

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER IX. PUNCTUALITY TO APPOINTMENTS.

MY DEAR BROTHER,—

Punctuality is of great importance in every department of life. The want of it occasions an immense loss of precious time; and deranges business of every kind. Remissness with reference to fulfilling appointments, as well as other engagements, is a prevalent evil. A general reformation in this respect is exceedingly needful. It would be attended with numerous happy effects.

The ministers of religion should be especially "ready to every good work." Their example may do much toward effecting this necessary reformation. It is to be feared, however, that in some instances the remiss course adopted by us has contributed to the increase and extension of this evil. We are, indeed, frequently placed in circumstances of strong temptation to delay. It is not pleasant to preach to the walls; nor to be interrupted by the coming in of persons during the delivery of a sermon. When therefore the time arrives for the commencement of public worship, we may think it advisable to wait till more of the congregation shall be assembled.

It ought to be duly considered, however, that the preacher who adopts this course once, will be naturally expected to continue it. The people will consequently come later and later still. In this way I have known preachers to fall into a habit of delaying till they would not usually commence within a full hour past the time at which they had promised to commence, "if the Lord will." In such cases it would have seemed more suitable for them to say, "if the most tardy of the people will."

In the early part of my ministry I received a beneficial rebuke for delinquency of this kind. I had made an appointment for a meeting in a private house, on a week day, at 6 o'clock, P.M. Punctual to the time, I was present, and ready to proceed. A few people were assembled, but more were expected; and I waited for them. After we had sat in silence for a considerable space of time, an eccentric old gentleman remarked, "I do wish people would learn to speak the truth. A man to appoint a meeting at 6 o'clock, and then not to begin till 7!" I was never accustomed to deal in hints, and consequently not very ready to take them; but this was too broad to be misunderstood. The force of the rebuke was felt, and the service presently commenced. It must be confessed that it did not produce a constant due regard to punctuality; but it has been profitably remembered.

As a regard for veracity evidently requires every preacher to fulfil his appointments, which are promises, with punctuality, so likewise justice to punctual attendance demands it. To oblige these to wait for the dilatory, is manifestly an act of injustice. It is punishing the innocent for the delinquency of the guilty. Moreover, it presents a strong inducement to those who are accustomed to come in season, to delay, and so fall into the pernicious habit of being late. In this case the misconduct of the preacher exerts a deleterious influence upon his hearers in general. In the one class it fosters remissness, and in the other produces it. This baleful contagion naturally spreads. It is little to be transmitted to succeeding generations. The harm, therefore, that may result from a wrong course pursued by an individual, is incalculable. Consequently every man ought to set his face determinedly against the prevalent dilatoriness, and earnestly to endeavour to promote punctuality in all respects, both by his example and his influence.

In those country places where the people have no common standard of time, it may be requisite to make a little allowance for diversity in keeping it. A preacher should have the time as correct as possible; and then I would recommend that he should in no ordinary case, delay over fifteen minutes. Let the people be aware of his constant punctuality, and they will probably be induced to be punctual. If there be cases of incurable remissness, punctuality will shew its hatefulness, and put others upon their guard.

These remarks apply also to all who lead in religious meetings, Sabbath Schools, &c. Every person, indeed, should invariably make timely arrangements so as to be present, unavoidable hindrances excepted, precisely at the time appointed.

Now, my dear young brother, though this letter has especial reference to punctuality in fulfilling appointments for public worship, yet it may not be amiss to offer a few remarks with re-

ference to it in other respects. A preacher ought to be careful to avoid contracting debts. He should never do it without a moral certainty of being able to meet his engagements. When made, they should, without fail, be punctually fulfilled. Delinquencies in ministers impair their usefulness, and injure the cause of God. I would, therefore, earnestly entreat you to be invariably punctual in all things.

With regard to appointments for preaching I would advise you not to undertake more than you can reasonably hope to accomplish without injury to your health. Never neglect one, unless Providence manifestly prevent. Be always careful to be at the place in due season; and then proceed according to your promise.

May divine assistance be afforded you in this, as well as in any other part of your duty!

Yours, as ever,

CHARLES TUPPER.

Tremont, Aylesford, March 20, 1861.

ERRATA.—Letter vi. C. M., March 6th, p. 77th, par. 7th, for "become, read became"; 9th, for "when," read where. Letter vii. Mar. 20th, p. 93rd, par. 8th, for "honored," read learned.

For the Christian Messenger.

An Aboiteau across the River Avon.

MESSRS. EDITORS,

SIR,—Having a little time on hand unemployed, I thought perhaps a glance at what I have considered would be for the interest of the Township of Windsor, would not be uninteresting to many of your readers. In case the Government should extend the line of railway towards Victoria Beach it will require a bridge across the Avon. If so, why not build an Aboiteau, which will answer the purpose, and enclose, and cause to be made, not less than two thousand acres of salt Marsh and river flats, which would be worth, when made, thirty pounds per acre, besides save an annual expense, of the within dike land, as now enclosed. The flats of the river and banks of the Avon for miles in length, with the salt marsh outside, would be converted into excellent land, worth as computed six [sixty?—Ed. C. M.] thousand pounds the inside proprietors would receive benefit to the amount of two thousand, making in all by the building of the said Aboiteau, eight thousand.

Nor is this all the good it would effect: what a splendid site for mills to manufacture the plaster to be sent to the United States, and saw and other mills for every purpose required, which could be for water or Steam as deemed most expedient. The dam would hold safely all timber and logs, rafted or otherwise placed above it. The Spring and fall freshets would bring down much of valuable logs and timber from the several streams which flows into the Avon. A small sum of money would clear out any obstructions in the rivers so as to allow logs to come down from a long distance. The bottom of the river is very hard, and a good foundation could be had to build on, the lower and upper points could be built with square timber like the present piers filled with stone and brush, leaving a space in the centre to be filled up with clay or earth, made solid to prevent leakage, and as many sluices or gate-ways could be built in as desired.

I may be wrong as to the quantity of lands &c., as I have guessed at it; but I am inside as regards the value. Much of the dike land here is worth sixty pounds per acre. The present bridge could be enclosed in it. It would be a great advantage to have the privilege of the Bridge in erecting the Aboiteau. I would be glad to see it accomplished, knowing it is quite feasible with competent engineers and plenty of means. The front would form one entire wharf for vessels to lay at, for every purpose required. The dirt from the contemplated cuttings for the Railway would help to fill up the Aboiteau.

I could easily give more arguments in favor of said scheme, but must close knowing I have occupied already too much of your valuable columns. I have merely hinted at the subject. Hoping some person may take up the idea and bring the subject more fully before the Government should they continue the railway eastward.

ALPHA.

Windsor, April 8th, 1861.

For the Christian Messenger.

Acadia College.

DEAR MR. EDITOR,—

The friends of Acadia College are doubtless aware that that Institution is at this moment in perilous circumstances. At a meeting of the Board of Governors held on the 3rd inst. it was found that £350 will be needed on the first of

June to meet the current expenses of the College up to that date; and that unless provision be made to increase the present annual income while the Endowment Fund is reaching the necessary amount, consequences of the most disastrous kind must follow to our Institutions of learning, and to our Denominational work, to which they stand so vitally related.

A committee was appointed at the meeting of which I have spoken, to devise some scheme for raising the amount needed for the present year. And it is hoped that such scheme, when proposed to the Churches, will meet with their approval and elicit from them a golden response.

Permit me to reiterate the suggestions so frequently thrown out by our College Agent and others, that Collections be taken up in all the churches towards meeting the salary of the Theological Professor. Would it not be well for the churches to make these collections on the first Lord's day in May, or at least before the June Anniversary? And let us not fail to remember the "child of Providence" in our prayers.

I have several things to say about Acadia College, which, with your permission, I will say in future numbers of your paper.

Yours truly,

D. M. WELTON.

For the Christian Messenger.

Our Foreign Mission.

LETTER FROM REV. A. R. R. CRAWLEY. TO THE SECRETARY.

My Dear Dr. Tupper,—My last date to you was, I think, New Year's Day. I now herewith send you something in the shape of a Report of the mission here, for the year 1860.

In your last letter to me you intimate that your Board are thinking seriously of sending a missionary or missionaries to Burmah. In my reply to that letter I remarked that I conceived the American Baptist Missionary Union could not otherwise than rejoice in the prospect of a re-inforcement to the Burmese Mission, sent by a Baptist Society, whether that Society be in the British Provinces or elsewhere. The case is surely a very plain one. Burmah, British Burmah, needs, at the lowest calculation, imperatively needs, twice as many missionaries as are now within its borders.

The English Baptists, with a mistaken courtesy, have agreed to consider Burmah as peculiarly the Mission field of their American brethren, and consequently have not a single missionary here.

If the Union had now, or if there was a prospect that they soon would have, in Burmah a number of missionaries, even approximately adequate to the demand, then I would say, by all means send your labourer to some other field. But I have shown that such is not the case. And when it is remembered that, from the first, Burmah has been the one field in which your churches have ever been most interested. Surely there need be no hesitation for a moment in sending your missionaries to this country. But it may be said that I, being one of you, and having come from your midst, am not qualified to give unbiassed advice in this matter.

Let me, then, refer you to the Missionary Magazine, (the organ of the Union) No. for November, 1860, page 387. Under the heading "Mengyee—who will preach there?" read the sentence commencing "will not our brethren in Nova Scotia, &c. You see there that I'm not alone in my opinion. Observe also, that the authorities at the Mission Rooms, Boston, have endorsed the views of Bro. Thomas by publishing them. I trust, therefore, your Board will feel that there is no difficulty whatever in the way of their sending missionaries to Burmah just as soon as they are prepared to do so. With what delight we shall welcome them, and how cordially we shall give them every assistance in our power, I need not repeat.

If your missionary comes to any part of the country within the limits of the Henthadah Mission, of course I shall make over to him at once half of my native preachers, as he will divide my parish with me.

May the God of Missions fire the church with holy zeal in this work.

Faithfully yours,

A. R. R. CRAWLEY.

Henthadah, Jan. 17, 1861.

REPORT.

Henthadah, Jan. 16, 1860.

My Dear Dr. Tupper,—The beginning of a new year reminds me that it is time to send you for presentation to your Foreign Missionary Board, and through them to the churches, some account of the Mission, for the year that has just

closed. As all my papers were lost in the recent fire, I am unable to refer to my copy of the report sent you for the year 1859. There has not, however, been any very material, or rather observable change in the state of the Mission since then.

The number of native preachers at present employed, is six, stationed as follows:

Ko Eing.....at.....	Henthadah.
Ko Choke.....at.....	Donabew.
Moung Long.....at.....	Itnerant.
Moung Wike.....at.....	do.
Moung Kyaw.....at.....	Tounglongzoo.
Moung Yan Gin.....at.....	Taingdaw.

Accompanied, generally, with one or more of the assistants, I have made long preaching tours among the villages, and more than the usual amount of time has been spent in this most profitable way of preaching the Gospel to the people in their own homes. Several excursions in different parts of the district have also been made by some of the preachers accompanied by me. The impression received in all my intercourse with the people is ever the same, namely that labor for the Burmese is not in vain. It is true our labor may be that of sowers mainly. The abundant harvest may not be brought home in our day. But the faithful laborer shall assuredly enjoy from time to time signs and promise of a better day. That surely is a hopeful mission-field, where the preacher finds, in every village he enters, numbers to listen to his message and ask for books to enable them to understand more perfectly the things they have heard. And such is this field. The following figures will show the state of the churches connected with the mission.

Baptized during the year,.....	4
Excluded do. do.	1
Whole number at present,.....	25

of whom,—

5 are from the Taingdaw Church.
6 " " " " " " " " " " " "
12 " " " " " " " " " " " "

the remaining 2, an assistant and his wife, are stationed at Donabew.

During the last season the assistants were instructed in Genesis, Exodus, Romans and Hebrews, and in History, Geography, and Natural Philosophy.

A few words are necessary respecting the projected girl's school. It is impossible now to fix a time when this enterprise will be initiated. The late disastrous fire destroyed our chapel, which it was intended should be used as a school room. Various considerations make it necessary to delay re-erecting mission buildings. Still let it not be supposed that there is other than a very earnest purpose to begin this enterprise just as soon as possible. We look mainly to the churches in Nova Scotia, New Brunswick and P. E. Island for support of this School. It rests with them to say whether this much needed means of grace shall be sustained or not.

Let none be discouraged on account of the small number of converts. This mission has been established six years. More than 30 converts from heathenism have been baptised. Of that number 4 have died in the firm hope of Heaven. Others have removed to places within the limits of their missions. There remain 25 christian men and women, who, by their holy lives are shedding no feeble light upon the surrounding darkness. Only let us have faith, "only be strong and of good courage" and God will bless us.

ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

Donation Visit.

TO REV. S. W. DEBLOIS.

Dear Sir,—I beg leave to acknowledge the kindness of friends in Wolfville and vicinity, members of my Church and others who paid us a donation visit on the evening of the 20th of Feb. last.

Excellent speeches were made by Dr. Cramp, Rev. T. Angwin, Rev. E. O. Read and Rev. T. A. Higgins. The gifts in money twenty-five pounds, and substantial to the amount of twelve pounds more, were cordially presented and vorthily appreciated by

Yours very truly,

S. W. DEBLOIS.

For the Christian Messenger.

Obituary Notices.

IDA MAY ELDERKIN.

Ida May, second daughter of Jephtha and Nancy Elderkin was born Aug. 30th, 1856, died March 26th, 1861, aged four years and nearly seven months.

I desire to write these few lines in the testimony that God's Spirit often works in a mysterious yet unmistakable manner even upon very young minds. How young we dare not say, but enough is revealed for our encouragement in the blessed and holy duty of training our infants for Heaven. On a bright day last summer as her mother was standing in the open air enjoying nature in its simple beauty, with this lovely child by her side. She said "Mamma I do not want to stay here." Her mother was struck by the remark, and thinking that she desired to make some earthly visit, said "where do you want to go, Ida?" She looked up and replied "I want to go to Heaven, Mamma."

During her illness which was protracted and severe she often spoke of death and Heaven and always with pleasure. Death, to her infant mind was some kind messenger waiting to bear her to heaven, where she said she would watch for her mother. She often with much feeling