

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
Volume LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR
Volume XL.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 14, 1888.

NO. 46.

AMERICAN BOARD.—The summary of the work of the American Board (Congregational) as given at the anniversary at Cleveland, is as follows: Missions 22, stations and out stations 1050, average congregations 61,188, adherents 109,914, laborers from America 472, native helpers 2,135.

Churches..... 336
Church Members..... 30,646
Added during the year..... 4,888
Whole number from the first, as nearly as can be learned..... 1,054,477

THE COLORED BAPTISTS OF THE UNITED STATES.—These are becoming a great host. At the recent meeting of the three principal societies, the following statistics were handed in, which showed that these, who less than a generation ago were slaves, are making grand progress in every way. The following is the summary:—

17 Baptist State Conventions; 347 district associations; 7,220 ordained ministers; 10,085 churches; 51,171 baptisms; 1,274,337 church members; 4,184 Sunday schools; 14,353 teachers and officers; 246,068 Sunday-school pupils; \$4,279,245 worth of church property; \$363,074.78 for missions; salary and expenses \$28,418; \$13,727.81 for education; \$62,640.21 for miscellaneous purposes; total contributions, \$384,985; 93 schools and colleges; 15 colleges under the American Baptist Home Mission Society; 27 colleges established and managed by the colored people; 4,193 pupils; 183 teachers; 455 studying for the ministry; 20,875 volumes in the library; 32,347 value of library and apparatus; \$946,680 value of building and grounds; \$152,100 endowment fund; \$27,745 contributions.

CANON TAYLOR AGAIN.—Some time since, Canon Taylor attempted to show that Mahomedan missions were outstripping those of the Christian faith. His assertions have received a severe handling. He is now out in the *Fortnightly Review* in an article to show that Christian missions are a failure. One point of his argument is that while the Pagans and Moslems of Asia and Africa have an increase of eleven millions a year, the annual increase of Christians in those continents is but sixty thousand. In the first place, there are no statistics on the matter of Pagan and Moslem increase which are more than a conjecture. In the second place, the increase of Christians is set down at the lowest figure. Chiefly, however, this argument of his is a transparent fallacy. What if the hundreds of millions of Asia and Africa have an annual increase greater a hundred times than the whole number of Christian converts? It proves about as much that missions are a failure as does the fact that one family does not increase as fast as all the families in a parish that this family is on the wane. The truth is, Christians increase fifty per cent. every ten years in India, while it would take a hundred years for the Pagan and Moslem inhabitants to increase in this proportion. Christianity can point to Madagascar and to the islands of the sea, where the gospel has triumphed, and to Japan where the true faith is sweeping like a tidal wave over the land, as proof that it has not lost its power. Wrong methods may have been adopted, mistakes may have been made, but these do not argue against the power and efficacy of a pure gospel, backed by earnest endeavor.

MARITIME MESSENGER.—The *North West Baptist* contains reports from quite a number of mission fields. They are all cheering. Quite a number have been baptized. The students from McMaster have returned to their studies, and the fields are, many of them, left to their own resources. From the spiritual quickening received, they will be all the better able to support the means of grace, until they have religious leaders. The receipts of the Home Mission Board of Manitoba and the North-west were

In July.....\$709.38
" August.....187.72
" September.....290.90

Total for 3 months, \$1188.00

The brethren who visited our Convention were much pleased with their cordial reception. Let us not forget the work in this broad land. We are pledged to raise \$1,000 for this object, and we shall keep the pledge.

THE SOUTH AMERICAN STATES.—Few are aware of the progress the Spanish states of South America are making. Especially is this seen in the casting off of the bands of papal assumption and intolerance. Venezuela, under its progressive president, Guzman Blanco, as we learn from a correspondent of *Zion's Herald*, has expelled the religious orders, confiscated their property, established free public schools, opened the cemeteries for the burial of Protestants, established civil marriage, and, cap the climax, in 1876 he promulgated a law declaring "the church of Venezuela independent of the Roman Pontiff," and allowing the parishes to elect their priests, and Congress to designate the archbishop. In Uruguay, the popular leader, Mariano Santos, has carried out a similar programme. When the

papal nuncio protested, he was given forty-eight hours to leave the country, which he did. The Argentine Republic is the most progressive and prosperous of the South American states. It has a free school system equalling that of the United States, and perfect religious toleration is accorded. At the anniversary of the founding of the Methodist mission in the country, President Rosa, with the prominent officials were present and gave an encouraging address. The papal nuncio interfered with the celebration. She refused to be coaxed. The case went up to the president, who expelled the nuncio from the state, forthwith.

In Brazil monastic institutions have been abolished and religious tolerance proclaimed. Only in Ecuador has the pope full sway, with the following result:

One-fourth of the property in Ecuador belongs to the bishop. For every one hundred and fifty people is a church. Of the population, ten per cent. are priests, monks and nuns; and two hundred and seventy-two days of the three hundred and sixty-five of the year are observed as fast and feast days. Priests control the government in all its branches, dictate the laws, and see to their enforcement. Not five per cent. of the people can read and write, and three-fourths of the children are born illegitimate. In hardly any place in the world is property so insecure. Beggars and bandits abound. A railroad or stage-coach does not exist; hardly a road or bevelot institution. The ecclesiastical order has gobbled the State. It elects the president and legislature. In a word, the Pope rules in Ecuador, as he does not in Rome, and manages there, as everywhere, to keep the people in ignorance and poverty.

PRESIDENTIAL ELECTION.—One has only to spend a few days in the great cities of the United States when the climax of the presidential contest is at hand, to be convinced of the demoralizing character of these tests of party strength. Nothing is too low and mean to be resorted to, if capital can be made out of it for one party or against the other. The best men in each party, while disavowing sympathy with this kind of thing, will accept all the gain and make no protest. The great parades, in which thousands march to the beat of drum, and with torches which make the streets appear like flowing rivers of flame, have associated with them drunkenness and debauchery. In every town and village of the land, as well as in the great cities, the election is made the subject of gambling deals, and hundreds of thousands of dollars change hands. Dishonest methods and sharp practices are regarded with good natured carelessness, if not with positive admiration. Bribery is resorted to a science. The outlay is also immense. Election day in Boston was quiet until after the vote was polled and the returns began to come in. Then excited crowds filled the streets in sight of the bulletin boards. For a time there was utter uncertainty. The returns from New York State were looked for eagerly, as it was felt that all depended upon its vote. Late Tuesday evening it began to be apparent that the Republicans had won. Still the Democrats clung to every shred of hope. On Wednesday morning it was apparent that Harrison was elected, and the Republicans had a great jubilation at Faneuil Hall at noon. It was amusing to scan the countenances of the passers upon the streets. There were few indifferent faces. You could tell a Republican by the station he showed, and a Democrat by his crest-fallen air. Still, on the whole, the Republicans are bearing their victory very quietly. What effect the result of the election will have upon the relations between the United States and Canada remains to be seen. In some ways it will be favorable. The Republicans have thrown as much blame as possible upon Cleveland for his non-intercourse proclamation and for his dismissal of Lord Sackville West. They can scarcely, after this, adopt his policy. At the same time, the hope of free trade relations between the two countries seems to be lessened, as the Republicans have gone into power on the protection issue. Still there are some among the Republicans, notably Gen. Sherman, who believe that a policy of conciliation rather than of bluff should be adopted toward Canada. This government may be hopeful for, that the American movement will show a little more dignity and international courtesy, now that no immediate electioneering purpose can be served by twisting the British lion's tail. Christian England and the United States should be too firmly united to permit rabid politicians to endanger the peaceful relations between them.

NEWTON SEMINARY.—We took a run out to Newton Centre, while in Boston, and looked in on our provincial students. There are ten of them, all told, besides one of our Welsh brethren who labored for a period in New Brunswick, and two Nova Scotia brethren who have been living for a time in the United States. They all seem to be very happy in their work and surroundings. So far as we can judge, all these dear young brethren, with one

exception, perhaps, are ready to return to labor with our churches, if the churches make them feel their services are desired. They do not need to beg for calls on the other side, and will not beg for them at home. They are a fine lot of brethren, pressed with the thought of the world's need of the gospel. We were glad to find brother Charles Day, who made such a fine record at Brown last year, among the number. He was studying with a view to the law, but a deepening conviction that he should give up his life to the direct work of soul winning has led him to change his purpose. But two of the professors remain who were on the staff during our term of study there. Dr. Hovey's presidency has been one remarkable for its length and success. His quiet power makes its mark on every class. While he remains at the head, Newton will not be troubled with New Theology and modern vagaries. Dr. Stearns also remains, and preserves his power to exhibit his majesty and beauty of the words of the Old Testament. Dr. Thomas is winning golden opinions, while the younger professors, English, Brown and Barlow, are throwing much fresh enthusiasm into their work. We hope our churches will keep in mind that we have so many of our provincialist students at Newton, and will be lying in wait for them as they are ready to step forth from her halls.

A Peep at Our Telugu Work.

BY MRS. C. H. M.

In considering the history of modern missions we naturally turn to the Telugu field. Its stations all over the country are as familiar to some of us as the names of our own counties. Especially interesting are the stations of our highly esteemed who have gone from our own homes to carry the bread of life over the ocean wave, to those who are blind and in love with darkness.

The Telugu, says Dr. S. F. Smith, are like the Jews, a distinct people, yet they are a nation without a country having no territory they can call their own. They are a migratory people, and are found in almost every town and city in Southern India, many having found their way across the Bay of Bengal to Burma.

The portion of country usually designated the Telugu country lies along the western shore of the Bay of Bengal, and is a part of the Madras Presidency. It is about six or seven hundred miles in length and extends inland from three to four hundred miles. The population is estimated to be about 18,000,000. Their language though difficult in mastering, is smooth and musical, and is frequently called the Italian of India. A recent traveller writing of the Telugu says: "They are a people of the highest type of character, and when wholly brought under the civilizing influence of christianity make good British subjects. In looking at an audience of these dark looking people wearing the dark skin, and physical dimensions less developed than is the case in England, one looks upon a British audience. There is seen the elevated forehead, the Anglican nose and sharp chin, indeed all the general marks of the Anglians are seen." They are called the Hindoostani Yankees, in recognition of their energy, enterprise and inventive genius. In recognition of patriotism and solid steadiness when defending their country, they have been called the Scotchmen of India.

In religious matters they are conservative, having held to the Brahminical faith, forming a part of the 169,000,000 who withstood the so-called reforms of Buddha, after whom now 400,000,000 are called. Being thus in bondage to caste, access to the higher classes is difficult. We now wish to bring the homes of our missionaries laboring in the Telugu country nearer to us than they hitherto have been. A few years ago 10,000 miles was a great distance, and a friend residing in India was a little better than dead to us. But now, since electric telegraphic communication can exchange our thoughts in a few hours, and the rapid motion of the steamship can carry our letters that distance in five weeks, India is no longer a foreign country. So when we become better acquainted and more interested in our missionaries, their homes and their work, they shall no longer be foreign to us, but everyday friends.

By the use of the map of the Telugu country prepared by Rev. J. Craig, we see Madras at the extreme south, and Birmahpore at the north. A little south of Birmahpore lies the town of Chicocole with its population of 16,000. The London Missionary Society established a mission there in 1805, but it was of short duration, not more than a year or two. Some others worked there later on, but for many years no Christian work was known in Chicocole until '78, when Rev. W. F. and Mrs. Armstrong moved there from Kimeedy. Buildings

suitable for a Compound were procured, which after a thorough repair provided a comfortable home for our missionaries, and a place for Christian worship.

The first year of this mission, we find the church with a membership of 10 and the staff of workers as follows: Rev. W. F. and Mrs. Armstrong, missionaries; 2 native preachers, 2 teachers, 1 colporteur. The report of '87 shows the force greatly strengthened.

Missionaries Rev. I. C. and Mrs. Archibald and Miss Wright, six native preachers, 3 colporteurs, 2 Christian teachers, 2 Bible women, church membership 66. The territory of Chicocole is equal to an area of 1600 square miles. All this is traversed by the missionary in charge, and his helpers. When the weather permits, much interesting preaching is done. The travelling for the missionaries may be by land or by water. They have a tent and leave the Compound equipped for spending two, three or four weeks in touring. Frequently the excessive rains hinder the progress of the work. Then when travelling they are apt to have more or less fever. "We are everywhere on these tours, recognized as Ambassadors for Jesus. The work is undoubtedly selling upon the people." (Report of '86.)

Miss Wright has for her especial care the work among the women, assisted by her two Bible women, of whom she gives good reports, thus leaving Mrs. A. in charge of the school and boarding department. A recent letter from Miss Wright, states, "Beside the work done in town I visit 11 villages, some being three miles away. We visited a new one to-day; had a good time. The people listened well to what we had to say. We long for an ingathering, for we are not and cannot be satisfied with nothing more than good listening. We are praying for souls to come into the kingdom of Christ."

The out stations are Aklatampars, 30 miles distant; Tekali, and Kimeedy. The last named is a promising field. The climate are pressing, and loudly call, "Come over and help us." Is there any one ready to respond, "Here am I; send me!" By the time a missionary is found for this work, the W. B. M. U. hope to undertake the building of a chapel. At the present time there are \$900 in the bank designated for this purpose. Although the fruit of labor for the Master appears to come in slowly, the day of ingathering shall come. Mrs. A. says: "Pray daily for Chicocole, and for a rich blessing to be poured out upon the heathen of this town. Many of them know what they ought to do, but caste holds them."

A little to the south-west of Chicocole is Bobbili, a town of 15,000 inhabitants. This mission was established in 1879. Here Rev. G. and Mrs. Churchill are at work. They erected a compound, and have a comfortable home. Mrs. C. said in a letter written on the eve of their departure for the home land, in 1884: "Five years ago this mission compound was a plot of barren land, no trees nor shrub or building upon it; now how changed. Comfortable homes for missionaries, helpers and servants, and for school purposes, as well as sheds for horses, cows and fowls, and storehouses have been erected. Instead of the barren waste are vegetable, fruit and flower gardens, with good wells to supply the needed water, refused by the clouds so many months of the year. In this department of our work we see fruits of our toil, all in beauty and verdure where it was barren weeds and thorns to uproot. But where it was dense darkness when we came, we know some light has penetrated. In the homes of my school girls it is not so dark as it was; to the Telugu women the gospel has been preached; to the Yellans and Brahmin women the story of the cross has been many times told, and in the homes of my Zenana women the name of Jesus is known. Also in all parts of the town and in hundreds of the villages, the missionary and his preachers have unfurled the banner of the cross many, many times." Although this was written four years ago, Bobbili is about the same to-day. During the eighteen months' absence of the missionaries, Mr. Archibald had the oversight of this mission, but on account of the burden of his own field and the distance of 60 miles or more, he could not give much of his time to Bobbili, and the native helpers there have not proved to be as efficient as was hoped. Mr. A., in his report for 1886, said: "He and Mrs. A. spent nearly two months at one time on the field. Twenty-eight days were spent in touring. As this was ground upon which much work has been done, we were not surprised to find a number who appeared to be near the kingdom, and also a number who were ready to actively oppose."

Since the return of Mr. and Mrs. Churchill, they are again sowing the seed of eternal life. In due time they shall reap. Mrs. C. reports her school as quite encouraging. The daily average is between 20 and 30. She says: "Two of my highest class girls, who came to the school before

I went home, say they would like to be baptized. But oh! what they would have to endure if they were to try it. We cannot urge them to come, as they are not of age, and the law could take them from us. My heart aches for them." One of the girls in the boarding department has been baptized. Mr. C. says there are others who say they believe, but are not ready to come out yet; and others he refers to who say they are worshipping the true God, and wish to become Christians. Mrs. Churchill is calling for a earnest Christian young lady, is any one ready to respond to this call? Truly "the harvest is plentiful, but the laborers are few."

The working force at Bobbili are: Rev. G. and Mrs. Churchill, one native preacher, two colporteurs and two Bible women. The church membership is 17.

About 50 miles south of Chicocole is Bimilipatan. This station was opened in 1875. Here Mr. and Mrs. Sanford have spent all their time since the establishment of our mission among the Telugus, except when they were recreating in their native land. During their absence Mr. and Mrs. Archibald resided here. Mr. and Mrs. S. returned to the old post of duty in December, 1886. The present working force are: Rev. B. and Mrs. Sanford and Miss Gray, five native preachers, one colporteur, one Christian teacher, and one Bible woman. Church membership, 41. We might peep in and see how Sunday is usually spent at the Bimilipatan mission compound. Work is begun at 7.30 a. m. This is Sabbath school. There are four classes, with 30 pupils. Mrs. S. teaches the class of English speaking young people; preaching service at 8.30. All is over by 10 o'clock. At 10.30 breakfast, then a social chat on some religious topic. After this a little rest is indulged in. One of the missionaries says, referring to the rest: "This we do as regulated as we eat, or we could never endure the work." Then lunch. Telugu prayer and exhortation meeting at 3 p. m. Preaching at 5 p. m. at the Clock Tower, and a service in English at the chapel at 6 p. m. The Clock Tower is a central point in the town, and a short distance from the mission compound. Here is found an audience of 200 or more, for the heathen have so busily engaged as on any other day. This is a place many pass by, and often when only a few listen at first, others come to see, and are drawn into conversation. This, with other efforts, have met with decided opposition, and it was feared one time this service would have to be discontinued. But the trouble passed over, and the service goes on as usual. At 7.30 p. m. is the dinner hour. The work for the day is over—"one more day's work for Jesus." On Wednesday and Thursday evenings there are social religious services. Mr. Sanford says: "Our Total Abstinence Society is working along with some degree of interest. It is the means of good, both in the way of literary improvement, and in keeping the principles of temperance before our people."

Miss Gray's time is entirely devoted to Zenana work. In her report for 1887 she says: "During the year I have made 214 visits. We meet many who seem to be concerned about the future, and the necessity of preparing for it in this life; but they are bound down by caste and superstition. They are afraid to come out and take a stand for the truth."

The spiritual growth of this church is encouraging. Two recent conversions, of which reference has been made in letters from Bimilipatan in the MESSENGER AND VISITOR, also the conversion of two of the school girls, have encouraged the missionaries.

There is but one sub-station, Raiga, 18 miles distant. Two native preachers have lived there the last year or two. Through their efforts the people for miles around have learned much about the way of life. With such impenetrable walls of Hindooism as our missionaries have to contend with, the growth of Christianity is slow; but it is sure. The decay of Hindooism may be illustrated by the following picture. A magnificent Hindoo temple is seen. On the top a little bird is perched. She drops a tiny seed; it lodges in the crevice. Time rolls on. A small seedling is noticeable in the crevice. Quietly it grows. By and by it becomes quite a large plant. Year by year it is unfolding itself. The temple is showing signs of injury caused by the growing shrub, which is hastening the spread of its roots, and developing itself into a stately tree. (The Hindoos never repair a structure.) Year by year the tree is sending its roots deeper and deeper through the temple and, year by year its branches are spreading themselves over its top, till at last it has become mighty in strength and size. Slowly and surely the once magnificent temple has become a mass of ruins, covered by the gigantic tree. In like manner the gospel seed is sown. Before Hindooism is aware of the fact, the tree of life shall destroy its vast structure, and the leaves of the tree shall heal all nations.

A More Excellent Way.

BY MRS. C. H. M.

It all came about through Johnny's dropping the syrup-pitcher at breakfast. The tablecloth was spick and span clean, and his mother had risen with a miserable neuralgic headache, and Johnny wasn't so careful as she would have been, of course, when in his hurry he tipped the pitcher, which in its fall overturned a very full tumbler. And so, in another half-minute, there was an island of syrup set in a full pond of ice water! All the circumstances which I have enumerated were too much for ordinary maternal patience.

"Johnny, you are a naughty, careless boy! You may have an syrup on your cakes this morning!"

"Why, mamma, I didn't mean to do it!"

"But you are always doing things with such a rush. You make other people a great deal of trouble and labor, and then you say, 'I didn't mean to!'"

"A good very gloomy character had suddenly taken over the group at the pleasant breakfast table. Just here, in the confusion consequent upon the accident, Kate, the twelve-year-old sister, who sat opposite Johnny, struck her rapkin ring sharply against the salt-bottle standing by her plate, thereby overturning the dainty little china device. This incident being of a trivial nature, nobody made comment, until the rebellious and tearful Johnny exclaimed: "Kate has been careless, too, mamma, and you haven't blamed her a bit. She's a'te got without syrup, too!"

"It isn't anything to tip over a salt-box," remonstrated the little girl.

"What a silly thing to mention, Johnny!" added the mother.

But somehow, almost before the remark had left her lips, her conscience had displaced its truth.

"Johnny," she said suddenly, "will you excuse me for speaking as I did? It was because the clean tablecloth was soiled, and the spilling made such confusion and so much work, that I was discouraged. But it was an accident, and not my little boy's fault. You did not mean to do damage, any more than Kate when she hit the salt box. You can see that your was a much more trying accident, and it was hard to be pleasant over it; but I see that I was in the wrong, because I was really blaming her because there was syrup in the pitcher, and not for being careless in tipping it, as I said. Kate's salt cellar didn't say 'any syrup is it, you see, only salt, which did no damage.'"

The picture before her was chaotic, but Mrs. Way succeeded in smiling brightly into Johnny's eyes, and added, "I am sick this morning. I didn't sleep well last night. You know how I dislike a quilted tablecloth—so, on the whole, won't you try to excuse me?"

Such a queer expression as Johnny's face wore, but smiles carried the day very speedily.

"Now children," interposed their father, "since mamma has been so very polite, and has apologized so beautifully, don't you think a small boy and girl, so very far away, ought to be very careful as to their manners at table, and run so risks of tipping pitchers and tumblers and salt cellars, and making ugly spots on clean tablecloths?"

"Yes, sir," said Johnny, with great emphasis.

"I'll try," added Kate.

That morning, as the children were on their way to school, Kate said in a thoughtful way, with a tender accent in her voice; "I think mamma is just the sweetest mother in all the world. She is always sorry when she does wrong, just as much as she wants us to be."

To which somewhat confused grammar of his sister, Johnny responded with earnest loyalty, "Yes, and she comes up right out loud, too, I tell you!"

—One of the church letters to a Virginia association, after certifying to the fact that not a cent had been given to any good object, closed with this kindly offer: "For any further information as to our condition and prospects, we refer you to our pastor and delegates." A brother arose and said: "I would like some additional information concerning that church, and with the consent of the moderator, will ask the pastor of that church a question or two?" The pastor arose and the visiting brother asked: "I would like to know, with your kind consent, whether any effort was made to raise money from your church, and if so, what kind of effort was it?" *When?* *Religious Herald.*

BAPTIST BOOK ROOM.—A new book, just published, *Happy Greetings*, by Am. Hall, 35c each, mailed 60c on hand, 1000 copies of Sackey's *Songs*, 1, 2, 3, 4, 5, 10c, 15c, or 20c per dozen; 100, 250, 500, 1000, 50c each; 200 N. S. 5c each; 50c each; 100 The Gem, music, 35c each; 50c each; 100 The Gem, music, 50c each; and other varieties. Send for specimen pages of *Happy Greetings*.