

For the Christian Messenger.

Harvard University.

Mr. Editor,—

This Institution has begun its work for the coming year. It is progressive. The other day it received an anonymous gift of over twelve thousand dollars. A large new building called the Centennial, near the College grounds, intended for the use of students, is approaching completion. We understand that it is to be hereafter willed to the College. Thus its powers and funds enlarge; for Harvard University has strong hold of American sympathies. The Harvard library is being extended by a wing larger than the original structure itself, of solid granite and intended to afford fire-proof protection for the books and pamphlets of the University. The total number of these latter is about three hundred and sixty thousand. The new Peabody Museum of Archaeology has reached the first story in the process of its construction.

I will speak of one building, Memorial Hall, more particularly. It is really a stupendous structure, whose lofty tower is visible for many miles around. Its cost has been over a half a million of dollars. Its dining room for students accommodates one thousand persons and is larger than the largest of the English University dining rooms. It includes an Academic Theatre for public exercises in connection with the College and also the Memorial Hall proper, constructed in honor of the one hundred and forty graduates who fell in the great Civil War. Here are their names inscribed on enduring tablets—Without are the sculptured heads of the grand masters of Oratory; within, a long line of faces, the friends and benefactors of the Institution. And so there is in the very atmosphere of this noble building the dearest hopes, memories and inspirations.

President Eliot is a man admirably adapted to his most responsible position. He possesses a most perfect development of the Mental and Motive Temperaments which confer great mental energy and activity combined with thoroughness, steadiness and endurance. He has a well preserved physical constitution which is the basis of power. The great bulk of his brain is forward and upward from the ear. Hence the kingly rule of mind, of the higher sentiments. The Perceptive intellect is much more strongly marked than the Reflective. Hence his commanding practical and business talents. The Theoretical and Ideal faculties are subordinate in brain as in character. The head swells out grandly in the region of the governing and aspiring organs. Hence he is strong under great responsibilities, is pre-eminently independent and self-poised. Under his control College affairs march right onward.

The University comprehends the College proper, the Divinity School, the Law School, the Medical School, the Dental School, the Lawrence Scientific School and the School of Agriculture and Horticulture. The large Museum of Comparative Zoology also should be included which is but a single wing of that vast Building planned by the generous and great minded Agassiz. Harvard College proper alone offers one hundred Elective Courses of Instruction to its various undergraduates. These are comprised in Ancient and Modern Languages, the Classics, Philosophy, History, Mathematics, Physics, Chemistry, Natural History, Music and the Fine Arts. There are in all departments of the University about one hundred professors and instructors.

Each of the present four classes in College will average nearly two hundred members besides those in the Law and other Schools. There are also excellent advantages for resident graduates who may study here profitably for years.

With all the learning and greatness in Harvard, one is impressed with the modesty of its leading spirits. Profound learning ever convinces man he knows but little. The vast Universe grows wider before him. Some of the older professors are authors and acknowledged masters in their special departments. Dr. Gray, for instance, stands at the head of the Science of Botany in America and is scarcely inferior to any Botanist of the Old World.

Some of the younger Scientific Professors are pushing on their original investigations with an untiring energy

as all these do so strikingly with your former surroundings, you will remember that it is to Mr. Duncan you owe this initiation into your new life. By a faithful adherence to his principles and example you will become useful citizens and faithful subjects, an honour to those under whose auspices you will thus have shown what the Indian race can attain, at the same time that you will leave to your children an ever widening prospect of increasing happiness and progressive improvement. Before I conclude I cannot help expressing to Mr. Duncan and to those who are associated with him in his good work, not only in my own name, not only in the name of the Government of Canada, but also in the name of Her Majesty the Queen and in the name of the people of England, who take so deep an interest in the well-being of all the native races throughout the Queen's dominions, our deep gratitude to him for having thus devoted the flower of his life, in spite of innumerable difficulties, dangers, and discouragements, of which we who only see the result of his labors can form only a very inadequate idea, to a work which has resulted in the beautiful scene we have witnessed this morning. I only wish to add that I am very much obliged to you for the loyal and satisfactory address with which you have greeted me. The very fact of your being in a position to express yourselves with so much propriety is in itself extremely creditable to you; and although it has been my good fortune to receive many addresses during my stay in Canada from various communities of your fellow-subjects, not one of them will be surrounded by so many hopeful and pleasant reminiscences as that which I shall carry away with me from this spot."

At Queen Charlotte Islands, Sept. 1, 1876, we went on shore to inspect the pillars and carvings of a Hydah village. It was nearly empty, the majority of the inhabitants being at or on their road to Victoria, or else with the camp in the adjacent bay. The village consists of about 40 houses, each of which contains several families, as we found to be the case in most Indian settlements, and these houses are built in one continuous line, some little distance above high water mark.

Metlakahtla is a trading post, and its business is carried on by the Indians with the Indians and for the Indians. In times past they owned a schooner, but she was lost, and they have not yet replaced her. Possibly Mr. Duncan may think it as well to keep his people away from the temptations of Victoria, which is to the Indian a sink of iniquity. At Metlakahtla one is struck by the order and system that in a rough way prevails, as much as by the cleanliness and neatness of the inhabitants. Nevertheless the contrast which they and their houses present in the matter of cleanliness and decency is very marked; and nothing seems to be wanting to give ordinary completeness to their village. They have a very handsome church, a school-room for males and another for females, a dispensary, a trading store, a look-up, and a corner of the green is devoted to a gymnasium for the boys. Their church is a marvel of great results from little means. Outside it is a handsome building, having more pretensions to architecture than one usually finds in village churches; inside it is 120 feet long by 60 wide, and 86 feet high. It is built entirely of cedar, and, like all the other buildings, erected by the Indians themselves without other help than the plans and directing aid of Mr. Duncan.

The Governor-General's visit was unexpected at Metlakahtla, and a very large number of Indians were away on the fishing grounds. On these occasions they lock up their houses and take their families with them. But word had been sent to the nearest fishing place, and the men there engaged had come in, and had at once set to work in making such preparations as they could to welcome so great a chieftain. When Lord Dufferin landed he passed before the guard of honour that the Indians had drawn up to receive him—a guard which, if it fell short a little of what military men would consider up to the mark, was loyally intended and was the best place afforded—and then proceeded to a small open space that had been prepared for him. Here a modest and timid Indian belle came forward and presented Lady Dufferin with a bouquet of flowers, in

which poppies and sweet william, being the hardier and more readily cultivated in these latitudes, figured most conspicuously.

During the last few years a great change has taken place in the once fierce and intractable Hydahs, and unfortunately it by no means resembles the change that to a greater or lesser extent is working amongst the Tsimpseans.

A Highway into Africa.

Of late years the attention of Christian men has been very largely directed to the condition of the inhabitants of equatorial Africa. The narratives given by Speke, Baker, Livingstone, Stanley and Cameron have afforded such information concerning the place and people as to fire the hearts of many Christian people with the earnest desire to introduce the Gospel among these distant tribes. The Free Church of Scotland resolved to found a mission on Lake Nyassa; the Church Missionary Society determined to occupy districts on the Victoria Nyanza, and a few months since the London Missionary Society decided to send Missionaries to the Ujiji, or Lake Tanganika. It is gratifying to find that these three Societies work together with such fraternal esteem and confidence. By union and co-operation the heathen will more quickly feel the force of that message of love which the representatives of our religious societies are engaged to proclaim. That the London Missionary Society has not been backward in efforts to bless Africa must be known to all our readers. For many years past a most efficient mission has been maintained in South Africa, and the noble men who labored there have been famed for their patience, their courage, their persistent energy, their invincible faith. But now the society is about to extend its efforts, and make Ujiji the headquarters of another missionary campaign. There is something peculiarly suitable in the selection of Ujiji. It seems already to belong to the London Missionary Society, inasmuch as Livingstone, who was himself for fifteen years a missionary for the London Missionary Society made Ujiji his resting-place, and was there found by Mr. Stanley when distress and necessities were pressing heavily upon him.

In the spring of this year R. Arlington, Esq., of Leeds, generously offered the sum of five thousand pounds towards the establishment of a mission on Lake Tanganika. The directors of the London Missionary Society unanimously accepted the offer, and resolved to start the mission as speedily as possible. Much information however was needed respecting the means of transit into the interior and it was thought desirable that a properly qualified and experienced man should be sent to the East Coast to make every inquiry. But who could be found for this purpose? The question was soon answered. Just about that time Mr. Arlington sent his offer of £5,000 to the society, the Rev. Roger Price returned for his furlough, after about 17 years' faithful and successful service in South Africa. The directors conferred with Mr. Price on the subject of African travelling, when it was found that he would not be unwilling to forego his rest among his kindred and friends in order to make the inquiries alluded to above. He was elected to this responsible post, and sailed on March 18th for that purpose. After an absence of six months he has returned, and on Monday last met the directors of the London Missionary Society, and gave a deeply interesting statement of what he had seen and heard and discovered. Mr. Price is a Welshman. He was educated for the Mission Work at the Western College, Plymouth, and in company with Mr. and Mrs. Helmore, left England for South Africa in 1858. There the early part of his career was one of disappointment and bitter grief. He lost his dear wife and both Mr. and Mrs. Helmore. He buried them all, and was left alone in a strange country and among a strange people. But he was not to be shaken from his purpose. Though cast down he was not destroyed. He set himself to the work of his life and God rewarded him. Ultimately he was blessed by another companion in the person of a daughter of the venerable Dr. Moffat, who, partaking of the spirit of her father, is in hearty sympathy with the enterprise of her husband. The Rev.

Roger Price reached Zanzibar on May 2nd. He had resolved on attempting two things untried by any of the expeditions of which we have any record—viz., to travel by bullock-waggons, and to try a route from Saadani on the north of the River Wami.

To accomplish these purposes he had first to construct his waggon, and then catch and train his oxen. By the aid of the Zanzibar carpenters the former was quickly done, but the latter was a severer task. The four oxen when caught were named respectively England, Scotland, Ireland, and Wales. England and Scotland were at first stubborn. Ireland refused to work, and lay down in the road with a determination not to stir. He was at last given his liberty, and another ox caught to fill his place. But Wales "took kindly to the yoke." After several days' training the team became more manageable, and Mr. Price started for Saadani. Having visited the chief, he set out on the expedition of inquiry. For a considerable distance after leaving the coast he had to pass through thick grass which grows to the height of 6 to 9 feet. Then he entered a jungle which, with the aid of his men, he cut a passage through for the waggon, leaving a solid hedge on each side. The waggon not being strongly put together soon came to grief, and Mr. Price had to accomplish the rest of his journey on donkey-back, or on foot—preferring the latter. He found the country high and dry. The tsetsefly, infesting the lower jungles and swamps, was not seen, and he thinks sickness is little to be feared by this route. About 80 miles from the coast he came upon the valley of the Wami, and ultimately joined the route taken by other European travellers. Mr. Price's visit to the East Coast of Africa shows most satisfactorily that it is better for our missionaries to go to the interior of Africa from Saadani instead of from Baganoyo. From the latter place, from which all travellers have hitherto started, there are 120 miles of marshy, low-lying, malarious country, whilst from Saadani, the way Mr. Price has opened up, the traveller rises at once to high, dry, and healthy ground. We are devoutly thankful that Mr. Price has returned in safety, and with such encouraging information. Let us now hope that the directors will lose no time in sending out men suited to the work of missions in Ujiji. Let us also hope that funds will be forthcoming sufficiently large to support the mission efficiently; and, in closing, let us ask the directors the question whether the mission could not be placed under the leadership of the Rev. Roger Price, who has so fully proved his suitability for the position. The information Mr. Price has obtained will be valuable to the Church Missionary Society, and, indeed, to all who may have occasion to journey to the interior of Africa.—Christian World, Sept. 13th.

CORRESPONDENCE.

For the Christian Messenger.

Baptist Church Polity.

A PAPER READ AT THE MINISTERIAL CONFERENCE OF CUMBERLAND AND COLCHESTER, BY REV. H. BOOL.

(Printed by request of the Conference.)

The subject on which I would offer a few remarks is Baptist Church Polity in its bearing on the future History of the Christian World. Our denomination is distinguished by the fact that its system anticipates Christianity in its pure spiritual state. We admit none to fellowship who are not truly converted. We hold that each church has the power of government within itself independent of other bodies, or of any court of review. We deny the office of ruling elders or church representatives, and we lodge the government in the entire body of the membership. We adopt as our motto the words which fell from the lips of Jesus, "One is your Master even Christ, and all ye are brethren."

It may be readily perceived that this state of things is most congenial to the highest intelligence and the deepest piety. It is the only sphere suited to the exercise of the liberty of the sons of God. If the future is to be distinguished by a high degree of Christian culture and intelligence, the Baptists may expect large accessions to their ranks.

Councils, convocations, and confer-

ences, as legislative assemblies imply a want of intelligence and piety in the people which they govern altogether inconsistent in converted persons. The law is not made for a righteous man, but for the lawless and disobedient. In this way, the system of other denominations provides for the control of persons who are not under subjection to Christ. But we learn from the inspired Word and from experience that Christianity is the result of a change of heart. A spiritual nature is given which makes us new creatures in Christ Jesus. Jesus Christ is our Prophet, Priest and King. Now a church founded upon the principles laid down in the New Testament will be congenial to the communion growth, and edification of such persons, without external control or anything incompatible with perfect freedom. Such a church only can stand, while the distinguishing characteristics of other bodies will fall to the ground. As education progresses; as genuine revivals are experienced in the world, and as the Holy Spirit is poured out from on high, so, in proportion, the tendency will be accelerated toward churches uninfluenced by presbyteries, conferences, convocations, or councils.

It is becoming clearer every year, that the christian world is divided into three parts. Roman Catholics on the one hand, and Baptists on the other, with Pedobaptist Protestants holding positions between the other two. Popery is a system suited to people who have no spiritual nature. Baptists admit none to membership but such as are spiritual. Pedobaptists are tending either to one or the other. Some sections, as the Episcopal Church, present the anomaly of looking both ways at the same time.

Let us not be surprised that numbers are going to Rome. It is quite natural that persons who feel the need of religion, and have none of their own, should embrace Popery in some form. If I am to be saved by a religion abiding outside myself, I must be a Papist to-morrow. But the agitation going on in the minds of so many of our Pedobaptist brethren is a hopeful sign. There is a mighty spiritual influence throbbing in the heart of the Protestant Church—a giant power, which eventually will arise and break every cord that binds her to anything like Popery, even as Samson tore the withs by which the Philistines would hold him in bondage. One of the strongest of these cords is what is called infant baptism. This error has had the support of learned and pious men for several hundred years, and it is difficult for their successors to pronounce against it; but many are opening their eyes to the fact that Pedobaptism is the pivot on which Popery turns.

It will be seen that in this paper I have attached great importance to the Baptists. This is the result of regarding the spiritual in opposition to the natural or man-made religion. Viewing the religious world in the prospect of a large outpouring of the influences of the Holy Spirit, the Baptist denomination is the most prominent object that arises to view. The faith and order of this church is of such a kind that she excels all others in meeting the necessities of the regenerated children of God while in this world. She requires faith and obedience from all who seek her fellowship, and passes every applicant through an ordinance which is at once a test of sincerity and a beautiful emblem of death unto sin and new life unto righteousness. She submits to no ruler but Christ, and subscribes to no laws but those of the New Testament.

It was my design to urge the necessity of Baptists to live up to their principles—fulfil their obligations to each other and their pastors, and walk in love and true piety, but time forbids at present.

In conclusion, I pray that Baptists everywhere may regard those words of the inspired Apostle, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit according as ye are called in one hope of your calling, one Lord, on faith, one baptism, one God and Father of all who is above all and through all and in you all."

During the present century 200,000,000 copies of the Bible have been distributed.