

The Christian Messenger. Halifax, N. S., December 17, 1884.

UNION OF BAPTISTS IN CANADA.

The public is already informed that within the limits of the Baptist Convention, a general desire has been expressed for the Union of all the Baptists in the Dominion in such work as can best be done by united action.

The consecrated liberality of Senator McMaster sent a thrill through Baptist hearts from sea to sea. It was the touch of a master hand on the chords of kinship. The music evoked is that of faith, fellowship and fidelity.

But a good Providence had also anticipated and prepared the way for this great enterprise, now in successful operation. Paul was hindered from going to one place, and forbidden by the Holy Spirit from going to another.

The committees will take all this into account, and their deliberations and findings will be in accordance with these patent facts. It will also occur to these brethren that questions of general and public interest may arise in the future calling for the views of the Baptists of the country.

The subscribers to The Christian Messenger will please bear in mind that all past dues, advance payments and new subscriptions, should be sent to E. M. Saunders, Christian Messenger Office, Halifax.

might voice the sentiments of the Baptists on questions of moral and religious importance. We may name for instance the irrepresible temperance conflict which now demands in the thunderings of Sinai a solution in the Family, in the Church, and in the State.

THINGS TO REGRET AND THINGS TO HOPE FOR.

When we in the good providence of God put our hand to the Christian Messenger a consuming zeal took possession of us to do all we could to uphold the hands of our brethren in the ministry in their labours to build up their respective churches, to lead the tens of thousands of unconverted within the reach of their ministry to Christ.

Last year the Lord greatly blessed a goodly number of our churches. Our dear Bro. Wallace, wrought so hard and so long that his bodily forces refused to endure further taxation. We looked forward hopefully to this winter. It is to be deeply regretted that anything should have occurred to call away the solemn thought and holy yearnings of soul from the work of saving the lost.

In all our churches there is much converted talent. The enemy would have it remain unused; but the Saviour calls upon every labourer to go into the vineyard and work. Mercy drops are falling in several parts of the field. This is encouraging to the brethren in parts where darkness rests upon the minds of God's people.

All in arrears are urgently solicited to forward the amounts due as soon as possible. Receipts of sums received will be sent by mail to all who forward money. If no receipt is received, a Postal Card should be sent stating the fact.

MISSION WORK.

A very pleasant and profitable hour was spent in one of the class-rooms of Acadia College on Friday afternoon last, in listening to a conversational address by Rev. G. F. Currie, returned missionary from Tunni.

Some twenty-five or thirty ladies and gentlemen were present by invitation of Dr. Sawyer, among whom were the professors and teachers of the institutions. Miss Hitchens added to the enjoyment of the hour by singing "Not a sparrow falleth." The following are the more important questions submitted to Mr. Currie, with a condensed report of his replies:

1. A considerable part of mission labor is devoted to the training of children in schools. As these children grow up, do they constitute a distinct class, or are they absorbed in the mass of the community, or what becomes of them?

Different policies are pursued by different missions in regard to educational work. Some make a specialty of education. Others keep it always secondary and subordinate to evangelistic work. Under the former policy high-class schools are established with one or more missionaries on the staff of instructors.

The other policy indicated above, viz: that of making school work subordinate to evangelistic work, is followed by very many, probably a large majority of Indian missionaries, and is coming to be more generally regarded as the true educational policy. In accordance therewith schools are established in villages where native Christians live, for the special benefit of this class.

2. How large is the Eurasian element in our mission field, and what is its influence on mission work?

The number of Eurasian people in the northern half of the Telugu country is proportionally very small; probably not more than two or three thousand in a population numbering six or seven millions. This is but a rough estimate, based on a published statement that in 1871 the number of Eurasians in the Madras Presidency was twenty thousand, and may not be correct; but it cannot be far astray.

As to their influence on mission work, it is rather difficult to say whether it is on the whole favorable or unfavorable. They are all, or nearly all, nominal Christians. Many are members of churches, and some are most excellent and worthy people. But it must be admitted on the other hand that many of them are not very profitable members of society.

3. What are the opportunities for bringing the knowledge of the Gospel to the women of Telugu-land, and if married women accept the Gospel, what special difficulties are there in the way of their becoming members of Christian churches?

In regard to non-caste women there is no special difficulty in bringing the Gospel to them. They are not secluded; and move about out-of-doors with as much freedom as the men.

When zenana women are converted, it is impossible for them to unite with Christian churches in the ordinary way, as they cannot leave their homes to receive baptism. In addition to this, the husband or father in most cases, would strongly oppose any change of religion on the part of the women of his household.

4. If the Gospel for the most part makes converts only among the low caste people, how is it to be brought to bear through them on the upper castes? This question is rather difficult to answer. It is in fact the chief problem connected with mission work in India.

Partly by the spread of Christian principles among the people, and partly by the influence of European civilization, as exhibited by Anglo-Indians of the official and mercantile classes. Christianity is directly opposed to caste. The two cannot exist together, and in so far as the former prevails the latter must disappear.

5. By what agencies does it seem most probable that the system of caste will be eliminated from the social life of India?

Partly by the spread of Christian principles among the people, and partly by the influence of European civilization, as exhibited by Anglo-Indians of the official and mercantile classes. Christianity is directly opposed to caste.

The Morning Herald in referring to the proposed union of Baptists makes the following sensible statement:—"The Christian Visitor" last week, however, proposed as a basis of union to allow each congregation to act its pleasure about free invitation to the sacraments.

The Herald also says the principle advocated in the Christian Messenger "is after the mind of Dr. Saunders, and it should have added, about three millions of Baptists in America."

CONVERTED.

Not long since our esteemed contemporary, The Canadian Baptist, editorially advocated the policy of State Colleges, fed by denominational Academies. In another place we called attention to this fact, and said we should look with interest for its practical results, adding that the Baptists in these Provinces hold a very different opinion on the subject.

The proposed Union between the Baptists and Free Christian Baptists of the Maritime Provinces is calling into notice the close communion principles of the former body. The Christian Visitor, of St. John, thoughtfully asks: "Why, in this matter of the observance of the Lord's Supper, not give in the Union each Church the right to say what shall be its practice? It will take it whether it be conceded or not."

The above is from our kind friend, the Wesleyan. "Union on the basis proposed by the MESSENGER would be only absorption." So says our neighbor. Well let us look at the question in a practical light.

The Baptists hold that communion should not extend beyond Scriptural baptism and Scriptural discipline. Free Christian or Freewill Baptists are a large body, doing a good work for Christ in the world. They do not confine the Communion to the baptized and those under their discipline. Now there is a proposal to unite two sections, one of each of these Baptist families. If the Baptists should accept the views of doctrine and practice of the Free Christian Baptists, then the Baptists, to use the language of the Wesleyan, would be absorbed by the Free Christian Baptists; and the newly formed body would be known as a part of the Open Communion Free Christian Baptists.

Now, are the Baptists of these Provinces prepared to be absorbed, or to be disbanded for the purpose of forming something new? Will they not rather choose to stand on the old platform, and welcome all who may unite with them? and wish well to all who cannot adopt their views of doctrine and practice? We feel persuaded that the Baptists are content to remain where they are, and to continue loving and respecting all who hold different views, while they preach Christ and Him crucified.

THE REV. A. C. CHUTE is at present preaching at Stillman Valley, Ill. He says in a private note "There was such an urgent call for me to go back among that excellent people and such good prospects for successful work among them that I could not pass the field by and go elsewhere for a little. I felt

that I must go there to spend the winter at least."

We shall be glad to hear of our brother's success in his chosen field, and trust that ere long he may be found over one of our large churches. Our readers are indebted to this excellent brother for several interesting letters.

"The Christian Visitor is advocating the Union of the Free Will and the regular Baptists on the basis of each congregation (or church) deciding for itself as to the practice of open or close communion. We may remark that this has been practically the way with the Presbyterians for many years, with an ever increasing tendency to open communion, so that now a close communion Presbyterian Church or congregation is not easily found."

We most sincerely, on behalf of the Baptists of the Maritime Provinces, thank the Presbyterian Witness for giving us the benefit of the experience of the Presbyterian body in the experiment of the do as you please, policy. The Baptists will not fail to see that its tendency is, as judged by them, to looseness and disorder.

A most interesting series of meetings has been held by Mr. Moody in Toronto. He received the cordial co-operation of the ministers and churches of that city and the results have been of a gratifying character.

"A PASTOR," wants to know when he may expect the BAPTIST YEAR BOOK. We are not informed. Better apply to the Publication Committee.

THE HYMN BOOK COMMITTEE are actively engaged in preparing the new Hymn Book for publication. From what we have learned the book will be one of the handsomest and at the same time the cheapest that has yet appeared. Much time has been expended by members of the Committee in collecting and collating hymns from old and more recent books so as to take in all the best and reject those seldom or never used. We hope there will be no delay in putting the book to press.

We expect to be able next week to make announcements respecting the future of the CHRISTIAN MESSENGER.

DR. READ has written several able letters for the purpose of showing the propriety of appropriating the unused portion of the High School for girls so that they may have the benefit of High School teaching as well as boys. Dr. R. is an active member of the Halifax Board of School Commissioners.

THE WILKIFF MEMORIAL must not be forgotten. The arrangements of the Halifax Evangelical Alliance are that a meeting shall be held on the occasion in St. Matthew's Church on Tuesday, 30th inst. It should be largely attended.

THE death of V. J. Gibson in a gambling house is not easily forgotten. It is well that it should continue to be heard until all its solemn lessons are taught.

Literary.

THE JANUARY CENTURY will have its War Series papers describing the naval engagements at Belmont, Fort Henry, Fort Donelson, Memphis, and Island No 10. The next paper in the series, after General Grant's "Shiloh" in the February number, will be an account, in the March CENTURY, of the battle between the "Monitor" and the "Merimac."

ANOTHER of Huckleberry Finn's adventures, by Mark Twain, entitled "Jim's Investments, and King Sollermon," will appear in the January CENTURY.

The importance and value of Johnson's Anodyne Lincture to a family cannot be estimated in dollars and cents. It is both for internal and external use and will prevent and cure diphtheria and all dangerous throat and lung troubles.

A one-cent revenue stamp is about all the value there is to the large packs of horse and cattle powders now sold. If you want a strictly pure article get Sheridan's. They are immensely valuable.