

saved to sin no more. Sin shall have no more dominion over them. Safe within the gates of that city, 'into which there shall in no wise enter anything that defileth; they shall dwell forever, beyond the reach of this their great enemy. There they shall be like unto their Saviour and the holy angels. The eye of the heart-searching God shall discern in them no impurity. Perfectly restored to the image of their Creator, all their thoughts and feelings, all their desires and emotions, shall be holy; and the blessedness of 'the pure in heart' shall be theirs.— Watchman and Reflector.

For the Christian Messenger.

LETTER FROM MISS NORRIS.

TO THE SECRETARY OF THE N. S. CENTRAL BOARD OF W. M. A. SOCIETIES.

My dear Mrs. Selden,— I write you on the evening of the first day of 1873 from the depths of a Siamese jungle, a nook in the mountains walled in on every side by limestone cliffs. This Karen village is a rendezvous for Siamese on their way to Burmah, and as this region is inhabited only by Karens, we see not only the villagers but many travellers also. Let me tell you of our journey hither. Mr. Rand of Maulmain kindly conducted our party to Tavoy by steamer, and thence to the jungle, parted company on Christmas morning about a mile out from the last christian village (Kurgaw) on our road out of Burmah, and entered on a jungle, through which we travelled over mountain and plain, after six days reaching the first Karen village in Siam. We had two elephants, two keepers to each, two Karen pastors, two girls, and two orphan boys who wanted to follow and help where they were able, learning what they could—in all a party of ten Karens and myself. One of the elephants and his keeper was from Siam, and was the conductor of the party, the only one familiar with the road.

We climbed some steep, steep mountains, descended some precipitous places, slept in the woods five nights as peacefully and as pleasantly as children at home, for God was surely with us, and led us very tenderly.

We spent the last Sabbath of the old year on the banks of a small stream in the forest, on Monday arriving at this village, where the Karens have received us with the whole-hearted hospitality peculiar to them; the chief received us into his house, and insisted upon our taking possession of the open verandah which is the native hotel, and upon supplying the whole party with food during our stay. I think that civilized life might take pattern from the generous hospitality which entertains all alike and grudgeth not.

This is the fourth day we have been here, and the people listen well, but they have a great many perplexities to encounter, and are not ready to change the religion of their forefathers without being quite sure of the benefit of the change, nor do I blame them, but do trust that the blessed Spirit of promise will enlighten their hearts, that they may know the truth and the truth may make them free. Some are suspicious, some stand aloof, yet all are more or less attracted, and cannot help acknowledging that we know about things from the beginning to the end, while they do not know why they worship as they do. They generally fall back on this ground,— "talk with our elders and our wise men, if they will receive you, we all will worship, none of us will demur."

It seems as if the ground promised well for seed-sowing, and God will take care for the harvest. \* \* \* \* \*

Since writing the above, I have travelled several miles, have visited the chief of all this district, and returned again to the largest village and the most central place in this part of the country. This village is called Poolaw. It is about two hours walk from the chief's of whom I spoke, and about three hours from the village where I spent my New Year's day. The chief received us into his house, and treated us well, but was an old man he said, and could not change his worship, but if others wanted to worship let them worship, or something to that effect. He is a good old man, and I could not help shedding tears over him. What can touch his heart so that he can attain to eternal life? God is able to do all things, but how dark are these people's hearts. How much we need your prayers, you can hardly understand. Were it not that I do believe God to be with us, I could not stand this at all.

TAVOY, Feb. 8th, 1872.

Your letter of Oct. 21st awaited my return here. With reference to my dear sisters who have given themselves to mission work, I long to see them on the way, for life seems very short in so large and perishing a harvest field as this. With regard to a medical education, some idea of the laws of health is most desirable to every one, but anything more than this would be of little or no value to a young lady out here. Even a gentleman finds no advantage in his work from his knowledge of medicine, though he may have every physician's gratification in relieving bodily suffering, at the expense of time he would otherwise have spent in direct mission effort. The natives are skilful in their own way, and any one who undertakes new methods of cure is very jealously watched, and any failure ruins his usefulness. In India a knowledge of medicine gives one access to places otherwise inaccessible. In Burmah the people are ready to talk and to argue, to hear and to answer, are thoroughly accessible in every sense of the word. You can enter any house you please, and talk with every one of the inmates, and no hindrance is cast in the way.

I have been exceedingly pleased with the Report of the Women's Aid Societies for 1872. How God has prospered you! Tell my sisters to be faithful to the end, we have not long to labor for the Master, and those things that perish in the using, we can make imperishable as offerings to the Master we love.

We have all been sadly grieved at the sudden death of Rev. Mr. Kelly under such trying circumstances, and Mrs. Kelly has called forth many earnest prayers that God would sustain her in her great affliction. That New Year's day, how little I knew the sad hearts up north of me in Siam. We had so pleasant and prosperous a journey, with nothing to mar the memory of it, save the impenitent hearts that heard but cared not to receive the gospel.

Yours most affectionately, H. M. NORRIS.

For the Christian Messenger.

MINISTERIAL EDUCATION FUNDS, AND THE ENDOWMENT OF ACADIA COLLEGE.

Mr. Editor,—

Your readers will thank you for presenting to them in your paper of this week articles from so many able correspondents. When men are discussing questions of public interest so thoroughly and earnestly, we may begin to expect advancement, although the writers may exhibit some diversity of opinions.

The communication on Ministerial Education contains a few sentences that may prove to be unfavorable to some important interests though we are confident that no such effect was designed by the writer. This remark is called forth by the following paragraph.

"The favorable response being made to the recent appeals for the enlargement of the College Endowment Fund, also greatly encourages me to try and secure a fund for educating a native ministry. First, because if Acadia is now fully and competently endowed, I feel very sure one of the very first things the Governors will be expected to do, will be to provide either an additional chair for the benefit of divinity students, or such additional facilities for a thorough course of ministerial training and biblical exegesis, as the country requires, and secondly, because, when the college is thus endowed, there will be, I take it, no more annual requisitions to the churches to supplement salaries."

Some will read a portion of this paragraph so as to make it mean that "Acadia is now fully and competently endowed." Such an impression would be quite contrary to the facts. Acadia is not fully and competently endowed; and we are compelled to add that there is no prospect, at present, of its receiving such an endowment. An attempt has been made to improve its financial condition, and many to whom application has been presented, have responded freely, and in some instances with remarkable generosity; but others defer or refuse, and the total thus far secured is not one half of what the college must have, that it may carry forward its proper work. The men who have the increase of the endowment in charge, are pressing it on with hope and courage; but it still remains uncertain what the response will be from Halifax, Cumberland, Cape Breton, and other important sections of country. A great work remains to be done, and it cannot be carried to a

successful conclusion, unless it has the sympathy and co-operation of all our people. There is reason to fear that the magnitude of the enterprise, which we have undertaken, is inadequately appreciated, and that vigorous effort will be relaxed at a time when it is most important that all should feel the necessity of assisting to place our College on a firm basis.

The readers of the Messenger will sympathise with the main purpose of the article on Ministerial Education. Its author is one of the Governors of the College, and he is as well prepared as any one to indicate to us what are the plans of that Board. The people are expecting something more to be done for the "education of a native ministry," they have been desiring and expecting it for some time. But it must be borne in mind that suitable provision cannot be made for this object, unless the board have at their command the income of \$100,000 in addition to their present resources. It amounts to the same thing, whether this income is made up by annual contributions from the churches, or from the interest of investments which the people have caused to be made for this purpose; and it may, also, be remarked that it comes to the same thing, whether the churches contribute directly to the support of an institution that collects no tuition-charges from students for the ministry, or gives the money to the young men that they may pay tuition-charges, which would be used to make up the salaries of professors. But the income designated will be required by the Board from some source or other, in order that they may carry any satisfactory plan into effect. We have only just begun to raise the requisite endowment; and it must be confessed that the prospect of completing the work is by no means encouraging. Some who are compelled to admit that the object is good, are disposed to wait, professing to hope that they may be able to do more at some future time. This willingness to make the growth of our denominational interests, secondary to personal convenience is disheartening. Some are entirely indifferent, because they have not yet come to see how this work will affect the condition of our people in the future. Hence it must be evident, that all who know and feel the importance of providing an ample endowment for Acadia, are bound by weighty obligations to endeavor to awaken in as many others as possible a fruitful interest in this long neglected object.

In behalf of the Endowment Committee, A. W. SAWYER. April, 24, 1873.

For the Christian Messenger.

HOME MISSIONARY CORRESPONDENCE.

Dear Editor,—

In the Messenger of the 9th of April referring to a passage contained in a previously published letter of Rev. Dr. Day in which he had used the following language, "The Home Mission Society therefore according to its Treasurer's own showing does not practically exist. Let us remember this." Again, "From his statement, we learn, that the Nova Scotia Baptist Home Missionary Society nominally exists, but really is defunct." I observed as follows:—

"Not only not having said that the Home Missionary Society does not practically exist, but on the contrary defending it and its operations as I have been doing throughout, I am at a loss to conceive a motive for ascribing such a statement to me, with its 'let us remember this' as an appendage attached."

Now, in your issue of to-day I find the Reverend and learned Doctor, after criticising my tabular statement of the progress of the Society for the last five years, by contrasting it with the operations of the Society for a single year, some fourteen years ago,—with an illustration about some one "rolling down hill" about as witty as it is dignified—repeating himself and using this language:—

"The progress of the, so called, Home Missionary Society during the last five years, should not be placed to the credit of the Society, for Judge McCully says, 'practically there is no Society.'"

I must now withdraw from this controversy, so far as the Rev. Dr. Day is concerned. If any of your readers should be curious to know my reasons, they will be found in my letter published in the Messenger of 9th April,

where among other things referring to this same statement, so lacking the essential element" and charging me with an admission never made that the Society "nominally existed, but in reality was defunct." I had further observed: "Unfortunately for the Corresponding Secretary, I had said nothing of the kind."

He has thought proper after that positive denial on my part as remarked, to repeat the charge—of the truth of which he gives no proof—can give none. To prosecute this correspondence further, according to my view of the matter I am sorry to say it, can subserve no good purpose.

I am, &c., J. McCULLY. Brunswick Place, 5th April, 1873.

The Christian Messenger.

Halifax, N. S., April 30, 1873.

HALIFAX CITY MISSION.

We have had our attention called to this mission, in connection with the Y. M. C. Association, by the Report just published. We learn from it some things which we think should be made more public. The following extracts will shew something of the work being done:—

Mr. Owens has labored faithfully and zealously; his visits have been gladly welcomed in many a home, and we have abundant proof that his work has not been in vain.

The Sabbath school in the morning, at the church, has been attended by a number of young children, who, were it not for our missionary and the kind friends who assist him, would doubtless grow up in perfect ignorance of the necessity of salvation.

Our missionary has made 3,079 visits during the year, and held service in the Poor House and County Jail, besides assisting Mr. Grierson in street preaching on Sabbath afternoons and evenings. We earnestly commend him to the sympathies and prayers of the members.

"There is no doubt but the want of suitable clothing is one of the reasons for non-attendance; but I fear the chief reason, which stands at the bottom of all, is the excessive rum drinking which prevails to an incredible extent in this district, and this evil is gaining a fearful hold upon many whom, two years ago, I knew to be comparatively sober people, some of whom attended our meetings, but now I scarcely ever find them sober, and we never see them in our meetings. But I rejoice that while there is a dark side to the picture there is a light one; we have had many encouragements in the past year, we have seen some who were the slaves of intemperance casting the fatal cup away from them, and several are staunch abstainers, and bid fair to continue so."

FINANCIAL STATEMENT.

Table with columns for Expenses and Receipts. Expenses: Jan. 16 - Balance due Treasurer \$17.76, Paid salary of Missionary to March 31st 200.00, Paid gas 5.10, mending glass 17.74. Receipts: Rec'd Sunday collect. \$59.41, Union prayer meeting collect. 52.10, Donation, C. B. 6.50, Friend 19.25, W. B. McN. 10.00, F. per H. T. 5.00, To pay glass bills E. J. 17.74. Total Receipts \$240.06, Total Expenses \$240.06, Balance due Treasurer 76.59.

Hitherto we have made no personal appeal, but assistance is wanted to carry on the work successfully. Seven hundred dollars (\$700 00) is required for the ensuing year; and we fervently hope that the Christian public will grant us a generous response. Donations will be thankfully received by S. H. Black, treasurer, and Edward Just, Esq.

EDUCATIONAL MATTERS IN NEW BRUNSWICK.

The Editor of the Visitor who has recently paid a visit to Fredericton, speaks in glowing terms of the educational progress of that Province. He says:—

"The Chief Superintendent of schools is prosecuting his educational plans with unflagging assiduity and vigor. His designs for new school houses that are soon to be built in different sections of the province, seem to us admirably adapted to the health and comfort of the pupils, and highly conducive to their progress in study. We hope he will soon have orders from St. John for plans for three or four school houses that will be a credit to the city. It is a remarkable fact, as well as a burning shame, that the first commercial city in the Maritime Provinces should be without a single school house that the citizens can look upon, or can exhibit to a stranger with any other feeling than that of deep mortification. May this reproach soon be removed.

The New School Books, introduced by the Board of Education are winning golden opinions from the best educationalists on the other side of the Atlantic, as well as in this country. This plan embraces six numbers, five of which are published, and

the sixth is in course of preparation. They are evidently an immense improvement upon the old plan of imparting the elements of education to the young. With these books, if the teacher understand his business children will learn as much in a week as, by the former system, they could learn in a month. How perfectly suicidal on the part of our Roman Catholic neighbors to thrust from them a system of secular education so admirably adapted to be useful to them and to their children for all coming time. We hope for their sakes that they will allow reason instead of prejudice to prevail."

Rev. I. E. Bill, in giving an account of his visit to Fredericton on the Acadia College Agency says:—

"We arrived on Friday, and found pastor Porter and Bro. Rideout engaged in holding special religious services and enjoying tokens of divine favor. College matters were held in abeyance to higher claims until Saturday evening, when, by previous arrangement, Dr. Spurden, the Pastor, Bro. Rideout, Judge Steadman and several of the prominent members of the church met us in the vestry for an interchange of thought in reference to the object of our mission. Dr. Spurden was called to the chair, and Dea. C. L. Hart chosen Secretary. After a free expression of opinion, the feeling was unanimous in favor of presenting the case publicly on the Lord's day to the church and congregation.

A liberal subscription was made on the spot, and the way fully opened, not only for a public appeal, but for a personal application by the agent, accompanied by the pastor. We remained until the following Thursday, and we rejoice to say that the work, which commenced on Saturday evening in the vestry, went forward with life and vigor until our subscriptions amounted in all to ten hundred and seventy dollars. Some parties who are expected to contribute could not be seen, and others gave conditional promises, so that we have reason to hope the amount in the issue will be considerably increased. Our esteemed Bro. Porter is all heart in the business, and by his timely co-operation made comparatively light work for the agent."

Our brother adds respecting the Church at Fredericton:—

"The Church is also prospering in its affairs. They have paid off the debt on the chapel, made the seats of the house free, and they pay the minister's salary without difficulty by the weekly offering plan.

In addition to this they have built a very respectable and comfortable parsonage, and furnished it, in part at least, in excellent style. Thus the pastor is much encouraged in his work. May all that he has yet seen of the Lord's goodness be but as the rays of the morning dawn compared with the full blaze of the noon day sun."

Of the Seminary under Dr. Spurden's management, he says:—

"The young men studying under Dr. Spurden, are making commendable progress, and bid fair for future usefulness in the ministry of God's word and ordinances."

Baptist Union Theological Seminary at Chicago, 1872-73. The sixth annual Catalogue of this Institution is before us, giving the names of the Faculty, the Classes, the Course of Instruction and the arrangements generally. It has 50 students and a Faculty of five professors, one of whom is "Instructor in the Scandinavian Department" by which means ministers are prepared for the Swedish and Norwegian Churches, which are rapidly increasing in the United States. This Institution has a wide field of operation out West and seems to be well prepared to cultivate the field.

It appears from this Catalogue that there are twenty Baptist Churches in Chicago, with 25 or more Baptist places of worship, where the gospel is preached in four or five different languages.

REV. JOHN E. GOUCHER.—Two weeks ago, when we intimated our regret at the decision Rev. Mr. Goucher had come to in offering his resignation of his pastorate, we were not aware that the Truro Church had invited him to become their pastor. Of course we had no reference to his removal thence as some were led to imagine, but simply spoke our feelings with regard to frequent removals, which we believe, in general undesirable. In some cases however, they are highly advantageous to both churches and pastors. We have since learned that the invitation from the Truro Church has been received and accepted by Mr. Goucher, and that he expects to enter upon his labors in his new field early in June.

GOING FURTHER AND FARING WORSE.—A letter just received from Cambridge, Mass., says:—"Men have flocked in from all parts, and emigrated from the old country in the expectation of plenty of work. There are now more men in Boston of all trades than can possibly get work this summer. Some are working for \$1.25 per day. Men had better stay at home in their own country."