

in the church, as well as in the family. In the pulpit, pew or pastor, religion was his theme. "He rests from his labors and his works do follow him."

O art thou fled, forever fled  
And numbered with the silent dead,  
How can I bear the stern decree  
O how dear brother, part with thee!

"The voice at midnight came,  
"He staid up to hear  
"A mortal arrow pierced his heart  
"He fell but felt no fear.

"Servant of God well done!  
"Rest from thy loved employ  
"The battle fought, the victory won  
"Enter thy Master's joy.

—Christian Visitor please copy. O. C.

For the Christian Messenger.

The Calendar and Catalogue of Acadia College for 1873-74 has appeared. It is a pamphlet of 29 pages tastefully got up, and contains much interesting matter.

H. C. Creed and T. H. Rand, Esqrs., and Rev. D. M. Welton are the College Examiners. These gentlemen have the confidence of the denomination, and will make a vital link between the Baptist body and the Faculty. The examination is wisely arranged to be partly written and partly oral.

Another Committee, and a most important one, is composed of J. W. Bars, D. R. Eaton and J. Desbrisay, Esqrs., and Hons. D. McN. Parker, Judge McCully and A. McL. Seely. To these gentlemen, the responsibility of investing the funds of the College is committed. Their names are the best guarantee to donors that all contributions to the endowment will be wisely and safely invested. The examination for Matriculation is of a high order, and the course of instruction is for four years, and embraces a wide range of subjects. Provision is also made for Honor Courses.

The arrangement for Theological studies is not up to the demands of the age. More money and more men is the silent appeal from this department.

The neatness of the pamphlet reflects credit on the Christian Messenger Office, from which it is issued.

M.

Educational Record.

At the recent educational meeting in Halifax, it was stated that sixteen boys from this city were in a school near Edinburgh, at an annual expense for each, varying from \$700 to \$1100.

If we average the expense at \$800, it appears that more than \$12000, is sent annually to that school from Halifax—a sum equal nearly to one fourth of all that the county raises each year for educational purposes. Besides this many youths are sent to other places to be educated. We call attention to these facts because they mark the way in which we are rapidly making our favored province the glory of the Dominion. One half of that \$12000, wisely applied each year would sustain a first-class high school; but instead of spending that money at home for such a purpose, twice the amount is annually sent out of the country,—sent to remain away. And when the question is asked, what comes back to us for all this outgo of capital, it is not easy to find a satisfactory answer. We never shall prosper much, as a people, until we have enough of the feeling that we are a community by ourselves, to prompt us to develop and care for our own interests, and abandon the ruinous policy of running off to all parts of the globe for advantages and privileges that we might and ought to find at our own doors.

The question whether church property and real estate occupied by endowed schools and colleges, should be taxed or not, is now receiving considerable study in New England. The reason that was urged in the past for the exemption of such property, has lost much of its force. The owners no longer need public assistance for their specific work. No kind of private property can claim freedom from taxation. It is urged that the exemption tends to encourage the accumulation of large estates which do not bear their portion of the public burdens, and also that it tempts to the expenditure of extravagant sums on houses of worship. Indulgence in regard to such taxes may be justified, when it is shown among a people comparatively poor and who are just laying the foundations of public institutions. But the application of the principle in a community that has inherited rich legacies from the past and that possesses sufficient wealth for the gratification of taste, may cause a very unjust distribution of the public burdens. It might be well to limit the exemption to a certain

amount of property, or so far as taxation for local purposes is concerned, leave the question to the municipality in which the property is situated and which is more immediately affected by the management of such trusts.

Foreign Missions.

FIRST IMPRESSIONS.

The arrival of our missionaries at Rangoon has been already reported. They reached that city on the 12th of January. The following passages from a letter received by Dr. Cramp from Miss Armstrong, dated Jan. 17, will be interesting to our readers. It is only necessary to premise that all the missionaries are in good health. They were waiting at Rangoon for the steamer to take them to Tavoy, which was daily expected.

"Immediately on our arrival Mr. Colburn waited on us; he, in common with all the missionaries, has been very kind. They have welcomed us to their homes, their hearts, and the work, commending us, the second evening after our arrival, to the care of the God of missions, at a Praise Meeting, held at Dr. Stevens'.

"While waiting the arrival of the Tavoy steamer, I am entertained at the house of Dr. Binney, who as you are aware, is President of the Karen Theological Seminary. I esteem myself quite fortunate in being situated just as I am, for I have the opportunity of meeting with the natives, and hearing them talk, recite, and sing. Miss Baldwin, one of the American ladies, who is designated to Bassein, is my companion here, and together we take lessons in Karen from one of the students.

"Rangoon is a beautiful place; but though I have been here so short a time, I have seen enough to make my heart sicken at the thought of the probable fate of many of this people. This morning we visited the Shway-dogong Pagoda. Built on a hill, nearly 200 feet above the level of the river, and itself 360 feet in height, covered with gold leaf, it is the great object of interest, and can be seen for miles. What renders it more particularly interesting than any other pagoda is that it is said to contain a few hairs from the head of Guadama. There are four great entrances, or rather approaches to the Pagoda. As we made the ascent we passed old men and women, blind, deaf, diseased—some were lepers. There were wax candles, roses, &c., for sale. These are the offerings presented by the worshippers. The rich burn many candles before the images, and present offerings of gold leaf, which they afterwards paste upon the lower part of the Pagoda. All along the sides of the roof, above the steps, were pictures, representing the most fearful modes of future punishment, and the different transmigrations to which the soul is subject. At the top of the steps were many worshippers, burning their candles and prostrating themselves before the image of Guadama. These images are set up by hundreds; upon one small platform I counted twenty-seven, of different sizes. I was attracted to this by seeing a man bowing and prostrating himself before an image. This he did twice; then, in a kneeling posture, with his hands before his face, and a rose between his fingers, he muttered his prayers. When he had finished he laid the rose at the feet of his god and went his way. I saw much of this, and turned away, sick at heart, for the stupid blindness of this nation.

"As I saw those deluded ones I thought with emotions of thankfulness of a very different scene I had been privileged to witness the preceding evening at the Seminary. How, in the same room where I had seen them assembled in the morning, was a company of young men, Karens, holding a prayer meeting. One of their number, our teacher, Sau Kay, opened the meeting as they do at home—then read and expounded a portion of Scripture—after which two of the students prayed. After this they sang in Karen the familiar hymn, 'Sweet hour of prayer,' Miss Baldwin and I joining in English. Sau Kay then knelt and prayed such a prayer, which seemed to breathe the spirit of true devotion and earnest supplication. The meeting was closed by singing the Doxology, in our familiar Old Hundred.

"I am so glad for the Seminary. I am sure it will be a great boon to all Karen tribes. At present, seventy young men are studying here. These go out as teachers and preachers

wherever they are needed. The senior class numbers twenty-two, as fine young men as they have ever had. The present year closes in two weeks. I like the Karens very much. They seem very interesting and intelligent.

"I feel, and always have felt that the churches at home are praying for us. Now we need great wisdom, each of us, and it is our earnest wish that much prayer may ascend on our behalf."

THE SEPARATION OF MISSIONARIES.

The following lines were written by Mrs. J. Longley, one of the American missionaries, who sailed with our friends from Glasgow to Rangoon. There were seven in each party. They became greatly attached to each other. They separated at Rangoon:

Fourteen new workers for Jesus  
In his broad ripening field in the East;  
Abstracting, with help from the Master,  
A few sheaves to gather, at least.

Fourteen warm hearts knit together  
With a love the Saviour has sealed,  
In making us brothers and sisters,  
Co-workers for Him in the field.

And may his rich blessing attend us,  
As we go on our various ways;  
Each strengthened with grace as 'tis needed,  
And lighted with heavenly rays.

And oh; may that light be reflected  
To the darkened children of sin,  
That their hearts may grow bright with its  
And so let the Master come in!

Then let us put on the whole armour  
Of truth, and of truth and of love, [queers,  
And through Him we'll be more than con-  
Through Him who sends help from above.

And then—can we realize the blessing,  
The promise of which has been given;  
In the day when I make up my jewels  
You'll be mine, in my crown, worn in heaven.

St. JOHN, N. B., March 9, 1874.  
To the Editor of the Christian Messenger.

DEAR BROTHER.—Permit me to acknowledge through the columns of your valuable paper the following amounts received for Foreign Missions:

From the Mission Band in Sackville, N.B., per Mrs. W. Estabrooks \$10 00  
From John Haley, Esq., Yarmouth. 50 25  
" Windsor, N. S., Church per Rev. D. M. Welton. 24 00

Yours very truly,  
Z. G. GABEL,  
Treasurer of F. M. B.

The Christian Messenger.

HALIFAX, N. S., MARCH 18, 1874.

OUR STATISTICS. AND WHAT THEY SHOW.

Our readers are concerned on all matters relating to Education and progress, and in the general enlightenment of the people. We have no narrow sectarian interests to serve by our efforts in behalf of good schools throughout the country, and in seeking to spread general intelligence in the community.

We desire that the people everywhere may know how to Read, be able to Write, and understand the elements of Arithmetic. The Bible is the great instrument of raising the nations of the earth from degradation and sin, and the people should be able to read it, and be free from the bondage of ignorance as well as the oppression of their fellowmen.

Governments are instituted not only to protect the weak and virtuous from the wicked and strong, but to promote the happiness of the people, and to make men better as well as to give them the largest possible amount of liberty—civil and religious. In the efforts of enlightened governments to accomplish these objects, they seek to know the true state of the people with respect to their mental and moral, as well as material condition; and knowing this, they may then be enabled to adopt such measures as may be within their reach for the general improvement. Hence, the taking of a Census in each decade is regarded as an important function of the government in every well constituted country.

A Census impartially and correctly taken, must afford the most reliable data for discovering the facts in regard to the condition of the country in its intellectual, physical and commercial character. In our last we made some use of the recently published volume of our late Census, showing the state of people in their ability to read and write in the several provinces of the Dominion, and the proportion of each at school. These facts gave us some intimation—not only as to what is the present state of the provinces, but what grounds we have for expecting any improvement in the future. Education we know is at the foundation of all other improvement, and by this, as a test, we may judge pretty correctly as to what is the true state of the country in many other respects.

Now, as we are more particularly interested in our own province, we allude in our former article, that there existed a difficulty with respect to our numbers at school, and the number given over 20 years of age unable to read, we shall not forestall any reply we may receive, by at present offering any opinion of our own on that subject, but shall proceed to analyze the statistics given of the several counties of this province, the same as we did last week with those of the several provinces. We may then possibly discover if effects are developed which lead in any degree to a discovery of the causes in these several localities which would produce such general results in the whole province. We proceed therefore to extract from this Volume 2 of the Census, the facts presented: 1st the population of the counties, 2nd, the numbers given "at school," and 3rd, the numbers "over 20 years of age, who cannot read and write," so that we may then be able to give the comparative standing of the counties by the percentages thus shown respectively.

First then we give the facts as we find them, only putting them in tabular form and adding together the numbers of Males and Females:

Table with columns: Counties, Population, Going to school, Over 20 years unable to read, Over 20 years unable to write. Lists data for various counties including Hants, Kings, Annapolis, Digby, Yarmouth, Shelburne, Queens, Lunenburg, Halifax West, Halifax East, Halifax City, Cumberland, Colchester, Pictou, Antigonish, Guysboro, Inverness, Victoria, Cape Breton, and Richmond.

It will be seen that only in Halifax and Digby are there more females than males at school. In about half of the counties there is a larger number of men than women unable to read, whilst in almost every case there are more women than men who cannot write.

Next we give the percentages, calculated from the above data, as follows:

Table with columns: Counties, Per cent at school, Per cent over 20 yrs. unable to read, Per cent over 20 yrs. unable to write. Lists percentages for various counties.

Greater diversity, it will be perceived exists in the number of men and women unable to read, than in the number "at school." Still greater is the difference between the counties respectively as to the number of men and women unable to write. In Colchester Co.

there only about one in a hundred who cannot read and write, whereas in Kings are nearly two in the same condition, and so on with the other counties until in Richmond twenty-three, or nearly one-fourth of the people, are in that lamentable state.

As respects their ability to write, Halifax East stands at the head, having a little more than one person in a hundred, who cannot write, whilst Kings county has nearly three in a hundred unable to write and so on until Richmond has nearly 28 in a 100 who have not learned to write.

We have taken the counties and have put them in the order in which they present themselves as to their comparative standing in these three particulars, so that it may be seen at a glance in which county the greatest progress has been made. Here is

THE COMPARATIVE STANDING OF THE COUNTIES

Table with columns: No. at school, Over 20 years able to read, Over 20 years able to write. Lists comparative data for various counties.

Our readers in several counties may have different opinions as to the reasons for the great differences here shown between them. Why, for instance Digby is the lowest in the number of its people at School, and yet is in advance of six other counties in the ability of its people to read and write; and why Yarmouth, the seventh in school attendance, is yet 12th in both its reading and writing. Other comparisons may be made full of interest and instruction.

We have taken more space with the above than we expected and are obliged to lay aside an article on the Separate Schools Question, and some other important matters.

NOT ANADAPTISTS.—Baptists do not re-baptize. Sometimes our Pedo-baptist friends find their people enquiring into the scripture teaching concerning the ordinance of Christian Baptism, and becoming convinced that Infant Baptism is nowhere sanctioned in the Bible. Instead of their encouraging such inquiries it is often the case that they seek to repress investigation, or to divert the attention of the enquirer from the subject. Sometimes too we have heard of ministers being greatly incensed against Baptists, because of their presuming to baptize such anxious persons on their concluding that it is their duty to follow in the steps of the Divine Redeemer. Not so with the Rev. Dr. Talmage, of New York the editor of the Christian at Work. Here is a specimen of his wit and humour concerning some such cases. He says:

"The Examiner and Chronicle gets off at our expense a good story, the substance of which is, just after our entrance into the ministry we baptized by sprinkling an infant, Rev. Dr. Dowling, the eminent Baptist clergyman, being present. We ourselves were much embarrassed under the circumstances, and came very near letting the baby drop, and assured the Doctor that we did not intend the 'sprinkling' ceremony as any offence to himself. Fifteen years after, Dr. Dowling baptized by immersion the same person. The only objection to this story of the Examiner and Chronicle is the fact that it is all true. This is the first thing we have seen in the newspapers about ourselves that was not a lie, so that it is a new sensation. We acknowledge the whole affair. But we have this consolation, that if the child presented was not thoroughly baptized at our hands, the work is fully done now. We have no objection to having either Doctor Dowling, or Dr. Bright, of the Examiner, put clear under the water any whom we have ever sprinkled. Some of them need more washing, and the whole world was once put under the water and morally improved by it."

PUBLIC SCHOOL MEETING AT TRURO.

A Public meeting was held in Cobeguid Hall on Wednesday last to discuss the following questions:—Shall our Schools be Free and Non-sectarian, as at present? or shall they be Separate and Sectarian, as demanded by the Roman Catholic Bishops? A number of ministers—Church of England, Church of Scotland, Presbyterian, Baptist and Methodist—and