

THE SONTHALISTAN MISSION.

The Sonthal Mission has of late been one of the most successful in the hands of our English brethren. Mr. Skrefrud has had the happiness of receiving large numbers—thousands—into church fellowship.

Parting with civilized life, and coming into the wilds of Sonthalistan, the first thing which meets the observer's eye is the semi-savage look of the people. The Sonthal is unclean in the extreme with regard to his body, half naked, with irregularly knotted-up hair, and with a physiognomy which bespeaks the deepest degradation.

THE GIRLS' SCHOOL.

The Sonthal woman is with all her faults after all the mainstay of the people. She enjoys freedom and privileges only known to European ladies; but not having the moral strength or restraint of her more favoured sisters, she also has the faults concomitant to such a freedom.

In learning, the girls are sharper than the boys, and their whole appearance

changes so signally that it is difficult to believe that they, with their cleanliness and intelligent faces, belong to the same race, as the other Sonthal women, and their moral standing is incomparably higher than that of the others.

L. SKREFRUD.

THE LONDON MAY MEETINGS.

THE CONGREGATIONAL UNION

commenced its sittings on Monday, May 9th, in the Memorial Hall, erected at a cost of £70,000, raised by voluntary subscription. Being a meeting for business purposes, the secretary, the Rev. A. Hannay, read the annual report and submitted a statement of accounts.

On Tuesday morning the Union met in the City Temple, when the chairman for the year, the Rev. A. Thomson, M. A., of Manchester, delivered the inaugural address, taking for his theme, "The Old and the New," as applied to theology.

The LIBERATION SOCIETY held its annual meeting on Wednesday the 4th of May. Mr. Carvell Williams read the report of the executive committee, which described the extension of the society's operations during the year.

The Burials Bill, the Patronage Bill and Disestablishment in Scotland. The Religious Worship Regulation Act, the Public Worship Facilities Bill and the Church Patronage Bill were all reviewed, and all pronounced unsatisfactory.

The RELIGIOUS TRACT SOCIETY held its annual meeting in Exeter Hall. The report, stated that the total circulation from the home depots, including books, tracts, periodicals, counted in numbers, cards, and miscellaneous issue, has reached 46,536,057, being 1,733,597 more than in the previous year.

The LONDON CITY MISSION held its annual meeting in the Hall. They had been enabled to add nineteen new missionaries to the staff of workers, and new fields of effort are still opening up, and new friends and supporters were still coming forward in the place of those who were gone.

INDIA AND MADAGASCAR.

At the late Anniversary of the Baptist Missionary Society in London, the Rev. Dr. Mullens, a Congregationalist minister, spoke on India and Madagascar. In describing

THE CONDITION OF INDIA

he said,—"I am always glad to speak about India. Little do you who have never left your native land know the glamour and the fascination which are exerted by that grand empire upon those of us who have enjoyed the privilege of living in it long.

DR. MOFFAT ON DR. LIVINGSTONE.—More than 32 years ago Dr. Moffat came down to Cape Town from the interior, where he had been laboring for 23 years, for the purpose of getting the New Testament printed in the native language.

140,000,000 were under the direct rule of the Queen; but now we find we have more than 200,000,000 under our direct rule, and the population of the natives protected and feudatory States carries the figures up to 283,000,000.

Special effort was not made by the Agent to collect funds, chiefly because the time for the Association in Great Village is drawing near, and these churches will be making up their annual contributions to send to the Association.

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Correspondence.

For the Christian Messenger.

HOME MISSIONS.

DEAR BROTHER,—

As I have just returned from Colchester and South Cumberland allow me to report monies collected for the Home Mission Union.

Forwarded by Rev. Dr. Tupper from Tremont:—Jacob Neilly, Esq., \$1.

Upper Stewincke.—Martha Cox, 50 cts; Harriet Cox, 50 cts; collection, \$2.10; Jas. Cox, 50 cts; Daniel C. Archibald, 50 cts; Abraham N. Archibald, 50 cts. Total \$4.60.

Brookfield.—\$0.78; Ruth Hamilton, 1. Total 1.78.

Truro.—Miss Mason's Sabbath School Class \$0.50; J. P. Moore, 1; Wm. Faulkner, 1; Mrs. Isaac Blair 2; Mrs. Dr. Lynde, 2. Total \$6.50.

Londonderry.—Great Village.—Isabel Davison, \$1; Jas. Gourley, 1; Collection, 12 07; Geo. Thos. Gourley, 50 cts. Albion Mines.—Collection, \$2.60. Total \$17.17.

Upper Economy.—Collection, \$1 65; Isaac L. Fulton, 1. Total \$2.65.

Lower Economy.—Collection \$2.15; Dea. J. Soley, 1. Total \$3.15.

Parrsborough.—Collections \$6.50; Mrs. John Newcomb, 50 cts; B. N. Fullerton, Esq., 1; Vickery Davison, 1.50. Total \$9.50.

Diligent River.—Mrs. Harris Jenks, \$1 00; Harris Jenks, 1.50. Total \$3.50.

Spencer's Island.—Jacob Spicer, 50 cts.

Eatonville.—Collection, \$3.16; D. R. Eaton, Esq., 5; Capt. Jacob Potter, 1; Stephen Spicer, 25 cts. Total \$9.41.

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Yours truly, D. FREEMAN, Agent.

Canning, June 1st, 1875.

CHRISTIANIZED PAGANISM.

The following extract from Ruskin—one of the most original writers of the age—handed us by a friend, is full of vigorous thought expressed with much terseness and point.

"The civilized world is at this moment, collectively just as Pagan as it was in the second century; a small body of believers being now, as they were then, representative of the Church of Christ in the midst of the faithless; but there is just this difference, and this very fatal one, between the second and nineteenth centuries, that the Pagans are nominally and fashionably Christians, and that there is every conceivable variety and shade of belief between the two; so that not only is it most difficult theoretically to mark the point where hesitating trust and failing practice change into definite infidelity, but it has become a point of politeness not to inquire too deeply into our neighbour's religious opinions; and so that no one be offended by violent breach of external forms, to wade any close examination into the tenets of faith.