

Mission Statistics.—In a published address on Missions, Canon Lightfoot arrives at the conclusion that in A. D. 250, even in Rome, where the Christians were proportionally as numerous as in any part of the empire, the ratio of Christians to heathens was only as one to twenty, and that at that time native Gaul was not more Christian than India is at the present moment.

The American Baptist Missionary Union, in its 39th Report, complains of the difficulty of finding men for its foreign work. Of 33 new men called for during the past three years, so that the missions might hold the ground they had gained, but 11 have reached the field; while 9 of the veterans have been compelled to leave, either by sickness or death. The Society's outlay in Rs. 560,000 a year. From the Burmans, among whom 10 missionary families labour, besides 7 lady missionaries and 10 ordained native preachers, there comes a report of 16 churches, containing 1,003 members, 99 baptisms, and 1,080 scholars in the schools. From the Karens, among whom there are stationed 9 missionary families, 7 lady missionaries, and 71 ordained native pastors, we read of 346 churches, containing 17,612 members, schools numbering more than 4,000 pupils, and 670 baptisms. More than half these churches and baptisms are among the Sgau Karens. The mission to the Assamese, among whom 6 missionary families are now labouring and 2 or 3 lady missionaries, has been remarkably successful during the past year. Many converts have been reported from the Naga hills. From one village, known as the Deka Hamong about 40 converts were the fruits of one year's labour on the part of a native preacher. The Garo and Telougo Missions are prosperous. Altogether the Union has 15 missions. The 9 in Asia include 21 central stations and over 400 outstations. There are 514 native preachers, 91 of whom are ordained; 2,044 baptisms are reported and 22,502 church members. Including those from Burma, not reported, the numbers will be increased to about 26,000. The American missionaries in Asia are 113—males 49, females 64.—*Friend of India.*

To the Editor of the Christian Messenger

DEAR BROTHER,—I will thank you to insert in the columns of your well-known Messenger, the following notices of monies received by me for our loved mission, viz.:

From Mrs. Caleb Burgess, N. S., towards the support of a native preacher in Siam, per S. Selden.	\$ 4.00
From "A Friend to the Lord Jesus," N. S., per do.	2.00
From the Pine Grove, N. S., being half of collection, (\$11.00) taken at a S. School Concert, per do.	5.50
From "A Friend in N. S., per do.	2.50
From "A Friend in Halifax," N. S., per do.	10.00
From E. B. Hubby, per do.	1.00
From S. Selden, Esq., interest of half year on the Provincial Debentures, per do.	58.40
From P. E. Island Churches, per Jas. DeBussy, Esq., Treasurer Woman's Missionary Aid Society, as below:	
Charlottetown Church.	\$22.00
Cavendish	16.00
Bedeque	12.00
North River	4.00
	\$ 51.00
From a member of Portland, N. B., Church, per Rev. W. B. Boggs.	3.00
From Carleton, St. John, Church, per Mr. W. J. McAfee.	13.00
Total.	\$153.40

Z. G. GABEL,
Treasurer of F. M. B.

Educational Record.

THE BISHOPS' PASTORAL.

Several weeks have passed since the publication of this letter, but hitherto it has awakened very little interest within the limits of this province. The probable explanation of this fact is, that Common Schools are so firmly established in Nova Scotia, and all parties are working under the system so harmoniously, that no one apprehends that it will be disturbed, or that any serious effort in that direction will be made here, whatever may be attempted in other provinces. But whenever error is advocated under specious forms before the public and allowed to pass unchallenged, there is always danger that some may be corrupted by it; and for this reason, if for no other, it becomes necessary to expose some of the dangerous principles and vicious reasoning found in this epistle.

The form of the letter was inconve-

ient for the writer. It professes to be directed to the faithful congregations of the Church of Rome in the Maritime Provinces, over which the signers preside; but it is, also, intended as a manifesto "to their fellow-citizens of other denominations." This double view has created confusion and caused the Bishops to appear before the public with a document displaying less ability than ought to be expected from them on such an occasion. But considerable ingenuity is shown in insinuating dangerous doctrines and in perverting important truths to pernicious ends.

As an instance of this abuse of truth, we may quote the appeal to christian fathers and mothers: "It is the parents and not the State, who are answerable for the immortal souls of their children, and consequently for the mode and manner of their early training. To interfere with the performance of their duty in this particular, is a violation of all law, human and divine." Baptists have always strenuously contended for the right here affirmed; and because they believe in its existence and acknowledge the corresponding duty, they have been among the most earnest friends of the Free-school system, and have labored to make it wholesome, efficient and beneficent in all its methods and results. We have free schools in this province, because the parents wish them. It is safe to say, that a large majority of this class are in favor of this method of education, and mean to retain it. They do not accept it as a substitute relieving them from parental responsibility, but as an aid in discharging a part of their duties, the remainder of which they will perform themselves, or seek the assistance of religious guides of their own choice. Is it the part of good citizens, to attempt to raise a crusade against this system, on the ground that it invades the rights of parents, while it exists only because the parents deliberately prefer it? We have not heard of any complaint from individuals who have suffered hardship under the present law. It is liberal in its provisions, and is administered with a liberal and tolerant spirit. It has been proved in repeated instances, that when Roman Catholic parents are left free to choose, they prefer the Public to the Separate schools. The trouble on this subject is generally made by men who know nothing of parental affection and have no sense of parental responsibility,—who come in to teach fathers and mothers that they have rights which the State cannot take from them, but that they possess these rights only to surrender them to their priests and bishops. And when these men, by the force of ecclesiastical authority, obtain control of the children, the first lesson and the chief lesson given them is, that they must "reverence and obey the Church," and that means that they must reverence and obey the Pope and the men whom he has commissioned to represent him. This ruthless tyranny over the rights of parents has caused intelligent christians of various names and many countries to utter their firm and indignant protest against the Church of Rome. Whenever the crime is repeated, the protest must be renewed.

It may be that more is at stake in regard to these parental rights, than appears at first sight. Who are the men, whose names are signed to this letter? Three of them are citizens of other provinces, and when they join citizens of this province in a demand for a change in our school-law, they are committing an impertinence. The people of Nova Scotia will take care of their own school-law. And the signers of this letter, who belong in this province, exhibit their ecclesiastical titles too much as if they supposed them to indicate the possession of some peculiar authority in civil matters. The man whose signature to this manifesto to his "fellow-citizens of other denominations," appears thus, Thomas Louis, is known before the law and to the government as Thomas L. Connolly,—a very estimable man, without doubt, but having no more authority on account of his ecclesiastical office to speak for others in civil concerns, than the humblest elector in his church. If he displays his commission from the Roman Pontiff to look after the interests of his subjects in this part of the world, we have only to say to him that we attach no more value to such commission in connection with our political affairs, than if it purported to be received from the man-in-the-moon. The parents of his church have the right of free speech and free discussion. If they are aggrieved in the operation of

any law, they have the right to approach the Legislature in their own name, and not as subjects. But when any individual assumes to speak for them and to make demands on their account, the greatest caution must be used to determine whether he has been invested with authority in accordance with the national constitution; otherwise we make ourselves parties to the perpetuation of an arrogant despotism.

Other points in this document deserve consideration; but want of space compels us to postpone notice of them till some future time.

Home Missions.

Dear Editor,—

We have barely time before the mail closes to-day to give you the following few particulars:—

Our excellent Agent, Rev. I. Wallace, was arrested in his progress through Queen's County by severe storms. But we believe it was all of God, for his stay at Middlefield, Greenfield, Chelsea, Maitland, and Kempt has been a great blessing to those places. He succeeded in getting the friends at Chelsea to select a site for a Meeting House, and to make preliminary arrangements for building immediately. On their behalf we applied to J. B. Kinney, Esq., of this town, who might appropriately be called *Architect to the Baptist Denomination in Nova Scotia*, to furnish plans for the building, and a bill of scantling. He kindly consented to attend to the matter. Bro. Wallace also succeeded in getting the churches at Middlefield, Greenfield and Chelsea to unite in the support of a pastor. Rev. H. Achilles will probably be selected for that field.

At Kempt Bro. Wallace was greatly encouraged. He writes from there as follows:—"You will be glad to hear that the work of God has been greatly revived since I came. The meetings have increased in interest every day and night. Yesterday I baptized 9 interesting young converts, and a more happy, courageous band I have seldom seen. The work I trust will extend mightily and gloriously in this Church. I dare not leave yet." Bro. Wallace also sends us the cheering intelligence that Rev. G. N. Ballentine has been greatly prospered at Brookfield. He has baptized between 50 and 60.

Bro. L. M. Weeks reports that Rev. M. A. Bigelow has baptized one for him at Isaac's Harbor, and that the prospects there are very encouraging. Rev. E. N. Archibald is being blessed at Shelburne. Quite a large number has been added to the little Church by letter and experience, and the pastor expects to baptize some soon.

We are glad to announce that Rev. M. Normondy has baptized another convert recently. He also is encouraged in his work.

Thus the Lord is working. He is saying to his people all along the line, Go forward. There is "a sound of a going in the tops of the Mulberry trees," and it is high time to bestir ourselves. Each one that has professed attachment to Christ should come to the post of duty with every faculty awake and every energy engaged.

G. E. DAY,

Cor. Sec'y of Union.

Yarmouth, Jan. 30, 1874.

The Christian Messenger.

HALIFAX, N. S., FEBRUARY 4, 1874.

ARRIVAL OF OUR MISSIONARIES.—We have great pleasure in informing our readers that our Missionaries arrived at Rangoon on Monday, Jan. 12th. Mr. Shirra, the Glasgow agent of the Steamship Company, communicated this intelligence in a letter to Dr. Cramp, dated Jan. 15. He must have received it by cable telegram.

The Steamship *Mandelay*, in which Rev. A. R. R. Crawley's passage was engaged, was advertised to leave Glasgow on Friday last, Jan. 30, instead of Thursday the 5th inst., which was the day originally fixed. We hope that the Missionaries arrived in time from New York, which city they left on the 17th ult.

WOLFVILLE.—The Annual Meeting of the Woman's Missionary Aid Society in connection with the Baptist Church, was held in the Baptist Lecture Room here on Thursday last. Addresses were given by Rev. Dr. Cramp, Rev. Dr. Crawley, Rev. Dr. Sawyer, and Rev. S. W. DeBlois.

Dr. Cramp informs us that a letter he has just received from Rev. W. George, says he has recovered from his attack of sunstroke.

PURITY OF ELECTION.

It is too often the case that candidates on behalf of public institutions, without any conscientious scruples;—not considering that votes and influence so purchased is but a slight remove from actually buying and selling for stipulated amounts. We have a fine example of a rebuke in the case of Captain Maxse a candidate for the Tower Hamlets, London. Being asked for a subscription towards an organ in one of the places of worship in that district, he replies: "I am very anxious to avoid all appearance of purchasing the goodwill of electors (a course too common with monied candidates) by subscribing to local charities and institutions when I should not have done so had I not been a candidate. For this reason I am compelled with regret to decline responding to your appeal."

The *Freeman*, Baptist paper, remarks on this. "We are not aware that Captain Maxse makes any profession of religion; but there are not a few loud professors of Christianity who in this matter of buying the favour of electors seem to be less scrupulous. We hope to see such protests multiplied; for the politician who buys a constituency will be sure to sell it, and the money power is producing everywhere most pestilential effects."

SIR HENRY HAVELOCK.

In a recent election for the Borough of Strand Sir Henry Havelock, son of the great hero of that name, was the so called Liberal Candidate; but in consequence of the uncertain sound of his address he was not heartily sustained by the liberals in the constituency. He stated in an address to the electors, that he would not vote, if elected, for the separation of Church and State, and without committing himself to any principles of national education, he expressed his satisfaction that the subject was in competent hands. This was regarded as the language neither of a liberal politician or statesman.

Sir Henry's name seemed a tower of strength his youth, character, and position, won confidence and respect, and his mild Nonconformity secured the aid of the Dissenting Whigs, but the Tory candidate, had the advantage of great local influence and personal popularity; which with the lukewarmness of Sir Henry on the great question of Church and State and national education lost him the warm support of the Dissenters.

SCOTLAND.

Edinburgh has, of late, been the scene of some remarkable revivals of religion. The instrumentality appears to have been a visit of two gentlemen from Chicago—Messrs. Moody and Sankey.

The Edinburgh newspapers give very particular accounts of this movement. The work appears to have operated on many of the worst characters in the city and to have reclaimed them from haunts of drunkenness and vice:

The *Review* gives a sketch of Mr. Moody's career from which we learn that he is by birth a New Englander. He is 37 years of years. He was brought up a Unitarian and had never heard the Gospel till he was 17 years of age. He was converted under Dr. Kirk of Boston. He removed to Chicago and quickly made himself pre-eminently useful in Sunday School work. He gathered multitudes of ignorant children and attracted their parents as well, and he had shortly to give up business in order to devote all his time to Gospel work. He was exceedingly useful among the soldiers during the great war, and the work in Chicago was also kept in hand. His school and church were destroyed in the great fire. Temporary wooden buildings were erected; and now very substantial buildings of brick are nearly completed. Shortly after the fire Mr. Moody fell in with Mr. Sankey whose powers of singing have been so remarkably useful. Mr. Moody has been always eager to secure music, and especially good music, as an aid in preaching the Gospel. It is his belief that the Gospel may be presented in song as well as in speech, and that while the song is attractive it is also fitted to express better than plain speech the emotions suitable to the great truths of the Gospel.

The two gentlemen who invited Mr. Moody to spend a year in England, Mr. Pennefather and Mr. Bainbridge, both died before his arrival. He arrived in England nearly six months ago, and commenced evangelistic labours in York. No remarkable results were visible until he reached Newcastle, where there was a great revival. Then came the work in Edinburgh, about which we have heard so much, that is delightful and encouraging. Mr. Sankey's Hymns have become popular melodies in the streets of the city. The *Review* thinks

instrumental music will not henceforth be regarded with so much repugnance in Scotland as it has been in the past. The instrument simply to aid the voice. It is a characteristic of Mr. Sankey's singing that every word and syllable of the Hymn can be heard as distinctly as if he were speaking.

Edinburgh has witnessed nothing like the present movement since the Reformation. The noon prayer meetings continue to be crowded to excess, filling the Free Assembly Hall and overflowing into that of the Established Church. Some of the services were held in the Corn Exchange at which from 5000 to 7000 were present. At some meetings hundreds stood up to declare that they had decided to give themselves to Christ. The meeting on the last evening of the year commenced at 8 o'clock and lasted five hours. It was in the Free Assembly Hall which was densely crowded for the whole time.

Glasgow, Perth, Dundee and probably other Scottish cities are to be visited by Messrs. Moody and Sankey. Dr. H. Bonar, speaking of the present movement, says:

From what he heard he believed that the sound of this movement had not only reached the great houses in Moray place and the West end of the town, but had penetrated the lowest dens of iniquity in the Cowgate, Canongate, and Grassmarket. The worst characters were speaking of it, scoffing at it, and asking what its meaning was. It would be a great matter if they could get these lowest depths stirred up, and to get the people in them to believe that their souls were cared for. He believed multitudes in this city had come to the conclusion that no man cared for their souls at all, and in this movement they had something that would reach them. When the poor people heard of the movement they must naturally come to the conclusion that the gentlemen at the head of it had no selfish motive in view. What could be more striking than that on that evening there would assemble in the Corn Exchange ten or twelve thousand people from the lower parts of the city listening to the gospel? On Friday night last ten thousand tickets had been distributed for that evening's service, and seven thousand for the Grassmarket alone—to men most of whom had never heard the Gospel preached to them, or had entered a church.

We are very sorry to hear that the GERMAIN STREET BAPTIST CHURCH, St. John, New Brunswick, was nearly destroyed by fire on Thursday. It appears that the fire was first discovered shortly after midnight. Soon the flames had got possession of the upper portion of the structure, and dense volumes of smoke rolled and wreathed grandly from the tower, while tongues of flames showed on the inside through the large rose windows in front and the Venetian tower windows.

The firemen on their arrival directed streams of water on the tower and through the front windows, which were broken for the purpose. The Pastor, Revd. Mr. Carey, was unfortunately, away in Norton, but in his absence one or two gentlemen connected with the church, managed to get a number of the books and other property of the Sunday School out of the basement. The flames were confined almost strictly within the church, only once showing outside through the tower windows, but they raged within fiercely, and at about two o'clock this morning the bell gave way and came crashing down to the vestibule floor.

The building is very seriously injured, the organ destroyed and the roof and other wood work burnt and damaged, the loss reaching thousands of dollars.

The church was freed from debt only a few weeks ago, and the community generally will feel the most earnest sympathy with the pastor and congregation.

An attempt was recently made by Dr. Manning, in a lecture he delivered in London on "Caesarism and Ultramontanism," to show that all government except it be under the control of the Church—the Roman Catholic Church—is a despotism—"that whereas ever the civil power of the sovereign usurps upon the spiritual liberty of the Church and affects to exercise supremacy over it, all liberties are at stake—the liberty of conscience, the liberty of religion, the domestic liberty of families, the political liberty of citizens—under Caesarism all kinds at freedom are like violated." But three where Ultramontanism rules—where the church exercises her *benign* sway and restrains the civil power—there all is gentleness and peace. If it were not that the Pope—one man—were the head of that church there might be some appearance of an argument in the position he takes, but whilst it is the Pope himself who is held as the source of power surely the application of the term of Caesarism to the Papacy would be more appropriate than to any of the limited monarchies of the present day.