

willing to learn? How they covet the chief places in the synagogue! Oh, how they love the greetings in the market-place, and to be called of men, Rabbi! How they sometimes besiege trustees and faculties of colleges for a few letters of recognition, just two, or so, and seem determined, if there is no other way, to carry it by storm. And yet it is written, "Ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve." The man who walks with his head lifted up to the stars, as though he would bathe his head in the clouds, is apt to trip over a stone or a stump and bruise his hands, and mayhap his face; whereas if he had looked towards his feet, he would have walked farther and fared better.

There is a dignity in serving, when that service is rendered for Christ's sake and in the spirit of the Master. This service is far removed from the mean truckling of men who hope that thrift will follow fawning. It is service rendered to those who have naught wherewith to pay for it—the visit to the sick and destitute, the kind word, the generous deed to them who are forlorn and poor—these are services which are Christ-like, and these he recognizes, and he loves such a servant who is even as his Master.—*Christian Intelligencer.*

For the Christian Messenger

#### NEW HAMPSHIRE CORRESPONDENCE.

##### DARTMOUTH COLLEGE.

One of the chief characteristics of the founders of the New England colonies, was their interest in education. More than a century ago, Dr. Eleazer Wheelock started a school in Lebanon, Connecticut, for the education of Indians, and Englishmen designing to labor as missionaries among them. This school found much favor and was very useful. Whitefield interested himself in it, and by his assistance a large sum of money was subscribed for it in England and Scotland. A Board of Trustees for these funds was created in England, and Lord Dartmouth was made president. For various reasons it was deemed best to change the location of the school. Liberal proposals were made in behalf of several places; but the offer of a large tract of land in northern New Hampshire, seemed to promise the greatest advantages. The royal Governor of this Colony, John Wentworth, desired to bring the school within the limits of his jurisdiction, and by his efforts a royal charter was obtained for it in 1769, establishing it as a College in Hanover, N. H. In the following year Dr. Wheelock moved with his school to the new location, and they commenced their College work by clearing the land on which they might build and live. The felled trees are said to have covered the ground to the depth of six feet, so dense was the growth of the forest. A noble purpose earnestly carried out gave character to the work, and the enterprise commenced in this humble way, was continued in the same spirit till Dartmouth College became one of the chief seats of education in the land.

On the 21st ult., the centennial anniversary of the Charter was celebrated. As the gathering of Alumni would be too large to be accommodated in any house, the exercises were held in a tent in which seats were arranged for nearly four thousand. Chief Justice Chase, as president of the Alumni Association, presided. On his right were Gen. Sherman and the Governor of the State, and along on either hand were ranged on the platform for one hundred feet each way, graduates of the College who were distinguished in the various professions, former and present members of the Faculty, and invited guests of distinction. It was such a sight as one sees rarely in a life-time. After the address of welcome by the President of the College, an excellent discourse was pronounced by a son of a former president, presenting the principal events in the history of the College. It might seem that the monotonous life of literary institutions would furnish few incidents suited to the historian's purpose. But an efficient institution will always be directed by live men and the development of principles, adaptation to changing circumstances, the efforts to engineer through some difficult pass, and to influence public decisions on great questions, will always give scope for genius and talent, and involve most interesting materials for the historian. Prominent among the events of interest in the life of the College is the legal controversy carried on for years with the greatest ability on both sides, and finally settled by the Supreme

Court, while Chief Justice Marshall still presided there. This case has been admitted as a precedent ever since, determining the limitation of State authority over Boards of Trust, created for specific purposes. It was in this case that Webster won a national reputation, which he afterwards so long retained, as an advocate in law cases.

This College numbers among its Alumni, many men who have been eminent in the law, among whom Webster, Choate, Chase, and Mason, have been especially honored. But every profession and department of intellectual labor has been greatly strengthened by its graduates. Any one familiar with the names in its triennial catalogue, will find that the great works of the last century in politics, science, literature, the application of science to great practical results, and in the diffusion of christianity, have been largely directed by graduates of this College. So recently planted in the forest. It might not impress one as an important fact that one class goes out to its work; but this constant succession of classes, well trained and feeling the impulse of the same noble spirit, gives new life-blood to the heart and head of the nation.

Dartmouth has not been reckoned one of the rich Colleges. At the first it received a considerable tract of land, which has turned to its advantage. At different times special donations have been made for the erection of needed buildings. But the principal income for annual expenses has been indispensable to success. The College could not have kept pace with the demands of the times, if friends had not appeared to provide for special needs. A few years ago, a gentleman in Boston, left a bequest of \$50,000 to found a Scientific Department. The income of this fund is devoted to the support of a course of instruction in the sciences. About the same time another gentleman in Boston, gave \$25,000 to construct an Observatory. Three years ago a graduate living in New York, gave \$27,000 to establish a post-graduate course in Architecture and Engineering. And within a few weeks a man of our denomination, who has long held a higher place in the legal profession in Boston, has left by his will \$100,000 to the Trustees, simply specifying, with rare wisdom, that the income may be applied as they may judge best for the interests of the College. Thus within some fifteen years a quarter of a million of dollars has been added to the funds of this Institution. And to enlarge still more the facilities of the College, the Alumni at their late meeting pledged themselves to raise \$200,000, the income of which should be applied on general expenses.

It costs much to found and support a College. Many who can estimate the value of farms, rail-road stocks and water-works, will think such sums for such purposes thrown away. But mental activity, knowledge and enterprise are so much better than ignorance and stupidity, that they must be had at any price; and experience has hitherto discovered no better means to diffuse these blessings than permanent and well sustained institutions of learning. Whoever control these institutions, control the destinies of society.

SIGMA.

For the Christian Messenger.

#### COLPORTAGE IN NOVA SCOTIA AND NEW BRUNSWICK.

BOSTON, Aug. 4, 1869.

The "British American Book and Tract Society" is now an established institution in the Provinces; and if its operations are conducted with wisdom, skill and economy, it will win to its support the sympathy, prayers and warm hearted cooperation of Christian men and women of all denominations. Some reminiscences connected with the first introduction of that chief feature and crowning excellence of the Tract work—"Aggressive Union Missionary Colportage"—especially among the Baptist denomination, may not only interest the readers of the *Messenger*, but inspire them with fresh zeal to continue their efforts in this most interesting department of christian labor.

This special system of evangelizing effort; as arranged and conducted by the American Tract Society; was introduced into New Brunswick in the year 1847, by the Rev. E. D. Very—then the beloved Pastor of the Baptist Church in Portland St. John. A committee to conduct its operations was appointed, consisting of Mr. Very, as Chairman, with Rev. A. McDonald, Rev. John Francis, Deacon A. S. DeMill and Deacon A. McL. Seely as his

associates. A colporteur was soon appointed, and with a good assortment of publications he was sent forth on his mission of love and mercy. At the close of the first three months labor (Oct. 1847) this faithful disciple of the Saviour writes thus to the committee—"The more I sell the more is wanted. I can travel in no place where books are not welcome. The harvest is great but the laborers are few." In connection with this letter, the committee make a public appeal for aid to carry on the work, in which they say—"If christians will but furnish the means for employing several men a vast change would soon be effected through the entire Province. Once passing over the ground only creates the thirst which succeeding visits must gratify." Other laborers were soon employed, and the work was prosecuted with marked success. Reports came to the Committee full of facts, as to the condition of the field, and the adaptedness of colportage, not only to sow the seed, but to cultivate, and then gather, the harvest. In January 1849, a Colporteur, now a Baptist Clergyman, wrote to the Committee—"Have had great success and been entertained with much kindness. The hearts of the people seem warm towards my work." In February 1848, the first Colporteur who was appointed, writes—"Since July have visited sixteen churches—ten of which have no Sabbath schools. I have disposed of one thousand and eighty volumes. I often meet with families without a single leaf of any kind of book." This good brother failing in health was obliged to close his labors, but writes from his sick-room—March 1848—"I do not think I shall ever be able again to engage in the colporteur work. I wish some good faithful person would go in my place." At the Baptist Convention this year (1848) a committee was appointed on the work of Colportage, who through their Chairman, Rev. Samuel Robinson reported as follows—"Your Committee feel deeply solicitous to impress upon the minds of all connected with this Convention, the importance of the Colporteur system. Our Provinces present a field over which this agency may be extended with as great a prospect of success and profit, as any other territory of similar extent. The vast number of our population scattered over the Provinces beyond the reach of the regular ministry, and without means of sustaining it, make it imperative upon the Churches to provide some other agency through which the truths of Christianity may be communicated to them." At the N. B., Eastern Baptist Association held in Hopewell July 1849, a Committee on Colportage, through Rev. G. F. Miles reported—"That they believe the circulation of religious books and the visiting of families, as well in populous districts as in the more secluded parts of our Province, to be highly beneficial and loudly called for in this day, when so many means are being made use of by the enemy to allure unstable souls; and we recommend a continuance of the good work among the churches, and also where there is no religious interest, in order to put as many religious books in circulation as possible." At the Baptist Convention, held in Bridgetown, Nova Scotia—September 1849—a special committee on Colportage, reported by Rev. I. E. Hill chairman—earnestly recommending the work, and proposing, "that the Convention request Elder E. D. Very to send a Colporteur into Nova Scotia for at least three months now ensuing, with the understanding that this Convention shall defray expenses; and that the Pastors lay the subject before their churches and take up collections for the same." Colporteurs, in response to this invitation, first engaged in the work in Nova Scotia in the Autumn of 1849, canvassing the principal towns from Yarmouth to Cornwallis: Special mention is made of the valuable assistance received from Rev. I. E. Hill—then Pastor at Nictaux. Thus the work was thoroughly inaugurated in both Provinces. At nearly every Association for several years, the subject engaged special attention, and Colportage, as an agency of the church, especially adapted to cultivate the "waste places" and "preach the gospel to every creature," was universally commended. That sudden and afflictive event, by which the Rev. E. D. Very, was—in the midst of his usefulness and the strength of his manhood—removed from his labors on earth to his reward in Heaven, almost caused suspension of this great work. Its originator in the Provinces, and the efficient main spring in systematizing and carrying forward this somewhat new and untried plan of home mission labor, it is not surprising, that another man, equally interested and competent, was not found

to fill the place so suddenly made vacant. The interest hitherto manifested began to decline, and both men and means were soon wanting to prosecute the work successfully, so that in 1856, the committee relinquished their efforts, the depository which had been gratuitously cared for by Mr. J. F. Masters at St. John, and the entire plan of labor, was discontinued.

If permitted, I will, in another letter, continue a brief notice of the resumption of this work and its progress up to the close of 1867.

Very truly,  
N. P. KEMP.

## Christian Messenger.

HALIFAX, AUGUST 11, 1869.

### RELIGIOUS LIBERTY.

One of the most gratifying signs of the times at the present day, is the fact that true liberty of conscience is better understood than at any former period. In earlier times freedom has been claimed first by one party or body, and then by another, but they were each unwilling to concede to others the same measure they wished for themselves, and so as one or the other obtained the aid of "the powers that be" they thought it right and proper to impose restrictions and disabilities on their weaker fellow citizens. The Baptist body have had a large share in bringing forth light on this subject from amidst the darkness of the past. What they have sought for themselves they have demanded equally for others. And it is pretty well understood, at least on this side the Atlantic, that Civil and Religious Liberty is the recognized rule of governments; and any infringement of that principle is an exercise which must be soon got rid of, or injury is inflicted on the body politic.

Whilst, however, the victory has been so far gained that no attempt is now made to defend compulsory measures in religious matters, yet the natural tendency of the unrenewed heart is in an opposite direction and there is danger of the same thing being effected by insidious means that was formerly more openly avowed and boldly executed.

There is still great need of watching the movements of religious bodies as well as political parties, lest in an unguarded moment that which has been gained by long years of toil and suffering be lost, and what has become the popular sentiment on this subject be lost sight of and other views take the place of enlightened public opinion in reference to freedom to worship God.

There are still, we believe, popular errors on this subject. The frequent use of opprobrious terms by men who hold certain opinions, towards those who differ from them, shews that it only needs a different state of society and they would be the men to become the oppressors, the same as formerly sought to exterminate what was obnoxious to them by fines, imprisonment, fire and sword.

The fundamental principles of Christianity demand a voluntary obedience to Christ, and there can be no acceptable service or worship that does not arise from personal conviction, and an individual acceptance of the truth as it is in Jesus. The New Testament gives no countenance to a profession of faith by proxy, or by compulsion. Baptist churches are communities formed on this glorious, free principle. From the initiatory ordinance all through their organization every step is a service of love. Compulsion has no place in them. They apply, in its integrity and genuineness, the Saviour's injunction: "Suffer the little children to come unto me and forbid them not;" and, blessed be his name, thousands do come, and are coming to Him, seeking him early, rejoicing in his love and owning him in his ordinances; and thus becoming a seed to serve Him and a generation to call Him blessed.

We have been led to make these remarks by reading a short article in the *Watchman & Reflector*, by Rev. C. E. Burrows, entitled "Popular Misapprehensions." In speaking of the calumnies brought against Baptists for their adherence to the principles they hold, especially in the matter of communion, he says:—

"We have heard much about bigotry, intolerance, persecution, and the like, and one might almost suppose that we were relapsing into the dark ages. We have heard that even the Baptists, one of whose leading tenets has forever been absolute liberty of conscience, were becoming bigoted and intolerant; were actually persecuting their brethren for conscience' sake! It may be true; but if so, they have already ceased to be Baptists. On what does the charge rest?"