible, so I gave each of those who were going away the next day a Scripture portion, Matthew and Luke, and they promised to read them daily. With the Lord I must leave them, as well as all the work we attempt to do here for Him. I had strong hopes at one time of bringing a Christian young woman home with me from Chicacole, but it was decided that Miss Hammond would need her, so I had to come back and work on alone again till the Lord sends me some help. **

The Christian Messenger.

Halifax, N. S., July 28, 1880.

Religious Liberty is a very difficult subject for those who have not enjoyed its blessings. The French Republic has much yet to learn in this direction. The expulsion of the Jesuits from France, may seem to Frenchmen a very wise and proper thing and may promise freedom from the troubles that sect have so long given to the State; but we question if it will not prove to have been a political blunder. The mode by which this was effected does not seem the most promising augury of a restoration of peace and quiet. Early on the morning of the 30th of June, the police proceeded to the Rue de Séveres, and were immediately admitted to the Jesuit building. A few hundred people assembled outside, and there was some shouting for and against the decrees; but the police dispersed the mob, and on the arrival of the Prefect of the Police the establishment was formally declared closed. Some of the fathers locked themselves in their cells, which had to be broken open; but otherwise there was no resistance, and the Jesuits, accompanied by several Senators and Deputies of the Right, were marched away amid the contending shouts of friends and foes who had gathered in the street to witness their departure. At Lyons and Angers, the Jesuits

have constituted themselves as civil societies, and the question thus raised must be decided by the courts. In other cases, legal proceedings have been taken against the Commissaries of Police for violating domicile and infringing civil liberty. It is also stated that M. Constans, Minister of the Interior and of Worship, has received a letter threatening him with assassination in the name of the Sacred Heart. All these things point to a prolongation of the excitement, and perhaps to an augmentation of it, which will seriously menace the stability of the present order of things.

The London Times in an article on the subject says:—"To Englishmen, at any rate, the whole proceeding will seem to be both a blunder and an anachronism. The forcible suppression of opponents is a weapon which we have long since discarded from our political armory, and we find it difficult to believe that a liberal republic in France should care to revert to the old and evil policy of intolerance, and should deliberately take a step from which all preceding governments during the present century have recoiled. Such a scene as that which was enacted yesterday in the Rue de Séveres is, happily, impossible in this country. Englishmen at large have no love for Popery and still less for Jesuitism; but Jesuits and all other orders are perfectly free in this country, not because we have any sympathy with their methods and aims, but because we have little fear that they can do us any serious harm, and because we have learned by experience that suppression is a much less effective weapon than toleration and indifference. It is impossible not to wish that similar views had prevailed with the leaders of the Republic in France. Intolerance is an ugly stigma to affix on a form of government whose motto and essence is Freedom."

Her Royal Highness Princess Louise and her brother Prince Leopold are expected to sail for England on Saturday next in the Polynesian.

The Princess has been suffering acutely from nervousness and sleeplessness. Her condition having become more alarming, the visit to the Metapedia was cut short by about a fortnight. The indisposition of the Princess is believed by her physicians to be the result of the accident last winter in Ottawa, when Her Royal Highness was upset in a sleigh, sustaining a cut on the side of the head. This wound was more serious than at first supposed, at all events by the public. Her Royal Highness lately placed the finger of a lady of Ottawa with whom she is on familiar terms in quite a deep furrow above her ear, left by the accident in question. No local affection is feared as a result of that accident, but the entire nervous system is injured and severe prostration has set in. Her Royal Highness has been advised by her medical attendants to visit a German spa, after which she will spend some time in England before her return to Canada.

In reply to a question what to do in a place where there is no Baptist church but where a fair proportion of the people are holding Baptist sentiments, the following advice is proffered by one of our contemporaries:—

"The way to begin is—to begin; begin at once; give notice of a prayer-meeting in your own house (say) next Thursday evening; invite all whom you know to be Baptists; ask the Lord to meet with you; try to get some one to help about the singing, and have a few books so as not to have any talk in the music. You can conduct the meeting yourself. Let this lead to another. And invite the children to a Sunday-school for the following Sunday. Let each step prepare the way for the next step; and above all, let the Lord lead the way. Try this, brother, sister, and write and let us know how it succeeds."

Provision for preaching more or less frequently would doubtless soon follow. Public worship should not be neglected because of the absence of a preacher; prayer, praise, reading of the Scriptures, and brief exhortations may be offered, and given by men of ordinary intelligence, and are often blessed to the souls of those who unite in them.

For a Pedobaptist to administer baptism (by immersion) is just about the same as it would be for a Baptist minister to sprinkle water on the face of an infant or adult and call it baptism. He would be acting a lie:

The Rev. D. Talmage baptized eighteen persons by immersion at his church in Brooklyn one Sunday recently. It was said to be a novel spectacle to the frequenters of Brooklyn Tabernacle.

REV. BARNAS SEARS, D.D., L.L.D., died at Saratoga, on the 6th of July, in the 78th year of his age.

Dr. Sears has been one of the most prominent men of the Baptist denomination in the United States and was universally esteemed. Our U. S. exchanges give full particulars of his work. We may copy a few of these. He was ordained over the 1st Baptist Church of Hartford in 1827. He was one of the Professors at Newton, from 1835 to 1847, part of which time he was president. In 1855 Dr. S. succeeded Dr. Wayland as president of Brown University, and continued in this honorable and useful position to 1867.

In that year he was chosen to administer the Peabody fund of \$1,000,000 to which Mr. Peabody subsequently added another million for the education of the destitute in the South. In addition to this Dr. S. engaged in editing the Christian Review for several years, and wrote for other periodicals. Of him and his long and useful life much might be written, but the divinely inspired and brief obituary notice sufficiently sets this forth—"His works do follow him."

Dr. Sears it was who while in Germany in 1834, baptized Rev. J. G. Oncken, with six others whose labors in that country have since been so largely blessed, until now that little one has become many thousands.

It is pleasant to be able to record generous gifts to the Endowment Funds of Collegiate Institutions. They become like perennial springs—permanent sources of benefit to the present, and, no less, to future generations.

At the late meeting of the Board of Trustees of Madison University Mr. James B. Colgate, surprised all the wise heads there assembled by announcing his decision to add FIFTY THOUSAND DOLLARS to the endowment fund of the University, as his thank-offering for deliverance from death in the dreadful collision of the Arizona with an iceberg. Mr. Colgate had already given very largely to the University, and this last gift is in a very high degree generous and thoughtful.

Here is another—Mr. Henry Winkley recently gave \$20,000 to Dartmouth, which makes \$60,000 given by him to this College within the last three years.

At the present time there are in the United States alone ten theological institutions which are wholly devoted to the preparation of young men for the ministry. These now contain 454 students. Then, on a Baptist foundation, there are thirty-one colleges and universities, which have in them no less a number than 4,793 students. Of these 573 are students for the ministry; altogether over 1,000 students for the Baptist ministry.

ÆSTHETICS vs. CASH.—Some of the city papers have been counting the number of dollars Halifax will lose by the removal of the local Penitentiary from our city to Dorchester, N. B. The Witness, however, takes a view from another standpoint and exclaims: WELL AWAY!—The Penitentiary is away from Halifax—a very happy riddance from a beautiful spot. The locality occupied is naturally one of the prettiest on the peninsula.

Many parents would give very much to know what their sons or daughters will become in the future of their lives, but are often less concerned with what they are at present. Perhaps they find the boy indisposed to yield to proper parental control, especially on the Sabbath, perhaps feeling inclined to other occupation of the time rather than in attending the Sabbath School and the public exercises of the Sanctuary. The religion of such persons usually needs changing somewhat and making into a combination of precept command and example, rather than consisting almost wholly of precept. Instead of consulting your own personal ease and gratification, let such persons adopt the sentiment of the Psalmist and say "Come ye children hearken unto me, I will teach you the fear of the Lord." Let them attend the Sabbath School themselves in company with their girls and boys, their young men and young women. Let them cherish the spirit of the same writer and they will have to say as he said on another occasion. "I was glad when they said unto me, Let us go into the house of the Lord." Give up the idea that the Sabbath School is the children's service and the Public Worship is for the older people. As much as possible participate with your children in what you wish them to enjoy, and you may predict pretty well what your son or daughter will be, at least, in character,

if not in appearance and position. Give them every possible opportunity of becoming intelligent consistent Christians, and regard them as a heritage from the Lord, entrusted to your care; and by acting accordingly you may fairly hope that the good seed sown will prove to have fallen in good ground and will bring forth fruit abundantly.

Y. M. C. A.—Messrs. G. A. Hall and T. K. Cree, of New York are on a fraternal visit from the International Committee of the Y. M. C. A. of New York to this province, and P. E. Island.

A reception meeting was held on Tuesday afternoon which was largely attended. The president J. A. McLean, Esq., was in the chair. Addresses of deep interest in relation to the progress of Young Men's Christian Associations were given by Messrs. Hall and Cree, also by Dr. Hopkin, Theological Professor in Mount Auburn College, and by Rev. Mr. Van Meter, chaplain of the U. S. training ship Portsmouth, now lying in Halifax harbor. After the formal speeches the visiting gentlemen were introduced to a large number of the members and friends present and a pleasant time was enjoyed.

It appears that the Y. M. C. Associations now number about 1000 with a membership of 100,000, a vast army. One hundred and sixty-one men are wholly employed by the Associations in Christian work.

A Bible Reading was held in the class room on Wednesday afternoon, and a public meeting in the evening at which addresses of great interest were given by them.

They were to spend Monday last at Truro, and proceed to Pictou and hold meetings there on Tuesday, Wednesday and Thursday. After which Mr. Hall would return to New York, and Mr. Cree proceed to Prince Edward Island to visit the Y. M. C. Associations there.

Dr. Tanner's forty day's experiment of fasting is progressing favorably. Monday last was his 28th day. He was then pronounced "in good spirits and seemed quite strong." Since the commencement of his fast he has lost 27½ lbs.

The papers are gathering up the accounts given in years gone by of similar crazy freaks. Most of which resulted in the death of their victims. One of the most spicy things on the subject that has appeared is the following poetical effusion of caustic ridicule from a lady addressed to Dr. Tanner:

Dear Dr. Tanner, 'tis most kind
And good of you to fast,
Thus teaching common mortals how
To make provisions last.
Just think what slaves we've always been
To three "square meals" a day!
A thousand meals reduced to twelve
Must prove a cheaper way.
Think, too, the joys of cattle, sheep,
Of chickens, ducks and geese,
Requipped by man, all free to roam
For years in perfect peace.
Nor tougher shall such food appear
In boarding houses then
That now, when patient carvers serve
What's called a tender hen!
One meal a month? A score of guests
Can henceforth bring no dread;
Fresh air and water, light and room,
(No stomach to be fed!)
O speed the glorious, blissful time,
And housekeepers will pray
That you may live a hundred years,
With flesh increased each day!
But this may be interpreted
A doubtful blessing now;
In torrid heats to lose is gain,
As doctors will allow.
Perhaps 'twill be your privilege,
If kindly fates permit,
To drop the drapery of the flesh
And in your bones to sit.
But not to death yield up these bones,
Just keep the upper hand,
Earth needs you, do not be in haste
To reach a better land.

BEECHERISMS.—The New York Herald gives the following sprightly caricature of what professes to be the initiatory gospel ordinance:—

"I call you all to witness," said Mr. Beecher one morning as he rose from his seat, and, advancing to the front of the platform, looked down upon twenty-eight babies, which in the arms of their fathers, were ranged in a group in front of the pews, "that a sweeter and more beautiful bed of flowers never came into Plymouth Church, and from these come the fruit of righteousness." He then came down from the platform, and assisted by Parson Halliday, baptized each crowing infant in turn as it was brought to him. There were some shouting Christians in the lot, but on the whole the babies behaved decorously."

Beecher's recently published 4th of July sermon shews something even worse than trifling with the ordinances of religion. After reading the following ex-

tract it will be difficult to decide what of Christianity he believes: He says:—

"It is a gigantic lie, told with much circumstantiality, that men were created perfect and then fell; that in Adam and Eve the human race fell all around." God did not make a bad job and then paint it pretty and plaster it up. In a sense God made laws to be broken. The idea is to be disclaimed and trampled under foot that men must do thus and thus or be destroyed. I don't hold the theory of the Atonement. I reject the Mosaic economy, and take a larger view of Christ's work. The truths of the Bible are not to be swallowed whole but to be sifted."

This reminds one again of the remark once made that there are three kinds of people in the world—saints and sinners, and the Beecher family.

THE U. S. PRESIDENTIAL ELECTIONS.—There is no better way for a man to find out his past misdeeds than for him to become a candidate for some prominent office. The two men now before the people of the United States under nomination for the Presidential Chair are being subjected to this severe scrutiny. Their portraits are appearing in the party papers and every effort made to exalt the character of one and disparage that of the other.

The Examiner & Chronicle gives some items from the record of General Garfield the Republican candidate, a few of which will interest our readers.

He was born in Ohio, near Cleveland, in 1831, the son of poor parents. At the age of two years he was fatherless, and left with three brothers dependent upon his mother. She, an energetic business woman, made the most of the small farm which had been her husband's only property, and brought the boys up to aid her. James was like her in activity and perseverance. He worked on the farm by day, learned carpentering by night, and from his early years paid his way and more. To get enough money to go to school, young Garfield became driver on the Ohio canal, was afterwards promoted to the tiller, and for eighteen months kept at the work. At the age of eighteen, with little knowledge of school books beyond having mastered the idea of addition and subtraction, James Garfield started for the Chester Academy, to work his way up. With two companions he kept house, the three doing their own cooking, and boarding themselves. By working at carpentering mornings and evenings and Saturdays, and by making good use of his vacations, he was able to go on till he had completed his course at the Academy. From Chester he went to the Eclectic Institute at Hiram, where he studied until 1854. The Institute is the school of the Campbellites, or Disciples, a sect somewhat numerous in Ohio, to which his parents belonged, as he himself now does. Wishing to finish his studies at a college of higher scholarship, he made an arrangement as to finances, and entered Williams as a Junior. His success was complete when he bore off in the class of 1856 the Metaphysical honor, one of the highest gifts given to the graduates there.

Garfield returned to Hiram, was Professor of Latin and Greek for a year, and then became President of the struggling school. As one of his biographers says, plain living and high thinking was the order of the day there. President Garfield taught, lectured, and preached, and from the latter fact has often been mistakenly called a minister, which he never was. The next step was into politics, and when the rebellion broke out he entered the service as Colonel. At Chickamauga, in 1863, Mr. Garfield was promoted to the rank of Major-General. In the House of Congress, he speedily won a prominent place on the Republican side, and is considered one of the ablest of the national financiers. As a speaker and debater, General Garfield is ready and forcible, and few men in the House cared to meet him. He is not brilliant nor dashing, but strong and convincing.

In January last he was elected to the United States Senate to succeed Senator Thurman, who retires next March. He received the unanimous vote of the Republican caucus for the position, an honor never before conferred on any man by any party in Ohio.

On the Sunday morning of the Convention week there was earnest inquiry in one of the large hotels for the General, and he was sought for everywhere, but without success. Soon after twelve o'clock he made his appearance, and on being asked where he had hidden himself so that nobody could find him, he said he had been to church. General Garfield is said to be a practical, everyday Christian man, and regular in his attendance on public worship.