

might be devoted to more remunerative purposes.  
The reception of reports was followed by the election of office-bearers for the present year, and by a resolution, very cordially and unanimously carried, which added \$200 a year to the pastor's salary.  
J. A.  
Montreal, Dec. 11, 1863.

For the Christian Messenger.  
**ACADIA COLLEGE.**  
MEETING OF GOVERNORS.

The following letter demands very serious consideration. It also requires prompt action. "One of the governors" has done well to take up the case thus practically. For the information of our readers, and to meet the ill-natured reflections of a contemporary, we may mention that the writer is not connected with the College, otherwise than as a Governor, and is not a resident of Wolfville, or indeed of Kings County.—ED. C. M.

MR. EDITOR,—

According to promise, I herewith furnish your readers with a brief account of the last meeting of the Board of Governors, which was held on the 18th ultimo. The chair was taken by Rev. A. S. Hunt, who then called on Rev. W. Barton to offer prayer. For a Governors' meeting without this preface would be an anomaly in the history of the Institution. Acadia College was born of prayer, and through the fostering influence of prayer it has become the ruddy "Child of Providence." From the first, the sentiment of its Governors has been—and may such be their sentiment to the end—"Except the Lord build the house, they labor in vain that build it."

The minutes of the last meeting having been read and approved, the attention of the Board was called by the Secretary to a letter he had received from the Treasurer of the College announcing his resignation of office. The reading of this letter, though listened to with the deepest regret by the Governors, did not however take them wholly by surprise. A knowledge of the labor which Mr. Barss had bestowed upon the chaotic finances of the College, in order to reduce them to system—a labor truly wearing upon mind and body, and assumed in the first place, to meet an existing exigency, had prepared them in some measure for the announcement. Still the success with which he had filled the office, had inspired them with the hope that he would continue therein. And this hope had been strengthened by what they regarded a providential arrangement, pointing to him as the very man whose leisure and capacity had designated him to the important work required at his hands. But all the arguments by which they had persuaded themselves that he would not resign his office, were met by the fact that his resignation lay before them. They might have derived some comfort from the hope of obtaining a successor, but even this was denied them, as every avenue in that direction seemed closed.

The Board accordingly resolved themselves into a meeting of mutual suggestion and inquiry. And thus they sat, no way of escape from their extremity appearing, until Mr. Barss himself came to their relief, kindly consenting temporarily to withdraw his resignation, and act as Treasurer till the end of the June term.

I must not omit to state, in justice to the Treasurer, that he was influenced in the step he signified if his intention to take, by no abatement of interest in the College. Indeed—and this is the point to which I would more particularly direct attention—no stronger proof of an almost deathless regard for its welfare could be given than is furnished in his past and present willingness to fill the office of Treasurer, notwithstanding the discouragements which have met him. I refer principally to the fact that many of the professed friends of the Institution are failing altogether to redeem their written pledges to its support—to the fact also that while there are two hundred and seventy-one churches embraced in the Convention, only forty-four of the number responded to the Circular which called upon them last year for aid, and of this last number, only seventeen reached the amount solicited. It might almost be inferred that the supporters of the College have come to believe that the Treasurer's financial skill has reached the creative point, and that he has but to say—let money be—to supply their deficiencies. But whatever their opinion, it would be only natural and reasonable for him to interpret the seldom and reluctant responses to his appeals as indicating quite a general willingness to

leave him to carry the financial burden of the College alone. True the churches in their Associational and Conventional capacity have voted their thanks again and again to the Treasurer for his valuable services, and expressed the hope that he would not relinquish his position. But in view of the warm and united thanks of the Denomination, followed up however by contributions few and small might not he ask with the celebrated Mathematician who had listened to the reading of "Paradise Lost," and what does it prove? It is much cheaper to thank another for accomplishing a work, than to help him therein. Still I must believe that the denomination sympathizes too deeply with the Treasurer of the College in the work to which he is devoting his time and strength to allow itself to render him the mere assistance of gratitude.

Before the meeting adjourned, the Treasurer informed the Governors that \$600 were then wanted to pay up the Professors' salaries to the end of the quarter. A committee was appointed to ascertain where and how this sum could be obtained, with instructions to the effect that the Governors would become personally responsible for its repayment. For, let it be distinctly understood, rather than draw from the Endowment Fund to meet deficiencies, they would lend their own signatures to obtain the money elsewhere. The appeal of the Treasurer for the above amount has already gone out. May it meet with a glad and wide response.

ONE OF THE GOVERNORS.

For the Christian Messenger.

A WORD WITH A "GOVERNOR."

MR. EDITOR.

In your last issue I observed an article from "One of the Governors," complaining of my well-intentioned remarks on Moderation.

I do not seek controversy, especially concerning an Institution so dear to me as Acadia. It was because I believed the picture given of her 'efficiency,' to be over-drawn, and thus, though well-meant, sure to unduly ease the conscience of the denomination, that I penned my former note. My opinion is unchanged; and I write this letter to reiterate my previous statement, and to have a word with my friend the 'Governor.'

Now, although I may be an 'ignorant' man, still I must have my old-fashioned say; and I think justly, seeing that my purse yields a few coppers towards keeping up the 'Governor's' chair.

Had I said in my note: "I have before me, as I write, the Catalogues of seven American Colleges, and those of Trinity and Edinburgh to boot," my words, doubtless, would have come with power. As it is, I am pleased that so much interesting matter has been made public. Not so much, perhaps, for my own information,—for I have had the same facts by me for a year or two,—as that it furnishes a convenient reference for a good 'proof-text.' I will make use of it presently. But, to be learned:—

1. The Governor accuses me of unfair quotation. I must set that right. He said: "The course of instruction, as there perused, (at Acadia) especially in Classics and Mathematics, ranks second to that of no other College or University in America." Those are his words, heralded by the emphasis of "not mere rhetoric." Now, what do they mean? Why—if they mean anything—that in the course of instruction pursued at a first-class College or University, Acadia cannot be said to stand second; while in the two branches of Classics and Mathematics she is, to say the least, every way equal to the best. And now it comes out that Acadia has no course of instruction at all, in Law, or Medicine, or Philosophy, or Natural and Physical Science, or Modern Languages, &c. And yet, says the Governor, "this does not invalidate my general statement." Cool! decidedly cool! Second to no University, and yet destitute of so many departments! Surely that statement was "a little too much of the good thing," and amply sufficient to justify a short homily on Moderation.

2. But, to the "classics." What about that comparison, clearly implied, with Oxford? Acadia's curriculum, says the 'Governor,' "conforms quite closely to that of Oxford." Many when they enter the latter, possess "a larger acquaintance with classical lore" than the graduates of some Colleges. Therefore—&c!—This tit-bit, the sweeter for being a little under-done, seems to have slipped his mind. Oxford may manage to keep what little start she has for a year or two.

3. Now, for the array of "facts." Those

given by the Governor are quite sufficient. Harvard has, required and elective 15 classical authors; Yale has but 13; while Acadia has 24—nearly as many as both! Herein, says our 'Governor,' behold Acadia's efficiency! Her inefficiency, say I. Other things being equal, it is merely a little sum in proportion. Harvard has 9 Classical and Mathematical teachers; Acadia 2. Let us take the Classics for example. Given 5 men to teach 15 authors in 2½ years; and 1 man to teach 24 authors in 3½ years. To find the "efficiency." Or, to bring it down to my own level; given 5 men to till 15 acres of land in 2½ years, and 1 man to till 24 acres in 3½ years. To find the "efficiency" of the cultivation. It seems just "a little too much of the good thing," to find in either case an answer in favor of the latter. A comparison with Yale is even more suggestive. But enough. In the best Colleges, quality performed the funeral rites over quantity some years ago. I am sorry there has been a resurrection, and that the latter, exiled, now prowls around our shores. If quantity decide the matter of 'efficiency,' then would Acadia appear to yet more "excellent advantage," if she doubled her curriculum at once.

3. I have touched this matter gently. If the 'Governor' is not yet satisfied that his former letter was immoderate, I have ample evidence in reserve wherewith to convince him. I think, however, that it must now be plain to every one, even to himself.

4. We all know that our Professors are over-worked. One labors in the lecture-room five hours a day. The venerable President is obliged to teach too many branches. These men are working thus hard in the hope that very soon another Professor will be given to lend a helping hand. And this must be done. We are suffering, also, for the want of a chair of Natural Science. How are these needs to be applied? By shouting as though the top-stone were already on? I think not. Let us keep our wants, as well as the true measure of our success, before the people, and toil away. It will be time enough to whistle when we are out of the woods.

In conclusion, let me say that I do not 'depreciate' Acadia College. While I do not believe her equal to the best Colleges on this Continent,—to say nothing about Universities,—I do believe her everything worthy the honest pride of our people, and especially of their gifts and prayers.

A SCHOLARSHIP-HOLDER.

Jan'y. 14, 1864.

**Christian Messenger.**

HALIFAX, JANUARY 20, 1864.

A RECOMMENDATION, WITH ITS ECHO.

A Presbyterian minister in Prince Edward Island has lately published a tract entitled, "Practical Reflections on Baptism; By the Rev. Edward Williams, D. D.; Extracted from his Larger Work on Baptism." A brother minister, well known in Halifax a few years ago, commends it to public notice, in a communication addressed to a Charlottetown newspaper. This communication has called forth an echo, rather than a reply, from the Rev. John Davis. For the edification of our readers we give both of these articles. They involve their own comment.

To the Editor of the Monitor.

SIR:—Allow me, through you, to call the attention of your readers to an admirable little pamphlet lately published at the Protestant office, entitled "Practical Reflections on Baptism," being chiefly extracts from a large work on Baptism by the late distinguished Dr. Williams. It is not strictly controversial, although the writer gives strong reasons in support of the opinion which afforded the sweetest consolations to his own soul; nor is its republication just now intended to arouse angry disputation or provoke controversy, but to supply a want felt by many, and to awaken the ignorant and careless to a proper use of the glorious privileges which, as baptized infants, they are called to enjoy. I have read the greater part of it, and I assure you, sir, with no ordinary satisfaction and benefit.—And I am bold to say, that no unprejudiced child of God of any denomination, can thoughtfully peruse it without having his faith, love, and gratitude to God deeply exercised. I would cordially recommend it to my own flock, to all the congregations of our own church, and to the Christian community generally, and especially to such as have heretofore ignored the benefits of infant baptism. It is to be had at Laird & Harvie's, at a cost simply to cover the expenses of publication.

I am, yours sincerely,  
GEORGE SUTHERLAND.

Charlottetown, Dec. 18th 1863.

TO THE EDITOR OF THE MONITOR.

DEAR SIR: Last week the Rev. G. S. Sutherland, in your columns, recommended to the

perusal of Christians of all denominations among us a pamphlet lately published in this city, on the practical value of infant-baptism. Permit me to follow Mr. Sutherland's example, in commending to the notice of Christians at large an ancient, and—as admitted on every hand—a something more than "admirable" collection of tracts, in which the subject of Christian baptism, with many kindred subjects, is treated in a manner at once unexceptionable, and profoundly edifying. It is known as "The New Testament of our Lord and Saviour Jesus Christ." Its principal authors are Matthew, Mark, Luke, John, Paul, and Peter. They always deal with this whole matter of baptism in a way devoutly and affectingly "practical." In illustration of this remark, I would refer to Matt. 3; Luke 2: 1—14; Acts 2: 37—42; Rom. 6: 1—14; 1 Cor. 10: 1—12; Gal. 3: 27; Col. 3: 10—15; 1 Peter 3: 18—22. Mr. Sutherland says of the "republication" from Dr. Williams, that "it is not intended to arouse angry disputation, or provoke controversy." I think I am entitled to put in a like claim in regard to my present communication. I cheerfully adopt Mr. Sutherland's words, with some slight adaptations to my own views. "I am bold to say, that no unprejudiced child of God of any denomination can thoughtfully peruse" my references, as above, "without having his faith, love, and gratitude to God deeply exercised." On which account "I would cordially recommend" these references "to my own flock, to all the congregations" of my own body, "and to the Christian community generally; and especially to such as have heretofore ignored" believers "baptism," with all the "benefits" associated with it by the Word of God.

Yours very truly,

Dec. 30, 1863.

J. DAVIS.

CHURCH OF ENGLAND BAPTISM IN WALES.—The Cardiff Times of a recent date shows that a wise discretion is to be used there in obeying the Rubric. A new church was lately consecrated at Gelligaer, in the county of Glamorgan. After an elaborate description of the sacred edifice, it states that:

"Under the font there is a baptistry provided for the immersion of adults by the side of the font proper. It is approached by steps and lined with Goodwin's tiles; a large white cross of tiles is laid on the floor of the baptistry, going the whole length and width of it. The baptistry is a new feature in our churches, and has excited much comment in the neighbourhood, where the Baptist body are very numerous. The Lord Bishop of Llandaff alluded to it in his sermon in approving terms, and we hear spoke favourably of its general introduction in his recent charge." The Rev. G. C. F. Hanley, the rector of the parish, has had a baptistry made in the parish church also, and has baptized several therein.

LECTURE.—Professor Hensley, of Kings College, lectured before the Y. M. Christian Association, on Tuesday, 12th inst., on Archbishop Anselm, who lived in the 11th century, and exercised considerable influence over William Rufus, the second king after the Norman conquest of England, and over the people of that day. The principal object of the lecture seemed to be to show that the Church of England was not originally a part of the Roman Catholic Church, inasmuch as that church had not then adopted many of the errors which were cast off at the Reformation. Anselm was a great admirer of the then existing ecclesiastical system, and was devoted to the Pope. He was made Prior, then Abbot of Bec, and afterwards Archbishop of Canterbury. He in some cases resisted the demands of the King, but held very correct evangelical views. The lecture was listened to with deep attention. Anselm was held up as a model for students and ministers generally. His power of concentration and perseverance were shown to be the secret of his great influence and usefulness.

The Rev. J. C. Cochran will lecture next Tuesday evening. Subject,—"Recollections of Half a Century"

CONVERSION.—It is said that Strauss, the great German infidel, has renounced his infidelity, and acknowledged himself a Christian, and is preparing a work to counteract the injury done by his former writings. This will be looked for with deep interest by the religious world.

UNCONSCIOUSLY SPEAKING THE TRUTH.—The following paragraph is from a Boston Universalist paper:

"A pleasant, cheerful wife, is a rainbow set in the sky, when her husband's mind is tossed with storms and tempests; but a dissatisfied and fretful wife, in the hour of trouble, is like one of those fiends who delight to torment lost spirits."

Thus it appears there are "lost spirits," notwithstanding the pleasant dream of universal salvation.

We omitted to notice last week, that we had received a copy of "The Weekly Citizen," containing the reading matter of the tri-weekly issues of the Halifax Citizen. It is a well filled sheet.