

Several facts mentioned in recent Japan news indicate that a reaction has begun to set in there against the tide of rationalism that was felt so strongly in that empire two years ago. First we have the report of an immense open-air Christian meeting at Tokio. Next we find that Mr. DeForest of the American Board, on a recent trip to the north coast, addressed large audiences for three days in a theatre at Totton. Meetings were held during the day and evening, sometimes with an attendance of 1,200. Another straw is seen in the recent organization of a church of forty members at Imbabari under the direction of the American Board. The company had been worshipping in a heathen temple, but being turned out of that they raised \$700 in four days, and built a house of their own. A cultured Japanese, far from being a Christian himself seeing this, remarked: "This is Christ. This is the power to save our nation." There are now 117 Protestant missionaries in Japan, twenty-nine of this number being under the American Board. The Methodists have the next largest number, fourteen. It is believed that there are now not less than 3,500 professed Christians in that empire.

Address of Condolence

presented to the widow and family of the late Rev. JAMES MEADOWS by the Grand Orange Lodge of Nova Scotia. The presentation took place at her residence in presence of all the Grand Lodge Officers. Bro. James Miller, G. T., read the address and Bro. Rev. Edwin Clay, M. D., read the reply from the widow, the scene was a most affecting one and tears were brought to the eyes of all present. The address was accompanied by a donation of two hundred and twenty-seven dollars.

Dear Madam,—

The Right Worshipful Grand Orange Lodge of Nova Scotia, desires to express their profound sympathy and sorrow in this your bereavement, feeling that you have lost a tender and affectionate husband, and your children a kind and loving father, and the Grand Lodge one of its brightest ornaments, and our Order a faithful brother, and a zealous defender of our Cause. And they fervently hope that Almighty GOD, the great disposer of all events, will watch over you and your family, and be a Husband to the widow and a Father to the fatherless. And when it shall please Him to remove you from this vale of tears here below, you may be united with him whom you so fondly cherished on earth, in the Grand Lodge above, made without hands eternally in the Heavens.

Signed on behalf of the Grand Orange Lodge of Nova Scotia.

ALEXANDER MCKAY,
Deputy Grand Master.
JAMES MILLER,
Grand Treasurer.
W. A. GARRISON,
Grand Secretary.
St. Andrews, N. S., Feb. 16, 1881.

REPLY.

TO THE RIGHT WORSHIPFUL GRAND ORANGE LODGE OF NOVA SCOTIA.

Gentlemen:—

I heartily thank you for your kind address of affectionate sympathy for me and mine, in our sad bereavement by the death of my dear husband. You have indeed lost the help of a Loyal British heart, and a warm Christian friend. While our loss cannot be measured to us he was the loving husband, the affectionate father and the Christian guide and teacher. We have however no doubt that our loss is his eternal gain and that he is now enjoying eternal salvation through the precious blood of the dear Saviour.

Allow me again to express my gratitude to all the members of your Order for every act of kindness and sympathy shown to me and mine in our affliction.

I am yours in the love and liberty of our Protestant Religion.

ELIZABETH MEADOWS,
widow of the late Rev. JAS. MEADOWS.

The New York Tribune speaks somewhat disparagingly of Mr. George Munro, the wealthy New York publisher, and says:—

It may soothe the outraged feelings of English authors to know that the most active of the "American piratical publishers" (to use their amiable phrase) of 10 and 15 cent editions of English authors is a Nova Scotian, Mr. George Munro, who makes his money in New York, but has given large sums to Dalhousie College, in Halifax, and invests a part of his profits there.

For the Christian Messenger.
Concerning College Grants.

The reply of "Granville" to the enquiry whether any one is authorized to seek a renewal of the Legislative Grant to Acadia College is more confident than conclusive. That enquiry was not, as "Granville" assumes, one respecting policy but rather one concerning authority.

The Rev. D. W. C. Dimock, who moved the resolution instructing the Board of Governors to "act for the denomination" in the matter of College Grants, evidently believed such an authorization necessary. Dr. Rand's destructive amendment followed, the authorization was withheld, and has not since been granted. Prominent members of the Convention of 1880, on both sides of the Grant Question, held that the Governors could not legally act till the resolution of 1879, or a similar one, passed the Convention. The secular press now informs us that the "Governors" are to stand neutral. So far, then, as there is any point in "Granville's" reply, he is at issue with these declarations and actions of these common-sensed readers of the MESSENGER, when he declares that no authorization is necessary.

It would have been little less at fault had the enquiry been primarily one regarding policy. He must remember that it has been repeatedly declared that the denomination has not a "cast-iron policy" on this matter, but that it is hers to "watch the currents of public thought," and "shape her course accordingly." Indeed, few beside "Granville" will question the fact that the amendment of Dr. Rand, the representative of the Anti-Grantists, made the question of the policy of the future an open one. Even "Granville" would be slow to assume the responsibility he throws upon others of speaking and acting for the denomination, without definite instructions and authorization at this present crisis in Educational affairs. He evidently feels it necessary to give reasons why some one should approach the Local Government for denominational dole. His reasons, considering his purpose, are peculiar and suggestive. "Why," he asks, "should the Baptist denomination be taxed to sustain Higher Education for other denominations, whilst sustaining their own schools, and providing a superior course of studies for their sons and the public." It may be remarked in passing that the Nonconformists of England have long pressed a like question. Perhaps "Granville" can furnish them with an answer, and justify their treatment. The Free Baptists, Congregationalists, and other denominations of this Province who have no schools will also reiterate "Granville's" query in another form. What, in equity, can be his answer?

But he proceeds, "Why should Baptists, in common with other denominations, be required to pay for the education of Presbyterian young men in such a college as Dalhousie, and entertain a question whether they shall receive a grant in aid of their own?" Waiving just now the Church and State question, and considering the matter, as "Granville" and his coadjutors would fain have us, as simply one regarding an equitable division of taxes among the denominations, we may well ask what is the profit? If the whole system of grants is but the pleasant farce, "Scratch my back, and I'll scratch yours," played by the denominations under the distinguished patronage of the Local Government, why continue it? Perhaps it will be answered the Government is the best and cheapest collector. That is an answer meet for the meditation of our legislative dignitaries.

If, however, as "Granville" asserts, a higher question than this is involved, if we Baptists are being taxed to support an "Ecclesiastical Institution" "such as Dalhousie College, governed by a combination of Church and State, where its Professors and Governors are dependent on a church court for their existence and support," while we are simply sustaining an unsectarian Collegiate Institution, it becomes one to pause before urging any body of men to continue such a system. "Granville's" reasons are contra, not pro. Hesitation is still more necessary if it appear that the policy of State Grants is such that its defence can render men mentally if not morally obtuse. If that policy makes men like "Granville" and Prof. McGregor blind to real facts while they assert that "Acadia" is an "Ecclesiastical Institution" and "Dalhousie" is not, and vice versa; if on the one hand the denomination is urged to assert "its rights" and "instruct the Governors to act for its institution,"

and on the other is told that it has no definite relation as a denomination to the College; if, in a word, Mr. Facing-both-ways is nominated as the only fit manager for the College under the circumstances; if, I say, these things are so, it becomes us to find and destroy the fruitful mother of this progeny of mental and moral contradictions. As to where she may be found I am not an

ENQUIRER.

For the Christian Messenger.
From Rev. I. E. Bill.

ST. MARTINS, N.B., Feb. 15th, 1881.

Dear Brother Selden,—

I am frequently reminded, in reading the Obituary record of the Christian Messenger, that those who constituted the membership of my dear old Nictaux Church in the early years of my ministry, will soon have all passed away. Mrs. John Dodge, of Wilmot, I see, has gone to her heavenly home. She was among the converts of the wonderful revival, that passed over Nictaux and Wilmot, in 1828 and 9, which brought many hundreds into the King's highway of obedience to the commands of God. Never did I see a more joyous convert. In the retrospect, I seem to see her now as she appeared in those meetings of wondrous light and power. She was then in the freshness of early womanhood, and her countenance naturally beautiful, was all radiant with the light and joy of her new born faith and hope. With what delight she listened to the messages of truth and grace, as with joy she drew water from salvation's wells.

In the summer of 1879, I had the pleasure of an interview with her in her delightful home with her son Isaiah. How christian her conversation, how unwavering her faith—how strong her hope, like an anchor to the soul. She had lived to see all her children, and many of her grand children brought into the Redeemer's fold. Some, including her husband, had gone to the better land. How pleasant to the writer to see one that he had buried with Christ in baptism some fifty years ago, holding fast to the end, the profession of her faith without wavering. By a consistent Christian life, she honored her Saviour here below, in her death she found Him an unfailing friend, and now she is reunited to loved ones gone before in giving glory to his name forever. Peace be to her precious memory!

Fraternally,
I. E. BILL.

The Christian Messenger.

Halifax, N. S., March 2, 1881.

The New Brunswick Schools.

We have received the Annual Report of the Schools of New Brunswick for 1880.

From 1872 to 1879 there has been a steady increase in the attendance of pupils. In 1872 the number in the Winter Term was 28,756, in the Summer Term 39,837. The attendance for the corresponding terms of 1879 was 53,743 and 56,693. In 1880 the attendance fell off about 3,500. This, we presume, is accounted for by the hard times, and the reaction naturally following the steady prosperity of the preceding years.

The Course of Instruction, found in Dr. Rand's Report may be safely commended to the entire fraternity of the professionals in the Dominion of Canada.

Evidently this Course has come of large experience and the careful application of sound principles. It is neither patch-work nor guess-work. Try it by any sound test, and the result is most favourable. The moral, mental, and physical conditions of the pupil have been carefully considered in framing this curriculum of study. The early development of the man and the woman was an end kept before the mind of the author of this course of study. Due regard has been paid to the present and prospective state of things in this new world. While the useful and practical have given to them a prominent place, yet the higher interests have not been slaughtered at the shrine of bread and money.

From the psychological standpoint the excellencies of this sound and symmetrical course of study are seen to good advantage. If indeed the curricula of study, marked out for the youth in schools of any grade, will not bear the light turned upon them from this quarter, then they should be torn to shreds, and ones framed that will not ignore the

conditions of body, mind and soul, fixed by the Creator. A fine field is given for the faculties that revel in the objective world. At the very first step the work engages the powers found most forward in the mental development of the child. From point to point work is assigned which calls into use the mental gifts in their order of unfolding, thereby awakening latent forces, and carrying the work of education—the training of mind, heart, and body, and the accumulation of knowledge—forward in pleasant, regular stages.

The child before going to school, impelled by the divine craving, seeks knowledge of every thing around it. Let parents take note of the various subjects on which information is given to the child during any week, previous to the first lesson in school, and they will be astonished at the number of branches in which they have been imparting instruction. Language, Natural History, Botany, Mineralogy, Astronomy, Geology, Arithmetic, Moral Science, Theology, Physiology, and not a few of the industries of life—the meaning and pronunciation of words, the names and habits of animals, birds and fishes, the names and uses of flowers, plants, shrubs, trees, of heavenly bodies, of rocks and soils, numbers, right and wrong, the names of the several parts of the human frame, of God and the way of life, the work of artists and artisans, farming and gardening. All this and more goes on at home before the child goes to school, goes on successfully. How monstrous to tear the child away from these sources of knowledge, sources of pleasure, and to bind it to a school inclosed in the grim cage of the three Rs.

It astonishes us that Dr. Rand should be justified in referring to those precious relics in the way he does, as if there were now in New Brunswick some persons who were looking back to the Egypt of the three Rs, or some modification of that system of dry bones. Let the present course of study be put into faithful operation for a few years, and the people, who would do anything else than help to adjust and perfect its details, will not, we venture to predict, be found in New Brunswick. Children of the first year at school on this course, in addition to the learning of words, and the management of simple sentences, are taught to examine common objects, their shape, size, and differences,—the ball, cylinder, cone, cube, surface; lines, straight, curved, vertical, and slanting; to manipulate numbers by the use of common objects, adding them together, and taking them from each other; to distinguish coal, slate, clay, iron, lead, garden vegetables, flowers, and field crops, trees in the neighbourhood, parts of the human body; and to name and distinguish the various colours, their tints and hues.

The superficial glance at this course might call out the exclamation, "What a deluge of studies! They will confuse and confound the child!" Closer thinking, however, will reveal the fact that the number of studies is less than the child has been taught in an irregular way before going to school.

Apply the test at any point between the beginning of the first year and the end of the eighth, and it will appear that the studies are arranged with the same jealous regard to the psychological condition of the pupil at the several stages of life and development.

It follows that manhood and womanhood will have, through this training, a healthy and symmetrical growth. When first principles are duly regarded, the result must be good. Fulfil all the conditions, and New Brunswick cannot fall behind the sister provinces. How could it be otherwise with a population, trained in knowledge and sympathy with the natural world; initiated into all the leading branches of learning and industry of the present day; taught from childhood to unseal the fountains of pleasure around them; and to drink freely of their perennial waters? This must result in giving generations of men and women, whose regal manhood and womanhood would do honour to the highest forms of christian civilization.

Nor will a people thus educated be dreamers. Their active brains will give them fingers, agile and deft. In pouring out their sweat, in toiling at the mechanical, agricultural, and mineral resources of their country, they will receive, not only the amplest rewards for their labours, but they will receive, at every step, the fullest measure of enjoyment from their work and the world around them. This is the true lordship over the elements and the living creatures, promised man in Eden by a merciful God.

This course will not only open a

new view of school life and work to the pupils themselves, but it will be the morning of a new day to the teachers as well. It means, without saying so, educated men and women for the school rooms. The teachers, satisfied with dead routine, will soon find that the putting into successful operation of this system, is a labour for which they are not qualified, and they will either wake up to the importance of their work, or they will get themselves away to the hoe-handle and the plough-tail.

Lack of space bids us close these remarks on the school work of New Brunswick. In doing so, we congratulate our neighbours and their efficient Superintendent, and other officers, and the teachers on the great success that has attended their educational system. We as much expect to hear of New Brunswick abandoning her telegraphic, telephonic and railway systems as to hear of her throwing up a system of popular education so fresh and vigorous, now in the morning of its usefulness.

Here is a tribute, paid to the "course" of instruction by *The New England Journal of Education*:

"While two thirds of the country districts in New England are plodding along with the go-as-you-please type of district school, with no effective course of study, untrained teachers, and no supervision, our neighbours in the Provinces are laying out a system of public education that, if properly worked will bring forth a powerful and well instructed people in a half century that need ask no favours of any body on the Western continent. There is no vigorous attempt made in our country schools to do such work as is here laid out."

This is a high tribute, coming, as it does from New England, where we have been accustomed to regard education in its highest state of efficiency.

The late scene of excitement in the British House of Commons briefly telegraphed to us a week or two ago seems to gather an intensity of interest as we are made familiar with its details. A representative of the London Baptist gives the following account of this unparalleled crisis in the valiant doings of the Land Leaguers:

If ever patience did her perfect work in human affairs, it was surely in the House of Commons on Tuesday night, last week. On the one side the stage of monotony had long since changed to dreariness, from that we had passed to soliloquy and wonder, and last of all right-minded men were gradually sinking into despair; on the other side courage had given place to presumption and studied precaution to a blind foolhardiness, compared with which peashooting into a mousehole might be declared a deed of exploit. Assuredly all the ingenuity of Irish wits will be called into requisition to establish the "martyrdom" at which, if at anything, the great talkers were aiming. Self-glorification will be the more reasonable plea, as it was the palpable object.

That memorable night wore somewhat hopelessly on, and morning dawn brought nothing but the strife of tongues or, as it was all so one sided, what might be more effectively described, a la Beauchamp, as the "chatter of irresponsible frivolity." Soon after eight o'clock, the movements behind the speaker's chair were ominous. The Premier's self-possessed appearance, as at a quarter to nine he calmly resumed his seat and was the means by raising a hearty cheer of enlivening the atmosphere, was in itself significant.

The Irishmen simply looked and wondered. But a few minutes' interlude and Mr. Brand relieved Dr. Playfair in the presidency, toward him all eyes being at once turned. Nor without reason. With a judicial demeanour, and in authoritative tones, he promptly interposed, peremptorily stopping the fluency of the Home Ruler then "current," and in a few words intimating that the climax had been reached. Debate had run its length, and it was time to divide. The scene was exciting to all; embarrassingly surprising to the sparsely occupied benches below the gangway on the Opposition side. However, there was no help for it; truce was out of the question; surrender they must. Their little day was over! Mr. Foster in due form, obeying the speaker's summons, proceeded to take the first reading of his bill, in spite of Irish protest, amid the deafening enthusiasm of Liberals and Tories alike. Mr. Speaker and the Cabinet Ministers for a short while pursued the even tenor of their official way as though nothing unusual had happened, and the House speedily adjourned, the Irish members crying "Privilege," and disappearing en masse. Upon again assembling a mutually sharp contest was waged upon a motion to adjourn, but though formally defeated it practically succeeded, by continuing desultory discussion until six o'clock, when according to long-established custom, it being Wednesday, the House rose.

The limited space devoted to the lordly visitors from the Upper House was greedily occupied, every inch of it, many distinguished personages figuring both there and in the ladies' gallery,