

importance, as all the pilgrims from the north and west passed through that station. The carrying out of this plan would be like planting a tree of life, and would open a fountain of living waters for the thirsty thousands. For 800 years had pilgrims passed through this place, vainly seeking rest in idol worship; and the speaker asked his hearers to help to erect a Bible House there, so that those pilgrims could find through God's Word that rest they had so long sought but not found. In India, as amongst the Jews, watchmen kept a look-out at night, and just as those watchmen told of the coming morning, so he hoped and believed the morning of the Gospel was about to break over the vast Empire of India.

Rev. J. C. PAGE, of Darjeeling, spoke of personal experiences connected with his work in India. He had adopted the plan of printing texts of Scripture in large letters on linen and fastening them to the trees by the wayside so that they who run may read. By these means also he trusted that men would learn something of the love of God, and he was pleased to say that he had seen some of these texts remaining in their old place year after year unmoisted. He then gave some facts which showed that the portions of Scripture thus distributed were not neglected or left unread, and believed it to be a good plan to give portions of Scripture when they were asked for, even if the motive was not good, believing that some passage might be met with which would enlighten the dark minds of those that read them.

The Rev. C. B. LEWIS, of Calcutta, said he felt that in the business which came before them that evening, and in meeting as representatives of the Bible Translation Society, they were true to the ancient traditions of their missionary work. Before Dr. Carey had gone out to India he had given expression to the conviction that there were only two things which stood in the way of the evangelization of the world, the first, the lack of Scriptures; the second, the depravity of the human heart. The Word of God and prayer, and the spirit of God and prayer, were the great essentials in the translation of the Bible into the language of the people to whom Carey went. Immediately he addressed himself to this work, and God had in His providence raised up gifted men to carry on the work which Carey had begun, and that work had been carried on to this day with increased efficiency. Up to the present day, there was no other Bengali Bible than that produced by labourers in connection with the Bible Translation Society, and in this fact he rejoiced. He was glad they had been able to recompense the withdrawal of the assistance of the British and Foreign Bible Society by offering help to them, and he felt thankful that the Book which ministered Christian life to every believer was, in Bengali, the work of their own beloved society, which was labouring to spread the knowledge of Jesus Christ. There were many men who had done great things for England; but to his mind the greatest of all, and the noblest of all reformers—he who had done most to make England what she is—was William Tyndal, the man who had translated the Word of God into the tongue of the people, and whose translation still survived notwithstanding the modifications introduced when the authorised version was published. What a recompense for his sufferings, that the Book which he had translated should still day after day give joy, teaching, yea, life itself to untold thousands—that Book which this society had been enabled to give to Bengal!

Rev. BENARI LAL SINGH, a native missionary of Bengalee, who said he wished to give one or two striking illustrations of the self-evidencing power of the Gospel—that good news which could turn his own country "from darkness to light, and from the power of Satan unto the living God." Although the missionaries had been the principal agents in disseminating the divine seed, they were by no means the only ones, any more than the husbandmen was the sole distributor of the seed of vegetation. Other agents were employed, as the beasts, the birds, the winds, and the waters, to scatter seeds broadcast wherever God willed, and as the God of nature was also the God of grace, so he employed in the one kingdom, as in the other a variety of agencies for the spread of his own seed of truth. And this, in fact, had been the case in the far distant east. A number of labourers, ordained and unordained, lay and

clerical, literate and illiterate—both men and women, had sown the seed of truth, the "Word of God that abideth for ever." Nor was the work confined to human labourers alone. One instance of such copies of Holy Writ finding their way to remote corners he had met with during a missionary tour, which lasted four months, and covered a large extent of country lying in the valley of the Ganges. During this tour he had visited a small village in which there was no Hindoo temple, no Mohammedan mosque. Where no heathen festivals were held, no domineering priesthood could be found, and no signs of the religion of the country could be found. He asked what their religion was, and was told they "believed in the Lord Jesus Christ." His curiosity was aroused, and he wanted to know how they, living in such a remote place, came to know of the Lord Jesus Christ. In reply they said one of them had visited a market fair held at a great distance, and some one had there given them two books, which they had brought with them to their own village. He wished to see these books, but the "head man of the village," who had the key of the box in which the books were kept, being away, he had to wait until his return. When these men were not employed in their usual business, one of them read aloud from these books, and they had even opened an evening school for the purpose of instructing the children in this new religion. On the return of the "keeper" of these books, he found they were simply a copy of the Gospel by Matthew and one of the Gospel by John. These two books, given away by some missionary, probably hundreds of miles away, had been treasured up by these poor villagers, and were thus bearing rich fruit to the honour and glory of God.

Foreign Missions.

LETTER FROM SIAM.

Letters have been received by the last Mail from several of our missionaries. They are in good health, and working hard at the language, at the same time gaining information respecting mission fields, and earnestly seeking divine direction as to their future movements.

Mr. and Mrs. Churchill and Miss Eaton have arrived at Bangkok, and taken possession, for a time, of a mission house kindly placed at their disposal by the Rev. Dr. Dean, where they are now pursuing their studies and inquiries.

We are sorry to learn that the Rev. W. George is still suffering from the effects of the sunstroke received last year.

Miss Eaton's letter to the Women's Missionary Aid Societies will be read with great interest and satisfaction.

LETTER FROM MISS EATON.

BANGKOK, SIAM, April 2nd, 1874.

Women's Missionary Aid Societies.

My dear Sisters,—More than six months have passed since I bade a long good-bye to you, and my loved home land:—six months of journeying and waiting, and oftentimes of earnest, anxious pleading of the Lord to show us His way, and lead us in a plain path.

Doubtless ere this reaches you, you will have heard of the departure of Mr. and Mrs. Churchill and myself from Tavoy; and our determination to proceed immediately to Bangkok, and begin the study of the Siamese language. We arrived here March 31st, after a very pleasant journey of three weeks, and will begin our study with a teacher next week.

During the five weeks spent in Tavoy with our complete Mission Band, we three now in Bangkok, felt that for reasons which you have doubtless already heard, we were not in the place where the Lord would have us remain. With these feelings, we could not be quite satisfied, and yet were afraid to trust our own judgment, lest we make a mistake. The rest of our party sympathized with us in our perplexity, but were unable to advise. After much prayer, and many hours spent in consultation, we sisters met in Miss Armstrong's little room one morning, and taking the entire matter to God in united prayer, left it in His hands, feeling sure that He would direct us.

Since that day my confidence that the Master would teach us the right way, has been firm and unshaken. Now when I find that my wanderings are over, and the Lord has brought me to a place where, for a time at least, I may live and labor, words fail to express

the deep satisfied happiness which fills my soul.

These, my first words penned on Siam's heathen shores, I address to you my dear sisters. Let me attempt at least to express my gratitude to the Lord, and to you as the instrument in His hand, of my being here. I am thankful to be on Foreign Mission ground. I came because I believed the Lord called me, and not because I felt that I could do any great thing, I want to cast in my mite, my all, in that place and way, which God sees to be most for His own glory, and the good of souls.

We met Dr. and Mrs. Dean in Singapore, where they will spend this month—the hottest of the year—and then return to their work in Bangkok. They directed us to a house on their compound, in which they wished us to feel at home. No one could be kinder than they were to us.

Dear Sisters, it is to the same blessed service, though in different departments, in which the Master has called both you and me to labor. He is honored by one part of the work being done with an eye single to His glory, as well as the other. We are working together. Let us each strive to be faithful. Let us bring our hearts, and our whole energies so entirely into this great grand work of giving the gospel to the heathen, that, at the end, the Master who alone knows us wholly, may say of each, "She hath done what she could." I rejoice as often as I think "The sisters at home are praying for me." I trust you will remember your missionaries, whenever you bow at a throne of grace, for we need the Master's presence and blessing continually, and we know "Prayer moves the arm that moves the world."

I am dear Sisters,

Yours in Christ Jesus,

FLORA J. EATON.

The Christian Messenger.

HALIFAX, N. S., JUNE 3, 1874.

HALIFAX PUBLIC SCHOOLS.

The following document has come to our hands, as to all the Halifax papers, with a request for publication. We have long been aware that we were paying a very heavy tax for the support of Schools in the city, and that much dissatisfaction existed in the community with the management of the Schools. It is generally understood that appointments have been made by securing the favor of the Commissioners rather than by merit and capability in the applicants. It is undeniable that the expenditure of the people's money should be with as much care and economy as would be observed in the use of private funds, and not be applied to the support of any one religious body. Reforms of a radical character are required to make the education provided in the Public Schools, an equivalent for the amount paid for it.

Whilst this is to a large extent a city matter yet it is one in which the whole province is concerned. It unquestionably largely affects the educational character of the province and it is likely that, if the evils are not remedied, it will operate upon the more remote parts far more in the future.

A STATEMENT

ADDRESSED TO THEIR FELLOW CITIZENS BY THE HALIFAX SCHOOL ASSOCIATION.

During last winter a dissatisfaction with our schools and school administration that had been long felt, found expression in a petition addressed to the Mayor, asking him to convene a meeting at which your opinions on the subject might be elicited. That meeting was held, and it passed resolutions to the effect that Halifax should be entrusted with the management of its own school affairs, that an association should be formed to promote the interests of education in the city, and that a High School should be established without unnecessary delay. In accordance with these resolutions our Association was formed, and a Bill was prepared giving to you the right that every other school section in the province has, in the only way in which such right can be exercised in a large city. The bill to confer this right—a right that is enjoyed in Great Britain, the United States and Ontario—was condemned by a large majority of the City Council, and chiefly on that plea, was rejected or postponed by the Local Legislature. On you therefore is now thrown the duty of saying distinctly whether you are satisfied with the present system or not?

In previously advocating the bill, we rested our case on Constitutional grounds; being unwilling to raise irritating questions, or to make pointed allusions to inefficient Schools, Commissioners, and Teachers. We had sufficient confidence in the people to desire that the whole case should be left in their own hands. We believed that you, both as parents and tax-payers, had a better right to elect the

trustees of your own schools than the Local Government or the City Council had to do it for you, and that no one owing his own position to popular election would venture to question this. We were mistaken. It is therefore necessary now to go more into detail, and to specify some of the evils in connection with the administration of our schools that must be remedied, and the very existence of which proves that the system on which the present Board is constituted is hopelessly bad.

We direct attention to the following facts:—

1. The expenditure last year for the support of our Public Schools amounted to \$66,205.00, but the present condition of one class of schools is so unsatisfactory that many rate payers, amongst the most heavily taxed, are compelled to educate their own children in Private Schools.

2. According to the Inspector's Report there is "something radically defective in the present management of some of the largest graded schools in Halifax." He states that he has laid before the Board "indubitable evidence" of this, and yet the Board, keeping all knowledge of the facts to itself, pleads that there is no cause whatever for the present agitation.

3. When vacancies occur in the teaching staff, instead of advertisements being inserted in the newspapers to attract teachers from all quarters, the appointments are made by private patronage, although it is well known that so great is the desire to come to the city that every vacancy could be filled up from the best teachers in the Province.

4. The expense is increasing year by year out of all proportion to the increased number of pupils, or the efficiency of the schools.

5. Some of the schools are in a disgraceful condition even as regards order and discipline; in others "grading is ignored;" and the standard in most of the schools is extremely low, notwithstanding the report of the supervisor that the average attendance is very much higher than in the country, the great and acknowledged drawback to efficiency thus not existing in the city.

6. In schools with even 12 or 13 departments, the Principal is completely unable to exercise any intelligent supervision over the whole school, because his time is confined to his own department. He is thus only a nominal Principal, and the present supervision is a mere sham.

7. The rate payers of Halifax, though heavily taxed for education, are at great disadvantage, as compared with other sections of the Province, such as Pictou and Yarmouth, in having no High school. There is therefore no link between our common schools and colleges, and thus the chief stimulus to higher education is wanting.

8. While the law provides that the Commissioners in the city of Halifax are to discharge all the duties of Trustees, and the provisions of the general School Law require Trustees to provide free of charge high school departments, the Board has made no such provision, and has pleaded that there is no law empowering it to do so.

9. That denomination which in its recent Pastoral has declared its settled policy to be adverse to the principle of free unsectarian public schools, is, nevertheless, the only religious body having clerical representation upon our School Board.

10. Several schools, supported by the city, enjoy special religious privileges, and are for all practical purposes Roman Catholic institutions. Similar privileges have not been accorded to any Protestant body, though application has been made for them.

11. The appointment of Teachers to one class of schools is, it is well understood, absolutely in the hands of the authorities of the Roman Catholic Church, and, as if that were not enough, at the same time the Chairman of the Committee for appointing Teachers to the only schools available for Protestant pupils, is the Roman Catholic Vicar General.

12. Three-fifths in number of the first-class male teachers in Halifax at present receiving salaries of \$500 and upwards each, and which, under the resolutions of the Board, are to be increased by forty dollars annually until they reach seven hundred dollars, are found in the schools especially designed for Roman Catholic pupils, although one-third more pupils are registered as in attendance at the other schools.

13. In some of the schools thus liberally provided for from the public funds, in furtherance of the views of a favored denomination, books other than those prescribed by the Council of Public Instruction for use in the schools of this Province are used, and the children are sedulously sought to be confirmed in attachment to the Roman Catholic Church, whilst, at the same time, no provision is made in the other schools for distinctively religious instruction, and even the reading of the Holy Scriptures is not required.

14. While no Protestants can be introduced as teachers into some of our public schools, Roman Catholics are eligible to all the schools indiscriminately, and are actually appointed.

The Association does not believe that such a state of matters and such manipulation of the public schools can be acceptable to the people of Halifax, and it therefore earnestly desires your assistance in seeking to obtain such change as will increase the efficiency of the schools, quicken popular interest in Education, bring the administration more directly under your own control, and bring to an

end the systematic and increasing violation or evasion of the law in our midst.

The Association believes that the educational interests of the whole Province are suffering from the evils and indefensible anomalies specified, and that the time has come for taking united action on the subject.

By order of the Halifax School Association,

M. H. RITCHIE, President,
EDWIN D. KING, Secretary.

Halifax, 29th May, 1874.

THE LICENSE LAWS IN HALIFAX.

The sale and use of intoxicating drinks as a beverage is doubtless a gigantic evil. A desire to regulate the sale has been the source of various legislation for many years past. To make such laws practical and effective has long been the great problem alike for law-makers and temperance men.

Prohibition by common consent is the desirable ultimatum, but in the absence of this we must take whatever may be an approach thereto, and be thankful for increasing light on the subject.

It is supposed to be more difficult to get laws on this subject adapted to such towns as Halifax than in the rural districts. Hence the exemption of our city from the operation of the previously enacted license laws. This difficulty is, however, believed to exist in men's imagination rather than in fact, and petitions were presented to the Legislature, during its late session, for a removal of the exemption.

The Legislature, in showing their willingness to comply with the prayer of these petitions and correct this imperfection in the law, and they consequently enacted the following:

CITY LICENSE LAWS, MAY 23, 1874.

License for the sale of intoxicating liquors shall only be granted within the City of Halifax, by the City Council upon the recommendation of the License Committee, concurred in by two-thirds of such Committee, and accompanied by a petition from a majority of the rate-payers of the license district in which the license is proposed to be granted, praying for such license.—The genuineness of the signatures of such petition shall be established by affidavit to the satisfaction of the City Council. Such City Council shall have power to divide the wards of the city into licensing districts, containing not less than one hundred rate-payers each, and shall each year have prepared from the assessment roll a list of the rate-payers in such license district, which, when approved, shall be regarded as authoritative lists of the rate-payers in such district, and until the City Council shall define such licensing district, each polling district in the city shall be considered a licensing district, so much of the chapter hereby amended, or of any other existing enactment as is inconsistent with this act is repealed.

DESTRUCTION CLAUSE.

An act to amend the chapter of revised statutes, "Of licenses for the sale of intoxicating liquors." Be it enacted by the Governor, Council and Assembly, as follows:—

In any polling district or licensing district in which no licenses are granted, any Justice of the Peace, upon complaint being made to him by the Clerk of License, or by any other person, shall issue a warrant for the seizure of liquors found upon the premises of any person who has been previously convicted of violating any of the provisions of the chapter hereby amended. Five days notice shall be served upon the owners or occupiers of such premises to furnish proof at the trial that such liquors were not kept or intended for illicit sale, and should he fail to substantiate his innocence to the satisfaction of the court, the liquors shall be declared confiscated, and a warrant, returnable within thirty days from the date thereof, shall be issued; and such liquors shall be destroyed forthwith, after a second conviction—such liquors when so found shall be forthwith seized and destroyed without notice or trial.—Any person having such liquors so found upon his premises confiscated as aforesaid, shall, in addition to such confiscation, be subjected to the penalties prescribed in the chapter hereby amended for violating the provisions of such Chapter.

If the City Council are determined to carry out this law in good faith, they may very materially diminish the number of licensed liquor-sellers in Halifax, and relieve many of the rate-payers from the nuisance of having such establishments next door to their residences.

Parties signing requisitions for licenses, and Aldermen in granting them, should consider whether they would like to have such establishments next to their own homes. If they were to do this, we believe they would hesitate some time before granting one such license. Let the above enactment be well considered by our citizens. We shall have something more to say on it next week.

The dis-
South prev-
operated on
well as on
There has
a drawing
years since
are full of
lowing from
summary re-
held in Tel-

SOUTH-
The Conve-
success! M
failure, a
was unwise
centre, an
Nothing o
larger than
some of the
pire in use
alone in bot
visiting min
inoles, with
the Creeks,
missionary,
their devote
council with
before? T
council will
brothers in
means to se
the earth.

from the
older mem
opportunity
hearts of t
the Conve
will go out
felt for ag
nearly giv
tists, and
with him,
he was go
Sabbath, a
pray and
foreign m
pledged to
at Green
Board, an
Marion.

Some tw
left this
state. Th
was offere
son, irres
with each
and visito
was almos
What
Texas is
Southern
well. Th
Charleston
Jefferson

CREDE
ber" w
Mission
granted
Chelsea
retain th
H. Achil
Of cou
and per
but I am
that as
cerned t

Our
us furth
ings. A
and ear
Christ a
our de
shall be
of them
of other

Ne

We
address
name,
year, 1
TO CA

We
to five
the pay
portun
doing
person
we will
the p
charge

A
one o
week
circle,
you o
supply
wise u
be hig
consta
sant a
New
emplo
column
fore h
was it
shoul
readi
possib