

love, and labor. These churches that excuse themselves from supporting missionaries to the heathen, on the ground that "Charity begins at home," are generally found to exercise the least charity—even there. But as a hearty espousal of the cause of Foreign Missions would act favorably upon Home Missions, so would devotion to the cause of Education, secular and religious act favorably upon both. In the great majority of instances, missionary enterprises have had their birth place in students' hearts, and in college rooms. We naturally look to the Theological class for missionaries both for the Home and Foreign field. And we hope the day is not far distant when among the excellent organizations existing in connection with our institutions of learning, and as crowning them all, there shall be a Society for Missionary Inquiry.

We confess ourselves unable to sympathize with the notion that makes learning to be inconsistent with religion. Their profound and felicitous agreement when united, and their loneliness and sorrow when divorced, show that their nuptials have been celebrated by the God of wisdom and grace. It is a monstrous falsehood that asserts "ignorance is the mother of devotion." She is rather the mother of superstition and prejudice. As true learning resolves itself into a knowledge of God as gained from the page of his works and word, it follows that he who makes the highest proficiency therein, must be the most humble and devout. Ministers of the Gospel have ever been foremost in founding institutions of learning. Of the one hundred and forty Colleges in the United States and these provinces, a large majority are under evangelical influence, "and their paramount design is to furnish able defenders of the christian faith." It is only a little over a century and a half since ten ministers met at Branford, and each presenting a number of volumes, said, "I give these books for founding a College in Connecticut." "From that College went forth, twenty years afterward, Jonathan Edwards; and among her nineteen hundred clerical alumni are Bellamy, Hopkins, Smalley, Hart, Emmons, Dwight, Strong, Austin, Backus, Hooker, Griffin, Day, Murdoch, Beecher, Stuart, and a host of others, of whom it is not too much to say that they have left the literature of the church more luminous than they found it." It was amid the forests of the Wabash that ministers "kneeling down upon the snow, and dedicated to heaven the College which then had no existence, save in their own faith and in the divine decrees, but which was to be raised by a prayer-hearing God on the very spot where they knelted for his blessing." They were ministers who founded that log cabin in New Jersey, in which have been trained, and from which have gone forth more than five hundred preachers of the cross.

The advantages of sound learning to the minister of the Gospel are incalculable. Every department of study may be turned to account in the illustration and enforcement of truth. As the pulpit is the highest pedestal on which man has been commissioned to stand, and as the survey which it affords of the works and ways of God is broader and grander than can be gained from any other point, so Theology overtops all the sciences, and makes them tributary to it. The array of learning and genius that is being brought to bear by the disciples of infidelity,—by a Colenso, a Eénan and others, against the Bible, to disprove and undermine, if possible, its inspiration and authority, suggests that our ministers should be no mere tyros in divinity.

Far be it from us to say that the gospel may not be preached except by those who have been academically trained. Far be it from us to depreciate the labors performed, and the success achieved in the Lord's vineyard, by those who never entered the halls of a University. We venerate the names of Edward Manning, and Joseph Diuock, and Theodore and Harris Harding. We believe with all the heart that Christ Jesus "counted them faithful, putting them into the ministry," and wish they may have many successors. But these men were peculiarly fitted for their day and work. And we believe that with all their success without a collegiate training, they would have been more successful with one. We know that their life-long regret was that their early educational advantages had been so limited.

If it should be urged as an argument against an educated ministry, that the first preachers of christianity were "unlearned and ignorant" men, we would reply that they were "unlearned and ignorant" only in the sense of not having been educated in the schools of the Rabbis. The Apostle who carried the Gospel into the presence of kings, and won converts from among Athenian Areopagites; who wrote the most of the epistles of the New Testament—those masterly expositions of doctrine—the guide and

chart of the church for all time; and who probably performed more missionary labor, and planted more churches, and was probably instrumental in saving more souls than all his associates together, was brought up at the feet of Gamaliel. Says that same apostle in one of his letters to young preachers, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The wise man has said, "if the iron be dull, and he do not whet the edge, then must he put to more strength, but wisdom is profitable to direct." There is many a minister who doubtless would have accomplished more in the day of his life-toil, had he devoted more time to the grinding of his axe in the morning. None could deprecate more than ourselves the employment of education to the more work of manufacturing ministers. We believe that "no man should take this honor unto himself, but he that is called of God as was Aaron." We think, however, that with ourselves there is no ground for the fear that the churches may be flooded and cursed with a godless, though educated ministry. The churches themselves hold the regulating and controlling power. No student having the ministry in view can become a member of a Theological class, without being commended by the church of which he is a member; who first of all judge, whether or not he possess those peculiar qualities which indicate his call to the work. And when he has completed his preparatory training, the church has still the power to reject him if results show their first judgment concerning him to have been erroneous. As in secular callings, so in the ministerial, men will find their true level; and we hope the time will never come, when there shall be found among us a church to prefer a graceless, though educated minister, to a truly pious one, though his literary culture be ever so limited.

Apart then from the important bearing of our institutions of learning upon our ministry—a fact sufficient of itself to lead to their most liberal support; when we remember—and the assertion is true of all similar institutions—that they stand as monuments to the worth and dignity of mind, and restrain an excessive devotedness to material interests, and give an impulse to popular education, and are needed for the extension of science, and exert a conservative influence upon society—and are promotive of provincial and national honor and influence, we must plainly see their sustentation to be absolutely indispensable to our future prosperity. It is a forcible saying of Cicero, that the Athenian State could no more be sustained and regulated without that grave and venerable court, the Areopagus, than the world could be sustained and regulated without the providence of God. With greater truth and force it might be affirmed that modern society could not be kept in prosperous existence without those institutions in which men are professionally trained to investigate and expound natural, civil, judicial, and religious truths.

It would perhaps be unpardonable, though at the hazard of wearying, not to allude in this connection, to *Female Education*, as filling a very important place among the means of future advancement. We have no disposition to revive the most unnatural and impertinent question of the comparative merits of the sexes; viewed educationally, or in any other light, for a decision in favor of either would be wrong. As properly might we debate the comparative merits of Spring and Autumn, of morning and evening, of oxygen and hydrogen, of the centripetal and centrifugal attractions. The whole controversy is a monstrous absurdity, conceived in a miserable jealousy, prosecuted by an insane insurrection against good manners, and sure to end in nothing but a profane putting asunder of what God has joined together. It is very manifest, however, that hitherto woman has not had a fair and equal chance for the development of the powers God has entrusted peculiarly to her, as man has had for the development of those granted peculiarly to him. But we find that, as the christian religion has exerted its influence on human institutions, "her real rights have been recognized. And so it will be more and more: as the day of christian sunlight broadens, the horizon of her appropriate duties will expand. Nor is there any danger, so long as religion guides her progress, that there will be any confusion of claims, or crossing of lines, between her loftier offices and the humble and rougher tasks of her companion,—man." The attention we are called upon to devote to *Female Education* will appear if we remember that it has been historically demonstrated that scarcely a single hero, reformer, statesman, saint or sage, was ever come to influence or adorn his age, who was not reared by a remarkable mother that shaped his mind. To attend to the education of our sons to the

neglect of that of our daughters, would render future progress as impossible as the flight of a bird with one wing, the other being broken and trailing in the dust. Says a writer who had seen much of the world, "when I lived among the Choctaw Indians, I held a consultation with one of their principal chiefs, respecting the successive stages of their progress in the arts and virtues of civilized life; and among other things, he informed me at their first start they fell into a mistake—they only sent their boys to school. They became intelligent men, but they married uneducated and uncivilized wives; and the result was, that the children were all like the mother; and soon the father lost his interest in both wife and children."

When Hannahs shall rise up, to dwell in our Israel, then, and only then may we expect that many a home will contain a Samuel. When the education of our females shall be as broad, substantial, and general as its importance demands, and religion shall lend her influence to ennoble and sublime its aims, then will many a Timothy arise to bless the Lord all his days for a grandmother Lois, and a mother Eunice.

But we hasten to observe that our future can never be such as we desire without a larger and more systematic liberality. The benevolence of the denomination hitherto, deserves indeed an honorable mention. All thanks to those churches that have ever been ready nobly and freely to assist in bearing our financial burdens. All thanks to those that have sent up their thank-offerings on this occasion. But their yet latent financial ability, far exceeds that which they have already displayed. There are single Baptist Churches in these provinces that might easily sustain a missionary in the Home or Foreign field, besides supporting the gospel among themselves. There are single individuals among us who might, from their own resources, endow, not a Scholarship, but a Professorship in the College. May the good Lord dispose them so to do! It deserves to be spoken to the praise of the Liverpool Church—always noble in her benefactions, that two of her members have left a legacy of \$4000 each to our Educational Institutions. We hope the future will show in the case of many, when they shall have been taken to heaven, that they remembered Acadia in their last will and testament; that many will arise to copy the noble example of a DeWoll and a Jacobs.

We believe that among the instrumentalities by which the church shall reach her millennial glory, must be included the large and hearty consecration, not only of her members, but also of their substance to the cause of Christ. In this way they may become rich unto eternal life.

"Ben Adam had a golden coin one day,
Which he put out at interest with a Jew;
Year after year awaiting him it lay,
Until the doubled coin two pieces grew,
And these two-four, so on, till people said,
How rich Ben Adam is, and bowed the servile head."

Ben Selim had a golden coin one day,
Which to a stranger asking ains he gave,
Who went rejoicing on his unknown way;
'Ben Selim died too poor to own a grave,
But when his soul reached heaven, angels, with pride,
Showed him the wealth to which his coin had multiplied."

The expiration of our time will only allow us to name, without enforcing the necessity of union—union of sentiment—union of purpose—union of action, if we would make our future truly glorious. Having been already a thousand times exhorted to be united, once more we would say, Let us be united! And finally, let us have recourse to prayer. Remembering God's goodness and his faithfulness to his word in the past, we may well be encouraged to trust and look to him in the future. Effectual fervent prayer will bring down the divine blessing upon our ministers, our churches and people, and upon all our religious enterprises;—will bring in to our aid the help of the arm that is nerved with omnipotence, and as princes, we shall have power with God.

These then may be reckoned among the means to be employed in order to the realization of the hopes with which we look adown the days and years to come. Their diligent and prayerful use may lead us to cherish the, by no means groundless, anticipation of a time when, instead of one, we shall have five or more missionaries in the Foreign field;—when our Home missionary operations shall be greatly enlarged and perfected;—when Baptist Churches shall flourish where none now exist, or where our principles are not named, except to be opposed;—when the blessings of education shall be universally prized and sought by our people;—when our College shall be handsomely endowed, and attended by a hundred students, taught by eight or ten professors;—when additional buildings of brick or stone for different educational

purposes shall be erected;—when the College grounds shall have an ornamentation as beautiful as the Athenian Academia, and the future tourist, as his prow shoots past old Blomden, shall turn his eye to this paradisaical spot, and behold, as the crowning grace of the whole, the dome and golden ball of Acadia.

We might to day, have confined ourselves to the work of drawing fanciful prophetic pictures, against which, however, the charge might be brought of being too fanciful to be realized. We have therefore preferred, more practically, to indicate the line of duty by which may be reached an end really glorious. It only remains to say that twenty-five years hence there will be another jubilee celebration in this place—the celebration of the fiftieth Anniversary of our Educational Institutions. Some now present may live to see that day; others will have gone to their rest. May the revelations of the day be far more bright and glorious than we have allowed ourselves to hope or anticipate.

ERRATUM.—In the former part of the above Essay, page 197, 4th column, 2nd line, for "individual resources," read "industrial resources."

For the Christian Messenger.

MUSIC.

There is something in the word that tends to elevate and inspire, filling the mind with a pure and lofty enthusiasm. In whatever form it may be, rich, deep, and grand, as it rolls and clashes like thunder; or whether it be the low and tender voice of the harp, as the wind sweeps over its strings, waking from their slumbering depths sounds of touching sweetness, almost leading us to suppose that some celestial being has left the realms of light, strayed from the banks of the peaceful river, and mingled its voice with the touching refrain. Listen to the peal of the organ as it mingles touchingly with the song of devout worshippers, swelling the Te Deum so grand and sublime upward as it were to the throne of the Eternal, and were it not that we are so linked with earth and earthly associations, we might almost be led to suppose that we were wandering mid fairer bowers than those of earth, and listening to the voice of the heavenly choir. It seemingly purifies the corrupting breath which pervades our atmosphere, throwing around us a magic spell, hallowing each association with love and purity, breathing into poetry the undying spirit of song, and then its music falls sweetly on the ear, with holy and gentle influence, waking the slumbering impulses of the heart that had lain dormant within its still, deep chamber, until aroused into life by its mysterious unresisting power. Hitherto I have alluded only to the beauties and influences of instrumental music. But now I would speak of some of the more grand and perfect voices of Nature's music in all their various combinations and diversifications of sound. Yes, there is sweet thrilling music in all her different voices so attuned to perfect harmony and beauty. There is music in the voice of the thunder as it rolls along from cliff to cliff, awakening the slumbering echoes of the mountains, and dying away in the distance with low unnatural mutterings, reminding us of a lonely giant who might chance to be a dweller among its dismal crags and towering precipices, whose fury is aroused as he ventures forth in opposition to the God of the storm. There is music in the whispering zephyr as it lifts the leafy branches of the maple, or wanders amid the rustling foliage of the pine. There is music in the ocean as it heaves its foam-crested waves sullenly in upon the silver strand. There is music in the billow when Neptune, aroused from slumber, roars madly, bidding defiance to all the artilleries of Nature combined, and boasting as it were of the fearful ruin his unrelenting hand has wrought, or wailing forth in low sad tones a fitting requiem for the bleached and mouldering skeleton of his victim that lies whitening on coral beds far far below the surface of the ocean. Yes there is music in all these. But again there are other sounds that fall sweetly on the ear and the true lover of Nature can detect nothing but what is in perfect harmony with the music of the soul. There is music in all Nature, be it in whatever form it may, be it in the voice of the storm and tempest as it rushes madly from its caverns home among the mountains and howls fiercely threatening to destroy and overwhelm everything in its path. There is beauty in the perfect order in which the planets move on in their respective paths with their retinue of attendant worlds. And there is beauty and grandeur in all the starry constellations that lay scattered over the ethereal blue. The mind is filled with admiration and awe. It delights the senses it pleases the eye, but the ear is left untouched. Were but one of those vast worlds with its starry