

Law and Gospel.

The law makes known to us our sin. Rom. iii. The gospel reveals a remedy for it. John i. The law declares our bondage. Rom. vii. The gospel shows us one redemption. Col. i. The law is the word of wrath. Rom. iv. The gospel is the word of grace. Acts xiv. 20. The law is the sentence of despair. Deut. 27. The gospel is the communication of comfort. Luke 2. The law is the word of tribulation. Rom. 7. The gospel is the tidings of peace. Eph. vi. The law says: Thou shalt be damned. The gospel says: Thou mayest be saved. The law says: Thou art a sinner. The gospel says: Thy sins are forgiven thee. The law asks: Where is thy righteousness? The gospel answers: Christ is thy righteousness. The law says: Thou art doomed to death and hell. The gospel replies: There is no condemnation of any kind, or from any quarter to them which are in Christ Jesus.—Old Paper.

"A word fitly spoken."

"Yes," said an aged mother in Israel, to her pastor, "I know something of what it is to stand for the truth. I never liked to argue, but I couldn't give up what I knew was right, even to please my husband and his friends. I went to live with them soon after my marriage, and my father-in-law felt real bad because I was a Baptist and wouldn't commune with the pedobaptist church they all belonged to. He used to keep bringing it up, and trying to get me to talk, and even invited the minister to tea, on purpose, as I afterwards heard, to draw me out, and convince me of my errors. I was very much tried and was afraid I should lose my temper some time, so one night I said to my husband, 'I don't like this constant talking and hinting round, but if you or your father, or the minister, can bring one good argument from the Bible itself in favor of infant sprinkling, or sprinkling at all, I will be satisfied, and go with you, but till you can, I don't want to hear any more.' 'This set them to studying the Bible, and the result was, my husband, his father, and the minister, all became Baptists.' A. H. B. in Watchman.

The opposers of the new hymnal of the Free Church of Scotland have succeeded, under the lead of Sir Henry Moncreiff, in carrying a motion in the Edinburgh Free Presbytery for an overture to the General Assembly asking a year's delay in adopting the book. Sir Henry said he dreaded extremely the hasty approval of a book which contained hymns of Ritualistic and Broad Church tendencies, and one of his supporters believed this matter of the hymn-book was more important and difficult than the composition of the Confession of Faith. An elder said that if certain hymns were admitted to the Church, they would drive many people out of the Church altogether. Mr. Macaulay objected to a book that was framed so as to be an introduction to the use of a liturgy and instrumental music in the public worship of their Church.

The Greek question is at last settled—that is, if Turkey keeps to her bargain. Mr. Goschen, at least, seems to have no doubt, inasmuch as he has finally left Constantinople, after having been entertained by the Sultan at dinner; and, according to the convention, Greece is to have Thessaly by a series of movements which are to be completed in about six months. We are glad that the question is thus settled, though we could have wished it had been settled more favorably for the Greeks. It is no secret that Mr. Gladstone would have done much more for Greece if he had been able. But he could do no more without the consent of Europe. That Greece has got anything at all is undoubtedly owing to the persistency of the British Government.—London paper.

What shall I give? To the hungry, give food; to the naked, clothes; to the sick, some comfort; to the sad, a word of consolation; to all you meet, a smile and a cheery greeting. Give forgiveness to your enemies; give patience to the fretful; give love to your household; and, above all, give your hearts to God.

Correspondence.

For the Christian Messenger. Harvard University. Gleanings from the "Harvard Register."

THE FOUNDING. "In the autumn of 1636, six years after the founding of Boston, when the young colony occupied a strip of land, measuring forty to fifty miles from North to South, and inland five to six miles, from East to West, the Legislature of the Colony of Massachusetts, voted a sum of £400 sterling for the creation of a school or college. In 1637, in virtue of another vote, the town of Newtown was chosen for the site of the college; a year later, in memory of the mother country, it received the name of Cambridge. In 1638, the Rev. John Harvard, of Charlestown, who died a few months after his arrival in America, bequeathed to the newly founded institution the sum of £799 sterling, and a library of three hundred volumes. In consequence of this legacy the College was opened; it received the name of its first benefactor, and the first class was formed in the same year. After being for two years under the direction of a principal with the title of Master or Professor, the first President, the Rev. Henry Dunster, was appointed immediately upon landing in the colony."

THE MEANS OF GROWTH. "Harvard University—originally Harvard College—owed its existence to a government grant, which was at once increased by a private gift. For a long time the resources of the College came by these two parallel channels, but in course of time a growing inequality was established between them. The gifts increased from day to day; the state limited, then completely withheld the aid which had become needless. The University of to-day, possessing a fortune of \$8,000,000, has received in all, only \$216,000 from the State. This inexhaustible generosity of private individuals to an educational institution is one of the characteristic signs of public spirit in the United States, and especially in New England."

THE PRESENT UNIVERSITY. "The University comprises the following departments: Harvard College, the Divinity School, the Law School, the Lawrence Scientific School, the Medical School, the Dental School, the Museum of Comparative Zoölogy, the Bussey Institution, (a School of Agriculture and Horticulture), the Arnold Arboretum, the Botanic Garden, the Observatory, the Peabody Museum of American Archaeology and Ethnology. The forty buildings, chiefly brick and stone, used for university purposes, are situated mostly within or near the College Yard, at Harvard Square, in Old Cambridge; and partly elsewhere in Cambridge, and in Boston, and Jamaica Plain. The total number of rooms, (including those in four private dormitories), is 613."

THE TEACHERS. "The whole number of teachers is 158, of whom 54 are professors, 16 assistant professors, 49 instructors, 10 tutors, 5 special lecturers, 20 assistants, and 4 demonstrators. Besides the teachers, there are the President, the Treasurer and five Fellows; thirty Overseers; five librarians; two curators; nine proctors, and six other officers. There are also various officers and trustees of the Museums not included in the foregoing." In the list of professors we find such names as Andrew Preston Peabody, Oliver Wendell Holmes, Asa Gray, Francis Bowen, Francis James Child, William Watson Goodwin, James Russell Lowell, and Evangelinus Apostolides Sophocles."

THE STUDENTS. "The number of students was from twenty to thirty during the early years. In 1819 the University published its first annual catalogue. At that time the number of students was 380; for twenty years it remained almost stationary; from 1839, when it amounted to 442, it increased constantly to 1864, when it reached 825; that is, it nearly doubled in twenty five years. The number of students has trebled in the thirty years, 1846-76, while the special schools have remained stationary, with the exception of occasional fluctuations which it is unnecessary to specify. The number of students in the whole University (1880-81) is 1,364. Of these 828 are in

the College; 23 in the Divinity School; 156 in the Law School; 37 in the Scientific School; 241 in the Medical School; 18 in the Dental School; and 34 in the Graduate Department. Although the increase may, at first sight, appear ordinary for a University 242 years old, it is to be said that the increase has been continuous, that Harvard University is, in some respects, a recent creation, and that it is assured of a great future."

RELIGIOUS BELIEFS OF STUDENTS. (Law School, Scientific School, and College).

Table with 2 columns: Religion and Percentage. Includes Agnostics (27%), Atheists (12%), Baptists (43%), Campbellite (1%), Christians (2%), Chinese (1%), Dutch Reformers (2%), Episcopalians (288%), Hebrews (10%), Lutherans (2%), Methodists (16%), Non-sectarians (97%), Ortho-Congregationalists (176%), Presbyterians (30%), Quakers (2%), Roman Catholics (34%), Spiritualist (1%), Swedenborgians (20%), Unitarians (225%), Universalists (18%), Unascertained (2%).

From the figures above it will be seen that the various sects stand in the following order, and in the following proportions:

Table with 2 columns: Religion and Percentage. Includes Episcopalians (28.8 per cent.), Unitarians (22.5%), Ortho Congregationalists (17.6%), Baptists (4.3%), Roman Catholics (3.4%), Presbyterians (3%), Swedenborgians (2%), Methodists (1%).

Agnostics, atheists, and non-sectarians together make only 13 per cent., while of Trinitarians there are over 60 per cent.—Harvard Daily Echo.

"As a matter of fact the Unitarians are in a small minority in the Corporation, Overseers, officers, graduates, and students; and now the position of Preacher to the University has been offered to an Episcopalian. This is indeed non-sectarianism."

THE CLASS "FIRST SCHOLAR" FROM 1777 TO 1881.

The average age at graduation of these 105 "first scholars" was 21 years. The youngest was 17, the oldest was 28. The average age at death from the class of 1777 to the class of 1832 was 58 years. 54 became lawyers, 18 clergymen, and 17 teachers or professors. In this list we find one Canadian, Ward Chipman, of St. John, N. B., who led the class of 1805.

DEGREES.

"Harvard University has conferred almost fifteen thousand degrees upon nearly thirteen thousand persons who have merited them, either by satisfactorily pursuing the requisite studies within her own precincts, or by achieving eminence in various walks of life. Of these persons upwards of seven thousand are now living. The first class graduated in 1642. It consisted of only nine persons; yet five of them became clergymen, two doctors of medicine, and one a minister of state. The classes now graduating, average two hundred persons, and their occupations, although more numerous, are probably no less useful than those of their earliest predecessors."

"From the beginning to the present time Harvard University has conferred degrees upon only 621 persons who did not graduate from her college, or one of her professional schools. In the first 158 years, that is, from 1642 to 1800,—only 156 such degrees were conferred, an average of one a year; and in the past eighty years, from 1800 to 1881, the number is 643, an average of almost six a year; but under President Eliot's administration the average has been about three a year."

Among the recipients of honorary degrees now living are:—Sir Francis Napier, L. L. D., 1858. Howard Crosby, S. T. D.—1859. H. W. Longfellow L.L.D. 1959. R. S. Starrs, S. T. D., 1859. J. G. Whittier, A. M., 1860. C. A. Sophocles, L. L. D., 1868. James McCosh, S. T. D., 1868. W. M. Everts, L. L. D., 1870. U. S. Grant, L. L. D., 1872. W. D. Whitney, L. L. D., 1876. Sir Edward Thornton, L. L. D., 1879. Thomas Carlyle, who so recently died, was also an L. L. D., of Harvard.

One life; a little gleam of time between two eternities; no second chance for us forever more.

For the Christian Messenger. The Early History of Harvard University.

As we are now having our periodical discussion on higher education for the Province, and much is being said, which is supposed to be both witty and argumentative, against denominational institutions, might it not be well for us to have a fact or two about the rise and progress of education among the most intelligent people living. The following extract is from a sermon by Dr. Sims, of Brooklyn on the "Relation of Christianity to Intellectual Culture."

"Our answer shall be drawn from our own national history. The oldest and grandest institution in America, is Harvard. In 1636 the colony of Massachusetts, agreed to give \$2,000 to found the college. It is doubtful if it ever paid it. Nothing was done. Two years afterwards a minister of Christ, Rev. John Harvard, gave \$3,500 to found the college, nearly twice as much as the whole colony voted. He paid the money and Harvard took his name and began its career. One gospel minister against the civil organization of the whole colony, doing what they would not do. Take the history of Yale College. In 1652 New Haven talked of a college, and thought itself too poor to undertake it alone, but agreed to try it if Massachusetts would help. Massachusetts could not help; but fifty years later eleven ministers came together, each one bringing an armful of books, saying as he laid them down: 'I give these to the founding of a college in Connecticut.' And Yale was founded.

There are about three hundred institutions called colleges and universities in this country. Of these the State and public authorities created and maintain about thirty. Christian churches support two hundred and seventy. In these 45,000 students are taught, of which the churches teach all but 6,000."

F. O. WREKS. Antigonish, June 26th.

For the Christian Messenger. EMERSON, June 13th, 1881.

Dear Bro. Selden,— It was my privilege yesterday, in company with others from our church, to meet with the few Baptists who have settled at what is called the Ridge, situate about twelve miles east from Emerson, to assist in forming a church, called the Ridgeville regular Baptist Church.

The occasion was so pleasant and novel to me, that I thought a brief account of it would interest your readers, and give them an idea of how we are progressing out here. We met in a school house, a neat building just completed, where quite a congregation had assembled. Pastor Anderson preached a very interesting sermon, after which the delegates met those who had invited them, and upon hearing a statement of their position and desire to be formed into a church, heartily endorsed their motion, and proceeded with the usual form of organization. Probably some of your readers who are accustomed to reading accounts of assembled divines and deacons representing a number of churches, would wonder how with only one minister and representative from one church we could command sufficient dignity and authority to effectively discharge so important a work; but though lacking number and clerical importance, we felt we had the authority and ability to perform the work in accordance with Scripture teaching and Baptist usage, which we did to the satisfaction of all concerned, commending them to the God of all grace, and admonishing them to work for the promotion of His cause.

The field is a promising one. The church numbers 14 at the beginning, nearly all heads of families, men and women of sterling christian character, possessed of talent and grace of superior culture; a few more will soon be added by letter, and one by baptism. The congregation will be of considerable size, with the prospect of rapid increase.

We have been asked and shall probably arrange for our pastor to visit and preach for them once at least in two weeks, an arrangement that will assist us in giving him a more respectable salary than we have been able to raise hitherto.

The location is one of the prettiest I have seen in Manitoba, a ridge, so-called, rather a water shed, with an easy rise

to about fifty feet, the top partially covered by light wood, broken somewhat by what is here called bluffs and slaws, (sloughs), what you would consider hills and valleys, giving a pretty appearance in contrast to the broad, open plain, devoid of tree or brush, that one sees so much of here. The view from many points is very pretty,—at the foot of the decline the prairie, stretching away as far as the eye can see, is dotted over with houses, all built within two or three years, and presenting a neat appearance. It reminded me not a little of some parts of Cornwallis, toward the foot of the mountain. The face of the ridge contains land superior for farming purposes, rich in soil and well drained, not liable to suffer from wet or drouth.—Limestone and sand are found in abundance at the top.

Much of the land is already under cultivation. Many farmers here have from one to two hundred acres in crop, laid off in blocks containing from ten to fifty acres, all looking splendidly, and promising a bountiful harvest. We were shown a field of wheat well up, presenting a green appearance, sown the previous Monday, seven days before.

Our drive to and fro was through prairie grass and flowers of luxuriant growth and beauty. In many places the grass came nearly to the horses backs, while flowers of all kinds and colours were blooming on every side, filling the air with a rich perfume. We gathered several fine specimens, one of which, called Buffalo clover, bears in heavy clusters a large berry very much resembling grapes, so much so that when we presented them to our friends at home they went into ecstasies over them, and wondered we had not brought more for cooking purposes; but, alas! they tasted, and now they refuse to believe in Manitoba grapes.

The second meeting of the Red River Baptist Association is to be held here on the 24th, when we expect quite an interesting time. If we do not represent as many churches and people as you are accustomed to, we have the advantage in extent of territory, and the oversight of a field that promises a most rapid development. Soon this vast prairie country will be occupied by millions of people, whose church spires will point up from all directions, and whether Baptists maintain their position, and grow with the country, depends largely upon the efforts of those here, with the help and encouragement they may receive from the brethren in the older provinces. The field is a most promising one, and if advantage is taken of early opportunities, and proper aid given to assist churches in the start, in a very short time they will become self-supporting, and able to contribute largely to some foreign mission work, and other denominational objects.

Prairie College has been started, and is already doing good work, but to be effective requires assistance. We notice with pleasure the interest manifested in Acadia and its success, and hope the time will soon come when a like interest will be manifested in a denominational institution here. We shall have no uneasiness about the success.

J. W. W.

In Memoriam.

MRS. ELIZABETH LOGAN, relict of Hugh Logan, and daughter of the late Judge Archibald, of Truro, died at the residence of her son, Hugh Logan, in Salem, Cumberland County, on Monday, June 13th, in the 87th year of her age. Our departed sister was born of Presbyterian parents, and reared in the strictest observance of the tenets of that body, yet when converted, was constrained by the spirit to follow the Saviour in His appointed baptism. She was baptised by the late Dr. Tupper, for whom she retained the liveliest esteem till her departure. For over forty years she was an honored member of the Baptist church, being a woman of sound understanding, of careful and devout study of God's word and general religious literature, coupled with earnest piety; her long life was filled with usefulness. As a wife, mother, friend, neighbor, christian, her memory is blessed. A large concourse of friends and relatives followed her remains to the grave. She lived to see all of her large family of children, except one, members of the Baptist church. Her last days were calm, intelligent and peaceful. Her life went out like a morning star, and her spirit was with God.