

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

Halifax, Nova Scotia, Wednesday, September 20, 1882.

NEW SERIES.
Vol. XXVII., No. 38.

WHOLE SERIES.
Vol. XLVI., No. 38.

Correspondence.

For the Christian Messenger.

Recent Donations to the Museum of Acadia College.

Mr. Editor,—

The following articles have been added to the Museum since my last report:

Aug. 1st, 1882.—A large collection of fossil shells from the Post Pliocene clays of Casco Bay, Maine. These include *Leda truncata*, *Leda striata*, *Astarte striata*, *Astarte borealis*, *Saxicava rugosa*, *Mia truncata*, and others. The first named will be available for exchange. A collection of Star Fishes, eggs of *Purpura* and of the *Limulus Polyphemus*, &c. Donor, A. E. Coldwell.

A valuable collection of Tropical Shells. Donor, Colby University.

Aug. 20.—1 pair Wooden Shoes. Donor, S. B. Thib, Boston.

Aug. 25.—1 Cane, formerly the property of Rev. E. Manning,—given through Dr. Welton.

Specimen of Silver Ore, lot 51, Nigadoo Mines, N. B. Donor, Rev. E. Hickson.

Stalactitic forms of Iron Ore, Acadia Mines, N. S. Donor, P. Fraser.

Aug. 28.—Chain cut out of wood. Donor, W. H. Harris, Wolfville.

Aug. 30.—Petrified Horse's Hoof, Island of Antigua. Donor, Captain N. Cleveland, Margareville, N. S.

Sept. 15.—Turquoise, New Mexico; Cane from Cactus Plant, California. Donor, H. B. Ellis, Fredericton, N. B.

Hardened Mud, from Mud Volcano, Trinidad. Donor, Annie L. Blackader.

Objects illustrating the Natural History of this Province are desired. A collection of Native Birds would be a very valuable addition to our Cabinet, and it is to be hoped that some friend of Acadia may be induced to supply this want.

A collection of Native Woods would also be an acceptable donation. These should be uniformly mounted, and should show polished, transverse, and longitudinal sections. Will not some one undertake this work in the interests of Science?

Yours, &c.,
A. E. COLDWELL,
Acadia College, Wolfville,
Sept. 15, 1882.

From Burmah.

REFLECTIONS.

THE CHRISTIAN MESSENGER of June 7th, that came by last steamer is unusually interesting, as it contains a report of the Anniversaries at Wolfville. The Dr. Cramp Memorial Service was very appropriate, as his labors did much towards raising the College to its present position. He steered it through troubled waters. The orators on that occasion cannot be charged with adulation of the good man whose labors they recalled. On the contrary, those who knew him, as students at least, will reflect that much more could have truthfully been said. To some of these could have been assigned "Dr. Cramp as a Friend and Counsellor," to some, other features of that symmetrically developed character. Memorial services and biographical sketches of persons we have known are apt to seem incomplete to us, because they must almost necessarily leave out matters that seem to us of great importance. But is there not a tendency to pass over some of the quieter, less prominent in public life, but not less valuable, qualities? And this leads me to think of the many whose biographies beyond a brief notice will never be written, but whose eminently Christian characters, whose disinterested benevolence, whose efforts to live so as to please God would be a help and stimulus to many. Is it not true that memoirs of men in public life, as ministers for example, are helpful to few outside the same position? May it not be true that the great body of Christians, engaged in other pursuits, find comparatively little in such lives that they can imitate? The biographies of such men as Duncan Dunbar, and Uncle John Vassat, may owe their popularity to the fact that these good men were great because they were good, and the way is open for all to imitate their example.

How much there is in the daily life of many Christian merchants and farmers and mechanics, and of devout and honorable women, that exemplifies the power of Divine grace, and from whom an influence goes out for the saving of the world. Would not an account of such lives be a help to others in the same position? Or may we not suppose such books would be read with great interest by professors and clergymen possessed of ever so high intellectual culture. Said a business man to the writer, "I never engage in any business transaction without asking God to direct me." His life shows that he has been with Jesus, and sets the Lord always before him.

What a small space Nova Scotia seems to occupy, seen from a distance of ten thousand miles. But there it is, a lively picture, just a few feet at most in length, and dotted all over with Christian churches, devoted ministers, and no less excellent men and women, ready for every good word and work. No heathen temple defiles her soil, no wild shouts and foolish revelries fill her air. "Happy is that people that is in such a case; yes, happy is that people whose God is the Lord." But I see many vacant chairs. Even a few years produce great changes.

Scarcely a paper arrives that does not tell of another course on earth having ended. The last tells of one the writer knew, and whose hospitality he has enjoyed. Bro. Miles, thank the Lord that he still lives, and is able to preach the gospel, tells of the death of Gilbert Purdy, an old disciple. "His house was a home for many a servant of God."

That was the way he tried to serve the Master, and God greatly blessed him. "Yes I am very happy, cannot be much happier till I get to heaven," he once said in my hearing. Just a few inches distant in that picture is another lately-made vacancy reported by the same good man. That place was occupied by Mrs. George Davison of Portau pique. But the words at my command are inadequate to represent my appreciation of that Christian lady. "Even the ornament of a meek and quiet spirit which is in the sight of God of great price." How much such a life has done as a witness to the power and love of Christ in the soul, cannot be now known. Just a little to the right I see another lady, very similar in character to the one above named, once lived, and perhaps does yet, and one, too, who passed through many similar trials. I mean Mrs. Deacon Smith, of Wentworth. How long she, with her equally noble husband, lived as a light in that community. How many remember them with gratitude. May the Lord raise up many such to bless the world. But what shall I say more? For time would fail me to tell of the Laytons, and Seamans, and Lintons, and Faulkners, and Walkers, and Coxes, and Webbers, and hosts of others contained in my picture, who through faith have wrought righteousness, waxed valiant in fight for the cause of truth, and for whom a crown is in waiting, if not already obtained.

But I must fold this up, praying that when the laborers are called home, the poor, weak ones from Burmah may not be left out, and that they too may have a few sheaves for the Lord's granary.

H. M.
Tavoy, Burmah, July 28th, 1882.

Awarding of Prizes in the Government School at Chicacole.

BY REV. J. R. HUTCHINSON.

In the Government schools of India pupils are inducted into all mysteries, from the A. B. C.'s, up to matriculation into the Universities. There is a large school in Chicacole with several hundred pupils and a large staff of teachers, at whose head is a fat Brahmin, a B. A. of the University of Madras. A few evenings ago the annual distribution of prizes took place. Of course we attended. The collector—or head Civil officer of the District—was in the chair. The aristocracy of Chicacole—that is, the Brahmins and office holders—were seated about the room, while the "cattle," as the common people are called, crowded the verandahs, windows, and doors, to our almost complete suffocation. I know of no finer sight than a goodly company of Brahmins. As a rule

those present were well-to-do. The display of dress was fine—garments of the finest white linen, with turbans of rich purple and cloth-of-gold. On their arms—bare, of course—many more bracelets of solid gold as large round as a goodsized lead-pencil—some had two on each arm. Gold rings set with precious stones were in profusion; and I saw one very valuable set of diamond ear-rings.

These Brahmins are the aristocrats of India, being of higher caste than even the Rajahs. In form and features, I never saw finer looking men. But on account of a strict vegetable diet—their religion allows them to eat no meat—many have a marked tendency to corpulency—conspicuous among whom is the fat head-master, with his broad belly and flowing robes. A look of fat content sat on his dull features as he glanced about the well filled room. He then began to read the Inspector's very laudatory report on his school; for these Brahmins, when they grow tired of praising themselves, are ever fresh and susceptible to the praises of others. The report was long; but its unstinted praise would undoubtedly have made it pleasant to all in the room had not the collector interrupted its reading by remarking that it had better be laid aside and the prizes awarded—a remark which would have sorely wounded the dignity of the master had it not also furnished him with an opportunity for talking.

However, about this time the noise made by the "cattle" on the verandahs, grated on his refined nerves; and, dropping his report, he made a rush for the nearest door, shouting, "Go out! Go out now! Please, go out!" The crowd of common people, although they could not understand a word of English, made way for his fat body, only to close up again closer than ever when it had disappeared. For ten minutes at least we hear on the verandah the echo of his voice. "Go out! Go out! Go 'way! &c."

At length he returns much blown, and with what little breath remains proceeds to award the prizes. The noise becoming deafening, we soon learn that he is longer of wind than we supposed. He vociferates as follows: "The first prize, this beautiful book, is awarded to Venkia Ramaswami. He is a good boy, and we give him the prize because he has passed into the matriculation class. Ramaswami, come forward! Come forward! Isn't he there? (to the crowd at the door) Some one come forward. Ah, ladies and gentleman, Venkia Ramaswami is not here, he is away. But this friend appears for him, and promises to send the prize to him by post." So the Collector hands over the book to the proxy, who makes his best salaam, and retires. The next prizeman is not forthcoming either; and an enquiry being made in a loud voice for him by the master, it is discovered that he is now in a state of *dishabille*—is, in fact, preparing for a drama which is shortly to appear. But a friend kindly offers to take the book to him. Thus, with much noise and merriment, all the prizes some dozen or more, are disposed of, only a few of the real prizemen putting in an appearance.

Then a curtain rolled up and disclosed a fair scene. A number of young Hindus, gorgeously dressed, were prepared to produce the 14th Act of the "Merchant of Venice." All the persons of the drama were sitting around the platform in arm-chairs, clad in fine raiment. The "Duke" was capped with a magnificent tiara crown, while on the heads of the other *dramatis personae* reposed jauntily smoking caps of the same rich material. The dress is indescribable—colors of the brightest predominated—blue coats, red neckerchiefs, print cotton trousers a la Turk, striped stockings, and canvas shoes. "Bassanio" wears a coat of striped cotton; "Antonio" one of rich purple satin, trimmed with real gold lace. The "bond" comes in so heavy with sealing wax that a boy can scarcely carry it. The "ducats" are produced in a tin kettle. "Shylock" has a gigantic staff, but no beard. He looked, in fact, as little like a Jew as any Hindu I ever saw.

The play began by the speaking of a prose prologue, which was an eloquent apology (written by the head master) for their appearance on the stage, their bad English, and for whatsoever blunders they might be pleased to commit. The

acting contained one good element—it was amusing. Everybody sat down but "Shylock," who persisted in standing, although I am not sure he was offered a chair. Ah, I remember now! He said, "I stand here on my bond," and on that ground he fought it out. The English was very labored and precise. One could not but admire the power of memory exhibited—which was rather superior to the dramatic power. Each person, as it came to his turn to speak, started from his chair, and either leaned upon it, or, swinging his arms tragically, spouted his part, and fell back exhausted, to make way for the next speaker, who did the same thing. The effect was indescribable. The passage, "I have a wife, whom I protest I love," etc., I shall never forget. It was spoken by a boy who probably took his wife to his own home when she was 12 or 13 years of age, perhaps by force. Whenever money was spoken of "Antonio" grabbed the tin kettle full of "ducats," and shook it tremendously, while "Shylock" occasionally added to the din by kicking it about the stage. When "Portia" came in it was evident at a glance that they had mistaken her sex. She was unmistakably intended for a man. But her rendering of

"The quality of mercy is not strained, 'T droppeth, etc." was truly touching. Even "Shylock" was melted, I think, notwithstanding his protestations to the contrary, for he blew his nose vigorously. A really pretty part of the affair was the burning of a number of red, blue, and white lights, which had a happy effect upon the strange scene. At length the indoor programme came to an end. We decided not to wait for the outside *tunajahah*, and amused, suffocated, and half tired to death, we made our way home.

For the Christian Messenger.
To the W. M. A. Societies.

PARADISE, ANNAPOLIS CO., N. S.,
Sept. 12th, 1882.

TO THE SECRETARY OF THE CENTRAL BOARD.

Dear Mrs. Selden,—

I have had the great pleasure of being present at a very interesting meeting of the Clarence W. M. A. Society held in the Parsonage at this place, and would like to give you an account of it, hoping it may suggest to some of our sisters a way to make the monthly meetings of their societies more attractive and enjoyable.

Once a year the sisters are invited to meet at the Parsonage instead of at Clarence, and it is this annual meeting I wish to try and describe.

The hour for gathering was 2 P. M., and as carriage after carriage drove up and deposited its load, the parlours soon became filled with ladies, old and young, who after removing their wraps were soon exchanging greetings preparatory to settling down to the business which had drawn them from their homes.

When all had arrived the meeting was opened by the President of the Society, the Pastor's wife, a hymn being sung, a portion of God's Word read and then two sisters engaged in earnest prayer.

The Minutes of the last meeting were then read by the Secretary and confirmed. The two ladies who had been appointed as delegates to attend the Convention were now asked to give their report, which they did in a concise, interesting and comprehensive way that deserved, but did not get, a vote of thanks.

A most enjoyable exercise followed. It has always been the custom to have original papers read at these meetings, and frequently a recitation of poetry is given. So now we listened with a great measure of interest to words of earnest Christian helpfulness, words which were calculated to teach us to cast all our cares upon the loving heart of our Heavenly Father who feels for us far above the tenderest earthly friend; and also to arouse us from faint-heartedness and apinence, showing that a true missionary spirit can be evinced by "dwellers at home" in cheerfully and thoroughly undertaking the performance of the duty which lies nearest to us, and doing everything "for Christ's sake."

As the time had been so fully occupied, the usual missionary intelligence had to be omitted, and the meeting was closed by a few appropriate words and a short prayer from the pastor. Then the ladies dispersed, some to stroll in the garden, some lingered on the doorstep and chatted of home news, discussing the approaching militia drill at Aylesford and other local matters of interest, while certain thoughtful matrons took possession of dining room and pantry, and numerous baskets covered daintily with snowy napkins were emptied of their sweet and tempting contents. For these ladies delicately considerate of the necessities of the hour had brought a generous supply of eatables. After tea, horses were harnessed, wraps donned, and the friends left for their homes, some four, five and seven miles distant.

The societies in other places may perhaps find in this very meagre and merely outlined sketch of a delightfully pleasant gathering, some hints to aid them in making their monthly meetings more interesting and profitable.

A few words from a short missionary address published in the last *Link* will bear repetition and suitably close my letter:

"Our part of the work is the duty of upholding those who are sent abroad over the world. Our part may not be as close to the letter of the command as that of directly working with the unchristianized nations, but it is not truly after its spirit. A work so Christlike, a work so dear to Christ Himself, should it not engage our best efforts? Should it be uninteresting, dull, prosy, to meet once a month to hear what Christ's ambassadors are accomplishing, and to pray for their success? Should our worldly pleasures press us down so that our hearts cannot give a joyful rebound at news of blessings bestowed? Think of those who are relieving us from active duty on the field, weary, often disheartened; is it kind, is it right to leave them unsupported by even a thought of prayer? It is so little that we can do; and shall we cast it aside because it is so little? The blessed Master, who knows all hearts, looks down and says, 'I gave My life for thee; What hast thou done for Me?'"

Yours very truly,
M. S.

For the Christian Messenger.

Home Missions.

At the September meeting of the Home Mission Board grants were made to the following fields:

1. To the New Glasgow field, N. S., for one year, \$400. Rev. F. S. McGregor, the pastor elect.
2. To the Montague field, P. E. I., \$175.00 for the current year. Rev. W. B. Bradshaw.
3. To the Newcastle field, Northumberland Co., N. B., \$125.00 for one year. Rev. I. E. Bill, pastor elect.

Rev. W. E. Hall was appointed to Emerson, Manitoba.

All churches wishing to make application for aid should send to Secretary for forms. No grants will be renewed except on regular application being made.

But little has been received in response to former appeal. Please send an early remittance.

A. CONNOR, Cor. Sec'y.
Hebron, Sept. 14, 1882.

A RELIGIOUS PAPER.—A prominent clergyman, after enumerating the variety of valuable matter usually found in a religious weekly paper, closes with the following remarks:—"I suppose some Christian families feel that the price of a good religious paper is more than they are able to pay. But the value of such a paper, when taken and read, is above all price in money. The cost at the most is only five cents a week. There are many mothers who so prize the assistance of such a paper in the education of their families, that they would sooner wear one hat less a year than dispense with it. There are fathers who would buy a coat cheaper by the cost of the paper rather than be deprived of its blessing. So deeply do I feel the need of such a paper as an educating force in my life and home, that I count it not at all among the luxuries but necessities of my table. And I am sure that where it is taken and read and not laid upon the shelf to stay there, it will be an invaluable educator of both the home and the church, into that life which we live by the faith of the Son of God."

THE RESURRECTION.—One of Faraday's workmen by accident dropped a little highly-valued silver cup into a strong acid bath. In a little while it had utterly disappeared. But when Faraday came in and learned of it, he said nothing, but cast another acid into the jar, and the silver soon precipitated—a shapeless mass, indeed, but every grain there. A few days after it came back a more beautiful cup, from the hands of the silversmith. May not God as readily restore our bodies after the decay and disorganization of death?—George F. Pentecost.

A GOOD RULE.—If you don't love to go to church, go till you learn to love it. If you dislike to give to the church, give until you enjoy it. If you are not interested in reading the Bible, make a study of it until it becomes pleasant. If you do not enjoy praying, talk with God confidently until you love to commune with him.

A SHARP ANSWER.—A Syrian convert to Christianity was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath-day he may pull him out?" "Yes," answered the convert, "but if the ass has a habit of falling into the same pit every Sabbath-day, then the man should either fill up the pit or sell the ass!"

Notices.

FOREIGN MISSION RECEIPTS FOR AUGUST.

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| Amherst Baptist Sabbath School, per James Moffatt..... | \$ 24 00 |
| Do. do. Church do..... | 1 00 |
| Convention Fund, per Dr. Day..... | 670 00 |
| Do. do. J. March..... | 327 72 |
| W. M. A. S., per Mrs. Selden..... | 665 01 |
| Do. do. Mrs. Alwood..... | 256 71 |
| Rev. E. Hickson..... | 6 00 |
| Marsh Bridge Mission Band..... | 12 50 |
| Rev. J. Gammon..... | 1 00 |
| Leinster St. Ch., per J. March..... | 29 09 |
| Upper Wilmot Ch., Rev. W. E. Hall..... | 12 00 |
| W. M. A. S., Jacksonville..... | 8 75 |
| Milton Church, per Rev. J. A. Gordon..... | 25 00 |
| J. E. Masters, Con. Treasurer..... | 29 21 |
| | \$2057 99 |

C. F. CLINCH, Treas.
Clinch Mills, N. B., Sept. 15, 1882.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Mrs. M. A. Wilson, Port Hastings, \$2 00
M. R. SELDEN, Treasurer,
Halifax, Sept. 19th, 1882.

COLCHESTER AND CUMBERLAND S. S. CONVENTION.

The annual meeting of the Colchester and Cumberland Counties Sabbath School Convention will be held in Central Onslow on Thursday, 21st inst., to commence at 10 o'clock, a. m.

PROGRAMME.

Morning Session—Election of officers, reading and discussing letters, and reports from Superintendents.

Afternoon Session—Paper on Sabbath School literature, by Rev. H. B. Pool, of Pugwash, and discussion thereon, Rev. G. F. Miles to open discussion.

Evening Session—1st. Exercise by the Sabbath School fifteen minutes. 2nd. A short paper on the advantages to be received by those who continue to attend Sabbath School. 3rd. Addresses to the children.

We hope for a large attendance of Superintendents, teachers, and all Sabbath School workers.

A. J. WALKER, Sec'y.
Truro, Sept. 2, 1882.

SABBATH SCHOOL CONVENTION.

Delegates and other friends who purpose attending the S. School Convention of the N. S. Central Baptist Association, to be held in Falmouth, on Thursday, Sept. 21, are requested to notify the clerk of the church by card, stating whether they will come by their own conveyance, or by rail and if by the latter—whether on the evening of the 20th or morning of the 21st.

Those coming by rail will be met at the station and cared for.

We hope to see a large attendance.

ANDREW SHAW, Clerk.

Rev. S. B. KEMPSON wishes to say to his Model Class at Falmouth, S. S. Convention to-morrow 21st inst., that the verses should be not "28-34" but Mark xli. 23-44.

Monies Received.

Rev. O. Chute—corrected—\$4. N. M. Westcott, \$1.