

the good news were not for them too. When the last prayer was offered by the Dr. we remarked how quietly they stood and listened, and during the hand shakings which followed, for the christians think it a great privilege to shake hands with Mo and Mem and the new missionaries after service, a number stood and looked on as if wondering what it all meant. As we passed along the narrow filthy street from the boat to the chapel, we observed a crowd collected and went nearer to see. On the platform, sitting on his mat was a Madrassee, his white turban showing off his fine face to advantage, around him his bottles and boxes of different shapes and sizes, and before him on the ground, kneeling or crouching, were a number of blind persons or those whose sight was impaired. The Madrassee repeating certain words or phrases in a monotonous tone, touched one and another of them, sometimes putting a brush into their eyes after dipping in one of his bottles, lifting the bandages from the eyes of others and continuing his incantations without interruption. The poor afflicted ignorant people how distressed they looked, as they turned their sightless or aching eyes toward the poor deceiver, who could not heal them, but who no doubt was reaping a rich harvest to himself by his futile attempts. I thought as I looked at, and pitied them, how much deeper darkness rested on their spiritual eyesight, and none of their false teachers could give them light. But in their midst were those who would gladly tell them how this great darkness might be removed, and how they might obtain soul light without money or price. But they care not for this light or those who would teach them how to find it, so they grope on in their gross darkness.

May the good Spirit visit this land speedily, as we hear he has come to our own home-land this winter, and lead this people to listen to the message of salvation, and so give up their senseless idols for the worship of the one living and true God.

M. F. C.  
Bangkok, May 20th, 1874.

**ROBBERS!**

Extract of letter from Rev. R. Sanford to Dr. Cramp:—

RANGOON, June 19th, '74.  
"Mrs. S. and I have been very well and comfortable since coming to Rangoon; but we do not feel so pleasantly now, as we might under other circumstances. On Monday night, 15th inst., our house was entered by a gang of thieves or house robbers, who succeeded in getting every piece of my money. They took 30 Rupees; and about 10 Rupees worth of small articles. I had retired about 11, weary from the day's work. The night was very dark and rainy; such a night as might be chosen for committing robberies—when it rains hard it makes a sort of roar, which renders minor sounds quite indistinct. The windows and doors were bolted as usual. During the night, probably toward morning, a hole was cut through the bathroom floor sufficiently large to allow a man to crawl through. The door of the bath-room was then unfastened from the inside. This door leads out by means of a platform and steps. You may notice too that the floor of our house is about 7 feet from the ground. The cutting seems to have been done by means of a sharp gimlet or bit and chisel. It was done without noise evidently. From the bath-room they came without obstruction through a small dressing-room into our sleeping room. They found my keys in a drawer where I had put them, supposing they would not be easily detected. They must have watched me through some crack or open place as I was retiring. My trunk was thoroughly searched and the money taken—although it stood within a few inches of the foot of my bed. They also searched a small trunk belonging to Mrs. S. which was not more than two feet from her pillow. Whether they used anything to stupify us we cannot tell, but it seems very strange that we should not have been aroused. It may have been providential that we did not awake, for the robbers no doubt were well armed. Notwithstanding the loss, we are thankful to Him who sees in secret that our lot is no worse. Rev. D. S. Brayton our next neighbor came in to see us, and immediately on his return sent me a roll of fifty Rupees. It was very kind of him."

Better be upright with poverty than be wicked with plenty.

**Educational Record.**

The approaching meeting of the Convention will have to consider such a combination of questions connected with educational interests, as has seldom occurred before. The necessity of new buildings is acknowledged by all acquainted with the case. The Endowment must be pressed on. Additions to the Faculty of instruction are contemplated in different departments. The organic relations of the Academy must be reviewed and new plans examined, and set aside or approved. Some decision must be reached in regard to the provision to be made for the better education of young women. Here is a combination of subjects of the first importance, demanding attention, and requiring the exercise of broad intelligence and profound wisdom. It is necessary that the men who have received official appointment to take care of our educational interests, should be in their places ready to meet their responsibilities. Time should be taken patiently to examine the various questions that will be presented, that we may not be committed to hasty decisions, with imperfect ideas of what is involved in them. It is better "to make haste slowly," than to act inconsiderately for the sake of getting on, and then have our work to do over again.

One of the grave duties that will come to the Convention this year, will be to fill the vacancies in the Board of Governors of the college. The old rule, which allowed scholar-ship-holders to vote on all college business, while the Governors alone are held responsible for the debts of the college, is not likely to be continued. Men who are appointed to meet responsibilities, will be expected to fulfil their office, and, therefore, it is important that the right men should be elected. Nine years' faithful service is a good recommendation for re-appointment.

For some time the papers have been largely occupied with accounts of the closing of another year's work of schools and colleges. These institutions are, for the most part, conducted so quietly that, were it not for the publicity given to the anniversary exercises, multitudes would never suspect their existence. The work is none the less valuable, because it is done in this unobtrusive way. One is surprised at the number of colleges reported, yet they all seem to have reasons for their existence, which are satisfactory in the judgment of wise and good men. But we are too much inclined to think that the world is made, and what is necessary for the present is all that will ever be needed. The strong colleges and universities of the present have grown from small beginnings, and many of them were as fit mark for depreciating criticisms, as some of the small colleges that are now struggling into a better condition. Experience will yet show the wisdom of sustaining these, as it has proved the wisdom of aiding the small institutions in the past.

The last year has been favorable to many Baptist colleges and universities. Brown and Madison, and many academies under Baptist patronage in New England and the Middle States, have received large additions to their funds. And still the work of endowment is moving on. To some the amount of money devoted to this object may appear too large; but it is as nothing, when compared with the sums spent by the people on injurious luxuries and follies.

**The Christian Messenger.**

HALIFAX, N. S., AUGUST 19, 1874.

**CORNWALLIS CHURCH HISTORY.**

**SECOND ARTICLE.**

It would occupy too much of our space to give in full these "Church Records," to which we called attention in our last. To parties living in the neighbourhood the whole would be full of interest, the principal incidents will however interest all who are at all concerned in the early religious history of Kings County. At a meeting held on the 19th of August, 1780, it was agreed and voted to meet at the House of Brother Moses Dewey's, next Saturday at 2 o'clock, afternoon, to deal with offending Brethren and to hear and consider of any grievances that shall be laid before the church in a proper manner, according to the rule of the gospel.

At said meeting three brethren are mildly censured for "going to consult

and take advice of the Baptist Church concerning what the Rev. Mr. Henry Allien declared in public concerning Baptism, &c."

On the 28th of March, 1871, it was agreed and voted that they would meet the Baptist Church at Horton, on Wednesday the eleventh day of April next to discuss and confer together in order (if possible) to remove bars and difficulties out of the way that may or do hinder our walking together in love and fellowship of the gospel.

No record is made from this date till Monday the 6th of March, 1786, when the following minute appears:

3rd. We determine and resolve by the assistance of God to renew our Covenant with the Lord and each other and to walk in all the rules of the Gospel blameless. And believing it to be for the Glory of God and for the good of his cause to set apart such gifts as we may judge most profitable to be improved among us. (Not obstructing the weakest when influenced by the Spirit of God.) We unanimously voted that Brother Payzant should be ordained as a Pastor and teacher over us.

4th. It was unanimously voted that Brother Harris should be ordained as a Deacon.

5th. It was voted that Brother Payzant should be ordained on Monday the 10th of April next, at the Baptist Meeting-house in Horton if it may be had, otherwise in the most convenient place.

6th. It was voted that a letter should be sent to the reverend T. H. Chipman of Annapolis desiring him to attend with Delegates from there to assist in Ordination.

Then the Meeting adjourned to Saturday the eighth of April next then to meet at the School house near the Whalebone at one of the clock, P. M.

"The Whalebone" here spoken of refers to the jaw bone of a whale which was driven ashore in one of the creeks of the Basin, and afterwards brought to the corner near what is now the residence of Dr. Hamilton in Cornwallis, and, as it remained there several years, the place was commonly known as "Jawbone corner."

It appears that at this meeting on Saturday, the 8th, Rev. T. H. Chipman was present, of which it is written.

We proceeded as follows: 1st. As the Rev. Handley Chipman was not free to assist in the ordination of Brother Payzant as we expected, we (by his desire) put it off until the first Monday in July, then to be effected in Horton as aforesaid.

2nd. Resolved to meet the 3rd of June at the house of Deacon Cleveland in Horton, to proceed in whatever may appear before us.

On June the 3rd, a letter was sent "to the church in Falmouth and Newport, desiring them to send us some assistance in the above said Ordination." The ordination appears to have been made a season of special services for it is recorded as follows:

Saturday 1st of July being met as before resolved we spent the afternoon in Singing, Praying and Confering.

Monday 3rd of July, Brother Payzant was this day solemnly set apart by Ordination as a Publick Pastor and Teacher, but more particularly as a Pastor over the Church of Christ, embodied by the Rev. Henry Allien in Cornwallis and Horton; In whose Ordination the Rev. T. H. Chipman assisted and preached the Ordination Sermon.

It is evident that discipline was not neglected. Some brethren are spoken of as "walking disorderly," and having "disputes and contradictions between them," in consequence of which they were "suspended," or "set aside for the present."

A meeting dated January 30th, 1789, has the following minute:

Bro. Thaddeus Harris was set apart by Ordination to the office of a Deacon.

From which time our Church meetings, Sacraments and discipline have continued regular until August, 1791, when at a Church meeting there was several of our Church, together with some christians that never had joined the Church, that rose up against the Sacrament, Church government, &c., declaring them to be of no use to them in these days, they likewise spoke very unbecomingly of the Married state, and several other observations of the Church, which caused so great a confusion that the Sacrament was put by.

This troubled state continued for several years. Efforts were made "to reclaim our brethren from these new principles," but as it appears without success.

July 14th, 1792, gives an account of some persons having "told their experience and joined the church."

August 5th "We had the Sacrament. Stephen Loomer and his wife, and Sarah Luce were baptized."—Some curious memoranda are given concerning disciplinary action. One brother because of profane swearing is declared no longer a member of the church. Another is suspended because he uses certain "expressions in a way not becoming the gospel, and justifying himself in it."

A sister named makes "a public acknowledgement for her levity, danc-

ing, &c." Another one "is suspended on account of her levity, singing songs, &c., and has no desire to lay the least restraint upon herself."

"Deacon Harris says that he holds to all the Articles of the Church, except that of the Sacraments, and desires to walk with us as a member of this church still"

We must reserve the remainder for another week.

Some of our United States contemporaries are much concerned that they are obliged to submit to polygamy among their legislators, as well as in one of their States, The N. Y. Methodist says:—

It is enough to make us all blush for shame, to be compelled to confess that the House of Representatives has, all this session, tolerated the presence of a polygamist delegate. Elder Cannon, were he living in any one of the States, would be arrested and tried for bigamy; in Washington he helps to make laws for the whole people. He was bold enough to say, last week that polygamy could only be put down by reason. This is, in some sort, a defiance of the coercive power of our courts. Just as logically might we allow a burglar, with the stolen property in his possession, to demand that we should convince him of his errors, instead of locking him up in State prison."

Our Bridgetown friends will be pleased to read the following which we copied from an English paper a short time since:—

Rev. John Clark, of Eye, has been presented with £50, subscribed by his congregation and friends, as a mark of esteem on his leaving England for Nova Scotia. The presentation was made by the Rev. T. M. Morris, Ipswich, at a public meeting in the Town Hall, Eye, at which between 600 and 700 persons were present. Mr. Clark has accepted to a request to print his farewell sermon.

New York, Aug. 8th, 1874.

Dear Sir,—

Rev. H. M. Gallaher, whose address before the American Congregational Union is reported in the *Christian Messenger* for August 5th, is not "pastor of one of the New York Baptist Churches," but is pastor of the Baptist Church at Elizabeth, New Jersey. He was for several years pastor of the First Baptist Church of Brooklyn, New York, during which period his popularity as a preacher was second only to that of H. W. Beecher.

Yours, &c., D. WINTER.

Dr. Webster will accept our thanks for the above. We insert his note more particularly to shew the promptness of our postal service. The C. M. of Wednesday 5th is in New York on Saturday 8th, and the above reached us on Wednesday morning the 12th.

The Annual Report of the several Departments of the City Government of Halifax, for 1872-'73, is published. It contains some excellent diagrams in reference to house and street drainage, and sewerage—the disposal of ashes and night soil. Several improvements in the street railway and other matters are suggested by the City Engineer.

The Y. M. C. A. Annual Convention will be held on Fredericton commencing on Thursday, Sept. 3rd.

**Notices.**

**BAPTIST CONVENTION.**

THE BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND P. E. ISLAND, will meet with the Baptist church in Portland, St. John, N. B., on Saturday, August 22, at 10 o'clock, A. M.

**NOTICE TO DELEGATES.**

Those persons who propose to attend the next session of the Baptist Convention at Portland, St. John, are hereby informed that arrangements have been made with Messrs E. Lunt & Sons, and Messrs Small & Hatheway, proprietors of the lines of Steamers in the Bay and Rivers; the European and N. American R. R.; and the River Du Loup R. R., to allow delegates and visitors to the Convention to pass over their lines to and from St. John for one full fare to be paid at point of departure. The delegates on returning must be provided with the usual Convention certificate, and since some of the R. R. officials require it, it would be advisable for all availing themselves of the reduction of rates of fare to inform the agents when purchasing tickets that they are en route to the Convention.

On the Intercolonial R. R. delegates will be obliged to pay one and one third (1 1/3) regular fare for the round trip. Each delegate is to pay full fare for his ticket to St. John, but when returning, on presentation of a duly signed certificate he will receive a ticket to return at one third of a first class fare. The return tickets will be available between the 24th and 29th August.

The P. E. I. delegates are to be permitted

to travel by their R. R. and Steamboat lines for one fare to New Brunswick.

P. M. McLeod, } Provisional  
W. P. EVERETT } Committee.  
St. John, N. B. August 8th 1874.

Captain Beatty of the steamer *Neptune*, plying on the Bras d'Or Lakes, C. B., between Sydney and West Bay, and connecting with the Pictou Steamers at Port Hawkesbury, kindly authorizes me to state that persons attending the Baptist Convention at Portland, St. John, N. B. August 22nd, will be carried in the *Neptune* to West Bay and back for one fare. Certificates of attendance will be necessary.

GEORGE ARMSTRONG,  
Sydney, C. B. August 5th 1874.

GOING BY WINDSOR AND ANNAPOLIS. I have arranged with the manager of the Windsor and Annapolis Railway for persons going to the Convention. Return tickets will be issued on Friday 21st August, good to return until the 29th August, for one first-class fare from all Stations from Halifax to Annapolis.

Kentville, July 24th. JAMES PARKER.

ACADIA COLLEGE. There will be a meeting of the Board of Governors at the Baptist meeting-house, Portland, N. B., on Friday August 21st, at 10 o'clock A. M.

STEPHEN W. DEBLUIS, Sec'y.

Wolfville, August 4th, 1874.

**FOREIGN MISSIONARY BOARD.**

The Foreign Missionary Board will meet at the Mission Room, No. 17 King Street, St. John, N. B., on Thursday 20th inst., at 3 o'clock, P. M., and also on Friday 21st inst., at 7.30 o'clock, P. M.

By order,  
W. P. EVERETT Sec.  
St. John, N. B., August 11th, 1874.

**WOMAN'S MISSIONARY AID SOCIETIES.**

It has been proposed by the Central Board of New Brunswick, that a meeting of the W. M. A. S., should be held during the session of the Convention, with the Portland Church, St. John, at which we hope to have the pleasure of welcoming a number of our sisters from Nova Scotia. The time cannot be definitely stated, but of which further notice will be given.

By order of the Board,  
L. L. CUNNINGHAM, Sec.

**RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.**

- Cape Canso.—Mrs. E. M. Bigelow. \$10.00
- Waterford, Digby Neck.—F. L. Morse. 9 00
- " " Mrs. Wm. Denton. 0 50
- Two Friends, Truro. 2 00
- Canning.—Mrs. Freeman. 7 25
- Pine Grove.—Mrs. J. N. North. 8 00

M. R. SELDEN, Sec'y.  
Halifax, N. S., August 19, 1874.

The Secretaries of the Woman's Missionary Aid Societies will receive in the course of this week copies of the Constitution and Bye-Laws prepared by the Central Board for the use and guidance of the members of the Societies. Ministers in whose churches no Woman's Missionary Aid Society yet exists will also receive copies, and they are hereby respectfully requested to use their influence to encourage the enterprise, as well as to put them into the hands of such sisters as may seem in their judgement best qualified to act as pioneers in the good work of organizing societies in their respective localities.

By order of the Central Board,  
M. R. SELDEN, Sec'y.

**MINISTERS WHO EXPECT TO ATTEND THE CONVENTION.**

- Achilles, Rev. H. Greenfield, N. S.
- Almstrong, Rev. Geo. Sydney, C. B.
- Avery, Rev. J. P., Halifax, N. S.
- Ballentine, Rev. G. N., Brookfield, N. S.
- Blackney, Rev. J. C.
- Bloakney, Rev. W. A. J., Nictaux, N. S.
- Boggs, Rev. W. B.
- Boyl, Rev. Henry, Hebert River, N. S.
- Boothby, Rev. S. Lewiston, Maine.
- Bradshaw, Rev. W. B., North River, P. E. I.
- Brown, Rev. J. Cow Bay, C. B.
- Carey, G. M. W., St. John, N. B.
- Chipman, Rev. Alf ed. Hawkesbury, C. B.
- Clark, Rev. C. F., St. George, N. B.
- Clark Rev. J. Bridgetown, N. S.
- Coleman, Rev. A., Paradise, N. B.
- Colen n, Rev. W. A., Newcastle, Miramichi, N. B.
- Coombes, Rev. John, Halifax, N. S.
- Corey, Rev. Chas., Richmond, Va.
- Corey, Rev. E. C., Sussex, N. B.
- Corey, W. A., Springfield, N. B.
- Cox, G. D., Bear River, N. S.
- Cramp, J. M. D. D., Wolfville N. S.
- Crawley, E. A., D. D., Do.
- Curry, G. F., Andover, N. B.
- Curry, Jno. M., Pe ctodiac, N. B.
- Day, G. E., Yarmouth, N. S.
- Dimock, D. W. C., Billtown, N. S.
- Eddy, E. B., Colias Me.
- Estabrooks, A. Miramichi N. B.
- Everett, W. P., St. John, N. B.
- Fillmore J. B., Tuttle Creek, N. B.
- Foster, P. H., Tu ket, N. S.
- Fre man, M. P., Great Village, N. S.
- Goodspeed, C. E., Woodstock, Ont.
- Goucher, Jno. E., Truro, N. S.
- Hickson, Edw., Carleton, St. John, N. B.
- Higgins, T. A., Annapolis, N. S.
- Hopper, J. E., Burlington, Iowa.
- Hughes, B. S., Gagetown, N. B.
- Hughes, J. H., Havelock, N. B.
- Layton, T. B., Parrsboro, N. S.
- Macdonald, A. B., Cambridge, N. B.
- Manning, J. W., St. Stephen, N. B.
- Manser, W. D., St. Marys, N. B.
- March, Stephen, Bridgewater, N. S.
- Meadows, James, Jeddore, N. S.
- Miles, G. F., Amherst, N. S.
- Morse J. C., Digby Neck, N. S.
- Morrow, H. P., E. I.
- Munro, T. M., Maenquack, N. B.
- Murray, James, Hantsport, N. S.
- Myers, C. F., Sutton, Mass.
- McDonald, J. E., North Sydney, N. B.
- McKen, D. Athol, N. S.
- McKenzie, Wm S., Boston, Mass.
- McLeod, Peter M., Sun Prairie, Wisconsin.