

wanting in his books. He did not discourse on the gods. When asked by one of his disciples about death, he replied: "Imperfectly acquainted with life, how can I know of death?"

For the Christian Messenger.

OUR FRENCH MISSION.

Dear Editor,—

I should like to inform the numerous friends of the French Mission through the pages of the *Christian Messenger* of the success in saving the lost.— Since the last Association your Missionary has baptized five happy converts in the likeness of the Lord Jesus, and besides two more professed faith in the Lord Jesus on their death beds, one Mrs. John Saulnier the other Mrs. Nicholas Tibault. I think I never saw a happier person than one of them was from the time of conversion, until death crowned her faith, the other lost the power of speech early, so we did not hear so much; still the hope is bright. The good work is still going on, and may the Lord still prosper the same is the prayer of your humble servant.

M. NORMONDAY.

Will you be so kind as to acknowledge the following sums through the columns of the *Christian Messenger* as received by me:—

Mrs. Shaw	\$5 00
J. A. Trefery	5 00
Nathaniel Holmes	5 00
Samuel Cane	0 25
Mrs. Eddy Vidio	1 00
James Messenger	1 00
Rev. S. T. Rand	15 00
Bell B. Dodge	1 00
Joseph Saban	20 00
Dracon Wheelock	4 00
W. H. Gidley	20 00
Wm. Weddell	10 00
W. H. Nickerson	1 00
George Whitman	1 10
C. Frost	1 00
Dr. Parker	10 00
Benjamin Brown, Jr.	4 00
A. Sims	1 00
Reuben Raymond	2 00
Kempt Church	25 00
Smith's Cove and Digby	17 00

Yours in the Lord,

M. NORMONDAY.

Mission House, Saulnierville,
July 10th, 1871.

For the Christian Messenger.

LETTER FROM A NATIVE PREACHER.

Dear Brother,—

A few friends of Foreign Missions have been uniting their offerings for several years past, for the purpose of supporting a Native preacher in Burmah. They have frequently heard from him through Brother A. R. R. Crawley, under whose supervision he is employed—and have always been pleased to learn that he was an earnest and efficient laborer in the vineyard of the Lord.

But thinking it would be both interesting and profitable, both to the native preacher and those who contribute to his support, to write directly to him and receive a reply from his own hand, I wrote to him last Winter and have now received an answer in his own hand, indeed; but should fail to be benefited thereby only for an accompanying translation by Brother Crawley. This, however, throws light upon the strange Burmese characters, and makes the letter both interesting and profitable to us.

Thinking that some of your readers may like to give it a perusal I send you a copy of the translation. There is no date, but probably it was written in April.

"I Mong Wike, who live in the Village of Paing-Zong-nan, in the Henthada District, to Pastor Kempton, mama, and all the brethren and sisters who live at Lakeville. I write you a letter of affection, praying that the blessing of our Lord Jesus Christ may abundantly descend upon you. I gladly write to you, to let you know, according to your wish. We, too, continue in the same hope; to wit, that we shall be happy together hereafter.

In the work of the Lord, although there are difficulties, yet we are strong and persist. God gives us grace to conquer—and we work on in His work, without fainting. Pray for us that we may so work till the end of life. We also pray for you.

When by the help of God, we display and preach the gospel of salvation, there are some among its hearers who wish to become disciples. Some do not know the grace. That all such may know the grace and become disciples, pray, all the brethren and sisters at Lakeville, to the God who is able.

(Signed) MOUNG WIKE."

It is both pleasing and touching to read the humble but earnest appeal for prayer contained in this letter; and also, to learn directly from the converted heathen, that while they request an interest in our prayers that they may be successful laborers in the cause of Christ, they are also crying to God in our behalf.

Oh! that the true spirit of Missions may be poured in much larger measure, upon the churches both at home and abroad. Ye that make mention of the Lord, keep not silence; give Him no rest till He come and make Jerusalem a praise in all the earth.

Yours in the gospel.

J. F. KEMPTON.

Lakeville July 5, 1871.

For the Christian Messenger.

MOUNG CHIN'S NARRATIVE.

[Moung Chin is a native preacher in Burmah, supported by the Wolfville church].

My name is Moung Chin. I was born at Shway Doung. At the usual time, according to the Burmese custom I was sent to the monastery to learn to read and write and commit to memory the rules of happiness and discipline. I was one year learning as a scholar, four years as a novitiate for the priesthood, dressed in the yellow cloth, and two years as a priest; seven years in all. Having doubts in my mind regarding the worshipping of idols, I threw off the yellow cloth.

As my friends were living at Enma, I went there and in the year 1215. Burmese era (A. D. 1853), heard that teacher Kincaid had arrived at Prome, and was preaching Jesus Christ's law. I went to see him, and he gave me the New Testament, which I read daily, and learned from it that Jesus Christ, the Son of God, was the only Saviour. I believed this truth, and in one year was baptized by teacher Kincaid. I then returned to Enma, and the Phoonghyee of the village Ghyeebouk-gong sent word to the people that I had forsaken my religion, and had become a disciple of the religion of Jesus Christ; they must not associate with me, but treat me as an outcast; and if they did not mind his instructions and shun me, he would excommunicate them. All my friends and relatives, with my wife, were afraid of him, and forsook me. I was in poor health at the time, and my brother, fearing I might die under such treatment, secret helped me by giving me good food to eat and water to drink.

Teacher Kincaid heard how I had been treated and sent for me. I was then sent with Ko En, one of the preachers, to Henthada, as an assistant. I remained there one year, reading the Scriptures and helping him in preaching as far as I was able. When I went back to Enma my wife joined me, and we lived together again happily. After this I was sent by teacher Kincaid to Meaday; where I stayed one year, and five Kyens became disciples. They lived in a village on the frontier near Monkten, the residence of Capt. Gildert. Once on my way there I was attacked by robbers, and beaten with their sticks and cut with their knives. The few things I had were taken from me. They thought I had money. By the kindness of Capt. Gildert I soon got well. In the Burmese year 1220 (A. D. 1858) I was ordained as an Evangelist at Prome. My wife and eldest daughter and seven other relatives, I am happy to say, have become disciples, and persecutions have ceased. I have three children. My wish is to spend my life in making known to my countrymen the truths of the religion of Jesus Christ. Pray for me.

[Translated by the Rev. Thomas Simons, of Prome.]

The Christian Messenger.

Halifax, N. S., July 10th, 1871.

PRINCE EDWARD ISLAND BAPTIST ASSOCIATION.

OUR JOURNEY THERE.

Having been prevented from assembling with our Eastern brethren at North Sydney we were enabled the following week to visit a lesser branch of that organization, which, having taken root for itself on the Island soil, has for the past four years been growing up, and each succeeding year presenting its fair blossoms, and bringing forth good fruit as a separate organization. Our former visit to the Island when the whole Eastern Association met at Bedeque was of so pleasing a character that its

recollection gave an additional inducement and desire to accept the kind invitation of Dr. McDonald the pastor of the church and other brethren to join with them in the engagements of the occasion.

By the aid of the locomotive we reached Pictou harbor before noon, and here had the unexpected pleasure of meeting the brethren returning from North Sydney, some of whom were delegate to the Island Association.

Rev'ds T. H. Porter and W. B. Boggs delegates from New Brunswick and Bro. W. F. Armstrong from Eastern N. S., consequently embarked with us in the handsome and well appointed steamer, St. Lawrence, and in a few minutes we were directing our way on to Charlottetown. Arriving there about 4 o'clock, we had gone but a few steps when we were greeted by Dr. McDonald the pastor and three brethren—members of the church at Tryon, who had come on twenty-five miles to carry us thence. This was a very agreeable commencement of P. E. I. kindness and hospitality, and showed that the Christianity of to-day is the same in its manifestations as it was in apostolic times. Enjoying a pleasant hour in the capital and partaking of the hospitality of brethren there, we were shortly en route in four carriages for Tryon.

After passing on a few miles we came to North River, and here it was decided to tarry for the night. The mention of a few names of the brethren showed us that we were in the midst of friends to whom we had for many years paid our weekly visits. The fine well-kept farms gave indications of prosperity; and we were assured of what we soon learned by experience, that a hearty reception awaited us. We could only personally visit one of these families, that of our aged brother Jacob Dockendorf, but were glad to receive kind messages from the others who entertained our fellow-travellers. Soon after 5 o'clock in the morning, having had a good night's rest and a substantial breakfast—we were again on our way—not on the dead level of railway travelling, but over the gentle undulations and along the smooth stoneless roads, giving a most pleasing variety of fine cultivated farms and river scenery, with occasional glimpses of the distant ocean and then of the coast of Nova Scotia and New Brunswick.

THE MUSSEL-MUD.

A peculiarity of this island, all around its coast, is that the farmers have a fine fertilizing material in beds of mussel-mud, consisting of a depth of about 20 feet deep or more of oyster and mussel shells, with the remains of the exhausted shell fish. The operation of raising it to the surface is a curious process. In the winter when the ice is firm a cap-stain is taken out some distance from the shore where the water is 8 or 10 feet deep. Here the ice is cut away to enable a large scoop to be put down under the water, and like a dredge bring up the accumulations of material that have probably lain there for thousands of years. The shells are so thickly embedded that in some places it is one solid mass of lime. It is a rare thing to find a live oyster in it. It commonly crumbles into a fine powder on being dried by exposure to the air.

Once covered over the land, it forms a fertilizer which retains its virtue for several years. Large lumps of this valuable article are seen all along on the sides of the road, as it has been gathered during the winter. It being just the material needed by the soil, it becomes an inexhaustible source of wealth to the industrious farmer and the people generally.

THE ISLAND RAILROAD.

The principal topic of general interest was the projected Railroad to go from one extremity of the Island to the other, about 120 miles. The elections consequent on the appointment of three Commissioners were just being run, and much conjecture prevailed as to the result of one of these being defeated by David Laird, Esq., editor of the *Par. of*. As the government still have a working majority, it is not likely that the project will be interfered with by this blow. There is however great diversity of opinion respecting the propriety of the outlay for a railway with so limited a revenue. It is to be of the narrow gauge. An additional 2 1/2 per cent on imports, it is believed, will cover the cost. One effect of the railway will doubtless be that there will be more intercourse between the different parts of the province than heretofore. We were surprised to find that men coming from various parts of the Island were so little acquainted with each other. This arises probably

from there being so many bays and rivers by which produce is exported, with but a short distance of land travel.

After a delightful drive of four hours we reached Tryon and soon met other brethren who had previously arrived.

THE ASSOCIATION.

At the hour appointed, 10 o'clock, a.m., on Saturday, 8th inst., the Moderator of last year, Rev. John Shaw, opened the Session by commencing devotional exercises which were continued for about an hour. These were participated in by a number of ministers and other brethren. Reference was made to what had been experienced by individuals, by churches, and by Associations represented there. The great object for which the Association was established—Prince Edward Island for Christ—was dwelt upon and a key-note struck which showed that the brethren present were of one heart and one mind, and that good results might therefore be expected from their assembling together.

The officers elected were:

Rev. J. B. McDonald, Moderator.
Bro. W. B. Bradshaw, (Lic.) Clerk.
Bro. Wm. McVane, Asst. Clerk.
Jas. Desbrisay, Esq., Treasurer.

Rev'ds. T. H. Porter, J. Shaw and S. T. Rand read the letters. The usual variety of experience had been enjoyed. The great want of the Island is more ministerial labor. The Tryon church had received accessions to its membership and was rejoicing that harmony was being enjoyed by its members.

Summerside too showed signs of energetic activity which promises good results. Regular services are kept up in all the churches; and Sabbath Schools in all with but two or three exceptions. The following are the additions made by baptism during the year: Bedeque 3, Cavendish 2, Dundas 1, East Point 3, North River 3, Summerside 3, Tryon 15, Belfast 1, West & Clyde Rivers 7, Total 38.

A spirit of liberality exists amongst the churches. The total of contributions for Home Missions was £35, and for Foreign £31. 1s. 11d.

THE PREACHING ON LORD'S DAY was by Rev'ds. E. F. Foshay, W. B. Boggs, T. H. Porter, S. T. Rand, M. P. Freeman, F. Kidston, and Brethren W. F. Armstrong, W. H. Warren, Donald McDonald and J. H. Robbins.

THE INTRODUCTORY SERMON was preached by Rev. Malcom Ross from Isaiah xxxii. 15 on "The work of the Holy Spirit." It was an energetic, clear presentation of truth, under the following heads:

1. The necessity of the indwelling Spirit in the Church of Christ.
2. Success and the ultimate triumph of the truth depends on the outpouring of the Spirit.
3. An enquiry, Why the Spirit is not poured out more largely in the present day?
4. It is a blood-bought privilege to be permitted to pray for the Spirit.

Dr. McDonald read an excellent draft of Circular Letter on "Christian Activity," which was adopted and ordered to be printed. A request was also made for its insertion in the *Christian Messenger*; and subsequently in the *Visitor*.

ON MONDAY AFTERNOON

The Education Report was under discussion. A contribution was made of \$40 pledged by Brethren Davis and Freeman towards the chair of Natural Science in Acadia College. A warm interest is felt on P. E. Island, in the institutions at Horton, and we believe that contributions have been made of both men and means fully equal to their proportion of membership and ability.

One of the delegates from the Nova Scotia Central Association gave information of the action inaugurated at the late Session of that body respecting the erection of new Academy, Seminary and Library Buildings at Wolfville, and a resolution was unanimously adopted, heartily approving of the plan and commending it to the churches and brethren of the P. E. I. Association.

The Committee on the *Christian Messenger* reported, expressing warm sympathy with the editor, and heartily commending it to the people.

The subject of Temperance occupied the attention of the Association on Monday afternoon and again on

TUESDAY MORNING.

A resolution was proposed and ultimately carried, but not unanimously, recommending the churches to regard the use of intoxicating beverages by their members as disorderly conduct.

A vote of thanks was passed to the brethren from Nova Scotia and New Brunswick for their attendance and co-

operation. Good prayer-meetings were held each morning at 6 o'clock. The discussions were lively and characterized by a desire to act in harmony with New Testament principles as understood by Baptists. It was very manifest that the wants of P. E. Island were being more effectually met by the separate

existence of this Association than they could be while the churches were but a part of the N. S. Eastern Association. It supplies one great want of the Island people—more frequent opportunities of fraternal intercourse. Still we believe that the occasional appointment, by the Boards in Nova Scotia, of a mission on the Island would be desirable and acceptable to the brethren there.

The Association is to meet next year at Bedeque.

WOMEN AS MISSIONARIES.

Several of the papers read at Chicago by ladies interested in the Women's Aid Societies, have been published. The following is an extract from one read by Mrs. C. T. Tolman of Chicago, on the 22nd of May last:

The present is a transition period in the history of our denomination. We may profitably pause in our deliberations on causes, plans, and prospects, and talk awhile with the missionary sisterhood, who have irradiated our history from the time of Judson to the present day. Let us glance first at the unmarried missionary women sent out by the Missionary Union; then at the work performed by widows on the field; and then at the history and labors of the wives of our missionaries. The Missionary Union have sent 129 women to their mission fields. The first woman who went out single, was Miss Macomber, appointed in 1832. Miss Rhoda Bronson, in 1839 was the second to enter the field. She died shortly after her arrival, of fever, while anticipating a useful and happy life of labor with her brother, Rev. D. Bronson, then laboring among the Nagas of Assam.

The Missionary Union found so great difficulties from the state of society in India, that they did not deem it advisable for some years to continue this experiment of sending out single women; but as these obstructions have been removed, they have gradually increased the number each successive year, since 1846. They have placed, in all eleven such women on the fields under their charge,—six are still laboring under great cares and amid trials, some have gone home to rest from their labors, and others from failing health have left the field. Miss Amanda Vinton, Miss A. M. Fields, Miss H. R. Adams, and Miss Susie Haswell, may be mentioned as representative characters.

Mrs. Ingalls, of Thongzai; Mrs. Scott, of Assam; Mrs. Van Meter, of the Pwo Karen mission; and Mrs. Douglass, of Bassien, can be mentioned under the second class. Widowed in a foreign land, where more than any where else the love and sympathy of a husband is invaluable, they came forth from the fiery trial chastened but purified, and with fresh consecration and tendered love took up the work laid down by their loved ones, and toiled diligently for the Master. Mrs. Ingalls lives alone in Thongzai; has under her direction seven native preachers, several assistants and Bible women. Their united efforts, under the blessing of God, have resulted in the establishment of a Church of over one hundred members.

Mrs. Scott was left a widow, alone, in Nowgong, Assam. She at once applied herself to do her own and her husband's work. During the year of her loneliness (before the arrival of Dr. Bronson and daughter) she carried on five schools,—the work at two outstations, besides the entire supervision of the various interests of the station.

Mrs. Van Meter consented to the return of her husband to his native land, in quest of health, while she remained in charge of the work abroad. The news of his safe arrival was speedily followed by the news of his death. But while one hand clasped the hand of Jesus, the other retained hold of the helm, and guided the mission ship steadily on.

Mrs. Douglass saw her husband die in the triumphs of faith, laid him down to rest in heathen soil, and worked on, till failing health brought her home to her native land. The work performed by these missionary ladies alone is a sufficient answer to any one who may question the capacity of Christian women to work among the heathen.

After noticing several devoted wives of Missionaries, Mrs. T. proceeded:

Already do we see their final workings. The missionary ladies of our day find in the stations well taught Christian women, and native preachers and assistants are ready to carry on the work as they may direct. Children of Christian families are waiting to be gathered into schools, and the hearts of our heathen sisters are ready for instruction so that they throw wide open their doors to the Christian women who can instruct them. As a denomination a new era is before us. God has put the work for heathen women living in the regions occupied by our missions into our hands,—let us not be recreant to our trust.

The Congregational, Methodist, and Presbyterian Churches have established