

The Christian Messenger.

HALIFAX, N. S., SEPTEMBER 29, 1875.

Mr. Editor,—

Permit me to correct the misapprehension conveyed by your paper of this week, concerning Mr. Schurman who has been successful in the competition for the Gilchrist scholarship. Mr. Schurman is not a graduate of the College; but at the time of the competition had just completed his Junior (or third) year. He would have graduated next June. At our last Anniversary he received honor certificates in the classical and mathematical departments.

Respectfully,
A. W. SAWYER.

Acadia College, Sept. 22, 1875

It will be seen by this note from Dr. Sawyer—for which he will please accept our thanks—that we failed to do full justice to Mr. Schurman. The honors and prizes which he took at the late Anniversary so called him to the platform on that occasion that he became closely associated in our mind with the graduates. It will be seen that he had returned to Wolfville to complete his collegiate course there, when he received the intelligence that he had won, and handsomely won, the coveted scholarship of one hundred pounds sterling for three successive years. He was consequently not a graduate but a fourth-year student. Greater credit is consequently due to him and to Acadia College. We omitted to state also in our last issue that Mr. Schurman had received his preliminary training in that superior educational institution, known as the Prince of Wales Academy of Charlottetown, P. E. I. The two gentlemen who have preceded Mr. S. in the enjoyment of this, the highest educational prize in the Dominion of Canada, are both, we believe, young men of marked ability.

The successful competitor of last year, was an Ontario man, of whom we have no personal knowledge, but we are aware that he took high rank among the hundreds who in London and elsewhere, submitted themselves to the same examination. Of Mr. J. Gordon McGregor of Halifax—a graduate of Dalhousie College, we believe,—we may add that he was but a short distance from the top of a long list of competitors, and while pursuing a Science course at the Edinburgh University was distinguished among hundreds of students, and carried off high honors. While, in the department of Chemistry, he and a fellow student and co-laborer made an original discovery, which was considered so important that Professor Tait of that university submitted it to the Royal Society of Edinburgh, for the consideration of that distinguished body of scientists.

It will thus be seen that Mr. Schurman has been preceded by men of mark, and of high educational attainments, as the holders of this scholarship, from the Dominion of Canada, and to a man of his ability and antecedents this will, we feel assured, be an addition incentive, stimulating him to keep the educational "standard" of his country bravely floating while he occupies the honorable position of "a Gilchrist man."

CENTRAL SABBATH SCHOOL COVENTION.

The Sabbath School Convention of the Central Baptist Association of Nova Scotia, met in at Berwick, on Thursday 16th, Edwin Rand, Esq., President, in the chair.

A large number of delegates was present.

Dea. T. H. Parker was chosen President for the ensuing year, and J. E. Lockwood and Zachariah Whitman, Vice Presidents; Rev. S. J. Neily, Secretary and Treasurer, and A. Shaw and C. Bacon, Assistants.

Twenty minutes were spent in preparatory devotional exercises.

Revs. E. O. Read, J. H. Robbins and Bro. J. E. Lockwood read Letters from thirty schools, giving statistics and presenting a very encouraging prospect in regard to S. S. work.

In the afternoon the reading of Letters was completed.

An Essay was then read by J. W. Bars E-q., Subject: "Lessons—how to teach." A discussion followed by Revs. S. J. Neily, A. E. Ingram, S. W. DeBlois and Brethren A. A. Pineo and James Craig.

An address of Welcome from the school at Berwick was read by A. F. Chipman and responded to by A. J. Stevens, on behalf of the Convention.

An invitation was received from the Kentville Church to hold the next Convention at that place, and was accepted.

The thanks of the Convention were presented to the members and friends of the Berwick Baptist Church for their kindness and hospitality.

Interesting speeches were made by Revs. A. McBean and S. B. Kempton upon "Model Teachers."

In the evening after singing and prayer by Rev. J. H. Robbins, "The importance and practicability of enlisting the entire congregation in the study of the bible," was discussed by Revs. E. O. Read and S. B. Kempton. Remarks were made by Dea. J. Cogswell, A. A. Pineo, Rev. A. McBean and T. E. Smith.

The following resolution then passed: Resolved, that the S. Schools composing this Convention join with the S. Schools of the United States which have accepted an invitation from the London S. S. Union to join in a general concert of prayer for Divine help on Sunday and Monday, Oct. 17 and 18th, prox.

After a vote of thanks to Mr. A. J. Hall and his assistants for the excellent music, the Convention closed with Prayer by Rev. S. J. Neily.

It would appear by the report of the Chief of Police that the License Law in Boston is effective in repressing the sale of intoxicating liquors. The report states that "the number of places where liquor is sold is less by several hundreds than on the 31st of December, 1874; that more than 700 complaints for violation of the license law have been made since July 1; that the number of arrests for drunkenness has been much less since they went into operation, than it was during a corresponding period of last year; and that there has been no increase of crime."

The Mechanics and Manufacturers Exhibition at St. John, opened on Monday, and will continue through the week. We have to acknowledge with thanks receiving a card of admission. Lieut. Governor Tilley and Sir William O'Grady Haly, Administrator of the Dominion Government, were present and made complimentary allusions to Lieut. Governor Archibald, of Nova Scotia.

Mr. Tilley and Mr. Archibald made lengthy, able, and eloquent replies. A formal reply was made by Sir O'Grady Haly.

The exhibition was visited by fifteen hundred and fifty persons.

EVANGELIST WORK.—Mr. Needham took his departure on Friday last. The meeting in the Rink on Sunday afternoon was attended by a large congregation who were addressed by Rev. C. B. Pitblado, and Rev. G. M. Grant.

A union meeting was to be held in St. Matthew's Church last evening and another in Brunswick Street Methodist Church, to-morrow Thursday evening.

PERSONAL.—We regret to learn by a paragraph in the Newark (New Jersey) Daily Advertiser of 15th inst., that the Rev. Henry Angell pastor of the Fairmount Baptist Church, formerly pastor of the First Baptist Church at Yarmouth, is suffering from severe indisposition, occasioned by bronchial hemorrhage. And, although progressing as favorably as his physicians could expect, it will be many weeks before he can enter the pulpit again.

DR. HATTIE formerly practising in this city, but who has resided for some time past in the West Indies, is now residing in Great Britain. He has been admitted Member of the Royal College of Surgeons of England (M. R. C. S. E.) He has obtained the Diploma of F. R. C. S. Edinburgh, (Fellow Royal College Surgeons.

The Session of the Eastern Baptist Convention, held in Montreal last week, was expected to be one of special interest arising from the fact that the week's services would be inaugurated by the dedication of a new church- edifice, and closed by the recognition of a new church. Dr. Lorimer, of Boston, Dr. Gordon, of Chicago, and Dr. Castle, of Toronto, were to take parts in the services.

The Baptist says the Western Convention "is in sad straits. It has employed more missionaries and reaped a richer harvest of souls than in any previous year of its history. But the Treasurer states that twenty-five hundred dollars are needed to enable it to close the year free from debt. This amount must be raised during the five weeks that elapse before the Annual Meeting in Guelph."

The Annual Sermon is to be preached by Rev. A. H. Munro, of Toronto, at Guelph.

Our brethren in the Upper Provinces

are active and enterprising, and by the aid of God's grace, able to carry out their noble purposes.

Some New Brunswick writer has charged the Baptists with inconsistency in the position they take respecting common schools, whilst at the same time maintaining their own Academies and Colleges for higher educational courses. Our contemporary the Visitor replies in the form of an editorial, showing that in the course they pursue there is no inconsistency. He concludes with the following glowing paragraph:

"The Baptists have expended hundreds of thousands of dollars in erecting and fostering institutions of learning for the benefit of our common country. In the prosecution of their work they ask no favors in which they are not perfectly willing that all others should share. They take their stand on the broad platform of equal rights. An open Bible and an unfettered conscience they say is the inherent birthright of all people in this Christian land. And the men who would rob them of either are guilty of high treason against the God that made them, and must answer for it in a coming day. We are in the midst of a tremendous conflict between Ultramontane tyranny and Baptist freedom. The distant thunders of this fearful struggle are heard throughout every European nation and all along the lines of this mighty Continent. Of all the tyrannies, ecclesiastical tyranny is the darkest, bitterest, deepest; and the startling question before the world to-day is, shall ecclesiastical triumph and thereby crush the freedom of human thought, or shall the soul of humanity be free? The Baptist instinct trumpet-tongued, says humanity shall be free. Free in government, free in schools, free in churches, free in religion, free everywhere, and may God defend the right!"

Well done Brother Bill! That is the style of putting things: Ultramontane Tyranny vs. Baptist Freedom. All intermediate conditions are but modifications of the two as between light and darkness.

BAPTIST CONVENTION, 1876.—A letter appears in the Visitor from Rev. T. Todd, stating that he had just received a postal card from the Rev. W. Coleman, pastor of the Second Baptist Church, Sackville, containing a request from said Church "that the next Baptist Convention be held with it." Mr. T. adds: "as one of the committee appointed to secure a place for holding our next annual gathering, I am glad to have been so successful, for Sackville is one of the choice places in the Province for such a gathering, and the people are both willing and able to take care of the Convention."

Certainly there could be no better place selected than Sackville. It will, we are assured, suit the three Provinces admirably. Will the Committee please inform us forthwith of their decision, so that it may appear with the Minutes in the Year Book now in press.

The P. E. Island Association Minutes, have made their appearance in good time, and are neatly got up at the office of Henry Cooper, Charlottetown. From the Table of Statistics we find that two of the churches have more than doubled their membership during the past year.

The Church at East Point, reported in 1874, 74 members; this year it numbers 162, having received 92 into its fellowship 3 died and one dismissed. The church at Three Rivers last year had 27 as its recognized membership; this year the letter reported 61, an addition of 34, died 2.

We are pleased to see that a resolution passed for preserving the historical records of the Island as follows:

Resolved, That Revs. W. H. Warren and W. B. Hanes, write the History of the Baptists of Prince Edward Island.

The Canadian Baptist in an article on the duty of Baptists and consecration to their Mission, says:—

"There is any amount of talent, wealth, and energy in our churches which has not yet been utilized. The more than fifty thousand Baptists in the Dominion are capable of accomplishing to-day any work they choose to undertake.

Our county cannot do without Baptist influence. Like the coneys, we have been accounted a feeble folk. We are certainly a retiring people, far too much so. Yet it would be difficult to estimate the great influence we have already silently exerted on the destinies of this country. Leaving out of view the struggles of bye-gone days in which many of our older brethren nobly participated, we think we can see the influence of some of our principles among other denominations even in our own time. When the Kirk of Scotland entered the recent

Presbyterian union in Canada, it abandoned forever all its claims on State patronage. The question of Methodist union has commenced an agitation which must eventually result in "lay representation." The Methodist Episcopal body in the United States has already fully conceded this great principle, and in this country it cannot be long delayed. Every step that has been taken has involved important concessions—an advance further from error, and approach near to us and to truth."

MISSIONARY IRON STEAMER.

A small steamer has been supplied to Mr. Saker missionary at the Cameroons in Western Africa. He is belonging to the English Baptist Missionary Society. The following account is given in the London Freeman of its origin and departure:

DEPARTURE OF STEAMER FOR MR. SAKER.

The new steamship Gambia, under the command of Captain Griffiths, which left the Clyde on the 15th ult. for Fernando Po, carries with her a small iron steam boat which has been specially built for our esteemed missionary, Mr. Saker at the Cameroons. Last October, on the occasion of Mr. Saker's visit to Scotland, it was arranged that such a steamboat be built. At the time of his coming north he had no idea of obtaining a steamer. What had been in his mind was simply that the Sabbath schools pertaining to the denomination might, on the matter being made known to them, collect about £150 to procure a wooden boat in which he might proceed up the river, in place of having to walk over the mountains, to reach the inland tribes. On hearing of this plan and recognizing the great advantages of a passage up the country by river in place of by land, Thomas Coats, Esq., of Paisley, with his well-known liberality and foresight, offered to let him have a small iron steamer. In making this offer he did not supersede the efforts of the Sabbath-schools, but told Mr. Saker to let them collect just as if they had been carrying out the original plan, observing that it would do all the children good who had any share in it, for the more they gave to missions when young the more interest they would be likely to take in them when they grew up. Practically, the steamer is the gift of Mr. Coats who, in making the provision, the schools not being excluded, doubtless had more regard to the benefit this would confer on them than to the sum which they might raise.

The owners of the Gambia, the African Steamship Company, generously agreed to take her out free. It was expected she would reach Fernando Po about the 25th of the present month.

Mr. Coats has named her the Helen Saker, after Mrs. Saker, the worthy helpmeet through his long and arduous labours of our esteemed brother, who will doubtless be known in history as Alfred Saker, the Apostle of Western Africa.

A FIT SUBJECT for the Protection of Inebriates Act, appeared in the Police Court on Saturday last—a man was fined \$4 or 40 days, he paid the fine and was released, but was arrested again in the afternoon for the same offence. His friends should take care of him.

WIDE AWAKE, an Illustrated monthly Magazine for Girls and Boys, D. Lothrop & Co, Boston, is full of reading and pictures suited to young people.

BURMAH.—A letter from Mr. Rose at Rangoon, dated June 24, 1875, states the closing of the probabilities of war in this country. He writes:

A telegram from Mandalay, yesterday, states that the king yields every point, and that Sir Douglas returns at once. So there will be no war, which will be a sad disappointment to some. The feeling among the English-speaking people is strong in favor of taking the whole country, and thus relieving the king from the responsibility of governing the country, for which he is so unfit. What the ultimatum was, or what the demands to which the king has yielded, seems not to be known to the public.

It is only a postponement; a patch to make the rent larger. Burmah cannot have two heads, any more than a ship, unless one be a figure-head. Whoever holds the mouth and branches of the Irrawaddy must control both its banks and tributaries for a thousand miles. Not only all Burmah, but the hundred and one tribes, wonderfully strange and wild, that most fantastically fringe her "outskirts" west, north, and east, must "she hoe" to the English flag.

EDUCATIONAL RECORD.

EDUCATION OF TURKISH YOUNG MEN.

It has been the practice of the Turkish Government since the Crimean war to send promising young men to Western Europe to be educated for the public service. Doubts appear to have arisen as to whether this has proved on the whole a successful speculation, and according to the Djeride Havadis, a Turkish paper, these students are about to be recalled. On the other hand, a correspondent of the Phare du Rosphore declares that this statement is but partially accurate. The young men sent to Paris for their education are, it seems, divided into two classes; those who are sent to study the military art, medicine, and other of the higher branches of science, and those who are only intended to make themselves acquainted with the rough work of steam factories, foundries, &c. It is the students of the latter category whom the Turkish Government has determined to recall, experience having shown that the cost of their education is not compensated at Hasskoni, Tophaneh, and elsewhere in Constantinople foundries and factories which might be made to turn out pupils as good as those found in the French capital.

EDUCATION IN INDIA.

There have been few more striking symptoms in India of the growth of a genuine "native opinion" than the establishment of the new Mahomedan College for the North-West Provinces, by the exertions mainly of one enlightened member of the faith, Sayud Ahmed Khan. Though the instruction is primarily intended for people of his own faith, Hindoos will also be admitted and their religious tenets guarded. The college course is to be for four years, exclusive of the passage, at option, into an upper college which will qualify for special honors. The course of instruction includes the two languages chosen out of six—English, Latin, Greek, Arabic, Persian, and Sancri; also mathematics, metaphysics and ethics, political economy, history, natural science, and finally, the theology of the Mahomedan faith. Ninety scholarships, varying in value from £60 to £30 a year are provided for the assistance of poor students.

DIALECTS OF THE ENGLISH LANGUAGE.

In the introduction to some poems in the Somersetshire dialect, Mr. J. Edwards gives some amusing examples of what he describes as West Country grammar. Thus the verb "To be" is thus conjugated: Indicative Mood, present tense, "I be, Thee beest, He, she, or it be, We'm You'm, They'm." Past tense, "I wer, Thee wert, He, she, or it wer, We was, You was, They was." There is also a "Finikin" mood used by persons of superior education. Present tense, "I are, You ham, He, she, or it are, We ham, You ham, They ham." A "Querulous" mood, "Be I, Beest, Be, or Ezza, Be us, Be ye, Be um or Es um." Future tense, "Wool I, Wool, Wool-a, Wool us. Wool lay, Woolum." Imperative mood, "Let I be, Theed'st better be, Make he, she, or um be, Let we be, You'd better be, Miske they be." An extraordinary Potential mood, "I mid mebbly ha bin, He mid mebbly ha bin, We mid mebbly ha bin, You mid mebbly ha bin, They mid mebbly ha bin. And a still more extraordinary subjective mood, "Spoonasin I be, Spoonasin thee beest, Spoonasin a wer, Spoonasin we be, Spoonasin you'm, Spoonasin thaim."

Instruction in swimming is to be added to the curriculum of the Holyoke (Mass.) Female Seminary.

A TEACHER in the Port Jervis public schools was recently explaining to the children that usually all words ending with "let" meant something small, as streamlet, rivulet, hamlet, etc. Whereupon a smart boy asked if hamlet meant a small ham.

Notices.

REV. G. N. BALLENTINE has removed for the present to Newton Centre, Mass., and wishes all papers and letters for him to be addressed to him there.

NEW GLASGOW, Sept. 5th, 1865.—Dear Brother,—The Baptist Society in this place have appointed Wednesday, the 13th of next month October, at 2 o'clock, P. M., to meet in McNeil's Hall to deliberate on the necessity of organising a church in this place in connection with the Associated Baptists of Nova Scotia. We have invited neighbouring churches to send delegates to meet, and advise with us on that occasion. We shall be glad if any brethren interested in us can be with us on that occasion, and hope that some may come prepared to stop with us for a few days and assist in meetings. Brethren coming should enquire for W. J. Patterson.

D. FREEMAN, Missionary.

REV. W. G. PARKER informs us he has removed to Pine Grove, Middleton, having accepted a call to become Pastor of the Pine Grove Baptist church in connection with Lawrenceport and Valley West. He wishes that papers and letters for him be sent to Middleton, Annapolis County. Sept. 23rd, 1875.

There appears to have been left at the house of the subscriber, at the meeting of the Western Baptist Association, a gentleman's great coat. The owner, who seems not to be aware where it was left, will please call or send for it with a description of it.

CHARLES TUPPER, Tremont, Aylesford, Sept. 26, 1876.