Missionary Intelligence.

India, which he denominates emphatically the

ONE AMONG MANY REASONS WHY CHRISTIANITY DOES NOT BROGRESS MORE APIDLY.

the following: -

mediately before the commencement of the cele- that inaction will be set down to fear. bration of the Holy Eucharist, the Bishop's Chaplain proceeded down the centre aisle of the Cathedral and led up to the Bishop the Penitent. The Bishop then addressed the congregation, stating that Mr. Gillett when studying for Holy Orders had left the Church of England and joined the sect of the Baptists, that he had been re-baptized, and had become a minister in that sect, and finally that he was now desirous of confessing his error, and would read a statement (previously read to his Lordship) to that effect. Mr. Gillett, standing at the altar rails, then read aloud a confession of his sin in having left the church of his baptism, in having been rebaptized, in having taught heresy to others. The Bishop then formally re-admitted him into full Communion with the Church, and proceeded with the Celebration of the Holy Communion at which he was received as a Communicant.

We can only hope that this is an incorrect account of what happened. If not, we had expected better things of Bishop Douglas, for he has proved in his past career that he knows better than this. If it is a question of heresy, we fear that the Bishop and his sacramentarian sur-porters must be considered heretics rather than men like Bunyan, Carey and Baptist Noel whom he has thus pronounced guilty of heresy. And we wonder that the progress of Christianity in India is not more rapid when this goes on in the face of two hundred millions of heathens and Mussulmans!

DUKE OF EDINBURGH'S VISIT TO BOYBAY.

Bombay might be regarded as an unqualified ceive instructions from her, are free from Govsuccess. Sir Seymour Fitzgerald, who planned ernment duty by her, and, of course, are chiefly or at all events sanctioned the arrangements, responsible to her. No other course seems to perpetrated a vulgarity which even a Bir- have been possible. Religious and political mo-mingham buttonmaker out for a holiday would tives have both had a share in dictating this new have had sufficient taste to have avoided. The policy. As in the days of the Roman Empire Caves of Elephanta are, it is true, sometimes the weaker heathen party have yielded to the given up to revelry, but then the revellers are living and increasing Christian party in the not Princes and Governors. If Sir William Court. In the other provinces of the Island Muir had entertained the Duke at a Fancy Ball | there are Norwegian Church and Propagation in the Taj Mahal, or laid out a champagne Missionaries whose people the new quasi-State ization sermon was delivered by the M tiffin in the Motee Musjeed, Sir Seymour Fitz- Church shows a tendency to persecute in a mild Rev. G. F. Miles, from Acts 2. 41, 42. gerald might have pleaded a precedent, however | way, as nonconformists. Dr. Davidson considloudly the world might have condemned such ers it the duty of the London Missionary cockneyism. Not merely were all the appur- Society to see that Government exercises its tenances of a splendid banquet laid out within influence openly and honestly in favour of the the very penetralia of the Elephanta temple, representatives of other denominations of Chris- Council acknowledge the Mount Pleasant but the floor was matted for dancing. The tians who are labouring in new and difficult and Centreville Church. Which passed by acclacolossal triune Shiva looked grimly down upon fields. Dr. Davidson has established a prosperthe junketings, to wonder perhaps whether the ous Medical College with the aid of 5 missionhard race of mortals had returned, after long aries, one of whom is a native. It is to be centuries of impious indifference, to render hoped that the Malagasy Church will be as pure worship and sacrifice to the gods. But instead in the days of its outward prosperity as it was of the burst of choral song with which the old under persecution. race of worshippers were wont to approach the altars, the band played "The Roast Beef of Old England" and Elephanta and its antiqui- Bengal would seem to be gaining internal ties were forgotten by the visitors in a more strength. The Native Church at Dacca chose a substantial enjoyment. Could any of the old pastor of their own last year and partially sculptures have drawn to comparison between the present and the bygone race, it would hard-likely to make a beginning of independence in ly be complimentary to this age. The electihis respect. The zenana mission continues to tric lights and Chinese lanterns would not extend. One case is mentioned of a highly illumine the excavated shrine so much to intelligent native lady, who has renounced the satisfaction of these old world deities, as Brahmoism and fearlessly declared her faith in the "live torches" which had lighted it many Christ. On the other hand a preacher at centuries ago when the temple was new. Nor Commilla, who was dismissed for immorality, would our waltzes or polkas bear comparison apostatized to Mahomedanism. The missionaries. with the furious Corybantic measures in which remark that while the Baroni Fair used to be votaries had danced before the shrine. To make visited by from ten to twelve thousands natives his Royal Highness' visit an occasion for con- to bathe in the river, not more than 200 devotees verting Elephanta into a tineel and pasteboard bathed on the last occasion. Cremorne was to presume that he was deficient in that taste for natural beauty and antiquity which the rest of his family possess in large measure. Elephanta is almost the only monument of the kind that his Royal Highness will have a chance of visiting, and a better opportunity should have been afforded him than the hurry and bustle of a dancing luncheon. There are Cockneys who see in Assyrian tablets, Egyptian obelisks, Runic monuments and the greatest antiquities of the Old and New Worlds only a possible field for engraving the name of John Jones from London," and Bombay has for once shown itself not a whit less vulgar. It is well that the venerable Dr. Wilson, who may be called the honorary keeper of the Caves, has been spared the sight.

INFANTICIDE STILL PRACTICED.

The Bill for the prevention of Female Infanticide has now become law. We need hardly say the measure has our heartiest approval. We believe the Government and their officers have hitherto been most earnest in their efforts in suppressing this crime. But the reflection is nevertheless a humiliating one, that special leg-fully demanded of you. - Carlyle. islation should, after the number of years Melanchely fulls upon a contented British Rule has been established, be now neces-sary to deal with so hideous and so prevalent a custom. The incidental way in which Mr. ignorant we Europeans are of Native inner life. car the grave of another's good name.

The little progress we have made during that time in grappling with the evil ought to be a wholesome rebuke to any inclination to boast of The following interesting extracts were taken the effects of our civilizing influence. Mr. by Rev. A. R. R. Crawley from the Friend of Strachey, when introducing the Bill, combated in a downright manner the objections of those who deprecate interference with any social paper of India. Their being sent so far for our habits however revolting provided only that their columns, they will be read with additional in- habits are sanctioned by usage and for sooth by religion so-called! The necessity for the present law proves the mischievous extent to which this policy of non-interference has already been carried. It is the plain duty of the Govern-Behold how these Christians love one an-other! The Bombay Church Review publishes tom wherever it may be found to exist, and under whatsoever pretext it may be practised, Recantation of Mr. A. O. Gillett (late Baptotal that is repugnant to common humanity and to tist Missionary).—The above event occurred at the Cathedral on Thursday morning last. Im-

MISSION TO MADAGASCAR.

Dr. Davidson, Medical Missionary at Antananarivo, throws some new light on the work of the Missionaries there, in a letter published in the Edinburgh papers. The whole province of Imerina is now nominally Christian. Churches by the hundred have been erected, and religious services established. This church building and church going is partly spontaneous and partly the result of a fear among the people that neglect in these respects would offend the Government. In many districts the people are ignorant of even the rudimentary notions of Christianity, and meet Quaker-like in silence, and depart without any worship. They are, as a rule, anxious to receive instruction, but the means of meeting an emergency so sudden and unexpected are totally inadequate. The older churches, where there are numbers of trained and trusted members, exert themselves in the work of evangelisation. The Government have accordingly stepped in, and in self-defence the London Missionaries have accepted its aid thus: -Analakely Church chooses say eight men, and collects enough to maintain six; the Queen supplies the rest of the money, and the whole eight are then sent out an preachers by the Queen, the court chapel, and the Analakely Church, and each of the preachers is furnished with a letter of really sensible advice, counsel and warning by the Queen. The result is this that every preacher sent out is selected freely by the Christians of the individual town churches, and party supported by the said town churches, and after due deliberation, the following resolu-But for one mistake the Duke's visit to but they are all approved of by the Queen, re- tion moved by Dea. Alex. McKenzie, and

A writer in the Freeman describes the baptism of Southali converts at " Ebenezer," the Baptist Mission station near Rampore Haut. The place of baptism was a small brook in the midst of a beautiful dell, and the party with the four converts marched thither singing a Bengalee hymn to a Welsh tune The inhabitants of the villages through which the procession passed turned out in amazement and followed to the scene of baptism. Mr. Boerresen, a Norwegian missionary, addressed the people in Sonthali. The nine missionaries as the writer remarks, might be said to have had the gift of tongues, speaking as they did in twelve languages.

The more any one speaks of himself, the less he likes to hear another talked of .- Lavater.

To most men experience is like the stern-lights of a ship, which illumine only the track it has passed .- Colcridge,

Do not mistake a tendency for a talent, nor conclude that what you dislike to do is not right-

Melancholy falls upon a contented life like a drop of ink on white paper, which is not the less a stain because it carries no meaning.

Thomason became acquainted with the existence Learn to rebuke and silence the detracting Missionary families, of unmarried women as Misof the practice some forty year ago, shows how tongue by refusing to hear. Never make your sionaries, -for the especial purpose of instruct-

Correspondence.

For the Christian Messenger.

NEW CHURCH ORGANIZED AT MOUNT PLEASANT, CUMBER-LAND COUNTY.

At a County Quarterly Meeting held at Amherst Point, a resolution was passed requesting Rev. Elijah B. Corey to labor four weeks as a county Missionary at Mount Pleasant and vicinity; the expenses to be met by the churches of the ministers at the Quarterly Meeting. Bro. Corey complied and a bles ed revival and reformation was the result. Tottering age, strong manhood, and tender youth alike flocked to the standard of Jesus. As the neighborhood was far from any Baptist church, the people desired in conjunction with Centre ville (formerly Eel Creek) to be organized into a church. Accordingly a Council was called in the Presbyterian meeting-house at Mount Pleasant, on June 27th, 1870, at 10 o'clock, com posed of the following delegates:

Amherst.—Rev. D. A. Steele, Dencon Moses Lowe, and Bro. T. R. Black. Maccan.-Rev. G. F. Miles, and Bros. Hance

Mills, Thos. Blenkhorn. Goose River .- Deacons Hance Hunter, Geo. Hunter, Bros. George Smith, Wm. Hunter, and

Amos Hunter. Pugwash .- Rev. J. Murray, Deacons Alex. McKenzie, Wm. McLean, Wm. Seaman, Wm. Dickie, Bros. Hance Hollis, Wm. O'Brien.

Little River .- Rev. E. C. Corey, Bro. Holland Rev. G. F. Miles was chosen Moderator of the

Council, and Rev. J. Murray, Clerk. Rev. E. B. Corey the Missionary and Bro. Henry Rushton from Westchester church were invited to seats in the Council.

As a large number of those desiring a new organization had been dismissed from the Pugwash church, Rev. J. Murray was called upon to state in their behalf their position, views and desires; which were taken up by the Council, seconded by Bro. Thos. R. Black, was passed.

Resolved, That a Baptist Church be organized to be called the Mount Pleasant and Centreville

Arrangements were then made for the organization, and the Council adjourned to meet at 3 o'clock, P. M.

AFTERNOON SESSION .- At 3 o'clock the Organization sermon was delivered by the Moderator,

It was an able compilation of apostolic teaching. Rev. E. B. Corey offered the organization prayer. Rev. D. A. Steele then moved That the and Centreville Church. Which passed by accla-

The Moderator then requested Rev. D. A. Steele to read the Covenant, which the church acknowledged by rising. Rev. J. Murray gave, the church the right hand of fellowship, welcoming them to the peculiar privileges of the Lord's peculiar people.

Rev. D. A. Steele gave the charge to the church? and in great clearness pointed out their duties in church discipline, and their position before the world.

Rev. E. C. Corey then in much tenderness addressed the unconverted portion of the assembly and besought them to be "reconciled to God." After a few appropriate remarks from the Moderator; and the appointments of Delegates to meet the Association in Amherst, this delightful exercise was brought to a close by imploring the blessing of God to rest upon this new branch of His kingdom.

The Mount Pleasant and Centreville church stands with a membership of 89, with a prospect of immediate additions. May God add to them daily such as shall be saved.

J. MURRAY, Clerk of Council.

WOMEN'S MISSIONARY AID SOCIETIES.

Having been applied to for information respecting the organization of Women's Missionary Aid Societies, we have obtained a copy of the Constitution and Bye-Laws of one of the Societies recently formed in Halifax. These may supply suggestions for persons desirous of forming similar Societies in other places:

CONSTITUTION OF THE GRANVILLE ST. CHURCH WOMAN'S AID SOCIETY FOR HEATHEN LANDS.

Article 1. This Society shall be called " the Granville Street Women's Baptist Missionary Aid Society for Heathen lands.

Article 2. The object of this Society shall be the evangelization of heathen women, by raising funds for the support, under the protection of ing heathen women in the truths of the Gospel,

establishing schools for girls, and preparing them to become Bible readers and teachers among their own country-women.

Article 3. This Society shall be composed of women; and the condition of membership shall be the Annual contribution to its funds of not less than one dollar. The payment of fifty dollars at one time shall constitute a life member-ship; and a Sunday School or Association of persons donating fifty dollars at one time may constitute any person designated by them a life

Article 4. This Society shall annually elect from its members, a President, two Vice-Presidents, a Secretary, Treasurer and Auditor, These officers together with four other persons annually elected, shall constitute a Board of Managers, one third of whom shall be a quorum for the transaction of husiness. The Treasurer and Auditor may at the option of the Society

Article 5. If from any cause the annual eleccers shall continue in office until an election shall be had, at such time and place, and after such notice, as the Board of Managers shall prescribe. In the event of an extraordinary vacancy or vacancies occurring in the Board of Managers from death or otherwise, such vacancy or vacancies may be filled at such time and place as may be designated by the existing Board.

Article 6. No portion of the funds under the control of the Board of Managers shall he appropriated for the purpose of sending out or supporting any person as a Missionary, until after such person has been approved by a Board of Managers, as one possessing the necessary physical, intellectual and religious qualifications for Missionary work among heathen women; and the Board of Managers shall care-fully avail themselves of all reliable and trustworthy sources of information in accepting or rejecting the application of any person for support as a Missionary.

Article 7. All amendments to this Constitution shall be submitted in writing, at a regular meeting of the Society, and adopted only by the vote of two-thirds of the members present.

BYE-LAWS.

1. All meetings of this Society and of its Board of Managers shall be opened by the reading of the Holy Scriptures and by prayer.

2. The President shall preside at all meetings of this Society, and of the Board of Managers; shall sign all orders on the Treasurer; and direct special meetings to be called by the Secretary. at the request of five members. In the absence of the President, the Senior Vice-President shall preside.

3. The Scoretary shall at each meeting of the Society read the record of the previous meeting for approval, and keep a fair and legible record of the proceedings of each meeting, and give notice of special meetings. She shall perform like duties to the Board of Managers, and prepare their Annual report for presentation at the Anniversary meeting of the Society. She shall counter-sign all orders on the Treasurer; have the charge of all foreign correspondence; and, from time to time, as the Board of Managers may direct, the preparation of brief articles of missionary intelligence for publication, calculated to awaken and enlist the sympathies of the women of Nova Scotia in behalf of heathen women. The Records of meetings of the Society and of the Board of Managers shall be keep in separate Books.

4. The Treasurer shall receive and disburse all moneys, and keep in a legible and orderly manner accounts of all receipts and disbursements. She shall present a financial statement to the Board of Managers every quarter, or oftener if required by the Board, and an Annual financial Report for presentation at the Anniversary meeting of the Society.

5. The Auditor shall examine and approve all bills before they are presented to the Board of Managers, examine carefully the quarterly and Annual financial statements of the Treasurer, before they are presented at any meeting of the Society or Board.

6. The Board of Managers shall make arrangements for all public meetings of this Society,

and provide speakers.

7. The Annual meeting for the election of fficers and four other Managers shall be held on the Thursday after the first Sunday of January in each year, at such time and place as the Board of Managers may determine. This meeting (or one arranged for at the same) shall be observed as the Anniversary of this Society, at which the Annual Reports of the Board of Managers and of the Treasurer shall be read, and addresses delivered by clergymen and others.

8. Stated meetings of this Society shall be held on the Thursday after the first Sunday of March, May, and October, and December, at such time and place as the Board of Managers may determine.

9. Regular monthly meetings of the Board of Managers shall be held on the Thursday after the first Sunday of every month.

10. Stationery and incidental expenses together with the postage of all letters of the Secretary and Treasurer, on the business of the Society, shall be defrayed from the Treasury.

It may be well here to remark that to make these Societies a complete organization, they should have a Central Board of Managers. It' does not appear very clear as yet, how such a Board should be constituted, probably some plan may be devised before the approaching Annual Meeting of the Baptist Convention; or if not, the Con vention may appoint such Board.