

and punkahs are unknown. Sometimes in an atmosphere opaque with the choking smoke of burning cowdung, at others in an air heavy with fœtid odours, and laden with pestilence; often in fear of the numerous half-wild pariah dogs which infest every lane, along narrow, crooked streets, into which the fresh breeze cannot penetrate, and out of which the polluted air cannot escape. (Applause.) And all this varied work is done, and this patient endurance is exercised, without a thought that they are doing anything unusual in measure or heroic in quality. I know not how to measure their Christ-like work. If it is to be measured at all, it must be by more than an earthly standard. That work, God alone, who looked beneath and beyond the outward appearance, can measure. And when all human work shall be revealed, both theirs and ours, I feel assured that He who sees Himself ministered to in every service rendered to the needy will say of each of these what He said of a woman once, "She hath done what she could."

Rev. E. C. B. Hallam, of Allahabad, confirmed the experience of previous speakers as to the difficulties in the way of native Christian women being baptized unless they were widows. The zenana lady missionaries told them that there were great numbers of what they might call intellectual believers among the women; they were thoroughly convinced of the flummery of Hindooism, had forsaken idol worship, and accepted Christianity, though they had not accepted Christ as yet. There were others who had accepted Christ, were trusting in Him, and were soundly converted, yet they were not delivered from the external thralldom of Hindooism, nor could they be. The state of Indian society was such that the women, especially the zenana woman, could not possibly come out from her home and be baptized in the name of Christ, except she ran away to do it, leaving her home clandestinely, and then the door was for ever closed against her, and she could never return.

Mr. H. related several cases of conversions by the labors in the Zenanas, after which a collection was taken for the mission, amounting to £189 12s. 6d. Mr. Spurgeon preached the annual sermon of the Missionary Society at the close of the zenana breakfast, to a crowded congregation, including, naturally, a large number of provincial ministers and others. He selected as his text Isa. lv. 2-3, and preached for an hour upon the subject of faith, one of the most powerful sermons we have ever heard him deliver. His main points were the selection of Abraham, a heathen man, and a lone man, without patronage or prestige, to work the wonders for which he is known. God is not, said Mr. Spurgeon, now short of men. Out of Old Rome there, out of the Vatican itself, He can if He will secure another Paul. If the Baptist Union and all its belongings, and all the churches were gone, and but one man left, then God would triumph gloriously.

The B. A. Costume.

The title given to successful graduates by the University has no connection with the word "bachelor" as generally employed. The origin of the term is doubtful. Junius thinks it is derived from a Greek word meaning "a foolish person." Others from the berry of the laurel, the budding of honour. Perhaps the term generally given to unmarried youths may have the first derivation, and that to successful students may have the second. On May the 11th, four ladies will present themselves to Lord Granville, the Chancellor of London University, to receive the B. A. degree which they have earned by fair competition. They have received the regular printed notice which gives instruction that candidates are to "present themselves attired in appropriate academical costume," which of course, means the regular hood and gown. Soon after this the Senate met, and, in solemn conclave assembled, agreed that to allow a woman a hood and gown was not to be dreamed of for one moment, and a circular letter was written to each of the four ladies to that effect.

Now the regular robe-maker had been scheming for something rather smart for the lady B. A.'s. What were his designs we cannot tell. On this decision he wrote to each of the ladies—"May I not make you a nice little tippet to wear instead of the hood?" But the ladies had souls above all such petty pretences. They resolved on full academical costume. The Senate was unyielding. And so the matter stands at present.—London Freeman.

Every home needs a religious paper, and will be better and happier by reason of its visits. One who has just begun married life wrote the other day to one of our exchanges:

"I have just set up a home of my own, and that your valuable paper will add much to its comfort. I therefore enclose, &c."

New Brunswick Correspondence.

The general routine work of our churches in this city and the environs is being carried forward in about the usual manner; with the exception of the Germain Street Church, where there seems to have been a marked revival in the social-meeting department of church work.

We learn that the attendance at the weekly prayer meetings is larger than it has been for some years past, and that the meetings are characterized by a manifest liveliness in the exercises. Some who had long been regarded as simply silent partners in the concern, are now manifestly active co-laborers and burden-bearers in sustaining the prayer and conference meetings. The results have been encouraging and satisfactory. The new pastor, Brother Weeks, is commanding large and attentive audiences, and he has had the pleasure of recently baptizing eight candidates.

In Leinster Street a continuous spirit of revival has been enjoyed for several months, and frequent baptisms have occurred.

We hear that in the competition between the heathen and the church for the possession of Pastor Kelly's services, that the heathen are not likely to be successful.

We have no doubt that it would be much more trying for a church, who love and appreciate a good pastor, to sever the ties that bind him to them than it would be for the unappreciating heathen to be denied his services.

But none of us, either churches or individuals are generally found "hankering" after opportunities to surrender our jewels to the ignorant pagans, nor, alas! for them. Perhaps, we all find shelter for our reluctance to exercise wide benevolence towards the degraded, under the injunction of our Lord, "Cast not your pearls before swine."

It now seems probable, that for a while at least, our good brother Kelly will be constrained to labor on in the home field, and we hope and believe his labors will be attended with even greater success than heretofore.

To the Brussels Street membership there have been several additions made by baptisms &c. during the past months, and pastor Hopper seems to be very hopeful in regard to the future of the church.

Repairs and alterations, to the extent of \$500 cost, are being made in the auditorium which will improve the appearance and add materially to the convenience of the pulpit and of the choir.

It is also proposed to expend an additional \$1000 principally on necessary repairs on the exterior and on the basement.

Our bro. Hickson the indomitable, persevering pastor of the Carleton Church, has been harvesting the fruits of an extensive revival graciously granted his people by the divine Husbandman.

Adjacent to his field, a commodious and beautiful chapel to cost about \$4000, is now in course of erection, and ere long will be occupied by an energetic and devoted band of christian workers who will bear the name of the "Fairville Church."

The frame of the building is ready for enclosure and on Tuesday last, the corner stone on which the church tower is to rest, was gracefully and appropriately laid by the hands of Mrs. A. F. Randolph of Fredericton, whose liberal husband has largely subscribed toward the building. The exercises connected with the laying of the stone were generally admitted to have been unusually interesting. Addresses were given by Baptist pastors and also by those of three denominations. From the character and standing of the Trustees and Building Committee of this new enterprise, we confidently expect that the building will be speedily completed, and not be allowed to remain in the unfinished and unsightly condition of another church edifice in the same village whose corner stone was laid sometime since by one of our Dominion Knights and a prominent member of the Government.

The future of the Baptist Church at Fairville seems to be most promising.

At the Marsh Bridge Church and in Zion Church, the respective pastor, Brethren Spencer and Everett are plodding on sowing seed which they hope may yet produce some good fruit. A few additions by baptism and letter have lately been made to Zion Church.

In Portland, Bro. Corey labors on in visits to his flock most abundant, and in pulpit efforts, acceptable to his

people, and with much good fruit as the results.

At Musquash, 16 miles distant from our city, Bro. Joseph Murray labors assiduously in word and doctrine and in journeyings frequent and toilsome to the many out-stations of his extensive field. We hear the best reports of his work, and are assured that he is "the right man in the right place."

Our veteran pastor—Bill, who is bishop at St. Martins, but whose diocese sometimes widens and extends even to the capital, is as hale and hearty as ever, and is actually fattening over the work of giving to our Baptist Israel a ponderous volume of ecclesiastical history which will soon be gracing our pastors' libraries and we trust delighting by its perusal the inmates of many Baptist homes.

After this Herculean effort of our brother is accomplished, we expect next to hear of his holding a successful protracted meeting and commencing to make history for his second volume.

How beautiful it is to see God's servants "bringing forth fruit even in old age."

SEEWUS.

St. John, N. B., May 27, 1881.

The Christian Messenger.

Halifax, N. S., June 1, 1881.

ASSOCIATED ALUMNI OF ACADIA COLLEGE.

SECRETARY'S OFFICE, }
Halifax, May 26th, 1881. }

Mr. Editor,—

The following resolution, having reference to the document preceding it, was passed at a meeting of the Executive Committee of the Alumni Society of Acadia College held here on the 25th inst. I have been requested to forward the same to you for publication.

Yours truly,
WM. L. BARSS,
Secretary-Treasurer.

To the Presidents and other Officers of the Alumni Associations of Kings, Dalhousie, Acadia and Mount Allison Colleges.

We, the undersigned members of one or other of the above named Alumni Associations, are of opinion that in view of the recent action of the Legislature of Nova Scotia, with reference to higher education, it is exceedingly desirable that a conference of the several Associations should be held, for the purpose of discussing the advisability and feasibility of University consolidation.

We therefore venture to request that you take such measures as may be requisite, to bring about such a conference.

The Board of Directors of the Associated Alumni of Acadia College, held a meeting on Wednesday last, when the following Minute and Resolution were adopted.

A document in the above terms, signed by some of the members of the Associated Alumni of Acadia College and by others not members of that body, having been presented to us, the President, Directors and Officers of this Association, Resolved as follows:

We decline the proposed Conference for the following reasons: In our opinion Acadia College was established to continue forever as such, and she could not if she would, and certainly would not if she could, consolidate her energies and revenues with those of other Colleges. Such being the case the proposed Conference so far as we are concerned would be utterly useless. Besides, we are not the Governors of the College and have no authority to consolidate, if we so desired; and to the Governors if to any one we think this proposal should have been made; Further, all our available time and energies are due and may be most usefully given to Conferences of our own, in order, in every way open to us, to build up and strengthen our own Alma Mater, which has already accomplished a great work for these Provinces, and for the Baptist denomination particularly, and under the generous and fostering care of that body is destined to go on multiplying her benefits to many generations. University consolidation once was possible in this Province, but why now discuss what simply might have been? It is no longer among the possibilities. Let it be irrevocably relegated, so far as we are concerned, at least, to the shadowy realm of things that might, could, would or should have been.

The matter referred to in the resolutions of the Executive Committee of the Associated Alumni of Acadia College, which we publish above, by request, will be somewhat startling to many of our readers. The idea of one Central Teaching University which shall swallow up all the various denominational Colleges in the country is not new; but, for the past forty-three

years, the advocates of such an Institution have been few and far between, among the Baptists of this Province. We had supposed that the matter was long since settled, irrevocably, so far, at least, as our own denomination is concerned. What new light has dawned upon these Alumni that they should seem boldly to avow that any constitutional change is needed? What circumstances have lately arisen making it "exceedingly desirable that a conference of the several (Alumni) Associations should be held for the purpose of discussing the advisability and feasibility of University consolidation?" Surely, no argument in favor of one Central Teaching University can be urged to day that could not have been urged with equal force at any time within the past 20 years.

Acadia College was founded by the Baptists in 1838, after much careful deliberation, as a permanent independent institution for carrying on the work of Higher Education in these Provinces. Since then it has been anxiously watched over by the Denomination, and has been the subject of much earnest thought and of many fervent prayers and noble benefactions. Today, it occupies a first position among the Collegiate Institutions of the Maritime Provinces, and the very warmest place in the sympathies and affections of the Baptist people as well. We are persuaded that, notwithstanding the withdrawal of the Government grant and other difficulties of a temporary character, the will and the energy are not wanting, and there is money enough in the denomination to make Acadia College more successful and prosperous in the future than it has ever been in the past. It must ever be borne in mind, too, that Acadia is not a provincial institution, merely. It is governed and controlled by a Board of Governors, appointed by the Baptist Convention of the Maritime Provinces. It is a significant fact that not one of these Governors has signed this requisition, although two-thirds of the entire board are active members of the Alumni Society. With all deference, it seems to us that in affixing their names to the requisition referred to, said Alumni have lost sight of some important facts. They must have forgotten the delicate nature of the relation which they themselves sustain to the College. They surely have not weighed well the fact that around the institutions at Wolfville there cluster sympathies of the most tender and sensitive character, to which a mere motion of the kind they have made must do the most serious violence. We know our brethren too well to suppose, for a moment, that they intend any harm of this kind to a College which they are all proud to call their Alma Mater. Their action, we think, has been from want of due fore-thought and deliberation, but it will be none the less harmful on this account. There should not be a doubt in the mind of any Baptist as to the future of Acadia; and its Alumni should be the last persons to suggest such a thing. Its maintenance as an independent institution is a matter of too vital importance to the denomination to allow it to be questioned, or to seem to be questioned, by any one; to weaken Acadia, is to injure the Baptists of the Maritime Provinces.

The endowments of the Institutions at Wolfville, have been given, largely, for securing an Arts Course, to be maintained by the Baptists in connexion with Acadia College; and to initiate a movement like the one sought by the promoters of the above, would be a step on the course that conducts to a breach of trust, of which we feel assured the denomination in these Provinces will never be guilty.

At a meeting of the Governors of Acadia College, on Monday last, the following resolution was moved by Avard Longley, Esq., M. P., seconded by Rev. I. E. Bill, and passed:

Learning that vague suggestions about College consolidation have found favour with some of the friends of Acadia, the Board of Governors, on turning their attention to the matter, fail to see any grounds for entertaining, even for a moment, such suggestions. On the contrary, they are fully persuaded that the great success of the past, the ever brightening prospects for continued and enlarged usefulness; the large money gifts received both from the living and from those now numbered with the dead, and the purpose, wrought into the heart of the Baptists of these Provinces, to sustain Acadia College under their control and direction, make it imperative that the friends of Acadia should decline any proposals for radical changes or new combinations, and continue united in the firm resolve to perpetuate Acadia College in a state of the highest possible efficiency.

REV. E. M. SAUNDERS.

The brevity of the remarks we before made respecting Rev. E. M. Saunders' resignation, have, we learn, been by some persons misconstrued. Now that the Granville Street Church have spoken in the matter, we feel freed from the restraint under which we previously labored. We may now remark that the services he has rendered to the denomination during the time he has been in Halifax, are not second to any of the ministers of the province. He has not paraded his work before the public, but has still sought the best interests of the body in the Pulpit, the Press, and the College. In Halifax too he has represented the Baptists before the other denominations as but few could have done, and we heartily accord to him the honor to which he is entitled, and trust that he will be enabled still to serve the body for many years to come.

The following address was sent to Mr. Saunders from the Church meeting held on Friday last:—

To Rev. E. M. Saunders, Pastor of the Granville St. Church, Halifax.

DEAR PASTOR,—In considering and accepting your resignation, to take effect on the 15th Sept. next, the Church deeply regret that circumstances have arisen causing you to tender it. For nearly 14 years we have sustained to each other the relation of pastor and people. Yours has been our longest pastorate, and in severing the tie that has bound us so closely together during all these years, permit us to express to you the feelings of affectionate regard which animate our hearts. Both as a christian minister and a christian gentleman we have ever held you in the highest esteem. You have walked among us honored and beloved as our pastor, sharing our joys and lightening our sorrows. Many of us have been called to part with those whom we love, and your tender sympathy has comforted the afflicted and helped to heal the broken hearted. We thank God that during your ministry, so many have been led to give themselves to the Saviour as we trust, and to unite with the Granville Street Church; and, doubtless, very much of the good seed has been scattered by you, which will be made to spring up and bear fruit hereafter, by Him who "giveth the increase."

We do not forget that you came to us when the Church was passing through troubled waters, the bitterness of which you were made to share with us; and we are much indebted to your faithful and judicious efforts that peace and prosperity have been so fully restored.

It gives us great pleasure and satisfaction to know that you have been foremost in all our great and important denominational interests both religious and educational. These interests are too intimately connected with the welfare and growth of Christ's kingdom to be lightly regarded by a Baptist Church, and, we trust we have highly appreciated the help you have afforded in directing our christian zeal in these matters.

We desire to convey through you our affectionate regard for our sister—Mrs. Saunders, and your loved children, some of whom we have enjoyed the privilege, during your pastorate, of welcoming into the Christian Church. Among our sisters, in all departments of Church work, Mrs. Saunders has always taken a leading place, and her wise counsels and zealous leadership have been much appreciated.

In conclusion, it is the earnest desire and prayer of the Church, that wherever you may be called to preach the gospel, you may be abundantly blessed in the conversion of precious souls, and that your peace and happiness may abound; and, be assured, the Church will ever entertain for you, as well as Mrs. Saunders and family, the highest regard.

B. H. EATON,
Clerk Granville Street Church.
Vestry, Granville St. Church, }
Halifax, May 27th, 1881. }

The usual Geological Expedition of the Junior class in Acadia College, was accompanied, last week, by Professor J. G. Schurman. They purposed spending a week in some part of Cumberland County. As we journeyed over the same course which last year's class took, a few weeks later, we heard a good account of them from some of the people who had met them on their excursion. These young gentlemen, even when on their holiday excursion, may thus do much good to Acadia in the estimation of the people with whom they come in contact as they proceed.