

lance would sanction *Parasura*, but etymologically this term means the chief or supreme God, and therefore savours of polytheism; and it could not be used in phrases like "thy God." Native Christians substitute for it the word *Jagadiswara*, which means the God of the universe. But this term also is not available for biblical translations; because in such phrases as *thy God*, the introduction of the first part (*universe*) is altogether inadmissible. We are therefore shut up to the use of *Isvara*, which, although not free from objection, yet answers the purpose better than any other word. Again, we have no good, intelligible, and current term for *conscience*. Two or three are in use, but they break down as soon as such a phrase as *a pure, or good conscience, or an evil conscience* has to be translated. It is not even easy to find terms for moral *good* or *evil*, which will stand the test of all scriptural passages. *Evil* is often rendered by a term which means not good; and *good* by one which means little more than benevolent or else respectable. *Flesh*, again, is a very difficult word to translate in its various significations. We shall probably have to wait till Christian ideas have become somewhat extensively familiar to the native mind, before the right term can be discovered. The terms relating to *man* and to *society*, also present some difficulties, or are otherwise deserving of special attention. We have in India, no good single term for *virgin*, owing to the prevalence of child-marriages. We read in the epistle to the Galatians iv. 23, that Sara was a *free* woman; but to the people of this country (unless they have become familiar with English) it appears a contradiction of terms, to speak of a married woman as free. A translation of God's word may often be needed within a period which is too short for frequent revision, and in such cases it would be the height of folly, perhaps even of cruelty, to postpone the issuing of a translation to the time when it shall be practicable to produce one comparatively faultless.

BURMAH. Mr. Eden, the Chief Commissioner, has published a review of education in B. Burma during 1872-73 which is not only interesting but, for the first time, just to the only class who have hitherto done the work which Government neglected. Of schools under the immediate supervision of the Educational Department, there were 29, with 2,817 pupils. Of these, seven were Government schools, with 519 pupils; 14 were missionary schools, with 1,677 pupils; and eight were other private schools, with 621 pupils. But these figures give a very inadequate conception of the amount of educational work going on in the Province, for there were no less than 192 Missionary Primary schools, educating about 4,777 scholars, male and female, and 4,350 indigenous schools, educating about 49,100 boys and girls. These figures, however, are only an approximate estimate, as we have no means at present of ascertaining quite accurately the number of the schools and their scholars independent of State aid; of these, about 4,000 were Monastic schools, educating 44,000 males, and 350 secular mixed schools, educating about 3,850 boys and 1,250 girls. In addition there were 18 independent schools, educating 845 students, male and female. The number of scholars in the Government and Aided schools during the year increased by 361. The expenditure by the Educational Department was Rs. 1,15,695 and the private expenditure is estimated at Rs. 61,814 exclusive of the indigenous schools, in which education is either given gratis or in payment of small fees in kind. Sir Arthur Phayre's scheme of elevating the monastic schools is succeeding. An experiment has been made of opening a Government Girls' school for Burmese girls in Rangoon. It opened with about 35 girls, and in a few months increased to 116. It is under Burmese mistresses, and a great deal of interest is taken in it by a Committee of Burmese ladies, and by many of the principal Burmese residents in Rangoon.—*Friend of India.*

We learn from the 14th Report of the Rangoon Missionary Society that the four Burman Bible-women, who are its agents, meet with those objections to Christianity among female Buddhists. Some say, "according to our religion, they do well to go to a good place, and they that do ill go to a place of misery; one's works determine everything." That seems to them reasonable. "We do not like," they say, "that Christ should die for sin-

ners; it is unreasonable; every one should bear his own sins. If Christ died for sinners, so that they may escape the punishment of their sin, that is indeed good news; but we do not believe it." Some say again "God cannot save, he is dead, he is annihilated. Every one, as he did, must bear his own sin. But if there is an eternal God, it is reasonable to believe that He can save. We will not say that your religion is not true, but ours, top, we think to be true, and it is very hard to forsake the religion of our ancestors."—*Id.*

The Burmah Bible and Tract Society remark the progress made during the past generation. Forty years ago nearly all the books then available were on palm leaf. Probably not one in a hundred had even a small palm leaf book. The boys taught in the Kyoungs or Monasteries, soon lost the most of what they had learned for want of practice in reading. But now printed books have changed all that. We may safely say the great increase of readers in Burmah is in consequence of the distribution of printed books and tracts within the last forty years. The priests in the Kyoungs, with rare exceptions, are not only willing to receive religious books and tracts, but read them. This Society sells cheaply works in the Burmese, Sgan, Karen, Pgho Karen, Taleing, and Shan languages. The two Dictionaries and the Grammar of Dr. Judson are still used.

Educational Record.

PUBLIC GRANTS.

The following principles are generally accepted as regulating specific grants of money from the public treasury. First, such grants must be made for the public good. The revenue is collected from the people for general objects. No man, nor any set of men, can come to the Treasury and say, we have paid so much into the general fund and we wish to draw out our share. Nor, on the other hand, has the Legislature any just right to distribute public money for private ends. The extension of the Railway into Halifax would greatly aid the business of the city; but that is not the reason for which the Government will complete the work. The advantage to the locality is only incidental; the valid argument for such an expenditure of the public treasures is, that the general business of the country demands it. The farmers in Kings and Annapolis find the W. and A. Railway very convenient for sending their beef and butter to market; but they must not suppose that subsidies of public money were given for their special benefit. Such a principle would require the Government to construct a railway by every man's door. If a grant is made to a line of steamboats, because the proprietors wield great power in political concerns, the source of legislation has become corrupt. But, if the line cannot be maintained without such assistance, and the majority clearly decide that it meets a public need, the grant can be justified. These examples will illustrate the principle. Its application is affected too often, by unreasonable demands from scheming jobbers, or by the inability of legislators to discriminate between the interests of their own localities and the public good.

Again, it is the duty of the Government to inform itself and the public, whether such appropriations are applied to the intended object. Custom can give no prescriptive right to such gifts. Thorough examination should be made at proper intervals to bring the facts of each case clearly out, that the parties receiving public money may not misapply the same without exposure. This principle carries with it another. The acceptance of a public grant should be a confession of obligation to apply the same faithfully to the object specified, and a declaration of willingness to be called to give a full account of the expenditure of the same, and the condition of the work for which the appropriation is made.

It is generally held that Government grants may be made, in accordance with these principles, to assist private companies in constructing railways, wharfs, canals, in preparing to work mines, and in opening forests difficult of access. The principles will also warrant public grants to educational institutions which are maintained chiefly by private funds, provided they are conducted efficiently and with a wise regard to the general welfare. It is on this ground, as it is generally under-

stood, that Government grants have been made in this province. But there is reason to fear that the appropriations are continued with very little regard to the principles that should regulate them. We mention a few facts that give a just occasion for this apprehension.

The term *College*, is used with most unsatisfactory indefiniteness. The Legislature appear to have no test for determining what such an institution should be. Authentic and full reports should be made of the qualifications for entering these colleges, of the work of the professors, and the proficiency and character of the students. The public have a right to know precisely what is done with their money, and what sort of institution they are aiding as an agency for the country's improvement. Some standard of efficiency in the work of general education, or of money actually applied to the work, or of both, should be fixed in order to determine what colleges are entitled to assistance from the public treasury.

It is quite possible that a rigid examination would show that the present grants to colleges are wisely made; but there are some facts that deserve explanation. One college, during the last five years has received \$7000 of public money, and its expenses in the same time have been \$8204, or about \$40 a year more than it has received from the general treasury. Now this may be a first-class college in every sense of the word, but appearances are against it, and we have no means of learning what sort of work it does. If enthusiasts in the cause of education are sustaining something worthy the name of college with such slender income, their heroism ought to be known, that the example may incite others to similar effort. Another of these colleges expended last year \$1342, and received during the same time from the provincial treasury \$1400, and so had a balance of \$58 to expend for general improvements. What these facts mean, is more than we can tell; but the public have a right to know. Such sums are not sufficient to sustain decent high-schools. If \$1400 a year is enough to support a college that is any thing else than a disgrace to the name, let us know how it can be done, and, also, just what is done. If that sum only makes a comfortable place for idleness, then the nest had better be broken up. In either case the Legislature have a duty to perform; and if the members of that body are men, they will not fail to meet it.

The Christian Messenger.

HALIFAX, N. S., MARCH 4, 1874.

Never before do we remember to have seen such accounts of revivals as now appear to be in progress all over the United States. Not only are the Baptists being remarkably quickened, but other denominations are also pervaded with the revival spirit, and a marvellous change is apparent. Vast numbers of enquirers are constantly appearing, and persons of all classes profess to have experienced conversion. In Boston the largest churches are filled by enquiring multitudes. Tremont Temple has been for weeks "the scene of a quiet, but continuous and constantly increasing revival work. The attendance at the regular services of the church has usually been larger than the house would accommodate; the ordinance of baptism has been administered on nearly every Sunday during the winter; and the inquirers at the evening meetings have weekly become more numerous, and hundreds of people, who have wished to hear the pastor's lectures on the "Prodigal Son," have been turned away from the crowded doors of the large hall of the Temple on each Sunday afternoon, for want of room. The interest became so great that it was necessary to hold meetings nightly. The pastor entered into the work with unswerving zeal, preaching the most fervent and forcible discourses and stimulating the large band of workers by his own self-forgetful and inspiring example. During the week ending Feb. 15th, from twenty to fifty inquirers nightly presented themselves as subjects for special prayer.

Sunday, Feb 15th, proved a very remarkable day at the Temple, the growing and maturing interest suddenly exhibiting itself as a work of large extent and uncommon power. Nine persons were baptized at the close of the morning service. The house was densely crowded at a very early hour in the afternoon, and it is estimated that as many as three thousand persons were unable to gain admittance. At

the close of the sermon, about one hundred persons, the larger part of whom were business men or working men arose for prayer in the congregation." And this is only a sample of what exists in many of the churches in that, and other large cities, as well as in smaller places. Baptisms are counted by fives, tens, twenties, and occasionally by fifties and seventies.

THE REVIVAL

AT WOLFVILLE AND GASPÉREAUX.

In our last we gave but a brief account of the baptism at Wolfville. We have since received some further particulars which we have pleasure in placing before our readers. The Gaspereaux valley has frequently been made the scene of deeply interesting occasions when it has been resorted to as the *Arnon* of neighbouring churches, and the river has supplied the place of the ancient Jordan to their ministers and believing converts. But it is not often, and we know not if it is ever, before Lord's Day Feb 22nd, that so large a number as thirty-four resorted to its banks to obey the Saviour's injunction. The day was propitious, it being milder than for several days previous. Although ice and snow are obstacles yet they are not insurmountable, and are not allowed to become barriers to the observance of Christ's ordinance in its most primitive form. As the "baptistry" was some two miles from the village of Wolfville, yet a large concourse of people were early in the morning on their way thither. All the horses and waggons that could be mustered were brought into the service. There had been a fall of snow and then a rapid thaw and the roads were in a bad state. As so many of the candidates were from the College and Academy friends had come from quite a distance around and made the gathering immense, although in the depth of winter.

Rev. S. W. DeBlois the pastor was assisted in administering the ordinance by Rev. D. McDonald.

A communication which would have appeared in our last, but that another one, previously received, was in type, contains some particulars in relation to the history and progress of the work, that will interest our readers:

REVIVAL AT WOLFVILLE.

Dear Sir,— I rejoice to be able to inform you that God has graciously manifested himself to this people in this place, more especially, as yet, in connection with our beloved institutions of learning.

In the village since September last there has been a growing interest in the prayer meeting. The Christian students ministerial and otherwise, have aided greatly, giving a lively interest and spiritual tone to the exercises. The attendance at worship on the Lord's day has been gradually increasing, especially in the evenings when the large vestry has sometimes been too small to accommodate the worshippers. Many have been praying and weeping in secret and all the tokens have been tokens for good.

In the prayer meeting held in the College Chapel Lord's day Jan. 15th, a young student declared his purpose to serve God. In the village prayer meeting on the following Tuesday another, a resident of the village, attending the Academy, told us of his determination also to be for Christ. On the first Lord's day in February three were baptized.

With this encouragement it was decided to hold a series of special meetings through all the strife and turmoil of an election contest, and the bitter cold and stormy weather of the first two weeks in February, meetings were held, every evening in the vestry, twice, sometimes three times a day, at the College the pupils of all the institutions came together. The presence of the Lord with these latter was speedily and wonderfully manifested. Rev. D. McDonald returning to the College from a glorious Revival at Newport, laboured most assiduously. The other brethren also gave their whole strength to the work and it went on, every day there were new cases of awakening and the power of God was present to heal.

In the village from local causes, the work moved more slowly, still there were few evenings in which there were not some cases of awakening, many who had wandered in the dark and cloudy day confessed their wanderings and expressed their desire to consecrate their lives anew to Christ. The Sabbath School is being greatly blessed. If I am not mistaken one whole class has been given to the prayers of a faithful teacher, one or two of the class which Sister Maria Armstrong taught, up to the time of her departure for Siam have found the Saviour. It is the opinion of your correspondent that the work in Wolfville has but just begun.

This is the Lord's doing and it is marvelous in our eyes.

Wolfville, Feb. 21st, 1874.

The meetings of the past week at Wolfville were if possible even more

deeply interesting than any of the services previously held. They were in from 7 to 1/2 past 9 o'clock in the evening. A friend who was present on Friday last informs us that there was an earnestness pervading the meeting which seemed to make all present ready to give expression to their hopes, and their joys, and their gratitude to God for blessings received, but no excitement, no extravagant expressions, no attempt to arouse the feelings, but an evident desire to perform known duty and "fulfill all righteousness."

About 60 persons spoke, some in a few sentences—but no one longer than five minutes. On Saturday at the Conference fifteen, who had previously made known their desire to become followers of Christ, and had been subsequently visited by the pastor, gave the assembled church a relation of their christian experience, and were received for baptism and membership.

On Sunday morning at 10 o'clock the ordinance of Baptism was administered in the Gaspereaux River: the above-mentioned fifteen persons by the Rev. S. W. DeBlois; and thirty-two by the Rev. E. O. Read, pastor of the Gaspereaux church, into its fellowship. Notwithstanding that the cold was so intense—the thermometer at the time standing at zero—about one thousand persons were present to witness the ordinance, standing on the bridge, and on the natural bridge formed by the ice, and on the banks of the river. Sleighs were arranged all along the road on either side for a long distance. Among the forty-nine baptized were some quite young persons—two were children of the President of Acadia College. The evidence of their conversion being equally satisfactory with that of the middle-aged, and the aged men and women received at the same time. At the subsequent service the congregation was immense, at the close of which the newly baptized were welcomed into the church by receiving the right hand of fellowship.

It is gratifying to know that there are others still who have intimated their desire to unite with the followers of Christ, but the pastor being desirous of himself learning from the candidates something further of their conversion, their cases were deferred for a few days. Another special conference is appointed for Saturday next.

BRITISH AND AMERICAN BOOK AND TRACT SOCIETY.

The sixth anniversary of the British American Book and Tract Society was held on Tuesday of last week in Argyle Hall, and was largely attended. Mr. Thomas A. Brown, President of the Society, occupied the chair, and made a short introductory speech.

Rev. A. McBean, Superintendent, read an abstract of the annual report, from which we extract the following:—

The receipts of the year ending December 31, 1873, have been, in donations and subscriptions \$4,694, 13; for store sales (including \$3,990.90 for periodicals) \$12,128.98; for Colporteur sales, \$15,971.11; from other sources, \$182.08. Total resources of the year, including \$473.38 balance in the Treasury, January 1, \$33,449.68.

The expenditures have been for publications, \$20,711 10; for Colportage, \$6,674.30; all other expenses as per items in the Treasurer's report, \$5,928.10, leaving a balance in the Treasury of \$130.28.

Comparative receipts for 1872 and 1873:

	1872.	1873.	Increase.
Donations & subs.	\$3327.73	\$4334.13	\$1006.40
For periodicals	3734.70	3990.90	256.20
Store sales	7863.15	8138.08	274.93
Colporteur do.	15196.90	15971.11	774.21
	\$50122.48	\$32794.22	\$2871.74

The gratuitous circulation of publications amounted to nearly \$2,000, expended in supplying destitute families, Y. M. C. Associations, ministers, missionaries, Colporteurs, Sabbath schools, seamen and charitable institutions.

A number of Auxiliary societies have been organized. Upwards of a million pages of tracts have been put in circulation. About 250,000 copies of periodicals have been distributed. About 100,000 volumes of bibles and religious books have been sent out from the Depository during the year.

Twenty six Colporteurs were employed during the whole or part of the year, viz. 15 in Nova Scotia, 3 in Cape Breton, 4 in New Brunswick, 2 in Prince Edward Island and 2 in Newfoundland.

The aggregate time employed is equal to that of one man for 15 years, 2 months, and 26 days.

The Committee have decided to send several of those now employed in Nova Scotia for three months each into New Brunswick during the year and hope that ere long the men and the means can be obtained for a good number of permanent laborers there.

A summary view of Colportage for ten years including four in connection with

the American... the time of... vice is 80... received f... 066.51... tracts (42... Rev. C... Campbell... moving a... resolution... by Mr. M... Resolved... abstract of... under the... mittee, a... year be... President... Vice-Pro... Rev. John... Rev. John... Treasurer... Auditor... Director... ray, Hon... D. Henry... Simpson... Rev. J. F... W. H. W... Hunter... Richardso... Avery, Th... Ancient... Rev. A... distributi... Periodica... Volume... Simpson... SELLING... Baptist... the and... Ward B... "Goin... ful sales... in this co... of State... with the... nection... it remain... what pa... come und... influence... dollar."... Ward B... recently... tion into... every pa... catalogue... with the... and the... a casual... to recog... building... visit to... Mission... the pews... gation t... were acq... he should... cross the... The pro... of the at... other wo... or for se... was "pu... the audi... brisk con... a premi... the reg... dollars... maining... the clos... nounced... being 1... realized... consider... skaking... since... tuate, I... stated, I... his fam... happy... doomed... fiddle l... dest, I... America... the Bap... beyond... EARL... Lord... preside... for the... thy wif... nation... ing the... followi... John i... PEM... DEAR... inform... vent in... the 27... what is... bishop... clearly... Church... then, a... meani... independ... its own... limits... suprem... within... morals... than n... tion—... Archbi... be An... this da... the oth... Christ