

Correspondence.

For the Christian Messenger.

HORTON ACADEMY.

The recent Convention appointed the undersigned Committee to consider the accommodations of the Academy and Seminary at Wolfville, and to adopt such measures as would secure their enlargement at an early day.

The friends of the Academy and Seminary will see that enlarged accommodation on the hill is needed at once.

It has been thought advisable to make some change in the boarding department whereby students can be provided with good substantial board at a cheaper rate than can be obtained at present.

It is proposed to introduce the club system of boarding. This system has been in successful operation for many years in several New England Colleges and Academies.

It is believed the introduction of this method at Wolfville will considerably reduce the cost of board.

To furnish the necessary accommodations for students, and provide suitable apartments for a change in the mode of boarding, it is proposed to put up a building at the west of the present boarding house.

The cost of this building together with the contemplated enlargement of the old boarding house, has been estimated at \$10,000.

In order to have it ready for occupancy next August, it will be necessary to lay the foundation, put up the frame and cover it in this fall.

When this plan of enlargement is carried out there will be boarding accommodation for 125 students.

But the present necessity is the boarding accommodation with rooms for students above alluded to.

In order to suit the convenience of donors to this object, it is proposed, for those desiring it, to divide the sums subscribed into three equal instalments.

The money as soon as collected will be deposited in the Wolfville Bank, to be drawn only on the joint order of the Committee, as the work progresses.

Contributions will be thankfully received and duly acknowledged by D. M. Welton or J. F. Tufts at Wolfville.

D. M. WELTON. J. F. TUFTS. ISAIAH WALLACE. Agency Committee. Wolfville, Sept. 7th, 1874.

They have got to singing Latin hymns in a Ritualist church at the West End of London.

For the Christian Messenger.

OUR FIRST CONTRIBUTION FOR A FOREIGN MISSION.

DEAR BRO. SELDEN,—

It is doubtless in the remembrance of many of your readers, that Rev. Mr. Carpenter, in the commencement of an Address at our Convention in Windsor, remarked, that he had recently seen, in an old Magazine, a letter written by one Charles Tupper.

To some it may seem strange that the first contribution was so small. But the Baptist Church in Amherst, where it was raised, now numbering about 270, then contained only 21 members.

Here follow my letter to Rev. Dr. Bolles, and his reply.

[From the American Baptist Missionary Magazine, Oct. 1, 1874.]

Letter from Rev. Mr. Tupper to the Corresponding Secretary.

AMHERST, Aug. 6, 1827.

Dear Brother,—

I send you herewith the sum of eighteen dollars, from the Baptist Missionary Society of Cumberland, Nova Scotia, in aid of the Burman Mission. A number of our brethren in these Provinces have regarded the prosperity of that Mission, from its commencement to the present time, with deep interest.

It has been judged more convenient, on account of our local situation, to have a separate Missionary Society, as well as Association, in each Province. Thirty-three weeks of labor were performed under the direction of the Society in Nova Scotia last year; and, I believe, considerably more by missionaries employed by the Society in New Brunswick.

While we are thus occupied, however, in supplying the destitute around us, we would not wholly forget, or neglect, the poor perishing heathen, that dwell in the distant parts of the earth.

But the present necessity is the boarding accommodation with rooms for students above alluded to:—a necessity clogging our whole educational movement. Will not every friend of learning and progress say, "It shall be met?"

The decease of Mrs. Judson, that amiable, excellent, and very useful female missionary, has filled our hearts with grief. We do not conceive, however, that it ought to induce us to slacken our exertions; but that it should rather arouse us, and all the friends of missions, to more vigorous efforts for the promotion of the best of causes.

I am, dear Brother, Yours sincerely, CHARLES TUPPER.

The following was written in answer to the preceding letter:

SALEM, Jan. 28, 1828.

My Dear Brother,—

Your letter of August 6th was received with pleasure, not only on account of its pecuniary accompaniment, but as it assured us of the interest which you and your brethren take in our Missionary enterprises. We need very much, the co-operation of the friends of Zion, and are grateful for it; for the work which we have undertaken is arduous, and of infinite moment to the perishing heathens; and it may be extended indefinitely, according to the means employed.

Never were our prospects of success so good as at present. God has indeed carried our brethren through unexampled scenes of suffering in Burmah; but has at length set their feet in a large place, and freed them from the restrictions which have heretofore circumscribed their labors.

Nor is this our only field. The colonization in Africa of the free people of colour from our States, has laid a foundation for the instruction and salvation, in that land of darkness, of very many who are perishing for lack of knowledge.

The success which has attended your exertions, shows what might be done, were all engaged in the work. I trust that you, and your benevolent associates, will never regret your sympathy with us, but by your example excite many others to come forward to the help of the Lord.

Yours in the Gospel, L. BOLLES.

For the Christian Messenger.

RELIGION IN SIAM.

No. II.

Siam, and everything connected with the country, its people and history, are interesting at present.

Notwithstanding that the Siamese do not worship the white Elephant, according to Mrs. Leonowens, yet that they pay marked respect to the WHITE ELEPHANT. At page 145 of her book, after some remarks respecting the attention bestowed upon him on state occasions, she adds: "When the Siamese ambassadors returned from England, the chief of the Embassy, a man remarkable for his learning, and the purity of his character, who was also first cousin to the Supreme King, published a quaint pamphlet, describing England, and her people, &c., &c."

Be that as it may, no greater mistake can possibly be indulged. I apprehend, than to suppose that the Siamese are an ignorant, barbarous, uncultivated people.

On the contrary while sensuality and vice abounds everywhere, and in their worst forms, still these people have evidently attained to an eminence in science and knowledge, both in physics and ethics, of which few persons are aware.

Take the following as a formula used in the coronation of the Supreme King as an illustration.

The King is on his throne. On the top steps of each of eight seats crouch two priests, Buddhist and Brahmin, presenting bowls of water, with which after drinking, he sprinkles his face repeating by responses with the priests, the following prayer: Priests.—Be thou learned in the laws of nature, and the Universe!

King.—Inspire me O thou who wert a law unto thyself!

P.—Be thou endowed with all wisdom, and all arts of industry!

K.—Inspire me with all knowledge O thou the Enlightened!

P.—Let mercy and truth be thy right and left arms of life!

K.—Inspire me O thou who hast proved all Thyself and all Mercy!

P.—Let the sun, moon, and stars bless thee!

K.—All praise to Thee through whom all forms are conquered!

P.—Let the air, earth and waters bless thee!

K.—Through the merit of Thee, O thou Conqueror of Death!

This formula would remind one of practices, not by any means unusual, in certain churches called Christian, however derived, whether from Buddhist or Brahminical sources, or vice versa.

It is not possible as it seems to me, to study the history of this people, and not feel that they are the offspring or offshoot of some ancient, very ancient nation, once highly intellectual, learned and versed in arts and science. The ruins described, both by Mrs. Leonowens and Mr. Vincent, great, wonderfully great, even in their dilapidation, scattered over the South Eastern portions of Siam and Cambodia, not to speak of their existing temples and Pagodas, are well adapted to excite astonishment and surprise. No record remains as in other lands and countries, to indicate their history. No legend, no reliable tradition, as to who erected such magnificent piles as the NAGHON WAT, or who inhabited ANGKOR. Angkor, says Vincent, has a tradition most extravagant and improbable, that the Kingdom had twenty Kings who paid tribute to it—that "its army consisted of 70,000 war elephants, 200,000 horsemen and 5,000,000 foot soldiers. We entered, he says, speaking of the ruins, by the South gateway, a pyramidal structure, perhaps fifty feet high, rising above a pointed arch. On the top of this gateway, was growing a poh tree with a trunk as much as three feet in diameter, sending its roots down through and under the high blocks of stone into the rich earth. The area within the walls of the City, said to be two and a half miles in length, and two and a quarter in width, is now overgrown with jungle." The carvings and engravings that have not perished, indicate a history of many hundreds, Vincent thinks, they are at least 1,000 years old.

Speaking of things as they existed when she wrote, Mrs. Leonowens remarks of the Siamese—"In all parts of the Empire, the boys are taught by the priests to read write and cipher. Every monastery is provided with a library, more or less standard,"—adding "the literature of the Siamese, deals principally with religious topics." She puts the population at between six and seven millions.

In a work known as D'harna Maitri, or Law of Charity, she quotes M. Laboulaye, one of the most distinguished members of the French Academy, as speaking thus:

"It is difficult to comprehend how men not aided by revelation could have soared so high, and approached so near the truth. Beside the five great commandments—not to kill, not to steal, not to commit adultery, not to lie, not to get drunk, every shade of vice, hypocrisy, anger, pride, suspicion, greed, gossip, cruelty to animals, is guarded against by special precepts. Among the virtues commended we find—adds this author—not only reverence for parents, care for children, submission to authority, gratitude, moderation in time of prosperity, resignation and fortitude in time of trial, equanimity at all times, but virtues unknown to any heathen system of morality—such as the duty of forgiving insults, and of rewarding evil with good." The (then) late King, adds Mrs. L., "was familiar with the works of Pythagoras and Aristotle."

It was of this people, whom the English lady has thus written, that the Rev. W. S. McKenzie was speaking, and of this present King, when he is reported to have said, "the old king of Siam, though an idolater had his son educated by an English lady, and the result was, that when he came to the throne he sneered at the follies of Buddhism, and demolished the temples, erecting schools in their places. Though not a Christian, he had ceased to be a heathen, and the whole land was open to Christian Missionaries."

Our good friend Rev. Mr. Carpenter, a returned Missionary, last year drew a picture of Siam with its millions of people, and of the Karens, nobody knows how

many—that seems to have taken a mighty hold upon the minds of many young people in the Provinces, but he drew no such picture as the Secretary of the American Baptist Missionary Union has drawn.

When this intelligence gets fairly abroad, judging from the recent past, it seems to me, unless counteracted by more reliable data, there is danger, that we long the tables will be turned, and we may have to deplore the scarcity of missionaries and pastors for these provinces, as never before.

But ere I close, I must be permitted to express my fears, that there is some grave mistake in the case. That either the reporter for the Telegraph has misunderstood the speaker, and in that case the correction should have followed closely—or the speaker has been misinformed as to the real state of things in Siam.

I notice that, at the same meeting at the Academy of Music another speaker, Rev. Dr. Cramp is reported to have "contrasted the zeal of the Siamese who spent \$3.00 annually per capita for the support of heathenism with the spathy of some christians."

This I am apt to think much nearer the mark than the representation that "the King of Siam had demolished the temples, erecting schools in their places."

While it is just and proper, that every thing favorable to the successful prosecution of Foreign Missionary work, should be presented to the denomination, those who write, and those who publish from the platform or otherwise statements referring to the condition of things abroad cannot be too careful to sift the information they receive, and weigh it well, before adding authority by repeating it.

If, as I fear it will be found to be the case, Buddhism is as rampant to-day in Bangkok as well as on the outlying portions of Siam, in Annam, Cambodia, and Cochin China as ever, then expectations at home, based upon such flattering prospects as the speech of the "Secretary of the American Foreign Missionary Union" describes, are likely not only to be disappointed, but the Missionaries we have sent out, if the success expected of them should fail, in whole or in part, might and would materially feel hurt and discouraged.

I need hardly suggest to the general reader to notice that Dr. Dean's letter to Rev. Dr. Malcom, copied into the last Christian Messenger, although referring to Mission work in Siam does not apply to the Siamese. The American Board have for some years suspended operations among the Siamese, and turned their attention to the conversion of the Chinese resident within the Kingdom—and the pleasing intelligence conveyed, applies to the Celestials who have taken up their abode in Siam.

But more particularly of Missionary history in Siam in another number.

AN ORIENTAL.

For the Christian Messenger.

IN MEMORIAM.

SHUBAEL DIMOCK,

died in Pereaux, Cornwallis, at his son's residence, March 9th, 1874, aged 77 years and 3 months. Early in life Mr. Dimock was brought to see himself a sinner, and having obtained hope in Christ as an all-sufficient Saviour, he made his faith manifest by his obedience to the ordinances of the gospel, and united with the Baptist Church of Rawdon, of which he remained an honoured member until his death. He ever made it a point of duty when circumstances would admit to stand by his brethren and aid them by his prayers and exhortation in the house of God; but perhaps in none of his christian duties was he more proficient than that of Sabbath School teaching, in which he took special interest, the memory of which will not easily be erased from many who engaged his teaching. A diary he kept during this period shows how deeply his mind was exercised in behalf of the children under his charge.

During many other items in regard to this department of his labor, he writes "O! Lord will this labor be lost? Will these dear children not meditate much on thy word of truth? Will it not be a means in thy hand of bringing them to an acquaintance with themselves and Thee?" At another time he writes "Bless the Lord O my soul; my heart rejoices at the present and future prospect, while I hope the Lord will bless these dear children." At another time we find him examining himself; saying "O my soul look back and see what has been done the past week for establishing the mind upon the rock of my salvation. Darkness and distress have