

books, that I have given about an hour a day only to the direct work of instruction.

"The term opened May 1st and closed, without any intermission, beyond the weekly half-holiday, Oct. 22d, and completing twenty-five weeks of study. As our accommodations are limited, Dr. Binney, at my request, gave notice that few, if any, new pupils would be received. Partly in consequence of this, no doubt, the whole number of names on the roll is only 33, of these it was thought best after a trial of two months to dismiss six—mostly new ones—for want of preparation and aptitude. Five, whom we were sorry to lose, have dropped out from ill health and other reasons, so that we closed with only 22 in attendance. Of the whole number 33, 14 were day scholars, of whom six were Burmans, and one a Madrassee, of the 26 Karen pupils, 11 were from Rangoon, 9 from Bassein, and 6 from Henthada.

"The first class of 9 have studied during the term under review, the History of England down to the accession of James the first; they have reviewed two books of Euclid, and advanced in Algebra into Quadratic Equations; they have studied Botany with great interest, using the plants themselves for a text-book. The second class of 13 members has finished the Third Reader, Arithmetic, to Equidifferent Series, and Botany with the first class. The third class, numbering 11 at the outset and 5 at the close, have advanced into Collins's Third Standard, have studied the Geography of the Eastern Hemisphere, and Arithmetic through Vulgar and Decimal Fractions to Reduction.

"The whole school has spent half an hour daily in the study of the Bible, Judges, Ruth, I and II Samuel have been completed. They have also practised penmanship half an hour daily, drawing one hour weekly. They have been frequently drilled in Calkin's Phonic Charts and Price's Arithmetical Charts, and have practised singing and Calisthenics daily. All have prepared compositions twice each month. Written examinations of two hours on each study have been held monthly with good results. As in other Karen schools, manual labor has been required from all the boarding pupils to the extent of an hour and a half daily.

"In the two principal services of Sunday we have united in worship with the teachers and students of the Theological Seminary on that compound. We have maintained our own Sunday-School, however, and two prayer-meetings weekly. Four of our pupils have been baptized during the present term, but three of them date back their conversion more than a year. Their interest, and that of the scholars generally in religious things, has seemed to deepen during the term, and two or three others we hope are not far from the fold of Christ.

"On the whole we feel that hard work has been done by teachers and pupils, and that it has not been in vain. While we are hopeful for the future, we have been deeply impressed with one fact. It is this:—

"While a desire for improvement in outward things is perceptible in many Karens, and while many have vague hopes that the 'College' will do great things for them, most of the pupils and other Karens with whom I have thus far come in contact, have had very indistinct ideas of what the College should be in order to secure their highest improvement, nor have they considered that the mental discipline and moral training, which a Christian Institution like this must aim to impart, is to be acquired mainly through long continued and hard work on their own part. This lack was to have been expected. It is not occasion for discouragement, but it is occasion for earnest effort. A great deal needs to be done to create an intelligent public sentiment among the Karens in favor of real education. The Karen needs to be taught to value knowledge and mental discipline for their own sake. Some pupils need to be disabused of the idea that they confer a favor on their teachers by attending school. Others need to learn that the College promises something better than a short cut to an easy life, to wealth and preferment. Nearly all need to learn that the greater and more lasting benefits of education should be conferred on their daughters as well as on their sons. With the youth of England and America the youth of this land must be ready to defer marriage and make all necessary sacrifices for the sake of acquiring the training they need for the duties and responsibilities of life.

If in addition to this the Karen Churches can be induced to bear a share of the pecuniary burden of the College, they cannot fail to receive a richer blessing from it than will otherwise be possible.

Miss M. C. Manning, late of the Central University, Iowa, was expected at Rangoon College last November. Mr. Carpenter has since left the College and resumed his work at Bassein.

Correspondence.

For the Christian Messenger.

REV. B. DAVIES, L. L. D.

MY DEAR SIR,

Intelligence of the death of my highly esteemed brother, the Rev. Dr. Davis, has just reached me, and I hasten to pen a few lines in memoriam.

Dr. Davis was a native of Wales. He studied for the ministry at the Baptist College, Bristol, England, and afterwards pursued further enquiries, chiefly in the languages on the Continent.

In 1838 he came across the Atlantic and settled at Montreal, where, in conjunction with other brethren, whose memories are still fondly cherished, he assisted in founding the Baptist College in that city, and became its first president. He left Montreal a few years after to undertake the presidency of Stepey College, London. In subsequent years he filled the post of Classical Professor in McGill College, Montreal. In the year 1857 he joined Dr. Angus in Regents Park College, London, and discharged the duties of Classical and Oriental Tutor with great efficiency till his death.

When the two companies of Revisors of the authorized version were formed, and learned men of different denominations were invited to join ministers of the Church of England in that undertaking, Dr. Davies was appointed a member of the "Old Testament Company," and regularly attended its meetings.

Dr. Davies' contributions to the literature of the period were not numerous, but always of a practically useful character. Students of the Hebrew language were indebted to him for a translation of Roediger's Edition of Gesenius' Hebrew Grammar. In 1872 he published the "Students Hebrew Lexicon," a very serviceable volume, furnishing to young men, at a moderate price, the means of acquiring accurate knowledge of the venerable tongue in which prophets, "spoke as they were moved by the Holy Ghost."

Dr. Davies was held in great respect and esteem by his brethren. He lived a quiet life—loving and being loved—a steady worker for God. He rarely engaged in dispute, and when he did—as in this controversial age will sometimes fall to the lot of even the most peaceable—he was careful to mingle the mild with the firm—and though he would not "sell" the truth, he shrank from defending it by unlovely measures, and was not eager to have the last word. He exemplified in an eminent degree "the meekness and gentleness of Christ," and it is not known that he had an enemy.

Dr. Davis died on the 19th inst. J. M. CRAMP.

July 30th, 1875.

For the Christian Messenger.

THE NEW ACADEMY BUILDING.

Dear Editor,

Please allow me to acknowledge the receipt of the following subscriptions for the above object:—

Table with 2 columns: Name and Amount. Includes entries like 'Collection at N. S. Eastern Ass'n. \$ 8 21', 'J. Metcalf, P. E. I. 2 00', 'Rev. Jos. Jones, Wolfville, in addition to \$5 00 previously given... 20 00', etc.

Total.....\$5,089 41

For the Committee, D. M. WELTON.

For the Christian Messenger.

The Editor Christian Messenger.

SIR,—I have just heard from Mrs. Birt, that she proposes to leave Liverpool on the 10th of August, with a party of children for allotment in Nova Scotia; persons desirous of obtaining childrent from this party should make application to me without delay.

Yours obediently,

J. VIMBURN LAURIE.

Oakfield, July 28, 1875.

The Christian Messenger.

HALIFAX, N. S., AUGUST 4, 1875.

THE NEW BRUNSWICK HOME MISSIONARY BOARD

have published their Annual Report. They give some of the results of their past year's labors and the operations of their General Agent, Rev. Thos. Todd. The same Board has the administration of the Ministerial Education Fund, the Infirmary Ministers Fund, the General Sabbath School Fund and Colportage; in each of which departments they have rendered valuable aid. After showing the work of the year the Report notices the suggestion that has been offered on the subject of amalgamation with this Province and gives the following expression upon it:

"Your Board have considered with deep interest the proposition to place the subject of Home Missions under the care of the Convention.

They fully recognized the importance of cherishing the deepest Christian sympathy and good feeling, not only among the Baptists of the Maritime Provinces, but with the whole Baptist brotherhood, and indeed with genuine believers of the Lord Jesus, wherever they may be located. They therefore do most cordially unite with their brethren in those weighty and important objects which are under charge of the Convention, and it should appear that the Home Missionary work also could be more efficiently carried on under its direction, they would most cheerfully acquiesce in placing it in the hands of that body; but in the first place your Board believe the Foreign Missions,—now largely expanding and furnishing mater for grave and anxious consideration,—together with the increasing importance of our educational operations, furnish sufficient work for the Convention satisfactorily to perform; and, secondly, your Board feel convinced that, from the very nature of the work, Home Missions can be carried on more satisfactorily by each Province separately.

If the Convention should take charge of the Home Mission work, they would be glad to see a Board established in this Province, sayn Moncton, or Woodstock, or St. John, or Fredericton, we believe that very few of its members could be in a position to understand the spiritual necessities of remote settlements, or the wants of the poorer churches of the different parts of Prince Edward Island and Nova Scotia; and would feel it to be a serious responsibility to legislate for localities of which they knew so little, and if the Board were located at Halifax, or Charlottetown, or Windsor, or Yarmouth, the difficulties, as far as concerns New Brunswick, would be as great. Dissatisfaction would spring up in places that feel themselves to be neglected, and we should soo be glad to go back to the original plan of committing the work, in each Province into the hands of brethren who would necessarily be more thoroughly acquainted with the peculiar necessities of the districts requiring special help in maintaining the worship of God.

The proposition for a graoconion of the Provinces for carrying on th work has many attractive aspects, but the practical difficulties attending it, induce your Board, on the 7th of June, unanimously to pass the following resolution:—

"Whereas, the subject of union of this Province with Nova Scotia Home Missionary work has brought before the Convention in Potland in 1874, & left over for further consideration;

"Resolved, That it is the opinion of this Board that Home Missionary operations can be more effectively and satisfactorily carried on by each Province sepely than by the proposed union, inasmuch as each Province must be in a better position to understand the spiritual needs of their respective localities than a Genl Board located in anyone of the Provs."

Which resolution was endorsed unanimously at a full meeting of the Western Association at Centreville, on 12th of the same month."

It seems strange for the N. H. M. Society to speak of Home Missions in connection with the Convention seeing that the Convention has given no indication of willingness to uncke so large an addition to its lat and responsibilities. We fully aciate the argument of our N. B. hren and feel that in the face of a resolution as that they have ted, it would amount to an impence for brethren, especially in Nova Scotia, to urge upon them even tnal amalgamation. Let us do our own work as well as we can, and blidate our Union in what is prafe,

and give our brethren all the encouragement we can to do the same.

In such course we shall be "following after the things which make for peace and the things wherewith one may edify another."

SCOTTISH SCENERY.

But few pens are so capable of word-painting as that of Ruskin. Here is a gem. In a very few lines he produces a picture, which to be looked upon, must awaken the feelings of the reader, as well as impress the mental vision with its beauties:

"I was reading but the other day, in a book by a zealous, useful and able Scotch clergyman, one of these rhapsodies, in which he described a scene in the Highlands to show (he said) the goodness of God. In this Highland scene there was nothing but sunshine, and fresh breezes, and bleating lambs, and clean tartans, and all manner of pleasantness.

Now a Highland scene is, beyond dispute, pleasant enough in its own way; but, looked close at, has its shadows. Here, for instance, is the very fact of one, as pretty as I can remember—having seen many. It is a little valley of soft turf, enclosed in its narrow oval by jutting rocks and broad flakes of nodding fern.

From one side of it to the other winds, serpentine, a clear brown stream, drooping into quicker ripple as it reaches the end of the oval field, and then, first islandng a purple and white rock with an amber pool, it dashes away into a narrow fall of foam under a thicket of mountain ash and alder. The autumn sun, low but clear, shines on the scarlet asberrries and on the golden birch trees, which, fallen here and there, the breeze has not caught them, rest quiet in the crannies of the purple rock. Beside the rock in the hollow under the thicket, the carcose of a ewe, drowned in the last flood, lies nearly bare to the bone, its white ribs protruding through the skin, raven-torn; and the rags of its wool still flickering from the branches that first stayed it as the stream swept it down. A little lower, the current plunges, roaring, into a circular chasm like a well, surrounded on three sides by a chimney-like hollowness of polished rock down which the foam slips in detached snowflakes. Round the edges of the pool beneath, the water circles in eddies, its limbs feebly quivering; a fish rises and it is gone. Lower down the stream, I can just see, over a knoll, the green and damp turf roofs of four or five hovels, built at the edge of a morass, which is trodden by the cattle into a black slough of despond at their doors, and traversed by a few ill-set stepping-stones, with here and there a flat slab on the tops, where they have sunk out of sight; and at the turn of the brook I see a man fishing, with a boy and a dog—a picture-que and pretty group enough certainly, if they had not been there all day starving. I know them, and I know the dog's ribs also, which are nearly as bare as the dead ewe's; and the child's wasted shoulders cutting his old tartan jacket through, so sharp are they. We will go down and talk with the man."

THE INDUSTRIAL SCHOOL of this city has doubtless effected great good by taking in hand some of the worst cases of juvenile offenders, and, after a course of instruction and training, sending them out trustworthy honest young men, and some good mechanics. An occasional repetition of offence from some of these lads while in a process of reformation having brought forth remarks of a somewhat disparaging character, Mr. John Grierson writes a letter to the Reporter in defence of the course pursued in that institution. Mr. G's letter deserves a wider circulation. We have not room for it as a whole, but cannot refrain from making an extract or two for the purpose of showing that such well directed efforts to reclaim youth are effectual, and deserve every encouragement and support from christian people and the public.

Mr. Grierson says:— About two weeks ago two little boys were sentenced to our home for church robbing. Both were daring, dangerous boys; no city can be safe with such at large, and unrestrained. One rule of our home is, each boy on his admission begins with a clean sheet; his past life is not even allowed to be named against him; another rule is, trust every boy as far as possible; indeed some of the most wonderful results have followed what some might call daring acts of implicit confidence, on my part, in proof of which there are

scores of living illustrations in Halifax to-day. On Sunday before last, 28th of 44 boys had the privilege of going to town after tea, at 5 o'clock. At 7 o'clock his number is taken down in church as present or absent. At 7 1/2 o'clock I compare the church and the home rolls; note absentees, if any; at 10 o'clock, every boy must be home. Miller and Hawes did not arrive; they had both been in church. I felt anxious, especially about Miller, and at a quarter past ten I sent two boys, who knew all about it, to search the city. They returned after 12 o'clock, and reported that they did not believe they were in the city. Having confidence in their report, I sent next morning a young man to Bedford and the Junction to intercept and return them. You and the public know the rest. Now just here comes blame upon me from several directions for trusting Miller. Of course anybody can see now I made a mistake; but if either you or I, Mr. Editor, are to be tried according to our mistakes, it will go hard with us. Look now for a minute at the whole thing. During the past ten years the membership of our home has ranged from 25 to 54, or an average of 40, of whom not less than 30 were in the city every Sunday evening for nearly 5 hours. How will the total look? 52 Sunday evenings multiplied by 10 years—250; multiply again by 30, the number of boys on leave every Sunday evening, and we have 15,600—confidence investments; and if you total up the time, you will find it amounts to 325 days of 24 hours. During all that time this is the second occasion, so far as Sunday evening is concerned, upon which we have been brought into public disgrace, beside which there have been three or four well founded, private complaints. Of course I do not speak of unfounded complaints, for we have to carry the blame of all evil doing within a circle of two miles at least, which cannot be proved against somebody else.

About such complaints I might say, however, that they are always cheerfully investigated—knowing well that the government of the home is such that nobody can be absent by day or by night without my knowledge and consent. Now I think a balance sheet like that would be a fortune in any other business. Then, remember our material—there is one rule our directors seldom violate, viz., "For boys of good character there is no admission." Not only so, for want of friends our number is limited to such an extent that we can only take the worst of that class. If I had the time and you the space, I would give you illustrations that would read like a chapter of romance. Suffice it to say we have taken boys after serving their fifth and sixth term in the city prison, and made honest upright men of them. One boy, who beat most of Academy teachers of the Province and after three months' trial was given up by the Jesuits of Montreal, is, after six years, one of our tropics. The most respectable young man I saw in Boston last May came to us for robbing a church. If you could only have felt the grasp of the hand I got, and seen the tear of gratitude, and heard the words of thanks, you would know that the Lord pays me. The most accomplished Drum Major in Massachusetts was once the terror of Mainland Street. He graduated at the Industrial, where he distinguished himself variously, and left with a good name. I don't care to refer to many now in Halifax. They may be found in many of our work-hops; but there is a young man building a house for his mother and sister in the north end of the town who will tell you that the Industrial School is the foundation stone. So, Mr. Editor, if all this is true, and ten times more beside, should the Industrial School be so hardly dealt with in newspaper paragraphs and Police Court reports, and should its Superintendent be annoyed with undeserved blame in his confessedly arduous work, which never could be commenced and continued with any lower motive than love for Christ and love for bad boys? I will have only one thing more to say and I will pack it close. I see your Saturday evening's paper that I have "tendered my resignation." Well now, you newspaper men do get along; in a short time parlor and kitchen will be included in your domain. But as there is some truth in it I may just as well explain. Three years ago I did tender my resignation, but afterward made a special agreement for one year, which has been twice repeated. Toward the end of May last I told the Directors I did not intend to engage for another year, but have promised to remain until my successor is appointed; and long enough afterward for him to get fairly under-way. I have given the Boy's Home the best ten years of my life, and I would not thoughtlessly jeopardize its interest, Mr. Editor, I find it difficult to close, but what I mean is this: as the Lord may show me the way, I am going to work farther up the stream. I want, I possible, rather to prevent than cure. I do not know whether you will bear from me again or not, but when the Industrial School is ready to let me go, you will likely find me in my favourite street."

CONVERSION OF MINISTERS. One of our Southern denominational papers, the Baptist of Memphis, notices the reception of ministers from other bodies into Baptist Churches, and gives a list of 54 who have given expression to their change of sentiment on the subject of baptism, as follows: More than a year ago we gave it as our opinion in these columns that there was, on an average, one minister per week from the other denominations who renounced his