

congregations are large enough to evoke the best service a pastor can give. Among many appreciative hearers will be Hon. Senator Lovitt, G. G. Sanderson, M. P. P., Rev. J. E. Goucher. The church has had a long and honorable history, and it has still the dew of its youth. Rev. Mr. Newcombe, Pastor of the Temple church, is recognized as an able minister and a strength to the public life of the town. It is refreshing to meet enthusiastic ministers and devout brethren like Rev. J. E. Goucher, C. W. Sanders and others whose lives of service have made them pillars in the earthly temple of grace."

### The Industrial Guild of the Great Commission.

Having completed the task I assumed at the call of the Maritime B. Y. P. U. I may be suffered a few further words touching the I. G. G. C. I am happy to state that through the generous co-operation of Pres. Roach, and Sec. Lawson and a few others, and the kindly welcome of pastors and people on those fields touched in my itinerary, I have found the yoke of organization easy and my burden light. The Guild has appealed strongly to minds lay and clerical as the thing most likely to meet a long felt want, viz, something to solve the problem of the unemployed in the church, and to tap the vast resources lying latent in and around it.

At any rate, whatever the reason for it may be, where a few weeks ago, there was only one guild in the world now there are twenty, with a total membership that is by this time probably well on up toward 500. The records show 359 names, but as by the peculiar constitution of the guild about 50 per cent of those are powerfully impelled by considerations egoistic, altruistic and gregarious to go out and enlist others, the foregoing estimate is conservative rather than extravagant. Considering our constitutional prejudices against the new; considering also the mud and the demands of the spring work, to speak of no other adverse circumstances, does not such a record in a few weeks, indicate a need, an opportunity and an apparent divine purpose?

As the organizing has been done under the auspices of the Maritime B. Y. P. U. the proceeds of this year's crop over and above the expense necessary in producing it, goes toward the foreign mission obligations of the Union. Next year, however, these Guilds will doubtless divide their profits remembering in their benevolences the home field and the needs of the great North West with its unparalleled opportunities for investment. One dollar given there now will be worth ten given ten years from now. We must not be narrow in our sympathies. But there is much organizing yet to be done. Should the Lord God set his zeal to this larger experiment as we expect he will, the union can continue its work for a month or two on other fields next spring, and so on until the ground has been covered. Then for a permanent arrangement local unions could enter the field in a corporate capacity as one firm on condition of receiving their proportion of the proceeds for their particular obligations. That would be good business from the standpoint of both Guild and Union, increasing the output of the one and finding employment for the energies or filling the mission treasury of the other.

For the sake of those who have not had opportunity to look closely into the Guild, let me say that it is nothing to be feared. It comes to fill a long felt want. It comes to help solve the great problem of the unemployed. It comes not to interfere with other organizations God has raised up in the church, but to supplement and complement them, and they for their own sakes should be the first to welcome it. It comes as that by which their teachings is to be transmuted into action and action in turn be transmuted into character which is the end of all teaching. The other organizations are devotional and didactic; the Guild is primarily and fundamentally practical, a business proposition in the church, and educational mainly through practice. It is the manual training principle applied to the development of religious character. The church is full of theory: What it now needs is something to give that theory objective content, all theory and no practice makes us moribund; All practice and no theory will make us mischievous; but theory and practice together, theory wrought out in action and action guided, and inspired by theory, the two together will give us a straight course and a rapid advance, as when a boat is propelled by two oars instead of one.

The churches therefore, have absolutely nothing to fear from the guild but much to gain. In the country church its place is now clear and undisputed, save by those ignorant of its operation; and the time is coming when in the city church also, burdened as it is with societies, the guild shall be greeted not as an enemy but as a friend. Look and see if a little group of 35 per cent of the membership is not bearing the burden of them all. But what of the 65 per cent who do little or nothing? The guild is for them in the city church. No use for them to say "well, we can't write essays or exhort or lead meetings like those others. We haven't got the learning." The guild doesn't ask for those things it always asks for what she or he can do. It takes advantage of life's training already acquired, and as the work of finger or brain is done at such times as suit the

convenience of the individual the burden of it is not felt. It can be worked in a city church without calling for one extra evening in the year, and all the "talent" energy and "mite" energy which has at times broken out to astonish the churches here and there, can be utilized by it, and all those schemes be safely and permanently subsumed under its category, provided they do not contravene the guild's three most fundamental principles, independence, unblenching honesty in dealings and absolute altruism in spirit.

In conclusion let me say, I have been asked if money raised by self-denial is accepted by the Guild, I answer, no. That admits a negative principle and the Guild is wholly positive. It believes in the strenuous life as the only conquering one. Article II of the constitution says, "only such moneys or products shall be received by this guild as have been the reward of labor, put forth for the distinct purpose of extending the Master's Kingdom."

The blessing of our Lord Christ rests upon all those who this year are making one more effort toward that glorious end. A. T. ROBINSON.

### Notes From Chicacole.

To Chicacole the Rev. S. S. Day came in 1836 but after nine months he journeyed South and became the founder of the prosperous Telugu Mission of the A. B. M. Union. The Lond on Missionary Society, the first to establish a Protestant Mission among the Telugus, labored in this region for many years and built in 1847 a commodious and substantial church in the heart of the town. In 1878 work was begun by the Maritime Baptists with the Rev. W. F. Armstrong as the first missionary and the L. M. Society gradually withdrew. Mr. Armstrong purchased and repaired the Army Mess house which is adapted for the missionary's home. Since 1887 Rev. and Mrs. I. C. Archibald have conducted the work but it is only within the last four years that the field has been reduced to a workable size. Thrice have the territory, helpers and Christians been divided so that today the Christians do not number more than sixty five while the population is still some three hundred thousand.

For years the Gospel note has been sounded. So little fruit, you say—but has nothing been accomplished? In 1805 Henry Martyn wrote: "My attempts to approach the people are not successful. The women and children flee from me and the men are indifferent." In the early reports of our own work we read that few can be induced to attend the Sunday services. It is not so to-day. Fear and prejudice have flown. The women welcome us to their homes and there is a grand opportunity to evangelize the children. Mr. Archibald spent months at a time on tour, hundreds daily hear the Word and there are tokens that the dry bones here and there are beginning to move. A flourishing Hospital for women and children, a day school and well patronized seading rooms twenty and more evangelistic schools, a staff of fairly well trained preachers, colporteurs and Bible women, all these agents and agencies are at work and the helpers usually report: "The people hear so well"—But this is not sufficient.

Before the great revival in America in 1867 the people said: "We are being hardened by sermons, we want to pray." Last November our Christians and missionaries spent ten days in a definite, united waiting upon God. All regular work on the part of all was given up. Prayer ascended night and day. A great blessing came! Sins were confessed that we never knew were committed and many exclaimed: "Oh the riches of his grace! Such joy I never had before! such sweet fellowship with the Lord."

For several months meetings were held every night for the heathen. The church was usually filled. A Brahmin, Komati (merchant) Kerman (writer) and several Malays professed conversion. Only five were baptized but we are sure that the hearts of others were touched. On May the fifth our hearts were filled with joy—on that day, the Brahmin, Subbarao for whom we had long prayed, was baptized. "Where is he? Where is he?" whispered the crowd of merchants and Brahmins peering in the church door. "Up there at the front, don't you see! Yes, his juttu (tuft of hair) is gone and there are no caste marks on his forehead and I suppose his sacred thread has been taken off." The church is soon filled. After a number of testimonies and songs Subbarao, on whom all eyes are fixed, steps to the front. His face is illuminated and there is a confidence and strength in his manner. "Friends," he said, "you all know me, for forty years I have lived in this town. Many years ago I longed for salvation, I visited all the sacred places, bathed in the Ganges, gave money to the priests, diligently read the Puranas and performed all the rites and ceremonies but I found no real satisfaction. One day a certain Hindu said to me: "Give up your seeking and believe in Jesus Christ. We have no Saviour in our religion." "Jesus Christ the Saviour,"—those words remained in my mind and I decided to learn about him. One evening I heard the singing. Very timidly I entered the church. The word seemed good. I went again and again for six months and each night I came nearer to the front and was more assured that salvation I had found. Yes, I saw the wonderful truth that Jesus bore my sins in his own body on the tree." I first bought a Gospel then a New Testament and I daily inquired as to whether these things were so. I wanted to be baptized four months ago, but you know the rich merchant for whom I worked eighteen years suddenly died. It was

necessary for me to gather in all the debts and get the accounts in order so that on my becoming a Christian no one could find any cause for bringing in an accusation against me. Gradually the way opened up, and this morning, praise God, I was baptized. As I stood on the bank I saw the angry faces of my fellow-caste men, but when I entered the water I lost all consciousness—such joy filled my heart. Friends, Jesus has saved me. He will save you too. Won't you come to him!"

Since Subbarao's baptism another series of meetings are being held. Several have begun to diligently read the Bible, and not a little interest has been created especially among those of the higher castes.

Yes, friends, there are other tokens for good of which I might write, but all combined are only as a tiny ripple of the great tidal wave of blessing for which we long. When we see the number of hesitating ones and the multitudes of the indifferent, our hearts cry out for a greater blessing! Oh, the infinite power of prayer—do we realize that prayer is the working force for the advancing of Christ's Kingdom and the winning of souls! How was Hudson Taylor converted? Not a word had been spoken but his mother prayed and at the end of a certain time praised God for the answer, and the answer came. I wonder how many of you whom we represent in this idolatrous land pray for us at least five minutes each day? Although you may not be able to come to this far-away-country we are assured that by the conscientious, continued use of the power of prayer overwhelming results would be accomplished and the name of our God would be manifested in the salvation of thousands of the Telugus.

In behalf of the missionaries, native Christians and other perishing multitudes, I beseech you pray for us and for all the work of your Mission that the power of God may so come upon Hindu and Christian that hundreds may be impelled to own Jesus as Lord.

"Faith is the victory,  
Oh glorious victory  
That overcomes the world."

MABEL E. ARCHIBALD.

Chicacole, India, May 24, 1904

OLD WINE IN NEW BOTTLES. By Len. G. Broughton.

This volume contains sixteen short discourses on such topics as the "The Coming Religion," "Right Relation," "The Place of Salvation," "The Revival of First Principles," "The Baptism of Power," "The True Value of Service." They are written in vigorous English and are characterized by earnestness and directness. The apt illustrations which the writer employs help to hold the attention of the reader and assist him in recalling the substance of the discourses. The book reminds one of Moody's style of presenting truth.

—Published by F. M. Barton, Cleveland, Ohio.  
THE GREAT COMPANION. By Lyman Abbott.

This is a very attractive book. Its fine paper, large, clear type, with wide margins and chaste covers, make it a thing of beauty and a joy to the reader, while the matter is abundantly worthy of the artistic setting which it has been given. The author has chosen the title in allusion to Professor Clifford's pathetic lament. "We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead." The book is not so much a protest or an argument against the pessimism of this conclusion as it is an assumption of the contrary—a note of faith in "a God who is here and now, a God who is a perpetual presence, a God whom men can see as Abraham saw him, with whom they can talk as Moses talked with him, who will inspire them with courage as he inspired Gideon with hope, as he inspired Isaiah, and with praise as he inspired David." As the devout reader peruses the eleven short chapters which make up the volume he can hardly fail to feel his heart comforted and his spiritual strength revived by the more vivid experience of the presence of the Great Companion. The titles of the several chapters are: "The Living God," "The Quest after God," "The Hidden Presence," "The Power of Vision," "Pursuing God," "Listening to God," "The Door," "Christ's Yoke," "The Fruits of the Spirit," "Devout Forgetting," "Devout Remembering." —Published by the Outlook Company, New York. Price \$1.00 net.

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