

ONCE IN TEN YEARS, the eagle loses his plumage, and during this period, much debilitated, he sits quietly on some rocky shelf until his feathers are sufficiently grown to enable him to cleave the air again. Man, like the eagle, has his periods of weakness—some say as he approaches the ages of twenty, forty, sixty, etc., while others place it earlier; but, owing to his artificial mode of living, he cannot, like the eagle, submit his case solely to nature for successful treatment, and it generally requires great care to enable the subject to pass safely through the critical periods. Fellows' Compound Syrup of Hypophosphites, by its great tonic, and health-renewing properties, will restore tone more quickly than any other preparation known it being the surest remedy for all debilitating maladies.

Correspondence.

For the Christian Messenger.

ACADIA COLLEGE ENDOWMENT FUND.

The time has come to say something about this matter in our denominational papers. The period of our annual Association gathering is drawing near; and it is generally expected that definite action will then be taken for the purpose of raising the Endowment Fund. In the meantime, however, a mature consideration of the subject is indispensably necessary. Unless our brethren shall give the matter their careful attention at home, and prepare themselves to suggest or support some plan of procedure, we may safely predict that at the coming Associations the question will be passed over, as on former occasions of a similar kind, with little attention and no action of any importance. Brethren! let us "talk the matter over," and suggest such measures as may seem adapted to secure the object in view.

The first question which naturally presents itself for consideration is this:—Does Acadia College need an Endowment Fund? To this question a satisfactory reply is furnished in the Circular which was forwarded to the churches, by order of the Governors of the institution in September last. From this document it appears that the annual expenditure of the College exceeds the income, derived from fixed investments, by a considerable amount, viz., \$1800. To meet this additional outlay the churches are annually appealed to for contributions. The total amount of these contributions last year was, however, only \$924, being little more than half the required sum. Thus the institution is yearly becoming more deeply involved in debt. Already this debt exceeds \$1300. What is to keep the College from going down under these circumstances? May we not reasonably apprehend a "disastrous termination of the educational enterprise in which the Denomination has been engaged for more than thirty years?" The annual contributions of the churches, as a long experience has abundantly proved, are altogether inadequate to the maintenance of the institution. And instead of increasing every year, these contributions seem to be really growing smaller. There is, then, but one source of relief for these difficulties, namely, an Endowment Fund. If our College is to be sustained at all, it must, we think, be permanently endowed.

A second and more difficult question is yet to be considered: Is the raising of such a fund practicable at the present time? Here we seem to stagger. Looking back over the past ten or twelve years, and recounting the numerous attempts and the equally numerous failures that have been made in this undertaking, we would almost be induced to set the matter down as perfectly impracticable. A little reflection, however, leads us to decide differently. The failures of the past have, we think, resulted from imperfection in the plans of action rather than from a want of benevolence in the denomination. We are more than ever persuaded that there is little use in appointing a single individual as an agent to carry out this enterprise. Few persons are adapted to such work. Besides, the proper performance of so great an undertaking as the raising of an Endowment Fund requires, not one man, nor a score of men, but the combined efforts of our churches. That an Endowment Fund can be raised by means of a proper system scarcely admits a doubt. Our denomination is larger, more

wealthy, and more intelligent than it has been in any period of its past history. The graduates of the College are more numerous than formerly; and we think there is among our churches, generally, a deeper feeling of sympathy and interest in behalf of the College than there ever has been heretofore. True, as has already been indicated, the annual contributions are exceedingly small. But this is owing to other causes—Our churches get wearied by these continued Appeals—from Acadia. They would prefer paying a respectable amount once for all. And those churches which respond promptly to the appeals, usually find that each succeeding College circular demands a larger amount than the preceding; whilst it is well known that many sister churches do not contribute a cent towards the funds of the institution. We are thus disposed to believe that neither the failures of the past nor the apparent lack of liberality among the churches at present are fairly to be regarded as evidences of the impracticability of the scheme. On the contrary, there has been much, even in the attempts already made to raise the fund, to encourage us to make more persevering and judicious efforts.

The practical question now comes before us. What plan shall we adopt to raise this Fund? The success of the enterprise depends largely on the wise decision of this question. But it requires many heads rather than one to arrive at such a decision. Only one, however, can be profitably heard at a time; yet the others may perform the more important office of thinking over and deciding upon the various schemes proposed. We venture, then, to submit a scheme to the consideration of our brethren.

The proposed amount of the fund to be raised is \$50,000. The total number of members in our churches in Nova Scotia, New Brunswick and P. E. Island is, according to the Minutes of the last Convention, 23,316. A short process in long division shows us that about \$1.75 from each member will raise the required amount. That is not, certainly, a very formidable taxation; and, we think, the matter has only to be fairly stated to our brethren to meet with a prompt and favorable response. But just here is the particular point to which we wish to call special attention. We believe that, with very few exceptions, each church would readily contribute its share to the general fund, if it had a sufficient guarantee that all the others would do likewise. Each church seems to think that its contribution would be of little use in raising an Endowment Fund, unless all the others would forward their respective shares. Nor would it be just to impose a burden on a few, whilst all the others go free. We have an idea of how we should feel if, in civil affairs, we should discover that, whilst we pay heavy taxes to Government for protection, etc., a large part of our population, enjoying equal right and privileges, paid no taxes at all. The comparison is a fair one, and suggests, we firmly believe, the main difficulty in raising an Endowment Fund. How, then, can this difficulty be remedied? Our plan is this: Let each church in the Associational Letter, pledge itself to contribute to the College Endowment Fund, within, say two years, a sum equal to the amount of \$1.75 from each of its members, provided the other churches do the same. This would be a satisfactory guarantee to all the churches that there will be no imposition in the matter. With such a guarantee the fund could be raised without difficulty. If, however, half of the churches should refuse to give this pledge, those pledges forwarded by the more liberal and worthy churches would cease to be binding. In that case we should have little hope of raising the Endowment Fund. We believe, however, that if the matter be properly presented to the churches, they will be willing to pledge themselves to do what is just and reasonable. To the judgment of our brethren we submit these suggestions.

FILLIS ACADIAE.

P. E. Island.

IN MEMORIAM.

MRS. FRANCES LOCKE.

Died at Lockeport on the 24th of April, in the 80th year of her age. Mrs. Locke did not long survive her sister, Mrs. Olivia Chadsey, who died on the 24th of last December, aged 87, and her brother Mr. Peter Strickland, who died on the 8th of March, aged 82. Thus three members of the same family, all residing at Lockeport, and whose united ages amounted to 249

years, have been removed within four months. In addition to these remarkable coincidences, Mr. James Locke, husband of the subject of this Obituary, died on the 26th ult., exactly 48 hours after his wife, in the 86th year of his age. For several years past Mr. Locke had been in a hypochondriacal condition. About the time of his wife's death he sank into a state of unconsciousness from which he did not rally. Mr. and Mrs. Locke lived together about 60 years, and together they were committed to the tomb. Sister Locke was baptized by Rev. Anthony Dimock, and united with the 1st Ragged Island Church, of which she continued a worthy member until death. Her piety was beautifully exemplified in her conduct and conversation, her meek and quiet spirit, her desire for the advancement of the cause of religion and the salvation of those around her, and her patient and tender care of her debilitated partner, to whose necessities she was enabled to minister until within nine days of her death, when she was prostrated by the disease which terminated her life. In her last hours she was supported by the hope of the Gospel. Her dying testimony was not demonstrative, but her life's record is abundantly satisfactory, and while many mourn they feel that their loss is her gain. — *Con. by Rev. W. H. Richan.*

Missionary Intelligence.

OUR BURMESE NATIVE PREACHERS.

The Rev. Arthur Crawley has sent to Rev. Dr. Cramp, for our Foreign Missionary Board the following report of the labors of the Native Preachers supported by churches and individuals in Nova Scotia, &c., under the superintendence of Rev. Arthur R. R. Crawley, for the quarter ending Dec. 31, 1871:—

Rev. Ko Aing has spent the greater part of the time at the outstation of Meugzee. He went to that place in June last, to assume, temporarily, the place of the preacher permanently stationed there, while the latter attended the Preachers' class, sustained during the rains at Henthada. Ko Aing is abundant in labors, and spares not himself. Though now seventy years old, he is "instant" at all times in preaching the word. On his return to Henthada, at the close of the rains, he resumed his usual method of preaching, by the wayside, from house to house, and whenever opportunity was found.

Ko Long is stationed at Henthada. He is "a good man," and works quietly, but effectively and wisely, to lead his countrymen to Christ. He also preaches from house to house, and whenever there may happen to be a gathering of the people, the missionaries often find evidences of his faithfulness in their visits among the people. Ko Long is just recovering from a severe fever, which brought him near to death and kept him confined to his bed nearly the whole quarter.

Ko tha doon-ong accompanies the missionaries on their tour throughout the District, and never fails to render valuable aid by his strong-pointed representations of the saving truth of the gospel, and by his warm-hearted, earnest manner. He is diligent in following up cases of inquiry, and several have already, it is believed, been led by him to the Saviour. During the quarter he attended the session of Burmah Baptist Ministerial Convention at Maulmain, accompanied the missionaries on a tour for preaching, and spent the rest of the time in his own peculiar duties in the town of Henthada.

Moung tha Deray, Primary School teacher, has a school here of forty-five pupils—nearly all of Heathen parentage—in Henthada. He enters with much zeal and heartiness into his work, and is a more than usually successful teacher. He is careful to impart much Christian instruction, so that the children are all grounded in the rudiments of Christianity, as well as in those of a secular education. His school meets on Sunday as well as on other days, and is a strong and prosperous Sunday-School.

Ko Aie has been engaged as a tract distributor in the town of Henthada. He is old, over seventy, and somewhat infirm, but faithful to the extent of his ability. More is looked for from the printed message he scatters, than from any direct efforts of his own.

Ma Waing is a Bible woman of much vigor and activity. She has continued to labor during the quarter, on her own favorite plan, not confining herself to the town, but taking frequent long walks to neighboring villages, attending funerals

and such other gatherings as promise a favorable opening for her message. Many women have learned from Ma Waing the truths of the gospel, the hopes and promises so singularly precious to women for whom Buddhism is such a dreary and hopeless system. A few months ago one of these women was baptized, and continues to honor her profession by a faithful, consistent life.

Moung Kyaw is stationed at Zaloon; to which place he was transferred from Paing Zoung Nan. He too attended the Convention at Maulmain. Since his return to his station, he has been laboring with great energy, and with not a little to encourage him in the way of visible success. During a recent visit we found five candidates for baptism, besides several inquirers; and two backsliders have been received back into the church. He is a workman that needeth not to be ashamed.

Moung Wie unites the offices of preacher and school teacher at Paing Zoung Nan. Last month five were baptized, and there are several others of whose ultimate conversion much hope is entertained. The above are all the native assistants supported from the Provinces, and under the supervision of the missionaries in the Burmah department of this mission.

Of all those assistants, we record with thankfulness our conviction that they are useful and faithful servants of the Master, well won by the confidence and prayers of those who support them, and, with scarcely an exception, prosecuting their work with praiseworthy self-denial and activity.

INTERESTING CONVERSIONS IN ROME.

The work of the dissemination of the Scriptures go on with encouraging results. Mr. Bruce, the excellent agent of the British and Foreign Bible Society in Rome, quotes the following interesting case which shows that the good seed does not always fall on sterile and unfruitful ground:—

About two years ago a young man purchased a New Testament from a colporteur. He did not want his wife or any of the family to know that he possessed a book, as he then thought, against their religion. The ways by which God calls his people to a knowledge of the truth are very various, and this book, read at first with fear, as a prohibited volume, began its mission in this family by the conversion of the young man to whom it belonged. Interested in the disclosure of God's Word, his next step was to find out a place where the Gospel was preached, which he did, but of course unknown to his wife. The latter, however, had found the Testament, and for some time had been reading it unknown to her husband, out of curiosity. She always carefully replaced it before his return. Silently but powerfully the truth was finding its way to his heart. The Holy Spirit was by the word speaking to them both. The husband was revolting in his mind how to make known to his wife the change which had taken place in his religious opinions, and one day he ventured to ask his wife to accompany him to a meeting where, he said, she would hear the miracles explained better than was done by the priests. She at once gladly told him all, and they went happily together to a place of worship, which they afterwards continued to attend. His parents made little difficulty about the reading of the Bible aloud in the family, and at some time they, too, left the Romish Church, and regularly attended the preaching of the Gospel with the rest. It must not be supposed that they were indifferent Roman Catholics; quite the contrary and nothing but the mighty power of God could have led them to embrace truths so contrary to those in which they had been brought up. The daughter-in-law, Christina, had long been delicate, and now it pleased God to try her with a serious illness. She bore her sufferings with patience, and even thankfulness. Her neighbors quite expected that the approach of death would frighten her, and that she would send for the priest; but they were mistaken. An example to those around her, she was resting tranquilly on the Saviour. Different members of the Church, as also her Pastor, often visited her. More than once she was heard repeating hymns to herself, and one day, at the close of January, whilst the Pastor and others were praying around her bed, she entered in the rest of the Redeemed. Let the Bible be given to the Italians, and it will prove the power of God to redeem and save them that are lost. To this end may our Bible and Publication Societies be powerfully sustained by the gifts and prayers of all God's children.

W. N. CORN.

(From the "Helping Hand" in the May Missionary Magazine.)

ASSAM.

LETTER FROM MISS BRONSON.

Miss Bronson has charge of the girls' schools in Nowgong which Mrs. Scott has left, and writes as follows:—

"It is a most difficult thing to keep up a girls' school from the heathen population, in this country. It is thought a shame to educate the girls; so they are left, if poor, to grow up in perfect ignorance, to do all the hard work in the burning sun, while the higher classes keep their girls and women shut up in small apartments, never allowed to go out unless they are perfectly concealed from view. Oh, what a life these poor creatures lead, and how unfit to train their little children! Even the educated part of the native population are, many of them, unwilling to send their wives to us. We reason with them, and they say we are right, but how can they break through the customs of their ancestors?"

"We shall be glad when those are sent, who can devote themselves to the women of India. There is, indeed, a great work to be done among them."

"We read with deep interest of the Societies formed by the sisters of our native country. We do not feel that we are standing alone, while our sisters are reaching out a helping hand."

Under date of Oct. 19, she writes again of her school:—

"The Government Inspector of schools has been in our station for a few days. This morning, he visited our Girls' school. The scholars did well, and he expressed himself pleased with their studies, as well as with the sewing department. There were a number of neatly pieced quilts, and some of their garments, as well as a variety of articles of fancy work in wools,—caps, tidies and sofa pillows. By the sale of these among the Europeans, we have aided in sustaining the school."

HOW HEATHEN WOMEN GIVE.

While the sacred Htee, mentioned in the February Magazine, was on exhibition, and an object of daily adoration to the crowds gathered around it, the opportunity was improved for making religious offerings. Four large golden candlesticks of elaborate workmanship, presented by the four queens at Mandalay, were placed beside it, with many other costly gifts. Gold and silver were poured into the treasury day by day. Old women would totter up to the sacred enclosure, and slowly unrolling old, soiled handkerchiefs, would place a precious stone, or a roll of gold-leaf, the savings of years, in the hands of the woonghyee. Mothers would take from their children, their bracelets and necklaces, and divesting themselves of their own ornaments, add them to the general store. Some cut off their hair for an offering; and one poor old woman, in the warmth of her zeal, cut off a finger and burned it up!

One aged woman wished to do something in honor of the senseless god, and made a vow to walk seven times around the sacred enclosure. She went around it six times, but before the seventh was accomplished fell down dead!

These are the offerings of idolatry, gladly made, not to win a glorious immortality, not even to secure present peace, but expecting only to purchase a little pardon for a few sins, thus to alleviate their condition in future transmigrations!

How SHOULD CHRISTIAN WOMEN GIVE?—Hear the words of Jesus: "Lovest thou me? Feed my Lambs." "Freely ye have received, freely give."

LETTER FROM MR. NEIGHBOR.

An Encouraging Feature.—Nowgong, Dec. 27, 1871.—I have just returned from a trip to the foot of the hills, among our schools. Several of the boys in our school have given me a definite promise to labor in some way for the Hill Tribe Mission, either as school teachers, preachers, or both, after leaving school here. I have pressed upon them the needs of their perishing countrymen, and the obligations they are under to try to spread among them the knowledge of the Gospel, as well as their obligation to make some return to the mission for the advantages they have received from it. I have felt that it was not enough to have a boys' school here, and to multiply schools in the villages, unless they were doing something in the direct line of the people's Christianization. Hence I am very glad to receive these promises from the boys, and can write with more heart to their kind friends at home, whose donations have supported them.

The boys, a little while ago, were not willing to give such a promise. They felt