

cause there are some whose love of personal independence (oversensitiveness—pride if you will,) is so strong that to offer them aid marked "charity" is to stab them.

The third method, giving work and pay remains. The Home Mission field gives a chance for such work. It does seem possible that more can well be done this way. On the one hand are the many destitute and the home heathen. On the other are young men loving souls and wanting money. (This last yoke of ideas may look strange but God has joined them together in some minds). Cannot the Home Mission work be better carried on and students rightly helped, at the same time? But some students are not fit for mission work and others cannot give enough time to it to pay their way. What then? Is not the College work of the student for the ministry done for the denomination, and does it not as such deserve pay enough to make up his fall shorts, and put him through College? At first it may appear unseemly for any student to moot or press such a question; but second thought will show that such an one will not take kindly to the spoon while there is a buck-saw around. If help is needed this seems to be the right kind. It is at least liable to none of the objections urged against the others. A few extracts from a letter of a minister may tend to show that such help is deserved. He says:

"A contribution to aid in fitting for the ministry is nothing different from a salary paid for preaching. Dr. Wayland took the ground that our churches should do for our students for the ministry, what the U. S. government does for every young man, rich or poor, that enters as a cadet at Westpoint military school, that is provide wholly for his education. Again, are these funds (for ministerial education) contributed by our churches toward aiding some young man? No, but towards aiding in the spread of the gospel as our missionary funds are raised. The student earns the money in study for the ministry as much as I earn my salary or the missionary at home or abroad earns his."

Those who read this, especially the whole hearted ones who have started the Loan-in-aid movement whose love is felt and whose wisdom is respected, will pardon me if I have written as a young man and a student should not. For one I would say, Brothers give us your moral support, the warm grasp that nerves to effort, the kindly word that may minister to one in the wilderness of trial—your prayers. Give these and work—and let us work our way up. If we cannot do it we will enter ourselves "Zion's military cadets."

ONE.

For the Christian Messenger.

LETTER FROM A BURMESE BIBLE WOMAN.

BRIDGEWATER, N. S., Feb. 27, 1872.

MR. EDITOR,— Dear Sir,—I beg to hand to you for publication a copy of a letter written by "Ma Shway Noo"—to our S. School—as translated by Dr. Stephens, and enclosed to Rev. Dr. Tupper some time since. I may add for the encouragement of small schools that we have the greater portion of next year's support for this Native Teacher already made up, and our contributing number is less than fifty children. Our little ones take a deep interest in the mission work.

I am of opinion that, by a little well directed effort on the part of Teachers, and others interested in our S. Schools the children connected with them would do a great work in this direction.

They would also thus imbibe a true missionary spirit, and be fitted for future usefulness in the great "Mission Work."

Yours, &c., W. J. GATES, Treasurer of Society.

[TRANSLATION.]

The account of a Female disciple, who declaring and preaching to men and women of the Burmese race, the glad tidings of Jesus Christ, distributes all kinds of religious tracts—supported by the Bridgewater "Juvenile Mission Society."

My dear young friends:— I am living in that part of the kingdom of Burma which the English rulers possess, in the town of Promé. My name is Ma Shway Noo—age forty-one years and eight months. As I received the ordinance of baptism in the town of Rangoon, April 21, 1861, it is now nearly ten years since.

The names of the seven children I now have are, the eldest, Ma Wyt, Moung Loo-din, Ma Ong, Moung Oung-tankin, Moung Oung-memyau, Ma Shway Ee,

and Ma He. Of these the eldest daughter Ma Wyt and a middle one, Ma Ong, have become disciples.

With regard to myself, I have no father and as to having a mother, she has not up to the present time become a disciple, only some of my relatives have become disciples.

Inasmuch as if I should tell my whole religious experience from the beginning of my becoming a disciple, the account would be too long, I will only speak briefly of it.

At the first when Ma G'lay, a female disciple from the town of Maulmain, preached to me about the eternal God I understood nothing whatever. Afterward in the town of Rangoon, on my meeting with Ma O, a female disciple, although she preached to me I did not understand. Subsequently to this, Ma Yöng, a little daughter of mine died. At that time Moung Tha Doon, a man of the world came and said to me "I worship the true God, who dwells in the highest and most excellent abode." When he told me this, my opinion became pretty well settled, that it is fitting, that the truth should be really with what he had said. Thus not many days after I prayed, "Oh thou, the true Lord, God, save, pity, help thine handmaiden."

Again not long after on my meeting with Mrs. Dawson, it was only because she in various forms of speech, explained to me about Jesus Christ, and because—with reference to my being sad on account of my little daughter, Ma Yöng's death, this lady said:—"The little girl has gone to heaven if you wish to meet her again you must worship the Lord Jesus Christ—" that I understood a little. Though I understood but little, from love to my daughter. I inquired of the lady "How must I worship?" she said I must believe on the Lord and be baptized. Accordingly I received the ordinance of baptism at the hands of Teacher Stephens.

After my baptism, my relatives, parents and others spoke evil of me, reviled and ridiculed, but though my parents beat me—without losing heart or becoming discouraged, I have remained steadfast. Besides, although since, I have suffered annoyance from my husband, and the loss of much of earthly goods, I have met with many troubles—there is on my part no discouragement.

It is more especially by means of attending the annual meetings of Associations that I have made attainments in the virtues, becoming a disciple and in wisdom; until, now I have made up my mind to let worldly business occupy me no longer,—to seek no more the treasures of this world, but, while carrying on the Lord's work, to tell of that grace which can never be sufficiently extolled.

Dear friends, ye saints, who learn of this account of myself pray for me, that in accordance with the Lord's will I may be able to preach all my life and that my children may become disciples and be fitted to serve the Lord.

(Signed) MA NOO. Promé, April 5th, 1871. [Christian Visitor please copy.]

\*The Moung Tha Doon of the town of Shway-doung. He afterwards believing on the Lord Jesus Christ, and putting his trust in Him became converted.

For the Christian Messenger.

IN MEMORIAM.

MRS. SAMANTHA HATT,

wife of Elkana Hatt, of Charlestown, Queen's Co., and daughter of George S. Phinney, of Melvern Square, Wilmot, was called home on the 24th day of January past, at the age of 25 years, leaving two young children, with a sorrowing husband, parent, and numerous other mourning relatives and friends. Our beloved sister was happily led to embrace the Saviour in early life, and became an esteemed member of the Baptist Church of Lower Aylesford and Upper Wilmot. On her removal, subsequently to her marriage—Oct. 1, 1868—she set an example which should be imitated by every member of a church that moves into the bounds, or vicinity, of another, by obtaining her dismission, and uniting with the Baptist Church of Mill Village, (Q. C.) The Pastor of that church, Bro. J. M. Parker, at whose request I write, informs me that Sister Hatt's deportment as a Christian was always consistent; and observes, that in her death the Church has lost a promising sister, and society a valuable member.

Her last sickness, typhoid fever, was short, but distressing. Christian resignation

was strikingly manifested. When asked if she felt the presence of Christ? just before she expired, she replied, "O, yes! His yoke is easy, and His burden is light."

As it was deemed desirable that she should be buried at Melvern, where she was brought up, Bro. Parker kindly accompanied the bereaved husband, and delivered an appropriate and consolatory discourse from Micah ii. 10: "Arise ye, and depart; for this is not your rest."

Com. by Rev. C. Tupper, D. D.

For the Christian Messenger.

ACKNOWLEDGMENTS.

Dear Editor,—

As many are recording the kindness of their people, allow me also to express my gratitude to those who have lightened my arduous toils. On the 30th of Jan. last, we were invited to the home of Andrew Shaw Esq., Falmouth, where we met a large company of friends who after thoroughly softening our hearts by their expressions of Christian sympathy laid on the tangible seal of \$66.00 in cash and useful articles.

It was one of the sunny spots of my life My interest in the Falmouth people is growing deeper and stronger.

On the 2nd ult, our Hantsport friends met and filled our quiet parsonage. There are seasons when to be crowded is a luxury, when every touch adds a new smile of pleasure. It was exceedingly cheering to our hearts, especially in meeting so many of the Sabbath school with their ready sympathy. After spending a very pleasant evening they departed leaving in our hearts sacred memories secured by gold and silver nails (\$119.00). Subsequently Brethren who could not attend with the rest have either called upon us, or have sent in their Donations amounting to \$34.00 more. Besides this many have assisted me in drawing my wood and coal, and on Wednesday last our wood pile was stowed and prepared for the stoves.

I am much interested in the S. School in Hantsport. We hold monthly concerts with good success. A short time since the school presented me with four beautiful books as a testimony of their esteem. I cannot do without the help and encouragement of my S. School. May God greatly bless those who are so faithfully holding up my hands by their loving words and deeds.

I had the pleasure of baptizing one young person in Falmouth lately, and others seem to be deeply impressed by the truth. Oh! that the fire kindled in Yarmouth might extend far and wide.

J. MURRAY

Allow me to acknowledge through the Messenger, the friendly visit of the good people of Wilmot Mountain who met at our house on the 20th of Feb., and after an excellent tea provided by the sisters, bro. J. P. Foster, Esq., was called to the chair. Deacon Phineas Graves was then called on, who after a very appropriate and impressive speech presented a purse containing \$44.50; and other useful articles to the amount of \$18.50, making in all \$63.

The presenting speech was responded to by the writer, after which excellent speeches were made by the Rev. N. Vidito, bro. Joseph Graves, and deacon John Brinton. After prayer by Rev. N. Vidito, the company began to disperse, feeling we trust that it is more blessed to give than to receive. The Lord reward the cheerful givers.

L. B. GATES.

March 1st, 1872.

Dear Sir,—

Our kind friends in connection with the church at Alexandria seem to have caught the spirit of *parosomias* which is so prevalent at the present time. On the evening of Feb. 22nd, our quiet home was the scene of a very pleasant encounter. Upwards of a hundred of our friends made us a surprise visit and presented us with valuable testimonials of their kindness and esteem. A purse containing about \$27 was presented by Mrs. Thomas K. Wood, and various useful articles to the value of about \$20 were added. These tokens of affection and benevolence from our kind brethren and sisters are to us a source of thankfulness and encouragement. May our Master's richest gifts rest upon these our friends and upon "all them that love our Lord Jesus Christ in sincerity."

Yours in the Gospel, F. A. KIDSON.

Religious Intelligence.

PERSECUTION IN JAPAN.

It is important not only that statesmen who regulate our intercourse with other nations, but that praying men and women in our Christian and free land should know that even now, in the year of our Lord 1872, thousands of his followers in Japan are persecuted, many of them even to the death. No more cruel law could be drawn than is now in force, by which any one spoken to in favor of Christianity, and not reporting the fact to the authorities, is liable to seizure and hopeless imprisonment. We are assured on good authority that more than 4,000 Roman Catholic Christians have been forcibly taken from the limits of the free ports into the interior of Japan, and subjected to intolerable hardships in prisons, beyond the reach of help or hope, where they are dying from exposure daily.

When we remember how many centuries it took Christians themselves to learn the wickedness as well as folly of persecution, it is not strange, perhaps, that the Japanese have not yet mastered the lesson. But it is a sad fact that such persecutions can exist anywhere in this nineteenth century. If there be power in the moral sentiment of the Christian world, and if there be skill in the diplomacy of our statesmen, we may hope that now, when a Japanese embassy is among us, professedly seeking light from our institutions, some influence will be exerted to release these imprisoned Christians, and put that strange and enterprising people upon a wiser way of opposing views they do not approve. And devout followers of the compassionate Jesus, who, as King of the nations, can rule rulers and bring to nought the judges of the earth, may well plead with Him to all-viate the trials of these poor sufferers, and bring to a perpetual end the horrors of religious persecution.

DEERFIELD AND OHIO, YARMOUTH CO.—

Dear Editor,—I wish to give you and your many readers an account of God's merciful dealings with us in Ohio and Deerfield. We commenced our Week of Prayer in both these Churches, and it was evident the Lord was present with his people, but in a very special manner at Ohio. Many who had not been walking with the church for some time came up to action. Our meetings became more and more interesting, and since that time I have had the privilege of baptizing 52 at Ohio, and 12 at Deerfield. I baptized 6 at Deerfield last Sabbath, and hope I shall soon have the same very pleasing work to perform in both these churches. The numbers at Conference and communion at Ohio on Saturday and Sabbath last were very large, and we were constrained to say, "the Lord has done great things for us." The Lord is doing great things in this country this year. Pray for us.

I am, as ever, yours in Christ, JAMES A. STUBBERT. Deerfield, Feb. 26, 1872.

Provincial Parliament.

HALIFAX, N. S., MARCH 13, 1872.

LEGISLATIVE COUNCIL.

TUESDAY, March 5th.—Hon. Mr. Annand laid on the table despatches on Criminal Justice, and Prison discipline recommending solitary confinement in preference to corporal punishment.

Also on the New Provincial Building. On motion Hon. Messrs. Brown, Creelman, and Boak, were appointed a committee to join with the committee of the House of Assembly on the Public Accounts. Adjourned to Thursday.

THURSDAY, March 7th.—Hon. Mr. Brown from the Committee on Reporting the Debates reported that they had secured the services of Mr. Oldright, and that the Morning Chronicle and Evening Reporter had agreed to publish three quarters of a column daily for \$100 each.

Hon. Mr. Annand laid on the table the report of the Commissioner of Crown Lands; also the report on the Insane Asylum. Also correspondence respecting the payment of the Dominion subsidy. Some discussion arose in reference to the payment of claims for the New Provincial Building.

FRIDAY, March 8th.—Several local bills were taken up, discussed, and read first and second time.

Hon. Mr. Fraser presented a petition from the N. S. Medical Society in favor of establishing an Asylum for Inebriates. The petitioners state that it is the opinion of the medical profession that many cases of excessive intemperance depend on disease, and constitute a form of insanity which is curable, but that such cases cannot be treated without confinement, more or less strict, where restraint, diet, and moral agencies can be more or less used. The petitioners further state that the establishment of Inebriate Asylums in the United States and Canada has had a very beneficial effect in restoring to Society many useful members, who otherwise would have become outcasts.

Some discussion ensued in which hon. Messrs. Fraser, Annand, Brown, Creelman and Cochran took part, all of these gentlemen expressing themselves favorable to the general object of the petition.

Hon. Mr. Fraser, asked that the petition be sent to a committee.

Hon. Mr. Brown proposed that the committee consist of hon. Messrs. Fraser, Cochran, Creelman, Boak and Dickie.

Hon. Mr. Creelman considered the matter of very great importance, but until the Government was prepared to take it up in some shape, and afford some substantial aid, he thought very little could be done by inquiry as to the working of such institutions. The fact that such institutions had done great good was well known, and a commission would, therefore, add very little to our present information. He would ask whether the Government had taken the subject into consideration, or were likely to do so.

Hon. Mr. Annand was not aware that anything had yet been done by the Government in the matter. The question had been brought before the House in a very proper manner, and he did not agree with the hon. member who had just sat down that all the information required had been already obtained. He thought further information was desirable, and that it should be ascertained whether New Brunswick, and Prince Edward Island would unite with us in the matter. By grants from the three colonies, together with such assistance as might be expected from bequests, and from philanthropic individuals, a creditable institution might be established.

Hon. Mr. Creelman had no objection to the appointment of a committee on the subject. His remarks were made for the purpose of drawing out the Government, and ascertaining whether they had the subject under consideration. He considered the matter of such importance that the Government should take the initiative with regard to it. They would find the Legislature quite willing to support them. As to a joint institution for Nova Scotia, New Brunswick, and Prince Edward Island, that was not what was required. The hon. Dr. Parker, one of the members of this House, who was now absent, and who had taken great interest in this matter, considered that if an Inebriate Asylum were established here, a sufficient number of patients would be found in Halifax to fill it. If that were the case, we required an institution for Nova Scotia alone, and he (Mr. C.) believed that the public funds could not be applied for a better purpose.

Hon. Mr. Cochran was aware of hon. Dr. Parker's views on this subject, and that gentleman thought that Nova Scotia required for herself an institution of this kind. He (Mr. C.) would give the project all the support in his power.

Hon. Mr. Brown's motion to refer the petition to the committee proposed by him was then carried, and the petition was accordingly so referred.

HOUSE-OF ASSEMBLY.

TUESDAY, March 5th.—Several bills introduced on Monday were read a third time and referred to the Committee on Local and Private Bills.

The Hon. James McDonald asked the Government for a return of certain grants of Crown Lands made within the past two years.

Mr. Woodworth asked for a statement of the Crown Lands granted in Kings County during the past two years, and the quantity remaining ungranted.

Mr. Landers presented a petition for aid to establish steam communication between Annapolis and New Caledonia.

Mr. D. McDonald presented a petition from the magistrates of Antigonish, respecting the Court of Sessions.

Mr. Kirk presented a petition from Sherbrooke, praying for the abatement of the royalty tax on gold raised from the mines of this province.

Mr. Flinn introduced a bill to incorporate the Halifax Philharmonic Society, and Mr. Rennie one to incorporate the British American Hat Manufacturing Company of Truro.

Mr. Kirk presented a petition from the Grand Division Sons of Temperance for a grant to found an Asylum for Inebriates. Referred to a committee consisting of Messrs. Kirk, Gayton, Holmes, and DesBrisay.

The Provincial Secretary submitted and read the correspondence in regard to the New Provincial Building.

The Provincial Secretary presented a petition from the Medical Faculty in connection with Dalhousie College asking for a grant in aid of a School of Medicine.

Mr. Pines asked for a statement showing the quantity of ungranted lands in the County of Colchester.

WEDNESDAY, March 6th.—Mr. DesBrisay, from the Committee on Local and Private Bills, reported in favor of the bill to amend the Act incorporating the Victoria Coal Mining Company, also in favor of the bill to incorporate the Pugwash Lime Company, and the one to provide for the erection of a Poor House in Antigonish.

Mr. Pines introduced a bill to incorporate the Trustees of Pugwash Public Hall; also a petition for a grant in aid of a Break-water at Pugwash.

Mr. DesBrisay introduced a bill to enable the inhabitants of Chester to improve the town common.

The House in Committee on Bills, passed the following:—To incorporate the Pugwash Lime Company; To incorporate Conquerall Lodge of Freemasons, at Barrington; To incorporate the Gardner Coal Mining Company; To amend the Act incorporating the Victoria Coal Mining Company; To extend the time for performing Statute labor in the county of Antigonish; To incorporate the Monastery at Tracadie; the House resumed.

The Provincial Secretary introduced the Annual Report of the Commissioner of