

Of such things our members know nothing. They too often dwell at ease in Zion.

5. It is popular. No doubt with many polished people it is not, but with tens of thousands who refuse even to look at a Baptist chapel or to hear a word from "our dear pastor" the rough-and-ready Army folk are popular beyond measure. They are of "the common people," and therefore "the common people" hear them gladly.

So much for the right side of the Army. Now for the wrong side.

1. No record is given of desertions in the War Cry.

In that publication I find this statement:—

SOUL SAVING.

Number of persons reported during the past week, professing to have found salvation.....	916
Number reported since Jan. 6.....	4,442
Total.....	5,358

That is good so far. But what of the deserters? Hundreds of the Army go back to their swearing, wife-beating, drunkenness, and foulness. This should be noted in any estimate of the work done. Let us have a comparative list of recruits and deserters by all means. This is only fair and honest.

2. The administration of the Lord's Supper by women is a very questionable procedure.

It is evident from the General's reply that he needs to reconsider his views of the two great ordinances of the Christian faith. Both apostolic example and command are contravened by the General and the Army in this matter, and I venture to predict that when Bible reading is more common in the Army than it is at present the General will have to "change his front." The Lord's Supper administered by women! "We have no such custom, neither the churches of God."

3. There is a deplorable absence of instruction in the Army.

Singing, praying, experiences, and loud shouting comprise the staple of the meetings. Of solid, comprehensive, elevating education in Divine truth there is scarcely any. A volley of hallelujahs is deemed enough to make a "good time," even though the converts go away as ignorant as they came. The leaders of the Army need to remember the words, "Add to your faith knowledge."

4. The speech of the Army needs some improvement. At present it is reckless, sensational, irreverent, and sometimes revolting.

Stories of sinful lives are told publicly in a style which seems degrading to a public assembly. The precious blood of Christ—the most solemn and awful theme of all—is often yelled about in the most revolting manner. And as for hell—the words of some of the speakers are simply shocking. Could not something be done to restrain coarseness of speech on tender, awful, sublime themes?

5. The Army is under despotic rule.

The General apparently issues "orders from headquarters" as the Pope does from the Vatican. He "orders" payments, doctrines, changes of station, discipline, style of uniform, appointments, etc., as "General," and resistance is mutiny. This may be best at present, but it is doubtful policy after all. The saint is born a freeman. Self-government alone develops true dignity, manliness, and real force. That the General is wise, zealous, kind, and pure as to motive, I doubt not, and I do not forget that the Army has "grown" around him; but I am nevertheless convinced that despotic power is not good, either for the Army or its excellent "General."

But I have no desire to continue in this line of remark. A man with my antecedents is too intimately acquainted with home missionary work to willingly find any fault with earnest workers. I have therefore sought to do full justice to the Army and its officers, and I frankly and very sincerely bid them—God speed.

LITTLE THINGS.—Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle-bit is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of a large building together; a word, a look, a smile, a frown, are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt; if it is a promise, redeem it. You know not what important event may hang upon it. Keep your word sacred; keep it to the children; they will mark it sooner than any one else, and the effect will probably be as lasting as life. Mind little things.

The Christian Messenger.

Halifax, N. S., March 30, 1881.

We are not pleased that we are obliged to differ so widely from our contemporary, the Presbyterian Witness, but are sorry to find that he still adheres to the ground he has chosen, and continues to make such large demands on the revenues of the Province for Dalhousie College, under the assumption that it is a Provincial College, whereas he knows as well as the people generally that no other body but Presbyterians are in a position to make use of it. The Witness complains bitterly of the MESSENGER, and boasts much of the Presbyterians in the matter of Dalhousie College. We see little or no grounds for its grief or invidious praise.

THE BOASTING.

1. Our contemporary says the Presbyterians, with an unsurpassed sacrifice, gave up their College and entered Dalhousie; 2. they have "easily" made Dalhousie the "foremost" institution in the Maritime Provinces; 3. they have saved a non-sectarian College from uselessness, and made "it the best in the land"; 4. Dalhousie has done in the last fifteen years "much more for the higher education than any other institution in the Maritime Provinces"; 5. Dalhousie is superior to the other Colleges in "equipment," "number of students," and in its constituency.

THE COMPLAINTS.

are. 1. the MESSENGER puts the worst possible construction on the doings of the Dalhousie people; 2. it "accuses" the Presbyterians of conduct in connexion with Dalhousie of which they were never guilty; 3. "other denominations do not look with friendly eyes on Dalhousie College"; 4. the Bill before the Legislature makes no appreciable "progress towards a central teaching University"; 5. the Bill does injustice to the Presbyterians, they should get a grant, and Dalhousie should get a grant, and these two grants should go into the Dalhousie funds; 6. the Bill does not dispose of the public money economically; 7. the MESSENGER says the Presbyterian Synod can call away at any day the Presbyterian and the Munro Professors from Dalhousie; it is not true of the Munro Professors.

IN REPLY TO THE BOASTINGS.

We may say, 1. We, and three-fourths at least of the people of Nova Scotia fail to see the "unsurpassed sacrifice."

2. The Witness may think Dalhousie "foremost," but the MESSENGER takes the liberty of thinking differently.

3. Even if a useless college has been made "the best in the land," it takes courage to boast of it, when, in the opinion of people outside of its present occupants, they have appropriated to themselves large public funds to which they are not entitled.

4 and 5. Has Dalhousie done more in the last fifteen years for the higher education than any other institution? In the past fifteen years one hundred and nine (109) have graduated from Acadia College. In sixty years ninety seven (97) have graduated from Dalhousie. Thirteen (13) graduated from Acadia last year (more than the number from all the other Colleges in the Province.) Three graduated from Dalhousie, and one in Science. There are fourteen (14) in the Senior Class now in Acadia. In Dalhousie there are four (4). In Acadia there are in full course fifty four (54); in Dalhousie there are forty-three (43). We will leave the boasting to the Witness and all the luxury of its recklessness and extravagance. We will content ourselves with dealing with undeniable facts and sound principles.

WE REPLY TO THE COMPLAINTS.

1. The MESSENGER has sought the mildest terms in reference to these doings, and would throw a mantle of charity over the proceedings of the Dalhousie people.

2. We state that the Presbyterians took advantage of political embarrassment and went into Dalhousie without consulting the other bodies having Colleges, taking thereby possession of public funds that belonged to the whole Province, and not to them alone. What was called a bargain in 1865, the Dalhousie people broke in 1875 by pressing the Legislature to add \$1800 to them; and the so-called bargain continues broken by the \$400 additional to them in the present arrangement.

3. Can the Witness expect the eyes of three-fourths of the people of Nova Scotia to look in a friendly way upon the people who have in possession public funds which belong to all the people?

4. The complaint that a teaching Pro-

vincial University is not confirmed by the Bill may grieve the Witness, but it adds no sorrow to three-fourths at least of the Province, for they do not want it. 5. The complaint that a grant is not given to both the Presbyterians and to Dalhousie to be put into a common fund for the use of the Presbyterians is under all the circumstances, — well, "richness." 7. The MESSENGER's statement that the Munro Professorship can be taken away by the Presbyterians is the seventh complaint. The MESSENGER "learned" on what it regarded as good authority that under certain conditions the Munro Endowment would go to the Presbyterians. The Witness says this is not the fact. Well, we balance our authority with the statement of the Witness. There it stands. Let the Witness produce the wording of the agreement and that will settle it. No, no, that is not to be done. The Witness professes to know what the bargain is in the matter of endowing chairs in a so called Provincial University, but the public "can never discover" the real bargain; the Presbyterian Witness knows of a government bargain, but the MESSENGER "does not possess the evidence;" the MESSENGER "can never discover" the facts.

These are the doings of a Provincial University! Oh brother Witness write Presbyterian in the place of Provincial, and have things called by their right names. Again we say, we are glad that Mr. Munro has given so munificently for education. We are glad especially for the Presbyterians. We shall rejoice if the Presbyterians get more endowment of this sort. If they do not want to appoint their own Governors and Professors no one will complain if they ask the Government to do it for them. They may call their College a Provincial College or by any other name. In all this and more we shall wish them well, and rejoice in their prosperity; but while all this is proper and praiseworthy we protest against one body—one section of the people—using large public moneys for an Arts Course while other sections of the people are not permitted an equitable share of that which is their righteous due. We hold up the injustice of the occupants of Dalhousie, using public funds, obtained and retained through the complications of political exigencies: We also think it cruel that the Witness should first do its best, by advocating the Dalhousie policy, to help to put an additional temptation in the way of politicians, and then lash them, as it has done, in the case of the leader of the Government, for falling into the snare. Take away the temptation to do wrong first, and then the way will be open for rebuking politicians for inconsistency.

The Governors of Acadia College met last week at Wolfville. Important business was transacted. A general belief obtained among the Governors that the Convention Plan and the Endowment of the College could be advanced in no way so effectively as by the employment of a suitable person to give his whole time to this work. After maturely considering the matter it was decided to engage an Agent for this purpose. A strong inducement was put before the Governors to take this course in the handsome and liberal offer of \$400 a year for five years towards the expenses of the agency, by A. F. Randolph, Esq., of Fredericton, N. B. This is a generous and stimulating offer, especially when it is borne in mind, that Mr. Randolph has just given \$1000 towards the building fund. The Financial Secretary,—the designation adopted for the Agent to be employed—will be instructed to co-operate with the Home and Foreign Missionary Boards and with the Finance Committee of the Convention. He will be expected to foster the Convention Plan in every way possible, as well as to look after notes and pledges, and promote the Endowment of the College.

A minute was passed by the Governors at their late meeting, which fully endorses the ground we have taken on the matter of Grants to Colleges. This body sees and feels the injustice of the Bill now before the Legislature. Acadia College really gets but \$400, while Dalhousie gets \$1400 from the Provincial treasury, and enjoys besides large public funds. The existence and work of the Academies at Wolfville, in their united efforts, have been since 1865, ignored in the appropriation of public money for the higher education. It is quite time to remonstrate and protest. The Governors of Acadia Col-

lege have done well to take action on this matter. An Academy, having buildings erected by private subscriptions, which cost \$37,000; and a staff of six efficient teachers, besides the teachers of Music and Painting; and having in attendance more than a hundred pupils from all parts of the Province, to be "shouldered out," when its fees are only four dollars a year, more than those of the Halifax High School; and to get no public money, when the Special Academies at Yarmouth and Pictou, get each \$1400 a year, is so palpably unjust, that we now wonder that it has been borne so long. This Dalhousie matter results in injustice and wrong in various ways and in different directions. It is the efficient cause of disturbance and unfairness in the whole matter of provincial assistance to Colleges and Academies. This evil root should be plucked up.

When our present School Law came into operation, \$1,000 was continued to Horton Academy for its work instead of a High School grant to the County of Kings; neither was it intended that no fees should be charged. When that iniquitous arrangement of 1865 was made, by some trick of speech the \$1,000 to Horton Academy was changed to Acadia College. The present Bill continues the same misrepresentation; but it cannot be endured any longer. Just claims must be urged, and justice must be sought. If Acadia College gets \$1,400, then Horton Academy gets nothing. If the Academy gets \$1,000, then the College gets but \$400. The existence and work of Horton Academy must not be ignored any longer.

We had no idea when copying the article on our first page on the Salvation Army, that we should so soon have a visit from one of its readers. Captain Raiton who has lately been making a visit to the United States, arrived here on Friday last, on his way to England. He intended to have gone in the *Sardinian*, but was by some means left behind, so he commenced operations the next day in the market square. He wears a blue uniform with yellow facings, and a peaked cap with a broad red band having on it "SALVATION ARMY." He shewed what were the aims of the Army, and exhorted his hearers to repentance, and knelt down in the street in prayer. On Sunday afternoon he gave a thrilling address in the Y. M. C. A. Hall, and in Albermarle Street on Sunday evening. The crowd was very disorderly, but it was said that he "bore the insults of his audience with a meekness that was more than Christian."

The Captain gave addresses in several different places on Monday afternoon and evening. The publication of the letter of "R. M. K." on another page is to us, as it must be to our readers, most unsatisfactory, seeing that the Foreign Missionary Board refuse to offer any explanation, refutation, or denial of the statements made by Mr. King. We sent this letter to the Secretary of the Board before giving it insertion, hoping to obtain some reply that might appear in the same paper, but our brother persists in refusing to give anything for publication. This we deeply regret, and shall advise a withholding of any further presentation of matters of dissimulation until some opportunity is given when the Board are willing to meet them, and at least make an effort to satisfy the friends of the mission.

We have already intimated our position on this matter—see *Christian Messenger*, Jan. 19th—and it is unnecessary to repeat what we then stated. The late imprisonment of ritualistic clergymen in England for persisting in unlawful practices in their churches is a great scandal to the Church of England. We perceive by one of our late London papers that "the Archbishop of Canterbury has carried an address in the House of Lords for a Royal Commission to inquire into the constitution and working of the Ecclesiastical Courts. The proposal is made avowedly on account of the recent imprisonments of the clergy, and of the differences of opinion in the country to which those imprisonments have given rise; and there can be no doubt that such a commission will be of service if it can render its report within a reasonable time. But Royal Commissioners are usually such dignified persons that they could hardly hurry themselves even if the world were on

fire. The most forcible speech in support of the Archbishop's motion was that of the Bishop of Peterborough. He compared the church to an army. "What," he said "would be thought of an army in which the privates insisted on selecting their own uniform, and in which the colonel could not send a man to the guard-room without first spending five or ten thousand pounds in litigation?" The bishop might have asked still further what would be thought of an army in which, when the colonel had got a man in the guard-room, he could not manage to keep him there!"

The Irish Land Bill it is said will soon work a great change in the condition and prospects in Ireland. The London Baptist says of it: If this bill be all that we have a right to expect it to be, we believe that the day of the obnoxious Land League is over. It is said by one authority that Mr. Parnell has made up his mind to vacate his seat in Parliament, and to retire into private life. We hope that "the wish" is not "father to the thought." We should be glad to be able to congratulate the gentleman on at length occupying a position which he is very possibly well calculated to adorn.

The meaning of the last sentence is not very apparent. It is capable of more than one meaning. Another person in the same paper writing from Ireland says: For the first time in my life I lift my pen in a land under our gracious Queen, and yet where the special safeguards of personal liberty have to an extent been interfered with. The clauses of the Coercion Bill, so well known to you on the other side through their minute examination in the House of Commons, are now potent in every part of our Emerald Isle; and yet every law-abiding inhabitant of Ireland, while mourning the continued necessity for such extreme measures, feels that the step is really not coercive, but protective. Such expect to see in a short time the most salutary effects, in the re-establishment of order and confidence in localities now subjected to the terrors of an "unwritten law," the executors of which are hidden and, alas! often cruel.

Rev. Joseph Cook, of Boston is to be with us in Ireland towards the end of the month. Many look forward to his lecture as an important treat. He is to be followed—at least in Dublin—by Major Whittle and Mr. and Mrs. McGranahan. Persecution still goes on in Conemara. Rev. Mr. Irwin rector of Errislanann, writes that four houses in the neighborhood were attacked by armed ruffians, the doors broken down, shots fired through the windows, and the inmates were wounded with slugs, kicked and beaten.

In the Legislative Council on Monday the 21st, Hon. Dr. Parker presented a petition from the Board of the Baptist Convention of the Maritime Provinces in reference to a bill to be introduced to incorporate the Board of Management of the Baptist Ministerial Relief and Aid Fund. The petition was read. The hon. gentleman then introduced the bill referred to in the petition. The bill was read a first time and referred, with the petition, to the usual committee to examine and report upon.

Rev. W. J. Swaffield has received and accepted a unanimous invitation to the pastorate of the Billtown Church, Cornwallis, and will enter upon his work about the first week in May. We regret that our brother should be so soon called away from Port Hawkesbury, where the people are so much attached to him, and appreciating so highly his labors, have just erected a new House of Worship. We trust that his removal may be accompanied with the divine blessing to himself and the people, so that great good may result. We shall also be glad to hear that Port Hawkesbury is again supplied with an efficient pastor.

Rev. Albert F. Porter, of Auckland, New Zealand, has been on a visit to Halifax add Cornwallis the past week. He left Halifax about 13 years ago in pursuit of a more genial climate. He has endured many reverses since then, but is now in comfortable circumstances in Auckland, and in the enjoyment of much better health than formerly. His family of four sons are all members of the Baptist church. There are six flourishing Baptist churches in that city.

The friends of Rev. T. H. Porter will much regret to learn that he has again been severely ill at Truro. Instead of coming to Halifax, as he expected, he purposes returning to Fredericton.

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