

"Ironduquoit" is manifestly one of these searching neighbors, and how perfectly, with chapter and verse at hand, he turns the tables on our "Ancient Usage" writers! But who is "Ironduquoit"? Well, it will not be according to our rules to give his name without his permission. But we may say that he is a master in historical questions, and you might search a long time before finding one better qualified to straighten our historical perversions. Nothing could be more timely and right to the point than the work he has here done. It is worth more than one reading."

Educational Record.

The tables of the last Report of the Superintendent of Education contain facts that deserve attention. The whole amount expended in the province for Common Schools, the past year, exceeds half a million of dollars. This is a large sum. Over three hundred thousand dollars, that is, more than three-fifths of the whole amount is received by direct taxation. The remainder is paid by the people indirectly towards the revenue of the General Government, and then received back in the subsidy from the Dominion to the Provincial Government, by whom it is appropriated for educational purposes. The fact that the amount raised annually for this object is so large, should stimulate to vigilance and wise co-operation, that all the good possible, may be accomplished by it. About one-fifth of the entire population have been enrolled during the year as in attendance at school. This is probably about as high as the proportion can be raised. But the average attendance of the scholars enrolled is only fifty-five per cent., or a little more than one-half. There is certainly room here for improvement. It will be impossible to keep any school up to a high degree of efficiency, when one half of the number enrolled are absent.

The Tables show that there are one hundred and fifty-two teachers of the first class who have been employed in the schools for more than seven years.

The columns showing the classes of visitors to the schools, bear good testimony to the interest that ministers feel in education. About as many visits by clergymen are reported, as by Commissioners, and nearly as many as by Inspectors. Possibly the unofficial inspection of the schools is as useful as the official.

From the tables of studies it appears that only about one half as many study Grammar, as Arithmetic with the use of the slate. This ought to be corrected. We know that Grammar is often taught in a very stupid way, and that Arithmetic is supposed to reveal the charm for getting money. But we have also known several distinguished mathematicians who could have made money more easily, if they had been able to speak and write their own language correctly. Grammar, taken in its right sense, lies at the foundation of literary culture.

Four hundred and sixty scholars were reported as in attendance at the county Academies. Of this number, seventy-two did not belong to the sections, though they were residents of the counties in which the Academies were located. Twenty-two attended Academies outside of the counties in which they resided. Thus it appears that ninety-four pupils left home to receive the advantages of the county Academies, while the grant of the Government to these schools is six thousand a year. Such an attendance scarcely justifies the expenditure.

One hundred and seventy-one studied Latin in county Academies the past year, and thirty-two studied Greek. This great disparity is probably owing to the fact that some knowledge of Latin is serviceable in obtaining a certain class of teachers' licenses. A fair proportion of the scholars in these Academies are studying the higher mathematics; but natural philosophy and astronomy appear to be somewhat neglected.

As the contributions for repairs in the Academy at Wolfville are not coming in with sufficient promptness, an agent, Mr. R. D. Burgess, has been designated to collect the money. He will not have time to spend in visiting people who are habitually indisposed to aid in sustaining objects of public utility. He will naturally seek out individuals and churches that have always been ready to respond to such calls; and these, we have no doubt, will be glad to see him and send him on his way with kind remembrances of them.

S. B. KEMPTON,
Sec. Ex. Committee.

May 1, 1874.

A friend of Union College, N. Y., has recently given to it \$100,000. A lady who declines at present to permit her name to be made public, has given \$50,000 to the same College, because she believes that it was her father's intention to do it, but he died without leaving a will. This is a noteworthy example of filial regard.

Benj. T. Reed, of Boston, after making liberal bequests to his family, has given \$20,000 to the Episcopal Theological School at Cambridge, Mass.

Mr. H. V. Slater of Mass., has recently given \$25,000 to Brown University. This added to sums previously given, makes a total of \$53,000 devoted by him to that University.

A little more than fifty years ago the Baptists of New York had no school or college under their control. Now they have two flourishing Universities, two well sustained Theological Seminaries and two large and liberally endowed Academies. This is a good record for half a century.

Foreign Missions.

FORM OF A LEGACY.

I also give and bequeath to the BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND, the sum of _____ dollars for the Foreign Missionary Department of that Body. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of the Foreign Missionary Board, appointed by said Convention, taking his receipt therefor, within _____ months after my decease.

FORM OF A DEVISE OF REAL ESTATE. I also give, bequeath, and devise to the BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND, one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Convention, their successors, and assigns forever, for the purposes of the Foreign Missionary Department of said Convention.

Intelligence of the death of Dr. FRANCIS MASON has just arrived. The following notice of his death is from the *Watchman & Reflector*:

DEATH OF DR. FRANCIS MASON.—We learn from the Mission Rooms that the venerable missionary, Dr. Francis Mason, died at Rangoon, Burmah, on the 3rd of March last, aged seventy-five. His illness, a fever, was short, and his departure quite unexpected by his missionary associates. He had just returned from a visit to Bhamo and Mandalay, the Burman capital. Dr. Mason is associated in all our minds with those great missionary worthies, Boardman, Judson and Wade. He was a man of much individuality, a vigorous worker, and, in every respect, a strong man and a true Christian. We have room now only to announce the fact of his death. We shall hope to be able soon to present a worthy sketch of his life and character.

Dr. Mason was an Englishman, born at York in 1799. He emigrated to the United States in 1818. In 1830 he left Boston for India and joined the Mission to the Karens in Burmah where he labored long and usefully. He revisited England and the United States in 1854, and returned to Toungoo in 1857.

For several years Dr. Mason was separated from the American Mission, in consequence of certain hallucinations (indicative of insanity) to which Mrs. Mason yielded, and which led her to establish a schism among the Karens occasioning the loss of hundreds of them to the Mission. Many of the schismatics have been since drawn aside by a ritualistic English clergyman. Dr. Mason was restored to the Mission, and died in its membership.

In 1869 he published an autobiography, under the title of "The Story of a working man's life," which contains a large amount of interesting information. We extract a paragraph relating to India:—

"It is not the army of soldiers in India that is rendering permanent the British rule, but the army of missionaries and their native converts. They are now working like the coral insects, too insignificant to obtain much attention, busy and by they will be up to the surface and above it, with a foundation on which a permanent structure may be erected. Then, but not till then, the government will be safe, and the soldiers may go home, or turn their swords into ploughshares and their spears into pruning-hooks."

In a letter lately received, Mr. Sanford writes thus respecting the voyage of our missionaries to Rangoon:—

"Our company, consisting of fifteen, made up by far the larger portion of the ship's passengers. All the privileges for religious worship that we could reasonably desire were freely granted us by the captain. We improved them, engaging in worship every evening, and three times on Sabbath days, when convenient. Precious seasons were frequently enjoyed by us, as our hearts and voices united in

Christian worship. Many of the sailors became interested, and some, I trust, were led to feel their need of a Saviour. They seemed glad when the time for worship arrived, and with evident interest joined in the exercises, especially in singing, 'Jesus paid it all,' 'Lights' along the shore, 'Let the Master in,' and a few other pieces were so much prized that they took pains to copy and learn them. We found several accessible, when sought, by personal religious conversation. Towards the close of the voyage the expression was not infrequently, 'We shall be sorry when you leave us.'"

The following extracts are taken from a letter received from one of the missionaries. It was not written with a view to publication, but the writer will doubtless excuse us for giving our friends the opportunity of reading it:

RANGOON, BURMAH,
Jan. 23rd, 1874.

On Monday week in the early morning our hearts rejoiced in what our eyes beheld—land in the distance, and that land, Burmah. Our first sight of it was a long and lingering gaze accompanied with hearty thanksgiving to God that He had brought us thus far in safety. Later in the day when we stepped on Burman soil my heart was too full for words. I felt that the desire of my life was granted me, the hope of eleven years realized and from that time to the present, joy and peace have filled my heart even to overflowing. "Bless the Lord O my soul, and all that is within me, bless His holy name."

In reviewing the varied scenes through which I have passed since I saw you last in New York, I can only render praise to Him who has cared so tenderly for me through all, and blessed me so abundantly with all good things. How wonderfully kind has been the dear Hand which has held my own most firmly, and led me along step by step, as with his help I have tried to walk.

My first impressions of Burmah were decidedly favorable. In every thing I was surprised and happily disappointed. Beauties in nature and comforts enjoyed by the Missionaries themselves, were such as I never expected to see in a heathen land, and such as I thought I had enjoyed for the last time when I bade good-bye to America. But the most of the Missionaries in Rangoon have been a long time on the field—one couple forty-four years—and the Lord is smiling upon them now in advanced life and blessing them with many comforts which we expect never to see in Siam. We do not ask them but feel satisfied that with the presence of the Master and His blessing on our labors we shall be very happy.

Tavoy, Feb. 12th.—The Lord has brought us safely to Tavoy, and now we find ourselves where some months ago we were told our home was to be for a time.

I do bless the name of the Lord that He allowed me to be one of this favored Mission Band. Though I feel incapable of doing any great thing, yet I am sure He will in some way use me, and let me honor His dear name. The work is His, I would be an instrument in His hand for doing it. I trust the dear ones at home are praying earnestly and often for this very thing."

The Zenana in Calcutta.—In the Report of the Bengal Mission of the Free Church for last year, one of the lady teachers thus describes the Zenana. The furniture is of the simplest description; besides a bed or two, you occasionally find a table and a chair.

"I have no doubt the latter are put in for my convenience, but I seldom use them, preferring to sit on the ground, where a carpet or mat is spread, as my pupils do. The walls of this room are very often decorated with pictures, but the taste exhibited by them is not of a very refined order. On entering the Zenana, the women, who are usually seated get up and shake hands, knowing this to be a custom among us. Then, after a little friendly conversation concerning our respective families, I begin my lesson in right earnest. I make them say a portion of Scripture committed to memory during the week, and which has been explained at a previous lesson. This task is almost always performed to my greatest satisfaction, and with much eagerness by my pupils. This over, I turn to a new Bible lesson from the Gospels, which I explain minutely as we go on, telling them of that God who so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The next time I visit

the same house, I take a chapter from the Old Testament history. In this way we have read consecutively the lives of Joseph, Esther, Ruth, etc., which I have invariably found interested them very much. Those who can do so of course read the chapter aloud for themselves, but in the other case, my native teacher reads it to them. I have often been pleased by the remarks made by the elder women during this reading.

Home Missions.

Dear Editor,—

We have barely time on the present occasion to announce the appointments made at the last meeting of our Board. They are as follows:—

Rev. J. Saunders is recommended to the Church at Digby and outlying mission stations.

Rev. John Brown of England will proceed to Cow Bay, C. B. We hope that the friends at Cow Bay will immediately make preparations for his reception.

Bro. N. C. Saunders will labor twelve weeks at Kempt and Maitland.

Bro. J. W. Bancroft, of Newton Theological Institute, is requested to spend twelve weeks with the Churches at Arcadia and Chebogue to allow their pastor, Rev. J. Williams, to do missionary work for the Board.

Bro. A. W. H. Eaton is recommended to the Churches at Sackville and Hammonds Plains. He will labor under the direction of Rev. E. M. Saunders for ten weeks.

Bro. Elias M. Kierstead is recommended to the church at East Onslow.

Bro. A. J. Davison is appointed for six weeks to Three Sisters, Cumberland Co.

Bro. B. P. Shafner is under appointment for twelve weeks for New Canada, Branch and Pleasant River Roads, Lunenburg Co. He will be under the superintendence of Rev. S. March of Bridgewater.

Bro. I. M. Longley was appointed to labor twelve weeks at Mount Pleasant and at New Cumberland, Lunenburg Co. He also will be under the direction of Bro. March.

Bro. W. A. Newcombe is recommended to the church at New Germany to spend his vacation of twelve weeks there.

Bro. Trueman Bishop will labor twelve weeks at Little Glace Bay and vicinity, Cape Breton.

Bro. Robert Burgess is recommended to the Church at Pugwash to labor twelve weeks there.

Bro. R. H. Bishop will spend his vacation of twelve weeks at Ship Harbor, Halifax Co.

Bro. O. C. S. Wallace will proceed at once to West Shorebrook, Springfield, Dalhousie West and Foster's Settlement, to labor for twelve weeks in those places.

Other brethren whose applications have been received must not suppose that they have been overlooked. At a special meeting of the Board to be held on the 18th May they shall receive proper attention. The churches will see from the work we are undertaking to do that our liabilities are necessarily heavy. We hope, therefore, that they will bear us in mind and assist us to meet promptly the claims of our missionaries and agents as they are presented to our Board.

Yours very truly,
G. E. DAY.

Yarmouth, April 30, 1874.

For the Christian Messenger.

THE REPLY TO THE R. C. BISHOPS' PASTORAL.

HENRI BERNIER, M. P., SENDS IT BACK
Mr. Editor,—

The reply to the Bishops' Pastoral by the Baptist Education Committees of N. S. and P. E. Island, recently published in your columns, was printed as a circular, and a copy forwarded to each member of the Dominion Parliament. It has already borne fruit, as will be seen by the following letter received a day or two since:—

"Ottawa, 22 April, 1874.

Messrs. J. M. CRAMP, D. M. WELTON, E. D. KING.

Gents,—I consider the addressing of the enclosed circular to a Catholic as an insult and therefore I return it with contempt.

(Sgd.) HENRI BERNIER."

There has evidently been a want of proper apprehension somewhere, and, as a member of the Committee, I "rise to explain."

The Committee did not know, nor did they enquire whether Mr. Bernier was a Jew or a Greek; a Mohammedan or a Christian; they knew only, that he was a member of the House of Commons at Ottawa—a representative of the people of this country—and as such they addressed him.

That in doing so they exercised a constitutional right, cannot be questioned. Lord Brougham, in his celebrated work on the British Constitution, in speaking of the "reserved powers of the people" under our representative system of Government, says: "The people's right of meeting in large bodies is unquestionable in every free country. The deliverance of petitions to the Government and to the legislative assemblies; the sending instructions to their representatives; the keeping a watch over them in order to prevent any neglect of their duty, or betraying of their trust; all these things require the people occasionally to assemble, and all of them are consistent with the delegation of the people's power."

The credentials of the committee are given in the opening paragraphs of the prescribed "circular" and cannot have been misunderstood. Are we then to be told that a firm but respectful appeal emanating from a Convention representing upwards of 100,000 of the people of this country can be rejected with contempt by any of our representatives!!

But perhaps I am unjust to the recently elected member for Lotbinière. The Committee have addressed him on the subject of education; and he replies in effect, that he is a Catholic and cannot listen to an appeal from Protestants on that subject. Why not? Does he endorse the language of Archbishop Manning's discourse recently delivered at Kensington London, and "maintains that education is intrinsically and necessarily Christian, that is, Roman Catholic," and therefore beyond the consideration or interference of the Protestant Convention represented by the Committee? Or, does Mr. Bernier subscribe to the sentiments recently proclaimed in the pastoral addressed to the people of Prince Edward Island by "Peter by the Grace of God and favor of the Apostolic See, Bishop of Charlottetown," and assert that "there is no such thing as secular education"; that "education being a spiritual function, its direction belongs to the spiritual kingdom of Christ upon earth, that is, the Church"? Does being a "Catholic" render one unfit to discharge the ordinary duties of a parliamentary representative in matters of education? or wherefore is the Committee told that Mr. Bernier is a "Catholic"?

Perhaps I ought to remark for the information of the present member for Lotbinière, that the late Dominion House of Commons, of which, of course, Mr. Bernier was not a member, passed a resolution on the subject of Education, historically known as the "Costigan resolution" thus assuming that they had a right to deal with that question. Does he condemn that vote?

In conclusion, Mr. Editor, I ask Mr. Bernier, in all seriousness, to tell us, On what constitutional principle contempt has been cast upon the respectful appeal, through their Committee of 100,000 of the people of this country, by one of their representatives?

Yours &c.,
ONE OF THE N. S. COMMITTEE.
Halifax, May 2nd, 1874.

The Christian Messenger.

HALIFAX, N. S., MAY 6, 1874.

We have been thankful to the God of all grace and mercy for the intelligence, received from week to week, of accessions to the churches. We have thought it unnecessary that we should say much about these marvellous and gracious manifestations of Divine goodness to those who worship with our churches and brethren. The facts speak for themselves and are better than any comments we could make upon them. Our readers and the brethren generally have, we find, felt very much as we have. It may not be out of place however to give a specimen or two of these expressions. One brother writes:—

Dear Brother,—I have been wonderfully encouraged and stimulated to pray, by the revival notices you have published in the *Christian Messenger*. The columns containing "religious intelligence," have great attractions, I have hastened to report, not because I wish to make it appear that I am an "earnest worker," but that those like myself, who have often said, "who hath believed our report?" may "have faith in God."

Another
"Our
good
news
from
time
to
time
We
would
a
for
what
he
God's
child
sinners
have
Christ."

These
a
have
come
respondent
country.
among
the
sinner
that
spirit
of
lower
of
the
born
souls
others
who
also
join
praising
the
We
hope
the
triumph
plays
of
the

Meeting
steamboat
ation
one
brother
w
in
our
pre
"So
B
last."

"Yes,
"A
gr
that
he
b
cept
am
great
age

"No,
because
h
"That
in
true
gr

"Yes,
life,
he
al

"How
"Why
but
what
with
him

ways
in
s
to
any
man.
H
against
h

Here
v
in
great
large
nu
church.
thus
gre

The
B
contains
articles.
Champlin
Russia;
by
Rev.
and
Res
ment,
by
of
Plato
by
J. L.
Baptists
biograph
Heman
I

Each
thought
treats.
in
Russi
to
which
We
regi
the
late
Alliance
this
mat
by
Proto
heretof
strance
reason
v
by
Bapti
has
been
been
meeting
Was
th

Dr. T
of
Engl
his
view
day
Se
lian
ism
Method
would
cast
it
Teache
remarks
to
imm
into
th
Baptist

THE
In
lo
I
find
of
ship
of
tion
with
thought
ers
of
the
might
results.
But
fri
main
t
most
of
in
one
are
belov
ing
am
with
m
many
went
fr
Y. Sta
were
m
Chapla