

THE CHRISTIAN VISITOR.

"HOLD FAST THE FORM OF SOUND WORDS"—Paul.

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EXPENDITURE OF FOREIGN MISSION FUND.

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In the expenditure of the Foreign Mission Funds, there are two elements:

I. ORDINARY EXPENDITURES.

the different mission stations; consisting of all monies paid for buildings, repairs, schools, preachers, porters, books and salary of missionaries.

The home knowledge of all these items, except the last, depends upon the missionary. In imparting such information to the Board and people there should be a definite course of procedure. In some missions the adopted is this: Each missionary prepares an estimate of expenditures for the station, and forwards it to his co-workers for their approval or disapproval. Thus each missionary knows just what he proposes doing and expending, and a mutual check is exercised, as well as union and confidence established. The estimate, when approved, is sent to the Board in time for the next meeting. The Board is then in a position to say just how much they will need for ordinary expenses the following year. By this means the denomination know the amount of money that they must set aside for their mission enterprise. They liberally count the cost, and cheerfully supply it.

II. EXTRAORDINARY EXPENDITURES.

In addition to the ordinary working expenses of the mission, there are certain extraordinary expenditures which are wholly distinct from the finances of the station, and, for that reason, perhaps, are so frequently overlooked or forgotten. These are "expenditure for Reinforcement" and "expenditure for the return of missionaries."

REINFORCEMENT.

This I place first; for it ought in every possible case to precede the return; and the actual Return ought never to be a spur to Reinforcement. The course pursued thus in this mission seems to be this: when a station is vacated then begins talk of reinforcement. The Board and people have talked on one side of the world and the missionaries on the other—the missionaries pleading the people hesitatingly, the Board gently. But only when sheer necessity was laid upon the denomination did it act, and enable the Board to act. Necessity is a fine spur, and soon gets the team out of a rut; but it cuts in more direct than one. Board, denomination and missionaries have all felt it. The necessity that, in the present instance, aroused the two former, also on the shoulders of a frail, brave man a burden which she bore, but at the cost of her health.

This method of reinforcement is not the true way to arouse the denomination to its responsibilities, nor advance the interests of the mission. For the eight years that the present missionaries have been in India, the thought has, apparently, rarely entered the Baptist mind that they must be reinforced. When they die at their posts or are compelled by failing health to come home, it is a new men, of course. But it is the universal verdict in such cases? That new men should be in the country for some time ere the old ones leave it. A new missionary should have sufficient aptitude for the work to go at it immediately on arriving in the country; but there is a difference between going at a thing and accomplishing it. Some men, with the help of those remaining on the field, and of God, may even be able to at once shoulder the work and carry it on. As a rule, however, an exception should have no place in our mind (or plan) the new missionary must be in this country, and in the society of older and more ex-

perienced men, a sufficient length of time to become fairly initiated into the work, ere they take their departure. Even then he will find the burden heavy enough; while the effect of the change of directors is none too beneficial to the station.

ONE IMPORTANT DEFECT, then, in our mission is this: The absence of a system in obtaining and sending out recruits. Baptists do not believe in chance; they ought not to believe that providence will bless their passive desires. But they ought to arouse and do. Supply this defect in the mission, and you get another life-maintaining principle into it—a principle of progression and success.

But further: even if the older missionaries be relieved, the necessity for reinforcement is not diminished. You reinforce the mission that your missionaries may not die; what do you say to reinforcing it that these multitudes of human souls, whom we cannot reach, may not die? Is the work to remain stationary? No, not even if you so will! Tis out of your hands now, the progression is. God urges it on. Converts are coming; but the burden of them rests on you. Every convert gives you increased responsibilities—responsibilities which can only be met by reinforcement and extension. Could you, brethren, and be endowed with supernatural sight, I would point out to you the broad land that is before us with its teeming millions; the multitudinous villages overflowing with people and wickedness; the dozens of towns where you could establish your missionaries; and, above all, your weighty and awful responsibilities—for it seems that more than human sight is necessary that you may see these last.

Intimately connected with reinforcement is

THE RETURN OF MISSIONARIES.

Much of that old enthusiasm which led missionaries to declare their intention to lay their bones in an Indian grave, and of that stolid home indifference which accepted the sacrifice as well pleasing in God's sight, was due to the absence of steamboats and railways. In this advanced age, when America can be reached in a few weeks, at small cost, the loss of a missionary in this way is a blot on the pure page of missions, and the only consolation offered is that Heaven is as near to India as to America! Perhaps, under these circumstances, it is a little nearer. But the missionary who leaves America for India should hope some day to leave India—not for Heaven, but for America, there to recruit.

And so ought Baptists in these Provinces to feel. Is there not reason to believe that by a large majority of our people the return of a missionary is looked upon with little satisfaction, and is regarded as an indication of weakness, not in the missionary, but in the mission? To the properly equipped mission, however, such an event is a source of strength. But put it in the power of the returning missionary to place his work in the hands of another man; let the missionary carry his heart with him and bury it in the Home work of Foreign Missions—not, however, at the expense of his health,—and the cause will receive an additional impetus from every such return that will soon give it a position glorious for strength and usefulness.

Let the burden, then, be imposed upon the denomination—or, rather, let the denomination assume it—voluntarily, consciously, and conscientiously. Once it is accepted as an inevitable fact that missionaries must return to their native country, the Baptist work of the Maritime Provinces will be found broad enough to bear the load, and the Baptist pocket deep enough to foot the bill.

Now, I conceive that if a mission be on a true basis, these two elements—expenditure ordinary, and expenditure extraordinary (i. e., for Reinforcement and Return of missionaries)—will be recognized and provided for. They lie at the foundation of the Mission's success, even at the foundation of its very existence. "I speak as unto wise men; judge ye what I say."

J. R. HUTCHINSON, Chicago, Ind., June 30, '82.

A NARROW ESCAPE.

Some time since, a train ran off the lines of a railway in an eastern county; the shaking of a bridge over which the train was passing jolted the engine off the line, close to which it ran for about fifty yards. Owing to the soil being very loose, and the sleepers rotten, the ground was ploughed up and the sleepers broken by the engine, which buried itself in the ground. There were between sixty and seventy passengers, but none were hurt. Although the occurrence occupied but a few moments, great alarm was felt.

In one compartment of a carriage there were a young man, who seemed to be a naval officer, and his wife, who was nursing an infant.

When the grinding and crashing were heard, the affrighted mother clasped her child to her bosom, started from her seat, and cried out—"Oh! (using the Deity's name) what is the matter?"

Her husband, though also alarmed, tried to calm his wife by saying, "Don't be afraid; God will preserve us."

If they really thought that God would preserve them, those words might have comforted them. It did not, however, seem that God would preserve them; for aught they knew to the contrary, it appeared likely that they would be killed or seriously injured. It is good to pray to God for protection in times of danger, and he who prays with submission may be consoled by the reflection that God will do what He thinks to be best; but at such a time something more is necessary to peace of mind than the mere hope of a temporal deliverance.

Another passenger was a middle-aged man, who was thrown from his seat when the train stopped. He uttered not a word at the time, but he afterwards said that he fully expected death. Differently from what might have been expected in such a case, he was calm. A sense of sin, and fear of eternal misery took possession of the mind for an instant, but the next moment the thought of Christ as the Saviour of the guilty, and as the rock on which he trusted, produced peace. Thus composed he was wondering where he should first feel pain, and trying to realize the flight of his liberated spirit from a mangled body, and a scene of ruin, suffering, and grief. The fearful crisis was soon over. Instead of hearing, as he expected, angel songs in heaven, he heard many voices shouting out the more terrestrial sounds, "All right," "All right," "Nobody is hurt."

Others, with a deeper sigh, as they saw how great the danger was, said with much emphasis, "Well, this is a wonderful deliverance."

One well-dressed man was heard saying to another, "We ought to return thanks to Almighty God for this."

It is doubtful whether they did so, for almost directly they smilingly walked away to a public-house to get something to drink, as though they were more disposed to merry over the adventure than to praise their Divine Preserver.

How plainly does all this show that the majority of persons are unprepared for death, and that men

may recognise the providence of God, may have an acquaintance with the sacred Scriptures, and may be placed in the most perilous position, and yet not fear God or trust in His Word.

A new heart is necessary to right feeling at all times. Faith in Christ alone can give peace in time of danger. Only those who have the Holy Spirit within them will be benefited by affliction. At once prepare for death. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." "Seek ye the Lord while He may be found, call ye upon Him while He is near."—Sel.

SILENCED.

A dancing professor felt it his duty to try to win many associates to Christ.

"O, —," said he, "I long to see you a Christian; do come to Jesus, won't you?"

"For what?" was the blunt rejoinder.

"Why, for salvation. Don't you want to be saved?"

"Yes, I do; but what particular sins do you want me to be saved from?"

"Why, we are all sinners, you know."

"Yes, I know, but I do not cheat, steal, lie, swear, nor use tobacco. What lack I yet?"

"Do you pray?"

"No; do you?"

"Yes," said the "Name to Live," "I pray for you."

"For me! when, I'd like to know? Monday night you were at the dance; Tuesday night I met you at the hall, and we didn't get home, you know until four o'clock in the morning; Wednesday night I saw you at the spectacle, and like the rest of us you carried on like sixty; Thursday night I don't know where you were, but if cards could testify they would tell what you and I were up to, until nearly two o'clock Friday night, and now it is Saturday, and for the life of me I can't tell what time you've had for prayer this week, or when you could have felt like it. O, I forget. Your church holds a prayer-meeting every Thursday evening, does it not?"

"Yes."

"And was that where you were last Thursday night?"

"Yes certainly."

"Did you pray for me there?"

"I tried to," was the faint response.

"Well, I don't want to hurt your feelings; but for conscience' sake don't do that again. If you pray for anybody pray for yourself. You claimed, when you were converted, to have had more happiness in one hour than you had in your whole life before, and if that had been true I should have been a Christian long before now; but as far as I can see, you seek happiness just where I do—in the world; and if it is right for you it can't be wrong for me."

So saying, he departed, leaving his friend to ponder upon his ways, and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and mammon, or how much such prayers would avail in the salvation of lost souls.

IRREVERENCE.

Unbelief comes oftener from irreverent association than an intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as the truly vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging a burlesque of this sort, I at once recognize some moral defect in him. Intellect without

reverence, is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains, as of moral feeling. I would say it with emphasis to each Christian who hears me, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life and its neglect will palsify our piety.—Rev. Dr. Washburn.

BE THOROUGH.

It pays to do well that which should be done, and little duties unperformed are liable at times to result in great damage. A letter carrier in one of our large cities a few months ago found on reaching the post-office, after a long round of delivery, a letter in his bag that he had overlooked. It would have taken him half an hour to return and deliver it. He was very tired and hungry. The letter was an ordinary, unimportant looking missive. He put it in his pocket, and delivered it on the first found next day. What consequence followed? For want of that letter a great firm had failed to meet their engagements, their notes had gone to protest, and a mill closed, and hundreds of poor workmen were thrown out of employment. The letter carrier himself was discharged for his oversight and neglect. His family suffered during the winter for many of the necessaries of life, but his loss was of small account compared to the enormous amount of misery caused by his single failure in duty.—Evening Telegram.

BALKY CHURCH-MEMBERS.

Those who have owned balky horses know that they are extremely hard to manage. They have a peculiar knack of having their own way, and will go backward and forward at their own will, while no amount of coaxing can induce them to change their course of action, when once they have determined upon it. If they happen to take the backward movement, all has to stand still until their fancy changes, when they spring forward with force enough to carry the whole load themselves, without aid from their mates. We have seen church-members who remind us of balky horses. They will stand still and do nothing themselves, and prove a hindrance to others; then all at once forward they spring all ambition to work. They cannot do enough while the fit lasts, and they begin to whip up the members who have been pulling steadily all the time, and who accomplish more than any army of these balky workers, who go by fits and starts.

HOW DID YOU LIKE THE SERMON?

Let us, if only for the sake of variety, change this trite commentary on our Sunday engagements. How did you enjoy the prayers? How did the reading of God's Word affect you? How much reality did you feel in confessing your sins? How many of your sick, weary, sorrowful, and sinful friends did you remember on your knees? How much did your thoughts go with the hymns you sang? How much did you pray that the servant of God might be blessed in his word and that your own soul might be humbled and assured in the love of Christ? And how far has the prayer been answered? Oh, but you say, these are really private questions. Then put them to yourself, dear friend.—Christian Commonwealth.

CHRISTIAN AND HOPEFUL ENTER HEAVEN.

Now I saw in my dream that these two men were in at the gate, and lo, as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them: the harps to praise withal, and the crowns in token of honor. Then I heard in my dream, that all the bells in the city rang again for joy, and that it was said unto them: "Enter ye into the joy of your Lord."

I also heard the men themselves that sang with a loud voice, saying:

"Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

Now, just as the gates were opened to let in the men, I looked after them, and behold the city shone like the sun; the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps, to sing praises withal, and they answered one another with, out intermission, saying, "Holy, holy, holy, holy is the Lord." And after that they shut up the gates; which, when I had seen, I wished myself among them.—Pilgrim's Progress.

GUIDES TO PROSPERITY.

In the first place, make up your mind to accomplish whatever you undertake; decide upon some particular employment and persevere in it. All difficulties are overcome by diligence and assiduity.

Be not afraid to work with your own hands, and diligently, too. A cat in gloves catches no mice." He who remains in the mill grinds, not he who goes and comes."

Attend to your business, never trust to another. "A pot that belongs to many is ill stirred and worse boiled."

Be frugal. "That which will not make a pot will make a pot-lid." "Save the pence and the pounds will take care of themselves."

Be abstemious. "Who dainties love shall beggars prove."

Rise early. "Plough deep while sluggards sleep, and you will have corn to sell and keep."

Treat every one with respect and civility. "Everything is gained and nothing lost by courtesy." "Good manners insure success."

Never anticipate wealth from any other source than labor; especially never place dependence upon "becoming the possessor of an inheritance." "He who runs after a shadow has a wearisome race."

Above all things, never despair.

WHEN men have no love to God, and desire but just to save their souls, and weigh grains and scruples, and give God no more than they must needs, they shall multiply cases of conscience to number which no books will contain, and to difficulty which no learning can answer.—Jeremy Taylor.

Explicit directions for every use are given with the Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory, Hair, &c.

The richest man in Mexico is an Irishman named Patrick Milmo, who is said to be worth \$10,000,000. When he went to Mexico he had not a dollar, but got a start by a fortunate marriage.

Why throw away so much hard-earned money trying worthless medicines, when for 35 cents a remedy can be procured that will cure coughs, colds, sore lungs, and croup? Give it a trial. Adamson's Balsam will do it. Trial bottles 10 cents.

If there is anything in this life that will give one a foretaste of hell, as some represent it, that thing is Neuralgia. It is the refinement of torture. But there is a simple and inexpensive remedy for it. Johnson's Anodyne Linctus snuffed up into the head will give instant relief.