

# "Religious Intelligencer" ADVERTISING DEPARTMENT.

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## TERMS AND NOTICES.

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## The Religious Intelligencer

SAINT JOHN, N. B., AUGUST 24, 1877.

—Here is a statement which Protestant parents will do well to keep in mind, for not a few Protestants seem to think it a very nice thing to send their daughters to schools taught by Sisters of Charity to "finish" their education. There is great danger, if the following be true, and there is no reason to doubt it. The statement is made that there are 35,000 Protestant girls in Roman Catholic schools, and the Romanists claim that one out of every ten of these girls is converted to their faith, and that three out of ten are taught to hate Protestantism. We have no doubt that two-thirds of the whole number are lost to the Protestant church.

—And so there are people as far away as the Pacific Coast whose manner of judging a sermon is exactly that of many in this far east region. We are sorry for the Pacific Coast people, and especially for their preachers. Our authority for the charge against the dwellers on the other side of the continent is the *Pacific Advocate*, which says there are many who judge a sermon solely by the sympathies it touches. Their only barometer is their tears, and not infrequently this class has tears very near the surface. \* \* \* Not a few do their most sorrowful weeping over the imaginary troubles of the heroine of some second-rate novel, and greatly prefer the season thus spent to listening to a dry sermon—dry only because it causes the hearer to think.

—Muscular Christianity answers a very good purpose sometimes. Bishop Tuttle, of the Episcopal Church in Montana Territory, is one of the muscular order, and a recent newspaper paragraph gives him the credit of using his muscle in a very proper way. It is said that being on one of his visits in Montana, he met in the stage-coach a very respectable colored woman and a physician who resides in the territory. The doctor, having been drinking, commenced insulting the woman. The bishop told him he must desist. The doctor continuing his insults, the bishop took him by the back of the neck and gave him a severe shaking. The iron grip brought him to his senses. He cowered down in his seat, and at the next stopping place, though not his destination, he left the stage and would not again risk himself in company with the bishop.

—The Teacher's Institute which was held in the Normal School Building, Fredericton, last week was a very pleasant and successful meeting. About four hundred teachers were present, representing every part of the province. The exercises consisted of addresses on a variety of subjects of interest to teachers. Dr. Hand presided, and took a very active part in all the work. Messrs. Crockett and Creed and Miss Clark of the Normal School, Drs. Jack and Bailey of the University, Principal Calkin, of Truro, and Mr. Cadwallader gave addresses on various subjects. On Thursday evening a permanent Educational Institute was organized under regulation 23 of the Board of Education. Nearly two hundred teachers became members. The officers elect for the ensuing year are as follows: President, Chief Superintendent Rand; Executive Committee: A. J. Trueman, A. B.; W. G. Gannon, A. B.; A. J. Jenkins, A. B.; W. T. Day; Ernest P. Flewelling; W. B. Wiggins, A. B.; G. R. Parkin, A. M.; H. C. Creed, A. M., Secretary. The President of the University, the Principal of the Normal School, and the examiners for teachers' licenses, are ex-officio members of the Executive.

—Christian missionaries in China have succeeded, amongst other things, in stirring up the native theologians. They are going earnestly to work to spread their peculiar doctrines, and have adopted the same means of spreading their creeds as the missionaries. The *Celestial Empire* says proselytizing agencies have been formed, principally among the Buddhists, numbers of whose clergy seem to have instituted a sort of revival movement. They preach at wayside temples and about the streets, and it is said that the practice has even spread to the ranks of Confucianists. Certain it is that a very active Buddhist mission has been established at Shanghai, and that it is working vigorously. Preaching is carried on daily at the Japanese temple in the Peking road, and, as we know, the scope of their operations is being rapidly enlarged, while Confucian preachers may be seen, though not in Shanghai, standing in open places and at street corners expounding the doctrines of the Chung-ying and Tao-tschou with all the fervor of a foreign missionary.

—A farewell meeting in honor of Mr. Dutcher, was held in Yarmouth on Friday evening last. It was large and enthusiastic. The account of the meeting says Mayor Feuty of Fredericton was present and that he addressed the meeting and signed the pledge. Nearly 3,000 in all have signed the pledge.

—Nothing is more apparent than that a great Temperance Reform is going on in the Church of England in Great Britain. The ministers, the great majority of whom a few years ago were habitual users of intoxicants, are rapidly falling in to the total abstinence ranks, and are working earnestly for the promotion of total abstinence principles. When Englishmen become convinced that a thing is wrong they wage a desperate war against it, giving no quarter. Their words are so plain that misinterpretation is almost impossible. At a meeting recently held in Manchester, Bishop Fraser, speaking of the haggard, tattered, demoralized men and women who were to be seen every day in the public houses and on the street, said, "It is impossible to conceive of anything more frightful," and he added, "I would as soon keep a brothel as a *'Irish house'*." Good for the Bishop. What better is a rum shop than a brothel? The people are coming to look upon them as twin evils. The time is not far distant when the rumrunner will, by all right thinking people, be put in the same class as the keeper of the bawdy house. May the day be hastened.

—The children of this country need to be taught the nature and effects of alcoholic drinks, and the whole train of evils that inevitably result to the individual and the community from the legalized liquor traffic. A movement in favor of having well-established facts on the subject incorporated in the school books of the several provinces of the Dominion, is taking form. The following resolution was unanimously passed by the National Lodge of the U. Temperance Association, at its recent session in Fredericton:

Whereas, as temperance men we regard the education of the youth of Canada in the principles of total abstinence as the most important feature of temperance reform; and

Whereas, the national series of school books now used in the various provinces of the Dominion make no provision for the instruction of the children of our public schools on the nature and effects of alcoholic beverages, the physical, intellectual and moral evils of the drinking customs of society, and the social and political evils of the license system; therefore be it

Resolved, That the Executive of this National Lodge draft a memorial to the Minister or Superintendent of Education in each Province, urging the insertion of a series of lessons in the Public School books on the nature and effect of alcoholic drinks, and the social, financial and political evils of the licensed liquor traffic in the Dominion.

—We wonder how often church members read their Church Covenant. How many of them seriously think of their obligations under it? We fear very few, comparatively, give any thought to the vows they voluntarily made when subscribing to the Church Covenant. "A Pastor," writing in the *Star*, says: "Very often when soliciting aid for our benevolent causes we meet with members of churches who give nothing and justify themselves on various grounds. I often feel like asking such persons if they consider the solemn covenant they made when uniting with the church as having any binding force. All the members of our churches have covenanted to sustain our organized societies for the support of missions, yet multitudes of them do nothing and manifest no interest whatever in them. Many of our pastors never present their claims to support. Would not a little more sincerity in taking the covenant, and a little more conscience in keeping it, including our benevolent as well as other obligations, add to the spirituality of our churches as well as to the aid of our Home and Foreign Mission treasuries? It seems to me this neglect of a solemn duty violates all our piety and weakens our power both with God and man. An experience of thirty years in pastoral work has convinced me of this. Our most influential churches and pastors for saving men are those who keep all the covenant; the weakest and dying ones are those who ignore it. And this will still be so, only more and more as calls and light increase."

—There is a hitch in Fredericton school matters. Arrangements had been made to have the schools heretofore conducted by the Catholics come under the management of the City Trustees. The Trustees had rented the Catholic school building, the pupils were graded, a principal and assistant were appointed, and it was supposed the schools would open Monday morning last. When last week two lady teachers were appointed, father McDevitt protested against them, declaring that the Trustees had agreed to appoint the Sisters of Charity. This the Trustees emphatically deny. The ladies they appointed are members of the Roman Catholic church, and nothing is said against their fitness for the position. Father McDevitt would not allow the schools to open under the Trustees, and had it announced in his church that the schools would for the year be conducted under his own supervision.

This misunderstanding (if it can be called one) is unfortunate for all concerned, but perhaps the children will be the greatest losers. The Trustees have their teachers engaged, and will, we suppose, provide for them in some way. Perhaps the very fact of their being engaged is what Mr. McDevitt thinks his strong point, reasoning it may be that the Trustees having incurred so much responsibility would yield to his demands to have "the sisters" employed rather than allow the whole matter to fall to the ground.

There is but one thing for the Trustees to do, viz.: to manage their own affairs without dictation or direction from any body. Probably the whole matter will be satisfactorily arranged before long.

Thanks to the friends who have sent new subscribers in response to our present offer.

—The Manchester Temperance Meeting, mentioned in another paragraph, at which Bishop Fraser spoke, had also a stirring speech from Rev. Mr. Wilberforce. Expressing thankfulness that the Church of England is taking advance ground in temperance work, he hoped she would be faithful and not hesitate to face the logical conclusion of what she did. Then followed the following noteworthy words: "No more public-houses upon church property; no more money from big brewers to rebuild cathedrals. He would rather let cathedrals rot on the ground than build them up with money which had come from the blood of the people. Let them see the old Church of England separate herself from the unclean thing, and God Almighty would bless the divorce."

Such words have the true ring. Do any of the ministers of the Church of England in this province talk so? We would fain hope some do, but we have not yet seen any record of a similar utterance by any of them. And yet there is a need to be just such plain talk here. Is it not a fact that old Trinity Church of this city, derived a large revenue from rum shops located on its property? How much is God honored by a church that grows rich by rum-selling? A few weeks since somebody suggested in one of more of the papers that a fund to rebuild Trinity be raised by contributions from persons of all denominations in all parts of the province. The proposition did not seem to meet with much favor, else we should have referred to it before. How nice it would be for the people to rebuild a church that for years has been deriving a large annual revenue from a traffic which is destructive of the happiness, the bodies and the souls of the people! Perhaps when new buildings are erected, the church corporation will refuse to rent them to rum-sellers. Let us hope so. Meantime it would be well for said corporation to seriously ponder the words of Mr. Wilberforce quoted above.

That poor widow, whom you know to be anxious to have a religious paper, but who is unable to pay for it will bless you if you furnish her with one. By an expenditure of fifty cents you can have the *Intelligencer* sent to her the balance of the year.

## THE INDIA SCOURGE.

The past of India has been gloomy enough. The future is not less gloomy. All the news from that country but confirms fears, for some time entertained, that sections of the country are to be scourged as never before, that a famine incomparably more difficult to deal with than that of Bengal, has now to be dealt with. For a time some little hope was entertained that the rains, though late, might be of great benefit, but the latest intelligence dispels such hope. A Calcutta despatch of the 20th inst., says the prospects for the autumn crops may be regarded as hopeless in Southern India. It is most critical in Western, Central, and Northern India, and good in Eastern India.

Lord Salisbury, Indian Secretary, an energetic and high spirited statesman, not at all inclined to take a despondent view of the case, in a recent speech referred to it as one of extreme gravity, the whole tone of his remarks being, as the papers state, extremely despondent. The *London World* referring to the address says: "He said there is too much reason to believe that another famine is settling down on the vast districts of Southern India, a famine likely to be attended with 'terrible mortality.' The Bengal famine was confined to a comparatively narrow area, where population is dense, and which is penetrated by railways. The language of Bengal is understood by Indian officials, and every branch of the administration has been matured by upwards of a century of experience. But in the vast expanse of Southern India the population is scattered, there is no railway communication, the languages are unknown to Europeans and to natives of Northern India, and there is no class of proved and disciplined natives of the districts to which it could be trusted to carry out the work of relief. The transport must be by cattle, and the drought which burns up the rice-fields and the grass and dries the water-courses kills the cattle. Already vast multitudes of the animals essential to effective transport have died. There is a painfully suggestive emphasis in Lord Salisbury's declaration that there is 'no hope' that the success in coping with this new calamity will be commensurate with that formerly attained."

Recurrent famines are beyond doubt part of what may be called the natural system of life in India. From time immemorial famine has slain its myriads and pestilence has completed the ravages of famine. The population has thus been at intervals thinned down, and there may be some who will contend that we ought to submit to nature's methods, and where nature decrees death, not to attempt to keep alive. But this view is, we hold, excluded from the consideration of a benevolent and Christian nation. Our Indian empire is justified by the good we do to the natives of India, and by that alone; and if England is the Joseph of India, sent thither by God to save much people alive, we ought not to shrink from the difficulties inevitable to the task. All parties have confidence in the Marquis of Salisbury and in Lord Lytton, and the great Indian railways are already occupied with arrangements for throwing supplies of rice upon those points which are nearest the famine districts. Enormous numbers are already receiving assistance in Madras, 915,000 on works, and 713,900 in charity pure and simple; in Mysore, 48,000 on works, and 138,000 otherwise; in Bombay, 256,000 on works, 140,000 charitably. The Indian Loan Bill recently passed through Committee of the House of Commons, and Sir George Campbell made the admirably wise and practical suggestion that, in raising

famine loans, it would be well to induce the Indian cultivators to possess themselves of stock. Every one knows how closely the French peasantry are connected with the Government, and pledged to resist revolution, by their investment in the French funds. It will, however, be difficult to make headway in carrying out Sir George Campbell's suggestion in India. "The idea of investing wealth after the European fashion," says an Indian civilian in an interesting article in the *Christian World Magazine* for August, "has scarcely dawned upon the native mind." Even the bankers do not think of thus disposing of their money. They are simply pawnbrokers on a large scale, lending cash at high interest on ornaments, vessels, and clothing. The native peasant does not dream of interest on his little hoard, when he has one, but buries it under the floor of his hut, and the temporary necessity which forces him to apply for a loan leads him also to consent to pay large interest. Were the peasant once taught to believe that his bag of rupees is safer in the hands of Government than in the hole in which he buried, and to understand that even a little interest is better than none, the Indian administration would have no difficulty in raising loans. If our boasted science, moreover, is to be trusted, the periodicity of these famines will admit of calculation. On general meteorological grounds we confidently infer that, with recurrent cycles, the famine years are balanced by years of extraordinary abundance. In these the Indian Government, following an example previously alluded to, might accumulate stocks of rice and other grain that would keep, to be dealt out at low prices, or gratuitously, in famine years. The difficulty, it is true, would not thus be wholly overcome. Rice alone is not sufficient sustenance even for an Indian native. Pulse, wheat, or some small mingling of a meat diet, must go along with it, and what destroys the rice kills the pulse and the cattle. But rice, with supplement of wheat would, we presume, keep men in a state of health. We have no doubt that the difficulties of the Indian Government will not prove insuperable, and that India will remain an honour and an advantage to England, if only all Indian officials devote themselves with generous enthusiasm and patient energy to the task of renewing the youth of India by the industrial and Christian civilization of the West.

## TEMPERANCE NOTES.

The announcement is made that one-fifth of the population of New Hampshire last, charged with drunkenness. He was fined \$4.00. Was any effort made to discover the wretch who supplied him with rum? What a highly respectable Christian business it is! Rum-sellers should feel proud of their trade. It is so philanthropic a thing to take an innocent boy and change him into a sot.

The work of reform in Yarmouth is spreading with amazing rapidity. Daily meetings are held, at all of which the number of signatures to the pledge is increased. The *Herald* of the 16th inst., announced that up to that date 2,600 names had been affixed to the pledge. A grand picnic was held last week by the reformers. Would it not have been as well, and in better taste to have called the club "Temperance Reformers" without the name of Mr. Dutcher? We think so; but success to the movement all the same, name or no name.

Manitoba is to be pitied if the statement of a Winnipeg correspondent of the *Ottawa Citizen* is correct. He says: "The Premier of the Province of Manitoba, Mr. Davis, is a hotel keeper, and it is not an uncommon sight to see honorable members of the Assembly adjourning to the First Minister's hostelry, and the First Minister himself going into Committee of Supply behind the bar." What are the people of the province thinking about that they submit to such a disgrace? The smile of Heaven need not be expected long to rest on a country so lost to shame as to permit the keeper of a "murder mill" to be at the head of its Government.

## SABBATH BREAKING.

There is a law on the statute books that makes Sabbath breaking a punishable offence. The statement is necessary because from certain things that are allowed, it would scarcely be thought such a law existed. Stores and offices are required to be closed, factories of various kinds have to cease work, mechanics cannot ply their vocation. In a word, business of all kinds is supposed to cease when the Sabbath comes, not to be resumed till Monday morning. Yet, despite this law, there is continual Sabbath breaking, and the authorities do not seem at all anxious to prevent it. The latest instance of a deliberate violation of the Sabbath law is a steambot excursion from St. John to Fredericton and return, which occurred last Sabbath. The papers announced that the steamer "Sonlages" would carry an excursion party to the capital, leaving this city at a late hour Saturday night, and returning leaving Fredericton Sunday night. Perhaps this may be thought a trifling thing. It is not trifling. Nothing is a trifle that violates God's Sabbath law. Such things should be nipped in the bud. Great oaks were little acorns once. Apparently small wrongs, being winked at, grow soon and surely to be great wrongs, unobscured, defiantly done. This country needs to guard with greatest carelessness the sanctity of the Lord's day. Neither for business nor pleasure should trains and steamboats be permitted to run. If, because the boat mentioned started Saturday night, there was no authority to detain her; and if, when the first Sabbath hour came, she was where it was impossible to prevent her proceeding, it was not impossible for the Fredericton authorities on her arrival in that city, to ascertain the cause of her Sabbath breaking, to see that the penalty for Sabbath breaking was imposed, and to prevent her departure from the city Sabbath evening. If a few cases were dealt with as the law provides, it would prove a wholesome check to a growing evil. The case we have mentioned is not referred to because it is of greater magnitude than others, but because it is the latest one brought to our attention. It is not likely it would have been undertaken had not similar things been repeatedly done unrebuked by the proper administration of the law. The Christian pulpit and press must speak plainly touching these disregardings of God's laws, and insist that the men set to enforce the statutes bearing on such violations do so impartially and constantly.

"Remember the Sabbath day to keep it holy."

Tell your friend who does not take a religious paper that he can have the *Intelligencer* for the remainder of the year for fifty cents.

The Penitentiary and Jail are both full. A batch of drunks, sent out to the Penitentiary by the Police Magistrate one day this week, could not be received, and were turned adrift.

Dr. J. L. Phillips was in St. John this week attending a meeting of the Executive of the Foreign Mission Society. He spent one night in Fredericton. The Dr. is looking well, and is full of hope and enthusiasm.

A fuller notice of the Executive meeting will be given next week.

## THOSE NOVA SCOTIA SUBSCRIBERS

Who live in the vicinity of ministers and others who will attend the Nova Scotia Conference will find it convenient to send the *Intelligencer* subscriptions by them to the editor, who purposes being at the conference. We hope to hear from a large number. Perhaps, too, the friends of the *Intelligencer* will, in the time between this and Conference, interest themselves to secure new subscribers on the strength of the offer to send the paper till the end of 1877 for fifty cents. One hundred new subscribers during our Nova Scotia visit would be very acceptable. Can not they be secured, friends of the *Intelligencer*? We feel that we owe much to the ministers and some others in Nova Scotia for their unceasing interest in this paper; and to subscribers generally in that province for their support of the paper. They will not, we are sure, think we ask too much when we solicit just at this time an extra effort to extend the circulation. A few words from each pulpit next Sabbath, and a judicious personal canvass afterward will accomplish much, we believe, towards giving us the desired hundred new names in that province by the time Conference meets. What is lacking of the number will be secured by friends—women as well as men, who do not occupy pulpits, but who will do what they can to widen the influence of the paper of their choice. May we expect the new subscribers?

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The vote on the Dunkin Act is still going on in Toronto. Latest accounts up to the time of writing gave the anti-Dunkin a majority. True to their instincts the ruffians have done all they could by violence and other means characteristic of their craft to prevent a fair polling of votes. The papers tell that on the first day of polling 300 or 300 men, principally hotel and saloon-keepers, assembled about the polling booth three hours before the gates were opened. From the moment the mayor opened the booth, these men took forcible possession of the place. Locking their arms together, they formed the "charmed circle" about the single entrance to the polling booth, and "held the fort," as they delighted to term it, during nearly the whole day. It was only necessary for a person to signify that he was a supporter of the act, to draw around him a crowd of scowling rowdies to jostle or openly assault him. This edifying spectacle was witnessed many times during that day—mechanics, alderman and clergyman being treated alike. This mode of warfare, with some variations, they have kept up from day to day. Rum-sellers and other interested parties have been paying men wages day after day to intimidate voters favorable to the Dunkin Act. Nobody is surprised that such disreputable means are resorted to by the men of the rum trade. They dare not trust to the justice of their cause. There is no justice in it. What an outcry there would be if the friends of temperance should resort to such means to accomplish their ends. They do not need to do so. They could not do so, for they are the decent and law abiding citizens of a community.

It is fashionable in rum quarters to assert that liquor is as freely sold in Maine as in States having no Prohibitory Law. The statement is false, as every one must know who has spent any time in Maine. Next Dow shows the falseness of the statement in a recent letter. He says: "Both political parties now support the Prohibitory Law. There never was a time when the policy of prohibition to the liquor traffic was more firmly established in the public opinion of Maine than it is now. The original Maine law was passed through the legislature of 1851, by a vote of 86 to 40 in the house and 18 to 10 in the senate. At the last session of the legislature, January, 1877, after an experience of twenty-six years of the results of prohibition, an act additional, with greatly increased penalties, passed through both houses without a dissenting vote. In Maine there is not one barkeeper known to the authorities. In New Jersey there are five thousand. In Maine there is not a restaurant known to sell liquor. In New

Jersey there are 1,380. In Maine there is not a dealer in liquor, unless it be secretly and in violation of the law. In New Jersey there are 665. In Maine there is not one brewer. In New Jersey there are 573. In Maine there is not one distiller. In New Jersey there are 43.

If you want to send to your absent relative or friend something that will make him think kindly of you every week, order the *Intelligencer* to his address for the remainder of the year. It will cost you only fifty cents. It will do you both good.

## EDUCATION OF CANDIDATES FOR THE MINISTRY.

Mr. Editor.—Allow me in your esteemed paper to address the Free Baptists of Nova Scotia in regard to the work of our Education Society. The enthusiasm manifested at the last Yearly Meeting indicated a growing interest in educational matters, and yet, should as much money be pledged every year as the last, the payment of it would be felt as a burden, and the amount paid to students would be out of proportion to the expenditure for more important interests. In fact, the dependence on the impulse of the moment for the sustenance and disposal of the funds of the Society is not commendable. There is no probability of students' expenses being lessened, nor does anyone desire that fewer young men may be found in the work of preparation for the ministry, and therefore it is better that some arrangement be made by which present students may be helped, and others, who are hanging back dismayed at the obstacles before them, encouraged, and yet at the same time, free the denomination from so much expense as the liberal support of its students has heretofore entailed. Such a scheme I would propose. I cannot claim to bring in support of it a large experience in matters of this kind, yet I submit for the consideration of our friends the proposition that what lessens the cost to the denomination, and at the same time satisfies the requirements of students, deserves attention and approval.

The plan is this: Let the money raised by the Education Society constitute a Loan Fund, to be lent to such students and in such amounts as the Yearly Meeting may approve, the borrower to give a note for payment at such time as will be possible for him. The advantages of this over the giving system are,

1st. The borrower, while recognizing the generosity and sympathy of the denomination, does not feel at all derogatory to his manliness to take as a loan what, perhaps, he would not as a gift.

2d. The denomination is under less expense, for, in a few years, when the obligations first given by borrowers shall be cancelled, the fund will be self-supporting, or nearly so. An increase of students would require additional means for carrying out the plan, but this only occasionally.

3d. The work of the Society in a system like this, developed and sustained, will take the place of a denominational college, and at a comparatively trifling cost.

It cannot be denied that any denomination owes its students some encouragement. Though, doubtless, there are men among us from whom one might borrow money to avoid breaking in upon a course of study, yet it requires great assurance in a young man to say to a capitalist, when the question may be asked, "If you do what is the security for my pay?" "Oh, you must trust the Lord for that." Now, I think this responsibility is one which our yearly meeting should assume, and it is all we ask; for what would be imputed in a borrower will become the legitimate business of the Education Society, besides which the years of sacrifice in a student's life ought not to be forgotten by the people among whom his lot is cast, even though he may not be permitted to enter the labor field.

The plan proposed seems to me to be both feasible and sufficient. The amount needed will not be large, being intended not to pay the way of the students, but to supplement his earnings, and the pledges for repayment will have the effect of checking his expenditure making him chary of borrowing. A consideration of this matter pending our Yearly Meeting in September is asked.

EDWIN CROWELL.  
Barrington, N. S., Aug. 11, 1877.

Lend this paper to your neighbour, please. Ask him to subscribe. Tell him it will cost only FIFTY CENTS till the end of this year.

## A LEAF FROM MEMORY.

While visiting friends at Springfield, King's County, in the spring of 1851, it was remarked one day at dinner that a Conference Meeting was to be held in the Midland Free Baptist Chapel. A Conference Meeting! how my heart bounded at the thought, for I had been long deprived of the privilege of meeting with Christians in social conference, and my spirit thirsted for communion with those who loved the Lord Jesus, and "talked of Him by the way." I had passed the Meeting House on my way to Norton, and without any misgiving as to the finding of the place, I set out alone. It was a charming afternoon. The "old frost king" had betaken himself to flight at the near approach of his verdant rival, and the crystal rills, released from their icy chains, murmured musically in their meandering courses, while the grand old woods resounded with the merry birds' wild warblings. I walked on until I began to fear I had lost the way some of the cross roads, but just then I heard singing, and soon beheld the house of prayer appearing in the distance, as if nestled "mid evergreens, while the hymn of praise arose like incense on zephyrs balmy wing, mingling with the music of water-fall and feathered choir. Elder Wayman presided at the meeting, which was largely attended, and although nearly all present were strangers my affections warmed towards those dear Christians

who related Jehovah's dealings with their souls. They told of the same joys and sorrows I had experienced, and of the same precious Saviour whom I humbly trusted was my Saviour. I felt that they were indeed "God's people"—members of that Church of which Christ is the head and which he gave himself to redeem. With a full heart I improved the liberty given to express some of my feelings, and the cordial greeting I received at the close of the exercises, evinced their kindly feelings towards one who humbly trusts through sovereign grace to meet them in the "realms of bliss," and unite with them again in ascribing salvation to Him, "in whom we have redemption through His blood, even the forgiveness of sins."

LEZZIE.  
Canning, Grand Lake, August, 1877.

## MISSIONARY NEWS.

The Canadian Baptist Telugu Mission at Co-Canada reports a prosperous year. An extensive work is being done in the schools. According to the statistics, there are 332 members—an increase of 46.

Mr. COUSINS, from Madagascar, reports about one thousand Christian congregations in that country, under twenty European missionaries, nearly fifty native evangelists and two hundred and fifty lay preachers.

The Hermannsburg Mission, of Germany, which was founded in 1853, has fifty stations and sixty missionaries in Africa, with three thousand communicants, eight stations in India, and two in the interior of Australia, where it has a grant of 900 square miles of territory. Its income is about \$40,000 a year.

The Baptist churches in China correspond with each other annually. According to the letters of 1876, there are 20 churches in China, three in California and Oregon, and one each in Demerara and Siam, making in all 25 churches, with 1502 communicants. The number of baptisms was 187, 15 died, 38 were excluded, and 2 restored.

REV. DR. MULLENS, Secretary of the London Missionary Society, reports that fifty of their foreign stations have become self-supporting, and native ministers have entire charge of them, thus placing fifty European missionaries at liberty to commence work in new fields.

The Presbyterian mission in Siam has been in existence about thirty years, and for a long time was unfruitful. The last year has been one of rich blessing, and the accessions of the last two years have equaled those of the twenty-eight years preceding.

Dr. HAMILTON MACGILL, of Edinburgh, said at the Pan-Presbyterian Council that in October of the next year there was to be held in London a meeting of individuals belonging to the Church of England, the Baptists, the Presbyterians, and the Nonconformists of England—indeed, all the denominations that were conducting foreign missions, in so far as they could be gathered together—to confer with one another as to their various modes of procedure.

The Wu Chang Mission of the London Missionary Society, in North China, which was begun eleven years ago, had met with so little success a year ago that its abandonment was seriously considered. It had then 47 baptized members, of whom half had left for other parts of the country and some had relapsed into heathenism. The attendance on public worship was small and the missionaries were discouraged. The past year, however, has witnessed a decided change for the better, nineteen new members have been received. The older members were the means of bringing this revival about. In most cases the new converts are relatives or friends of the older members.

EVANGELIZATION OF CHINA. The Evangelization of China must be mainly effected by native Christians. It is becoming almost manifest that, as a rule, these natives can only effectively work in or near their own native districts. Now, the conversion, instruction, and qualifying of native evangelists is necessarily a slow process. Special transactions have often to be prepared for the use of converts, and no small proportion of those converted have to be taught to read as well as instructed in what they read. It will be seen, therefore, that the sooner work can be commenced in each province the better, so that native Christians may be simultaneously gathered and instructed in all of them.

MISSIONARY work in Japan. Rev. J. P. Davis, writing in the *Missionary Herald*, says several things worthy the attention of the women of our churches, especially. Writing from Kioto, he says: "There never was another field in which, and there never was a time before when, there was such a golden harvest going to waste for want of reapers as now, among the women of this city. Here the gospel is being preached in over fifty different places by men—missionaries and students in our training school—but it is a terrible one-sided affair. These very young men have just come out of a heathenism in which the most of their mothers and sisters are still groping. These preachers are just beginning to grasp, blindly as it were, the great truth that the gospel is for all, male and female; but they do not know how to reach, and did they know how, the usages of society are such that they could not reach, the women of this city. Our churches already organized have hardly any women in them. It is useless to try to get ladies for Kioto from the other stations. The work is opening and pressing everywhere; and I want to say, that unless the four ladies whom the mission have just asked to have sent to Kioto are absolutely booked through to this place before they start, and understand that they are to come here, at least half of them will stop in Kobe and Osaka. If only two should be sent they would keep one of them in Kobe if they could,