

every cup of water given to a disciple, every tear of pious sympathy for the suffering, every gift of his kindly charity to the needy would have been treasured—laid up in Heaven. How much more blessed to go to, than to leave, a large property.

For the Christian Messenger.

OUR NATIVE PREACHERS IN BURMAH.

Dear Brother,—

Your remark in *Christian Messenger*, Oct. 20th. "It would be most unfortunate if the Board should find it necessary to diminish the appropriation to Native Preachers," is perfectly accordant with my view. To be obliged to compel any of these faithful and useful laborers to leave the missionary field in order to support their families by secular employment, is truly lamentable. It is, however, my painful duty to state, in the hope of calling forth sympathy and aid, that the Board is under the necessity of withdrawing support from those preachers who are not sustained by funds designated by the donors for that specific object.

Had things transpired in accordance with the wishes and hopes of the Board, and our Churches in these Provinces generally been visited by a prudent, zealous, and energetic man, about to enter a destitute portion of the extensive region of British Burmah, as our Missionary, it cannot be reasonably doubted, that the resources of our people would have been sufficiently called forth to sustain the laborers going from our shores and also the natives now laboring there. But when, without such incentives to draw forth liberal contributions, we are required to pay \$2,300 for the outfit, passage, and first year's salary of a Missionary not our own, neither dependent on us, nor at all responsible to us, our crippled resources do not allow us to devote any unappropriated funds to sustain any of the native preachers.

It grieves me to be obliged to add in faithfulness, that some who had contributed expressly for this purpose, now either decline or neglect to do so. But it is consoling to me to have it in my power at this time to acknowledge generous contributions from some friends of Missions; and the hope may surely be entertained that remittances will be received from others ere long. I would most affectionately entreat those who have heretofore sustained, or aided in sustaining, any of these native laborers, to continue their contributions, if it be by any means in their power, I would also beseech brothers and sisters in general to consider the emergency of the present crisis, and to aid as far as possible in preventing these zealous servants of Christ, who are anxious to continue labouring for the salvation of the perishing heathen, from being compelled to desist from their infinitely important work, for the want of a small pittance on which they may subsist.

Yours truly,

CHARLES TUPPER, Secretary.
Aylesford Oct. 25, 1869.

GRATEFUL TRIBUTE.

The following anonymous Letter, posted at "Taunton, Me." contained a five dollar bill, which will be forwarded to the Secretary of the Home Mission Board with which I am connected. Comment is unnecessary. The example is worthy of imitation.

C. TUPPER.

Aylesford Oct. 16, 1869.

REV. SIR.

"Please find enclosed five dollars, for the Nova Scotia Home Mission, from one possessed of but little of this world's goods, and weak in the faith, but who has been taught by a faithful mother to give as God has prospered; and who in a strange land still wishes to honor his God, and his mother, by sending this feeble tribute to assist the Redeemer's kingdom in his native land."

"To Rev. CHARLES TUPPER, Tremont, Aylesford."

For the Christian Messenger.

MRS. INGALLS ON MISSIONARY LIFE IN BURMAH.

WOLFFVILLE, Oct. 27th, 1869.

My Dear Brother Selden,—

About two months ago I received a number of Bible pictures—between thirty and forty very well executed colored engravings of Scripture subjects. The note accompanying them was anonymous, signed "your Sister in Christ"—and informed me that the pictures were sent as a present to be used for the instruction and entertainment of the native preachers in Henthada. I have

tried in vain to discover the Donor, in order that I might send her my thanks for her valuable gift. If this should meet her eye in your paper, she will know that I have received the pictures and that I am very grateful for them.

I have recently received a budget of letters from Burmah. One of them, from a missionary, gives, in a chatty familiar way, such a good representation of daily missionary life, and of the various troubles and difficulties and hindrances that are constantly occurring, that I have copied part of it for your paper, convinced that it cannot fail to interest your readers generally. The writer is Mrs. Ingalls, the widely known missionary to the Burmese.

Yours very truly,

A. R. R. CRAWLEY.

THONGZAI, Aug. 4th, 1869.

My dear Brother and Sister,—We have the report of the May meetings, so we know that you are alive and well. We are well here. In a few days I expect to visit Henthada. When Dr. Stevens made his work over to Mr. Colburn, I supposed he would visit Henthada, and did not therefore go before the road was closed. Now I hear that he has not intended to go, and I shall go. Poor souls! I'm sorry for them. Ko Aing is doing well, and is a good man, I am sure of it. Ma Nut is not well and will never be I fear. The old man would like to see her settled but the right man does not appear. Ma Dway has gone to take care of the school at Paing-zoung-nan. Ko Ap has brought his two girls back from Bassein, and he and they take their meals at Ko Soang's house. Ma Gong stays on the compound with her son and receives five rupees a month; while I am there I will write to you. We have no great changes here, we find enough work and some encouragement. We are preparing to build our house in January.

Shaw Soo has promised to come in Sept. but we don't expect him. Ma Doonnyo is there now, and Ma Youk is doing well with him. We have two other men at work there.

Henthada, Aug. 11th.

My dear Brother,—Here I am in your house. All the people have gone, and I am alone for a few moments. I have spent the day thus far in calling upon the people. Ko Oung miu's wife has been very ill, but is able to sit up now. She says she thinks so much of Ko Ot's wife, and the dreadful loss, that she cannot think about her own soul. He is still blind but very resigned. Ko Soang's daughter does not keep a stall now; his reason is that he has not the funds to give her an investment. Ma Waing has a new house. Dau Nuizei has left her house on this compound, and gone to her son's, who you know, is a Christian now. He can not get any kind of work, and Ko Yan-gin of Zaloon has lent him 200 rupees which he has invested in pigs. He is earnest in the cause, and I hope he will be one of your preachers when you return. His brother is a hopeful case. His daughter Ma Kiu, or Ruth, as I call her, is with us at Thongzai. Mrs. Douglass has asked Mung Ot to send her the two girls, and this morning, he left with them for Bassein. Ko Bau who was excluded on account of Sabbath-breaking, and perhaps untruth, has come back and will now be received. He appears well and sends regards to you. Ma Gone and Mung Ot will never be happy, and it is, and will be the great thorn of your Henthada church. I think we had the same at Thongzai in the old Tike-thoo-gyes. We have no trouble now.* He drinks. Mung Run of Paing-zoung-nan has been excluded for making strong drink. He wanted a Fishery, and at the request of Ko Kyaw I gave him a note to Capt. Plant, and the next day he sold the Fishery or grant for seven Rupees; and the 3rd day that man sold it for 50 Rupees. Ko Choke of Daocabew is dead. I have allowed Mung Tike to live in the town-Zayat for a year, hoping he would make the place so attractive that people would often call there. It has been a failure, and to-morrow Mung Tike will move into Ma Ain Zee's place, and we shall clean the Zayat out and have the School there. Ko Aing and all the rest are rather cold towards him, but I think he is worth something, and for your sake, and in the prospect of his having a head to direct I do all I can to protect him and keep him right, till you or Mr. Jamieson arrives. His wife is worth something too, and if they were placed in some out-station, she could teach a school. Perhaps she will be a teacher when Mrs. Crawley comes back. Ma Nut, Ko Aing's daughter, is better, but not well. All send love to

NOTES. *No trouble" because, I suppose, he has been excluded.

you and Sister Crawley.—The path to the road is being cleared now. The house is roofed, and compound in good order. The trees are large but one day will make them all right. I am now going to call on Ma Goon.

Wednesday evening 8 o'clock. I have been out to call on Ma Goon. Her mother has come to remain with her. Ma Nut has come in and says "Much love to the teacher and the mama." The people of this town appear very well.

How come the *Tube roses* to sleep with me (Note. *Tube roses* in Burmese. "Ma Nin bau." It is a favorite fancy of the Burmese to name their children after *Flowers*. A. C.) To-morrow I will look after the compound a little and then see the people.

Friday morning.—Mung Tike is moving into the old lady's house, we put a new roof on for him and have told him that it is still Ma Nin Zee's place, and it is to be given to her any time that she asks for it. Poor Mung Tike! some of them do not love him very much but I think the Lord does. I expect you will have a great time of changing *Piggeries* when you return. Ma Done Oung has a great many near his mother's house. Ko Koo very many—Ko Ak some—Ko Aing some, and a Chinaman a great many just back of the Pastor's house.

I shall not say much about it, for the compound is large, and you will come. They are really doing the best they can.

The Bamboo trees are a great help to the place! I see the people make a nice gain of the flowers, they say sometimes three rupees of a morning. It is quite as well as for them to decay.

Keep me advised of your time of return, and what route &c. &c., you too will feel the love of Bro. Douglass. His death was a very happy one, I believe Mrs. Douglass intends to remain awhile at least. Many people have come, they talk too about Jesus. Ko Aing, Ba Aw, and Ko Tha Doon Oung are here and send love. They talk about you constantly—and if love can do you good you will be very good.

For the Christian Messenger.

WESTERN HOME MISSIONARY BOARD.

DEAR EDITOR,—

Owing to a mistake in the announcement of the W. Domestic Miss. Board, a very small number of the Brethren, less than a quorum, were in attendance. It was agreed therefore to meet at Wadeville. (D. V.) on Tuesday the 23rd of Nov. (not the 26th) at 1 P. M. Earnest and wise deliberation respecting our Home Miss. work, demands a full attendance. We hope the Brethren will not be indifferent to this matter.

May we not also repeat the request made at the W. Association viz, that in view of the many destitute fields calling upon the Board for a supply of the preached gospel, but of the limited amount of funds at the disposal of the Board, each of the Pastors in this Western Association make an earnest appeal to his people, take up a collection on behalf of this object, and forward the same to the Treasurer—B. Hardy Parker, Esq., of Nictaux—at, or before the next meeting of the Board. Brethren, the claims pressing upon us from this Home Missionary field are urgent, and imperative Josh. 13: 1.

All communications should be forwarded to the Secretary, on, or before the 23rd of Nov.

W. H. PORTER,

Secretary of the Board.
Pine Grove, Oct. 26th 1869.

For the Christian Messenger.

GRAND PRE SEMINARY.

Dear Brother,—

It seems to me that something tangible should be immediately done for the "Grand Pre Seminary." Suppose a Society of ladies be formed, of "the Alumni and friends" of the institute, to raise funds for a building. Such a Society could influence the churches. Within a limited number of years the 150 churches could be induced by Bazaars, Soirees, and private donations to give \$100,00 each. The sum of \$15,000,00 would put up a tolerable building in good style. A beginning has been made by the noble efforts of the young ladies themselves. Let the movement be widened till it spreads over the land, and rouses every friend of female education, to carry out the scheme.

Suppose such Society in conjunction with the Governors draw up a plan of what

the building should be. As soon as \$2000,00 are raised let one wing be built to accommodate the school free of rent. The plan could afterwards be executed as money comes in.

The right chord has already been struck. When the Governors were compelled to relinquish the enterprise for the want of funds, a young lady stepped forward to carry it on. She is instantly joined by other young ladies and with little or no prospect of immediate remuneration, they undertake the arduous task of raising funds and carrying on the Seminary. I doubt whether a greater act of moral heroism has ever occurred in the annals of education. These ladies were pupils of the Seminary and they know how to appreciate it, if such are a few of the first fruits of the institute, what will its ripened harvest be? They may not be able to appreciate the self-denial of these young women, but a future generation will. And when "Grand Pre Seminary" shall raise its proud turrets to the skies, their deed will be remembered with a thrilling interest. Now is the time to act in the matter, and not allow these noble young women to be crushed beneath their load. A little well directed effort would arouse all the sisters of our churches to aid in the enterprise, and induce them to send their daughters thither for instruction.

ONE INTERESTED.

Christian Messenger.

HALIFAX, NOVEMBER 3, 1869.

REV. GEORGE W. HILL, AND THE COLLEGES.

The report given in the *Morning Chronicle*, of the re-opening of Dalhousie College last week, states that the Rev. George Hill advocated the establishment of a Provincial University in place of the several Colleges now in operation; the existing Colleges to be converted into Theological Halls. A few observations upon two statements made by Mr. Hill, while urging the necessity which he supposes exists for a University for the Province, may not be out of place. The first statement we to refer to is this:

The graduate of King's College is convinced that there is no other Church under Heaven than the English Church.

Now as Mr. Hill is an alumnus of Kings College, and he labored as a Professor in that Institution, we suppose he knows whereof he affirms. The statement is not reassuring to those who have been indulging in the belief that King's College had by stress of public opinion been compelled to draw a broad distinction between the Thirty-nine Articles, and the matter of a liberal education. Mr. Hill's utterance has been termed "courageous speaking." If his statement is just to his Alma Mater, one would think that it required some courage in a clergyman of the English Church to make it. If his statement is unjust one can hardly see how he could have courage to make it at all.

It is pretty clear from Mr. Hill's speech that there are some "liberal" Churchmen who desire an education for their sons which is not seasoned with sectarian dogma. Such an education has for years been available to all, at more than one of our Colleges, even if it were denied at Windsor. Moreover, it is not quite certain that the graduate of Mr. Hill's Provincial University would not also be under the impression that "there is no other Church under Heaven than the English Church," when he comes to understand that the Province of Nova Scotia,—the founder and sole supporter of such University, pays year by year, for the printed prayers sent by the Bishop to Mr. Hill and all other clergymen of the English Church, and used by them on Thanksgiving and Fast days. Superior scholarship, however, might save the graduate from this strong delusion.

The second statement is this:

The student coming from Acadia College is astonished to find that some persons can believe that Baptism does not of necessity mean immersion.

The design of this statement seems to be to leave the impression on the public mind that the course of study pursued at Acadia College is leavened with sectarian teaching. While Mr. Hill may fairly be allowed to speak on behalf of Kings College in this respect; he cannot be permitted to represent Acadia College. Although he matriculated at Wolfville in 1839, he is not a graduate. An old writer has said—

Hence 'tis that 'cause y'have gained o'th' College
A quarter share (at most) of knowledge,
And brought in none, but fair repute,
Y' assume a power as absolute
To judge and censure and control,
As if you were the sole Sir Poli.