

Messenger and Visitor.

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The Chinese class of about one hundred in connection with the church of Dr. Gordon, Boston, have undertaken to support three native preachers in China. A native preacher supported by each thirty-three! How many could our Maritime Baptists support, should they do as well? We are grieved to see in a marked copy of the *Examiner* sent us, an advertisement with the heading, "Dancing Suits and Party Suits." Sometimes an objectionable advertisement gets in inadvertently. We hope this is a case of the kind. Speaking of this grand old paper, it is growing a little well-dignified in its old age. Were it not for the fact that all the chief Baptist papers on the continent kindly put the *Messenger* and *Visitor* on their exchange lists, we might feel chagrined that the *Examiner* has dropped us from its exchanges. We called to enquire the reason when in New York, and the reply was, that the Baptist paper of the Maritime Provinces was of no use to its editors, and that if we wanted the *Examiner* we should have to pay full price. In contrast to this, we called at the office of the two great Presbyterian papers in New York—the *Evangelist* and the *Observer*, and they courteously put us on their exchange list. Doubtless the *Examiner* thinks it worth while to have Baptist subscribers in the Maritime Provinces, whether it cares for their organ or not, and it deserves to have a goodly list of them. At the same time we should feel better, did it not assume the loftiness, which, in its own estimation, apparently, puts it above the exercise of ordinary newspaper courtesy.

A minister came home from a prayer meeting where everything had gone at cross purposes, and remarked dejectedly to his wife, "One thing is certain, there's either going to be a row or a revival." The brethren confessed their faults one to another rather than contested their grievances, and united in soul-saving work, and the revival came. If any of our churches have the threat of a row, let the members do likewise, and it will be changed into a revival. Sad things rows! Glad things revivals; better have the latter. Last month, 146 were added to the Chicago Baptist churches by baptism and 63 by letter and experience. In the United States, there are 32,900 Baptist churches and but 21,420 ordained ministers, a large number of whom are not in active work. The missionary sent out to Arminia, last August, has already baptized four and received four more for baptism. At the administration of the ordinance, there was not room for the people who thronged to witness it. The reports from our churches last week were especially cheering. Over 160 baptisms were mentioned. Reader, has the blessing fallen upon your church—has it fallen upon you? The liquor dealers are playing high license in the United States, against prohibition, and weak-kneed temperance people are ready to help them; as if men could not get drunk at a saloon which pays \$1,000 license as well as in one that pays nothing. The devil must be surprised at the ease with which he can deceive. In this connection we are surprised to find that the *Congregationalist* of Boston refuses to support the Prohibition Amendment to the Constitution of Massachusetts, and helps the brewers and saloon keepers to use high license to defeat it. Dr. Parkes, of London, is finding his pipe to working men to bring their pipes to the services he holds for them in the City Temple, accepted. The first meeting they refrained from smoking, but the last meeting was held in a cloud of smoke, and was disorderly to a degree. Allow people to trample upon proper decorum in one respect, and it will soon degenerate into general license.

RITUALISM.—The Archbishop of Canterbury is prosecuting the Bishop of Lincoln for ritualistic practices. Some Episcopalians fear that if the action is pressed and a verdict of condemnation secured, there will be a schism, so strong are the ritualists. The Earl of Carnarvon has given notice of a motion in the Lords to stay proceedings. But if this is obtained, what will the evangelicals do? The outlook for the establishment in England, both from within and from without, is stormy.

WHY IS IT?—The *Christian Advocate* thinks the reasons given why the poorer class do not attend church, superficial. It cannot be because churches are finely finished, for they go to the gilded saloons. The cost of pew rent is not the chief cause, because the poor pay higher to attend the theatre. It is not because they have to associate in church with the rich and well-dressed, for they will crowd the opera where the wealthy go. The deepest reason is that they love darkness rather than light; because

their deeds are evil. This is all generally true; still there are some hindered from coming to church from the above reasons, while the great majority hide behind them for want of a better excuse for non-attendance. So far as possible, we should take all excuse away; when, to remove it, will not prove injurious in other ways.

APPRECIATED.—President Sawyer has been invited to deliver a course of lectures at Toronto Baptist College during the present term. Professor Higgins has been appointed examiner to the Rochester Theological Seminary. Other institutions do themselves credit by looking to Acadia for assistance in such matters.

REVOLUTION.—What a grand revolution has been quietly wrought in the last three centuries can be seen from the following—which we clip from the *Western Recorder*—

Voltaire's house is now used by the Geneva Bible Society as a depository for Bibles. On the very spot where the Council forbade Wycliffe's circulating the Bible, and where he uttered the famous words, "The truth shall prevail," the British and Foreign Bible Society established their quarters for the world-wide circulation of the Scripture. And on the very place where Bibles were publicly burned, the London Religious Tract Society have their headquarters.

LIBERAL CHRISTIANITY IN THE UNITED STATES.—A correspondent of the *Watchman* discusses this subject. The Unitarians and Universalists are forever asserting the wonderful spread of their sentiments. It is true that in the form of the New Theology, their ideas have made some progress among a few churches of the Congregationalists of the United States; but, apart from this, their hold upon the people seems to be lessening. While the Presbyterians number 1,431,249, the Methodists 4,601,416, the Baptists 4,329,745, the Lutherans 930,880, and the Congregationalists 440,326, the exponents of so-called Liberal Christianity number little over 100,000. While the evangelical churches added 3,392,567 to their membership between 1870 and 1880, the Universalists have gained 1,134 in the last eighty years. The Unitarians keep no statistics of church membership.

ANDOVER.—The struggle in the courts over the question whether the New Theology men are to wrest this old institution away from the purpose of its founders, still drags on in the courts. The latest phase of the case is an illustration of the evil methods which will be pursued to attain an evil and unjust end. The institution is controlled by two Boards, that of the Visitors and that of the Trustees. The Board of Visitors was created by the founders of the Seminary to be, in the language of the statutes, "as in our place and stead the guardians, overseers and protectors of this our Foundation," to the end "that we may effectually guard the same [the trust] in all future time, against all perversion or the smallest avoidance of our true design." The Board of Trustees solemnly accepted the trust in 1808 "for the purpose and upon the terms and conditions expressed" in the statutes. The Trustees are composed of those who favor the New Theology, while the Visitors are striving to preserve the institution to the support of the doctrinal teaching held in mind by the founders. Now, although one of the statutes the Trustees solemnly promised to see carried out, provides that all the necessary expenses of the Visitors in managing the foundation shall be defrayed from the funds of the same, these Trustees refuse to pay the expenses of the Visitors in their struggle to keep the institution from the hands of those whose teaching is diametrically opposed to the system of doctrine specified in the foundation, while they help themselves to the funds necessary to use every device in the courts to pervert the institution from its original purpose. If this is an illustration of the ethics of the New Theology, it is no wonder its adherents desire to establish the theory of probation after death.

WE HAVE LITTLE DOUBT but that the action of the Quebec government in incorporating and endowing the Jesuits, will result in great good. It shows that Rome is unchanged, and is seeking to control the secular and political powers as in the past. Attention is being directed to the encroachments of the Catholic hierarchy in other directions. It seemed that some such outrageous submission to its behests was necessary to arouse the people to the danger from the more stealthy and secret encroachments, which, after all, are most to be feared. Up to this time, both political parties were prepared to compete for the Roman vote, and the bidding has become high. The Protestants were nearly equally divided between Conser-

vatives and Grits, and would remain true to their party leaders. The chief care of these, therefore, has been to secure the Catholic vote, which carries with it the balance of power. The agitation over this grant to the Pope bids fair to unite the Protestants on one point of policy, at least, and make politicians feel that this subservience to Rome must cease. In addition to this, the eyes of Protestants are being opened to observe more keenly and to investigate more deeply Roman assumptions and doings. While care must be taken not to allow this agitation to degenerate into mere rant and rage, so far as it helps to divide church and state, it will be of great gain. Rome has overshot the mark, we believe, this time, and has forced on a reaction which will do her more harm than her \$400,000 grant will do her good.

THE WORK AT ACADIA.—To hear that the Lord is pouring out of His Spirit upon Acadia ever sends a thrill of joy throughout the whole Baptist body. And well it may. The young men and ladies gathered there are to wield an immense power. It would be strange if we did not have peculiar gladness, when word came that God was turning it over to His side, by the exercise of His saving and sanctifying power. While we rejoice in the good news in another column, let us continue to offer up prayer that the work continue, and that a similar blessing may fall upon St. Martins Seminary.

Letter from Bro. W. H. Richan.

Before leaving home, about six weeks ago, my friends in Pubnico presented me with a valuable fur cap, the young people of the Barrington Church with a teacher's Bible, and individual sisters in the church with a dressing case, slippers, silk handkerchief, etc. I also received an elegant music rack from Bro. Paul E. Colwell, Free Baptist. For all these and numberless acts of kindness in the past, including a Christmas dinner of turkey from my friends in Barrington, East Woods Harbor, Forbes' Point, and Pubnico, I desire to express my gratitude.

The Barrington Church was praying for a minister, and on the very day of my leaving home, their prayer was answered by the coming of Mr. Harry Baker, of Yarmouth. Bro. Baker is said to be a young man of good natural ability and pleasing address, who has been hindered in the prosecution of his studies by defective eyesight. I am informed that the churches have engaged his services for an indefinite period. My first Sabbath from home I spent with the Temple Church, Yarmouth, where Bro. White appears to be doing solid practical work, with encouraging results. Acting upon the advice of Bro. Cohoon, whose knowledge of the condition and requirements of the churches in the Maritime Provinces is extensive and accurate, my next Sabbath was spent very pleasantly, and I hope profitably, in preaching at Grandview, Annapolis, and Round Hill. These places now united in the support of the Gospel, have been supplied for some time past by students from the College, and they have arranged for a continuance of such supply until vacation, during which one of the students will reside in the field.

On Monday, I took the train for Port William, where I employed a man to convey me to the home of Rev. S. B. Kempton. We had no sooner started than my friend began to extol Bro. Kempton and his promising son, who now preaches occasionally. Bro. Kempton is one of our permanent pastors who, for more than twenty years, has been strongly entrenched in the affections of the good people of Canada, and he is likely to continue until the Master calls him higher. May he and his excellent companion be spared for many years of usefulness.

On Tuesday Bro. Kempton took me to the happy home of Rev. David Freeman, at Canning, whose praise is in all the churches, where I spent two nights. Bro. Freeman is abundant in labor at several out-stations. Mrs. Freeman is a true helpmate, skilful in planning and prompt in action, ready for every good word and work. The son, who is teaching at home, is his father's delight, clever and pious. They are a happy trio.

On Wednesday I visited Peregau, where, without a pastor, they were holding special prayer meetings, which were largely attended and interesting. They have pulpit supplies from the College. In the evening I attended the reunion prayer meeting in the Baptist vestry at Canning. That was a model prayer meeting. After the opening exercises, the brethren occupied every moment of the time until ten o'clock, and no one was lengthy or tedious. They did not hesitate as though the Lord's work was irksome, and they were unwilling to engage

in it. Such promptness and earnestness in worship was truly refreshing and stimulating. Is there any reason why Christians should not be as active and earnest in the house of the Lord as in any place of secular business? If every child of God would aim to fill his place in the church, and carry with him the spirit of the Master, who, at twelve years of age in the temple, said, "I must be about my father's business," our prayer meetings would not be so uninteresting and unprofitable to those without the pale, as they too often are.

I had a strong desire to tarry awhile at Canning and Peregau, but an attack of asthma prevented me from going to bed during the two nights of my stay, and as I could get no remedy there, I retraced my steps and came down to Kentville. Then I spent a night with Bro. Goodwin, who has just commenced his labor in that town. His health is pretty good and he hopes to be able to continue in the work. On the 15th ult., I came to this place, where I have remained until now.

The St. Mary's Bay Church, Bro. P. R. Foster's late pastorate, includes Barton, which is the centre, Plympton, two and a half miles down the bay, and North and South Rangies, three and six miles, respectively, back from the shore. I also spent a portion of time at Hillgrove, which is a separate church, about three miles south-easterly from Digby town. As the travelling was very bad, I did not get back to the Rangies to preach. At Hillgrove, Barton, and Plympton, I visited about 80 families and everywhere met with a hearty welcome. Both churches have expressed a desire for me to remain, and I have no doubt that an amicable settlement could be arranged with the two churches, and a generous support secured. I cannot, however, at present make up my mind that the Lord requires me to take so scattered a field. The distances are not so great as on the Barrington field, but the traveling in order to overtake the whole work would not be much less. The scenery is very beautiful and the climate is healthful. The church accommodations are commodious and comfortable. The new house at Plympton, thanks to the energy and skill of Bro. Foster and his estimable wife, is a gem.

The people are praying for a minister, and if the steps of a vigorous man, full of the Gospel, are directed hither, he will meet with a good reception and will be well sustained. W. H. RICHAN.
Barton, Digby Co., March 7.

Shall the Telugas be Evangelized Speedily?

At our recent Conference at Bimlipatam, one of the questions discussed was as follows: What plan of campaign would this Conference recommend for the speedy evangelization of our share of the Telugu people? I had the privilege of opening the discussion on this question, and now send a summary of my remarks with the approval of the Conference.

In these days when a crusade for missions is being preached in many places, it is well for us to fall into line for the forward march. So far as the expenditure of mission money is concerned, I would recommend both retrenchment and advance. The perusal of Mr. Carpenter's tracts gave me some new ideas and intensified some convictions already formed. We must limit the expenditure of mission money on village schools, the erection of school-house-chapels, and the support of preachers. So far as my field is concerned, I have determined not to ask for any increase in the appropriations for these purposes. In some villages the Christians must assume the entire support of the schools; in others a large part of the expense must be met by the payment of fees. As to the erection of school-houses, which serve as chapels also, we of the Cocanada, Tuni and Akidu fields have organized a Home Mission Society, whose business it is to secure sites where needed, and to help in meeting the expense of suitable buildings thereon. For the present we are adding a little mission money to the contributions of churches and individuals here, but before long this aid will be withheld.

Hitherto almost all pastors and other preachers have received regular salaries from mission funds. The Cocanada church, aided by the English church of the same place, has paid its pastor for some years past. We have reason to hope that several other churches will assume the entire or partial support of their pastors and evangelists before long. One thing at least is certain, Canadian Baptists can afford to educate Telugu workers by the score, or by the hundred, but they cannot afford to undertake the support of this ever-increasing army. So the best thing a missionary can do is to organize a council of the leading men

bers in the churches under his care, and ask them to apportion the money available for the support of pastors and evangelists.

Now I must turn to the second and equally important recommendation, which is that we must advance, and advance means increasing expenditures. Here the question arises, What objects may most appropriately be aided by Canadian Baptists?

1. *Girls' Boarding-School*.—I do not think that money should be spent so freely on these excellent institutions; but on the other hand if due care is exercised in the selection of girls, and if the teaching is what it should be, I think we need not begrudge the money asked for this object. We take a fee of four annas a month from each girl in the boarding department of our schools at Cocanada and Akidu, and intend to ask more by and by.

2. *Bible-women*.—We have comparatively few of these workers in the villages. I would like to see fifty of them at work on my field, if they could be found. A lady missionary should be in charge of this department of the work. I am sure that our sisters in Canada would gladly increase their contributions for the support of such a staff of workers.

3. *The Theological Seminary*.—Trained preachers are needed so badly, and there are so many other objects on which Telugu Christians must be led to expend their gifts, that I have no hesitation in commending the Theological Seminary to the care of Canadian Baptists. Give it liberally all it needs.

4. *Opening New Stations*.—If we had a guarantee that no heathen would die during the next hundred years, we might perhaps peg away in our present methods. We have a station every forty miles. A man takes up his abode, and strives, with the help of some preachers, to pierce the gross darkness about him. The work meets with fair success, but who can tell how many souls have slipped into eternal woe in the meantime without ever hearing the message of salvation. Hence two things must be done. More stations must be opened, and more men must be sent to occupy them. There should be one between Tuni and Vizagapatnam, and one or two more on what is called the Chicawole field.

5. *The support of Evangelists from Canada*.—Of late I have come to the conclusion that there is ample room on all our fields for the work of men like Bro. Laflamme. On the Akidu field I know of scores of villages which I cannot visit; and while it is true that a preacher may visit them, it is equally true that multitudes of people in them never hear the Gospel. Hence one or two evangelists from Canada could be well employed, and should, I believe, be employed on the Akidu field. This is true of the Cocanada field, and truer still of Tuni and the region beyond. See Bro. and Sister Churchill toiling away in sorrow at Bobbili. Can anyone imagine the inspiration and joy that would come to them from the advent of two devoted evangelists? Even before those men knew Telugu, things would begin to look hopeful. The same might be said of the Bimlipatam field, while Chicawole would not object to at least one such preacher, in addition to two new families. Bro. Laflamme thinks that he and a "chum" could live comfortably on five dollars each. At this rate half a dozen judicious young men would be a good investment, especially as the allowance required for their work would be very small.

In conclusion, the Gospel must be preached to these millions. The question is, How can we accomplish the work most efficiently and rapidly? For this is a business that requires haste. May God help us one and all to answer that question, for the answer must show our response to our Leader's cry of Forward!

"He hath sounded forth his trumpet
That shall never call retreat,
He is sifting out the hearts of men
Before His judgment seat.
Be swift, my soul, to answer Him!
Be jubilant, my feet!
For God is marching on."

JOHN CRAIG.

Cocanada, India.
The *Homeletic Review* for March opens with an excellent essay on Richard Baxter, by Professor Murray of Princeton. Cowper's riches are skillfully pointed out by Rev. J. M. Rogan. Professor Pick deals with rites, ceremonies and customs of the Jews. "Body and mind in Christian life" is the beginning of a profitable discussion by Dr. Stone. Among contributors we note the names of Dr. Hoge, Canon Liddon, Dr. Wilkinson, etc. This seems to be a specially good number of the *Review*, edited by Drs. Funk and Sherwood. Published by Funk & Wagnalls, New York. Price \$2.50 a year.

W. B. M. U.

"Arise, shine: for thy light is come."

Worship or Service?

I cannot choose—I should have liked so much to sit at Jesus' feet, to feel the touch of His kind, gentle hand upon my head, while drinking in the gracious words He said, And yet to serve Him!—Oh, divine employ, To minister and give the Master joy! To bathe in coolest springs His weary feet, And wait upon Him while He sat at meat!

Worship or service—which? Ah, that is best. To which He calls me, be it toil or rest—To labor for Him in life's busy stir, Or seek His face, a silent worshipper. So let Him choose for us; we are not strong. To make the choice; perhaps we should go wrong, Mistaking zeal for service, sinful aloof, For loving worship, and so fall of both.

Do you say, I fear I have not all the qualifications needed. Our Master never asks the use of a talent which he does not first give. Pride is perhaps the greatest obstacle to the redemption of this world. It meets us in every form of Christian work, and perhaps oftener under the guise of false humility. Most precious opportunities are lost and the excuse is, "I have never taken part in meeting. Someone else can do better." Would not true humility rather say, I am only a tool in His hand, for it is God who worketh in you both to will and to do of His good pleasure. A missionary wishes it might be told in all America that native Christian women never refuse to pray in social meetings.

1st Cor. 1:18-31 mentions five things which God uses. The weak, foolish, base and despised things and things that are not. Why? that no one may glory in his own strength, wisdom or power. Moses made excuses until he learned that it was not the rod, not Moses, but the Lord was the deliverer. Samson with his jawbone of an ass, Gideon's armament of empty pitchers, David and his sling, Shammur with his ox-goad, Elijah and his staff, Dorcas with her needle, and Mary with her alabaster box of ointment are each a standing rebuke to every faint-hearted Christian. Our only fear need be that we are not offering to God the very best we have.

Let us prayerfully read Matt. 10:37. As co-partners in the work of redeeming our world to Christ, we are to know the "fellowship of His sufferings."

Oh, to rise to the holy enthusiasm born of a desire to have the sufferings of Christ abound in us. Paul viewed souls from the standpoint of the Cross, and so exclaimed—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

We need this enthusiasm. We need the power of the Holy Spirit to make us realize the value of our immortal soul. We need Him to open our eyes and hearts to the fact that 1,800 years have passed since the command to disciple all nations was given, and three quarters of our race are still without hope, without Christ, without God in the world. We need His help to realize our relation to the world's redemption; to the fact that while the church has been gaining some 3,000,000 converts from heathendom, the natural increase of heathens has been 200,000,000.

The question is not, will the Holy Spirit bring the world to Christ directly or through believers. That question the Bible has answered. The question is rather, by which disciple of Jesus is the Holy Spirit to work? If the power of the Spirit's drawing were to be likened to magnetic attraction, the disciple would be the magnetized piece of steel and the heathen heart the bit of iron in its natural state. This iron is not moved by its own power, nor, in the present state of things, by the primitive leadstone; but it is by the means of the magnetized steel that the iron is lifted and drawn in the direction of the polar star.

The power is the mysterious magnetic attraction, but the method of that attraction's working is through the magnetized steel that was once a bit of impotent metal. If we are Christ's we walk on sacred ground. We are a part of the Almighty arm uniting earth to heaven, the sinner to the Saviour. Had nature's force been commissioned to conquer the world for Christ, we cannot doubt the response, for when the Master said, "Let there be light; there was light." Were the opportunity granted to angels, the angelic quarter would be the most deserted spot in heaven. No, the redeemed of the Lord are the chosen instruments. It pleased God by the foolishness of preaching to save them that believe, and it pleased Him to make woman the first herald of resurrection news; our Saviour has not left us in doubt as to what he would have us do.