

The Christian Messenger. HALIFAX, N.S., APRIL 14, 1875.

OUR FOREIGN MISSION WORK.

The remarkable facts stated by our correspondent "Oriental" in another page concerning the mission adopted by our Canadian brethren, are of a most gratifying character, and afford great encouragement to labor in carrying the gospel to heathen lands.

We must be prepared to lay the foundation as well as build the house, and not suppose, that because we do not yet see the fruit, that the harvest may not soon come.

We do not think with "Oriental," that the facts to which he refers should divert our course into the same channel, and lead us to Cocanada instead of Siam.

The Dalhousie Gazette complains, that the Messenger has never said a word in favor of Dalhousie College. The editors of the Gazette must have read our paper with prejudiced minds, or they would not have made such a statement; but if the charge were true, we should vindicate ourselves by the fact, that that college never has lacked organs of sufficient volume to utter forth its praise.

Objection is also made to the term "Dalhousie combination" as applied to that College. The designations usually applied by its friends to that institution are misleading and deceptive, and the term given above quite nearly expresses the fact.

In our last we gave an account of the company of Baptists who had started from England to attend the opening of the Baptist Chapel in Rome. Our English exchanges, by the last mail give us later-news of the tourists.

We reached Paris about 7.30 on Tuesday morning, and were enabled, by the arrangements of Messrs. Cook, to get, under the conduct of a very intelligent guide, as good a general view of the place as was possible in a few hours.

After a night spent here (when some of us proved, as we had seldom proved before, the luxury of going to bed) we hurried off for Venice. Every mile of the way was over ground rich in historic and poetic associations.

We may add that after the Act of 1863, legalizing such a combination, the Presbyterians, who had become weary of their triangular contest and dissatisfied with their educational institutions, took advantage of the privilege that had been provided for them by their friends, and organized at Dalhousie according to their natural affinities.

THE STATE OF MAINE.

We have received, with one of our exchanges from Portland, Maine, a copy of the "Public Laws of the State of Maine passed by the fifty-fourth Legislature A.D. 1875."

CHAPTER 36.—AN ACT to empower the Executive to appoint Women to certain Offices.

Be it enacted, &c., as follows: The governor, with the advice and consent of the Council, is hereby empowered and authorized to appoint women, otherwise eligible under the constitution, to solemnize marriages, to administer oaths, and to take acknowledgments of deeds.

Another law provides that all due publicity shall be given of intentions of marriage:

All residents of this state intending to be joined in marriage, shall cause notice of their intention to be recorded in the office of the clerk of the town in which each resides, at least five days before a certificate of such intention is granted.

The book in which such record is made, shall be labeled on the outside of the cover, with the words "record of intentions of marriage," and be kept open to public inspection in the office of the clerk.

Again, another indicates that the people are not yet disposed to repeal the Maine Liquor law. It enacts that:

No person shall knowingly bring into this State, or knowingly transport from place to place in this State, any intoxicating liquors, with intent to sell the same in this State in violation of law, or with intent that the same shall be sold, by any person, or to aid any person in such sale, under a penalty or fine of fifty dollars for each offence.

SECT 2. All such intoxicating liquors intended for unlawful sale in this State, may be seized while in transit, and proceeded against, in the same as if they were unlawfully kept and deposited in any place.

THE BAPTIST TRIP TO ROME.

In our last we gave an account of the company of Baptists who had started from England to attend the opening of the Baptist Chapel in Rome. Our English exchanges, by the last mail give us later-news of the tourists.

We reached Paris about 7.30 on Tuesday morning, and were enabled, by the arrangements of Messrs. Cook, to get, under the conduct of a very intelligent guide, as good a general view of the place as was possible in a few hours.

Winter met us on the plain of Lombardy, where the snow lay several inches thick; and Turin was wrapped in a fog that strangely belied the traditions of the clear skies and pure air of Italy, and reminded some of us of the less genial atmosphere which we were supposed to have left behind us at home.

After a night spent here (when some of us proved, as we had seldom proved before, the luxury of going to bed) we hurried off for Venice. Every mile of the way was over ground rich in historic and poetic associations.

necessarily very hurried scamper through some of the chief places and objects of interest in "beautiful Venice," the result of which, in my own case, is a confused but brilliant phantasmagoria of prisons; canals and bridges; churches, altars, and relics; paintings and sculpture; glass-works and armour; Doges of Venice; Moors of Venice, and Merchants of Venice, Marco Polo and Lord Byron, and I know not who or what beside; which I can only hope will resolve itself in time into more distinguishable details of recollection.

Another morning spent in looking at some of the remaining sights of Venice, and then, hey! for Florence.

On this part of the journey the good fortune of Tuesday and Wednesday was reversed. Daylight lasted us through the comparatively flat scenery of the first four or five hours, and deserted us while we climbed and descended the Apennines, the moonlight only affording us tantalizing hints of the grand views we were missing.

Another midnight dinner at Florence and then Sunday. How unlike an English Sunday I need not say. We, however, have done what we could to make it, thus far, a day of rest and of healthy spiritual enjoyment.

Some of us accompanied the Rev. Mr. McDougall, the earnest and energetic Free Church minister, to a Sunday-school, held in an old and beautifully Romish church, which by his instrumentality, has been bought and converted, along with its adjoining convent, into a very complete range of evangelistic offices and schools.

It was very pleasant to watch the children as they listened with evident interest to an address founded on the fact that to day is the King's birthday; to hear them sing their own hymns, and to join with them in singing, they in their tongue and we in ours, "Safe in the arms of Jesus."

Only a few minutes could be spent here, and then off to the Scotch church to hear our friend Mr. Stalker, who has given us a most interesting sermon from the words, "He shall build the temple of the Lord, and shall bear the glory."

Of course this is but the barest sketch of our doings.

Thus far the trip may be pronounced a decided success.

A telegram was received from Mr. John M. Cook who is with the party, dated from Rome on Wednesday night. It is to the following effect:—"The Baptist party introduced by Mr. Cook have been received by Garibaldi. An address was read by Dr. Underhill. In reply Garibaldi said:—When I spoke (in a former speech) of my desire that my countrymen should imitate the English people, I spoke the truth, only the truth. I have never been so proud as to-day in finding myself in the presence of so many English ladies and gentlemen representative of the English nation, whose sympathetic and generous nature I have experienced in every circumstance of my life. I am proud to-day as I have never before, and I am very grateful for a demonstration so precious to my heart."

Rev. E. M. Saunders was taken ill on Saturday last. Rev. John Read (Methodist) kindly supplied the Granville Street Church pulpit on Sunday morning, and preached an excellent sermon on the resurrection of Christ. In the evening Rev. P. G. McGregor (Presbyterian) preached in the same place on the need of God's special presence with his people to secure the progress of Christ's kingdom.

WALKING THE WATER.—Paul Baynton started in his life-saving dress from Dover, England early in the morning on Saturday last, for Boulogne in France, where he arrived at 8.15 p.m., having made a successful walk across the English Channel.

Rev. Mr. McGillivray, a Roman Catholic Priest in discussing the merits of the Roman Catholic church in the Witness, affirms that that church "has never undertaken to forgive sins for money," and that she "does not curse but blesses the whole world, Protestants included!"

The Petitions against the return of members to the House of Assembly have all been withdrawn. In future controverted elections are to be tried by Judges.

Rev. Allan Simpson gives in the Witness, an account of a visit he has paid to Springside, a comparatively new Presbyterian congregation in the Stewiacke valley, where the people are experiencing quite a revival. He says:

Some four weeks ago the people began to hold special prayer meetings. They continued them night after night for two weeks without the presence and aid of the Pastor who was absent assisting other brethren. The interest deepened as the meetings increased. The attendance from the first was large—300 or 400 every night. The spirit of prayer prevailed and many

were found asking the prayers of God's people on behalf of themselves and their relatives. Beginning with two the number of inquirers increased evening after evening till on the evening of Saturday last when I was privileged to be present there were 85. The young and the old, were there side by side—those who had been careless and indifferent for years as well as those who had been paying, outwardly at least, good attention to the ordinances of God's house. It was an interesting sight—the like of which the office-bearers of the church had never before been privileged to witness. The upturned, eager, anxious countenances that one saw told of inquiring, seeking souls. It was impossible to mistake those looks. It was impossible to enter the assembly without being impressed with the deep interest and earnest attention of the people. They hung almost breathless on the lips of any one who would tell them the old, old story. One hour, two hours, three hours our Saturday evening meeting lasted and yet there were no signs of weariness or listlessness. It seems as if they would listen all night if we would only speak to them. They appear to wish to remain in the sanctuary and not to depart from it. And weather in it or out of it their theme of conversation was one and the same. All hearts are more or less moved and the thoughts of all are turned towards God and eternal things. Prayer is now believed to be a power, and as many as 25 will rise at one time and ask the prayers of God's people on their behalf.

To pastor and people alike it is a time of refreshing. And for the two days that I remained among them I truly felt that it was good to be there. Oh! that the Lord's cause in Halifax may speedily be greatly revived! Let us pray and wait and expect the blessing, and it will most assuredly come.

A WORD TO OUR SUBSCRIBERS.

Our friends who have forwarded their subscriptions for the present year will please accept our best thanks for their promptness. By so doing they have saved us much inconvenience.

Those of our subscribers who have not as yet attended to this matter will confer a favor by forwarding the amount at their earliest convenience.

Other persons who have forwarded payment for the past or previous years, and are in arrears to any extent, will greatly oblige by letting us have the amount due as soon as possible. We much need all that is owing to enable us to meet imperative demands coming upon us every week.

THE TEMPERANCE CAUSE.—Neal Dow writes from Manchester,—"I shall return home in May, ready to resume work in my own country, where people need so much to be kept up to the mark. It will be more than two years that I shall have been in Europe. In England the cause of prohibition is slowly but surely growing. If our friends here are firm and true, they can carry it at the next election."

REPORTS RECEIVED.—Of the Board of School Commissioners for the City of Halifax, for the year ending Oct. 31st, 1874.

Of the Medical Superintendent of the N. S. Hospital for the Insane.

Of the British American Book and Tract Society.

Of the Halifax Young Men's Christian Association.

Of the Common Academic, and the Normal and Model Schools in Nova Scotia for the year ending Oct. 31, 1874.

Each of these supply us with a large amount of valuable information, and will be carefully examined for future reference. The latter came to hand just as we were going to press.

FOREIGN MISSIONS.

LETTER FROM MISS ARMSTRONG.

The following interesting letter from Miss Armstrong was received a week or two since by the Secretary of the N. B. Central Board of the W. M. A. Societies:

MULMAIN, Jan. 27th, 1875.

MY DEAR MRS. CUNNINGHAM,—I have long been expecting another letter from you and wondering why it did not come. Doubtless there is some good reason for the delay, so again I sit down to the pleasant task of trying to give you some idea of my present surroundings, for I have again been on the wing.

Mulmain is a beautiful place I am told, but I've seen little of it as yet, that little quite equals my expectations. The view from Pagoda Hill is magnificent, but the glimpses I caught of it on the morning of my visit was scarcely enough to enable me to give

a fair description. I very much wish to visit it again.

I am now a member of Dr. Haswell's household. His is a pleasant compound quite in the heart of the city, and though the noisy Gharries are constantly seen passing and re-passing on the street in front of the house we are comparatively free from their dust. Quite near the dwelling house is the new brick building occupied by Miss Haswell's school—her working place from early morn till a little after four o'clock—and a little further off the "Home" for Eurasian girls. Mrs. Longley's school-room is back of this house. With two schools here you may imagine what a busy place this compound is. On another street a short distance from us is the residence of the late Dr. Judson; now occupied by Rev. J. R. Haswell, and quite near it the Pagoda mentioned by Mrs. Emily Judson in her poem entitled "Watching." Have you seen the poem? Let me give a short extract—

"On the Pagoda's spire
The bells are swinging,
Their little golden circles in a flutter,
With tales the wooing winds have dared to utter:
Till all are ringing,
As if a choir
Of golden-nestled birds in heaven were singing:
And with a lulling sound
The music floats around,
And drops like balm into the drowsy ear;
Commingling with the hum
Of the Sepoy's distant drum,
And lazy beetle ever droning near."

The "distant drum" is still heard nightly. Last year the Pagoda was crowned with a new Htee (tee) which glitters with gold in the sunlight; and still, when near, the tinkle, tinkle of the many golden bells making sweeter music than I can attempt to tell of. It is very pleasant for me here, and I am thankful that beside all the good things I enjoy, opportunities are afforded me of learning much from the experience of those who have so long been engaged in the cause of missions.

As I write my ears are greeted by the voice of song from the neighbouring house where Miss Haswell's school is in session. This is the hour for sewing and they beguile its tedium by singing. How good it is to hear the songs of Zion in a strange land even though in a strange tongue! How many pleasant memories are awakened as their melody falls upon my ear and fills my soul! Better than all others are the good old tunes learned in the good old times, and some such they have been singing to-day. I have often heard it said that the Burman voice could make no music and believed it. But good training will do as much for these as for the voices of American children. Miss Haswell has been careful in the training of her girls and from her school ascends such a chorus of song as I have not heard before in Burmah. I like best to hear them on Sabbath morning. They come in all ready for church, dressed in nice bright skirts and jackets, their heads adorned with flowers and the large girls wear pretty colored silk kerchiefs about the shoulders. They sing for nearly an hour, Miss Haswell leading them with voice and piano. Then it is a pretty sight to see them walking to church in procession twice a day. They wear no hats or turbans but most of them carry umbrellas. This gaily attired procession walking through the streets of your city would produce quite a sensation. It attracts considerable attention here—those pretty modest looking young girls so different from the women we usually see in the bazaar and elsewhere.

I presume that you have often read accounts of the progress of Miss Haswell's work from the Baptist Missionary Magazine. I have too, but it is much better to be here and see for myself the way that her work is done. As you cannot enjoy the same privilege I will try to give you some idea of it. In the commencement of her school she adopted Miss Lyon's method and has followed it strictly ever since with success. The school was open about seven years ago with ten pupils, the present number of boarders is eighty-one, and last term the average number of day pupils was thirty. On account of the festivals connected with the raising of the new Htee on the Pagoda near by, they have not come in since vacation. This affects the day schools somewhat too. She has five day schools and last term the number of pupils was 164. Her boarders are bound to her for a term of years. She has them now in school ranging in age from five to seventeen years. Those under