

education of the two orphan children. It is pleasant to think that there is, no doubt, many another barefoot boy of genius on whom God's kind eye rests, guiding him, he knows not yet whither, and guiding his pure soul with strange longings and inspirations which are a secret mystery to himself, and of which he probably "scarcely speaks to any."

For the Christian Messenger.
Prince Edward Island new Endowment. Revival.

Dear Editor,—

I am now fairly at work in the agency on this island. A cordial reception was given me at Cavendish. Our educational meeting in connexion with the Association was enthusiastic, auguring well for the new endowment effort. The little church in Cavendish secured about \$200, they are a courageous, intelligent and devoted band. Bro. Spur is their pastor and is much respected and beloved by his people.

From Cavendish I proceeded to Cape Wolfe where I found a very hopeful state of religious feeling. Bro. Sweet had held a few meetings there with good results but had been compelled to leave, to visit his dying mother. I remained there from Thursday until Monday morning following. The work of the Lord was wondrously revived. On the Sabbath I baptized 12 happy converts. In the evening the meeting was exceedingly gracious. Many requested prayer, and 14 men requested baptism, there is a most gratifying prospect of a glorious and extensive work of grace in that western part of the island. Rev. D. G. McDonald of Charlottetown has gone by to-day's train to continue the meetings, and to baptize a large number next Lord's day. I would fain have continued but my arrangements were so made that it seemed impossible. Bro. McDonald I doubt not will report to you ere long additional good news from those parts. The fields seem white unto the harvest. I trust our Home Mission Board will keep their eye on the western part of Prince Edward Island as it presents, in my view, the most hopeful field for missionary operations in these provinces.

We had a good educational meeting on Monday evening in the charming little town of Summerside. The result of that meeting and subsequent canvass shews for the church and congregation in Summerside, the handsome sum of \$600, the list was headed by J. R. Calhoun, Esq., M. P. P. who gave two-thirds of this sum, and who is a warm friend of the College. The meeting in Bedeque last evening was well attended, and to-day in company with my life-long friend and college class mate Rev. Alfred Chipman, the beloved pastor of the church here, I commence a personal application to the friends of our college in this lovely section of the island. I hope to be able to report encouraging results.

My programme for work during the remainder of my stay on P. E. I. is as follows:—

Tryon.....	Friday evening, Aug. 3	5
West River.....	Sunday 11 a.m., " 5	5
North River.....	" 3 p.m., " 5	5
St. Peter's Road.....	Monday evening, " 6	6
Alexandra.....	Wednesday " 8	8
Uigg.....	Thursday " 9	9
Montague.....	Friday " 10	10
Bradenell.....	Sunday 11 a.m., " 12	12
Montague.....	" 3 p.m., " 12	12
Dundas.....	Monday evening, " 13	13
Grand River.....	Tuesday " 14	14
Souris.....	Wednesday " 15	15
East Point.....	Thursday " 16	16
Charlottetown.....	Friday " 17	17
	Sunday " 19	19
	Tuesday " 21	21

Humbly craving an interest in the prayers of your readers.

I am,

Yours fraternally,
ISA. WALLACE.

Bedeque, P. E. I., Aug. 1, 1877.

The Late Mr. J. C. Marshman.

The death of Mr. J. C. Marshman, in his eighty-fourth year, which took place on Sunday last, closed a very remarkable career, the details of which have been far less known than might have been expected. Mr. Marshman was the son of Dr. Marshman, the Baptist missionary, and went with his father to Serampore in 1800. A writer, evidently intimately acquainted with the subject of his remarks, says in the *Times*, that "from 1812, when he (Mr. Marshman) was only eighteen, he was the moving spirit of the large religious undertakings managed by Dr. Marshman and his colleagues. For nearly twenty years he held the position of a secular bishop, choosing, directing, and providing for a great body of mission-

aries, catechists, and native Christians, scattered in different parts of Bengal, collecting and earning for them great sums of money, while living, like his colleagues, on £200 a-year." The mission was at length given up to the Baptist Missionary Society, and Mr. Marshman betook himself to secular pursuits, still devoting an immense amount of time and money to the cause of the evangelization and education of Hindoos. His labours were extraordinary in extent and versatility. He started the *Friend of India*, and the first newspaper in Bengalee; published a number of law books, one of which was for years the Civil Code of India; established a paper mill; and built and maintained, by an outlay of £30,000, a college for the higher education of natives. He was an accomplished linguist, and occupied for ten years the post of Official Translator to the Government, at a salary of £1,000 a year the whole of which he gave away (although even his family were not at the time aware of the fact) for educational purposes; besides this he had an immense amount of various knowledge, had read everything that was written about India, and wrote the most popular history of India which has appeared. This is but a very imperfect account of this singularly gifted and most generous man. It is astonishing that his merits were never adequately recognized by the Home Government. He tried in vain to get into Parliament, was refused a seat on the Indian Council, and only after long delay received at Lord Lawrence's suggestion the Star of India for his services to education.—*Christian World*.

The Christian Messenger.

Halifax, N. S., August 8th, 1877.

N. B. HOME MISSIONS.

We have before us the Report of the New Brunswick Baptist Home Missionary Society for the year 1876-77. From it we learn that the "several objects embraced by the Society received the attention of the Board during the past year, viz., Home Missions, Ministerial Education, Sabbath Schools, and Infirmary Ministers and Widows.

The Missionaries aided by the Society have reported very encouraging results. Eighty-eight converts have been baptized, and the gospel has been preached in many parts of, at least, seven Counties of our province. But we regret to say the Board has been unable to do anything for the three Northern Counties, viz.: Kent, Gloucester and Restigouche. These Counties are wholly destitute of Baptist preaching.

In view of the increasing demand for laborers in many of the neglected stations and unoccupied churches, and the very limited amount of funds at the disposal of the Board, it was deemed necessary to call the Society together that some plan may be devised by which the work may be more efficiently accomplished.

Accordingly, on the second day of October, the Corresponding Secretary was authorized to call the Society together, and in response, twenty members of the Society met in Leinster Street Baptist Church vestry on the seventh day of November, A. D. 1876. The President occupied the chair. The object of the meeting was stated and a series of resolutions passed:

1st.—With regard to keeping a General Agent in the field.

2nd.—The Board was urged to send out from time to time deputations.

3rd.—The appointment of a committee to keep up correspondence with mission fields, call in the aid of the churches, and furnish information through the *Christian Visitor*.

4th.—That Pastors be urged to keep the claims of the Society before their churches, and ask for an average of two cents per week from all their members.

5th.—The Board was directed to consider the expediency of confining its efforts solely to the work of Home Missions, and relegate to other organizations the duties it performed in relation to Education, Sabbath Schools and Infirmary Ministers.

Committees were appointed by the Board to carry out the wishes of the Society as above expressed.

The committee appointed in accordance with the Second resolution submitted a report dividing the Province into sections, and asked the Board to appoint Ministers and others to hold public meetings at central points.

The committee submitted a Circular to 145 churches, seeking information, and only 32 churches responded; 113 churches disregarded the appeal. Of the 32 churches responding, 20 have pastors. 17 churches report work done at 30 out-stations, and nearly as many unoccupied stations. 10 churches do not need help to supply the destitute. 8 churches need such help as the Board can supply. 8 churches need both money and laborers. 6 churches need money only, and 3 churches need laborers only."

THE CLAIMS OF ACADIA COLLEGE.

The indefatigable President of Acadia College has been to several of the Associational gatherings, and has spoken with much effect on the subject of Collegiate Education generally, and the position of Acadia College in particular. We have been desirous that a verbatim report of some of his speeches should be given, and so his able advocacy have an enlarged audience greater than can be secured at any of these gatherings. We have obtained a copy of what he said at the New Brunswick Eastern Association held at Moncton last month:

The magnitude and importance of the educational interests which have been committed to us, never have been adequately understood by the mass of our people; and therefore it is not to be wondered at, that the necessities of our educational institutions are too generally disregarded. At the present time there are pressing needs which will seriously impair the efficiency of the College and Academy at Wolfville, unless immediate relief shall be granted. The Governors are carrying a debt of no small dimensions in connection with the Academic department. They have not been able to meet the demand respecting the amount and quality of the instruction to be given in the College and still keep the expense within their income; consequently a debt has been accumulating against them, in the Collegiate department, during the last three years. The time has come when a professorship in the Modern Languages should be established in the College. This would require at least twenty thousand dollars. Hitherto a portion of the income which the Governors of the College have had at their command has been obtained by circulars sent to the churches annually, asking for contributions. This has proved to be, in many respects, an unsatisfactory method of raising the needed revenue; but that the Governors may be relieved from such solicitations for aid, they must have an additional fund for investment of from ten to fifteen thousand dollars. The income of at least ten thousand dollars will be needed to supply the College Library with new books, and provide suitable apparatus for the Scientific Department. To put the College building in proper condition to meet the wants of the College, and to keep it and the grounds in a suitable state, and to meet the natural increase in the rate of expenditure, will absorb the income of several thousands more. Besides all this, at the meeting of the Convention in Sackville, you said with distinctness and emphasis, that you wished the College to be independent of support from the Government. When you said this, you surely did not mean that you wished the Government grant to cease that the College might die. Our confidence in your sense of honor and in your christian manliness forbids us to bring such an imputation on you. We must assume that it was your purpose to put the College in such condition that, after the grants should cease, it would be able to compete successfully with the best Colleges in the land, and keep pace with the advancement which is manifest, not only in educational affairs, but in civil and social life. But in order to place the College in this condition, the Governors must have forty thousand dollars safely invested, in addition to the sums required for the other purposes named. From this survey it is evident that the amount of additional endowment called for at the last Convention—\$100,000—will all be needed, if the designs of the friends of the College are to be carried out. But here some one may say, Why should we as Baptists, disturb ourselves about this business; we need not concern ourselves about this higher education,—the State will take care of it; other denominations will see to it, or a few wealthy individuals can make provision for it. There are reasons, however, why we as Baptists should be among the foremost in the maintenance of a sound system for the higher departments of education.

1. We shall find it necessary to do this in self-defence. Others are improving their colleges. The discussions of the past few years have called attention to the subject. Whatever success or failure may attend certain schemes for promoting education, that have been proposed of late, the people are coming to understand collegiate education better than they have in the past, and they will not be satisfied with the methods and standards that were accepted in former years. It is probable that there will be greater advancement in the Colleges of these Provinces during the next ten years than in any previous period of twice that length. If we, as a people, are to have our share in these advantages and in the influence that must come from the possession of them, our own College must be made equal to the best.

2. But there is another reason, even more closely connected with our welfare as a denomination. It is much to be desired that in these Maritime Provinces we should be *one people*; that local and sectional peculiarities should fade out; that common customs, principles and sympathies should characterize us throughout the wide area in which our churches are planted. One of the most effectual means for producing this result will be the hearty union of our people in the support and patronage of common institutions of learning. If our youth are brought together for study for a term of years, from the various sections of this large field, they will return to their homes with common sympathies and interests. In future years these sympathies of early life will continue to bind them together, the common aspirations of earlier associations will lead to a harmonious development of the different sections of our common country. Men who have been trained together in study will not be indifferent to one another's subsequent success, they will understand each other and know how to labor together with the least possible waste of vital force. We are already beginning to see the value of these results. Already more sympathy between distant parts of our field is manifested, and there is coming to exist much more harmony of plans and of action. This process of education will go on and these beneficial results will be experienced in much larger measure.

3. If we unite, as a large body of christians, in maintaining a common educational policy, instead of leaving the state to care for the higher education, or committing it to the fostering aid of a few wealthy individuals, we shall receive another benefit of no small value, I mean the incidental education that will come to our laymen. As the discussions of educational questions have gone on, we have seen this result extending from year to year. We have seen laymen coming to acknowledge the value of the higher education to the country, and their obligations in view of it, and have seen them from that time enter into larger spheres of public activity and usefulness. In this way our College has become an *alma mater* to many of our most useful laymen, though they have never entered within her walls.

4. We maintain certain principles which demand that we should labor for the general diffusion of knowledge, and the promotion of education. We admit no hierarchy to determine questions of faith and practice for us. We have no gradation of classes by which the lower may shift their responsibilities to the higher. Our clergy are ministers for the people. Every man among us is to think and act for himself. His right to the exercise of freedom of opinion, is jealously guarded. Now surely if any men should cultivate intelligence and promote education, it should be the men holding such views. We cannot believe that we shall compel the respect and confidence of others by the display of mental indolence, conceitedness, ignorance, and stupidity. Our belief in respect to soul-liberty and freedom of opinion, logically obliges us to be lovers of all truth, and to labor to prepare all for a rational and wise use of the freedom which we have so carefully guarded.

Let us, also, remember that Baptists are among the most earnest advocates of the principle of the responsibility of the Government. But what does this mean? If the Government is to be responsible, it must be responsible to what—to whom? Surely not to an ignorant mob. Neither ought you to ask that it be held responsible to a people who live only a narrow, ignoble and sordid life, who rise early and labor long simply that they may heap up stores of wealth. Out of such a people, no great government can arise and be maintained. Any government held in responsibility to such a people will be degraded. If you claim that public officers are to give

an account to you, then you certainly are bound to fit yourselves and your children to sit in judgment on their actions. You should claim your share in the administration of public affairs; but, that these duties may be wisely and honorably performed, knowledge of the facts and principles by which the manifold and intricate questions relating to the welfare of the public are to be successfully solved, must be possessed. If Baptists have ever been foremost among the defenders of civil freedom, consistency with our history and our principles demands that we should be among the foremost in the cultivation of intelligence and virtue, that the blessings of this freedom may be retained and wisely used.

I will only add that, while my sympathies are with the public school system of the country, as the most economical and efficient for general education, it is a cause of great gratification to me that we are laboring to maintain a college where the mysterious facts of the material world and the important lessons of human history will be studied by our young men with a constant recognition of the transcendent truths of a supernatural religion, and under the controlling influence of the principle that character—christian character—is the legitimate fruit of true education.

REV. E. ROBERTS.—It was supposed by the friends at Bridgewater, and by others, from the suddenness of the announcement made in the recent Presbyterian General Assembly, in Halifax, respecting the Rev. Mr. Roberts having applied to be received into that body, and from the circumstance of his having been on terms of intimacy with the Presbyterian minister at Bridgewater, that there must certainly have been some pre-arrangement for his taking such a step. And in the absence of any explanation, which we desired from Mr. R., concerning such a change in his views as would enable him to transfer himself to that body, it was a very natural conclusion that such change must have been under consideration for more than "a few days," and it was so stated to us. These convictions we therefore unhesitatingly expressed in our reference to this subject in our issue of the 25th ult.

We are now informed by Mr. Roberts that negotiations did not commence till after the Presbyterian minister referred to had removed from Bridgewater. We are glad to have the opportunity of making this correction, and do so in Mr. R.'s own words. He says "Not a word had I spoken to him nor he to me on the subject in question previous to his departure. Neither had I spoken to any one else until a few days previous to the General Assembly." Lest this should be doubted by any, we may say, in confirmation of what Mr. Roberts affirms, we have the assurance from the said Presbyterian minister himself, in a kind note just received from him, not intended for publication however, in which he says "The first intimation I had of Mr. Roberts' desire to connect himself with the Presbyterians was through a letter received from him a few days after my arrival here. We had no communication of any kind on the subject previously." That should be sufficient to satisfy any one on this point.

Mr. Roberts does not appear satisfied with the representations we gave, that "Efforts were made by his friends to introduce him to vacant churches in this province, and he made a brief visit to the United States, but without any successful results." In reply Mr. R. says "I do not know what you would call results, but this I know that twelve months ago I had a most unanimous call to a respectable church, with a nice parsonage, and as good a salary as three-fourths of the Baptist ministers in this province receive, and where the salary would be punctually paid. However I had my reasons for not accepting this call. Neither was my visit to the States without results. I had an invitation from a church in Maine last winter to pay them a visit with a view to a settlement. And I could also have gone to another church in the same State when my connection with the Bridgewater church ceased last May. These are simple unvarnished facts which I can easily prove to any who may doubt them." We have no reason or desire to call in question the truth of these statements. If, however, Mr. Roberts thinks them a confutation of our statement we are satisfied that he should enjoy the benefit of such opinion; but they appear to us more like a confirmation of our remarks. "Successful re-

turns have been made by his friends to introduce him to vacant churches in this province, and he made a brief visit to the United States, but without any successful results." In reply Mr. R. says "I do not know what you would call results, but this I know that twelve months ago I had a most unanimous call to a respectable church, with a nice parsonage, and as good a salary as three-fourths of the Baptist ministers in this province receive, and where the salary would be punctually paid. However I had my reasons for not accepting this call. Neither was my visit to the States without results. I had an invitation from a church in Maine last winter to pay them a visit with a view to a settlement. And I could also have gone to another church in the same State when my connection with the Bridgewater church ceased last May. These are simple unvarnished facts which I can easily prove to any who may doubt them." We have no reason or desire to call in question the truth of these statements. If, however, Mr. Roberts thinks them a confutation of our statement we are satisfied that he should enjoy the benefit of such opinion; but they appear to us more like a confirmation of our remarks. "Successful re-