

The Christian Visitor,

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NOTICE.

To Correspondents, Subscribers and Others.

Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter, to ensure being published the week of issue, should reach us not later than Monday noon.

When you desire to discontinue taking the VISITOR it is necessary to pay all arrearsages if any, and notify us by letter or post card. It is not enough to send back the paper marked refused, as in most instances we have no means of finding out the address without much searching.

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The Christian Visitor.

Established 1848.

Wednesday, April 2, 1894.

We have been, and are, sending out statements to subscribers of the amount of indebtedness due the "VISITOR." Will those who receive them please do us the favor to remit at any early day, and thus help us to honorably meet our maturing liabilities on the paper.

FOREIGN MISSION NOTES.

During the past year Rev. I. C. Archibald has suffered more or less from attacks of fever, but we are glad to know that as the process of acclimatization goes on, these are becoming less frequent and less virulent. For some time prior to the date of his last letter, he had been in good health and under the blessing of God has a reasonable prospect of a long life in the service of Christ in India.

Whilst in Bobbili he taught a Bible class of Brahmin boys. In Bimilipatam he taught for a time a class of Eurasians, but as his knowledge of the language increased he took charge of a class of Telugu boys. During the absence of Rev. Mr. Sanford, on his tours to villages, &c., Mr. Archibald led most of the Telugu services. The progress he has thus displayed in the acquisition of the Telugu language gives promise of usefulness now that he has assumed the full charge of the station at Bobbili.

On Dec. 5th, 1883, Rev. J. R. Hutchinson, with his full staff of workers, except Bagavan Bayrah, who was to meet them at Kimediy, started on a tour among the villages to the north of Chicacole. Although it was in the midst of harvest they had fair audiences and good hearings nearly everywhere they went. He was the first white man who ever visited the Saura village where Ramadas lives. The wife of Ramadas and his two brothers presented themselves for baptism.

At Tekkali the helper Gorahuthe is in poor health and quite unable to continue his school work. Another school for the Pariahs has been opened, however, and twenty boys are being instructed in Oriyah, by Ruthmiah, a young man who was baptized over a year ago. This young man will be supported by the children of a few classes of the Mission Sunday School at the Marsh Bridge. He is an intelligent, studious, and diligent worker.

The population of Kimediy is 15,365, and of the whole Zemindari 280,132; that of Chicacole is 16,355, and of the Chicacole and Tekkali districts, 320,967. The Saura population is about 100,000, all of which can be readily reached from Kimediy as a centre. A property at Kimediy suitable for a native preacher can be obtained for eighty rupees. It is in one of the best parts of the town, contains about a quarter of an acre of land, has three native houses upon it, one of which can be used as a place of

worship, and a good well of water. Who among our brethren in the churches at home will send in this amount to purchase the place? Sookriah is the helper ready to be placed there.

At Akalatampara, Bro. Hutchinson, measured off the ground for the new chapel, and set men at work digging for the foundation. The building will be 12x24 feet, with a five foot verandah on two sides. Stone can be got for two annas a load, unburnt bricks for eight annas a thousand, and burnt bricks for one rupee and a quarter a thousand. The whole place will cost little over a hundred rupees. Of this amount Rs. 72 is in the missionary's hands, and the school and a few other subscriptions are yet to come in. The building is probably now finished. The people here are being taught the principle of self-support, and are doing wonders in this way for beginners.

This tour was ended on Dec. 21st, Bro. Hutchinson had visited about a hundred villages and travelled over 100 miles, 75 of which he performed on foot.

The tents at Chicacole are in a very bad condition, fast going to pieces through age and use. Money is needed to replace them at once. Here is a fine opening for the consecration of a little of the Lord's money to a purpose that cannot fail to bring in a high rate of interest. Who will invest?

The Canadian Telugu Conference held at Cocanada in January was the largest attended of any since its establishment. Sixteen missionaries were present. Important questions were discussed, the result of which will be given to the public shortly. Steps were taken to secure the translation of a Baptist catechism, a church history, a work on prophecy as a preparation for Christ, a Bible geography, and a hymn book. Twelve thousand copies of the Scriptures are to be ordered of Dr. Jewett's translation for circulation on the respective fields. The total number of baptisms during the year 1883, was 352. Total increase for the year, 366. Present membership, 1394. What other proof can we demand of the favor of God on our work?

Rev. J. Churchill and family left Madras for home on March 13th. They will make a short stay in England to recuperate before crossing the Atlantic, reaching this country in May.

EDUCATIONAL REFORM.

We have not received at this office a copy of the Report of the Chief Superintendent of Education, and so cannot report any of its facts or suggestions. By the reports of the proceedings of the Legislature we learn that the Government have brought in certain modifications of the school law, by which the Provincial allowance to the teachers is lessened and the number of inspectors reduced to six. Superior schools are to be established in each county on a basis of one for every 6000 of inhabitants, and a Grammar School is to be established in each county, and existing Grammar Schools are to pass under the control of the school trustees, &c.

These are the changes which were to bring relief to the tax payers and efficiency to our common schools. We believe there will be a general feeling of disappointment at these proposed reforms. If before the people complained that they were punished with whips, they now are treated similarly with scorpions. The common schools are not to be improved but the people are to be taxed to supply an expensive system of secondary education in the form of Superior and Grammar Schools in every county. The Provincial University is to be sustained and fostered by an additional system of high schools in every county. Its scholarships of the value of \$120 and free tuition are to be continued to buy up students to attend its classes as opposed to the denominational colleges. In short, the school reforms now introduced mean no better common schools and heavy, and doubtless increased, burdens laid on the people to sustain higher education, in which the masses of the tax payers have little or no interest. This is reform backwards, especially when the teachers are to

have their insufficient salaries cut down, or the trustees are to increase the burdens of the tax payers to make good the loss from Provincial aid.

THE DECEIVER DECEIVED.

More than a score of years after Jacob's mother made him the pair of kid gloves of fresh peltry, his sons made the blood of the kid do service in deceiving their father. With the skin, Jacob made his lies pass for truth with Isaac; with the blood the eleven embryo patriarchs covered their guilt, and made current, for truth, crafty falsehood. The deceiver was in his turn deceived. The first of these two wicked acts sent a son from his home to dwell in a distant country; the second was performed to cover the crime of selling a brother to be transported into Egypt as a slave.

The providences of God follow along the ways, marked out by the reprehensible conduct of designing men and women. What the development would have been, had the doings of the elect been worthy of their high calling, it is not possible to know; but as it was, good was brought out of evil, and the wrath of man was made to praise God. In working out these ends, the evil doers were compelled to pass through ordeals, illustrated of the principle, that whatsoever a man sows that shall he also reap. For his kid glove lie, Jacob's sufferings were bitter and prolonged. The cup however was not unmixed; mercy and judgment were mingled in strange proportions. After his lonely escape from home, relieved by the vision at Bethel, joy and sorrow, kindness and cruelty were his lot while in the employment of Laban. At the end of the score of years spent in the service of this fickle, grasping Syrian, his troubles did not cease. He found himself rich in all manner of flocks and herds; but at the mercy of Laban on the one hand, from whose capricious wickedness he had attempted a stealthy escape, and of Esau on the other who, for twenty years, as he supposed, had been nursing his murderous wrath. By the intervention of God the wrathful resolves of Laban were neutralized. God warned the revengeful father-in-law not to hurt a hair of Jacob's head. The twenty years' experience mercifully terminated in a treaty of peace instead of plunder and carnage. No sooner had Laban disappeared over the hills of Gilead than visions of a furious brother, coming from the south, began to hover over the spirit of Jacob. No general on the eve of a doubtful battle could have been more deliberate or skillful in working all his available resources. Respectable ambassadors were dispatched to inform his brother of his approach; the haughty prince from Edom, accompanied by his four hundred mounted and armed followers, met a succession of valuable and surprising gifts, advisedly disposed, so as to conciliate and captivate an incensed brother. The strategy was successful; but the secret is not to be found in the forethought and wisdom of Jacob. The night by the Jabbok is a revelation. There two men wrestled all night like two athletes of equal strength and skill. One was Jacob and the other was the pre-existent Christ. That night the patriarch got power with God and with man. Jacob became Israel. The power thus obtained reached the heart of Esau, removed the coldness of twenty-years growth, revived brotherly love and locked the two alienated sons of Isaac in each other's arms in tears and rejoicing. That was a bright day to follow, a long, dark night; that, by the grace of God, was a grand issue of deception and falsehood: good came out of evil.

One trouble passes to make room for another. Upon the heels of this one a daughter is seduced by a Canaanite and his sons rush into a scene of massacre to revenge the foul deed; but God does not forsake his servant. The wrath of the heathen is restrained and a revelation from heaven is given. Again the Christ of God stands by the side of Jacob, tells him that a company of nations and kings shall spring from him, blesses him and goes up into heaven.

The gift of another son from the

Lord soothes the spirit and diverts the attention of Jacob as he is bowed in grief over the sudden death of Rachel, the dearly beloved wife. Soon this son takes the place of the one devoured by "an evil beast." Year after year passes, and this supposed bereavement settles down into the heart of the father. Joseph is not his precious flesh has been torn from his bones to satisfy the hunger of a ferocious beast. The kid gloves had played their part; the kid's gore is now the actor. The first deception was exposed in a few moments; the second keeps its lie out of sight for many years. Isaac trembled very exceedingly, when his eyes were opened; Jacob trembles, mourns, carries a heavy heart, and an inconsolable spirit for long months and years before the wicked act of his sons was exposed.

No man among the ancient worthies could have put more intense experience into a song of mercy and judgment than Jacob. His mercies were great and he was undeserving; his afflictions were many, and he merited all. His life is a notable illustration of the depravity of the human heart, and the faithfulness and mercy of God.

HOME MISSION ORGANIZATION.

The Canadian Baptist comes to hand with a strong protest from Bro. Cohoon against the pretensions of the Fyfe Missionary Society. In brief he makes these points. First, this Society is not needed in the sphere it is marking out for itself. Second, he questions the rights of the students of McMaster Hall to organize such a Society as this is seeking to become. Third, he says if it could be shown that another Home Missionary Society is needed for the Dominion, and that it is quite in order for any body of men altogether apart from denominational action to undertake to supply that need, the students of McMaster Hall are not the proper parties to form the organization. These positions are well taken and abundantly supported. Whilst we are glad to see the students of Toronto stretching out their hands to supply needy sections, we think the work had better be done under the direction of the Home Missionary Board or a Dominion organization be effected to do work for the Dominion similar to the Home Missionary Society of the U. S. for the territories and neglected sections. Such a society might have charge of work in Newfoundland, in Quebec and other Provinces among the French, and the evangelization of the great North West. For ourselves we are in favor of uniting with our Upper Province brethren in Theological Education, Foreign Missions and Home Missions of a somewhat extra Provincial character, but we want the union and organizations effected in a proper manner in harmony with true Baptist polity. We believe the Maritime Provinces on all these questions are prepared to fully meet our Upper Province brethren a little more than half way, and that the inertia, if any, marks a higher latitude than our own.

Everything now, ecclesiastically, seems in the Upper Provinces to be pretty well mixed or muddled. Evidently they need a better organization and one more simple. Soon they meet in their "Baptist Union" so called. If this body could take hold of the question of Foreign Missions in a spirit broad enough to include the Maritime Provinces we should be glad, and the question of a Dominion Home Mission Society with a mission outside of existing organizations might be considered and put before the denomination in such a form as to command the sympathy and co-operation of all sections of our country. A Baptist Union having in charge Theological Education, Foreign and Home Missions, such as we have indicated, would do away with some friction and greatly increase our working power.

An entertainment is to be given by the students of the Baptist Seminary, in Berryman's Hall, on Tuesday evening, April 8th. The programme is varied and interesting, consisting of readings, recitations, dramatic selections and music. Proceeds are to be devoted to the library fund.

EDITORIAL NOTES.

We have a large lot of back numbers of Sunday School papers which we offer at half price. They are as good as new, never used or soiled.

An ecclesiastical council convened yesterday at Pennfield to consider the propriety of ordaining Bro. F. D. Davidson (Lie.) to the work of the gospel ministry.

On a recent Sabbath Dr. Talmage immersed nine persons on a profession of faith, and after he was through said: "Who can doubt the sincerity of these converts." He unwittingly paid a high compliment to believers' baptism. At this rate how long will it take to turn his church into one of the Baptist faith?

SUNDAY SCHOOLS wanting papers cannot do better than to order the *Canadian Record*, an 8-page paper, in clubs, 25 cents a year; the *Youths' Visitor*, a 4-page paper, illustrated, in clubs 12 cents a year, and the *Gem*, a 4-page paper, illustrated, 8 cents a year in clubs. They are the only Baptist Sunday School papers published in the Dominion.

PRINCE LEOPOLD, whose death occurred on the 28th ult., was the youngest son of Queen Victoria. He was born April 7th, 1853, and married Princess Helen April 27th, 1882. He visited Canada a few years ago and made a tour of the United States. He was amiable and pious to a degree that inclined him, it is said, at one time to think of the Christian ministry. His health has been poor but it was thought he was outgrowing physical weakness. The sympathy of all is felt for his widowed mother, as her years and many duties are beginning to undermine her health.

For the Visitor.

APPOINTMENT OF MISSIONARIES.

At its last meeting held on Thursday, March 20th, the Foreign Mission Board went into the consideration of the best means of re-informing the mission in view of the return of the Rev. Mr. Churchill and his wife and the anticipated early return of Rev. Mr. Sanford. Applications had been received previously from two young ladies for appointment, but no action had been taken thereon. Two sessions were held on the 20th, afternoon and evening—and the subject was very carefully gone into. It was finally decided that the most advantageous course for the Board to adopt was to send out two young ladies, rather than an extra male missionary, who, on the return of brethren Sanford and Churchill to their several fields, would be left without a station, whilst the young ladies could be stationed with the resident missionaries as circumstances should demand. The young ladies were before the Board, and gave a statement of the way in which their minds had been directed and their determination settled to consecrate their lives to foreign mission work. Satisfactory answers were given to questions put by members of the Board and certificates of health, mental attainments, and christian character were presented from physicians, educationists, and ministers of the gospel, all of which were of a satisfactory character. Finally, the two sisters were appointed upon the staff of missionaries, subject to directions subsequently to be given to them.

Miss Henrietta Wright, a resident of Halifax, N. S., is 30 years of age, a member of the Granville St. church, and has been a teacher for about twelve years, in public schools or as a governess. Two pastors and numerous friends testify to her fitness for missionary work.

Miss Lenore Hamilton, a resident of Jacksonville, Carleton Co., N. B., is 20 years of age, and a member of the Truro, N. S. church. She is a graduate of the N. S. Model School, and holds a first-class license from the N. B. Board of Education, under which she has taught schools in this Province for two years. She is a young lady of much refinement with a well balanced mind, and a spiritual and religious experience of a ripe and wide character. Gentle, modest and retiring in nature, she is yet self-con-

tained, self-reliant and firm in the expression of her convictions.

It is probable that these sisters will be sent to Bimilipatam under the care and direction of Brother Sanford until they have had time to familiarize themselves with the people, their language and their needs. Then, upon the return of Brother Sanford to this country, the station can be left in their care, until his return.

This addition to the staff of workers will necessitate enlarged beneficence on the part of our churches, and aid societies, but the means will not long be wanting to carry forward every department of the work, if the wonder-working hand of God is but seen directing, guiding, and controlling the work He has given His servants to do.

For the Visitor.

Strengthening all the Disciples.

BY L. E. W.

In referring to different incidents in the life of Paul, we have already seen in him much that qualified for this work of strengthening the disciples. He knew whereof he spoke, holding with no uncertain or confused grasp the truths of the gospel. Having them clearly and well defined in his own mind, he was able to present them in clear and convincing terms, building his argument so logically that it could not be misunderstood or overthrown. He knew of the doctrine, and he was an able man to expound it. Yet, while his learning and ability undoubtedly qualified him for work that he could not, without them, have performed, I believe the vigor, the zeal, the personality of the man, was the great power that impressed him, and through him the truths which he taught, upon those with whom he came in contact. He was naturally a leader of men, and becoming himself fully charged with the gospel, he came near to none that did not feel its influence. He knew it was the power of God unto salvation, and he knew that no other subject was half so worthy of men's attention, and so he dealt, not in dry theories and mathematical reasoning alone, but threw his whole soul, and energy and individuality, into the work of his life. There was no hesitation, or fear, or doubt, when he placed the gospel beside other beliefs. He did not stop to consider it on equal grounds with them, but, fully convinced himself, he took high grounds, and with the vehemence of his conviction and the strength of his personality, he overbore all questioning and cavilling, and established the truths which he preached.

A celebrated preacher was reported to have said that he would not publish his sermons, because he could not "publish himself." There was great force in the remark. It seems to me that we have a sufficient portrait of Paul to know how great must have been the power of the living, speaking man, and to understand how he impressed himself so largely upon the world.

Men seem to require something like an embodiment of truth. Faith is weak and requires constant stimulating. We look into each other's lives and are strengthened, and helped, as we see the image of Christ reflected. If our courage be flagging, it revives at the glance of a firm eye; if our faith be failing, it recovers at the touch of a strong hand; are we able only to say, "I think?" We are startled into more vigorous life at the bold assertion, "I know."

How well the Saviour understood men, when he ordained that by the foolishness of preaching, his kingdom should be advanced. But what responsibility he placed upon the shoulders of those who would thus bear his standard! To be the media through which the many should read the will and character of Christ. Through the preacher's personality to bring the teachings, the promises, the warnings, the directions of the gospel into contact with the hearts of the people! I believe it was Paul's great power, that he approached nearly the realization of this conception, and, himself fully in accord, and thoroughly imbued with the gospel, was able to strengthen the brethren.