

(Continued from first page.)

not only use their lips but their money for Christ.

Rev. W. McKibben, of the China Mission West, said:

I come to you from the youngest of your missions in China. It is in a mountainous country, among the Hakkas. They have many peculiarities. Among these is their name, which signifies "strangers." Mr. McKibben gave some idea of their history. They are a bold, enterprising, and a thrifty people. They are a learning people. They furnish school teachers for the country to the south. They are possessed of great ability in varied directions. Prejudice against foreigners is not so strong among them as in other parts of China. Missionary work has here been attended with greater success than in any other part of China. In some instances devoted Christians have sealed their testimony with blood. The present is a grand opportunity for work in that field. I come to you to-day to ask that you will this fall send us at least one more man. There is a great encouragement in the fact that the Hakkas are less given to idolatry than other people of China. They do not bind the feet of their daughters. Only one missionary now on that field—Miss Thompson.

The evening session was held in the opera house. Hon. R. O. Fuller of Mass. presided, and in introducing Dr. J. E. Clough, of the Telugu mission, said that five years ago he was at Ongole and saw something of the work there, and alluded to the confidence of the British authorities in Mr. Clough in the time of the famine.

Mr. Clough for an hour and a half held the vast audience in deep attention to the wonderful story of the success of our mission to the Telugus and his own experiences there.

After singing by the Carman family, the meeting was closed with the benediction by Rev. Dr. Hewitt.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The Society convened for its fifty second anniversary on Monday morning. The Hon. J. L. Howard occupied the chair. After the usual devotional exercises Secretary Morehouse presented the annual report. This document showed receipts of \$401,692.19, being an advance of \$117,748.04 over last year, but so much of the funds was designated for special objects that there is a debt of \$54,330.85. Yet, when the fact is considered that the year began with a debt of nearly \$50,000, and that while the work has been greatly enlarged in nearly every direction, the debt is but slightly increased, there is really little foundation for discouragement or fear. Had the whole increase in the years' receipts been applicable to current expenses for missionary and educational work no debt would have been incurred. For general purposes the donations and legacies make a total of \$221,285.84. Other contributions were for the church edifice fund, special educational objects and for conditional funds. The society has workers among Americans, Germans, Danes, Scandinavians, French, Mexicans, Chinese, Welsh, negroes. It has 644 missionaries, has 1,599 churches, 748 Sunday-schools, and 17 colleges, universities, or institutes. The school property is worth \$600,000, and the scholars number 2,828. It has 400 students for the ministry. New missions are to be opened this year in Mexico. Petitions are being signed asking the Government for additional appropriations for Indian schools. The society built 107 new churches in the South and West during the past year. The society it is believed for its three-fold work of preaching the gospel, education, and church building needs an income of not less than half a million dollars.

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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, social, 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, June 4, 1884.

OUR RETURNED MISSIONARY.

The welcome meeting called by the Foreign Missionary Board in the German St. Church on the 17th ult., to present the following resolution, was well attended, and representative in character. Rev. Henry Cross, pastor of the church, presided, and after singing, Rev. Mr. Camp read the second Psalm and Rev. James Spencer offered prayer. Rev. J. E. Hopper moved the resolution of welcome:

"Resolved, That the Foreign Mission Board of the Baptist Convention of N. S., N. B. and P. E. Island presents a hearty welcome to Rev. George and Mrs. Churchill on their return to this country after ten years of service in the Foreign field—that the Board recognizes the hand of God in what they have been enabled to do for the Telugus, and in safely returning them and their family to their native land.

We further unite our prayers that the health of our brother and sister may be fully restored—that God will bless their visits to our churches in stimulating an increased missionary zeal, and that in due time they may be enabled to resume their loved labor for the salvation of the heathen."

In moving this resolution Mr. Hopper briefly sketched the incidents in the career of our missionaries in Burma, Siam and Telugu land, adverted to the faith which prompted them to go to a thoroughly new and untried mission station at Bobbili, and showed that the character of their work was of that class which makes least appearance, but being basal is absolutely necessary to all future success. Rev. W. J. Stewart, in seconding the resolution, referred to the trial of faith imposed upon the pioneers of mission work among the Telugus and read Dr. Smith's "Lone Star" poem which had no small influence in prompting American Baptists to continue their efforts in this at first hard and trying field.

Rev. Mr. Churchill in responding said that he was moved and gratified at the welcome accorded him but felt he was simply an unworthy fellow laborer with his brethren in the grand work they had undertaken. He referred to the inviting character of the Siamese country which he first visited, but felt that God had directed them in locating the mission among the Telugus. He spoke in the highest terms of his fellow laborers upon the field and the grand harvest which he believed was before them to be reaped. He had returned in full sympathy with the Board and was ready to do here at home what he could to foster and increase missionary zeal and benevolence. To Mrs. Churchill he paid a deserved compliment and with her sang two hymns in Telugu.

Dr. Bill, who had come in at a late stage of the meeting, then in glowing terms referred to his interest in missions and these servants of the Lord. Bro. Gates, of Moncton, referred to his early desire to engage in the Foreign work, and said he coveted

the position of a missionary of the cross.

Rev. Mr. Crawley, of Fredericton, said he had come to bear words of greeting from his church. He had the deepest interest in missions and felt it an honor to welcome these ambassadors of Christ.

A collection was taken up and new zeal kindled in many hearts.

On the following day a ladies meeting was held in Brussels Street Church when the sisters extended a formal welcome to Mrs. Churchill.

On Friday morning the missionary family left by steamer for Digby and thence for Hebron, Yarmouth, N. S., where Bro. Churchill's mother lives and who now is in feeble health. As strength comes to our brother and sister they will be able to do most effective work in the home land for the Telugus by spreading information, and answering the many questions which so many want to ask concerning the work which has had for nearly half a score of years so large a place in their prayers and benevolence.

AFTER THE VICTORY.

A decided and somewhat general victory has been obtained by our churches during the past winter and spring. The additions to their numbers and consequently the deductions from the ranks of the unconverted have been most inspiring. In religious as in military warfare, much depends upon how the victory is used. It has sometimes occurred that success has been but partial, not because the result of a battle was doubtful, but because the advantages secured were not wisely used. The war is not yet ended.

It is not in the spiritual campaign as it is in the secular. All that are taken from the enemy are made prisoners of war and, are held as such. All who are taken in the battles between the armies of the kingdom of light and the kingdom of darkness, are at once enlisted. When Christ's forces are taken they at once put on the armour of darkness and fight bravely under the new flag. So on the other hand the conversion of sinners is simply the enlisting of soldiers. The drilling and the holy fighting come afterwards.

Consecration is at present the great lack in our body. There is abundance of talent, but only a part of it is used for Christ; there is abundance of time, but the greater part of it is withheld; the large gift of wealth is not well employed. The missionary treasuries are empty and our brethren and sisters, both in the foreign and home fields, are wanting their stipulated salaries. The business of life goes on and the riches of many of the body increase. It would be but a small matter for a few of our well-to-do brethren and sisters to come forward now and replenish the empty treasuries. What kind of lessons are to be given the new converts in this matter of consecrating their money to the Lord's service? The action of the churches now, will determine, to a great extent, the future of those who have just become members of our churches.

The powerful revivals, if rightly used, will not be followed by a reaction resulting in feebleness and inactivity; but a state of fervor and zeal will be maintained in which the older members and the young converts will go on from strength to strength and from joy to joy. Consecration of will, time, money and all gifts to Christ is now called for in all our borders. The large sums of the rich, the smaller amounts of those of lesser means, and the mites of the poor; the use of all gifts from the one to the ten talents, by the blessing of God, will put the Baptists of these Provinces into their true place, and ensure the success of their principles and the piety which these principles are supposed to illustrate. If all would come up to the help of the Lord, and come up in the name and strength of the Lord, great and continuous would be the victories.

GIVING, like any other christian grace, needs careful and continued cultivation. Like plants, it grows by culture; it degenerates into absolute feebleness by neglect.

BAPTIST UNION.

We are in receipt of a letter from our friend Thomas Lailey, Esq., President of the Ontario Baptist Convention, in which, among other good things, he says: "Will any one be up at the meeting in Brantford of 'The Canada Baptist Union.' The name intimates its readiness to embrace all, and I think it would be improved by a mixture from the east. To my mind and others among us your method of doing denominational work is much better than ours."

We are not a little gratified by this frank confession, and to it we would add that all the inertia in the line of union so far has been monopolized by our brethren of the west. In 1875 at our Maritime Baptist Convention the following preamble and resolution was moved.

Whereas, The missionaries of this Convention, in the Province of God, are brought in intimate relationship with the missionaries of the Baptist Union of Ontario and Quebec in the same field of missionary effort, and

Whereas, It seems desirable that this arrangement should culminate in an organic union of all the Baptists of the Dominion of Canada in Foreign missionary work, therefore

Resolved, That in the judgment of this Convention, the sooner such union can be consummated upon a basis satisfactory to all the co-operative parties, the more hopeful it will be for the important interests involved.

Men prominent among us have offered similar resolutions since, but they have been laid on the table, not as we believe from any opposition to union, but because of the lack of interest manifested in this matter by the brethren west. To many here and on our mission field in India it appears that the time has come for some forward steps toward Union. Our missionaries desire union in the Samulocotta Seminary and in the supply of a Baptist literature for our mission. We would be glad to see our western brethren giving a little public consideration to the broader question of union in all denominational work which is of a general character and which would be advanced by concerted action.

What has our contemporary the *Canadian Baptist* to say on this question, and what has the Foreign Board of the Ontario and Quebec Provinces to say to their brethren in the Maritime Provinces. We are of the opinion that advances ought to be made and that they would now come with a better grace from the west to our brethren in the east.

PROPHET AND PRIEST.

In a limited sense the minister of the gospel is a prophet. He does not indeed, receive new revelations from heaven to communicate to his fellowmen; neither does he foretell future events; but he expounds the will of God as contained in the written word; he warns rebukes and entreats with all long suffering. The priest is a lower order in the commonwealth of religion—an order which disappeared with the old dispensations. His duties were of a ritualistic type. Performances were prescribed and to these he gave literal attention. The prophet had higher functions. He was called upon to stand up before his fellowmen and warn them of impending judgments or admonish them to repentance and obedience. He was supposed to send his divine message into the hearts of individuals and communities, and fill them with the spirit he had received from the Lord. This did Isaiah and Jeremiah. The minister of the gospel is sent forth to preach and to teach—to declare the whole counsel of God to his fellowmen.

There are those hailing as ministers of the New Testament religion who assume the name and duties of the priest. Their ambition seems to be to come between the sinner and his God; and by services rendered, assist in the work of salvation. In proportion as they give themselves up to this kind of service, they fail to preach the gospel of the grace of God. Preaching is regarded as of little importance. Priestly labours are everything in their estimation. The more religious power is conceded to them, the more they demand. They become weak in their strong delusions and their contagion falls upon all over whom they gain influence. For going into all the

world and preaching the gospel to every creature, they substitute unwarranted intercessions and ritualistic services. They are not the modern prophets—the heralds of truth to the nations. God has called the preacher and endowed him with special gifts, and infused into his heart special zeal. His work is to study the will of God, as contained in his word, and, with a heart aglow with heavenly fire, the coals of which have touched his lips, to go forth crying aloud and sparing not. Words from the mouth of the minister are not dead words. They are spirit and life. It is not in his own strength he stands and speaks. The power of the eternal God is upon him. Carelessness, Doubt, denial and rebellion, fall before this messenger who has come out from the presence of God with warnings and words of peace and mercy on his lips.

Judaism and heathenism have their priests. They are not found under this dispensation, except as every believer is in the matter, of intercession a priest unto God. Preachers are needed—men called educated and filled with the Spirit of God. They are in demand now as ever. This ministry will, when it takes its full strength, be as effectual as the ministry of the apostles was in their day.

EDITORIAL NOTES.

REV. S. J. CUMMINGS, a student of Toronto College, has begun work in Langvale, Manitoba, and will furnish us with occasional correspondence.

HALIFAX is in trouble over license liquor laws. The chief magistrate is of opinion that the Dominion law has the ground. Who will get the country out of the license law muddle?

MR. POWELL, a graduate of an English Baptist College, arrived in Halifax, from England, on Friday morning. He comes by invitation of the Home Mission Board and will be sent to the Port Medway field.

WE wish to call attention to the advertisement of Messrs. John Read & Sons, Port Elgin, Westmoreland, manufacturers of cloths and yarn. Farmers will find with them ready sales for their wools. The products of these mills are becoming more extensively known, and the excellent qualities of their goods are beyond question.

AMONG the special exercises of Anniversary week at Acadia, will be the unveiling of a Tablet to the memory of the late Professor Fred Hartt. An address on the occasion will be delivered by Dr. Silas Alward. A beautiful crayon portrait of Professor Hartt, presented by his sisters, will also be added to the College collection.

MR. AND MRS. GEORGE CHURCHILL on arriving at his old home, Hebron were met by a large delegation of the church and congregation and escorted to the church edifice, where Pastor Cohoon returned thanks to the Lord for their safe conduct home. A welcome address was presented, and feelingly replied by Bro. Churchill. Then "All hail the power of Jesus' name" closed the interesting service.

As most of the business of the denomination is done in the Convention, devotional and spiritual exercises ought to be expected at all the seven Associations. The spirit which has prevailed in so many of the churches will, if sought, be reproduced in the large gatherings of ministers and messengers. We trust the Association meetings of this year will be characterized by the unity of the Spirit and great power from the Lord.

THE Rev. Mr. Jordan, (Coloured), of McMaster Hall, is about to be engaged as the successor of the Rev. H. H. Johnson, as pastor of the Coloured Baptist Church at Halifax. Mr. Jordan is a native of Nova Scotia, and has studied at Wolfville and Toronto. We congratulate the church in securing the labours of Mr. Jordan.

The Coloured people of Halifax City as a whole are an industrious temperate people. They have flourishing lodges of Templars and other societies.

If a man makes money and keeps it, with the concealed purpose of giving largely after the amount has become great, he will likely find that, during the time he has been gaining his wealth, the love of money has been gaining in power over his heart, and before he is aware of it, his purpose to give has become so weakened that his giving will be indefinitely postponed. By and by death comes, and this love which has mastered him will dictate that if a will is made, all he has must go to his nearest blood relations.

OUR Pedito baptist friends are sorely pressed on the baptism question. Their great scholars have in some cases all come over to the Baptist side of the subject. Dr. Delitzsch, one of the most learned biblical scholars of the present day, has made what would have been called, had it been done by a Baptist, a Baptist translation of the New Testament. He has translated it into Hebrew. *Baptizo* and its derivatives, he has rendered by *tabal* and its derivatives. This Hebrew word means immerse and only immerse. The only exceptions are in Luke 11: 38, which is rendered by *rachats*, a word which frequently means to bathe, and Rev. 19: 13 where *bapto* is translated by *mead-dam*, meaning to be red, to be blood coloured. In both these cases the result of immerse is given instead of immerse itself—in the first place to bathe, and in the second place to colour. With these exceptions, exceptions that harmonize with the rule, Dr. Delitzsch has given immerse for *bapto* and *baptizo*.

The Baptists in 1883 were taken to task severely by the same society which now prints Dr. Delitzsch's Hebrew version of the New Testament. The British and Foreign Bible Society would not tolerate this in Baptists when they gave such a rendering of *baptizo* to the people of the East. It is impossible to bind the truth.

Our esteemed contemporary the *Presbyterian Witness* ought to give this fact to its readers after putting before them the strong opinion of a brother Pedito-baptist editor across the border. It is only fair that these acknowledged facts should be placed before all the people.

THE Calendar of Acadia College for 1884-85 is a neat little pamphlet of 47 pages. It has for ornaments good views of Acadia College and McMaster Hall.

The facilities for study, and the work done are clearly set forth. Two pages are given to Horton Academy, one to Acadia Seminary, one to the Baptist Seminary in St. John, and one to McMaster Hall. We see no reason why there should not be full calendars of Horton Academy, Acadia and St. John Seminaries. It would be very convenient for the public to have all this in one pamphlet. It could be done, and yet the calendar would be of moderate size, for the college calendar contains no examination papers as is now common in such literature. Want of funds, no doubt, accounts for the absence of this information.

A little less than half the students who have entered on a full course have graduated—496 began, 222 finished their course. The education course is partly prescribed and partly optional or in the course of honors. The history and philosophy of the subject are introduced into the regular course as important to a liberal education; while school organization, management, discipline and hygiene; the application of the principles of method to the teaching of subjects, prescribed in the school systems of the Dominion, are left to special courses.

Holders of first-class licenses, required for male teachers in either of the Provinces of Canada, are exempt from examination in English, history, geography and mathematics as matriculants. This, together with the facilities for studying subjects essential to the profession under a Professor of large experience and acknowledged ability, makes Acadia College, the college of the Dominion for the teaching profession. Partial course students can, if qualified, take all the studies in this department.

The calendar contains other statements which will be joyfully received