

fog hung about the trees, and drops of rain fell from the bare branches upon the muddy sward below. There were very few people about, though it was Sunday afternoon; and Abbott and Hagar walked along the sodden paths, undisturbed by the sound of voices or the footfall of passers-by.

"If I'd only kept true!" said Hagar, lifting her pale face to the gloomy sky "if I'd only thought of God and kept true to them! God does love us; I believe it now. But oh, if I'd only known it then, and waited and seen what he would have done for us! There's the very tree I left my father under; he stood just there, listening as I went away; and little Dot was playing off yonder among the trees, hiding behind them for me to go and find her. How could I be so cruel? It's right I shouldn't find her now. Oh, what a wicked, wicked thing it was to do!"

"But you have repented sorely," said Abbott.
"Yes, sorely, sorely," sobbed Hagar; "God has forgiven me; you say so, and I believe it. I don't think he's angry with me now, and I'm going to try and be a real Christian. But, oh, to think of little Dot, playing there among the trees, and never to see her again, and never to know what has become of her! I feel as if I didn't know how much I loved her. I couldn't ever forsake her now. It isn't baby I grieve for, for he's safe and happy in heaven, and my poor father, he's quiet in the grave. But Dot! I'd be glad to find her lying dead yonder among the trees where I left her playing, rather than never know what's happened to her."

"Cannot you trust her to God?" he asked gently. "You forget what the Lord Jesus said when he was yet alive, when he called a little child unto him: 'It is not the will of your Father which is in heaven that one of these little ones should perish.' You do not yet believe that God loves your child more than you love her yourself, ay, and can take care of her better. He can never forget or forsake her."

"Oh, I'll try to believe it!" she answered, with deep-drawn sobs; "I do try to believe all you tell me about God. But, oh, if I'd only kept true to them, then!"
She said no more, but paced mournfully along the paths she had trodden when she wandered about the Gardens in the night, with her baby slumbering at times and wailing at times on her bosom. She recalled it all and fixed it, as if upon her memory, as if she feared it might fade away. Abbott walked beside her in silence, in pitiful patience, until they left the Gardens by the gate where she had fallen under the horses' feet in the darkness of the November morning, and he had first seen her in her utter misery and poverty.

"I will try to be a good wife to you," she said, as they stood still for a few moments, thinking each of them of that morning. "You are very good to me, and I shall get over it in time, maybe; but if I am ever down-hearted and very sorrowful, you will know what I am thinking of, and you will bear with me?"
"Ay, God helping me!" he answered heartily, "you shall be a happy woman yet, Hagar."

EARTHQUAKES.—None of our readers can fail to have noticed the apparent increase in the number of "earthquakes." It may be that the increase is only apparent, inasmuch as we know so much more of what is passing in the world now than we did a few years ago; but certainly we hear much more of earthquakes in Europe than we did formerly, and their violence, their recurrence within the same area, and their manifestation in districts widely separated, have excited greater interest among scientific men than even their frequency. The latest of the series has just occurred at Casamicciola, in the island of Ischia, in the north-west of the Bay of Naples. From two to three hundred houses have been thrown down, and the loss of life is roughly estimated at three hundred. In some houses, whole families have been buried alive. Three out of the four thousand inhabitants of the town are said to be shelterless. One correspondent describes the fissure in the ground as "a black line fifty metres in length, undulating through the white dust covering the streets, and ending in an abyss which has engulfed houses, men, women, and animals." Subscription lists in aid of the survivors have been opened at Rome and Naples, and earnest calls upon the charity of the public are being made.—*London Baptist.*

Correspondence.

For the Christian Messenger.

Training of Native Helpers for Evangelistic Work.

BY REV. A. Y. TIMPANY.

A Paper read before the Canadian Baptist Telugu Mission Conference, Bimlipatam, January 14th, 1881, and published by request of Conference.

Dear Brethren,—

A year ago we earnestly discussed in our Conference the question with which this paper deals, and passed certain resolutions which I shall have occasion to notice in their proper place. We desire above all things to be a preaching mission. God has ordained by the foolishness of preaching to save men. Not that in reality preaching is a foolish way of evangelization, but only that in the estimation of worldly wisdom it would be so designated. If I were asked in what crucial direction does christianity in its methods of propagating and sustaining itself differ from all other religions that have been or are, I should unhesitatingly answer "Preaching." That body of christians that does the most preaching at all times, everywhere, and to all classes, will in the end have the largest following. Instances of this are not far to seek. There are more Methodists to-day than there are members of the Church of England. About one hundred years have sufficed to fill the world with this once despised people. The Church of England had wealth, numbers, patronage, and a vast amount of consecrated talent. But the Church of England does not make preaching its central sun. Methodism, on the other hand, was *preach, preach, preach.* Of late years the Church of England has been giving greater prominence to preaching, and who can deny the results? What has made the Baptists, especially of America, so strong, and given them such an enormous growth, but preaching? Other things, I am free to confess, have been in our favor, but they would have availed us little in the spread of the truth as we hold it, had we not been a people making much of preaching. We give the very first place in our Educational Work to the training of a ministry. If we establish Colleges, a prime thought is that they will also give us an educated ministry. If we establish Theological Seminaries it is that we may have a stronger ministry, stronger in understanding and grasp of God's Word, in piety and in courage, in wisdom to plan and execute.

"Schools of the Prophets," "Schools of the sons of the Prophets," are not a thing of yesterday. They are older than our christianity; they go back to the olden times, in Israel. If it had not been for these schools light had been quenched, and there had been no people prepared to receive the Christ when He came, nor any to understand His message of love to men. The Apostle Paul in his last charge to Timothy said, "The things that thou hast heard of me among many witnesses, the same commit to faithful men who shall be able to teach others also." 2 Tim. ii. 2.

Had we no other warrant in common sense or revelation for the establishment of evangelical schools, this would be sufficient. We cannot be too anxious on this question of training christian workers. Those who multiply such multiply themselves. Let us now take up the resolutions unanimously adopted by us a year ago:

FIRST.—We believe the Telugus must be brought to Christ chiefly through the instrumentality of native workers. India must be brought to Christ by her own sons and daughters. The most that we can hope through foreigners is to start and guide the work until it gains sufficient momentum itself to move on unto the destined end. The United States and Canada have at the present time a population of 52,000,000. For this mass of people there are about 100,000 evangelical ministers, and 1,000,000 Sabbath School teachers. The demand is yet beyond the supply, great as it is, and there are many places that sadly need ministers and Sabbath Schools. We could empty all the christian workers of the earth into China and India, and the need would not be met in these two lands. No. The people of India, saving a very small number indeed, must be brought to Christ by their own people. The Tel-

ugus must be brought to Christ of Telugus.

SECOND.—They must be cared for after conversion by native pastors.

"Bunyan's Pilgrim" had a long road and many varied experiences after he turned his back on the "City of Destruction" before he crossed over the "River" to the "Heavenly City." The work had but commenced when he moved away from the "City of Destruction." The same is true of the conversion of idolaters. We rejoice when one hundred, one thousand, ten thousand are turned from idols to Christ. But what an amount of work, slow, faithful, wise, persistent, Godfearing, toil must be expended before these come to the fullness of the stature of men and women in Christ Jesus, before they become a true city set upon a hill. Who is to do this work? Climate, habits of life, dress, language, modes of thought, these and many other things besides the fewness of number of missionaries, limit the amount of work that we can do as pastors; no man can be a true pastor for any people who cannot partake of their salt. He may be a master, a priest, a servant, but to be a pastor he must be one of them.

We need not look for any large ingathering from the heathen until we are prepared not only to gather them into churches, but also to furnish them with some kind of pastoral oversight. It has yet to be proved that the gospel can be preached at all widely and repeatedly through any section of country and not win adherents. They may not be of the class that we hoped or expected would come, and they may not be in the cities and towns we fixed upon, but ere the region is gone over the Lord comes somewhere. Harvest is ready. "The harvest truly is plentiful, but the laborers are few. Pray ye, therefore, the Lord of the Harvest, that he will send forth laborers into His harvest," Matt. ix. 37, 38. Not only are we to pray that we may have workmen to cut down the grain, but also for workmen to bind it into bundles and bear to the threshing floor, and there get the good grain from the chaff and the tares.

"Harvest Laborers, Christian Workers, Native Helpers," I care not for the name, it is the article we want. It is my deep conviction that we often miss the mark, and pray for harvest when we ought to pray for laborers. Did we do so we would have more laborers, and we would be more anxious and determined to have in operation those divinely appointed means that would answer our prayers. I can affirm for the Coocanada and Colair fields, that one urgent, crying want is pastors to take and train the converts already on our hands.

THIRD.—The training of Native Helpers by the various missionaries does not meet the needs of our work. A truer statement of the above thought, I believe, would put a "not" before the word "training," and then the thesis would read "the not training of Native Helpers," etc. As a rule what amount of training is a missionary able to give those pupils who in the end come to be Mission Helpers? If he has a mission station under his care such training, as a rule, is of the most nondescript character. I often think of the answer "Topsy" gave about her parentage and bringing up, she had no father, no mother, no bringing up, "I spects I grew," was her version of the matter. The training of Native Helpers, if left to the various missionaries, is too liable to be of the Topsy kind, they grow. When we remember what our converts are drawn from, and the depraving effects idolatry must have upon the best of them, we should, during the period they are under direct training, see that they get the best possible. For days and weeks and months often the pupils in a mission school are left under the care of native teachers. Sometimes these teachers are heathen in part, or, it may be, they are all heathen, even where the teachers are christians. In most cases they have lacked in their own training the very thing I am pleading for, and of course cannot give to others that they themselves lack. If there are good reasons why a mission field should be under a foreign missionary until a fairly christian sentiment is created and exerts a decided influence, how much more necessary it is that those who are to be our christian workers and the leaders of our people should be brought under the daily influence of a missionary, in that close relation of teacher and

disciple. Cases of gross sin are ever and again occurring among the men and women, boys and girls, while students, and the consequent sorrow breaks many a missionary's heart. This much I can say, as far as I remember, such a case never occurred in my mission when I was myself teaching. No case of the kind occurred during the two years I was teaching in the Seminary at Ramapatam. Believe me, brethren, the poison of idolatry, with all its vile and nameless sins, is in the very blood. The moral perceptions are clouded and dull. They are not alert and active, working almost as intuitions as in us who have as a race for more than a thousand years been ascending the mount that burns with the holiness and purity of God. The training work done by the various missionaries is so very broken that it is very imperfect, and it is *expensive.* Suppose there are three missionaries, and each of them have half a dozen men and women who are preparing for christian work. Suppose each missionary gives four months of his time each year to teaching them. There is a year's time of one man. How much better it would be to gather all these under one of the missionaries and let him be a father to and teacher of them daily for an entire year. The two other missionaries could attend persistently to their evangelistic work. Among civilized people a proper division of work, "each one to his last," is a ground thesis of political economy.

All the time, two or three months at most, that an ordinary missionary can or ought to give to teaching, should be expended on the instruction of those already in the work. He should gather them once or twice a year, and go over some book of the Bible, or take account of some system of study going on among them. My brethren! let us once for all stop our complaining about the want of consecration, the self-seeking love of pay, love of power, rags of idolatry, &c., &c., which so often try our souls in our "Christian Helpers," and mend our methods of training them. They, as a rule, are what we and our methods make them. Be not deceived, we reap that we sow. The Telugus are naturally just as good as we are and better. They are better heathen than our forefathers were, and when they have had christianity half as long as we they will be better christians.—They have more of the patient *ox and less of the bull, more ghee and less beef, more curds and cold water and less brandy, beer, and wine,* but they will be better christians.

Our system of training native helpers has been such that, with few exceptions, we have no men that we are willing to make independent pastors. They would tear any church to pieces that came under their control.

FOURTH.—Resolved, "That some brother be appointed to this special work as soon as practicable." Have missionaries something that as yet our native helpers have not? Then let us give it to them. If we have not, then let us surrender the work to them, and go elsewhere. There is something radically wrong in our methods and their results where a worker could answer as one did to me. The missionary is here to get out money from America. A pack horse to carry specie. Have we christian manners and customs, and modes of thought, consecration, love for souls, do we come here for love of our calling and not for a living, have we a higher culture, are our consciences more alive and clearer of vision? then we owe it to those who are to work for Christ that we commit these things to them. To give this culture second hand to those who are as teachers to communicate it to others is bad. Those Hindus who aim at excellence in the use of the English tongue, and especially if they are to teach it to others, get from the Englishman's own mouth the pronunciation and *aroma* of the language which are easier perceived than described, so if we would have ourselves reproduced as christian workers in our native helpers it will not do to relegate the training of them to native teachers. One of our number must fuse these minds and souls in his own crucible of christianity, and mould them into like thought, feeling, and action with himself. He must reproduce, as every true teacher does, himself in his pupils, and make them followers of him as he is of Christ. It can be done, and let one of our number take up the work.

Whom shall we train in such a school as we propose? Christian young men married men, and their wives. We will, especially in our initiatory work, get full as good results in training married people of both sexes, as we will in the training of young men. These latter may take more book culture than the former, but there are drawbacks in the training of young men which are well known to Indian missionaries.

How long shall we train them? From three to six years. They should all remain long enough to go over the whole Word of God, from Genesis to Revelation, and take the outlines of Church History. Those who develop ability, and are likely to make a due return for the outlay, should have a preparatory course of four years, during which time Telugu, Arithmetic, Geography, History, &c., should be well studied. The whole Bible should also be gone over. Then two years should be taken in pure Divinity. I have said nothing about Logic, Intellectual and Moral Philosophy. The teacher will have to weave these into his work. At present there are no text books of these subjects in Telugu; as a substitute for Logic the first and second books of Geometry might carefully be studied.

This brings us to notice the language in which all the teaching should be given. This language should be Telugu. To begin with, I would have no English taught; in time, no doubt, it would come into the course. The school should be planned not to give us a few highly educated Anglicized preachers, for whom there would be no suitable congregation when they came to settle. On the other hand we must take our work as we find it. The poor and ignorant, the laborers, the dumb-driven masses are the ones who are coming, and we owe it to them that we take care not to give them a ministry so far beyond them that they cannot be any real union and sympathy. A ministry that they have no reasonable prospect of being themselves able to support, some men well educated in English, are needed for special work, and will be provided, no doubt, in time, as the educated and the wealthy classes are reached and become christians, as the christians gain in wealth and culture as they will, the number of more highly educated men in the ministry will increase. But at present our educational measures for providing native helpers must be guided by the means and ability of those who will receive their message and require their ministry. A learned Brahmin Pandit can take his little brass pot in which he will cook his simple food, draw and drink water, and go the length of India. He does not know English, but he knows Hinduism. He is an educated man. So we may have men retaining all the simplicity of Hindu life, men who know no English, who yet may be mighty in the Scriptures, and strong in the presentation of christian truth. They will be at home where night overtakes them, and find a congenial resting place in the lowly homes of the poor, and eat and thrive on the plain fare that these poor people give them. They need neither tent nor cart. They need no man to carry a box and pots. The bundle with a change of clothes and a few books they are well able to carry. This is no fancy picture. It has its verification in the scores of men going forth from the Seminary of our brethren south at Ramapatam. They are trained men, winning respect from all classes, and will win in that region for Christ. They are good preachers for all who listen to them, and good pastors for the christians.

LASTLY.—Accessories of the work. (a) A large compound is necessary. There must be room for the teachers' houses, students' houses, recitation rooms, and land for cultivation. I see no reason why the students should not labor an hour or two every day, on the other hand there are many reasons why they should have manual labor of some kind. They can as well as not grow all the vegetables they require. Mimosas and other trees can be planted that in time would yield all the wood required for cooking. From experience, I am sure that under such a system the students will be healthier, do more work and better in the school, and will be more moral. A large compound will also enable the teacher in charge to control the students, and know where they are by day and by night.

(b) The school should be so located that the students will have plenty of room for