

Correspondence.

The Worcester Convention.

Since Mr. Moody's return from England a short time since, he has been holding what have been called Christian Conventions. The object has been to stir up the churches to greater activity, to suggest also new and wiser methods of work in the churches, to awaken also a revival spirit by united prayer for the descent of the Spirit of God. Revivals are certainly needed, even though many conserving people are afraid of them on the ground of being worked up by human contrivance. Revivals should come down—yes, of course, and is not the office of prayer to bring them down in contradistinction to working them up. Mr. Moody thinks it is time that something should be done, since more than 400 Congregational Churches round about, report no accessions to their number. And pastors and people generally echo the opinion. What is a church for? Is it not to shake up the community? The apostles went even farther than that, "turned the world upside down" upon the confession of the staid people of the time. And when the old methods of presenting the gospel fail to attract the people's attention, is it not time to introduce changes. Novelty may have sacred uses. The people must first be gathered, and then God's truth can be poured upon them as a flood of light, like the sun bursting from a dark cloud. But the Church of Christ should not be satisfied unless she has taken the ear of the people, unless she agitated them with her great themes and messages from God. The gospel was meant to be and is the greatest exciting cause the world has ever received. Do you remember the second division of Dr. Fuller's eloquent rousing sermon delivered in Baltimore before the General Convention of the Baptist denomination in the United States in 1841 on the "Power of the Cross"—"whatever the heedlessness of a man there is an energy in the Cross to rouse him." Will you have a taste of that sermon and especially as it illustrates the disposition to which many pastors and laymen in Massachusetts have come—"Why look at history;—I appeal to facts;—I appeal to the thousands of all nations, ages, sexes, temperaments, and conditions who have confessed this energy of the Cross, and yielded to it. And if there be, in all this uncounted assembly, one who has never felt anything while a bleeding Jesus has been lifted before him, then I know nothing of the human heart; let him stand up; I wish to look at him; he is more or less than man.

in the services. Topics of vital interest to the growth of the churches, are proposed, stirring addresses are given, the consecrated common sense and forcible masterful talks of Mr. Moody come in admirably, and the solos of Mr. Sankey breathe out a holy passion for Christ and his Gospel upon the congregation. Such themes as these occupied some of the hours, "How to reach non-church goers?" "How can pastors promote revivals of religion?" "How to promote spiritual life in church membership?" "How to conduct prayer-meetings?" "What does the church owe to young converts?" "The Holy Spirit for service."

half an hour, let the preacher go on with his great theme, and declare the word of God as men whom He has called, should. The sermon must be short 20 or 25 minutes, and at the end of an hour, let all go who want to, while a hymn is singing. Do not pronounce the benediction, but let all go who want to, and then ask as many as will to stay for half an hour longer for prayer, and talk and inquiring among those interested. Long prayers and long talks must be abandoned, one, two or three minutes at the outside, two minutes is an abundance; and let it be understood that now the church members are to follow up the work of the pastor. Dr. Plumb of Boston said that to cure his good people of long praying and speaking he had a wheel put into the clock that should ring a little bell every three minutes; and when they had taken the hint he could turn the bell off by a button, and did turn it off and on as needed, until the people had formed good habits, and then he had no trouble. These are some of the hints and suggestions given at the first meeting of the Convention, and may be of service to pastors and workers in cities and towns of Nova Scotia. The two grandest addresses of the Convention were given by one of our Baptist pastors in Boston, Dr. A. J. Gordon, on "How to promote spiritual life in church members?" and by Dr. O. H. Plumb of the same city, on "What does the church owe to young converts?" It was worth going a journey to hear them, they were so full of the "Heart of Christ" and of inspiration. But my letter is already long: Just before closing however, I would like to congratulate somebody, and do not know just whom, whether yourself, the new editor or that most amiable excellent editor, the old one; I think it must be congratulation to both, to the old editor for long continued, able, loyal service to the denomination, and that his fine mantle has fallen upon such honorable shoulders; to the new editor, because of the prairie-like field of usefulness upon which he has entered and has the power to cultivate so admirably.

may be ever followed by the Lord's blessing. Another volume is just published from Mr. Spurgeon's "ever flowing" pen entitled "My Sermon Notes," price half a crown. It has sixty-four outlines. He purposes publishing four volumes, two on the Old Testament, and two on the New. Mr. S. says: "We have carefully prepared them to help lay-preachers. When they are hurried and driven, they may be guided to a subject by this volume. . . . We dare say that ministers may get a lift from these sketches, when they are hard pressed, if so they are heartily welcome." His seventh volume of "The Treasury of David" will be out shortly. He was within 7 or 8 Psalms of completing it some months since. The first was completed in 1869 thus averaging 2 years per volume. Dr. Parker is about to begin a commentary on the whole Bible, to be completed in 25 volumes. I fear it will be beyond the reach of general readers, both in the necessary highness of the price, and the deep thoughts which are likely to abound; and which ordinary minds will find it difficult to comprehend. If the Doctor think at all, he must think deeply. May the good Doctor be spared to accomplish the mighty task and may it prove helpful, as it is sure to do, to the fuller exposition and clearer understanding of the Sacred Book. The Marquis of Lorne's book "Canadian Pictures, Drawn with Pen and Pencil," has been warmly welcomed and very favourably reviewed. It gives a large amount of trustworthy information concerning Canada which will in all probability induce many to go to that land, and make it their home. The Marquis in speaking of the religious denominations says "there are about 480,000 Methodists, 370,000 Presbyterians, 340,000 Anglicans, and about 290,000 Roman Catholics. I observe that Baptists are not mentioned. Is it because they are so few? If so then it is time for the few to wake up. The Health Exhibition in South Kensington has been a great success. Attendance over four millions; profits, \$150,000. Medals awarded—gold, 242; silver, 5,096; bronze, 554. The exhibition next year will be devoted to the arts and industries of India and the colonies. I hope Nova Scotia and the neighboring provinces will be seen to some purpose on that occasion, and will carry off a fair share of the first above mentioned medals. I visited the exhibition twice, but saw no Nova Scotian. Next year I hope to see several. Our corn and potato crops have been unusually abundant this year, consequently they are very cheap. About a thousand tons of potatoes reach London daily; and need enough too, as well as large quantities of other food and necessaries of life when, in addition to the constant increase of its population from the country and foreign parts, there come trooping in every week between two and three thousand little bald-headed tyrants from No-Man's-Land, as a writer in Harper's chooses to call them. Only last week there were no less than two thousand six hundred and ninety-four London homes invaded by these, "The only real and original Home Rulers," who rule every house with imperious sway. Newman Hall has been having a "big time" with Uncle Jonathan; his letters which have appeared in the Christian Commonwealth, (a comparatively new but growing paper, and deservedly), have been very interesting. His experience has been quite different from that of a regular Baptist Minister some years ago, whose letters to another paper, held up Americans and American institutions to the ridicule of those who did not know something about them. Strange how differently different men look upon the same things. The world, which includes America, is very much like a looking glass, which meets us with smiles or frowns as we meet it. With affectionate remembrance, J. BROWN. Melksham, G. B.

wool of Theosophy—pseudo-Buddhism, cant, and yankee cheek—over the eyes of the most gullible. High and low bowed before him—the uneducated native deceived and converted by false miracles; the educated, to deceive and use this mighty spokesman of the Mahatmas as a prop for tottering Hinduism and a tool against Christianity. But the farce is played out, and the curtain has fallen. The Hindu heart gushed, but the pocket did not. Whereupon the Colonel and his attendant Sibyl, Madam Blavatsky, received a command from him they call the "Master" to proceed to England—whither they have accordingly gone, amid many manifestations of approval from other than the Mahatmas. And now comes exposure. M. Colomb, a former intimate friend of Madame B.'s and an extheosophist, publishes an article in the Madras Christian College Magazine, containing copious extracts from Madam's correspondence with himself and wife, with the apparently successful intention of proving her an artful humbug. This Monsieler Colomb seems to have been the engineer-in-chief of many of Madam B.'s most wonderful tricks. The letters published and the explanations appended have every mark of authenticity. The Magazine is a first class one, edited by widely known Christian missionaries. The Theosophists of course cry forgery. But it is rumored that the Magazine's really heavy guns are yet in reserve. A successful exposé now would be a death blow to Theosophy in India. But of this more anon. It has long been rumored that Madam Blavatsky is a Russian spy. This is not altogether improbable. Should this be her rôle, she has certainly had every opportunity of ascertaining the character of India's rulers, the nature and condition of her defences, and, above all, the temper of her people. The excitement over the Ilbert Bill has been continued over the annual exodus of government to the Hills. The Viceroy of India receives a princely salary. He has a magnificent palace in Calcutta. Yet he and his government spend the greater part of each year at Simla on the Himalayas. Simla, distant as it is, is in fact the capital of India. The Governors of Bengal, Madras, Bombay, and the N. W. Provinces follow suit; and, although allowed splendid residences in the capital town of each Presidency, spend the greater part of every year on the Hills. The country is thus involved in an enormous additional expenditure; for not only is it compelled to maintain two palaces for each governor, but also undertakes to pay his travelling expenses together with those of his suite on this annual flight. This extra expense amounts to some 1,000,000 Rs. per year. Public opinion says, "We pay you like princes to stay on the plains and rule the country; and we expect you to stay." The demand seems reasonable; and agitation will doubtless result in good. Lord Ripon, who has become immensely unpopular through his connection with the Ilbert Bill, is to be superseded in December (rather hastily, it seems,) by Canada's former Governor General, Lord Dufferin. The appointment seems to give universal satisfaction. A feeling of security is growing in the country. And never was a brave heart and a steady hand more needed on the vice regal throne of Her Majesty's Indian Empire than to day. The Russian Bear is prowling on her northern frontier. Complications may arise over the Afghan boundary delimitation question. The toe of the Indian native press is very hostile and revolutionary. Internal discontent may at any time burst into open rebellion. Those good home Christians who pay their ministers but four hundred a year, and a donation, and grumble because foreign missionaries get enough to live upon, deserve to know something about salaries in India. Here everything (except mission work) is done by Government. There are in the Madras Presidency no less than fifteen great governmental departments. Even salt is manufactured under direct governmental inspection. These various departments are filled almost wholly with Englishmen. Only recently have natives been admitted to the better appointments. The salaries paid are very liberal, ranging from Rs. 5000 per month downwards. But the paradise of government officials is the Covenanted Civil Service. This is not a department. It comprises a body of men who have received special training in England and India, and entered the service of government by a stiff competitive examination, under covenant to serve a certain number of years in India on certain conditions, of which a promise to abstain from private trade and to administer justice impartially and according to the law of the land, is chief. Civilians must serve 25 years, 21 of which must be spent in India. The other four

may be taken as furlough. They do not serve in any one department, but may be appointed at the discretion of government to the Judicial, Financial, Revenue, or other minor departments. Civilians usually commence service as deputy collectors, on Rs. 500 per month and are promoted according to length of service and good conduct to the position of Collectors at a salary of from Rs. 2250 to Rs. 2500 per month. A certain percentage of this salary they pay into a government fund, from which on retiring they receive a life pension of about £1000 per year. Should the husband die, the widow receives a life pension, and the children an allowance until reaching majority or marriage. Civilians are usually well educated, middle class Englishmen, and separated from the glamour of office, are not a whit superior intellectually or socially to the majority of missionaries. Frequently in out-of-the-way stations they are the missionary's only English acquaintances and friends. Yet a civilian after, say 11 or 12 years' service, receives a salary of Rs. 1100 per month, the missionary only Rs. 250. Such an official receives every month for travelling allowance alone an amount greater than the missionary's whole income. Truly these officials are aptly termed "the heaven-born." Probably in no other country are government officials of the same intellectual and social status so handsomely remunerated as in India. The Government also runs an ecclesiastical department—machine it may be called. Its objects is to supply spiritual food to Government servants. Chaplains must be either Episcopal, Roman Catholic, or Presbyterian, they commence on a neat little allowance of Rs. 500 per month. In view of these facts, surely missionaries are not overpaid! Many an East Indian native receives a larger salary than he. Not only is his salary insignificant as compared with that of men whom he meets every day, and with whom he frequently associates on terms of equality, but he is wholly without the means of providing for his wife and children in the event of sudden death. The workman is worthy of his hire; and no man earns his pay by harder toil and under conditions more trying to faith than the missionary. INDIA.

The Congo Missions.

The London Freeman remarks very correctly: If American and English Baptists put forth all their strength on the Congo, and sustain their missions there with vigour and liberality, the 45,000,000 of souls who are now ignorant of God and the great salvation should in a few years hear and know the joyful sound. Prospects on the Congo brighten. In an address by Mr. Stanley on the Congo, given a week or two since he said, when he first saw the River Congo in 1877, there was a population there of 19 Europeans. The total number of Europeans on the Lower Congo at the present time is 163. On the Upper and Lower Congo the total number is 233. The number has so greatly increased. There are 186 Europeans, as against 63 Portuguese, and yet both banks of the Congo are claimed by Portugal. While Portugal cannot demand customs, trade to the extent of £2,500,000 per annum has grown up at the mouth of the Congo. Traders pay an ad valorem duty of about six per cent. to the natives. He spoke contemptuously of the claims of Portugal. The claims of Portugal to the Congo were not, and never had been recognized by her Majesty's Government. He brought historical proofs to prove that assertion. They must, therefore, be considered null and void. He calculated that, supposing every inhabitant of the Congo basin had one Sunday dress every year, 820,000,000 yards of calico would be required. Proceeding still further with these figures, he found that if two Sunday dresses and four every-day dresses were used in one year, the enormous total of 3,840,000,000 yards would be required, which, at 2d per yard, would be of the value of £16,000,000 sterling. But this did not exhaust the enormous trade to be developed in this field. He estimated that a trade of £26,000,000 annually could be done in the Congo basin. It was the easiest matter in the world to induce Africans to wear cotton. Let it: would take them centuries to learn how to make it themselves. No other nation could compete with England in the manufacture of cotton goods, provided they kept that trade free and open. Mr. Jacob Bright, M. P., proposed:—"That the Chamber of Commerce of Manchester hereby expresses its warm sympathy with the earnest efforts of his Majesty the King of the Belgians to establish civilization and free trade on the Upper Congo. It also trusts that the independent State or States proposed to be founded there may be recognized by all nations, and that the beneficent work now inaugurated may be ultimately extended throughout the whole of that river from its sources to its mouth. That the best thanks of this meeting be given to Mr. H. M. Stanley for his address."

Letter from India.

Since last my name graced your columns the Straits earthquake, the green sunsets, Madam Blavatsky with her gallant colonel, and the ominous agitation over the Ilbert Bill, have come and gone. Early in the year I met Colonel Olcott on the Madras steamer. He is a studiously intellectual looking man, and a canny old humbug. Why did he come to India? In hope, perhaps, that after the establishment of a number of societies Theosophical by unstinted expenditure of money, the tide would turn and the rupees flow back into his pockets in an ever swelling stream. The Hindus received him with open arms, and—closed pockets! Craftily he pulled the soft