

scoria thrown up, you may judge, is plentiful for street and road-building. &c. We found all our Nova Scotia friends well, and doing well, and waiting to receive us, brethren L. W. Eaton and family, and John Bigelow and family, some of whom we had not seen for 14 years, all looking well and doing well. The New Zealand climate agreeing with them. Now the difficulty was how to dispose of ourselves among so many kind friends, from Charlottetown, Cape Breton, St. John, &c. We found a home, and a comfortable one, with our above named brethren Eaton and Bigelow, who both have beautiful locations and fine houses. Revd. Mr. Cornford, Baptist pastor, showed us no little kindness, also Revd. Mr. Davis, Independent. For him I preached frequently as well as for every minister in the city, with but few exceptions. After a four month's tour, preaching and lecturing on Health Reform, Temperance, &c., we bid them adieu; which was most trying, yet the hope of meeting again in the Home above is always consolatory. No word like Home. Paradise with its beauties, a city with its riches—a kingdom with its grandeur, are all very pleasing, but at the word home, the heart expands amidst scenes of affection and sounds of kindness—familiar faces—well known voices and a thousand associations. There the whole family circle—the long severed members will meet again—these forgotten friendships will revive again—Home, Home, sweet home, to the believer in Jesus.

During our stay at Auckland our hearts bled for a poor young man, an American, who had just returned from a five years' voyage in a whale ship, there were three hundred of them met at a public house, and had 16 bottles of liquor and perhaps more. An affray was the result, and this young man was insulted, and in self-defence struck his best friend in the arm, of which he had no recollection, and on account of the incompetency of the doctor or carelessness, the man died, after some weeks this young man gave himself up, was tried, and condemned on circumstantial evidence, and executed in a wonderfully short time.

He heard that I was an American, and sent for me to see him at the stockade. Obeying the summons I found not one who had the appearance of a murderer, but a fine athletic young man. I said My poor young man how came you here? Ah sir, it was rum's doing, said he, and then went on to relate the affray. He said, It was my best friend they say I struck. Suffice it to say that he professed to have repentance towards God and faith in the Lord Jesus. He was happy, and died in hope of a blissful immortality. I saw him almost every day and witnessed his growth in grace. His mother was a member of a Baptist Church and he was a Sunday School scholar when a little boy, but had been a wanderer on the ocean five years without any religious instruction—not a bible on board the ship, or any religious books; but now those passages he had learned from the bible when a boy at the Sunday school, came flashing into his mind, and hymns such as "Rock of Ages cleft for me." "I want to be an angel." One of his ship mates was committed also and in the next cell to him, for whom he felt an ardent desire, that he might be saved, so much so as almost to forget himself. He declared the innocence of his friend to the last; and it was evident that false witnesses had been brought against them, the young man, his companion, was afterwards taken from close confinement, and I hope will finally get his discharge. The accuser of them is now in jail himself for dishonesty, which has given a different aspect to the case of the condemned. He extracted a promise from me, that I would visit his comrades, and labour for his salvation; for, says he, you know the class he has around him, and as for myself, he said, I do not want to live any longer, for I fear, should I be relieved, I might sin against my Saviour. I wish to go to Jesus. Oh could his voice have reached all young men, how he would have pled for them to become total abstainers from liquor, seek religion and prepare for eternity.

I tried on several occasions to shake his hope, fearing he was self-confident, but he was firm to the end. He said, my sins, which gave so much trouble last week, are now gone, I cannot find them, there is a mist between me and my sins, I cannot see them, they are borne away, and when the hangman entered to pinion his hands, with his peculiar dress, who by the way, had to be incarcerated, to get him sober

enough to perform his part of the awful work, our poor young man was talking of his sins, and only had his hands, but kept on talking with brother Cornford, as if nothing had taken place. Our brother was astonished, and so were others to see him so calm and resigned at the fatal moment. I could not witness the terrible scene, but our dear brother remained with him until he was launched into eternity, un-called for. The ministers of all the different denominations paid him every attention. Bishop Cowen visited him and tried all he could to get him relieved, but all the petitions were in vain. I trust and believe that the blood of Christ washed and made him clean, and gave him an entrance to the kingdom. I was taught some lessons, my want of faith and love to Jesus; lessons which I trust will not soon be forgotten. But the question arises, Who taught the unsophisticated young man such lessons. Surely it was the Spirit of God. There was not a bible in the ship, as he informed me, nor any christian friend, and none in his cell. The word of God was most precious to him, and was his constant companion. Of the two I received the most instruction, and had to mourn over my want of faith and love for Jesus. He sought and obtained an interview with Fisher, his townsman, and others, and warned them faithfully of the prevailing sins and the importance of a preparation to meet God. I do trust that good was the result, not only to the prisoners, but to the officials of the goal also, all of whom came under his instruction and laboured hard for his reprove. If his voice could reach all the young men how he would have urged them to abandon the cup. I had an opportunity a few Sabbaths after, of preaching in the stockade to all the prisoners, something in the shape of a funeral sermon for the poor young man, and found them exceedingly anxious to hear. When I entered, a Maori service in their own tongue was being held—there is no lack of religious services in this prison or any of the Hospitals or refuges here. I believe this execution gave an impetus to the Temperance cause in the city, for as many as 60 at one meeting joined the Good Templars, which has kept up in greater or less numbers during our stay. They are still on the increase so much so that I did not consider it expedient to organize the Sons of Temperance there. I wish that I could write as encouragingly of the spread of religion as of temperance principles, but this is not my privilege so to do.

After a fourteen years' acquaintance with the most of these Colonies, I am not very favourably impressed with the religious element, and my predilections are more than ever in favour of America and her institutions. These great and wide spread Colonies cannot begin to compare with little cold Nova Scotia, as to the elements of true greatness, for it is righteousness which exalted a nation. True they have got the elements of physical greatness and were never more prosperous than at present. But I must stop, knowing full well you do not want to hear of our spiritual darkness, and want of zeal and activity, in the cause of our best Friend. One of the Baptist pastors, during my absence, has gone over to the Episcopal Church, G. Shepherd from Mr. Spurgeon's College; another has been excluded from the Union for gross immorality, and the others have been having a newspaper war, that is between the Particular and the General Baptists, and instead of doing good have done immense mischief. Ah, when shall we awake? I beg to say that we, in a few weeks leave for California. I expect to go as surgeon in the steamship McGregor, the pioneer vessel which is advertized to go on the 20th Dec, but not to return in her. When we do arrive will write you where to direct and may give you a look in at your own domicile. We have been trying for years to have a journey over the Pacific but have been hindered; but D. V. shall bid our numerous friends here adieu for a time at least. Excuse haste.

Truly yours,
W. HOBBS.

SYMBOLICAL PULPITS.—The New York *Independent* says that a new sect of Lutheran ritualists seems to be arising in Pennsylvania, whose distinctive peculiarity is a belief that the pulpit ought to be shaped like a goblet or wine-glass. If it is important, says our contemporary, that the pulpit should always have a symbolical shape, then the pulpit of some ministers we know of should be modeled after a combination of bread-tray and butter-dish; Mr. Murray's would be shaped like a saddle; Dr. Fulton's might resemble a pepper-pot; and Dr. Talmage's should be a full-rigged castor, with all the cruets of condiment.

Educational Record.

OUR SIX COLLEGES.

The Report of the Superintendent of Education gives the names of these six colleges: Kings, Dalhousie, Acadia, St. E. Xavier, Mount Allison, Saint Mary's. This list is frequently brought before the public as evidence of the disheartening condition of higher education, and to show, by way of contrast, how much better it would be, if all would unite in one University. The question whether such a University would be better, may do for debating societies; but practical men will waste no time on it, for they will see that such a university is an impossibility. Two of these six colleges are controlled by men who belong to an ecclesiastical organization, the members of which believe that a great gulf is fixed between their communion and the rest of the world. The leading men in this organization steadily refuse to have any fellowship in the higher departments of education with people outside of their own communion. The only way, therefore, in which all the people can unite in one university, is by three-fourths surrendering to the other fourth and leaving them to manage it as they please. From the necessity of the case we must speak as Protestants, and talk of our four colleges. The oldest of these is having a period of comparative rest, and its directors are deliberating in regard to its future work. No one can urge that in its present state it affects the numbers or the efficiency of any other college. Another of the four is located outside of the limits of this province, and may more properly be said to belong to New Brunswick. Of the two that are left on the list, one, by the precise terms of its organization, belongs as much to the people of New Brunswick and Prince Edwards Island, as to Nova Scotia. The summary expression, "our six colleges," so often used for effect, misleads, inasmuch as it fails to suggest the real facts of the case.

It may interest some of our readers to know how the provincial grants are distributed to these colleges. Kings receives \$1400, Dalhousie \$1000, Acadia \$400, St. F. Xavier \$1400, Mount Allison \$400, St. Mary's \$1400. By what principle this distribution is regulated, it would be difficult to tell. It may be the best thing to stop the grant. It gives us very little concern, whether it be continued or not. But if appropriations are to be made, we ask that the Government should make them according to some just principle.

Whether there is sufficient reason for the existence of the other colleges, must be decided by the men who support and control them; the friends of Acadia are not called to any controversy with any party. No one proposes that it should take the ground occupied by any other college. It is connected with a population, large enough to furnish all the students it may need, and able to give the requisite Endowment. It has done a great work, but it can accomplish a much greater. Its friends are becoming more numerous. They believe that it has an important mission to fulfil, and are willing to labor to make it successful. Whether there shall be in the province sixteen, six, or two colleges, it is in the highest degree probable that Acadia will be one of the number.

The people of the United States gave, during 1872, more than ten million dollars toward the higher institutions of learning, and voluntarily taxed themselves to the amount of nearly seventy millions more for common schools. When the great fire in Boston consumed some of the buildings belonging to Harvard, that city—that had just lost so much—contributed eighty-five thousand dollars in a single week towards supplying the loss. On the principle that "to him that hath shall more be given," \$2,703,167 of this ten millions was given to the educational institutions of Massachusetts. New York comes next with over two million two hundred thousand dollars. More than four fifths of these sums were donations, not bequests. They were not the contributions of those who merely indicated the direction in which this money should flow, when they could no longer control it, but where the living gifts of men and women who took this amount from their own pockets, and thus despoiled themselves, as well as their heirs. They desired to see the result of these benefactions in their own lifetime, and to avoid those sad quarrels that too often defeat the benevolent intentions of the

testator. The largest amount from a single source, is the bequest of the late Isaac Rich, of Boston, of \$1,200,000 and a half of dollars to found Boston University. Dr. James Rush leaves a million dollars for a library in Philadelphia; Syracuse University gets six hundred and fifty thousand; Cornell, three hundred and twelve thousand; Columbian, two hundred and fifty thousand; and Harvard, two hundred and thirty-one thousand.

In 1873 Cornelius Vanderbilt gave half a million dollars to establish the University of the Methodist Episcopal Church South, and another half million for a young ladies' seminary on Staten Island. Henry F. Durant is erecting at Wellesly a female college, modelled after Mount Holyoke, that will cost from half a million to a million; John Hopkins has founded an institution for the education of four hundred colored orphans; Mr. John Anderson, of New York, has added fifty thousand dollars to his gift of Penikese Island; and Mrs. Quincy Shaw, of Boston, has given one hundred thousand to the institution at Cambridge, over which her father, Professor Agassiz, presided.

While the wealth of the country is thus being freely given to these centres of learning, the culture, the thing taught and the mode of teaching, are being steadily uplifted year by year. It takes one year's more study to enter a leading Eastern College to-day than it did twenty years ago; and the tendency is steadily toward higher qualifications for admission. The present tendency is, also, toward a love of classical knowledge for its own sake, a pursuit of science that finds its reward in mental, not in pecuniary acquisition; a breadth of thought that admits each subject of study to its own intrinsic value.—*Condensed from Appleton's Journal.*

Foreign Missions.

To the Editor of the *Christian Messenger*.

DEAR BROTHER,—I will thank you to insert in the columns of your valuable *Messenger*, the following notice of monies received for our Foreign Mission, viz:

From Indian Harbour West, N. S. Church, per Charles Corey.	\$ 9.00
From Indian Island, N. B., a Friend, per Rev. D. W. Crandall.	1.00
From J. D. Colwell, Portland, St. John's N. B., per the Rev. Mr. Boggs.	2.80
From a young lady in Granville Street Church, Halifax, N. S., per the Rev. Mr. Saunders.	12.50
From Mr. David Hanselpecker, Brussell Street, St. John, N. B.	5.00
From Mrs. M. E. Selden, Treasurer and Secretary of the Central Board of the N. S., and P. E. I. Societies for the quarter ending 31st Dec., 1873.	344.93
From Mrs. S. L. Allwood, Treasurer of the Central Board for N. B., of the Woman's Missionary Aid Society for quarter ending 31st Dec., 1873.	355.04
From the Portland N. B. Church, per the Rev. Mr. Boggs, for the support of native preacher Kopyakobe.	100.00
Total.	\$832.17

Z. G. GABEL,
Treasurer of F. M. B.

A "missionary event" of great significance and importance has just taken place in Japan. Two elders of the native churches in Yedo and Yokohama recently set out on a tour through the province of Kadzusa, which lies between the Gulf of Yedo and the Pacific Ocean. At many places they preached to the people, explaining the Christian faith and doctrines, and expounding the Scriptures to audiences of from one dozen to four hundred persons. In all their course they were unhindered either by people, priests or officials. These elders names were Ogawa and Okuno. They avoided the large towns where they knew the people to be unusually bigoted, and exercised prudence always; but did not shun to preach the whole truth as they knew it in the Go-peis. In many places they were invited and urged to come again. In one village they found a man who had once obtained a tract containing the Lord's Prayer, the Ten Commandments and a brief outline of Christian doctrine. This man had read and studied the tract, and had for a long time called upon the name of the true God and had kept up daily prayer to God through Christ for several years. He was overjoyed at hearing these two fellow-countrymen of his preaching the truth, of which he longed to know much more. The preaching tour of the two elders lasted three weeks, and on their return the native brethren called on them to recount what they had done;

after which they kept a jubilee of praise to God and prayer for greater blessings that God's Word might have free course throughout all Japan. It greatly encouraged the young men now in the native church, who look forward to the time when they shall go out as preachers and evangelists in their native land. At least a dozen young native Christians have signified their intention of becoming preachers, and the missionaries of Yokohama are already discussing the question of how best to organize and maintain a theological training school for the native missionary in Japan.—*Independent.*

The Christian Messenger.

HALIFAX, N. S., JANUARY 28, 1874.

The friends of Temperance connected with "the Sons" and "the Templars" are moving in the matter of petitioning the Local and Dominion Legislatures. The following is a copy of the petition to the Local Legislature, now in course of signature:
The Petition of the Undersigned—in the County of—

"HUMBLY SHEWETH—
That the law already provides that no intoxicating liquors shall be sold in polling sections in which a majority of the rate-payers disapprove of the traffic.
That the penalties for breach of this statute are found inadequate, in many polling sections, for the suppression of this illicit trade.
Your petitioners therefore humbly request:

- (1) That your Honorable House pass an Act empowering Clerks of License and Justices of the Peace to issue warrants for destruction of liquors kept for illicit sale.
- (2) That said Act apply to all mining districts, whether a majority of the rate-payers petition against licenses or not.
- (3) And your petitioners request that the city of Halifax be no longer exempt from the operations of the general License Law of the Province, but that licenses within the city limits be granted only when a majority of the rate payers of the district shall have petitioned for the same.
And your petitions, as in duty bound, will ever pray."

The following is the Petition to the Dominion Parliament:

The Petition of the undersigned inhabitants of—in the County of— Province of—

"HUMBLY SHEWETH—
That your petitioners view, with the greatest apprehension, the alarming extent of intemperance throughout the Dominion, consequent upon the facilities afforded for the sale of intoxicating liquors.
The most careful enquiries into the causes of pauperism, immorality and crime, in this and in other countries, show that a very large proportion, probably not less than three-fourths, of these evils arise from the traffic in strong drinks.
That the history of legislation in regard to the liquor traffic conclusively proves that the evils referred to cannot be successfully repressed so long as the traffic is licensed and protected by law.
That committees of both Houses of Parliament have recommended the prohibition of the said traffic.
Wherefore your petitioners humbly pray that your Honorable House may be pleased to pass an Act prohibiting the importation, manufacture and sale of intoxicating liquors as beverages, in the Dominion of Canada.
And your petitioners, as in duty bound, will ever pray."

THE LATE JUDGE JOHNSTON.

"Amen," a correspondent of the *Aberst Gazette*—probably a Church of England clergyman—calls attention to the late "schism," as he terms it, in the Episcopal Church of the United States, under the leadership of Bishop Cummins. He alludes to the absence of sympathy with the movement among the Evangelical clergy, and quotes a published Card, signed by twenty-one of the leading evangelical clergymen of Philadelphia, expressive of their "profound sorrow at the movement."

The writer at the close of his letter brings in quite another subject, and it would almost appear that he writes for the purpose of alluding to this matter. He says to the editor:—

"As you have twice advertised a *division* in religion, will you give publicity to a restoration to *union*. I have much pleasure in announcing that the venerable and Hon. Judge Johnston was received back again into the bosom of the church at Cheltenham in England, and received the blessed sacrament at the hands of the Rev. William Cochran, and was finally buried by him, having died in the faith of Christ's Holy Catholic Church."

We are not informed, except by this anonymous writer, if it be true, that Judge Johnston "received the blessed sacrament at the hands" of the clergyman named. If we knew it to be a fact that he did, we should still wish to have some evidence that