

Correspondence.

For the Christian Messenger.

European Correspondence.

Dover, August 24th, 1863.

MR. EDITOR,—

The two questions asked a visitor on his return from London are, Did you visit Madame Tassaud's? and, Did you hear Spurgeon preach? I can now answer both in the affirmative. To reach Baker Street, the fashionable resort of an evening, for viewing the fine collection of wax models there, I concluded to take the underground Railway. This is a late mode of conveyance, very convenient and very speedy, and relieves the great thoroughfares of their surplus travel. The terminus was near old Smithfield market, so famous in history as the place where good John Rogers, and many other martyrs in Queen Mary's day were burned at the stake. It has for some time been abandoned as a cattle market, but the stalls still stand as a monument of the past. With some Nova Scotia friends the evening was very pleasantly spent at the place referred to. At no place in London can history be more readily studied and understood than at Madame Tassaud's. In life like size and true to nature, with the costumes actually worn by the parties, or those of the age and country to which they belonged, are strikingly exhibited the wax models of all the monarchs of Great Britain from William the conqueror to our present sovereign. With these appear their wives and members of the royal family. European Sovereigns, great Generals, and foreign Princes, men who have been conspicuous in the Church and in the state. Naval and Military heroes, the Great Napoleon and his Generals, and those who caused his downfall—Wellington, Blucher and other generals. The Princess Royal, Princess Alice, and the Prince of Wales, with their partners, are all represented in the same posture and in the same costume in which they were so recently married. They looked very fine, and both bride and grooms might be called exceedingly handsome. But whilst some hours were spent in viewing the large collection of figures, I was struck with none so much as that of our Gracious Queen, sitting so dignified, calm, and mournful in her widow's dress. But I cannot enlarge, I must only say let no one go to London that has an evening to spare, without profiting by a visit to this celebrated exhibition.

In my last I mentioned the death of Lord Clyde. The next day I heard that his funeral was to take place at Westminster Abbey, and I resolved to attend. As the readiest way to the west end, I took steamer near London bridge, and landed at Westminster bridge. The river is traversed by numerous small steamers which pass to and fro with great rapidity, and these are filled continually with people passing up and down. To visit the great thoroughfares of the city of London leading east and west, one would suppose that all the people in London had resolved to go forward at one and the same time. To visit the river, the number there piled on the steamers would lead him to conclude that all the travellers had started for a river trip. But the fact is that both modes of conveyance hardly suffice to accommodate the number of travellers passing to and fro continually. By the steamers, one can go from London bridge to Lambeth, some five or six miles for a penny. I was too late to see the funeral procession of the General referred to, but attended the service in the Abbey. The chanting of the funeral service, and the performance on the grand organ, in this dark and venerable building is well worth a visit; its size, fine gothic arches and chaste proportions, point to other ages; ages when Catholic forms and ceremonies seemed to require imposing structures for the celebration of worship. But now it forms a receptacle for the dead. The dust of Kings and Princes lie there, mingling with the kindred dust of the warrior, poets, statesmen, philanthropists and such others as the nation delights to honour, the last deposit being that of Lord Clyde, placed beside his companion in arms, Sir J. Outram, another hero of Indian celebrity.

As the Houses of Parliament were near at hand, I paid them a visit, on leaving the Abbey. The building is large, and of very fine gothic order, built but a few years ago and cost almost a million pounds sterling. The House of Peers is a very fine structure, also the House of Commons. The frescoes are most beautiful and the paintings are considered very valuable. The building is freely opened to the public every Saturday, and as freely visited.

My way on returning passed the National Gallery; here a few hours were pleasantly passed viewing the collection of paintings,

which, having been selected by the nation and procured without regard to expense, must of course be very superior. I saw one, the cost of which was marked £13,500 sterling and quite a small one ticked £11,000. I must pass on to state, that I spent a day in visiting the Crystal palace at Sydenham. This is the old Exhibition building of 1851 taken down and removed to its present position—about 8 miles from London—which is reached by rail in almost fifteen minutes. The building is a most imposing one and well worth a visit. It is placed on a slight elevation and being of glass has a light and airy appearance. The size is 1600 feet long, by over 300 feet broad, and very high. Inside are statues in marble, bronze and iron, of various celebrated persons. Statues brought from Egypt, Nineveh, and other ancient places. Models of men and beasts true to nature, models of vessels, machinery, furniture, musical instruments, carriages, &c., productions of various countries—grain, flax, wool, &c., reservoirs of water are covered with beautiful water plants, and their borders tastefully arrayed with tropical and other shrubs. A gallery of paintings fills one wing of the palace. It contains a large number, rich and rare. A gilt obelisk is erected, representing the gold exported from Australia from 1851 to 1861—its weight was 1,793,995 lbs., or in value £104,649,728 sterling—but it would take several days to go through this large building and examine all its contents, so I can only sketch a brief outline. The building is placed in the midst of beautiful grounds of considerable extent, I should judge at least 200 acres laid out in lawns, walks, ponds, in which are fountains, trees, shrubs, flowers, &c., and is truly a delightful promenade for those who can escape from London with their families for an occasional airing.

Being on my way to Paris, I took the railroad for this place (Dover) which lies 80 miles south-east of London. The train stopped but once for five minutes, and took us through in two hours. The country in this direction did not bear all the rich appearance noticed in coming to London. Still there were large fields of heavy grain being gathered in, and what I had not before witnessed, garden after garden of hops. These were just arriving at a state of maturity, and hung from the poles in rich clusters; these hop-gardens are very numerous and would average 5 to 10 acres each. There were many fields also of broad beans, but fewer of turnips than I had seen north of London. Here also I passed several orchards, but they looked old and badly cared for—like some of our old ones in Nova Scotia. I observed in several fields where the harvest had been gathered in, women and children gleaning, reminding one of the incidents we read of in scripture. Several of the teams engaged in plowing, had four horses in a string, and frequently the plough was on two wheels, the size of small waggon wheels.

J. W. B.

For the Christian Messenger.

Letter from Rev. S. Boothby.

I wish to say to my friends and patrons in Nova Scotia, that I collected the following sums during my last visit there for the American and Foreign Bible Society, viz:

Table with 2 columns: Location and Amount. Includes Westport \$17.22, Digby Neck 2.50, Long Island 7.73, Weymouth 5.50, Hebron 10.50, Ohio 1.25, Tusket 2.37, Yarmouth 84.35, Lock's Island 11.01, Liverpool 36.84, Milton 12.40, Bridgetown 1.90, Paradise 0.95, Wilmot 8.00, Nictaux 6.94, Aylesford 2.00, Upper Aylesford 4.50, Berwick \$ 1.88, Billtown 5.80, Canard 14.58, Pereaux 1.32, Canning 10.87, Wolfville 8.12, Hantsport 10.34, Windsor 2.75, Halifax, Granv. St. 40.63, North Church 26.75, Truro 9.00, Ouslow 2.00, Great Village 1.63, for Books 8.69, Amherst 10.88, Maccan 5.00, Total 376.20

I arrived home September the 11th, found my family all well, feeling very grateful to my Heavenly Father for his great love and mercy to me and mine, and to my many friends in Nova Scotia. My prayer is that God will prosper them both spiritually and temporally according to his good pleasure.

The crops are good, the potatoes are rotting. Some corn is ripening finely, frost has done no particular harm yet. To day the weather is very hot.

Our state election came off day before yesterday. The result was truly cheering. We have given about 15,000 majority for the Union candidate for Governor. There has been a great gain since last year for Union and Liberty. The people are all looking very cheerful and hopeful, except a few who have too much copper in their heads.

S. BOOTHBY.

Lewiston, Maine, Sept. 15th, 1863.

For the Christian Messenger.

Dalhousie College.

Dalhousie College is now engaging some public attention, and will do so, I presume, for some time to come. The Baptists especially will have an eye in that direction, for they probably have the strongest reason for taking an active part in whatever controversy Dalhousie may call forth. As Baptists we have no wish or disposition to disturb the quiet of the public mind, we would live at peace with all men, but in this matter principles are at stake, rights are threatened, plans and arrangements for Education long before the public, and called forth by a purely catholic spirit, are to be set aside, or interfered with, so as to greatly eliminate their usefulness, if not destroy them. Under such circumstances it becomes the Baptists, to remember the first law of nature gird up their strength for the struggle and contend manfully for their rights.

If we are unhappily at issue, in this matter with our Presbyterian brethren, we lament it, I trust it is not in a spirit of unchristian antagonism; none more cordially and fully than Baptists, accord to Presbyterians all honor for their devotedness to the kingdom of our common Lord; we appreciate most heartily the influence they have exerted and are now exerting upon the world, we value their educated ministry, their well-conducted Institutions, and their invaluable religious literature, so deeply imbued with the doctrines of the cross; but cannot concede a position, and claims, that necessarily infringe upon the privilege and rights of others; or allow them quietly to enjoy that which in all fairness belongs equally to their brethren of other denominations.

To all who are not Presbyterians, it must be evident, that the contemplated scheme must result in Dalhousie becoming a Presbyterian institution. The large majority of Presbyterian Governors and Professors, and the impossibility of other large denomination having chairs in the Institute, places this assertion beyond dispute. To a person at all familiar with the history of Education in Nova Scotia during the last twenty-five years, the reply that all denominations may have places in the Institution, has no force whatever.

Years since, when Dalhousie was about being opened, the Baptists, then without a College, but awake to the importance of Collegiate Education, sought a participation in the privileges and advantages of the College, but were rejected on denominational considerations alone. The exclusiveness of Dalhousie threw the Baptists upon their own resources and in fact inaugurated the present system of denominational Colleges. We well remember the arduous task and continued struggle extending over years, to found and mature a College adequate to the demand of the times. And now, we are coolly invited, or expected, to close the doors, dismiss the Professors, dispose of the Library and apparatus and take some humble place in a College in Halifax, where we can reach but few, if any, of the young men of the country. Surely it will excite no surprise in the minds of Presbyterians themselves, that a proposal under such circumstances, should labor under all the disadvantages of a suspicion, that it was not made in good faith. Evidently those from whom the plan proceeded, knew well, that the Baptists could not, under any consideration accept it.

When the Baptists sought a union with Dalhousie, the objection was denominational disqualification. An act of Parliament might have been obtained then, as well as last year by which that objectionable feature in the condition of the College might have been removed. No such Act was then hinted at. And now, one wishes to resist the suspicion, that it would not have been obtained at the late session of the Legislature, had it not been well understood that the Baptists, and several other bodies also, must of necessity decline the proposal, and leave the Institution naturally and necessarily to slide under the fostering wing of Presbyterianism.

Inquiry has been made, what is to become of the large income? Must it not be devoted as designed by Lord Dalhousie? We answer, By all means. Divide the money among all existing Colleges. If the design of the founder cannot be carried out in the letter, and it assuredly cannot, adhere to the spirit. The design was Education in Nova Scotia, and if all bodies of christian cannot unite in one Institution, because they have separate Colleges of their own, then surely an equitable distribution of the funds among them, will accomplish the design, harmonize with the spirit, and do good to all. But it is said the money cannot be so divided, vested rights must not be interfered with. An Act of Parliament has already modified one feature, and changed it in one aspect, and if in one,

why may it not be changed in another? In my humble opinion plenary legislation may be had on all matters touching the revenues and government of Dalhousie, and should be sought promptly and immediately by all denominations of christians. No reasonable man can object to the proposed division of the income. They have wealth and all needful appliances, let them do as others have done, and they well know, how and what to do. Their just claims will assuredly, by Baptists be gladly conceded.

Let it not surprise any that on this question the Baptists take strong ground. They were once rejected from Dalhousie and now, after twenty-five years of ceaseless and untiring labor; and with a College working efficiently, they are invited by those who spurned them from their doors to sacrifice the very Institutions which their justice made indispensable. Nor are we alone in the above views; other denominations not Presbyterian fully share them.

I trust the Baptists will give this subject their undivided attention and so express themselves, that there will be no mistaking our decision. I cannot but think that when the Presbyterians understand the view of this question taken by other denominations, they will hesitate; and not assume a position, and enjoy emoluments, to which in the deliberate and impartial judgment of their brethren of other churches, they have only a divided and equal right.

This whole subject, as far as the Baptists are concerned, is placed in the hands of the Governors of Aadia College, I trust they will act decidedly.

Yours truly,

ELPIS.

[The following communications should have appeared some weeks ago. As they contained information which should be in possession of the H. M. Board, which held a meeting before they were published, we handed them to the Secretary. He did not observe that they were intended for publication and they were overlooked. We regret the delay thus occasioned.]

For the Christian Messenger.

Mission in Cape Breton.

DEAR EDITOR,

When I last wrote our brethren in P. E. Island were holding a series of meetings at Dundas. Brother Steele supplied Bro. Davis's pulpit in the city. I left Charlottetown on the 20th ult., at 1 o'clock, P. M., arrived at Pictou at 6, and lodged at New Glasgow the same night, having travelled seventy miles in seven hours, including delays. Thence, I proceeded to my field of labor in Cape Breton. But remembering the injunction, as ye go preach, I held one meeting at Antigonish. On the following Sabbath I preached in the Baptist Chapel, Ship Harbor, Strait of Canso, to attentive congregations. I was kindly received by the friends of the cause who are struggling with many difficulties in anticipation of the time when Zion will be built up, and they will have a pastor to go in and out before them.

Port Hood came next in course after a drive of some thirty miles along the Sea coast, mostly inhabited by Roman Catholics. This part of the country has been retrograding since twenty years ago. It presents, for the most part, run-out farms and neglected buildings.

It is probable that Intemperance has had a good deal to do in the matter. The Harbor of Port Hood assumes a wild aspect from the Bar being washed away which connected the inner Island with the main land, forming a safe harbor. Some thirty four years ago so complete was the bar that persons could walk dry shod from the mainland to the Island, but now there is a large schooner passage through. The village, which is the capital of the county, shows a number of tasteful buildings, including the large Roman Catholic Chapel, a Protestant Meeting-house open to all evangelical preachers, a large School-house, Telegraph Office, Jail and Court-house. I went "from house to house" and pitched twice on the Sabbath to full congregations. It was at this place, when I was a boy of twenty years old, that I first began to hold prayer-meetings in my father's house, and thirty-four years ago, when twenty-one, left all to preach the "glorious gospel of the blessed God" to a lost world; and hitherto the Lord hath helped me. And here lie the mortal remains of my departed mother, whose memory is ever dear and sacred to me, and whom I hope soon to meet in Heaven, where "we shall die no more."

Proceeding north I spent the next Sabbath at Mabou visiting and preaching. The little church is in a low state, having no pastor, but there are some noble minded christians there who hope to see the cause revive again. We held a Conference meeting, baptized a willing convert,