

city. All the fine words which the professional musician employs to describe and magnify his accomplishments can be dispensed with in my description, unless I should seek to convey my meaning by contrast. It is, as I said, a kind of recitative chant, without musical concord or harmony. Sometimes it struck me as very inexpressive, but at other times the sounds were wild and dirge-like. The choruses were generally very animated and inspiring. After we had got through the singing, the missionary, being present himself that morning, made a few remarks in Hindustani—as I understood introducing me to the congregation. My part of the service was the delivery of what in print would look like a very short and simple discourse, embodying some of the leading doctrines of the christian system. Sometimes I would give three or four sentences without stopping, I would then trust to Balaram to clothe the thoughts uttered in the language of his countrymen. I think he was very exact and careful in doing his part. Often I would just utter a single sentence, and wait till it was translated into their "vernacular." In speaking through an interpreter, however, it is often better to lay upon him the necessity of explaining more fully, by such allusions and illustrations as may occur to himself—as these are very likely to be more in harmony with the modes of thought that the audience can appreciate. I found that Mr. Grant's catechist was very ready to use his gifts in that way—and so far as I could judge with satisfactory success.

"When fairly engaged in my work, I became almost painfully excited, for I felt so anxious that Balaram should render correctly the thought to which I had given utterance in my own language. I could not help turning round now and then and looking him full in the face, and then turning as suddenly to the congregation to find out whether they were listening or not—and if so, whether they were taking in the truth. I do not think my nervous system could long sustain the effects of anxiety of which I was conscious at these times, if I were a missionary I would want to be able to speak without the aid of an interpreter. And yet it is but reasonable to suppose that a talented and educated native, could take our thoughts and render them (in some cases) with greater force than we could.

"My friend Balaram undertook the work of interpreter with considerable misgiving on his part. But as I had spent some time in private, explaining for his special benefit—and had given him a kind of skeleton of the discourse—with a good array of passages of scripture which he was required to have ready at a moment's notice, he came up to his work on the Sabbath morning with apparent confidence; and it was easy to see that he felt pleased with the result.

"At the close of the discourse, prayer was offered by the missionary, which closed the religious service. The Coolies, however, were in no hurry to leave. Most of them before they retired came forward and shook hands with us both—giving us a hearty salaam."

For the Christian Messenger.
"An Agent of 1850."

Dear Editor,—

Your esteemed correspondent under the nom de plume of the above caption, will, it is presumed, have no objection to a little friendly criticism on his remarks in regard to Acadia College, coming as they do in the present case from one who has no feeling but that of kindness, and no interest to serve but that of the College.

In all that is said of its situation I have no objection, for much could truthfully be written in addition thereto. Nor have I ought to say in regard to the stronger claims resting on the inhabitants of Wolfville and vicinity to sustain and enlarge the College in its noble work; these, all must feel. But when reference is made to the manner in which the extra claims are considered by other communities, it appears as if the remark might have been spared. What is it to others what may be done by Wolfville and its vicinity? The College is not the College of Wolfville. Not an iota of the buildings, land, library, museum, or philosophical apparatus, belong to any, or to all of the people of Wolfville; it is, de facto and de jure the property of the Baptists of Nova Scotia, New Brunswick, and Prince Edward Island, secured to them by deed and Act of Parliament and to their successors for ever; so that the humblest member, living at Gull Rock or Cape North, Restigouche or Sackville, or any por-

tion of P. E. Island, when looking at, or speaking of Acadia, can say this is our College. Nor should he repress a pleasure in the fact that he stands connected with an institution that is laboring, with kindred institutions, to promote the highest interests of man.

The narrow and illiberal thought that Acadia is sectional in any wise, (except that of its locality, a fact, if a misfortune it be, that is inseparable from all things not omnipresent) should at once and forever be abandoned by every Baptist. Acadia to-day, as always, is, and lives to be the servant of all, irrespective of creed and locality. It is possibly, because your correspondent was acting in deference to the feeling on the part of many that Acadia was Wolfville's College, that he pressed the present call on the people of Wolfville and vicinity, lest any neglect in promptness or parsimony in giving, might afford an apology for the neglect of prompt liberality on the part of those living more remote. Setting aside the fallacy of making one man's acts the rule of an other man's duty, it should be remembered that no community of Baptists in the past have done more for these institutions of learning than that of Wolfville. In their commencement they exceeded all others in liberality, and at different times since they have shown undeviating fidelity to the interests of Acadia. Their annual donations have exceeded their apportioned share, sometimes doubled the amount required of them. In emergencies they have never failed to respond to the calls made upon them. Since commencing this letter an instance has been brought to my notice, showing how deep is the interest felt, and the anxiety to help. A widow and her daughter, both of Wolfville, moneyless, yet not helpless, by the earnest application of their needles, earned and donated ten dollars to aid in some effort for the College.

At the present time it would be unwise and unjust to predicate success on the amount that may be raised here for the present object. The general financial crisis has come upon this place with peculiar force. Those not really brought under, are nevertheless deeply affected by the failure of others, and are not in a position to do what they otherwise would be glad to do. I am persuaded, and have reason to say that the community generally feel a very deep interest in all that pertains to Acadia's prosperity, and hail with delight the prospect of her being sustained in the additional endowment of \$100,000, and will not fail to do all they can to forward the enterprise.

The plan proposed meets with general approbation and will be found practical and successful. Faithful and energetic efforts are needed and will be forth-coming. The object sought is noble and reflects much credit on its originators and will add when completed a fresh garland to the many, whose noble and self-sacrificing labors are represented by the existence, growth and blessings, bestowed by Acadia.

Wolfville. NOT AN AGENT.

For the Christian Messenger.
Home Missionary Agency.

CAMBRIDGE, KINGS CO.,
March 29, 1877.

Dear Editor,—

I have been laboring in Annapolis, Kings and Hants Counties in general agency and missionary work up to the present time. Some of the churches have responded very liberally, others have not come up to expectations, but surely a better state of sentiment and action is growing on the subject of Home Missions. The Lord granted us some tokens of special favor in connection with a few extra meetings at Lawrencetown. A number professed conversion and I was permitted to baptize five happy converts.

I leave this morning to visit Sherbrook, West Springfield, New Germany, Bridgewater, and the churches East to Halifax.

I may say that I am very much encouraged in the work, and am more than ever convinced of the importance of a man all the time in the general work.

Truly yours,
J. H. ROBBINS.

A medical journal says the Queen's health is so delicate that her public appearances at the opening of Parliament or at drawing-room receptions induce prostration, such as persons suffer on sea voyages; and that the discharge of her ordinary official duties taxes her strength to the utmost.

The Christian Messenger.

Halifax, N. S., April 4th, 1877.

THE FORCE OF TRUTH.

It is somewhat remarkable that sincere enquirers, both learned and unlearned, who go to the Scriptures with a desire to know what are its teachings on the subject of Christian Baptism, find no difficulty in coming to the conclusion that nothing less than the immersion of a believer, in water, in the name of the Father, the Son, and the Holy Spirit will fulfill all the requirements of that Divine ordinance. A long series of years spent in the notion that the sprinkling of unconscious infants is scripture baptism, seems, then, to be no barrier. Not only is the circumstance of having held such error no obstruction to the light of God's word, but even those, who, having been long employed in administering that rite to the babes of their adherents, when such sincere enquirers are once brought to accept the instructions of the Word of God, on this as well as on other parts of Christian faith and practice, then, they do not hesitate to surrender all that they may have held dear and regard it as of no account, that they may be governed by their conscientious convictions of the truth. This being the case we are not greatly surprised when we find such men as Rev. Emory J. Haynes, a leading minister of Brooklyn, New York, and, as suggested by our neighbour the Wesleyan, others also who may be "inclined to go with him" renouncing their faith in Infant Baptism, and saying with him, that they "had always been disturbed, and never been content when baptizing infants." Indeed it is a very common thing for Pædo-baptist ministers to say at the administration of the rite, "we find no express command for baptizing infants, but think it a very proper thing to be done," as if that were equal to a "Thus saith the Lord."

Another remarkable case of the baptism of a distinguished divine, after embracing Baptist sentiments, simply from reading the Scriptures, has come before us by a letter, the Hon Chas. Thurber has written from Switzerland. The remarkable story is briefly told, and the several pictures beautifully described, as follows—

"We met with no unpleasant accident in our wanderings over that country where God seems to have been so lavish of beauty and sublimity, but a number of incidents in our way added much to our pleasure. We were constantly meeting old friends and strangers, some of whom, we trust became our friends; but the incident that it is peculiarly pleasant to remember, was a baptism of which we were witnesses at the lake of Geneva.

A large convention was in session in Geneva, whose object was to enlighten the public in regard to the Scriptural observance of the Sabbath. The Rev. Dr. Petavil was a member, and also our friend, Mr. Van Meter, of Rome.

Dr. Petavil is the son of the late Dr. Petavil of Newehatel, a very learned and distinguished philologist and linguist, who had received distinguished honors from Berlin and other German Universities, and possessed the personal friendship of the first Napoleon. He had three sons, two clergymen and one physician. The one I met in Geneva had been pastor of a Swiss Church in London, and his clerical brother succeeded him in the pastorate when he left.

Some time antecedent to the war which dethroned the third Napoleon, an association of gentlemen was formed to effect a faithful and critical translation of the Bible into the French language. This association consisted of a large number of learned ecclesiastics of the Roman Catholic Church, a smaller number of Protestants, and ten or twelve learned Rabbis, in all seventy. They organized with Dr. Petavil as secretary.

All was harmonious, but before the meeting was held to lay out the work, Pius IX frowned, and his faithful subjects wilted; troubles in Paris succeeded; the good Archbishop, who was a member of the Association, was murdered by the Communists; France bowed before Bismarck, and the organization suspended operations. Dr. Petavil, however, persevered in the work of translation, and has now removed to Geneva, and has established himself permanently in a villa just outside the city, still engaged in his work, and hoping that the old Association will revive, or that he may unite with the Bible Union of America.

He and Mr. Van Meter were perfect strangers to each other, as much so as Philip and the Eunuch at their first and last meetings. As they were walking along in the dusk of the evening, they happened to be near each other, and as neither was an Englishman, they fell into conversation, and their names became known to each other.

"Ah! then you are Mr. Van Meter, of Rome?" "Yes." "And you are a Baptist?" "Yes." "So am I, but I have not obeyed the command of the Master to be baptized. I have been

engaged in the work of Bible translation for more than ten years, and I promised God that I would translate every word just as I should believe it right after the most critical examination, however it might affect my social standing and former opinions and practices; and when I came to the subject of baptism, the result of my search was that I had not been baptized. I then requested my pastor to baptize me, stating to him the change in my views on the subject of baptism; but he refused, and now I am in the position of one who knows his duty and does it not. And now will you baptize me?" "Yes," said Mr. Van Meter, "if, after due consideration of the matter, you desire it. Have you thought how it may affect your social standing? Friends may become cool or even enemies, and look upon your enterprise with less favor; but still, if, after thinking the matter over till to-morrow morning, you still desire it, I will, with great pleasure, comply with your request."

The morning and Dr. Petavil came together, with desire intensified by further thought, and by a little incident that occurred at his home. He was at his piano forte, playing the accompaniment while his little daughter was singing the well-known hymn, "Dare to be a Daniel."

"Yes," said he, "I do dare to be a Daniel, or anything else, if the Master requires it."

"Well, then, to-morrow morning at ten o'clock we will meet, and Lake Leman shall be our Jordan," said Mr. Van Meter.

At the time appointed Dr. Petavil, Mr. Van Meter and myself, with our families, stood in the place designated, and Mr. Van Meter and Dr. Petavil went down into the water, and the beautiful lake of Geneva opened her bosom, and the humble and learned philologist was buried in its waters.

It is believed that this is the first baptism that was ever administered in this beautiful sheet of water. John Calvin believed in its correctness, but did not practice it. The solemn rite was performed with only a few sympathizing friends as visible witnesses, and the pure white swans, spotless and harmless as the dove that descended at the Saviour's baptism, that were sailing noiselessly over the crystal waters of "clear placid Leman."

We have before us also two other cases of ministers becoming convinced of their duty and following out their convictions:

Pursuant to the call of the Hopewell Baptist Church in Caldwell Co., Mo., a council assembled Feb. 24th, and ordained Bro. Ambrose Hunt to the work of the gospel ministry. Rev. B. F. Leavitt, was chosen moderator and the writer, clerk. Ordaining prayer by Rev. A. Baker, pastor of Hopewell church; charge to the candidate by Rev. A. Pfister, of Lick Fork church; charge to the church by the moderator; presentation of Bible by Rev. J. Harmon, of Cottage Grove church; hand of fellowship by council and church; benediction by the candidate. Ordination sermon by Rev. J. Harmon, preached the following day.

Bro Hunt is recently from Canada, and comes to us from the Methodist church, having been for 21 years in the ministry of that denomination. Their views on baptism, subjects of baptism and church polity seeming to him to be so very unscriptural, he was compelled to sever his relationship with that church. The brother has a pleasing address, and a cultured mind. We trust the Lord has sent him to us. The field of labor here is extensive and needing more laborers. With his large experience and with a heart devoted to the work, we look for happy results. May the Lord abundantly bless him in his work.

F. J. LEAVITT, CLK.
Rev. M. M. Wamboldt, pastor of the Jacksonville, Florida, Baptist Church, recently baptized Rev. Mr. Swift, a Methodist minister of that place.—*Baptist Battle-Flag, March 21st, 1877.*

INTERNATIONAL CONVENTION OF THE Y. M. C. A.

The Twenty-Second Annual International Convention of the Young Men's Christian Associations will assemble at Library Hall, in the city of Louisville, Ky., at 11 o'clock, A. M., Wednesday, June the 6th, and continue in session five days.

The General Secretaries will meet for conference upon their duties and the general work of the association, on Saturday, June the 2d. This meeting will not be public, but ministers and prominent laymen will be invited to attend.

The preparations making by the Louisville Association for the reception of delegates, are well under way. No difficulty has been encountered in raising the funds necessary to defray expenses of the Convention, and from what is already known, the accommodations for the entertainment will be complete and ample.

The General Secretaries' Conference will be composed of eighty general secretaries. The Convention will number about five hundred delegates, representing Associations in all parts of the

United States and the British Provinces. Visiting delegates will also be present from Europe.

CHRONOLOGY OF THE WEEK.

March 26.	Earthquake at Caracas. 1812
" 27.	King James I. died. 1625
" "	Death of Bishop Stillingfleet. 1699
" 28.	Battle of Alexandria; death of Sir Ralph Abercrombie. 1801
" 29.	Death of Bishop Ken. 1711
" 30.	Sicilian Vespers. 1282
" 31.	Peace of Utrecht. 1713
April 1.	Death of Tamerlane. 1405

"THE BAPTIST HAND-BOOK" FOR 1877.

Published under the direction of the Baptist Union of Great Britain and Ireland, affords a great body of information interesting to Baptists all over the world. The British statistics for England, Wales, Scotland, and Ireland are: Churches, 2,671; chapels, 3,476; pastors in charge, 1,913; lay preachers, 3,524; members, 265,797; chapel seats, 935,015. The increase during the year has been: Churches, 24; chapels, 30; members, 8,371. The Associations are as follows: In England, 42; in Wales, 12; in Scotland, 26; in Ireland, 12. Total, 92. The progress in numbers for the last ten years has been as follows:

1867, 221,524;	1872, 241,764;
1868, 231,506;	1873, 244,416;
1869, 235,475;	1874, 254,998;
1870, 233,675;	1875, 263,729;
1871, 243,395;	1876, 265,797;

The numbers of baptisms is not given in the general summary or in connection with the several churches.

The new chapels have cost about \$294,000, of which a third is a debt; enlargement and improvement of chapels and schools about \$312,000; debts reduced or removed, \$275,000. For Home Missions the contributions have been \$77,000; Foreign, \$311,000. For education, support of ministry, and kindred religious and denominational objects, it is estimated that \$3,500,000 is annually raised by the Baptists of Great Britain.

In several particulars we can gain very valuable suggestions from the "Hand-Book." The number of lay preachers is most encouraging. We notice that in Mr. Spurgeon's Church the are 125. And in the whole body, the lay preachers far outnumber the pastors. The British statistics wisely give the number of chapels; it appears that these are 800 in excess of the churches. This fact, taken in connection with the number of lay preachers, seems to attest the mission activity of our brethren.

The British churches average about 100 members to a church. (The Metropolitan Tabernacle (Mr. Spurgeon's) numbers 4,851; Regent's Park, (Dr. Landels) 1,203; Burdett Road, London (Rev. A. G. Brown), 1,650; Myrtle Street, Liverpool (Hugh Stowell Brown), 891. The London Association contains 131 churches, with 32,306 members, and reports 3,243 additions "by profession," and 43,365 scholars in Sunday-schools.

The *National Baptist* in noticing this volume concludes with the following very truthful sentence. "Under difficulties, such as we do not dream of, our British brethren are upholding the truths of the New Testament and are contending for religious liberty, with a zeal and a boldness that deserves our admiration; and we pray God to bless them.

Vital Statistics.

DEATHS IN THE CITY OF HALIFAX FOR THE QUARTER ENDING 31ST DECEMBER, 1876.

256 deaths were registered as having taken place in this city during the above period, of which 148 were males and 108 females. 3 deaths were returned as taking place outside the city limits. 16 deaths occurred in the Poors' Asylum; 9 in the Provincial and City Hospital, and 3 deaths were children of soldiers. This makes the actual deaths for the city 225, being 6.36 deaths to each 1000 persons living, the present population estimated at 35,374. The annual death-rate of the city per 1000 of the population is probably about 26.85. This is a low rate compared with other cities, especially when the influence of population on the death-rate is taken into consideration. According to the most recent returns, the annual death-rate of Baltimore is 27.80 per 1000 of the enumerated population; Charleston, 27.61; Calcutta, 31.9; Madras, 36.00; Amsterdam, 27.7; The Hague,

31.8; St. Munich, 31.7, and nual death is high in cities, whi tary condic ficient as could cert the adopt sures, and the same. of London the popul in this citi delphia e being on persons li number; Belfast 2 Boston 2 The in ly one fo the perio deaths, 6 one year years. diphtheri one-four tually tal RECEIVED Halifax Manni Windsor Pine Gro Summer Halifax To MEMB Any S Box of T Armstro and Ex dress Se For th country to send May nex Trea 1. Ho Kinney. 2. Fo P. Davi 3. AC REGIATE M. D., 4. AC Kinney 5. M W. Bar 6. Ne Aid Soc fax. 7. W ISTER'S Yarmou 8. C TERS' F CORNWA 9. E TERS' F 10. P INFIRM Brisay, Dear knowl sums: Mr. J W. H. "A. F Collect Rev. I Balan E Annay A Brook O Caled Ya We sions speed T. E. Lo Smil C. Be \$3 & \$5. Weyns bins. \$3. 1 sent \$5.51 Esq. D. W ner, Half Rev.