

vice of his cabinet; he is like a father listening to his sons. So you see the government of China is despotic, monarchical, and republican. We have no hereditary titles in China, except the Emperor and the first offspring of Confucius. If you have a title you earn it for yourself, and if you die it dies with you, and your son has got to use a common expression, to "shuffle for himself."

Now, ladies and gentlemen, I am very sorry to tell you that while we do a great deal for our boys we do very little for our girls. But we don't intend to compare them with the women of Europe and of the United States, but with those of our surrounding countries, Cochin China, Burmah, Siam, Tartary, and Northern India, and still farther west, of Persia, Arabia, Turkey, and what we call the Siberian Territory. Why, in India the women are slaves. In Arabia, in Turkey, in Persia women are slaves. They are treated as beasts of burden, but in China they are treated far differently. In our respectable societies, in the higher circles, and amongst literary men, you find her respected. They can read and write, and when a husband wishes to do anything, he consults with his wife, and when the son comes home, although he may be prime minister, he shows his respect to his mother by bending his knee. I claim that the Chinese institutions and system of education, both with regard to men and women, is far superior to any of the neighboring nations for a great many centuries, and it is only within this century that China, after having been defeated by so many reverses in her arms, has turned to a foreign country—to the United States—for an example and instruction. For fifteen years, yes, for twenty years—my colleague and myself have been hammering, hammering, and hammering upon the Chinese heads, and for a long time made no impression. Finally we made a little dent [laughter], and in the course of time the educational commission, of which your humble speaker is a member, and the throne memorialized the 120 students shall be selected from the different provinces to go to some eastern country to learn the arts and sciences. We need their arts and sciences; we don't care about their religion, of course not; we don't care about their politics, or we don't care about their social arrangements, but we must get their arts and sciences. The art of war, the art of the navy, the art of engineering, the art of making their guns and cannons and other implements of war. You say they are very bloody. Of course they are. After having been treated as they have been by the French and English armies they want to protect their country from being taken by foreign powers, and that without any good reason. It is because that England must introduce her opium in China, poisoning the country, robbing their property and impoverishing the nation that she raised that war, and I can tell you that the Chinamen felt it, and they reasoned: "We must learn the arts of war. Let us be able to protect our coast; let us be able to defend ourselves, and not allow these Englishmen to thrust their opium into our throats at the point of the bayonet. The first thing is to learn the arts and sciences; and, so they say, take these boys to America and let them learn how to build ships of war, to navigate vessels, to manufacture cannon and guns, and muskets and rifles. Make them learn the art of healing. Turn them out to be doctors, and make them learn law." "Yes, I will," and here I am, and we have been here two years, and the Chinese government was not meagre in the time or expense in sending out these one hundred and twenty youths to this country. They are sent by installments of thirty at a time. Two installments have already arrived, the third are expected every day, and the fourth will come next year; and for these one hundred and twenty students the Chinese Government have appropriated \$2,000,000 for their education and support for fifteen years. The time is going and will soon pass away, and these youths will be taken back to China. What a body! One hundred and twenty men with their brains, their hearts, their hands all ready for work; with all the civilization of the American republic, with all their activity, with all their originating capacity, and with all tempered with the Chinese sobriety. What an influence they will exert! Why, they will change the whole face of the Chinese empire. Instead of running before the English guns we will stand breast to breast. Some people say, "What cowards

those Chinese were when they fought with us! As we fired at them they all ran like sheep." What can the Chinaman do with his spikes and with his—you know what bamboos are? Long sticks, and at the end of those they will put a nail, and they will shake these bamboos as if they can fight with one of those Springfield rifles, shooting about six, eight, or nine hundred yards. And they say, "What great cowards; they run like sheep." My friends, and if they didn't run they would be most unmitigated fools. Now these men going home will carry a knowledge of the arts and sciences, and in fifty years China will become one of the greatest nations. Now you are going to establish a University of Languages, and if China can be benefited by coming here and by learning a foreign language, don't you suppose that by learning a foreign language you can benefit yourself. Felix declares, "Much learning makes thee mad." I disagree with him there, and say much learning makes a person better, whether in the shape of languages or in the shape of arts and sciences. It is power. You go amongst the Chinese with your mouth deaf and dumb. What will you do? They will laugh at you like a fool. But you go there with a few words,—"Ah! he understands us, we can talk with him,"—and there is a friendship struck up at once. You would think that the language of China, going so far back and being distinct from any other, would have no similarity. Language, as I think, sprang from one stock. Now take the word law, which is derived from the Anglo-Saxon word *lah*, the meaning is stable, fixed and immovable. Now our word is composed of the hieroglyphics, water and go. How do going, water, and law have any similarity one with the other? The nature of water is to go,—isn't it? Now when it goes it must find its level, and when it comes to a level it stands still, so that as law is fixed and stands, so does water when it gets its level.

Ladies and gentlemen, I thank you for your patience in hearing this speech, without grammar, without any system, and you will forget, and because I am a foreigner,—this is a very good substitute for myself,—you must overlook all faults. [Hearty applause.]

To the Editor of the Christian Messenger:—

DEAR SIR,—Permit me through the medium of your paper to call the attention of the friends of Acadia College to the fact, "that the 'Chair of Natural Science' is now filled, and the students in that department have been fairly at work for some weeks." As the appointment of a Professor of "Natural Sciences" was especially due to the generosity and enthusiasm of a few benevolent friends who pledged themselves for the support of any professor the governors might deem qualified to assume the work and responsibility I must now ask those who subscribed for such a purpose to forward the proper amounts without delay. Although nominally the "governors of Acadia College" are responsible for the salary attached to this chair,—yet the funds must really come from those who voluntarily agreed to lend their aid as soon as the vacancy was filled; and any tardiness in forwarding the amounts of their obligations must eventually cause more or less pecuniary embarrassment to the "Board of Governors." Trusting that no second intimation of our needs in this respect will be necessary.

I am your's respectfully,

A. D. W. BARSS,
Treasurer of Acadia College.
Wolfville, Dec. 21st, 1874.

For the Christian Messenger.

THE NEW ACADEMY BUILDING.

Dear Mr. Editor,—

As some of your readers have confounded Bro. Paint's enterprise with the one I am attempting to forward, you will please allow me to explain that they are not one and the same. Bro. Paint proposes to build a Seminary for young ladies; the building on behalf of which I have been appealing to your readers is more particularly intended for young men, though a portion of it will be given up to the gentler sex until one is provided for their exclusive use. Bro. Paint's scheme will be put into execution when a sufficient amount of stock is subscribed; the building for which I have been soliciting subscriptions is already up and boarded in, and the Committee hope to have it ready for occupancy next August. The importance of a building for the sole benefit of the young ladies, has long been felt, and it is hoped

that not a few will respond to Bro. Paint's proposal, though for my own part, I am rather sorry he did not delay the matter a few months, or until the building now in process of erection should be completed.

The sums acknowledged in your last for this amounted to \$759 00. Since then the following subscriptions have been received:

H. O. McAtchey, M. D., Wolfville.	\$ 20 00
Loran Franklin,	" 5 00
Augustus Freeman,	" 50 00
A Friend,	" 3 00
M. A. Buckley, Halifax.	" 10 00
Dr. Wickwire,	" 50 00
B. H. Eaton,	" 20 00
A Friend,	" 1 00
Ed. D. King,	" 20 00
A Friend,	" 5 00
Alex. Robinson,	" 20 00
Geo. Fraser,	" 20 00
A Friend,	" 5 00
A. W. Clark,	" 4 00
Watson Eaton,	" 2 50
X. Z. Chipman,	" 4 00
J. A. Chipman,	" 12 50
Judge McCully,	" 100 00
D. Thompson,	" 20 00
G. L. Chipman,	" 20 00
N. McDonald,	" 5 00
P. H. Crow,	" 5 00
H. Fulton,	" 5 00
A Friend,	" 5 00
W. S. Rogers,	" 2 00
L. J. Crow,	" 2 00
Jas. Greene, Jr., Kempt,	" 1 00
Total,	\$1,176 00

May I once more ask our friends not to forget the Collection on the first Lord's day in January?

For the Committee,
D. M. WELTON.

The Christian Messenger.

HALIFAX, N.S., DECEMBER 30, 1874.

THE CLOSE OF THE YEAR.

The rapid flight of Time has brought us to the last week of another year. Only a few more hours and 1874 will have gone into the eternity of the past, and all its events will exist only in our remembrance and in their results. Not one of the 365 days can be recalled to have the mistakes rectified, and the errors atoned for. We may lament over time misspent, and life wasted, but this will be of no avail. The present alone is with us. We know nothing of the future. We have no guarantee that we shall even be spared to see the entry of 1875. Hopes may be cherished and good resolutions formed but unless they lead to immediate acts there is but little probability of the future being productive of any better fruit than the past.

One day may seem to us very much like another and each year that comes, is in many respects, like the one past, yet in other respects they may be different as light from darkness and as life from death. The great difference is in ourselves and the relationship we sustain to earth and heaven. If we have experienced the great change that gives us a title to one of the mansions of "the city that hath habitation," we shall have the joy of knowing that earth's changes do but bring us nearer and nearer to its possession. If we have no good hope of eternal life the passing years do but prepare us for the dark foreboding of evil in this life, and unmitigated sorrow and remorse beyond.

We might ask attention to changes that have taken place during the year now past in the political condition of the nations, and call up to view the indications of progress in art and science as preparing the world for millennial glory. We might refer to the advance of civil and religious liberty in the various countries of so-called Christendom, and the prospects of a speedy downfall of superstition, priestcraft and oppression, but, perhaps, the better preparation for that state is the addition of new subjects to the kingdom of Christ—the conversion of men and their offering of willing allegiance to Him as their Lord and Master. In this respect, perhaps, no previous year has ever seen such advances, in which large numbers have been brought under gospel influences. Scotland, Ireland, and England have each had, and are having, their awakening to more of spiritual life and activity. From these will flow forth streams of blessing to the other nations of the world to enlighten and prepare them for the coming reign of Christ. Let us seek for the needed preparation, and then each year enter more heartily upon the work of bringing men, women and children to the Lord Jesus, so that we may at last be made partakers of the joy of men and angels; joining with them in songs of "Glory to God in the highest," through the countless ages of eternity.

WEEK OF PRAYER, 1875.

Several weeks ago we gave the programme of the Evangelical Alliance for the Week of Prayer, showing the subjects for each day's meditation, prayer and exhortation. We have just received a copy of the arrangements made for Halifax, as follows:

Sabbath, Jan. 3.—Meeting at 4½ o'clock, conducted by the Y. M. Christian Association. Meetings will be held every week day morning at 9½ o'clock, at Argyle Hall. Evening Meetings will be held at 7½ o'clock, as follows:

Monday, Jan. 4.—Brunswick Street Church.

Tuesday, Jan. 5.—Fort Massey Church and Kaye Street Church.

Wednesday, Jan. 6.—Grafton Street Church and St. John's Church, Brunswick Street.

Thursday, Jan. 7.—Granville Street Church and Poplar Grove Church.

Friday, Jan. 8.—St. Andrew's Church and North Baptist Church.

Saturday, Jan. 9.—St. Matthew's Church at 3½ o'clock, P. M.

Collections will be made at all these meetings for the benefit of the Barrack Street City Mission.

D. MCN. PARKER, President.
ROBERT MURRAY, Secretary.

Our American denominational exchanges have of late been largely occupied with a discussion of the right of a Baptist Association to withdraw its fellowship from any church that departs from the practice of communion only with baptized believers. The occasion of this has been the action taken by the Long Island Baptist Association at its last session, in which they decided by a very large majority to withdraw their fellowship from the Lee Avenue Baptist church in New York.

At a meeting of the Baptist "Pastor's Conference" in Boston a week or two since Dr. Dickerson of South Boston offered the following resolution:

Resolved, That "in view of the representative nature of the action of the Long Island Baptist Association in the case of the Lee Avenue Baptist church recently disfellowshipped for open-communion practices, we desire to put on record our sympathy with that action and our cordial approval of it."

Some objection was offered on the expediency of the motion and replied to, when the resolution was adopted almost unanimously. Soon after the Conference, however, dissatisfaction arose in the minds of ministers who were not present, and an intimation was given that a reconsideration would be necessary.

"The Conference of Nov. 16th," says a writer in the New York *Examiner*, "was notably full and strong. As I entered the room, I discovered an unusual number of that class of our brethren who, although they avow themselves strong in their convictions as strict communionists, are very shy of every public announcement of the doctrine, and usually vote with those who discard it. They are brethren who cultivate the spirit of 'Christian union,' and who seem to regard any public expression of strong denominationalism as subversive of 'that larger and nobler union.' They were evidently present to have a reconsideration of the vote passed at the preceding meeting."

The subject was discussed freely and fully and adjourned to the next meeting on the 23rd.

No sooner had the order of the day been reached than the author of the preamble and resolution arose, and in a few remarks reciting his reasons for so doing, withdrew them. As the very purpose for their lying over had been to have them thoroughly discussed, the withdrawal was objected to. But it was soon very evident that the author and friends of the preamble and resolution were unwilling to risk a positive decision on them, and they therefore resorted to parliamentary tactics to stave off discussion, and to avoid a direct vote, by a motion to *postpone indefinitely*. It was carried by a bare majority.

A recent number of the New York Baptist *Weekly*, in reference to the difficulty of open communion gave the following fact in illustration:

"It was Communion Sabbath with the Baptist church at B—, the table being prepared for the occasion. Before pronouncing the benediction, the pastor gave notice of the service about to be attended to, and invited 'all present who believe in and love the Lord Jesus Christ to tarry, and partake with the church of the holy emblems. It is the Lord's table.' He added, after a pause—'Circumstances which I need not name, require me, in justice to myself, and in the interests of truth to say, as I now do with all frankness, that I am a Baptist, in the understood sense of the word. I believe that Gospel baptism is the total immersion in water, by a proper administrator, in the name of the Holy Trinity, of a credible believer in Jesus Christ as the Son of God, and the only Saviour of Sinners; one of sincere repentance by the Holy Spirit. I believe further, that it is the solemn duty and the

high privilege of all such believers to be baptized."

"Hence, you understand, that I make no account of anything that may be done, ceremonially, for unconscious infancy, under the name of baptism, nay, nor for adult persons, only as done according to the pattern shown in the New Testament. I have reasons for being thus explicit at this time in defining my true position in the premises. Nevertheless, with these views, I feel at liberty, in Christian charity, to invite, as I now do, all who love our Lord Jesus Christ, unbaptized though I regard them, to come to the Lord's table, it being the Lord's—and commune with us in the holy ordinance." He then descended from the pulpit to the table, and the communicants took their seats.

But before the services could begin, a genteel and intelligent-looking gentleman, who remained in his seat on one side, rose, and modestly asked the minister if he could be permitted to say a few words for himself, and on the invitation just given, Liberty was freely given.

"I am," said he "happy in being able, honestly to say, that I think I am a regenerate believer in the Lord Jesus Christ and have the hope of the Christian through what my Lord has done and suffered. I am also a member of the Church of Christ not far off, as many of you know, and I believe further that I am a baptized believer; my good parents doing their duty in that respect in my unconscious infancy. I have intelligently accepted what they did, as of the Lord; and so have become an accepted member of Christ's Church."

"Did I not regard myself as a baptized Christian, I should not have presumed to ask fellowship in a Church of Christ, nor to go to the holy communion. For, I fully believe, as do all among us, that holy baptism is, as divinely appointed, initiatory to the Church of Christ, and an indispensable qualification for communion in the Lord's supper. None that I have heard of have been admitted to our churches or to the communion without being previously baptized. And now, sir, bear with me as I say, I do question your right, the New Testament being judge, to invite any to the Lord's table whom you pronounce unbaptized, Christians though you esteem them. To do so, is to violate the law of the New Testament on the subject. If then I can come to your communion table only by a stretch of denominational courtesy or of Christian charity, unauthorized, as I believe by the gospel of Christ, I must respectfully decline your liberal invitation, and go for the privilege where my baptism is acknowledged."

We do not expect our readers to live upon promises or we should, like some of our contemporaries, indulge in offering them what we mean to do for them during the year 1875. Nevertheless we do intend to make a very considerable step onward during the coming year. We expect that our "wealth of letters" from at home and abroad will be even greater than in any former year.

Our Sabbath School Lessons are the cream from the best series of Notes on the International Lessons published. We mean to make every week a guarantee that our readers' best interests mental, moral, and social are, at all times, as they deserve to be, our great consideration.

We hear various rumors of what may be shortly expected to appear on the political horizon, but not with such definiteness as to be able to put into print. It is said that Mr. A., and Mr. B., and Mr. C. have had certain offers made them; and that the Opposition haven't a ghost of a chance. Then again Mr. D. and Mr. E. are to be the leaders of the Opposition and with the known sentiments of Messrs. F. G. and H. they can easily count on a majority to sustain them, &c., &c.

Each party is of course preparing itself for the new state of things in our Local Legislature, both being sure that their own side will have the majority when the House of Assembly meets.

One of our brethren asks, "Have you sent out the Minutes of Convention?" Lest he should not have observed our paragraph on this matter last week we beg to inform him that we are not printing "The Baptist Year Book" this year. It has been done alternate years in Nova Scotia and New Brunswick. This year the work is being done in St. John, N. B., from which place the parcels, we presume, will shortly be sent to all the churches of the Convention.

One of the advanced students at Newton Theological Seminary writes "We are having a good year. We have about 70 students, 13 of whom are from the Provinces. Two of the last mentioned will graduate in the spring. I wish some of our churches at home would correspond with them and secure their services." We are glad to give currency to this suggestion.