

been spared the sorrow and the humiliation of a step so false. The church would have been spared the reproach of having one with her who was not of her. What are the test questions which every one should put to his own conscience searchingly before he makes a public vow of consecration to the Lord? We would suggest the following six questions to be proposed to one's own conscience. Let this be done again and again with fervent prayer for Divine guidance.

Do I hate sin heartily, and fight against it daily?

Do I distrust self, and watch my own heart closely?

Do I trust Jesus, and Jesus only?

Do I love souls, and labor to win them to Christ faithfully?

Do I live as I pray, or do I only pray as I live?

Do I care more to please God than to please every other being in the universe?

When men or women can honestly say Yes to these searching questions, they may venture to make open confession of their faith in Christ. Until you can give this answer in all sincerity, do not ask to be admitted into Christ's visible church.

The Rev. Dr. Cramp has just received the following letter from Miss Norris, and has kindly forwarded it to us for publication. Our readers will admire the true missionary spirit it manifests, and have their hearts benefited by a perusal.

FOREIGN MISSION.

LETTER FROM MISS NORRIS.

BASSEIN, Feb. 18, 1872.

REV. J. M. CRAMP.

Dear Sir,—The first weeks since my last writing were filled with School work, made more arduous by the absence of Mr. and Mrs. Carpenter. They left us on the third of January, on their way to America, via Siam and China. Near the close of the month, the measles making their appearance among us, we thought it advisable to close the School for two or three weeks, to come together again after the Association. This gave me some days for jungle work, in the most pleasant season for visiting the people.

On the third inst., I left with our head female teacher, one of the school girls, two Karen and two Burmah boatmen. We visited nine villages. The first village I reached I called as usual all the women and girls to meet me in the chapel at noon, their most leisure time. After our prayer meeting many lingered behind, some from curiosity, some to talk of their heart-life. "What is the reason," said one, "I have doubts in my heart so often? Sometimes my religion makes me happy, and I love to pray; but other times when I pray my heart goes here and there, and I have to try hard not to forget that I am praying. Do you think I can be a Christian, when my heart wavers so?"—"When our friends backslide and bring disgrace on religion, what ought we to do?" said another, "My brother went to Rangoon, and graduated, and we thought he would be a pastor, and bring glory to Christ; but he has come back and gone away among the heathen, and follows their practices, and my heart is sad, so sad I cannot tell you. If we say anything to him, he has studied the Bible and understands it better than we do, but he does not love God's ways, and he wants to do only what will please his own heart. I pray for him all the time; will God hear me?"

In another village a young woman just married lingered behind, and drawing near to my feet, said, "I never had a chance to study books; my mother was sickly and I never could leave her, and now I shall never be able to go to school; is there anything I can do for Christ, when I have no knowledge?" I spoke to her of the female prayer meeting, which you find in all Karen Christian villages. "Oh," she said, I am so ashamed when I think of praying out loud; I tremble so, and I have not a word to say." She concluded, however, to bear this cross for Christ.

At one village, on Sabbath, I saw a native pastor baptize twenty-two disciples, all lately reclaimed from heathenism, and earnest-hearted, as far as one could judge—one gray-haired woman, many heads of families, some young girls. The baptism was at noon, in a quiet river, in the midst of a large rice plain. In the afternoon the Lord's Supper was administered by the pastor of the Church. Away out here in the heart of the jungle, the Master visits

and comforts his people just as he does in the great congregations at home in America.

Our Association was marked by warm-hearted, self devotion to the cause of Christ, with an under current of strength beautiful to see. These Bassein Karens are a noble band of Christians, and especially in their enthusiasm for schools, and good ones. Their schools cost them no little toil and labour. This year the usual government aid is likely to be withheld, and their decision was that God gave it them at first, and if he took it away in one way he would give them double in another. So there was no reason for discouragement. They did not begin their schools on account of government aid, neither would they diminish them on account of it. Made special mention of the necessity of educating their girls.

We returned from the Association the day before yesterday, and rested one day. To-day our school begins again.

Forgive me when you think me tardy in writing, there are so many accidental calls upon one's time. Yesterday one came in from the jungle that took two or three hours of my day. An aged father and a helpless family kept him from leaving home, but he could not be happy without knowledge; more than that, his heart troubled him. So he found no peace:—good and evil always seemed about equally matched, and were always fighting within him, he said, and he could not live so. If he could not be a whole Christian he would be a whole sinner: he could not live half-way. When I showed him how Paul struggled with sin, it seemed as if he took heart again; but he could scarce understand any thing without patient explanation. He went back to his ploughing and reaping, to pray and read a little every day, and see if God would help him understand.

When I was in the Jungle, going, as one needs must, in an ox-cart from one village to another, one of the oxen got away, and we were at a loss what to do, when this man came forward, and putting half the yoke on his own shoulders walked off with the cart over a rough road, till we came to a place where we could get an ox to draw it.

With kind remembrance to all friends, and earnest supplication not to forget me in your prayers.

Very truly yours,
H. M. NORRIS.

To all whom it may concern.

As some of our Advance Payment Subscribers have omitted—probably forgotten—to forward the amount of their Subscription for the present year, we take the liberty of reminding them that we shall be glad to hear from all such of our friends, as early as possible. Some of these, also, who do not pay in advance have not yet forwarded the amount for the past year. We shall be pleased to hear from them too, without further delay. We greatly need all amounts due to meet pressing demands.

The Christian Messenger.

Halifax, N. S., May 1, 1872.

THE UNIVERSITY QUESTION.

"These Colleges have unquestionably done good work in their day. They happened to be suited to the time—probably much better than if their place, during the period mentioned, had been filled by a single Provincial University, of the best class of the time. But they did this at a terrible personal sacrifice to many gentlemen who were mainly instrumental in keeping them up. . . . The cost of Collegiate education was reduced, through competition, to the lowest possible rate—we should say to an impossibly low rate if the Colleges were expected to be self-sustaining. Extensive private contributions had to be made for their support. This state of affairs could not long continue, since even the most intense denominational zeal, when its exercise necessitates continuous pecuniary burdens, is apt to flag."—Journal of Education, October, 1871.

These Colleges have done a good work, but at great personal sacrifices. Are we, then, to conclude that the Council of Public Institution have decided that there is no longer any occasion for personal sacrifice for the good of the people? However this may be, it is certain that when the men who are prompted by higher motives than self-interest, are taken from a people, those who remain will never accomplish any thing deserving of virtuous commendation.

Acadia College was founded by men who were willing to labor and deny themselves for the public welfare; and it has been preserved and enlarged by men of the same spirit. All honor to their memories! Some at least have pledged themselves to imitate such an example and improve and perpetuate the institutions thus founded.

One of the strongest arguments in favor of continuing the College on its present basis, instead of merging its interests in a Provincial University, is that this dependence on the aid and sympathy of the people, proves to be a source of power to raise them to a nobler life. The country needs more enterprises that shall call the thoughts and energies of intelligent and active men away from this fixed devotion to personal interests. The nobility of life is in the nobleness of the object to which it is given. There is a possibility in Acadia which very few of us have begun to apprehend. The men by whose toils and forethought the College was founded and has been sustained hitherto, will testify that notwithstanding all the labors and the anxieties it has caused, it has made life fuller and richer to them. We are firmly persuaded that the tone of general life will sink from the day that the interest of the people in this institution is quenched, because it can only be sustained by bestowing on it care and money. We cannot afford to purchase exemption from responsibility at such a price.

The intimation in the above extract that Colleges can be self-sustaining, must have been written without due consideration. Such institutions are not expected to support themselves. The only question is whether they shall rest on benefactions from private sources, or on state endowments. The Universities of England and Scotland are largely dependent on funds bestowed on them at various times by benevolent individuals. It yet remains to be proved by experience that a State University divested of a religious character, can draw to itself benefactions from private sources. Religious men will prefer objects more in accord with their sympathies and faith. Experience has shown that where there is confidence that the Government will guard benevolent trusts, institutions of a definitely religious character attract to themselves increasing funds and become more powerful as they become older.

We have been informed that the late Mrs. Francis Parker of South Rawdon, whose death is recorded in our obituary list of this date, has bequeathed the sum of four hundred dollars (\$400), for a Scholarship in Acadia College, to be called the "Francis Parker Scholarship," and what further sum may be available after the funeral and other expenses, are to be paid, to the Nova Scotia Home and Foreign Missions.

THE BAPTIST QUARTERLY FOR APRIL, maintains the high position this excellent periodical has secured for itself. The articles are all able, and shew much vigor and profound thought. The contents of this number are as follows: Article 1. Development and Human Descent; 2. Paley on Religious Intolerance in the Colony of Massachusetts Bay; 3. The Mutual Relation of Baptism and the Communion; 4. The Emperor Marcus Aurelius; 5. The Interior Facts of Baptism; 6. Christus Conditor; 7. Exegetical Studies; 8. Book Notices.

"NOVA SCOTIAN BENEVOLENCE SOCIETY OF MASSACHUSETTS."—We have received a copy of the Constitution and Bye-Laws of the above Society. The Preamble states the object of its formation to be "for aiding our fellow-countrymen who may be in distress or need—and that shall be of mutual benefit to ourselves." "Natives of Nova Scotia, their immediate descendants, and any one who came to the Province under the age of twelve years and considers Nova Scotia his home," are eligible for membership.

KING'S COLLEGE.—The Governors of King's College held a meeting on Friday last, and passed resolutions respecting the charges recently brought against them, and the Faculty and Students by Professor Summichrast. The purport of said resolutions is that the governors recommend an immediate investigation of the charges before the Visitor, the Bishop of Nova Scotia, with Hon. S. L. Shan-

non, Rev. John Storrs, Hon. Attorney General, P. C. Hill, Peter Lynch, and M. H. Riehey, Esquires or such of these gentlemen as may be able to accompany and sit with him at Windsor for that purpose.

HOW TO WIN, OR THE DIGNITY OF LABOR, is a neat pamphlet of 69 pages, containing Suggestions to young men, in three Lectures for the encouragement of Agriculture and the Industrial Arts; by D. B. Newcomb, of Cornwallis, price 15 cents.

The aim of the author to elevate the mind of men called to labor, especially in agricultural pursuits, will commend his little book, and we doubt not induce a large number to purchase and read it. Those who do so will be well repaid.

Notices, &c.

RECEIVED FROM WOMAN'S MISSION AID SOCIETIES.

Sydney, C. B.—Miss M. Hill. To constitute Miss M. A. McLean a Life Member . . . \$25 00
Canard.—Mrs. S. B. Kempton . . . 8 50
Do. A friend for Miss Norris . . . 1 50
Canning.—Miss M. Woodworth . . . 6 00
M. R. SELDEN, Sec'y.

April 30th, 1872.

CORRECTION.—Instead of the acknowledgement last week "Nictaux" A friends, per Mrs. S. J. Marshall, for Miss Norris, \$5.00." it should be:—From a few sisters of the Nictaux Church, per Mrs. Stillman Marshall, to aid in sending books to Miss Norris, \$5.00.

CORRECTION.—W. R. Doty, Esq., Treasurer of the French Mission Fund wishes to correct one item on the amounts acknowledged in Christian Messenger of April 17th. "To the credit of the Temple Church Yarmouth instead of \$53 say \$43, and ten dollars to the name of Rev. R. S. Morton, by Rev. W. H. Porter."

NOTICE.—If any of our Subscribers have a copy of the Messenger for Nov. 15, 1871, which they do not wish to preserve they would confer a favor on us by forwarding it to this office.

The Treasurer of the N. S. Home Missionary Society acknowledges the receipt of \$41.20, from the Wolfville Church, per Rev. S. W. DeBlois. Also \$5.35 from the Lunenburg County Ministerial Conference per Rev. S. March.
April, 25, 1872.

The next Baptist Ministerial Conference of Yarmouth, Co., will meet, D.V., at Chegogin, on Tuesday, May 21st, at 9 1/2 A. M. Should storm prevent, the Conference will meet the following Tuesday. It is important that all the ministering brethren of the County should, if possible, attend.
W. H. PORTER,
Sec. of Conf.

ERRATUM.—In the Obituary of Mrs. Nathaniel Holmes, for aged 68 years, read 58.

LETTERS RECEIVED.

Ira Porter, L. DeWolfe, J. DesBrisay, 1 sub., \$10.80—\$10 for Mr. Rand. A. J. Leadbetter, \$4. Rev. J. Meadows, \$2. Rev. T. B. Layton, \$5. M. Kinsman, \$2. Dr. Tupper, \$2. C. T. Potter, W. E. West, \$2. Rev. W. E. Hall, \$2. Rev. J. C. Morse, \$12.50. J. C. King, \$2.25. W. S. Raymond, Esq., J. T. Foster, Esq., S. W. Aymar, Esq., \$8. W. H. Sulis, W. R. Doty, Esq., \$2. E. Chute, \$2. J. B. McNutt, Esq., \$2. W. A. Cox, \$2. C. A. Hammond, \$2. P. Hiltz, \$6. Rev. A. Shields, \$2. Rev. Dr. Tupper, 1 sub., \$4. C. H. Harrington, Esq., \$5. Rev. H. Morrow, 1 sub. James E. Potter, Esq., \$7. Rev. M. Normandy. A. Cahoon. N. E. Davison.

News of the Week.

GALUNNY CONTRADICTED.

FREEMPORT, DIGBY Co., April 20th, 1871. —On the morning of the 21st March, I went with others to the Bay Shore, it being very cold and almost a gale of wind. There was a quantity of boards on the shore and in the water. We went to picking them up, although the most were broken by the violence of the sea. As it cleared a little we saw the hull of a craft which proved to be the schooner Alice T. We then stopped our work to make preparations to save the crew, if any, expecting her on shore in a short time. Presently she stopped there being a part of one chain out at the end, caught in the rocks. Saw three or four men on deck, we got a small boat which was all we had; got oars, and what ropes we had all ready to save all we could when she came in. The sea was so violent I told the men not to start yet as it was impossible to gather and save their lives. In a short time a ledge would appear and break the fury of the waves. A man was sent some two miles for a larger boat and men. Before they got the boat

we saw boats coming from Brier Island which lay to windward, and no sea to prevent them from getting off the shore and a fair wind to sail to the wreck. They boarded her and took off five men, the Captain and Steward badly frozen, the Steward died in a few days, the Captain is recovering. The other three men were young men not frozen so badly but chilled so that one was speechless, but all three have recovered and gone to St. John. This I declare to be a just account of the whole affair as far as I have knowledge.

Now a person whose name I will not mention at present, being possessed of a demon spirit, has circulated broad-cast that myself with others made no effort to save the men, but that I said, Lo: them alone they are Americans they will do well, let us save what lumber we can; which statement I declare to the world is a base falsehood as also will all the rest of the men that were present. I am sorry that we have such men or such a man among us, and hope he will repent of this ere it be too late. If the vessel had come ashore or had it been possible to get a boat off we should all of us have done all we could irrespective of friends, or foes, or nations.
BENJAMIN PRIME.

JOHN U. WYMAN, } Others Present.
ALMOND MOORE, }

PROVINCIAL APPOINTMENTS.

PROVINCIAL SECRETARY'S OFFICE,
Halifax, April 19.

To be Commissioners for revising the Statutes of the Province, in the place of those appointed on the 6th of June, 1871.—A. J. White, H. C. D. Twining, and James W. Johnston, Jr., Esqs.

Antigonish Co.—To be Justices of the Peace—John McDonald, Donald McDonald, Martia McDonald, Angus McIsaac, John Chisholm, James G. Ross, Neil McKenna and George H. Irish. To be Issuer of Marriage Licenses at Antigonish—Rich. J. Forristall, Esq.

Cumberland Co.—To be Justices of the Peace—James Tate and Wm. J. Fales. To be a Commissioner of Schools—Rev. John Barrett, Lizcomb, District of St. Mary's.

Lunenburg Co.—To be Justices of the Peace—John Teal and James Fisher.

Queens Co.—To be Justices of the Peace—Gilbert S. M. Mack, and Thomas M. Dunphy.

Kings Co.—To be Justices of the Peace—Alexander Tupper, Patrick Fuller, James B. Allen, Nelson Patterson, (in the place of John P. Graves, deceased) Charles Taylor, Elias S. Graves, John Foster and John S. Welton.

Shelburne Co.—To be Justices of the Peace—Elisha W. Perry, Wm. A. Snow, Edward Crwell and Martin Thomas. To be Commissioners of Schools—Jas. Snow, Rev. J. J. Porter, Rev. J. M. Fulton, and Wm. B. Smith.

Victoria Co.—To be Justices of the Peace—Hugh McAskill, Malcolm McLeod, Duncan McRae (in the place of A. McRae deceased), Edward McCurdy, Donald McLean, John Donovan, John Morrison and Jno. H. Cohoon. To be a Commissioner of Schools—John McLellan, Middle River.

Yarmouth Co.—To be a member of the Board of Health—James Murray, Esq. To be Justices of the Peace—Anselm O. Porter (in the place of Dominique Boudreau, deceased), Elias V. Porter (in the place of Jos. White, deceased); Denis Surette; Louis A. D'Entremont, (in the place of M. D. Entremont, deceased); Nelson Ryder, (in the place of N. W. W. Hogg); Jas. W. McLaren, Caleb Spinney, Robert K. Rose, (in the place of B. B. Moses, deceased); Charles Cahan, Jr., (in the place of S. Raymond, deceased); E. E. Archibald. To be Commissioners of Schools—George Crosby, Esq., (in the place of B. B. Moses, deceased); James M. Lent, Medford Sims and Anselm O. Porter.

Digby Co.—To be a Commissioner for giving relief to Insolvent Debtors, and for taking affidavits to hold to bail and recognition of bail in the Supreme Court—Benjamin Roggles, Esq.

Halifax Co.—To be a Justice of the Peace—Danl. H. Pitts.

PATENTS.—In the list of recently granted patents, contained in the Canada Gazette, are the following:—

Sidney Kinder, Amherst, N. S., improvements in washing machines.

J. Forbes, Halifax, N. S. improvements in metallic handles for tools and utensils; improvements in skates; a new skate.

D. O. Parker, Liverpool, N. S., excursion chair; a combined child's high chair and work stand; a combined chair and cane; a folding washstand; a combined folding cot, settee and invalid's table; a folding nursery chair; a combination of rocking horse, carriage, sled, high chair, and step ladder.

GAS.—An experienced gas manufacturer of Philadelphia states one dollar and twenty cents per thousand feet as the outside price it costs to make illuminating gas.

We wish he would come on and give the Halifax company a lesson or two.

BRIDGETOWN.—The Magistrates of the County have refused to grant licenses to sell liquor here. A Vigilance Committee has been appointed by the Temperance men and a number of persons have been convicted of selling without license, and have been fined from \$10 to \$80; some several times.