

people from most of the nations of Europe and several countries of Asia. Orientals have their bazaars. Germans, Italians, Armenians, French and English, are all found in the large mercantile firms. But the greater part of the population consists of Russians, Greeks and Polish Jews. The laboring classes are chiefly composed of the liberated serfs, who are in a very low condition. The men are poorly clad and fearfully dirty, with beards unshaven and hair uncut. They are ignorant and superstitious.

French is the popular language in society. English and Italian are generally understood. The Russian language is said to be very difficult for foreigners to learn, owing to the great variety of inflections, and entire absence of some parts of speech. Their alphabet is like the Greek, with the addition of new characters for sounds peculiar to the Russians. Perhaps few cities could be found where so great a number of languages are spoken and so generally understood as in Odessa.

The Russians are extremely sociable. It is a common occurrence for men in meeting or parting to embrace and kiss each other, as well as to repeat the salutation several times in their conversations. Like the Americans, the ladies follow the French fashions; but unlike them they are very fond of smoking cigarettes. Drunkenness is the prevalent vice, and hospitality is one of their chief virtues.

The climate is very healthy. The winter is very severe and the harbor is completely frozen over. The summer is intensely hot and everything grows rapidly. There is no spring, and but a short autumn. Water is brought into Odessa by an aqueduct from a distance of some twenty miles, as that in the city is very brackish. The necessities of life are very cheap, as must be the case where such an immense agricultural country surrounds a single city.

The principal measure of distance here used is the verst, $\frac{1}{3}$ of an English mile. The chief weights are the funt—14 ounces; and the pud—36 pounds. Coinage is decimal. The ruble is the standard. One hundred copecks—large copper coins—make a ruble; which is worth about sixty cents of our money. Paper money, very elaborate in design, is also much used. The time of day is six hours earlier than at home; but the day of the month is eleven days later, according to the Russian calendar.

Odessa is best known to the world as the place of shipment of the grain which largely supplies the Mediterranean, Atlantic and North Sea ports of Europe. The sources of this extensive trade are not to be found in its immediate vicinity; as the Steppes form a semi-circle around the city, and extend for nearly a hundred miles into the interior. The soil of the steppes has not proved at all productive of wheat. Its sub-soil is a solid mass of shells. In the summer months it is entirely destitute of vegetation; but under the genial influence of rains, from February to May, and in the autumn months, it is covered with a most luxuriant growth of grass. It is from the vast extent of country north of this district that the immense supplies of corn and wheat are obtained. The climate and soil are both remarkably favorable to their growth. No other part of the world has been able heretofore to rival Southern Russia, either in the quality or in the increase of the grain here produced. With such an inexhaustible source of trade, and with the facility of access, either by land or sea Odessa has a bright prospect of the continuance of that rapid growth, which has been so marked a feature in its past history.

B. R.

For the Christian Messenger.

Ontario Correspondence.

THE SEMI-ANNUAL MEETING IN WOODSTOCK. SERIOUS FINANCIAL CRISES. THE INSTITUTE AND ITS WORK. PATRIOTISM NOT POLITICS, &c.

The semi-annual meetings of the Home and Foreign Mission Boards, recently held in Woodstock, have brought to prominent notice some unpleasant financial facts. There is a serious deficit in the incomes of both societies. I do not mean that there has been any falling off in the amount of contributions. I do not think this has been the case to any serious extent, notwithstanding the pressure of the "hard times." But the work and consequently the expense in both departments have been rapidly increasing, and the incomes have not kept pace with this onward movement.

The consequence is that the Home Mission Board, after paring down its scale of appropriations to the narrow limits consistent with holding the ground already occupied, finds a debt of over \$2700 to be immediately provided for, while the Board of the Foreign Mission Societies finds itself obliged to raise before next October a sum not much short of \$5000, if the year is to be closed without a deficit. An attempt is to be made immediately to wipe out the score against the Home Mission Treasury by means of dollar contributions. The ministers and members present at the semi-annual meeting pledged themselves to urge on this movement in their respective churches and there is good hope of success, as the feeling is I think, universal that Home Missions must be sustained and enlarged, or the denomination cannot make progress, or carry on its other enterprises. The foreign work, it is evident, cannot be extended at present beyond the range of the liabilities already incurred. Bro. Timpany is laboring hard and will go out again shortly under the auspices of the Canadian Society. Bro. Craig also will go, as was agreed upon at the October meeting. But no new appointment, it is evident, can safely be made, in the present state of the finances, although it is encouraging to know that eligible candidates are earnestly seeking appointment and leading brethren ready to contribute very liberally towards their support.

If the treasuries are in a rather alarming state of emptiness, it is gratifying to know that in other respects the work is prospering and the laborers are reaping. The brethren present at the Woodstock meeting unanimously requested the *pro tempore* Secretary Dr. Davidson of Guelph, to resign his pastoral charge and give himself wholly to work of the Convention. He has consented to do so, and much is expected from his long previous experience in the work, and his indomitable energy.

These semi-annual meetings are arranged to follow each year immediately upon the closing exercises of the Theological Department of the Institute. This year sees seven young men completing their Theological course and going into the field. It is gratifying to learn that all have found work awaiting them in Ontario and that there yet is room and demand for more.

The agent sent out in accordance with the resolution adopted at Convention in October last to complete the raising of the amount required to pay off the debt of the Institute, and to meet prospective deficiencies of income for the next three years has successfully accomplished his work, notwithstanding the straits in money matters. This is encouraging as it speaks volumes in regard to the hold the Educational Institution at Woodstock has gained upon the sympathies of the denomination.

The "May Meetings" seem to be becoming naturalized in Ontario, or at least in Toronto. Anniversary meetings are advertised for next week alone, in connection with the Bible Society, the Tract Society, the Young Men's Christian Association and the News Boy's Home, and the coming of eloquent speakers from abroad is heralded, in connection with them.

The weather has been exceptionally fine for weeks past and a good beginning has already been made in farming operations.

I hope the disgraceful tactics of both parties at Ottawa are awakening righteous indignation in Nova Scotia. Every patriot and *a fortiori*, every Christian, must deprecate the display of party spleen which seems to threaten the turning of our national parliament into a bear garden. Right thinking and reasonable citizens, anxious for the honor and dignity of our progressive Dominion should mark the offenders on both sides—those whose petty partisan spite brings about the disgraceful scenes which have done so much during the past winter to lower the dignity of our highest deliberative body, and should take pains to leave such severely at home, replacing them at the earliest opportunity by representatives who have at least some regard for the dignity and fair fame of Canada. These, Mr. Editor, are the sentiments not of politics but of patriotism, which has cause to blush for the shortcomings of leading men on both sides of our House of Commons. The religious as well as the secular press should bring its influence to bear against Parliamentary rowdiness and in favor of statesmanlike moderation and gentlemanliness.

J. E. W.

For the Christian Messenger.

University Titles.

It is refreshing to see all over these provinces of ours by the sea a new outgushing of interest in Acadia College. The constituency of this Institution, enlarged and strengthened as the policy of the denomination is more clearly defined and demonstrated to be sound and worthy of the support of the body at large. On looking back over the history of the College, among many other things which have helped to keep the Institution in a condition worthy of the confidence and support of a constituency, increasing in members and intelligence, is the fact that the Governors have never prostituted their high functions, given them by the Government of the country, by sending out year by year batches of ministers and others clothed with sounding D. D.'s, and D. C. L.'s, and L. L. D.'s. Wherever these titles have been conferred the institution has been honored in bestowing honors. The A. B. and M. A. can be distributed with a liberal hand, and public sentiment will neither be injured nor insulted, as it is understood that these are marks of honour for those of ordinary ability and success. These are rewards that the rank and file may receive without the unwarranted and unworthy exercise, on the part of the Governors of the College, of their chartered rights, and the betrayal of their sacred trusts. But when the itch for D. C. L.'s, D. D.'s and L. L. D.'s breaks out and College Governments betake themselves to the ridiculous business of anointing every infected person with a title, then the irresponsible fun-loving perpetrate great jests; the sober honesty is indignant and disgusted, and a strong revulsion of feeling is experienced through the entire constituency of any college thus made contemptible.

Our College Governors have perhaps made some mistakes, but they were mistakes. As yet they have not undertaken to outdo the typical College of the Prairies, in making every other man that is met a D. D., &c. The D. C. L. from Acadia's halls is only a reasonable recognition of the merits of the gentleman whose acknowledged talents, learning and work are now fully recognized by everybody in Nova Scotia, and New Brunswick, the field of his many and successful labors. The aged minister, not of the schools, but of the college of private study, wears his D. D. with honor to himself and to the College from which he received it. A half a score or more of languages are the servants of this learned gentleman. These are samples.

Every reason exists to believe that the D. C. L., D. D., and L. L. D. itch has not broken out among the Baptists of these sea-side provinces. The saline atmosphere keeps the skin healthy, and the few animalcules that float to this side from over the border, where a D. D. from the "West" is credited to Brown University, die before they can burrow in the skin and spread the mischievous malady over the unhappy victims. If the College would hold along in its dignified course, let the future be as the past in this respect. If talent, worth and scholarship should make their appearance in any quarter, let the Governors, irrespective of the accidents of place or education, or religious opinions, so that the life is blameless, confer deserved honors and merited titles. But if in these Provinces there shall be a run upon the College for titles, let sly canvassing be branded with marks that it will not soon rub off, and the simpletons who would have the sacred functions of a University made to do contemptible service in ministering to their vanity, be told plainly and finally that Acadia College has never sold herself to such unworthy ends; and so long as she is sustained by such a constituency as now surrounds her, and is governed by such men as now compose her Board of Trust, she never will depart from the social and dignified policy, adopted at the beginning, and well sustained up to the present time.

This policy is a powerful help in the present effort to endow the College more bountifully. If unlettered men and men of learning and common gifts have worked heartily for the College the indebtedness should be acknowledged; and there are many ways of doing this, as for example, the raising of scholarships, memorial funds and professorships to the names of such persons. Let the College ever remain dignified and true and it will have the support and reverence of a discerning public.

X.

The Christian Messenger.

Halifax, N. S., May 9th, 1877.

The students of prophecy are expecting great events to grow out of the present conflict between Russia and Turkey. For a number of years past it has been supposed by many that the time had come for the Holy Land to be rescued from the hands of the Mahomedan power. It is thought that the Jews by whose wealth the Turks are enabled to go into the field against their northern foe will demand the freedom of their "kinsman according to the flesh," and a restoration of their ancient land from the thralldom under which it has been so long kept.

It certainly seems very probable that other nations will be drawn into the conflict, and if that should be the case there is no saying what will be the result. Some great problem is being solved and the triumph of the gospel will follow. It is doubtless the intention of all the other European nations to avoid interfering; but a very slight deviation only is required to awaken distrust, and hasty counsels may even precipitate us into active participation in the war.

It is not quite clear what is the meaning of the Russian fleet in New York Harbor. An Ottawa telegram of Friday last informs us that three iron-clads may be shortly expected in Halifax. It is feared by some that in the event of any complications with England the Russians might attempt to come into this port for the purpose of preying upon our commerce and doing all the mischief in their power. Our defences are such, however, that any approach to our shores would awaken so warm a reception that no second attempt would be likely to be made.

The British government's reply to Prince Gortschakoff's Circular looks very much as if England will be drawn in and compelled to resist the action of the Russian power.

CHRONOLOGY OF THE WEEK.

April 30.	Battle of Fontenoy.....	1745
" "	Death of James Montgomery, Poet.....	1854
May 1.	Union of England and Scotland.....	1707
" "	Death of Dryden, Poet.....	1701
" 2.	Battle of Lutzen.....	1632
" 3.	Jamaica discovered.....	1495
" 4.	Seringapatam taken.....	1799
" 5.	Death of Napoleon I.....	1821
" 6.	Battle of Prague.....	1757

RELIGIOUS LIBERTY IN FRANCE.

It is not surprising that the rulers of France, surrounded by Romanism and Infidelity, should understand so imperfectly what is true religious liberty. Even in Protestant countries the governments and ruling powers seem to be the last to take in such lessons. Father Hyacinthe, who only a few years since was the most popular preacher in Paris, it appears, from a correspondent of the London Times, applied as long ago as last November to M. de Marcere for permission to deliver lectures on Christian doctrine and morality. Being substantially identical with those he had given in London, they would not furnish, he explained, the remotest pretext for Revolutionary and religious passions, which he had always detested. M. de Marcere replied that, whatever guarantees Father Hyacinthe's character might offer against the dangers referred to, he could not accord permission, inasmuch as the Decree of the 17th of March, 1868, empowering him to allow public lectures or courses, applied only to scientific or literary questions, and not to religious addresses. There was no impediment, he added, to private gatherings—that is, to meetings confined to persons invited by letter. In December, M. Jules Simon having succeeded to the Ministry of the Interior, Father Hyacinthe renewed his application, reminding M. Simon of his noble defence of religious liberty by speech and pen, and begging for a prompt answer, to give time for necessary arrangements. After exactly a month's silence, M. Simon replied by adhering to his predecessor's decision, declaring that as the lectures apparently constituted religious teaching, he could not sanction them apart from the conditions to which public teaching of that nature was legally subject. Provided, however, that Father Hyacinthe would endeavor to avoid all irritating controversy, he should offer no objection to lectures on questions of morality,

not of doctrine, and requested a list of subjects. To this Father Hyacinthe, while unable to understand the exclusion of more directly religious questions, rejoined by promising to confine himself to morality, and to avoid at Paris, as he had done everywhere else, all irritating controversy. He announced as his subjects, "The Moral Crisis and False Solutions," "The Reform of the Family," "Respect for Truth," and "The Last Judgment." Here the correspondence stopped. The Temps shows that the law of 1868 distinctly subjects meetings or lectures on political or religious subjects to the license of the Government, and that a right to refuse leave involves a right to accord it. It advises Father Hyacinthe to deposit a declaration at the Prefecture of Police, remarking that his right to lecture would then be unquestionable, the authorities being entitled only to send an agent to hear the lectures and prevent any illegality. The Temps observes that it would be humiliating for France were her legislation really so behind that of other Liberal States as is represented by her Ministers.

The letter from our correspondent, "X" reminds us that we have several times been honored with the prefix "Rev." and the affix, "D. D." by gentlemen writing us from the United States. This unmerited dignity may have had the effect of adding a few more grey hairs, by the weight it has thrown upon our shoulders, but we are not aware that it has either hindered us taking our small amount of rest at any time, or helped us to sleep more soundly. Literary honors when bestowed on those who well deserve them are doubtless some evidence that worth possessed and work performed are appreciated and recognized; but where given simply as complimentary, neither the double D., nor the double L. D., is either useful or ornamental, but is deceptive, and a positive injury to the recipient. If a man's own name is not thought sufficiently dignified for himself, no appendages will add any dignity.

Russia is on the war-path professedly in defence of the "Christian subjects of Turkey. Whether the Christians will be benefitted by the change, is matter of some doubt if we may judge by what is reported of them:

In April, 1870, one Medet, a native of Alexandropol, Russia, went to Kars in Turkish Armenia to reside. He there attended an Evangelical service, with which the Turkish authorities did not interfere. But as a Russian subject, Medet was brought before the Russian consul, flogged, imprisoned, and released only upon giving his oath that he would never again go to the service! Last year, 1876, another Russian of Alexandropol, who had gone to Erzroom in Turkish Armenia to take up his abode, was forced by the Russian consul to return to Russia because he had identified himself with the Protestant movement tolerated in Turkey. American missionaries long resident in Turkey have openly testified that "they have been mainly indebted to Russian influences for the persecutions that have attended their labours for the last forty years."

The Southern Baptist Foreign Mission Board have resumed the publication of their *Journal*, a small monthly sheet which was suspended in June 1876 because of a deficiency of funds. They have missionaries laboring in Italy, Africa, and China. Rev. George B. Taylor, D. D. writes from Rome.

"It is probable that one or two very important centres will open to us, with the chance of getting a good foothold. Indeed, one is now open to us. But it will not do to enter and then retreat."

Miss Lottie Moon writes in the *Journal of the Chinese Christians*:

"During the three years I was in China, I never knew a church member to refuse to pray in public. I heard poor prayers and embarrassed prayers—but no refusal to pray when called on."

All try to sing. Even little children six or seven years old bring their hymn-books and use them.

The three churches in Tung Chow, two Baptist and one Presbyterian, have agreed that the members, male and female, shall give one hour of every Sabbath to making known the gospel among their heathen neighbors, friends, acquaintances, or, in short, wherever they can find a listener. This plan was commenced last summer and has been enthusiastically prosecuted.

The worst feature in the character of a converted Chinaman is that he does not feel the guilt of sin. In general, any Chinaman will admit that all are sinners, but it is sad fact that even the most advanced Christians among them do not feel the enormity of sin as an offence against God.

Akin to this is the lack of the emo-