

menced, a bunch of diminutive fire-crackers was let off. The bride's "veil" was a red rag, which did not cover much of her face. She was a good-looking and quite self-poised young lady, about twenty years old. The bridegroom was tall, manly, and sedate. We sung, "Blow ye the trumpet blow!" and wished the happy couple much joy, after which we improved the opportunity to preach to the crowd which had gathered about, and explain to them the teachings of Christianity. A driving rain-storm detained us on the island, and we accepted an invitation to the marriage-feast, the twenty-one courses of which were as follows: Beef's liver, pork, tarrow paste, chicken's liver, cuttle-fish, rice paste, pig's heart, lungs, roof of mouth, etc., shrimps, small entrails of pig, chicken, tripe, boiled pork, sugared cakes, *chia*-fish, rice-dumplings, large entrails of pig, mussels with vermicelli, boiled mussels, the end of the large entrails of pig, finger-fish, pork, mussels, other shell-fish, and isinglass. It is hardly necessary to add that some of the Christian guests had all they could do to get through with all the dishes as they came in due order. A foreigner is liable to symptoms of surfeiting at a Chinese dinner.

The Christian Messenger.

HALIFAX, N.S., MARCH 17, 1875.

Rev. David Freeman the Agent of the HOME MISSIONARY Union is on a visit to Halifax, in behalf of the Union. On Lord's Day last he preached in the morning in Granville Street Church; and at Gerrish Hall in the evening; and was expecting to preach in the North church next Lord's Day, morning and evening. It is of great importance that there should be liberal donations to the cause of Home Missions. Regular contributions are made to this, and other Benevolent objects by the Granville Street and the North Baptist congregations, but if additional donations to the cause, can be obtained or an increase made in the subscriptions it will be most desirable, for aiding of the smaller churches, and for carrying the gospel to the more destitute districts of our Province. The command is "Go ye into all the world and preach the gospel to every creature."

We have received from Dr. Rand a copy of his "Annual Report of the Common, Superior, Grammar, and Training and Model Schools of New Brunswick for 1874," for which he will please accept our thanks. It contains a mass of information on Educational matters in our sister province. The exhibit it gives of the condition of the schools shews that good progress is being made in the Schools of that province, but that in some counties there is abundant room for still further improvement.

Some of the counties shew very great deficiency in school attendance. The disparity between the counties in this respect is something remarkable, as will be seen by the following table of the proportion of population in attendance at the Schools in the Summer term, closed Oct. 31st:

Albert.....	1 in 5.08
Carlton.....	1 in 5.17
Charlotte.....	1 in 5.40
Gloucester.....	1 in 32.17
Kent.....	1 in 13.32
Kings.....	1 in 5.63
Northumberland.....	1 in 8.26
Queens.....	1 in 5.42
Restigouche.....	1 in 5.70
St. John.....	1 in 6.77
Sunbury.....	1 in 6.55
Victoria.....	1 in 13.83
Westmore and.....	1 in 6.91
York.....	1 in 5.64

From this it appears that the county of Albert is the most advanced, having 1 in 5, or about 20 for every 100 of the population, at Schools whereas in Gloucester there are but 1 in 32 or not more than at 3 per 100 at school. This county is represented in Parliament, we believe, by the Hon. Mr. Anglin.

How much better would it be for the cause of educational progress if the Roman Catholic priesthood would but encourage their people to seek its benefits, instead of raising barriers because the law does not allow sectarian teaching in the Public Schools.

The most favored of these counties must make considerable advance before they can stand along side of some of the more favored counties of Nova Scotia. Colchester having 24 per cent, Kings 23 per cent, Hants 21 per cent and so on, till we come down to Guys-boro and Cape Breton, our lowest, counties 17 per cent. How Gloucester, Kent and Victoria can be so far behind all the others we are not informed.

The increase in school attendance for the past three years indicate that the people are awaking to the value of education. The following are the numbers of pupils present at the schools for the three past years:

	Winter.	Summer.
1872	28,756	39,873
1873	40,405	42,243
1874	44,785	45,519

It is estimated that there were during the past year 60,467 different pupils at school some portion of the year: about 1 in 6, or 17 in every 100 of the population.

We are informed that the Governors of Dalhousie College are seeking an enlarged grant from the Legislature, on behalf of that Institution, and have sent copies of a Memorial to the members of the Legislature, before they left their homes, pleading their cause and making a claim, on various grounds to an advance in the large amount already placed at their disposal. The attempt to make it appear that that Institution is a Provincial University, and that it therefore has superior claims over every other collegiate institution in the province, is not likely to affect the more intelligent part of the members in either House. We have no desire to enter upon the discussion of this matter in our present issue, seeing that it is not formally before the Legislature, but shall be prepared to do so at some early period.

Some of the members of the Y. M. C. Association have been holding a series of revival meetings in the Barrack street Mission House during the past week. One of their number having paid a visit to Antigonish and witnessed the fervor of religious feeling and the interest there, has been desirous of seeing some such change in Halifax, and has invited the members to engage in meetings with that object in view. Some indications of good have appeared.

The action of the House of Commons on the New Brunswick School Question does not appear very transparent, perhaps it is not intended to be. The resolution moved by Mr. Cauchon in amendment to Mr. McKenzie's resolution, to be found on another page, seems to be wholly opposed to it and in direct opposition to the decision recently given by the Judicial Committee of Her Majesty's Privy Council. The request is that Her Majesty will "use her influence with the New Brunswick Legislature, &c. This is asking Her Majesty to override that opinion given, or to ignore the existence of that body of her advisors. We are at a loss to know how Her Majesty can "use her influence" to effect what it would be "inexpedient and fraught with danger" to seek legislation upon.

The amendment by Mr. Cauchon is evidently in opposition to the original resolution moved by Mr. McKenzie, and yet both are to go together; and so they shut out Mr. Blake's amendment to Mr. Costigan's resolution, which was what, we think, should have been carried.

How the New Brunswick people will receive such an insult remains a question of some interest. Next, Will Her Majesty condescend to use her influence for such a purpose at the request of a Roman Catholic majority of the House of Commons? And then if Her Majesty or her government should attempt to do so, would the New Brunswick people consent to have men in power in that Province who would submit to such influences? It is too late in the day to think that the sovereign will seek to influence a provincial government on behalf of one class or denomination of her subjects at the expense of the whole.

CUTLASS AND BAYONET: or the story of the Soldiers' and Sailors' Home at Halifax, by Mrs. Hunt-Morgan, price 15 cents.

In a pamphlet of 72 pages Mrs. Hunt-Morgan gives a very readable sketch of her coming to Halifax, and her efforts in seeking to benefit the soldiers of this garrison, by opening a room in which they may go and obtain religious reading and in which they may enjoy, as far as it may be, "a home." Her tour to the western counties of the province is described somewhat circumstantially. It shewed her that many people in the country warmly sympathize with her in her christian enterprize.

We are pleased to learn that quite a number of the men attend the "Home," and that a large Bible Class is regularly held there, in which they take deep interest.

ST. JOHN N. B. MISSIONARY ANNIVERSARY.

The *Visitor* gives an account of the fifth annual meeting of the New Brunswick Baptist Woman's Missionary Aid Society held on Wednesday evening, March 3d, in the Leinster Street Baptist Church, St. John. The chair was occupied by the Rev. J. D. Pope, pastor of the church, and there were with him on the platform—Revs. Messrs. Carey, Everett and Bancroft. A letter was read from the Rev. Mr. McClellan, of Portland, expressing regret that bodily indisposition prevented him from being present and taking part in the exercises. After singing a missionary hymn, the reading of the Scriptures by Rev. Mr. Everett, and prayer by the Rev. Mr. Bancroft, the report of the Secretary of the Central Board was read by Mr. John March from which we make a few extracts:

"In presenting our report for 1874, we realize that as a Society we have reason to thank God and take courage to press forward in the work we have undertaken.

Our first public meeting was held in this church in 1870. Then we were a newly organized Society, and felt that we were entering upon an untried path, and needed that wisdom which cometh from above to direct our undertaking while we rejoiced that a way was opened in which we, as Christian women, could work more directly for the evangelization of our own sex in heathen lands than through the general agency of our missionary operations.

Looking on the intervening years, and seeing the success which has attended our feeble efforts, we are led to a firmer faith in the loving watch-care of our Heavenly-Father, who takes heed of even a cup of cold water given in His name. Our Societies then numbered twelve, most of which were organized by our sister Norris. Now we number thirty, seven new ones having been formed during the past year, and we trust the interest is still extending, as we frequently receive donations from places where Societies have not been formed."

After recounting the movements of the missionaries, Mrs. Cunningham, the Secretary writes:

"We were pleased to have a visit from Miss DeWolfe in the summer and again have the privileges of listening to her interesting account of the life of the people for whom we are working, and their need of the elevating influences of Christianity to raise them from their degraded state. Sister DeWolfe still remains in Boston, and hopes yet to be a messenger of salvation in the foreign field."

Mrs. C. proceeds to insert a slight reference to each of the other missionaries. Also, the reports from several societies in St. John City and other places.

The Treasurer reports the contribution of Branch Societies \$787.70 other donations \$50. Total \$837.52. Very excellent practical addresses were delivered by the Revs. Messrs. Pope, Carey, and Everett. A collection in aid of the funds amounting to \$8.35 was taken.

The *St. John Tribune* seems very much troubled with the expenditure of the Province of New Brunswick in the matter of emigration. The editor says:

"It appears by the Emigration Account in the Auditor General's Report that the European pleasure trip of the Rev. I. E. Bill, of the *Christian Visitor*, has already cost the Province \$245. It would be more profitable to give Mr. Bill a commission on the emigrants sent by him—say \$100 each—than to give him a salary."

If it was necessary to send an Emigration Agent to Great Britain, who so fit as Mr. Bill for the work? His ability to place the Province before the English people is second to none. \$245 is surely but a small sum for such services!

SOMETHING WRONG.—The following paragraph from the *Citizen* indicates that our city government is temporizing with the vendors of poison and corruptors of morals:

FINING ON THE QUIET.—A notorious woman named Murray, who is constantly violating the law both civil and moral, was on Thursday fined on the quiet for a violation of the license law. It was not a first fault, far from it, and the manner in which her offence was condoned, we call it nothing else, affords only an encouragement for her continuance in her immoral and illegal doings.

This is a matter that should not be permitted to continue. Any connivance at such wrong doing would soon become as rottenness in our social fabric.

DEACON SAMUEL KINSMAN.

We have learned to hold the name of Kinsman in much respect. That respect is enhanced by a letter just received from John F. Masters, Esq. of St. John, N. B. He says:—

We yesterday laid in the grave the body of our aged, long loved, and truly christian brother, Deacon Samuel Kinsman. (He died on the 1st inst., aged 80 years.) He was during his life many years a Deacon, if I mistake not, of Father Harding's church, Wolfville. A more godly, devoted, praying christian our city has never known, he sweetly slept away his life into the bosom of his Saviour, the three last days he was apparently unconscious. Previous to that when he was aroused to know if he needed any attention always said he was comfortable. He was so much so he did not think he was so near his end. Germain St. has lost one of its pillars, the pastor feels he has lost a father, and remarked last evening, that all day the words of Elijah when Elijah was taken from him "My Father, my Father" were continually in his mind. There was not a poor disciple in the church, colored or white, who in times of their affliction was not visited by him and for whom his prayers were poured forth to console and comfort. Besides which he took to many the contents of a little basket. He lived in the atmosphere of prayer. Mrs. Kinsman still lives, but is very feeble, having suffered from paralysis. She was formerly the widow of Dea. Saml. B. Mills originally of Biltown church and removed to St. John. He was a Deacon of the then only Baptist church here and died here. You may think strange why I refer to him so much but I feel his loss for St. John. He was one who was standing between a Holy God and a sinful city; and none knew how much he has done to save from ruin those who have lived in our midst, I think he was one of Father Manning's spiritual children, he having been converted over sixty years ago.

The following communication to the *N. Y. Examiner and Chronicle* opens up an interesting enquiry respecting "Rahab" of the books of Joshua and Hebrews and "Rachab" of Matthew. The names have been pretty generally regarded as indicating one and the same person:

RAHAB THE HARLOT.

It is generally believed that the Rahab of Joshua's time ultimately became the wife of Salmon, the father of Boaz (so says Spurgeon), and as such takes her place in the genealogy of Christ, according to Matthew, which must have been an impossibility. Rahab was a woman of probably twenty years when Joshua crossed the Jordan. Joshua ruled Israel 40 years; Aloth, 70; Deborah, 40; Gideon, 40; Abimelech, 3; Tola, 23; Jair, 22; no Judge during 18 years; Jephtha, 6; Ithra, 7; Elon, 10; Abdon, 8; Samson, 20; Eli, 40—which foots up 347 years.

Now, Salmon may have married his Rahab as far back as the time of Elon—let us subtract down to Elon 78 years, and add the 10 years before crossing Jordan, and we find Rahab's age at the time of her marriage to Salmon to be about 290 years. The conclusion is that the Rachab of Matthew's genealogy was another and (for some reason) an eminent person. One word in reference to Rahab's moral character. I have sought out every passage in the Old Testament where the word "harlot" occurs, and I find invariably the same word, "Zannah."

It will be seen by the telegraphic despatches in our present issue that Messrs. Moody and Sankey have commenced their work in the great Metropolis. What a mighty influence must the 18,000 people attending the first meeting and the 150,000 in the different places on Sunday last, have upon the religious thought of the great city of London.

The initiatory meeting to make arrangements was not the most encouraging. The invitation was given to all the ministers of London to meet Mr. Moody in Freeman's Hall. We learn from the *Freeman* that "the number of ministers present completely crowded the large Freemasons' Hall, a building eminently unsuitable for public speaking, as Mr. Moody soon discovered. The majority of our Baptist ministers labouring in London were present, and the other Nonconformist bodies were also very largely represented." There was a goodly number of Church ministers, and as the meeting soon found, evidently to its surprise, not a few Ritualists. The proceedings were lively and threatened to be even boisterous; but happily the good sense of the meeting was too strong for those who were disposed offensively to air their crochets. It must be confessed that in inviting nearly two thousand ministers of widely divergent views to put questions to him respecting the character of his work, Mr. Moody did a bold thing; but the exceedingly able and ingenious way in which he fenced off needless questions, and disposed of absurd ones, and met practical difficulties, told well in his favour. After

singing a hymn, led off by Mr. Sankey, the Rev. Canon Aurioi offered prayer in which he deplored the religious condition of the metropolis, and sought the Divine blessing upon the labours which had been anticipated with so much prayerfulness. Mr. Stone, a city merchant, who took the chair, very briefly introduced the chief speaker, who without having raised a cheer, proceeded to say that his object in meeting them that morning was not to make a speech, but to remove obstacles. His only desire in asking the London ministers and clergy-men to meet him was to get rid of all prejudices before entering upon work in this great city. This he regarded as half the battle. He had found during the past nineteen months that some of the very best men kept aloof from the work because of what they had heard or read. Some of those things were doubtless true and others were not. He had been invited to London and thought he would not come, but when upon being further pressed he consented to come, he considered that the central committee that had solicited him was the best agency through which he could work. This committee had hired the Agricultural Hall for ten weeks, commencing in March, at a rent of £50 a week, which he considered to be very cheap. Exeter Hall would also be engaged for two months for daily prayer meetings. They proposed to divide the great city into four separate districts; and to spend one month in each. They would have to erect or secure four large buildings to hold from ten to fifteen thousand people. They would have to give up all thought of going to either chapels or churches, for if they went to them Christian people will flock out, will be there an hour or two before the time, and the careless people will not get in. There was, he had found, great prejudice against their enquirers' meetings on the ground that it was going towards Rome and the confessional; there was nothing in the objection whatever, for those meetings were simply for quiet talking with inquirers who needed being directed to Christ. It was their habit to get the names of these persons, and the committee sent them on to the ministers of the churches to which they were attached, that they might deal further with them.

Questions were put to Mr. Moody on a great variety of subjects. The principal of which were from acknowledged Ritualists. One of these who described himself as a red-hot Ritualist wished to know if Mr. Moody would send converts to him. To this Mr. M. said he left that entirely to the committee appointed to co-operate. Some wanted Mr. Moody to seek out the "wretched poor." To this he replied that he wanted not only the wretched poor but the wretched rich, and indeed all classes.

FOREIGN MISSIONS.

Messrs. Sandford and Armstrong left Maulmain January 20th, expecting to meet Messrs. Boggs and Churchill and join them in their tour of exploration. The following passages are taken from a letter to the Foreign Secretary:—

"We have obtained a pass from Col. Brown, Commissioner of the Province of Tenasserim. He is especially empowered to grant such passports." [They authorize the bearer to travel in Siam.]

"Our plan is to explore as much of the district lying between those parts explored by Mr. Carpenter and Mr. Norris as possible. Of this district, Rahsing may be considered somewhat central. We hope to meet brethren Churchill and Boggs somewhere down the river. After visiting Bangkok we shall probably return either to Maulmain or Tavoy. I trust we shall then be able to give you a clear statement of our united judgment."

In a previous letter Mr. Sanford says:—

"I hope the good brethren at home will not become impatient with us. We are trying to do the best we can. Perhaps I am mistaken, but I think we are making progress. May the Lord direct each step!"

The way is gradually becoming clearer. We are learning more and more respecting the state of things out here, and becoming better able to form a correct judgment as to our proper location than we could have done months ago. It must be confessed that a very difficult piece of business has fallen to our lot; but nevertheless, I believe we shall have matters adjusted satisfactorily before long."