

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

VOL. XXXVI.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 27, 1884.

No. 35.

EDITORIAL NOTES, &c.

REV. GEORGE MULLER, of Bristol, has returned to England after a nine months' tour in India.

THE London Drinking Fountain Association has erected 557 fountains, and 566 cattle-troughs in that city.

THE Baptists of Italy have united, under the name of "The Christian Apostolic Baptist Union of Italy."

SOME teachers impart knowledge, some teachers impart power, some teachers impart—a great impression of themselves.—W. C. Wilkinson.

THE population of Belgium, now about 5,500,000 souls, consumes alcoholic liquors to the value of 480,000,000 francs, which is 66 per cent. more than thirty years ago.

THE Rev. W. T. Stowe, for years a Unitarian minister, was recently baptized in Chicago, by the Rev. Dr. J. Spencer Kennard, and is expected to enter the Baptist ministry.

SINCE Mr. Spurgeon's Stockwell Orphanage was opened 924 fatherless children have been sheltered and cared for in its cottage homes; each home has its own family under the direction of its matron.

THE Hebrew summer school at Morgans Park, Chicago, which has just closed, had an attendance of sixty-six. Ten different denominations and fifteen States were represented. Those present speak warmly of Dr. Harper's method.

MR. Spurgeon has been preaching about Christian people who are always unhappy. He says: "I verily believe some of the friends must have been baptized in vinegar instead of water, from the acidity of their temper." Some people are never happy except when they are miserable.

THE Rev. Francis Tucker, of Camden Road chapel, London, has tendered his resignation. He has been pastor there for twenty-seven years, and feels himself unable longer to continue the oversight of so large a church. He is a brother-in-law of the late Dr. Spurgeon, and has wrought a grand work for the Master.

THE WAY TO PREACH.—"In times of great pain and weakness and depression," said Mr. Spurgeon in one of his college addresses, "it has come over me to hope that if I should again recover, I should be more intense than ever; if I could be privileged to climb the pulpit stairs again, I resolved to leave out every bit of flourish from my sermons, preach nothing but present and pressing truth, and hurl it at the people with all my might—myself living at high pressure, and putting forth all the energy that my being is capable of."

THE following from an editorial of the *Western Recorder*, published in Louisville, Ky., the seat of the Southern Baptist Theological Seminary, shows the drift of Landmark teaching:—

We were talking, not long since, with one of the excellent pastors of Tennessee. We inquired as to the progress and prosperity of the church. He replied: "We are not doing very much. We are so busy trying to settle the question whether Baptists shall commune together, that we have little time to labor for such subordinate matters as saving souls and extending the triumphs of the kingdom." Such is the tendency. We want to stand by everything that involves a divinely ordained principle—"content for the faith." Such discussion, such "contention," will do good. It is healthful and helpful. But "foolish and unlearned questions" we are to "avoid," knowing that "they do gender strife."

MR. SPURGEON does not believe in endowments, and we suspect, would not favor funding missionary money. He says:—"I wish there were no religious endowments of any shape or kind among dissenters or churchmen, for I never yet knew a chapel enjoying an endowment, which did not find that, instead of its being a bless-

ing, it was a curse. One great object of every religious teacher should be to prevent the creation of external appliances, to make his teaching appear to live when it is dead. If there were no endowments, an error would soon burst up; whereas an artificial vitality is imparted to it by bolstering it up with endowments."—*Journal and Messenger*.

The *Religious Herald*, Richmond, Va., asks:

"Is the way some pastors have of talking and exhorting so much while administering the Lord's Supper the best way? Is it not best to be quiet and let the Master of the feast speak? The Supper itself is full of tender voices, and they will be the better heard if human voices are hushed."

No doubt their are ministers who talk too much at the Lord's Table, and there may be occasions when the other extreme, of silence, is preferable. But we are convinced that, as a general rule, a few well-chosen words are best. The average communicant we incline to think, will meditate more profitably with a little help in the direction of his thoughts. A long talk, especially a mixed, discursive speech, distracts, but a few words opening some distinct train of thought will have an excellent effect. Sometimes the simple repetition of a few Scripture texts—if one can do it with ready recollection and without apparent effort—will be still better.—*Watchman*.

At a recent quarterly public meeting of the London Baptist Association, Mr. Spurgeon, says the *Baptist*, "alluded to some interesting topics affecting our church life. Referring to certain current ideas about prophecy, he said he had been told by a friend who wished to instruct him, that the world would wax worse and worse, but that there would be a remnant plucked off the sinking ship, which would then drift to pieces; that he (the friend in question) and those who thought with him would be suddenly taken away with a sacred rapture. My face brightened, said Mr. Spurgeon, 'Amen and Amen,' I replied, 'Blessed be God, nothing could be better arranged.' It was some time before he got to the bottom of my joy. It created a new satisfaction to my mind. But meanwhile we expect to see the Lord, even the man Christ Jesus, win the victory on this very earth where the man Adam fell. Here where at one time everything has looked like defeat, even here shall be heard the cry, 'Hallelujah, hallelujah, for the Lord omnipotent reigneth.' So I believe, and for that great end I feel happy to live."

Hon. William McMaster seemed quite pleased, recently, when he told us of the success of the Baptist College in Toronto, Canada, to which he has given such large sums of money. In addition to what he has already given, he is now paying \$12,000 annually on the professors' salaries, and he is also giving \$1,500 a year towards a fund used in paying the young men for work they do in vacation. There were fifty students at this institution last session, and the prospect is for a larger number next session. Baptists are few and feeble in Canada, and hence Mr. McMaster confines his gifts to education to this one school; but to missions and colportage and the like he gives with corresponding generosity. A century to come, the memoir of this honorable member of the Canadian Parliament will be read with gratitude and amazement. That such a man should have dedicated his great brain and heart and purse to such vast undertakings for the sect everywhere spoken against, will entitle him to the everlasting gratitude of the Baptist denomination. Mr. McMaster and lady will likely visit the South, next winter, and enlarge their acquaintance with their Southern brethren.—*Religious Herald*.

Extract From Foreign Mission Report Presented at Convention.

FOREIGN FIELD.

It is expected that the missionaries will supply reports giving more in detail the work on the foreign field than can be brought within the scope of the Board's report. Therefore it will be but a cursory glance at what has been undertaken and accomplished by our missionaries that will be here attempted.

Should the reports not come to hand in season, it is hoped that sufficient of interest will be found herein to awaken anew the ardor of those who hear or read, and enlist their sympathies more than ever for those who labor and those labored for in the Lord.

STATION WORK.

The work at the several stations comprises preaching, Sabbath and day school work, teaching native helpers and conducting Bible classes, and visitation of and conversation with people at their homes or places of business.

At Bimlipatam regular religious services are conducted in the mission house on each Sabbath, and at stated occasions during the week. There are also three other preaching stations in the town where three native helpers, respectively, regularly conduct services on the Lord's day, the attendants being mostly boatmen and fishermen. Two other preaching places have been established at villages about two miles out, where on Sabbath evenings the people come together to hear the word. In one of these villages the people are asking for a chapel and school, and have expressed their readiness to meet part of the expense. The Sabbath school, with an average of sixty in attendance, formed into six classes, meets in the morning. On Wednesday evening an English Bible class and prayer meeting is held; and on Thursday afternoon a Telugu prayer meeting for all who reside on the compound, and the pupils of the school. Four Eurasian girls, members of the English Bible class, were baptized during the year, and one of them, Miss Eva de Praser has, with much activity and zeal carried on a house-to-house visitation, telling of the love of Jesus. They all had to endure much persecution, both before and after their public profession of Christ.

At Chicacole, in addition to the regular religious services at the mission house, street and bazaar preaching and conversation, school and Bible class instruction, etc., a service has been conducted at Old Chicacole and at the new chapel in the centre of the town of Chicacole since its purchase from the London Missionary Society. Two day schools are conducted by teachers under the direction of Mrs. Hutchinson.

At Bobbili, the regular Sabbath services and Sabbath school instruction at the compound, with preaching at the town school house and on the streets, have occupied mainly the time and attention of the missionaries.

But added to all this variety of effort, the missionary has the full care of the church in a deeper sense than can be realized by his brethren at home. He is, emphatically, the shepherd of his flock,—eye and voice and hand in requisition all the time—watching, cheering, comforting, leading, tending, and restraining.

Nor is this all. The property he has secured, the buildings he has reared, the homes he has founded, are his only as steward. They represent to him the hard earned dollars and cents of his brethren and sisters in his native land, freely bestowed that centres of usefulness may be established in the land of the stranger. The conduct and management of the several compounds, with mission and native helpers' houses, schools, build-

ings and chapels, call for a large amount of his best time and thoughts, and with this burden alone he must at certain occasions be almost weighed down. In view of all that has been accomplished by our missionaries in the midst of such varied and pressing cares, and such responsible duties, during the past year, your Board desire to record their grateful acknowledgements to God and to them. As the situation is understood by the brethren at home, a heartier sympathy, a more earnest prayer, a wider and more cheerful benevolence must result.

TOURING.

Next in importance to the circulation and bringing to some degree of perfection the fruits of christianity in the lives of the people of the community in which the missionary resides, and indeed, lying parallel to this continuous occupation and concentration of the missionary's efforts, is the duty of going forth to those who are beyond, whose condition of superstition and ignorance is ever sending forth the Macedonian cry, "Come over and help us." Until the nucleus of a christian church was formed at each of the stations, and converts from heathenism had been gathered together, and instructed in the truths and doctrines of christianity, and men had been raised up to carry the lamp of life to their perishing brethren, such scattered labors could not be conducted with any hope of early practical results. Here and there a ray of divine light might have entered the prison house, and the shackles of idolatry might have been loosened from a human soul by the "fire and the hammer," but little could have been done toward leading the soul out into the light and liberty of the gospel. So it came about that not until last year was an opportunity afforded our missionaries of extending their labors, in anything like a systematic manner, beyond the immediate vicinity of their compounds or the towns in which they are situated. The work so well begun last year has been more thoroughly prosecuted during the year now closing. In hundreds of villages the truth as it is in Jesus has been proclaimed by our missionaries and the native preachers under their charge. A brief reference or two must suffice to show what has been done in this section of missionary effort.

Brother Hutchinson made his first gospel tour early in October last. Ten days were spent upon the field, during which he visited thirty-one villages, in some speaking several times. He was accompanied by Juggiah and Sookriah, each of whom took part in the speaking. Thus one would address the people on the creation and fall of man, the next on "The Birth and Life of Christ," and the third on "Salvation, and How to Get it." In all the villages but three the people listened with attention and respect. The Holy Spirit seemed to have prepared the way before his servants' feet. In November, with five helpers he spent eight days on the field visiting the district east of Chicacole. In December, sixteen days were spent with his assistants in visiting the country to the northwest, to the foot of the Ghauts. During this tour the people of over one hundred towns and villages were permitted to hear the Word, and everywhere the missionary was received with respect and his messages listened to with attention. In February, the fielding covered fourteen days, the missionary visiting all the villages from Akalampara, via Herimandalem to the town of Botteli, sixty miles from Chicacole. After Mr. Hutchinson's return his helpers remained on the field six days longer, preaching and distributing portions of Scripture and tracts.

These items are taken from the record of one missionary; but, as

will more fully appear from the reports of the missionaries to be appended hereto, they only indicate the extent of this class of work, which has occupied the time and energies of all our faithful laborers, as the season and relief from the special home duties of their respective stations permitted. Interesting extracts might be given of particular tours made by Brother Sanford with his five native helpers, assisted by Bro. Archibald, Miss Hammond and the Boarding Girls; by Bro. Churchill in the more remote and darker parts of the Bobbili district, with his two zealous assistants; and, since his return, of similar work by Bro. and Sister Archibald. But sufficient has already been said to indicate the great extent of the field, and the assiduous efforts which have been put forth to scatter the good seed of the Kingdom.

OUT-STATIONS.

During the year three new out-stations have been established. The most important of these is undoubtedly that at Kimediy, which was formerly our northern station, but was abandoned for Chicacole, on account of the failing health of the then resident missionary and his family. Here a property has been purchased, and the buildings upon it are used for the residence of the native helper and his family, who have been appointed to the charge of the work, and as a place of gathering for religious worship, by those who may accept christianity.

The town has a population of 15,365 and the Zemindari 280,132. From this point also the Savara people, a population of about 100,000 can best be reached. The appointment of Sookriah to the charge of this station, appears to be very satisfactory, and it has the hearty approval of your Board. The cost of purchase has been assumed by the Tabernacle Sunday school, Halifax.

Sookriah is an Oriyah man, who studied in Berhampore, (Hindu) College. He was baptized by Bro. Hutchinson on October 4th, having previously been connected with the London Missionary Society. His wife was baptized some years ago at Berhampore. Both were welcomed into the fellowship of the Chicacole church on the afternoon of his baptism. They had been for two years constant in their attendance upon the meetings and had contributed regularly to the funds of the church. He was at once put to work at itinerating and proved to be a valuable assistant.

At Urlam, some distance east of Chicacole, near the coast, a preacher has been stationed. He and his wife at present occupy a house placed at the disposal of the missionary by a Miss Laval, only the outlay of a few rupees being necessary to make it suitable for their residence. The helper's name is Juggayah.

The third out-station planted this year is at Pedda-Penkie, a few miles east of Bobbili, where a piece of land has been obtained, and Kotiah and Neila his wife were to take up their residence there as soon as arrangements could be made for their accommodation.

SCHOOLS.

Among the first signs of the preaching of Christ Jesus having taken some hold upon the minds of the people, is the desire they express that their children may be taught to read and write, and that the missionary will open a school for that purpose. Although this is no evidence that the truth has affected their hearts so as to produce a change in their religious habits and lives, yet it does show, that the people realize to some extent that this new religion brings with it some blessing which the old did not afford,

for now, as in the days of our Lord, it is the poor to whom the gospel is preached, and when those who have lived in the grossest darkness come to understand that even for them there is a possibility of light beaming in upon them, though they may only see in that possibility only a means of improving their social condition, and ameliorating their wants, the channel is opened through which the rays of the Sun of Righteousness may illuminate their spiritual natures. It is because of the opportunities afforded the missionaries of making the young acquainted with the truths of revealed religion that they so readily respond to the early demands of the people for the establishment of schools.

At each of our stations we have schools in a general state of efficiency. That at Bimlipatam, for boys and girls, has been under the management of Miss Hammond, now Mrs. Archibald. Upon her removal to Bobbili early in the spring, it was re-organized, one of the boarding girls, who had previously passed a satisfactory examination in the Third Standard of the Course of Instruction prescribed for Government schools, going in as second teacher.

At Chicacole the boys' and girls' schools are separate. Both are under the direction of Mrs. Hutchinson. Here too, one of the boarding girls, has been given a place as instructor.

At Bobbili there were two schools, one of which was for the Gadaba children. These were under the management of Mrs. Churchill until her return to this country, when they were handed over to Mrs. Archibald, who with the remaining boarding girls are carrying on the work.

In addition, schools are conducted at Comanapilli, Tekkali, Kimediy, Urlam, and among the Saura tribe, who inhabit the villages at the foot of the Ghauts.

At first it was necessary to carry on these schools by the aid of heathen teachers, but gradually, as christians could be obtained whose attainments fitted them for the work of teaching, the services of men who refused to yield to the claims of Christ, although possessing some knowledge of the plan of salvation, were gradually dispensed with. As the conduct of schools from the outset of our mission, has been regarded merely as a means to the end that the knowledge of Christ might be more widely disseminated, the securing of christian teachers has been one of the first points towards which our missionaries have directed their energies, with this result, that the Lord has raised up for us, a staff of young men and women, who have received their education in our mission schools, and who, having themselves learned of Jesus, are now qualified to enter upon the work of teaching others. Thus at Chicacole, Nersimulu, after three terms in the Seminary at Samulcoota, took the place of Subbrow, the heathen head teacher; and Ruth, Cassie, and Nelly, take their places as assistants at the stations. Only at Bobbili is a heathen teacher retained, and his place will be filled by a christian as soon as the right man is found. Possibly one of the young men now taking their last year at the Seminary may feel their hearts turning towards this work.

THE opinion is expressed by the highest Medical authority in France that there is no effective inland quarantine against the cholera, and that it is liable to spread over the several countries of Europe. It continues its ravages at Toulon and Marseilles and vicinity. It is stated that it was first brought to France at this time by the soldiers who returned from Tonquin and is one of the results of that war of aggression upon China, which France has been waging. In the course of Divine Providence there come retributions that statesmen do not foresee.

Board of Works Office