

For the Christian Messenger.
Infants' Home.

Letters received from Rev. I. J. Skinner, of Chester, and Mrs. Joseph Shaw, of Yarmouth, contained the following kind expressions to cheer the managers of the "Infants' Home."

Mr. S. says, "Enclosed please find \$2.50 for the Infants' Home, the proceeds of a collection on Thanksgiving Day. May the Lord prosper you in your 'work and labor of love' for the helpless and friendless infants who, if not snatched from destruction by some friendly hand, must perish miserably so far as this world is concerned."

Mrs. Shaw, enclosing a donation of \$5.00 from herself, adds, "I learn by the *Messenger* that you, with many others are still engaged in your very valuable labors of love in taking care of these helpless little ones. Myself and others of our church are more than happy to respond to your request."

Mrs. E. M. SAUNDERS,
Secretary.

The Christian Messenger.

Halifax, N. S., December 18, 1878.

DEATH OF THE PRINCESS ALICE.

Many are the hearts that are mourning with, and on account of, Queen Victoria's sorrow in the loss of her second daughter, the Princess Alice, Grand Duchess of Hesse, who died at 7.30 a. m., on Saturday last of diphtheria, at her home in Darmstadt, Germany. Although away from England, yet the British people have a very affectionate interest in her—as they have in each member of the royal family, but in her especially, from the circumstance of her deep devotion to her mother at the death of her father, Prince Albert, when she was the eldest daughter at home—just seventeen years ago—Dec. 14, 1861, her father died.

The Princess Alice was born on the 25th of April, 1843, and was consequently in her 35th year. She was married to His Royal Highness Prince Frederic Louis of Hesse-Darmstadt, on the 1st of July, 1862, when 19 years of age. They have had six children—four daughters and two sons. About five years ago her eldest boy in the sight of his mother fell from an upper window and was killed. A few weeks since, her youngest daughter died of diphtheria.

This is the first of her children Her Majesty has lost by death. Each brother and sister will doubtless feel it keenly, but perhaps none with so much of keenness as the Princess Louise, at Ottawa, she having come so recently and so far away from her home and the other members of the family. The bereavement will be the more distressing to her. Death comes to the cottage and palace alike. Thousands who have had their homes desolated by the same terrible disease will feel that they may from experience more fully sympathize with the Royal family on this account, and in doing so will have their own grief partially assuaged.

The people of Canada too will feel the more intensely this break in the family circle of the Sovereign from the presence of the Princess Louise with them, now occupying the Vice-Royal position and residence.

REV. PROFESSOR WELTON has favored us with a copy of his Essay, prepared at the close of his studies in the University of Leipzig on which, and the examinations passed, he received his degree of Ph. D. from that University.

The Essay is entitled "John Lightfoot the English Hebraist" and is divided into five chapters as follows:

State of Hebrew learning in England at and before Lightfoot's time.
Sketch of Lightfoot's life.
How Lightfoot became so distinguished a Hebraist. His teachers. His own diligence and perseverance in study. Had he Jewish oral instruction?

His works: 1. Those of which he was sole author. 2. Those to which he contributed.

Testimony to Lightfoot's scholarship from learned men with whom he corresponded and others. Concluding questions: 1. Had Lightfoot any pupils whom he himself instructed? 2. Did he give an impulse to Hebrew studies in England? 3. Have his works an importance still?

By this synopsis it will be seen that Professor Welton's Essay embraces a history of Hebrew Learning in England. Such an enquiry must be of great importance and value to him as professor of Theology. The Essay was printed at Leipzig and is a specimen of good printing.

THE "ALLIANCE JOURNAL."—A Circular issued by the Committee of the Grand Division states that after careful consideration of matters connected with that Journal "the conclusion unanimously arrived at was that the publication of the paper should not be continued after the 31st of December unless the sum of (at least) three hundred dollars was obtained (the deficiency will be eight hundred dollars) as a subsidy from the friends of the cause of Temperance. The paper has been supported in the past, at a cost of twenty-four hundred dollars, to 31st inst., above and beyond receipts from all sources. That cost (deficiency) has been borne entirely by the Grand Division, which, by the resolution authorizing this call for private contribution, has pledged itself to meet (in addition to the three hundred dollars) the balance of loss attending the publication for the year."

It is evident that the paper cannot be sustained, "on commercial principles." If it absorbs the whole of the Grand Division funds to give its subscribers a paper at half what it costs, it is rather a heavy tax on the membership to furnish the paper to its subscribers.

Rev. D. D. Currie gives the readers of the *Wesleyan* another "Open Letter" entitled "Valdictory." It is highly characteristic of him. Inference to his pretence of a challenge to establish the truthfulness of his quotations he asks, "What is the result?" and gives the following:—

1. Rev. John Brown writes to me declining to accept, and referring me to the Editors of the *Visitor*.
2. Rev. Dr. McDermud, Editor of the *Toronto Index*, writes that he cannot come, because it would cost him \$100, more or less.

3. Rev. Messrs. Armstrong and Hoffer write to me stating (1) that they will accept, but on an issue which is only a side issue, and which involves a quibble; and (2) they will not accept, even under the shelter of a quibble and a side issue, unless I agree to pay such expenses as they may incur.

4. The editor of the *Messenger* did not condescend to reply to my challenge.

(The names are as they appear in the *Wesleyan*.)

Each of the parties, and our readers generally may decide for themselves how much of truth there is in each of these four statements. As far as we are concerned we shall not quarrel with Mr. Currie for what appears in "No. 4." We saw plainly that the "challenge" was only a sham, and were not concerned to answer him, by letter, in the matter. He did not write us, and we had no time or postage stamps to spare for such trifling.

Our brethren of Ontario and Quebec are trying to work their Missionary operations without any paid Secretary or Agency. Cards and Books are prepared with appropriate headings, and sent to every church hoping that each church will appoint the proper officers and collectors and forward the amounts to the Treasury. Rev. J. Denovon writes the "Baptist" that "the Committee is even now much gratified and encouraged by hearing that several of the largest churches have adopted the scheme unanimously and are now pushing it with earnestness and vigor."

This is a grand idea if it could be made to work. It would of course if all Christians were what they should be, and all churches efficient in their officers and operations. We shall be anxious to see what are the results.

Our next issue will be on CHRISTMAS DAY, and as many of our subscribers do not receive their paper on the day of publication, we will anticipate the day a little, so as not to be behind in offering our congratulations to our friends at a distance. However far away they may be we feel closely attached to those to whom we come with kind messages every week, and are deeply interested in the welfare of themselves and their families. We shall have more to say next week, but in the meantime would most heartily wish, to old and young, THE COMPLIMENTS OF THE SEASON.

It is melancholy to think that cannibalism is not yet extinct from the earth. Australian papers give accounts of a Wesleyan missionary in New Britain being killed by the natives and cut in pieces and sent to different settlements. By way of punishing him an expedition was fitted out and sent out to destroy the towns implicated. Some of the savages were killed.

Several of the churches in the Upper Provinces are receiving additions to their membership. At Elderslie, Rev. M. P. Campbell, between forty and fifty profess to have found the Friend of sinners. Fifteen have followed their Saviour in baptism.

At Jerseyville it was the pastor's privilege to extend the right hand of fellowship to fifty-two who had been baptized during the past month.

At Blenheim the pastor had been holding special meetings and twelve have been baptized.

One of our Western exchanges has a discussion of the Sabbath question between, as we believe, a seventh-day, and a first-day Baptist. One of the points put in favor of the Lord's Day—the first day of the week—is ingenious, it is that Adam being created on the sixth day the next being the sabbath was his first day, and, if he, as the representative of the race, observed that as his day of rest it became not a seventh, but a first day's rest. We do not offer it as a very conclusive or impregnable argument but as an interesting fact.

BELCHER'S FARMERS' ALMANAC for 1879, brings this interesting annual to its 55th year. It is in no wise enfeebled by its great age, but comes out in good time and with a full freight of information on all matters belonging to such literature. It is compiled with great care and has become a necessity in every household.

The New Baptist Church edifice in Charlottetown, we are pleased to hear, is roofed in and well secured for the winter, and is making good progress. It will be a handsome structure. We congratulate the church and its pastor on what has been achieved in this direction during the past year.

At a meeting of the Halifax Agricultural Society on Tuesday last a committee of six of its members was appointed to co-operate with the City Council in carrying out the Exhibition arrangements. The following are the names of said Committee:—Messrs. Silver, Duffus, Willoughby Anderson, Geo. J. Troop, H. Harris and H. H. Bligh.

MISSIONARY INTELLIGENCE.

The following picture is sent us from Maulmain, British Burmah, by Miss Payne, formerly of Halifax, now engaged in Mission work, under the American Missionary Union:

A Peep into a Burmese Timber yard.

Yesterday afternoon I went with some friends to see elephants at work in a timber yard. There were seven of the great ugly creatures with their big flapping ears, immense feet and loose skin, little unnoticeable eyes, and insignificant tails. Upon each one, just above the head in the hollow of the neck a man sat, looking very small upon so large a creature and at so great a height. The men guided them with a short stick which had a small hook on the end and also by hitting them with their heels. Some of the elephants were picking up large blocks of wood, and carrying them to the men at work under the shed who put them in the right position for the saws to operate upon, others were busy rolling over large logs to which chains were afterwards attached, and hooks on to others fastened to the Elephant's body, and drawn away to be sawed into boards. It was amusing to witness an elephant rolling down logs from a pile, sometimes one would be wedged in and the elephant would not be able to get his trunk under it to raise it sufficiently to throw it down and then another elephant would go the opposite end and between them they would generally manage to send the log rolling. Sometimes they pushed with one foot and their trunks, and sometimes they would get down on their knees or forefeet, and push with their forehead, with their trunks curled up behind. Most of them carried the blocks on their tusks held in place by their trunks. It was astonishing how well they seemed to understand what was required of them. I thought of the dominion given to man to use the beasts of the field, and how easily those huge creatures might deal death to the puny mortals around them.

EMILY H. PAYNE,
Maulmain, British Burmah, Sept. 25, 1878.

Mr. Clough, writes from Ongole, Sept. 17, 1879:—

"Twelve years ago this morning, we arrived in Ongole. The outlook was then dreary enough. Twelve years of hard work, of joys and sorrows have passed. We look around us, we think of the past, and can but exclaim, 'What hath God wrought!' We can now see that God intends to do great things for the Telogoos. Past blessings are but an earnest of greater ones just before us, if we are faithful over the few things already given."

I rejoice with trembling not because I doubt the goodness of God and his promises; but *Are the American Baptists going to stand by me?* or are they going to hear of the great revival among the Telogoos, rejoice for a day, then forget us nearly, and leave the great multitude just out of heathenism upon me? When a convert is baptized, the hard work is only begun; for there must be precept, upon precept, line upon line, here a little, and there a little, or rather I should say, here a good deal, and there a good deal.

The total number baptized up to date, since June 15, is 9,147. Is this too large a blessing? Is it not what you have been praying for? Are the converts unacceptable, because so many? Are we not after all the Telogoos? We—my native preachers and myself—believe in the Lord Jesus Christ, and in preaching the Gospel. We baptize those only whom we have reason to believe he has regenerated. How can we do otherwise? The converts are not the rich, high-caste Hindoos, but are weavers, cobblers, tanners, farm laborers, &c.: and are mostly of the Madaga and Mala castes. Only a few can read. About two thousand are small farmers, and own about six acres of land each, on an average. With common elementary education for the mass of converts, added to their Christianity, they will be, in a few years, largely the bone and sinew of this part of the Telogoos country. They cannot help us much now, but will generally do all they can. The clamor for teachers and preachers for the four hundred villages is exorbitant. The twenty-two preachers of last year are at work. The graduates from the seminary are at work. The old village schools are all revived, and are flourishing. Several lay preachers, or "lights of the jungle," as I call them, have been set to work to help us hold the position and press out our pickets. These are now out one hundred miles to the west, and seventy miles north.

Our old normal school is again in full operation, with forty-seven men and large youth, fifty women and girls. Four competent teachers are pushing them as fast as possible.

God has led us up to this point. He points ahead. Thousands of converts now await baptism. We must advance all along the line, and keep the old camp fires burning also. "Vestigia nulla retrorsum." Sound this grand old motto out over the land until every sleeping Baptist is not only awake, but at work.

CHINA.—Dr. Ashmore writes from Swatow, Sept. 17, 1878.—

"There were eleven students in the Theological class this morning. They are just now on the First Epistle to the Corinthians. These questions concerning heathen marriages and concerning meats offered to idols have an intensity of interest for them, for they are matters of every day possibility. Our whole exercise just now consists in exposition,—verse by verse, thought by thought, expression by expression, and then subject by subject. That which these practical Chinamen admire most in Paul, next to his fervid Christian zeal, is his plain common sense. To them the frankness and plainness and soberness and common sense with which he takes hold of delicate and momentous topics, is something they never dream of finding in a book, and never expect to hear from their own teacher. Their sagacious ignore all such topics, and treat the social relations with a weak and treacherous hand."

Having some spare time in the afternoons, we are at work on a colloquial version of Genesis. Miss Fields has a graduate of special fitness for this work, who has been helping in preparing her first lessons in *Tie Chiu*. That work being now finished, we are utilizing him to help us do a work of transcendent importance. As soon as Genesis is completed, which will be in a few days more, we shall prepare a colloquial version of Romans and Hebrews for the use of the students and Bible women, and the schools as well as of the members generally."

SIAM.—Dr. Dean writes from Bangkok, Aug. 26, 1878:—

"Nine Chinese, after spending a week and the communion Sabbath with us, have returned to their home at Ban Chang, twenty-four hours west of Bangkok. They came professedly, and, so far as we can judge, purely, to learn the doctrine and worship of the true God. They are gardeners and rice-growers, and most of them have a wife and children, and seem well-to-do for common people. They have met with us daily for prayer and the study of the Scriptures. On leaving they each took for their own use a hymn-book and manual of doctrine, and a copy of the New Testament; with a bundle of Matthew with notes, for their own help and for distribution."

They propose to build a bamboo chapel, on condition that we send them a native preacher to teach them the way of the Lord more perfectly."

Notices.

CASH RECEIVED TOWARDS FUND FOR RE-BUILDING OF ACADIA COLLEGE.

Rev. J. W. Manning, Halifax... \$25 00
Per Rev. A. J. Stevens, Fredericton, N. B.:—
G. N. Babbitt.....\$10 00
John James Fraser..... 50 00
M. S. Hall..... 25 00
J. W. Steadman..... 35 00
Alex. Wisely..... 5 00
A. P. Shand, Windsor.....\$125 00
Edgar D. Shand, do..... 50 00
\$225 00

ACADIA COLLEGE ENDOWMENT FUND.

Mr. and Mrs. Sampson Morse, Charleston, Mass.....\$600 00
Interest..... 118 90
Archibald Shaw, Brunsdale River, P. E. I..... 25 00
A. D. W. BARRS, Treasurer,
Wolfville, Dec. 14th, 1878.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Weston,—Sophia Skinner.....\$5 00
TO THE MEMBERS OF W. M. A. SOCIETIES IN NOVA SCOTIA:—

Dear Sisters,—The time is near at hand when the Central Board presents its annual report. Any society wishing to be represented in this document must send in their report to the Secretary no later than the first week of the New Year. Any monies still on hand had better be forwarded at once, as the account is closed for the year on the 31st. It is sad to know that our receipts are steadily decreasing, and if the secretaries and officers of these societies that have so much diminished do not bestir themselves, they will soon lose their identity and the Board cease its operations. Great care and wisdom is necessary in the selection of active working officers, as the successful carrying out of the objects contemplated in our organization, is hindered or helped in a most marked manner by the energy or listlessness of those who are at the head of affairs.

On behalf of the Board,
M. R. SELDEN,
Sec. & Treas.

ONE MORE NEW SOCIETY.—Dear Mrs. Selden,—I take great pleasure in informing you that the sisters of this church have formed a Woman's Missionary Aid Society. We not only feel it a duty but a blessed privilege, to assist in sending the Gospel to those of our own sex who sit in heathen darkness, and for a length of time we have been desirous of not only adding our testimony to the religion of Christ, but carrying into effect its noble principles, and making its blessings known to the world. We look forward with joyful anticipation to the time when the benighted heathen shall as a nation rejoice in the blessings of salvation. As an expression of our deep sympathy for those who are laboring among these people and also our love for the souls of perishing heathen, we send you the sum of sixteen dollars raised from our W. M. A. Society formed on the 2nd of November, and numbering eighteen members. We are glad to co-operate with our sisters throughout the Province, and hope to increase in numbers and interest, to add our mite to the treasury, and pray the Lord to send forth more laborers into His harvest.

Yours in Christian Fellowship,
Mrs. JUDSON DIMOCK,
Newport, Secretary.

P. E. ISLAND BAPTIST SABBATH SCHOOL CONVENTION.

The P. E. Island Baptist S. S. Convention will meet with the Charlottetown, Baptist Church, on Saturday the 28th inst., at 2 o'clock, p. m.

Delegates and visitors will please forward their names to the undersigned, not later than the 20th, in order that arrangements may be made for their entertainment, and that they may be furnished with Railway certificates to obtain return tickets at single fare.

M. G. McLEOD, Sec'y.
Charlottetown, Dec. 9, 1878.

CORRECTION.—In the notice of the Ordination at Sackville, N. B., last week it should have said:—

Charge to the Candidate by Rev. D. A. Steele.
Charge to the Church by Rev. D. S. Carpenter.

The Ladies of the Baptist Church at Mahone Bay, will have a Tea Meeting and Fancy sale on first Christmas day and if the day is not fine on second Christmas day.

JOSEPH HAM,
Mahone Bay, Nov. 29, 1878.

Acknowledgments,
Dear Brother,—I was agreeably surprised on the 3rd inst., by a visit from the brethren and sisters of the Belfast Church, P. E. I., with a number of Presbyterian friends, who met at my residence, where I was spending a few weeks' vacation for my health, and presented me with a handsome donation, for which I tender my sincere thanks. May the Lord bless the donors.

F. A. KINSON,
Belfast, P. E. I., Dec. 6, 1878.