

could not guess which—then a paper of blueberries in capital order. Then the apples, and the beans and the hams. So good they looked—in perfect condition just as if they had been put up but yesterday. No sign of hurt or damage anywhere. The cotton was quite uninjured by its near neighbors, and everything was deliciously satisfactory outside of the tin. Now for the inside; a tin-opener soon brought to light the hidden treasures that many dear hands had been busied in preparing. We laughed, we rejoiced, we were almost too happy as parcel after parcel came to light, here a word, there a note, and here only the handwriting of a friend, but all covering substantial proofs of the "one family," in which we "dwell in Him," however widely separated materially. Then the pictures, this one, all right, and this, and this, and so on with every one and what a number there were! Not one glass injured with the exception of a crack across one for Mrs. Churchill, which had not broken at all however, so that the picture was covered as well as ever.

It was most remarkable in such a huge box over such a long rough road, that glass should have come so securely. The pictures that were packed in separate parcels did not fare so well. The glass of some of these was broken, although they seemed to have been very carefully packed. I would advise in future that all pictures should be left to be packed as you packed them, unless they were enclosed in small wooden boards the size of the picture, which would prevent too much pressure on the glass.

With the exception of some glasses on small pictures packed in separate parcels, there was not the slightest damage to anything in the box. Those glasses we can replace at a very trifling expense, and so this also will have disappeared.

Dear Mrs. Selden, what a box full of love it seemed to us as we unpacked it. You will be glad to know that the Telugu mottoes give great satisfaction. Some natives were standing round on the verandah when we took the things from the box, and when I showed them the cards they read them wonderingly. There it was plain as possible, words "in their own tongue"—"O," said one, turning to the rest "this box must have come from God, see all the things in it! and there is Telugu in it too!" The natives like them exceedingly and understand them at once—I am so glad you sent me a framed one—I shall have the others framed in the same way so that all may see.

The things which were not marked I divided into three parcels as nearly alike as we could make them, and then we drew lots for them and abode by it. It seemed the fairest way, and was what Mrs. Sanford and Churchill recommended. I think there is little doubt of their receiving everything in perfect order.

The things for the use of the schools are very valuable presents—pictures, cards, cotton for jackets, thimbles, &c. One peculiarity of your box is, such a variety; there seems to be not too much of any one thing, while the total is something ponderous.

For years the effect of your box will be influencing the lives and comfort of your missionaries and very, very many around them. Nau-nau was delighted with her share, and has received fresh impulse in her work from the knowledge of sympathy for her in a far-off father-land. For America and England are fatherland to all Christians, who from thence have heard the Gospel.

We have not yet reached our home at Kimey, so the teachers' wives and the schools have their rejoicings yet to come. We are spending a week or more with some English friends at Chicacole, who kindly invited us to see if it might not improve Mr. A's health.

We are all very happy in the reception of your fresh tokens of love and remembrance, and pronounce your Box a perfect success.

We are all fairly well, but none of us too strong; are much the better for our short stay here.

With kindest love and thanks from us both, and from Katie, to all and every one who contributed to our Donation Visit from America.

Yours faithfully and truly,
H. M. N. ARMSTRONG.

The extracts of letters from Mrs. Churchill and Mrs. Sanford will appear next week.

Harvard University has just recently created nine D. D.'s, but they are all Doctors of Dentistry.

For the Christian Messenger.

To the Editor of "The Wesleyan."

Dear Sir,—
I have neither the time nor disposition to notice either your unfounded assertions or your rambling insinuations, but advise you to change your policy or you need not expect to evangelize the world. A person who wishes to see clearly to cast the mote out of his brother's eye, should first cast the beam out of his own eye. See Matt. vii. 5.

You say "It is clear that his (Dr. Clarke's) comment includes two religious duties—ordination, and laying hands on the sick." This is not a correct statement. Dr. C. first gives his own comment—referring it to ordination—and then adds "that it is the opinion of some that it refers to laying hands on the sick." He was too much of an exegetist to attempt to attach any other than the obvious meaning to this passage of Scripture, and this is not only the opinion of Dr. C.; but that of Dean Alford, Dr. Gill, Scott and other biblical scholars, and if there is any rule of scripture exegesis whereby it can, without doing violence to the context—be made to refer to baptism, I have never seen it. To say "that it may include baptism as well," is to beg the question, and is equal to conceding that no argument can be based upon it.

There is not, I believe, a single instance in the divine record where the baptism of a "convert" was deferred for a day, much less for three months. Neither of your scripture quotations authorize your conclusions.

The Methodist, or "John Wesley's plan," differs from the Baptist, or Scripture plan; and consequently it is really necessary for you to keep "on trial" persons who only profess to desire salvation; but persons who give evidence of faith in the Lord Jesus should obey him immediately. You are the first I ever knew to express the opinion that immediate obedience to Christ cuts "converts off from influences which keep them near to God," and we have always supposed that it is better for "converts" to advance in the divine life, than to remain "where God met them with peace." There is one argument which you have used for some time against the scripture practice of baptizing upon a profession of faith, which, I think, being viewed from a Methodist standpoint, is valid; that is, that Methodists lose a great many converts by practising "John Wesley's plan," while the Baptists gain by practising the Scripture plan.

We have known many who, being "where God met them with peace," have preferred the good old way, and rejoiced that no one possessed the power to prevent or make them afraid. Do not get angry, and in your hallucination suppose I am under the same influence. I am, I confess, in earnest, but free from undue nervous and excited temperament.

Now it appears from your editorial in *The Wesleyan* of the 6th inst., that you find it convenient to step down and out from your attack on the Baptist denomination. In the same issue you introduce to your readers an anonymous correspondent, (which in your opinion was a grievous fault in the Editor of the *Messenger*, when he admitted "Baptist" to his columns) who concedes the question that Infant Sprinkling is not taught by the word of God, but is received by tradition from the fathers. Here are his own words:—"I, with a host of others," (which, of course, includes the Church of Rome) "believe it to be my duty to consecrate my children to God in baptism according to the practice of ten thousand times ten thousand men of God (exquisite poetry) who have lived holy lives, and passed away with the conscious assurance of the Holy Ghost that their works pleased God." It is evident, from your commendation of his letter, that you are of the same opinion. My object is therefore accomplished. BAPTIST.

The Infants Home.

Will you allow me through the *Messenger* to acknowledge the handsome sum of twenty dollars from Mrs. John Lovett, Yarmouth, for the "Infants' Home." This and a lot of useful articles received last year from the same town, through the hands of Mrs. Joseph Shaw, assures us that the interests of our "Home" are enlisted the sympathies of friends outside of the city.

M. K. F. SAUNDERS,
One of the Committee.
Oct. 13th, 1877.

The Christian Messenger.

Halifax, N. S., October 17th, 1877.

REV. GEO. C. LORIMER, D. D.

The Eloquent and Popular Pulpit Orator of Boston, will lecture under the auspices of the Acadia Athenæum, at Wolfville, this, Wednesday, evening, Oct. 10th. Subject: "Organization of Daily Life."

Dr. Lorimer will also lecture in the Academy of Music, Halifax, to-morrow, Thursday, Oct. 11th. Subject: "Lost Virtues." Tickets 25 cts. and 50 cts., to be had at M. A. Buckley's, Granville St., and at the door. Doors open 7 P. M. at 8 P. M. Lecture.

A. J. DENTON,
Secy. of Com.

REV. G. M. GRANT AND COLLEGE QUESTION.

The acceptance by the Rev. George M. Grant of this city of the Principalship of Queen's College, Kingston, is an event fraught with no ordinary significance, considered in relation to the higher education of this country. Mr. Grant has been, heretofore, a most zealous and uncompromising opponent of the system of Independent or Denominational Colleges as they are now established, almost universally, in these Provinces, and, at the same time, an earnest and eloquent advocate of the National System which remits the Collegiate training of the country, exclusively, to State control. His assumption of the Leadership of Queens College and University—the great Presbyterian Educational Institution of Ontario—fairly indicates a radical change in his views on the "College question," amounting to a complete revolution. It will be no part of the duty of the new Principal of Queens College to aim at the destruction of Denominational Institutions, certainly, nor yet, to insist upon their being merged into such National structures as the Toronto University. Clearly, the principles which we have long struggled to maintain in respect to higher education are receiving support from a new and unexpected quarter, and the cause of National Collegiate training has lost one of its ablest and most distinguished champions.

The Rev. Mr. Grant has been, for many years, a Governor of Dalhousie College—one of the three Governors originally appointed by the Presbyterian Synod of the Maritime Provinces. In view of his removal to Ontario he has resigned this trust and the Synod have promptly supplied the vacancy thus created in the person of the Rev. Dr. Pollock of the Presbyterian Theological Hall in this city.

This, we believe, the first vacancy at the Board of Governors that has occurred among the Presbyterian Governors; and the action of the Synod, under all the circumstances of the case, naturally suggests an important enquiry. The College Act of 1863 by which Dalhousie was reconstituted, provided that when any denomination endowed a chair or professorship they might, *ipso facto* claim the right to nominate a Professor and appoint a Governor of the College. At the time the Synod originally took action in the matter, it was understood that the Presbyterian denomination had furnished such endowment to the extent of three chairs, and they were accordingly permitted to appoint Rev. Mr. Grant and two other gentlemen Governors of the College. It soon transpired, however, that in the ordinary and proper sense of the term—no such endowment had been provided—that the Presbyterians did not own "one foot of the site, one stone of the building, nor one dollar of the endowment"—as the "Presbyterian Witness" tersely expressed it—and it was deemed advisable that the appointment of these three Governors should receive the legislative sanction which was accorded by the Dalhousie Act of 1875, which Act also made the Governors of that Institution a close corporation including Presbyterians and excluding all other denominations. It was freely admitted by members of the Presbyterian Synod, at their meeting at Halifax last year that the Synod had never contributed anything whatever to the endowment fund of the College—"that the pecuniary aid to the College contributed by the Synod was given temporarily, without the intention of permanently alienating from the service and control of their Church the funds contributed by them for that purpose—and, they, as frankly, avowed their purpose to withdraw such aid at an early day. At the same

time they repudiated, with indignation, the imputation that the Act of 1875 had secured to them rights and privileges, in connection with Dalhousie, that are denied to all other denominations. If we recollect rightly, Rev. Mr. Grant was foremost and loudest in denouncing this "slander." On what principle, then, does the Synod claim the authority to fill the seat at the Board of Governors, now, about to become vacant? In what way, under the existing law, can other denominations claim a similar right, and exercise a similar privilege? We would like to be informed, most surely. The Synod seems to have made some important discovery within the past year; for their discussions and resolutions of late indicate a settled purpose,—to hold firmly to their Professors and their representation at the Board of Governors, on the one hand, while, on the other, they are equally determined "to be relieved of the pecuniary obligations which they have assumed."

It is well that we should understand the programme at once, and govern ourselves accordingly. At present our Presbyterian friends, by a special privilege,—denied to all other denominations—elect three Professors to the Faculty and, to represent them at the Board of Governors, three of the fifteen Governors, of Dalhousie College. Here they educate their sons, and consume annually, including the yearly Provincial Grant and rent of building, some eight thousand dollars of the public money of this province, while by a temporary arrangement, revokable at will, the Synod pay the salaries of three only—all Presbyterian clergymen appointed by the Synod—out of the seven Professors of that College. Now, we are told, that, as soon as practicable, a change is to be effected. The three Presbyterian clergymen will still continue members of the Faculty, and the three Presbyterian Governors are to retain their seats at the Board of Governors; that Dalhousie may be kept "unsectarian" in a *Pickwickian* sense, while at the same time all denominational aid is to be withdrawn, and the \$8000.00 now obtained annually from the public purse, is to be supplemented by private contributions from "the friends of non-sectarian education," to meet expenses! This is the Dalhousie College determined upon by the Synod, if we have rightly apprehended their recent utterances. What does an intelligent public think of the prospect? Are our readers prepared for this great "Provincial University"?

CHRONOLOGY OF THE WEEK.

Oct. 8. Death of Archbishop Whateley.....	1863
9. Death of Bishop Grossetete.....	1253
Death of David Brainard.....	1747
Eddystone Lighthouse completed.....	1759
10. Death of Samuel Pearce.....	1799
11. Death of Zuinglius (Reformer).....	1531
Battle of Camperdown.....	1797
12. America discovered by Columbus.....	1492
Death of Robert Stephenson.....	1859
Death of Lord Lyndhurst.....	1863
13. Death of Beza.....	1605
Murat shot.....	1815
14. Battle of Hastings.....	1066
Battle of Jena.....	1801
Death of Dr. Gill.....	1771

A New Baptist Chapel was opened a week or two since at Umberslade, in Warwickshire, in which the baptistry is constructed of white marble in front of the pulpit, which is of carved oak on a stone basis, bearing in gold letters the following passages of Scripture:—

"And Jesus answering said, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then He suffered him, and Jesus when He was baptized went up straightway out of the water, and lo, the heavens were opened unto him, and He saw the Spirit of God descending like a dove, and lighting upon Him, and lo, a voice from heaven saying this is my beloved Son in whom I am well pleased."—Matt. iii. 15-17.

"If thou believest with all thine heart thou mayest, and they went down both into the water."—Acts viii. 37, 38.

The arrangements for descending into and ascending out of the baptistry are unique and well worth noting. Instead of the steps at either end which prevail in most baptistries, they are made the whole length of one side, the descent into the baptistry being down the side and not at the ends. The windows are filled with tinted cathedral glass in pleasing geometrical designs, and shallow transepts give great effect to the external design, and to the internal arrange-

ments, in one of which the organ is placed. The tower is 52 feet high, surmounted by a spire, which reaches an elevation of 110 feet. Automatic bells and a clock will be placed in the tower shortly. Collections were made at the close of each service for the British and Foreign Bible Society, and amounted to £32.

It was erected by Mr. G. F. Muntz for the accommodation of the Baptists of the district. On the day of opening, before the services commenced, Mr. Muntz ascended the pulpit and said:

"My Christian Friends,—Almighty God having given me the power to build this house, I desire to dedicate it to His service, and now in His presence and in the presence of His people, I present it as an offering to my Creator and Preserver, remembering His wonderful mercies and lovingkindness."

Mr. Muntz then asked the people to unite with him in prayer. After the luncheon, Mr. Muntz, who was warmly cheered, expressed thanks to the many friends who had gathered round him that day. He said as regarded the chapel he felt conscious of having been guided by One on high, and he believed God was with them. He also wished to make his acknowledgements to those who had rendered special help in the work. He had most comforting sympathy from the ministers of his and other sections of the Christian Church. In the evening the sermon was preached by the Rev. Dr. Landels, from Gal. ii. 20, "Who gave himself for me."

THE HOLY LAND is now in a deplorable condition. A correspondent of an English paper writes from Syria:

"The Bedouins are out foraging. Two months ago they pounced down on Tiberias, and got £300 out of the people. The Pasha of Acre went out with every man he could muster, but it ended in a parley, he feeling himself no match for them. They numbered at least 2,000 horsemen. . . . Since then the Arabs in the town have been showing a disposition to be troublesome, and three murders have been committed among themselves. The people of Nazareth are in a panic, as the Bedouins are at a place called Iekraal, and are simply eating the country up. Iekraal is about ten hours from here, just the other side of Nazareth. . . . It is a grand time for the Bedouins, as there are scarcely any Turkish troops in the country. There are not 100 even in Acre."

Some clergymen are greatly concerned to discover the best mode of "reaching the masses." There are doubtless modes of successfully influencing the public mind, and by adapting means to the end sought to be attained, of securing a sort of popularity, and maintaining a kind of permanent sensation, but the best way of doing good to the masses is by reaching them and coming in contact with them one by one. Unless this is accomplished there will be but little substantial benefit to the masses when they are "reached."

Provincial Exhibitions do not offer prizes for all classes of industrial pursuits. The *Digby Courier* very properly suggests that fishermen, a large class of our industries, are omitted. No competition from them is invited. Let there, be, by all means, in future Exhibitions, a department of the fisheries.

The Christian Sabbath question seems just now to be receiving an unusual amount of consideration in Baptist circles in the United States. Our exchanges have had some terse and clear articles upon the subject. There is no question with them as to divine authority of the institution, its permanency, or the intention that a change should be effected from the seventh to the first day of the week, so far as Christians are concerned. But the difficulty is to know how far the day should be a matter of legislation and governmental arrangement, seeing that Jews and Infidels form part of the State, and are entitled to civil freedom the same as Christians. How far it is right to restrain men from pursuing their usual avocations on the first day of the week? and how far it is right for Christians to avail themselves of the labor and assistance of others on that day? are questions on which it is difficult to draw a very definite line of demarcation. That the Lord's Day is the special time for christian public worship cannot be questioned, and the whole course of life should doubtless be regulated with this in view. Not only should we observe the day ourselves but we should also endeavour so to manage the service of others as not to prevent their obtaining the rest and benefit designed by the ap-