

FRANCE IN 1869.

France, as I saw it of late, is now just as it was when I saw it in 1859; yet it is France, under a monarchy, in name at least; and I apal likewise, as it then was, so far as any one form of church organisation is under the especial patronage of the government, and having privileges peculiar to itself. Yet, I regret to have to say that there is an organisation of churches which profess to be Protestant, receiving money from government with which to carry on its forms of religious worship. This part of our Protestant Christianity, however, like similar ones in other portions of the continent of Europe, cannot be called either enterprising or aggressive in its relations to Papal errors, or to the error of the godless multitudes around them, who, though born into the State Church by baptismal regeneration in infancy, give no heed to their mother in all their after lives.

Intelligent and devout Romanists have told me that not more than one in a hundred of the Frenchmen pay any heed at all to the Church, and not more than half of the women go to the confessional. Indeed, I have been told by several that they personally disliked confession, and would not go to it were it not that by refusing to do so they would be denied the sacrament, as the priests only give that to such as first make confession to their pastors. The young men and women in general refuse to confess after the ages of twelve or fifteen years—and after that, only such as wish to marry attend long enough to secure the privilege of being married in church—a privilege, however, many do not value, as a secular marriage is all the laws of France require. Few Frenchmen marry before they are from thirty to forty years of age, and then it seems to be done more with a view to have an establishment of their own—establishment, I say, for neither their language nor customs know the words wife, home, or comfort, as the English and Americans understand the meaning of these words. Statistics show that one-third of the children of France are born out of wedlock; hence the conclusion that happy homes are less numerous than they are among a people more observant of the sacredness of the seventh commandment. I should be sorry to give the impression, however, that none of our respectable French people know what wife, home and comfort mean, for I know happy and honourable exceptions—families as loving and lovable as any with us; but among the busy multitudes, the idle and the pleasure-seeking, such are exceptions—and as the majority in the cities are of these kinds, the exceptions do not invalidate the rule.

The rural population of France are measurably industrious, from habit, training, interest, and necessity. Women do as much of the hard work on the farms as the men do, and in many parts they do the most, because about one million of men are soldiers, police and other public functionaries of light work, or little if any work at all, leaving the women to dig, plough, hoe and harvest, for their own and their children's support, as well as for the support of the enormously expensive government. I boarded some time in front of a garrison of thousands of soldiers, and saw women every morning early sweeping the streets, and carrying the filthy garbage away from the front of the military quarters. They generally do the scavenger work in city and country. Can a nation be truly gallant, a government paternal, and their religion the same as was taught by the Son of Mary, who originate and compel such a system upon her whose life and native delicacy of frame and affection are the same as were the attributes of those beloved mothers whose pains and anxieties gave us birth, and reared us in the ways of virtue and true religion? I see no hope for an elevation of the many in Europe until Feudalism is utterly wiped out, the Church redeemed from bondage to the State, her ministers determined to do all they can to put upon a proper social and industrial level her, wherever found, who is the image of the mothers who gave them entrance to life and intelligence in the world. My eyes are sadly weary, and my poor heart pained at seeing so many thousands of soldiers in gay uniform, comparatively idle; priests and monks in long gowns, doing only the genuflections of a ceremonial religion; and women degraded and made old in youth, by employments that among us only the hardiest and least cultivated men can be found to engage in.

When I visit frowning castles, gorgeous palaces, and cathedrals with their trappings that some modern kingdoms would impoverish themselves to build now, and look on royal equipages, and garlanded aristocracy; a fattening, sensual-looking horde of burly monks, lounging at leisure; and woman in the mass the apparent panderer to the passions of lust, gluttony, and ease, I ask imploringly, How long, O Lord how long shall men who love mothers, wives, sisters and friends, continue as indifferent to the great claims of humanity and the spirit of the holy gospel, as we are now seeming, alas! shamefully to be? Yet I am hopeful. I addressed an assembly of Protestant Christians in Paris, where over one thousand were present, and very stirring addresses were made by Drs Fische, Monod, and others—men of renown in the churches, holding Christ the Head. It seemed a special aim of the chairman, Dr. Monod, to announce me as a descendant of the Huguenots, and we were meeting not far from the place that drank in the martyr blood of over thirty thousand of that people, of whom France declared herself not worthy. About one hundred thousand people of Paris call themselves Protestant Christians. Among these, and greatly beloved, are about eighty French Baptists with their devoted pastor Lepoids, and ministers Dez and Cote—son of the late Dr. Cote, of Grand Ligne, Canada.

A. D. GILLETTE.

Missionary Intelligence.

MISSION TO TEOLOGOOS.

LETTER FROM AN ENGLISH OFFICER.

The writer of the following letter is a Eurasian by birth, is Supervisor in the Public Works Department, and is largely acquainted with missions. About a year ago he professed faith in Jesus, and came from his field of labor, one hundred and ten miles, and was baptized, and united with the Teologoos church. Seeing the great work going on in this region, his heart is full. He has aided us manfully himself. He supports one native preacher, and also contributes to schools and all other church enterprises. He sees the need for money now—this present year—money to support fifteen young men who are not yet provided for, at a cost in all of about \$500. The letter was communicated by Mr. Clough for publication in *The Standard*.

Ongole, India, 31st Dec., 1869.—My object in writing is to give the new world a little news of the great and good work going on in the old world, or rather in the gospel field of Ongole, under the fostering hand of the "American Baptist Missionary Union."

Since the commencement of my public life, now twenty years, I have been associated, at intervals, with missionaries of different denominations and their work, and from the Kistun, 100 miles north of Ongole, up to Cape Comorin in the south, I have not seen, in all this space of time and expanse of country, such a harvest as has been gathered in this year, and such an awakening as is going on in this field of Ongole.

The harvest of this mission field, like the cultivated fields of the torrid zone, follows so quick upon seed-time, that reapers are found wanting. Not only are reapers a felt want, but the greater want, as in every place else, is laborers in the Lord's vineyard, and evangelists to establish the churches being built up. The present seed-time seems too good to last a great while, and the pastor finds himself helpless, almost, except to pray, for he wants funds for the support of fifteen or more young men while under study for the work.

As things at present stand, he has not the privilege to say that all "the poor have the gospel preached to them," while they are hungering and thirsting after the bread and water of life. Their anxiety to press into the kingdom can be known when you learn that they travel eighty miles or more on foot, with food in their hands, to hear and learn of the way of salvation. Up to date in this year, 1869, more than 600 have been baptised on profession of faith in Jesus, and 500 and more are hopeful inquirers. There are tares likely to be in this good sheaf. Notwithstanding, we rejoice. And all this great good is effected by a single missionary with his staff of hastily prepared, and therefore, poorly educated agents from among the converts. Truly may we say, "The work is the Lord's and he the presiding pastor," for how soon the blessing has followed.

My object in writing is something more than to give the Christians of America the good news. There is need to tell the wants of the mission. I feel that after reading of and believing in the success, and the fine opening for greater success, that all they who pray, "May thy kingdom come," will not only pray; that those who say they have faith will prove that "faith without works is dead;" that "they who have freely received, will freely give;" that "they who have talents will not bury them in the earth." The work is God's work, and will advance to the honor and rejoicing of all those who will lend a helping hand.

The system practiced in the Ongole Mission is the simplest and cheapest. The churches support their teachers in part, and to establish them, extraneous aid is required. The field of work is widening, and corresponding agency is required. The people are poor, the lowest rung in the ladder of India's social system (tanners, shoemakers, and street-sweepers, but no beggars); and to raise these poor out of the dust and set them among princes is the gospel plan. The transposition will be effected, whether we lend a hand or no; but I need not to write of the *patent of nobility* in store for those who will work for the advancement of the kingdom of their covenant God. We have the promise, "Them that honor me I will honor."

AFRICA.—Among the Zulus near Umyoti, is an encouraging school, where the pupils have made most promising advancement in various branches of knowledge. The boys have occasional meetings by themselves, and several of them seem to be converted. In South Africa, in the colonies of the Cape, Natal, and the Dutch Republics, there has been a great revival for two years, resulting in extensive and permanent good. There are 69 missionaries, 11,524 members, and 6,134 children in schools. A native ministry has been raised up, and a native literature is in course of formation. Several editions of the entire Scriptures in Kaffir have been put in circulation. Much attention is paid to education in general, and especially to the training of a native ministry. Idolatry is losing its hold upon the population. We have additional reports of the continuance of the work of God in West Africa, in the republic of Liberia, both among the colonists and the natives.

In Corisco, on a Sabbath in September last, after the morning service, seven persons, of whom three were youths, in the presence of the congregation stood up and boldly professed their determination to forsake idols and to seek to serve the living God. The people manifest an increasing thirst for knowledge. The Countries along the Niger, far up into the interior of Africa, are opening more and more, alike to commerce and the gospel.

Correspondence.

For the Christian Messenger.

HOW THE PEOPLE FEEL TOWARDS ACADIA COLLEGE.

WOLFVILLE, May 13, 1870.

Dear Sir,—I would feel pleased if the accompanying letters which I have received as responses to the "Annual Appeal to the churches," from Acadia College could receive a place in your columns.

As evidences of the good feelings exhibited towards Acadia College by ministers and laymen, I think that their contents must be gratifying to all those who have at heart "the prosperity of our Institution."

Respectfully yours,

A. DE W. BARSS, *Treas. Acadia College.*

May 3rd, 1870.

A. DE W. BARSS, M. D.

My dear Sir,—Enclosed please find a P. O. order for fifteen dollars, the amount assigned me to raise, in the appeal from the Governors of Acadia College.

We are a poor church as far as gold and silver are concerned, but esteem it a privilege to aid in sustaining our beloved and time honored Institution at Horton.

By order of the church, — Clerk.

A. DE W. BARSS, M. D.

Dear Sir,—Enclosed I send to your address as requested by Rev. S. W. DeBlois; the sum of twenty dollars (\$20.00) for the annual expenses of Acadia College; being the amount asked for from the two churches over which I preside as pastor; I took the circular with me from house to house in each church and asked of every member toward the amount; and in two days collected the whole twenty dollars without any difficulty. It is true I had to get it in small pieces; but I found the people all willing to do something; and it was a pleasure rather than a task to collect it. I feel pleased to find myself among a people who are willing out of their small means to help sustain Acadia College. I do believe that if the pastors of our churches as a whole would take hold of the matter in the same manner the whole amount required would be raised, and the financial state of the College put in a more healthy and efficient condition. I have much pleasure in forwarding you the enclosed amount.

Yours in the work.

P. E. ISLAND, May 6th, 1870.

Dear Brother,—The appeal on behalf of Acadia College of date 9th March has come to hand. I have presented it to the church as requested. Enclosed you will find the result six dollars, (\$6.00.)

It would be very pleasing if our Baptist ministers would take a deeper hold of the endowment fund, and press the importance of having it raised sufficiently to sustain the College, upon their respective churches. I cannot think but if there was some systematic plan adopted to extend to all the churches in N. S., and P. E. Island, but that these churches would take a sufficient interest in the endowment of the College to do each their share of fully raising the funds; so that in all time to come the denomination could look to Acadia College as a free and independent institution in which their sons and daughters might receive a course of training and intellectual acquirement; and when sanctified by grace be a blessing to themselves and others.

Yours &c,
Clerk of Church.

May 3rd, 1870.

A. DE W. BARSS, M. D.

Dear Sir,—Enclosed please find a P. O. order for \$10.00 for Acadia College. We were asked for \$8.00, but our collectors handed me \$10.00 to forward to you. We would be glad to have given more, but we have much on hand to demand money, and we are but a small band.

I feel anxious to do all in my power for our Institutions at Horton, for as they advance, so must we as a denomination.

I hope all the churches will promptly respond to the request of the Governors, so that all the deficiencies may be readily met.

Wishing every success to our indispensable Institutions.

I am, dear Sir,
Yours most truly,

May 10th, 1870.

A. DE W. BARSS, M. D.

Dear Brother,—Please find enclosed \$6, being the amount you asked from the church. I wish it was \$6000, I love Acadia College much, very much indeed, and will do what I can for her. I leave here to-morrow to take charge of the Church, perhaps I can do something for you there. I shall expect my people to give. I preach benevolence and try to practice it.

Wishing you great success,
I remain,
Yours very truly,

Rev. Henry Ward Beecher's church was recently the scene of an unusually joyful and impressive service. The occasion was the admission into the church of ninety-eight new members—seventy five on profession of faith. The church in the forenoon was packed with a very large and interested congregation, to whom Mr. Beecher preached a touching and solemn discourse. His pulpit was beautifully decorated with flowers.

For the Christian Messenger.

LETTER FROM REV. W. H. PORTER.

Steamer Alpha, St. THOMAS.
April 30th, 1870.

Dear Brother,—

Agreeable to promise I again drop you a few lines, to inform you of our whereabouts.

Well, here we are, 1500 miles from Halifax, 800 from Jamaica. Early this morning, we could see by dawn the dim outlines of the St. Thomas group of the West Indies, till passing in among high, barren islands, we came in sight of the red roofs and towering back ground of Danish Port of St. Thomas.

St. Thomas has a fine harbor and is very pretty from the water. A closer view, or one from the high hill by which it is nearly surrounded, however pleasing, is, for the present at least, denied us. We remain under Danish guard, in the Alpha until Monday, whence owing to some cases of small pox having occurred on board during our passage, we are to be removed for ten days into quarantine.

Our company will be, the two Danish guards, a Lieutenant, and two Doctors of the British Navy,—a Demarara merchant and his negro servant, with two cages of Bermuda red birds.

We trust our ten days quarantine will pay us for the loss of time, in rest. This will perhaps be better for Mrs. Porter, after the continued sea-sickness of the voyage, than to go immediately on.

So at least until worse comes of it, even in the old ship's hulk, of St. Thomas, we shall again erect our "Ebenezer, hitherto God hath helped us." Nothing of importance has occurred during our voyage save the smoothness and quickness of the trip. St. Thomas shows nothing thus far to note. The wrecks of vessels, and of steamers, sunk and shattered by the hurricane of Oct. 1868, still stud the harbor, and strewn the shore. The steep hills around St. Thomas, once fertile with the sugar-cane, during the years of slavery, have become utterly barren. There seems to be nothing growing but the most scanty shubbery. The only animals I have seen grazing upon them, were a skeleton-like horse, and a hungry looking hog. St. Thomas lives by commerce.

The children have not yet melted in the 80 to 85 degrees heat. Nor have we. If we do not, we will write again.

Yours truly,
W. H. PORTER.

For the Christian Messenger.

LETTER FROM REV. A. R. R. CRAWLEY.

HENTHADA, March 19th, 1870.

My dear Messenger,—

Since my return to Burmah,—now a few days over one month,—two Associations of Baptist churches in this district of British Burmah, have held their annual Session,—namely, the Association of the Baptist churches of Southern Pegu, and the Henthada and Tharawaddi Karen Association. Strictly speaking, however, the first mentioned Association comprises nearly all the *Burmese* churches in Burmah, and is the only *purely Burmese* Association in the whole of British Burmah. This body held its annual meeting in the town of Henthada in Feb. last, from the 10th to the 13th, inclusive. As the Minutes have not yet come to hand, and I arrived too late to hear the statistics read, it is not in my power to place them before your readers now. I will endeavor to forward an abstract of the minutes as soon as I receive them. The Karen Association met this month, on the 15th and 16th. The Karen churches of British Burmah have, I believe, eight Associations; namely, two in the Rangoon district, two in the Bassein, two in the Young-oo, one in the Maulmain Province, and one in the Henthada district. It is of the meeting of this last association that I am now intending to write.

The body was organized, and held its first meeting in 1857, three years after the establishment of the Henthada mission, at which time there was not a Karen christian within the limits of the district. According to the minutes of the (1869,) meeting, the Association comprised,

Churches,	53
Pastors,	46
Baptised during the year,	62
Total membership,	1675
Contributions for missionary purposes,	£28 00 stig.
" " support of Pastors,	67 00 "
" of rice for " " 2105 bushels.	£120)
(Value in money probably	
Number of children in village schools	336

My knowledge of the Karen language is very limited indeed, but notwithstanding this very serious disqualification for a thorough enjoyment of the occasion, there was much in the meeting