any other way, they spread some sulpher on the backs of the kittens, on seeing which the mother immediately licked it off. (Loud laughter.) He (the speaker) would ask them to put the medicine on the kittens by handing their contributions to the orphan boys, and he would undertake to say that the old one would lick it off. (Loud laughter.) If they gave the boys one pound it would, according to Dr. Watts, be "a sovereign balm"—(laughter)—and he was sure some of them could manage to "cheque" the disease. (Renewed laughter.) He concluded by expressing a desire to awake in every heart gratitude to God that his father was enabled to be present with them. (Applause.)

AND STILL ANOTHER SPURGEON.—It would seem that the gift of preaching runs in the Spurgeon family. The pulpit of a Baptist Church has recently been occupied by Mrs. Jackson, who is a sister of the Rev. C. H. Spurgeon, and the wife of the Rev. W. Jackson, of Willingham. The English papers speak of her as a most gifted lady, and say if the Rev. C. H. Spurgeon is the prince of preachers among men, surely Mrs. Jackson is the queen of preachers among women. Much emotion was visible during her gentle and touching appeals.

The Christian Messenger.

Halifax, N. S., August 30th, 1876.

THE DIFFERENT STANDPOINTS.

It is curious to notice how differently a thing appears as it is seen from different standpoints or distances. To one standing too near it becomes void of beauty and only an obstruction to his view of other objects, to another far off it becomes but a speck and of but little moment whether it remains, or is swept away. To another having the light on the opposite side, it appears simply a dark object without symmetry or beauty, or else an unmeaning thing, neither useful nor ornamental. One person may take a one-sided view, and fail to see its fair proportions or adaptation, whilst others looking at it in the most favorable light, believe it to be a fine combination of material without defect [illegible] desired, and perhaps capable of progressive improvement so as to increase the benefits it confers both in quantity and quality. This has been remarkably illustrated in what has appeared of late concerning the "University Act of 1876." How many different phases it has assumed under the pens of those who have written about it!

We were unwilling for the time to commit ourselves, by pronouncing it either a good thing, a doubtful experiment, or positively injurious, but we wished to look at it from every point of view, and invited our readers to do the same, and form an intelligent and just estimate of what it is in itself and what it may become, and then to govern themselves accordingly. Curiously enough the extremists from both sides have charged us with being on the other side. Rev. Dr. Cramp the author of "Notes" on the Act, giving his reasons for objecting to the project, thinks we have shewn too much favor to the University, which he regarded as the result of a political combination, dangerous to the true interests of Higher Education. Our New Brunswick contemporary, too, or some of his contributors, think that we are enamoured with the University simply by looking at it from a Halifax point of view, whereas some of our political neighbours who can see nothing but good in what emanates from the existing government actually fancy we are opposed to it, and that our editorial of last week and the three points suggested as probable alternatives for the Convention were from "the author of the 'Notes.'"

The *Morning Chronicle* would seem to have but little sympathy with what Baptists think and feel about state relationships. The editor pronounces our respect for their differences of opinion on the University Act, "nonsense." It may be so to him, but perhaps he is not the best judge in these matters. If the grant to Acadia College were made to Baptists in the way of state patronage, instead of a recognition of their just educational claims they would, as one man, respectfully decline the favor.

We can afford to appreciate all that our contemporary says of the aim and purpose of the University Act, and we not only believe, but demand that a fair test shall be applied to all Colleges participating in the public funds, and on this ground have we sustained the enactment.

Our contemporary altogether misapplies the term "caucus rule" to our position. He it is rather who is guided by such a principle, and would not allow any member of his party to exercise an independent opinion on any great question. When he says "the Baptists were among the first to ask for an increase of the grant they enjoyed," he also makes a grand mistake, and does the Baptist body a great injustice. This is what they in their petitions told the Legislature last session:

> Were all grants to the existing Colleges permanently withdrawn, your Petitioners would have no just ground of complaint; but while around each of the existing Colleges, a separate denomination specially gathers, for the purpose of exerting a fostering and directing influence, and to which a limited support is given from the Provincial Treasury, your Petitioners humbly submit, that to give, as now is done, to the Roman Catholics *twenty-eight hundred dollars* annually, and to the Presbyterians, to support Dalhousie College, a like sum, and to give to Acadia College, whose work may well bear comparison with any College in the province, only *four hundred dollars*, is in the opinion of your Petitioners so palpably inequitable and unfair, that your Petitioners appeal to your honorable body with the assurance, that it will be your pleasure to put an immediate end to the injustice in this matter.
>
> There is no desire on the part of your petitioners to have the amount granted to either of the Colleges decreased, unless in the withdrawal of all grants, &c.

Does that look like being among the first to ask for an increase of the grant? They only asked for what was just and equitable.

The threats and general tone of banter assumed by the *Chronicle* is not calculated to help the Baptists in coming to a favorable conclusion on the University question. In reply to his enquiry "Can Acadia do without the government grant?" we have no hesitation in replying, Yes, they can, as well as King's and Dalhousie, and St. Mary's and the other Collegiate Institutions. Having lived thus far drawing but the trifle she has, Acadia is prepared to relinquish the whole so soon as the other denominations are ready to live without any participation in the public grant. Perhaps the Legislature is better able to deal with that matter than the *Chronicle*, and we need not pursue the subject, at greater length now, as we write this before leaving home, but wait for the further action of the Con[illegible]

BAPTIST CONVENTION.

There being a difficulty in bringing the subject of the University Act before the Convention a Committee was appointed by the Board of Governors to prepare the case for its report. The Committee consisted of Rev. Dr. Cramp, Rev. Dr. Crawley, Rev. Dr. Sawyer, Dr. Rand, B. H. Eaton, Esq., and Avard Longley, Esq.

On Saturday evening a meeting of the Alumni Association was held to discuss the question whether it should be recommended to the members of the Association to enrol themselves on the list of Convocation of the University of Halifax.

A large number of people as well as members of the Association were present and some animated speeches were made pro and con.

The president, E. D. King, Esq., was in the chair.

The object of the meeting was rather to examine the question than to make any positive declaration in reply thereto. This having been secured, it was decided at the close of the meeting to adjourn the discussion. The meeting was brought to a close about 10 o'clock.

On Monday morning Rev. E. M. Saunders preached a very appropriate and excellent Foreign Missionary Sermon from John xvii. 18, 19. As the Convention unanimously requested its publication in our pages, we may withhold any synopsis.

The Report from the Board of Governors of Acadia College was afterwards read by Rev. S. W. DeBlois the Secretary and the Treasurer's Report by Hon. Dr. Parker, of which the following is a Summary:

TREASURER'S SUMMARY.

Received on account of Endowment Fund, year 1875-76—Donations—Hon S. L. Tilley, Lieut-Governor of New Brunswick	$100.00	
Avaid Longley, Esq., M. P. P.	100.00	
		$200.00
Collected on notes of hand and pledges		1386.58
		$1586.58

Acadia College Endowment Fund comprises:—

Mortgages	$31,741.01
Toronto Debentures	4,000.00
Provincial Debentures	6,814.33
Yarmouth Debentures	5,700.00
Cash in hand	953.76
	$49,208.10

Income—Year 1875-76.

Received from Churches	$590.25
" " Rents, &c	499.03
" as Donations	130.80
" for Diplomas, &c	40.00
" from Provincial Grant	900.00
Interest	3,390.00
	$5,550.08

Expenses—Year 1875-76.

Paid Salaries	$5584.00
" for Insrance	29.00
" " Fuel, Postage, Janitor—care of rooms, Librarian, &c., &c.	290.35
" Interest on Borrowed Money	98.30
" Treasurr	150.00
" Repairs	222.88
Due S. Selden and sundry Accounts	160.00
Due on Salaries	437.60
	$6,967.53

Liabilities.

Annual Income owes Endowment Fund old balance	$1,500.00
Do. Do. Note of Hand paid off	800.00
Do. Do. Salaries	473 00
For money borrowed to pay Salaries	425.00
Do. Do. to pay for Repairs	200.00
For sundry Bills	160.00
	$3,522.00

A. DEW. BARSS,
Treasurer.

Wolfville, Aug. 1, 1876.

Professor Tufts gave a lucid account of the work of Horton Collegiate Academy showing that there had been about 150 students—male and female during the year, and describing the great advantages secured by the erection of the new Academy building.

The past two or three weeks of warm weather brought forth a prolific crop of manuscipt. Perhaps there has been a little warmth of feeling in some of it, not wholly chargeable to the weather. We have been looking forward to a cooler season, when all the parties concerned might be able to reflect more calmly on what has been said. Perhaps too some of the writers will feel that if they had only thought a little more they might have said what they did somewhat differently. Some fiery spirits may be required amongst us to urge on the more phlegmatic, and so secure progress, and effect needed changes; but the danger is that in accomplishing these damage may be done which may not easily be repaired. In correcting mistakes we sometimes use hard words, and may suppose that they are hard arguments and unanswerable; like as in snuffing the candle that it may give more light we remove so much of the burnt wick that a sputtering takes place, or the light is extinguished. Or in other words alienations follow so as to permanently interfere with harmonious co-operation amongst brethren. Such a result would, of course, be most undesirable and we trust that it may always be avoided; but where all have the same object in view temporary [illegible] so long continued divided counsels, but in a better understanding of each other, and more vigorous action in the future.

The sudden changes of weather we are having are trying to weak constitutions, but the recurrence of cool days and nights with proper precautions becomes invigorating and will be welcomed by those accustomed to labor and exposure. The crops will be greatly benefitted by the change after the extreme heat of the previous two of three weeks. To have a difference or fifty-five degrees in two or three days as we have had of late is not common in many countries.

We were sorry to be obliged to defer several communications last week, as we had so much on hand from brethren who thought that what they had written should appear before the meeting of the Convention. We were desirous of pleasing them, and still had to leave two or three already in type for our present issue.

We hope that our contributors of articles on other matters will be considerate and excuse the delay. Their communications will have a better chance now of being carefully read and thought over. We hope that whatever may be the decision on the University question, there will be no necessity in future for such lengthy articles as we have had on that subject.

ANOTHER HALIFAX MISSIONARY.—We find in the *Helping Hand* for August, the organ of U. S. Women's Baptist Missionary Society, the following paragraph:—

"MISS EMILY H. PAYNE of Halifax N. S. has been appointed as a missionary at the recommendation of our Board; her location is not yet decided."

We have since learned from Miss Payne that she has been designated to Henthada, British Burmah, the home of Rev. A. R. R. Crawley. We are glad to have reinforcements from our province and city for the mission field, especially with so highly accomplished and suitable as Miss Payne for the work.

Our Canadian Brethren are raising the standard of collegiate education in their Institution at Woodstock. Dr. Fyfe writes a letter on its financial necessities:—

"The demands upon us for instruction have been increasing every year, necessitating the raising and extending of our curriculum. The great improvement in Collegiate, and Grammar Schools, and the multiplication of private high schools and Colleges during the last seven or eight years have created a stronger competition and required of us greater outlay from year to year. At the present time there are only two or three of the chartered colleges with university powers, which teach as many subjects, and which carry their students farther than we do. And whole classes of our students are asking us every year to take them farther and not send them elsewhere for so many of their studies. In striving to accomplish these objects, we have somewhat exceeded our means."

Dr. F. suggests to some of those to whom he writes, "Any supporter of a permanent Institution of any kind, who withdraws his subscription, for any reason but sheer inability to pay, does his best to wipe the Institution out of existence." Nothing could be said more true.

NATIONAL FOREST CONVENTION.—We should be pleased to accept the complimentary invitation sent us to meet the above Convention, at Sea Grove Cape May, New Jersey, on the 7th and 8th of September; but we shall be unable to do so.

KEEN, AND YET CONSIDERATE.—One of our exchanges—the *Christian Standard* of Cincinnatti, gives the following notice in its last issue:

> *Take Notice.*—The next number of the STANDARD will be dated September 2. Saturday being our day of publication, we have either to omit publication one week, or publish fifty-three numbers during the year 1876, which would be a centennial extravagance which we have not bargained for. The time for this omission we have chosen with a view to what we suppose to be the preference of our readers, who are generally most indifferent to reading during the heated term; and, secondarily, we wish to make some important changes at our office as soon as possible. We therefore give our readers a vacation of one week, but they may look for our regular appearance the week following.

Whenever we have had 53 Wednesdays in a year we have been guilty of the extravagance here spoken of, and have deprived our readers of the vacation which according to the above rule might have been enjoyed by them. We ask their pardon.

Dr. Dobbs of the *N. Baptist* in an account of his visit to Antipode refers to the press and his call on the editor [illegible] The editor received him very politely. He says:

> "I happened to remark that it was just fifteen minutes of 12, when I took my seat on the one chair in the office. And at exactly ten minutes of 12, the chair began to descend till I found myself dissappearing through the door. The editor said to me: "Goodbye for to-day, dear Doctor Dobbs. I am so sorry; but the machinery is inflexible, and knows no exception." The descent continued until I was landed on the lower floor. One of the corteous attendants explained to me that, by an ingenious arrangement of clock work, the chair was made to descend and let down the visitor at the expiration of just five minutes from the time he took his seat. Said I, this is a novel and most admirable invention. Pray is there any patent that would prevent it from being introduced into other countries? He replied that he was aware of none."

FOREIGN MISSIONS.

Letter from Nau Nau the Karen Teacher.

The following letter is from Nau Nau the Karen teacher who came with Mrs. Armstrong from Burmah to Teloogoo. It is addressed to the Secretary of the Central Board of Women's Mission Aid Societies and translated by Mrs. Armstrong, who appends a brief note:

Dear Mamma,—

I received your letter and I was more glad than I can tell, your exhortation in Christ strengthened and encouraged me greatly. On the earth as you say I have no hope that we shall see each other face to face, but I do earnestly desire to see you in the kingdom of Christ the Lord with praise and singing and worship continually there. Especially my heart was glad at what mamma told me about the women who are accustomed to meet once a month to pray. My heart was glad when I heard it. They wish me to remember them in prayer, which I certainly do, and earnestly desire to see them also in the kingdom of heaven. Will mamma please tell them to remember to pray that I may be able to lead others to the Lord Christ, so long as I live upon this earth, and so that I may do the dear Lord's work with all my heart and soul till my eyes close and my feet are still, (a common expression with Karens for death.) Will they please remember to pray thus for me, and give them my love. Now I will tell them a few words about my work while I was in Samulcotta. We were in Cocanada but a short time when we removed again to Samulcotta, there M. Armstrong had a school and many children came to study there. As I was able I helped them and taught them singing and geography and arithmetic in their own language and as I was able to I told them about our dear Lord Christ. They listened as I told them time after time, and then when I questioned them they could answer very well indeed, it seemed that they remembered it well and my heart was very glad. I could not tell them nor talk in their language easily, but as I was able, word by word, I tried to tell them that they might understand a little. My heart was full of zeal and earnestly desirous to do all that I could, and talk all that I could and understand this people's language. I want whenever I see any of them, to be able to talk with them and tell them exactly about our dear Lord. Now that I am among a strange people whose language I cannot talk I earnestly desire to acquire it, and I believe that God will help me to do so if it please Him. Now that I am here I hope that God will help me to talk this people's language well and work happily among them. The Karens loved this Mamma very much and wanted her to work among them because she spoke their language so well, and when God led her away to another place they could not help it, but they were very lonely. But by the grace of God I am working still with this Mamma and I am very glad, and she strengthens me in the Lord and makes me happy till I desire to do only the Saviour's work exclusively. Dear Mamma so that my heart shall grow stronger and stronger and not weary nor faint, help me in your prayers, and especially since you exhorted me to do my dear Master's work until he calls me away, I desire yet again to receive more of your exhortations.

The card that you sent I look at, and open to the place in my Bible and read it, and it strengthens me and makes me very happy thinking that I shall meet our Lord when he comes. I am very grateful that Mamma sent me the card. The letter which you sent me I could read easily but there was one thing I did not understand so I asked M. Armstrong to read it for me in Karen, then I understood it all.

My dear sisters in Christ that I have never seen and who have never seen me I am glad that you have heard of me and that I have heard of you. In the body I shall not see you, but I desire and pray that God would help me so that when our work on earth is done we may see each other in His presence above.

NAU-NAU.

The above is a literal translation of her letter as she brought it to me. There are some repetitions in it, but I thought you would prefer having it without any *mending* of mine. It was written early in May but owing to many hindrances I send it to you now.

H. M. N. ARMSTRONG.

NOTICES.

NOTICE.

The Baptist Church at Upper Stewiacke intend holding dedicatory services in connection with the opening of our new place of worship on Sunday 10th September. Ministering Brethren, as also other friends who may have shown an interest in our undertaking, are cordially invited to be present. Any ministering friends who may inform us of their coming will be provided with a conveyance from Brookfield station on Saturday morning after the arrivals of the morning trains.

We also expect church conference on Saturday afternoon when, we hope, some who have been going about Zion will enter Her Gates. May the Mascome with the servants.

For the Church,
E. M. BENTLEY.
Upper Stewiacke, Aug. 28th, 1876.

NOTICE.

The ladies of the Lower Aylesford Baptist Church and congregation purpose holding a tea-meeting at the new Baptist meeting-house, one mile north of Kingston Station, on Wednesday, Sept. 13th, 1876. Doors open at 2 o'clock, P. M. Tickets 37 cents. Children under 12 years 25 cents. The proceeds to aid in finishing the above place of worship. Should the day prove unfavourable it will take place the first fine day following. The public are respectfully invited to attend.

By order of Committee,
ROBERT NEILY, *Chairman.*
Kingston Station, Aug. 28th, 1876.

BAZAAR AND TEA MEETING.

The Ladies of the Upper Canard Sewing Circle intend holding a Bazaar and Tea Meeting in the Vestry of the new Baptist Church of said place, on Wednesday, the 6th of Sept.

Doors open at 3 o'clock. P. M. Admittance 10 cents. Tea will be served from 4 to 8 o'clock, at 30 cents. There will be a clearing out sale of useful and Fancy Articles. Proceeds to aid in paying for the Bell of the said House purchased by the Ladies.

By order of the Committee,
MRS. WILLIAM THOMAS.
MISS JOANNA SHEFFIELD.
August 22nd, 1876.

N. B.—If the day proves unfavorable it will take place the next fine day.