THE SONTHALISTAN MISSION.

The Sonthal Mission has of late been one of the most successful in the hands of our English brethren. Mr. Skreferud bas had the happiness of receiving large numbers-thousands-into church fellowship. A letter from him recently published in the London Freeman, shews something of what are the materials upon which be operates. He says;

into the wilds of Sonthalistan, the first thing which meets the observer's eye is the ly. 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. He is thoughtless, improvident, and indo- commenced its sittings on Monday, May lent, never caring to move till the last 9th, in the Memorial Hall, erected at a pound of rice is cooked and consumed; he cost of £70,000, raised by voluntary subis hardworking when obliged, and can scription. Being a meeting for business endure a great deal of hardship, but only in purposes, the secretary, the Rev. A. order to idle and drink the more when the | Hannay, read the annual report and subwork is done; he can greet cheerfully enough | mitted a statement of accounts. It exwhen an interest is at stake, but turns his pressed an earnest hope that the Congregaback without the slightest recognition on the | tionalists of England and Wales would use person who helps him; he is very peaceful so well that legacy of fidelity to conscience | 000 persons had attended cottage meetings long as he is undisturbed in his ease, but is which the ejected ministers of 1662 had so extremely ungracious when he has to move; nobly exemplified. The Rev. J. H. Wilhe takes it as a matter of course that others | son reported from the Committee of Man should help him, but when his assistance agement of the Hall that of the £10,000 is asked for he is not at home; he deems it required when the building was opened in the greatest injustice to himself if he does January to have it free of debt, £9400 had not get things at a considerable underprice. been received in answer to an appeal by but does not himself make any conscience the committee, the Library Committee whatever over charging for what he has got | had reconstructed the library, so as to make to sell at overprice; he is very loose in his it extensively useful, and that with the marrage relations, and licentious beyond volumes now on the shelves, and those yet and stoken to, as well as prayed with, by conception, but is ready to kill even his to be added from the library of the late friend if he commits a similar fault were he Joshua Wilson, of Tunbridge Wells, which is interested. His mental expacities are it was believed would comprise 10,000 not very bright, but they are good as far as they go. He has some very good character-He is, on the whole, truthful, seldom or never steals, is good-natured and humorous, has a strong sense of justice, forgives readily, is charitable, and has a religious turn of mind : these are the materials with which we have to deal in our educational efforts among the Sonthals, most of the boys who have been in our school these evil propensities and bad habits have been considerably checked, and more es pecially has that been the case with regard to the Christian boys. They have been taught to wash themselves, cut and comb their hair, put on decent clothes, and keep themselves clean-no small attainment by communion with the Saviour. Having here. They are less improvident and indolent, are not addicted to drink, are more reasonable in their dealings, have learnt to greet as a matter of civility, and even to thank for a gift; they have higher notions about the sacredness of marriage, keep much steadier, and are mentally, socially, and morally, far in advance of their race, and the good traits in the Southal character are

improved and strengthened. Some of those young men become Government village schoolmasters, others pastors of churches, others again after marrying go. home to help their parents to improve their fields, and to keep the village accounts with the landholder and money-leader.

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 bas the faults concomitant to such a freedom. She does not only bear undisputed sway over the house, but extends it even to social and political matters. Her reason lies in her indomitable will, and her power in her tongue-which she knows how to use-and wonderful perseverance. Her tactics consist in accusing the men of womanishness, particular about how often she changes husbands, but she is generally faithful till she are so frequent. She has little or no power over her children; hence they grow up unrestrained, and become self-willed and loose in their morals. It will be evident from this that Mrs. Boerresen, who is in charge | ligious Worship Regulation Act, the Pubmore difficult problem to solve than we. The first thing done with a girl when coming to school is to cut off her hair, bathe and comb her, and put on a clean cloth. and tidy, and to clean the house and cook clean and tasty food.

the boys, and their whole appearance which was a great success.

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 incomparable higher than that of the others. Being kept under strict discipline they lose a good deal of the selfwilledness and other faults of their race, and become regular in their habits. They are, for the most part, married to schoolmasters and pastors, and have no small Parting with civilized life, and coming share in the improvement of their people, socially and mentally, morally and religious-

L. SKREFSRUD.

THE LONDON MAY MEETINGS

THE CONGREGATIONAL UNION

volumes, there would be the foundation of one of the best libraries in London.

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 ad- scribing dress, taking for his theme, " The Old and the New," as applied to theology. He affirmed that Christianity was not doctrine. but a life derived from the sinless person of Christ, as the ideal of humanity, and thus sought to raise it, not so much by what Christ had done for it, but by His living in it, this life consisting in the perfection of the "God-consciousness" in Christ, a state of mind only to be gained gradually shown how the negative theology had worked its way through the schools of Germany, he argued that it had also modified the views of English theology, until moral consciousness has become with many the basis of their faith. It was raising up a school on both sides of the Atlantic, which was sapping the foundations of Christian dogma and must be met by the old theology -which set forth the death of Christ " as vicarious and expiatory, as involving the endurance of the penalty of the law for transgressors, and as holding some necessary relation to the claims of God's character and government, and to be set forth with a twofold aim-objectively to form the ground of forgiveness to penitent believers, and subjectively to give such an impression at once to the Divine condemnation of sin and of the Divine love to sinners, that all might be encouraged to yield themselves through Christ to God." The address was delivered with much earnestness, and at its close papers were read, and resolutions passed, and the assembly adjourned.

The LIBERATION SOCIETY held its annual months ago respecting the moral 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. It had now a staff of and to take them on their weak points, and | thirty local agents. It had held 700 meetit is wonderful how well she succeeds with | ings, many of them in the rural districts, She enjoys immensely a quarrel, and they had excited an evident increase of and is sure of the last word, even if she interest. More than a million of publicashould only breathe it. She is not very | tions had been circulated. Towards the £100.000 fund £70,000 had been secured. and efforts would now be made to complete takes the leap-only the pity is such leaps | it. A special committee to prepare practical suggestions respecting disestablishment and disendowment had commenced sitting.

The Burials Bill, the Patronage Bill and Discotablishment in Scotland. The Reof the girls' school, has even a greater and lie Worship Facilities Bill and the Church Patronage Bill were all reviewed, and all pronounced unsatisfactory. The financial statement, which showed that the income had been £12,868 7s. 6d., and the expen-She is further taught to keep herself clean | diture £11,962 14s. 2d., the balance in hand being £905 13s. 4d. After passing a series of resolutions, an adjournment In learning, the girls are sharper than | was made to the meeting at the Tabernacle.

The RELIGIOUS TRACT SOCIETY held its an- 140,000,000 were under the direct rule of nual meeting in Exeter Hall. The report, the Queen; but now we find we have more stated that the total circulation from the than 200,000,000 under our direct rule, home depots, including books, tracts, periodicals, counted in numbers, cards, and and feudatory States carries the figures up miscellaneous issue, has reached 46,536,-057, being 1,733.597 more than in the previous year. In the funds there had been an increase of £600 on the income of that year. The missionary expenditure had amounted to £28,328, being £2449 more than last year. On the whole, the meeting was a most successful one.

The London City Mission held itsannual meeting in the Hall They had been enabled to add nineteen new missionaries to the staff of workers, and new fields of effort supporters were still coming forward in the place of those who were gone. Only one of the original committee now remained. and he waston the platform ; but the others had "ceased from their labours" that their works might follow them. The report, mentioned among other things, that last year nearly three millions of visits had been paid by the agente, 275 to the sick and the dying, 3,500,000 tracts distributed, 1,900, and meetings in mission-rooms, 7000 Bibles were distributed, 200,000 persons spoken to in factories, many more in hospitals and workshops, amongst whom other 53,000 books had been lent. Among the results tabulated were 1600 drunkards reclaimed, 1600 new communicants added to churches, and about 300 restored to fellowships from which they had fallen. Nearly 8000 persons had died, all of whom had been seen

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 de-

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 exerted by that grand empire upon those of us who have enjoyed the privilege of living in it long. No man can become familiar with the great interests of India or study its past history, see its magnificent buildings, which are the memorials of the past, or see the history of its religious life and religious thought without feeling what a wonderful land India is, and what greater land under the touch of the gospel of Christ it is, no doubt, yet destiped to become. Those of us who have been in India long never felt more proud of her than at the present time. We have just had new proofs of the greatness of the land. We know from what we have watched in recent years that there is no empire in any part of the world, or in any age, that has made such wonderful progress in the brief period of fifteen years as our Indian empire has made under the English Government since the Mutiny of 1857.8 was thoroughly put down. The progress that the empire has made in all its departments surpasses even the dreams of those who were sanguine enough after the mutiny to think that a good time was coming for that empire. We have also had reference to-night in the report to most wonderful document which was is sued by the Indian Government about two material progress of India during the years 1872 and 1873. That report enters fully into a description of the Government of India, the various departments of administration; the military power, the surveying, the statistics, the census of the population, and an account of the trade and commerce. It tells us all about the education in Government hands or in private hands. It tells us all about the revenue and the finances, and it closes with a most careful recognition of the services rendered to the education and to the moral progress of the empire effected through the benevolent assistance of the missionary societies. There is one thing that overpowers, I think, all others in the consideration of this Indian report. We are told that the revenue now amounts to £50,000,000 a year, while a few years ago it was only the amount of our own revenue in England. We find that the trade in India amounts to £92,-000,000 of exports and imports. We find that India has 6,000 miles of railway

already completed at a net cost of £100.

000,000 sterling, and we find other valuable

facts. We used to think that there were

would exceed 300,000,000 of people, all of whom are our fellow subjects. We have fought during many ages at home for liberty and right, the right of the subject, the right of his conscience, the right of protection; we have contended generation after generation, nubles and commons on each side, and we have won these victories after many a hard struggle : but there are still opening up, and new friends and never was in all the bistory of mankind a gift so generous as this, that under the rule of Queen Victoria we English people have made a present of those liberties to our Indian subjects, and the liberty that every man in India enjoys is not exceeded by the liberties that we ourselves possess in our native land. (Hear, hear.) No citizen of France, Germany, Russia or Spain has anything like the amount of civil liberty and protection and religious liberty which every man and woman in our Indian empire enjoye; and if we had given our people nothing less than that, I think the boon would have been a magnificent one. I comfort myself with the thought that deep down in our English life there is an earnest desire-in fact since the mutiny a stern determination-that so long as we hold India for England it shall be well and wisely governed-(hear, hear, and cheers) -and I am thankful to say, as I know all the missionary brethren around me will say, that India is well governed, and we have every reason to be proud of the Government. You have heard much to-night about the grandness, and the greatness, and the honour, and the glory of the Baptist Missionary Society in its labours for India, and I for one will second every word that the gentleman who preceded me has said on that subject. I never forget-somehow it came to me after the first and earliest months of my residence in India-that there were men of all missionary societies labouring around me, and labouring together. There is one thing I never can forget. All we see in our results of progress in India is not a tithe of what we have done. We see our 80,000 church members gathered together month by month around the Lord's table. We see our 150,000 people go to our Christian congregations, and bring their children to the schools; but where are the millions we have been instructing? We do not see them. The power of the missionary of the Cross as exercised in India goes far beyond anything he can see or anything he can gauge. We have lived long in India, worked hard, and God has helped us, and we are exercing great influences upon India; but there, is one thing we are only just beginning to gain. I hold that a Christian missionary and a Christian society gains nothing in a foreign country so long as the whole spiritual force exerted by the missionary comes from the Englishman alone. I hold that so long as it is the Englishman who is the fountain of knowledge, and the fountain of power, and the fountain of zeal, and so long as the supplies of funds and resources, and Bibles, and Christian literature for schools, and native agency. come only from London, or Boston, or Paris, and do not rise upwards out of the teart and the light of our own converts, we have not yet gained anything worth having. We are only in an initial state of things. Unhappily, that has been to a large extent the history of our Indian mission in past years. Yet I am thankful to say there are in our missionary societies signs of a new state of things. The old state of things has passed away, and there is a brightness, and a life, and an earnestness, and a willingness among the natives spoken of in your report, which I was delighted to see.

and the population of the natives protected

to 283,000,000. The Government officers

tell us that if we could go into the whole

thing with perfect correctness the sum total

[Madagascar in our next.]

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. This he found he could not get accomplished, for there were no printing offices in Cape Town that would undertake the work. Acting upon the advice of the Governor, Sir George Napier, he came to London, where he found Livingstone preparing to leave England for China on a missionary enterprise. Livingstone got hold of some of his speeches and pamphlets, and at once resolved to go to Africa. Dr. Moffat said that, being Livingstone's father-in-law, he had constant intercourse with him, and had always found him to have but one object in view-to 180,000,000 of people in India, of whom | serve Africa.

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

Forwarded by Rev. Dr. Tupper from Tremont :- Jacob Neilly, Esq., 81.

Upper Stewiacke .- Martha Cox, 50 cts ; Hariem Cox, 50 cts; collection, \$2.10; Jas. Cox, 50 ets; Daniel C. Archibald, 50 cts; Abraham N. Archibald, 50 cts. Total \$4.60.

Brookfield .- \$0.78; Ruth Hamilton. . 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. Lynds, 2. Total \$6.50.

Londonderry - Great Village .- Isabel Davison, \$1; Jas. Gourley, 1; Collection, 12 07; Geo. Thos. Gourley, 50 etc. 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

Diligent River .- Mrs. Harris Jenks, \$1 00; Harris Jenks, 1.50. Total \$3.50. Spencer's Island .- Jucob Spicer, 50

Eatonville -- Collection, \$3.16: D. R. Eaton, Esq., 5; Capt. Jacob Potter, 1; Stephen Spicer, 25 etc. Total \$9 41.

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. I spent six weeks, embracing seven Sabbaths on the field extending from Upper Stewincke to Eatonville, in Home Mission work, ascertaining the condition of the churches and fields, and their needs, reporting the same to the Board. Everywhere I found the fields white and ready for the harvest, and needing only laborers to gather the ripened sheaves. The few laborers resident in the field, as in Truro, Onslow, Great Village and Advocate, have had ingatherings, and the work is progressing. In every place I visited I found the Lord working, and regretted that I could not stay longer to help on the cause. I look back with pleasure to my tour in Colchester and South Cumberland, and look forward with hope to the results of the fostering care extended by the Union to that promising field. With thanks to the friends who kindly aided me in my journey, and still more to God who brought me safely home to find all well.

Yours truly, D. FREEMAN, Agent. Canning, June 1st, 1875.

CHRISTIANIZED PAGANISM.

The following extract from Ruskin-one of the most original writers of the agehanded us by a triend, is full of vigorous thought expressed with much terseness and point. It is well worthy of consideration and may be read more than once with profit; and an anternamental in both

"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 wave any close examination into the tenets of faith. The fact is, we distrust each other and ourselves so much, that we dare not press this matter; we know that if on any occasion of general intercourse, we turn to our next neighbor, and put to him some searching or testing question, we shall in nine cases out of ten discover him to be only a Christian in his own way, and as far as he thinks proper, and that he doubts of many things which we ourselves do not believe strongly enough to hear doubted

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