

and catch me as I was crossing, and crush me into the river bottom till I died. But she went last to the head of the clan: and though the reasons she gave for my having gone to Swatow were too bad to be spoken, he told her that the foreign teachers were powerful and that she might get herself into serious trouble by killing a Christian; so my life was saved. When I got home, she reviled me, but nothing more. She would never let me preach the gospel in our house, nor let any one who believed it come to visit me. When I am sick, my daughter, who is married into a family that lives but a few streets off, and whose mother-in-law is very obliging, comes and takes of care me.

My son went into business in Siam, and then came up to Hong Kong. From there he sent me twenty dollars, and a message asking my pardon for his lack of filial love in not coming to see me; but his ship was going back at once to Siam, and he must go with it. When only one day out from Hong Kong, the ship was wrecked and all on board were lost.

When I heard this news, I did not cry, except in secret; for I feared that the heathen around me would say that my God was not good. I thought, too, that I must set the weak Christians an example of submission to the will of God. I have felt that my grief was greater than I could bear; but I have kept it shut up in my heart, and have never, until to-day, told any one how great it was.

I have nothing now to rest my heart upon but the hope of heaven. I have been deeply troubled; but without the trouble I should not have been saved. I am strong, and have, perhaps, many years to live; and if I can but lead many to believe in the Lord, that will be joy enough for me here.

Swatow, China, August 12, 1878.

For the Christian Messenger.  
From Rev. Isaiah Wallace.

RIVER JOHN, PICTOU Co.  
Oct. 18th, 1878.

Dear Editor,—

On the 30th ult., I left my home under the direction of the Executive Committee of Acadia College, to complete my engagement with the Governors, and proceeded to P. E. Island. After consultation, however, with leading brethren in Charlottetown it was thought desirable to postpone any general appeal on the Island for the Rebuilding Fund, for the present, as in that city the brethren are taxed to their utmost in the erection of their new place of worship, and as last year the whole Island received a thorough canvass for the Endowment, and responded nobly. It is expected that next year the churches there will do their quota toward the rebuilding of Acadia.

I preached on the 1st Sabbath in October in Charlottetown, allowing the pastor, Bro. M. Donald, to go out and perform missionary work at Rustico Road. He baptized two on the Sabbath and gave the hand of fellowship to five in the evening. He is as usual abundant in labors, and the good work is prospering in his hands. In fact the outlook for the Baptists on the whole Island is decidedly encouraging.

I received \$50 in small subscriptions from a few friends outside of our denomination in Charlottetown.

On returning from P. E. Island, I spent a few days at Shediac and Dorchester with encouraging results as the accompanying list indicates. In passing, I would call the attention of the N. B. Board of Home Missions to these two places as presenting excellent and inviting centres for home missionary operations. It is important that they be occupied as early as possible. I designed to visit Sackville, but learned on my arrival there that Bro. Goodwin had just been over the ground.

In connexion with my Agency for the College in this place, I am assisting Rev. D. W. Crandall the pastor of the Baptist Church here in holding a few extra services. The meetings are largely attended, and the blessing of God is graciously resting upon our efforts. Many are requesting prayers. Several will likely be baptized next Lord's day and the little church at River John, whose history has been a chequered one is now being much encouraged. Will your pious readers pray that this good work way deepen and extend!

Yours truly,  
ISA. WALLACE.

SUBSCRIPTIONS TOWARD THE REBUILDING OF ACADIA COLLEGE.

Wm. McDougald, Maitland... pd. \$10 00  
M. P. Richardson, Margarets Bay. 5 00  
J. W. Hill, Ship Harbor.....pd. 1 00  
E. B. Hill, Box Harbor, Me.... " 1 00

Table listing names and amounts: H. Finlay, Orwell, P. E. I. 1 00; Sir R. Hodgson, Charlottetown 5 00; Henry Lawson, " pd. 3 00; A. E. McDonald, " " 20 00; Edward Manning, " " 0 94; F. W. Hales, " " 5 00; Judge Hensley, " pd. 5 00; Mrs. Dodd, " " 1 00; Dugald McDonald, " " 1 00; Richard Hartz, " pd. 4 00; Robert Jones, " " 2 00; John Calder, Shediac.....pd. 5 00; Jas. Frier, " " 1 00; Jos. Webster, " " 1 00; A. Friend, (E.T.S.) " " 4 00; Uz. Keith, " " 1 00; W. A. Russel, " " 3 00; Samuel Webber, " " 2 00; Capt. W. W. Sprague " " 2 50; C. A. Dickie " " 1 00; Geo. Darling, " " 1 00; A. Friend, (A. F.) " " 1 00; H. R. Emmerson, Dorchester... 10 00; Jos. B. Peck, " " 10 00; Jas. G. McDonald, " pd. 4 00; J. E. Butler, " " 1 00; W. W. Wells, " " 2 00; Alex. McKay, " pd. 2 00; H. W. Masters, " " 2 00; J. Howe Dickson, " " 2 00; Dr. McLean, " pd. 1 00; Mrs. G. Palmer, " " 6 00; T. B. Wilber, " " 1 00; Capt. J. King, " " 2 00; Mr Stephen Chandler, " " 3 00; Wm. Backhouse, " " 2 00

The Christian Messenger.

Halifax, N. S., October, 23, 1878.

REV. W. B. BOGGS GOING TO INDIA.

We have just had a visit from our brother Rev. W. B. Boggs, who informs us that he has received an appointment from the Baptist Foreign Missionary Union in Boston to labour in the Telooogo Mission at Ongole in the Madras Presidency, India, in connection Mr. Clough, who has been instrumental in the recent marvellous ingathering of over ten thousand converts to the church in that city and neighborhood.

The appointment was entirely unexpected on the part of brother Boggs. He had just given up all hope of returning and was expecting to remain and labor in pastoral work in some part of these provinces. He however regards this as an unmistakable call from God, confirming him in the view that he should continue in the mission field. The language, so far as learned, will be immediately available to himself and Mrs. Boggs. Ongole is about 200 miles south-west of Cocanada, and 300 from Bimlipatam.

It is possible that Mr. & Mrs. B., will sail in the mail steamer from Halifax on Tuesday next.

This is a happy solution of the difficulty respecting Brother Boggs and his return to India. We should have been glad if they could have gone back in connection with our own Board with the concurrence of all the brethren, seeing that he was so fully satisfied that it was his duty so to do.

We are glad however to know that he will be so near to the field where our brethren with whom he has been associated are labouring, and where he himself was for a short time. They may still be mutually helpful to each other. We pray that he and Mrs. Boggs may be abundantly blessed in the vast field of labor opened and opening there for Christian work.

The success of Mr. Clough renders labor imperative, and supposing Mr. B's health is spared he will be able at once to enter upon the work to a considerable extent.

We, in this cooler climate, have but little conception of the frightful effects of the Yellow Fever scourge which has been experienced in the Southern States. Harper's Weekly of the 19th has a fine illustrative picture entitled "Plague stricken—Waiting for the Frost," with the following touching lines:

WAITING FOR THE FROST.

Still lifts the mild still air  
Its cup of perfumed snow,  
And star-like, gleam the myrtle blossoms  
Where  
The autumn roses glow;  
This fragrant beauty seems the mask of  
Death;  
The whispering south wind is his poi-  
son breath;  
We weary for these warm bright days  
to end;  
The summer lingers at what fearful cost!  
O pitying God! in mercy to us send  
The white gift of Thy frost!

From its cold touch the pestilence will fly,  
And plague-shut houses will their  
doors unfold,  
And mourners, who have seen their loved  
ones die,  
Yet, shuddering, feared their helpless  
hands to hold,

Will seek, with tears, the graves from  
which, to-day,  
Love, terror-haunted, trembling turns  
away.

All powerless, Lord at Thy dear feet we  
bow;  
If Thou delay, how many lives are lost!  
We ask a blessing never prized till now,  
The white gift of Thy frost!

The following is an extract from a letter written at Memphis, Tennessee, by Mr. Henry S. King, a native of Halifax, fifteen days before his death by yellow fever, which occurred on the 30th ult.

"I have been and am now engaged as superintendent of nurses for the Masonic Board of relief, (a volunteer, and have a fine large office in the third story of the Magnolia Block; and a fine room adjoining the office, and seldom leave it. The fever is still raging in our midst, and for fifty miles around us; and if we stay and get sick, our Masonic Fraternity will take care of us.

Should we now leave our poisoned atmosphere and go to the country it would the sooner develop on us, and if we then should get sick, all would flee from us, and we should die from neglect. So we concluded to fight it out where we are until the frost shall relieve us of the fever. We have had a few cold nights, but no frost; a good frost will kill the fever; and all are praying for it. We have had for several days about 100 deaths a day; yesterday 127, and 235 new cases. I would send you the papers but they would never go. Our Post Master died; a new one was appointed and he died; and there are only three left in the office out of a force of twenty-five. Oh, it is terrible to see whole households swept away in a few days. Whether my son and I will escape God only knows. We are short of coffins, and it is very difficult to bury the dead. Thirty or forty are lying in Elmwood waiting burial, rich and poor. No one goes to funerals; even the bodies of the rich are taken in a hearse, with no attendance except a dear old mother or wife; the poorer class are taken in furniture waggons of about twenty bodies at a load."

AS OTHERS SEE US.—The Chicago Journal of Commerce says:—

"The recent triumph of Sir John A. Macdonald and the distinguishing policy of his party in the Dominion of Canada, is a victory which, if managed modestly and wisely by himself and his friends, may prove a most substantial advantage to the entire Dominion. Within a few short weeks, Lord Dufferin—one of the most popular representatives the Queen has ever had in Canada—gives place to the Marquis of Lorne and the Queen's own daughter. The arrival and installation will be one of the great events in the history of British North America. The especial wisdom required by Sir John and his immediate advisers is the formation of a strong government—one that shall not only represent the people who have given them office, but the progressive character of the age. This government, while heartily, honestly and faithfully recognizing the authority of the queen, as the sovereign of the Dominion, and her son-in-law as fully representing the power and authority of the British Government, must constantly honor and respect the fully expressed will of the great mass of the people. This is no easy task. To perform it requires the wisdom, discretion, firmness and virtue, that few men possess; and watchfulness industry and self abnegation that fewer still are disposed to exercise. But if these qualities are found in Sir John and his associates, the people of the Dominion may soon become an independent and prosperous nation, ruled by the family and descendants of the present popular sovereign of Britain.

"BAPTISM."—Rev. John Brown's "Open Letters to the Rev. D. D. Currie, and Rev. A. W. Nicholson," it appears are being read by Methodists as well as Baptists, and, as we learn from what the editor of the Wesleyan says, that "from the letters and replies that have appeared in the premises, many are unable to judge for themselves," "whether the harsh terms in which Mr. Currie is publicly assailed have any justification in fact."

In May last our contemporary said "Brother Brown is having his little letter to Brother Currie answered with a will," now, in October, he says, "That he (Mr. Currie) once intimated his purpose of replying we have already stated. Beyond this we have no further knowledge." He adds, "Were the charges alluded to made against our selves we would meet them definitely and decisively." Which of course means that Mr. C. has not yet done so. We shall be glad to send Mr. Brown's letters in a pamphlet of 60 pages, postage paid, on receipt of 16 cents, or 10 copies for \$1.05.

A note from Rev. A. E. Ingram informs us that the omission of a part of Dr. Tupper's letter, in his historical paper, occurred in copying it for the press.

We had already obtained from Dr. T. the missing paragraph, as follows:

"After the account of my fainting when attempting to preach, (March 25th 1817,) it follows:

Soon after this my heart was cheered by the coming of Mrs. Broderic of Five Islands, into Gospel liberty. A similar indication of the Divine blessing attending my labours occurred also at Advocate Harbour, in the case of a Mrs. Knowlton; as likewise at Spencer's Island, in the conversion of a Mrs. Spicer.

These with others in my widely extended field of labor who had obtained hope in the Saviour were desirous to obey and follow Him in the ordinance of baptism. But there was no ordained Baptist minister on the north side of the Bay within a long distance. It therefore seemed desirable for me to receive ordination. As my brethren concurred in this it took place in Canard, Cornwallis, July 17, 1817.

Having returned to Parrsborough on the 3rd day of August I baptized Mrs. Knowlton and Mrs. Spicer at Advocate; and on the next Sabbath, at Five Islands, a Mr. Ayleward—brought up a Roman Catholic—and Peleg Marsh. On the Lord's day following I led forward in the same ordinance at Halfway River E. Taylor, his wife, Mrs. Wm. Taylor, and Miss Lydia Jenks.

These 8 persons whom it was my privilege to bury with Christ in baptism—as also a Mrs. Nichols—in 1817, having through grace endured to the end, are now, I trust, with Him in glory, excepting Deacon Taylor, who is at the advanced age of about 90 years, evidently in his way to that blest abode.

Then follows the statement, "On the 21st day of Sept," &c.—Oct. 9, p. 325.

THE GOVERNOR GENERAL AND THE PRINCESS.

At a public meeting called last week for the purpose of making arrangements for the reception of the Marquis of Lorne and the Princess Louise, suitable resolutions were adopted and loyal speeches made by various gentlemen. After which the following citizens were named a committee for the purpose of acting in conjunction with the City Council:

M. H. Richey, M. B. Daly, A. G. Jones, P. C. Hill, P. Power, Dr. Farrell, W. D. Harrington, John Pugh, J. S. D. Thompson, J. A. Sinclair, M. Dwyer, R. Uniacke, M. J. Power, J. B. Kenney, A. W. West, L. G. Power, Dr. Jennings, and J. R. Graham.

Subsequently the following resolution was adopted:

"Resolved, That the joint committee appointed, be requested to ask the co-operation of the Local Government in making the proposed reception a success, and to contribute towards the fund."

His Worship intimated that without a resolution the committee would quietly invite the Dominion Government to share in the expense.

The Programme for the reception was partially arranged. His Worship said he had been informed by the Admiral that the Marquis and Princess will remain in Halifax two whole days. They will land at the Dockyard at 12 on the day of their arrival, and will be there received by the Mayor and Council, and an Address of Welcome will be presented. They will then be escorted to Government House by a procession. After a brief stay there, the procession will be reformed and escort the guests to Admiralty House, where they will reside during their stay here. It is proposed that a grand ball be given by the citizens. All details as to illuminations, &c., will be settled by the joint committee of the Council and citizens.

It is understood that His Royal Highness the Duke of Edinburgh (Prince Alfred) will be attached to this station in H. M. S. Black Prince, and will arrive here a few days before the Marquis and Princess.

Halifax will doubtless have a large influx of visitors on the occasion. The season is not the most favorable for making a good appearance, but we doubt not the Committee will make our city look quite respectable by the time named, so that the Princess and her brother may have some pleasing impression of the place in which their grandfather lived for some length of time early in the present century.

In the Science of Advertizing blank space is sometimes regarded, like silence, as golden. We find these three lines in one of our exchanges in the centre of about six inches square of blank paper:

"This space is sold to \_\_\_\_\_ but as their business is sufficiently brisk this week they decline to use it."  
A capital dodge.

CANADA BAPTIST MISSIONARY CONVENTION, EAST.

Our brethren in Ontario have for some time past had the matter of consolidation of the benevolent work of the Baptists of Ontario and Quebec before them—a proposal to amalgamate their Home Mission, Foreign Mission and Educational work and make one common fund of all three, or, as some have, as we think unwisely, designated it, 'pooling the results'—having one Board which should own all the property of the body and appropriating a certain portion of the amount contributed towards the whole to each department. It was supposed by the advocates of this scheme that there would be a saving of expense in the collection of funds and the general management of the departments and prevent one—perhaps more popular—branch of the work being sustained by a larger amount in proportion to its needs than others requiring quite as much help. The discussion of this proposal has been participated in by several prominent brethren. It was strongly opposed by the brethren of the Eastern Convention. The following is the report on this subject, as given in the Canadian Baptist:

"In the afternoon the report of the Joint Committee of the Board of the Convention West, entitled "Joint Committee of the denominational societies," held on the 16th of July, 1878, in the town of Paris, Ont., and signed by C. Raymond and C. Goodspeed, was submitted to a committee, appointed by the Board of the H. M. C. E., consisting of Revs. A. A. Cameron, R. B. Montgomery, J. P. McEwen, D. S. Mulhern, A. H. Munro, and brethren D. Bentley and R. Gile. Upon careful deliberation, said committee resolved to submit the following for the consideration of the Convention:

Whereas, we learn from the report of the "Joint Committee," as published in the Canadian Baptist of July 25th, 1878, that certain serious changes in reference to our educational and F. M. societies are proposed and recommended to be adopted at the annual meeting of the Convention of Ontario, and

Whereas, these proposals and recommendations have been made without counsel with the Baptists of Eastern Ontario and the province of Quebec, who consider they have an equal and as substantial an interest in the Foreign Mission and Educational societies as our Western brethren, Therefore,

Resolved—That we hereby express our disapproval of the aforesaid independent course and most kindly and respectfully protest against any such changes as are contemplated in said report without a fair and reasonable consultation with and the approval of the Baptists of the Eastern Convention.

In the report above referred to, it is proposed to create a Board to be designated and known as the Executive Board of the Regular Baptist Convention of Ontario, and that a body shall be organized to be called the Regular Baptist Missionary and Educational Convention of Ontario, to have conferred upon it by act of incorporation, power to receive and hold all denominational property at home and abroad connected with either our educational or missionary work. Further, it is proposed that it shall be the duty of the Treasurer to receive all funds collected for missions and ministerial education during the year; and to promptly hand over four-fifths of the same to the Treasurer of the Mission Board, and one-fifth to the Treasurer of the Canadian Literary Institute at Woodstock.

These propositions ignore the fact that the mission property of the denomination is vested in the Baptist Foreign Missionary Society of Ontario and Quebec, and that the new arrangements suggested would deprive the Baptists of the latter Province of rights, claims and control in relation to such property. If the proposal contained in the resolution quoted, that relates to the formation of a single fund out of all contributions for Missions and Ministerial Education is intended to exclude those of Quebec Baptists, it cuts off the members of this Convention from co-operation with their brethren in Ontario in the work of Foreign Missions and Ministerial Education. If it is intended to include our contributions to these objects in the common fund, it makes no provision for our Home Mission Funds being devoted to work in our own Province. Independently of these considerations we object to the scheme proposed because it would, if adopted, prevent the individual contributor designating and controlling the exact disposal of his contributions.

A. H. MUNRO,  
Chairman of Com.

A NEW STORY BY GEORGE MACDONALD.—Lute's Living Age, in its issue for the week ending October 19th, begins the publication, from the author's advance sheets, of a new serial story by George MacDonald. The new story is entitled "Sir Gibbie," and promises to be one of much interest.