

may count in as one contribution toward your desire. Each one who does this will begin at once to have an experience, and an instructive experience; a conflict with the world and with the things which are in the world. When he speaks to man or to God out of that experience, he will speak to the hearts of his brethren, and his words and prayers will make part of an interesting prayer-meeting. There is not a day in which the living, earnest Christian, does not find occasion in his secular business to serve God with what costs him much. There is not a day in which he who takes all things from God will not find God in all things. Business is no hindrance to prayer, to any man who gets his business from the Lord. But there are numbers of church members who have not God in all their thoughts from Sunday to Sunday; and so on week-days they have in effect no God to pray to, and no God's work to pray over. And this is the reason why prayer-meetings are not more interesting; nor can they be more interesting till all this is changed. Christian men must keep out of a business which cannot be prayed over; must do only such business as can be prayed over; only in such ways as can be commended to God for his sanction.

I speak as to wise men; to experienced business men; and you know that this is so. The hard-working man, who is working for God, building himself up on his most holy faith, praying in the Holy Ghost, and keeping himself in the love of God, never finds his work a hindrance to prayer, in or out of the prayer-meeting.—J. W. Kimball.

For the Christian Messenger.

MENTAL CULTURE.

Mr. Editor,—

It is a question now which has been for some time considered, whether subjects for study should be selected purely for the facilities they offered for mental culture—so called, or whether it was not more desirable to introduce topics affording practical information, and adapted at the same time to elevate the mind and expand the heart. This, I think, is a fair statement of the issues. Now what sensible reasonable man would doubt which class of studies was the more useful and desirable. To illustrate, The qualities which we deem of most essential importance to a Minister of the Gospel (aside from the all essential one of piety) are a well-stored mind, a sound discrimination, a warm and earnest heart, a pure and elevated spirit. Now which studies are the better adapted to cultivate and inspire these, Mathematics or Natural Sciences? Would a glowing conception of the greatness, goodness and majesty of the Deity most likely occur while developing the Binomial Theorem, or splitting imaginary hairs by dint of Calculus, or rather by aid of Astronomical lore, investigating the existence and laws and contemplating the overwhelming grandeur of the celestial world? This is a question for the simple as well as the learned.

I might go on, Sir, and illustrate this same idea in reference to every other profession with equal clearness and force. The Physician finds chemistry of more importance to him than the Theory of Lights, and the sensible farmer finds modern Treatises on Agricultural Chemistry in relation to climate, soils and manures, of more utility and practical service than the Georgics of Virgil. But I shall not take the trouble to dwell on all these points at length. They are well understood, and ignore it as we may, the common sense of the whole mass of our people has condemned the abstract and theoretical character of our institutions of learning, again and again.

This is a living age, and the institutions of the day must adapt themselves to the spirit of the times. There was a time many years ago when a man could scarcely be considered educated who was not able now and then to sprinkle his conversation with occasional quotations from the Latin or Greek—as for example, "Mulum in parvo" "Modus operandi" "Jacta est alea." "Bulbus murum edificat," and many others; and the orders of those days are still scattered to a limited extent amongst us now. But they are fast dying away. A man may be a scholar to-day, and receive the honors and awards of scholarship, who has forgotten his Latin and failed to acquire his Greek. And there are men living now—a-days, and wonderful to say, very clever and respectable men, occupying the highest positions in the Literary

world who have the hardihood to assert their want of confidence in the wonderful virtues of a classical education. And, more horrible still, there are many men of weight and influence who believe that it is of greater importance to a young man to become master of the Modern Languages, French, German and Italian, then to explore the beauties and elegancies of Plautus and Aristophanes.

Men are beginning to see now that the four years that are required to be devoted to study, may just as well be made of some practical service to a young man as to be consumed in that vague process of mental culture, to accomplish which does not demand that any thing shall be learned at all,—all it requires is that the party shall study. I should like very much to see this point made plain, at least a little clearer than it has been made to appear in any disquisitions which it has been my privilege to peruse of late.

Acadia College is the Institution to which we Baptists of Nova Scotia look with peculiar interest. However other Colleges may be managed, we are responsible for the management of Acadia. For the past few years most all Colleges have been engaged to a certain extent in re-modelling their Curricula, and adapting their studies to the demands of the times. Liberalism and progression are the watch-words of these days and our Colleges must inscribe these words and these principles on their banners if they expect to exist and command public favor and patronage in this living age. How about Acadia? Is she up to the standard of progression? We are aware that the authorities look one step in this direction two years ago, when they created a chair for the Natural Sciences, and obtained the services of a competent man to fill it. Has their subsequent course indicated a disposition to follow this up by further advancements.

I am still unable to determine exactly what is meant by Prof. Higgins' remark in reference to the wisdom of the College authorities in adhering to the old system. Perhaps it means that the students are not to be encouraged in their efforts to obtain instruction in the Modern Languages. But I submit that such a course would be manifestly injudicious and unfair. At the last June Anniversary, the students, cheered loudly when one of the graduating class advocated the establishment of a chair for Modern Languages. But in my judgment something more is absolutely needed and imperatively demanded. I would not say throw away Classics and Mathematics entirely. They may be of some practical advantage to some students, and others may even have a taste for them. But I do object to making these studies compulsory. To compel a student to blunder away four years over studies about which he does not care a six-pence, and which will never be as much service to him as a split straw, is something evidently unsound. If the spirit of the age demanded this of young men, there might be some plausibility in overruling their individual judgments, but, far from this, young men find when they go out into the world that the fact of their having a classical education is of no real service to them at all, and they discover, too, that the former prestige of classical education is no more.

I hold, then, there should be more elective studies in our College. That students who are giving four years of the flower of their life, may be able to devote their energies to those studies which are of practical importance and from which they may expect to derive some real benefit. There never was a time when there was a greater need of general enlightenment and knowledge. There is a pressing necessity, now, that young men should have broad and liberal views and be prepared to identify themselves with the spirit of their times. The present is a time full of great and startling events. Dogmatism, old prejudices, and dead forms are passing away, and giving place to living realities and liberal sentiments. The exercise of independent thought is making great havoc among old beliefs and dogmas. We know not what a day may bring forth, and public teachers who seek to mould men's minds, must be prepared to impart more stirring lessons than those discovered in the reflections of Plato or Aristotle, and to communicate facts and principles of more living interest and vital importance than those found in Newton's "Principia," or Loomis' "Calculus."

I think as careful a thinker and as candid a man as Prof. Higgins' must recognise the force of some of these suggestions, however rudely conceived, or imperfectly expressed. My interests

and my sympathies alike cluster around Acadia College. I want to see it a respectable and flourishing Institution. But if it does not take progressive steps and suit its Curriculum to the wants of the day it must go down—inevitably. It may do for a Theological Hall but its Arts degree will not be worth a button.

MODERN CULTURE.

The Christian Messenger.

Halifax, N. S., Oct. 11th, 1871.

N. S. WESTERN BAPTIST ASSOCIATION.

A visit to the Annapolis Valley in the autumn is always delightful. The rich and variegated tints of the foliage on the maples and birches, from the brightest yellow to the darkest green and brown and scarlet, adorn the landscape with a beauty such as is not found at any other season of the year.

The fruit-trees laden with abundant supplies waiting to be plucked from their branches, and the large numbers of cattle grazing on the velvety pastures, converting their verdancy into the richest of milk for cheese and butter; these all shew that with but ordinary industry and care, no such thing as want need be experienced by the farmer or his workman. Evidence of plenty and comfort appears on every hand.

In addition to these attractions were added those of christian fraternity and co-operation with beloved brethren in christian work and benevolence, during the past week at Nictaux, about the centre of the Valley. A large assembly was present from all parts of the western counties to exchange hearty greetings and join in religious exercises.

Some of the delegates from the Churches came to tell of blessings largely bestowed during the year, others to rejoice with them indeed, but also to make it known that sorrow had filled their hearts on account of losses and trials they had been called to suffer, and other brethren again to tell that the great enemy of souls had obtained the advantage over some who had fallen under his assaults. These are a few of the varieties of experience made known by the Letters missive from the Western Churches to their Association.

The consideration of these communications, the election officers and preparation for the work of the session filled up the first day, Saturday.

Domestic affliction prevented the attendance of Rev. J. C. Morse, the appointed preacher, and the duty consequently fell on his alternate, Rev. George Armstrong, who presented some valuable truths to the crowded audience on Monday morning from Rev. ii. 10, "Be thou faithful unto death and I will give thee a crown of life."

We might proceed and give in our own language an account of what took place there. We have thought however that having the official Minutes it would be more satisfactory to place them before our readers than giving any summary we might prepare.

The presentation of the subjects of (1.) a Provincial Convention, (2.) a mission to Newfoundland, and (3.) a difficulty in two neighbouring churches absorbed so much of the time and attention of the session that several matters were either very cursorily considered or altogether omitted.—The bringing in of extraneous matters perhaps could hardly be prevented under the circumstances, yet it tended to exhaust the time and divert the attention from the practical work of the churches. The Home Mission work done by the Western Board, and required of them, was, we thought, far too lightly passed over.

The Sabbath School Report brought forth some valuable suggestions, and in an excellent spirit, but the discussion was far too brief.

The closing meeting on Tuesday evening was an exceedingly interesting one. Rev. I. E. Bill who was ordained there forty-three years ago, gave a thrilling narrative of the state of things at that time, and on several subsequent occasions of remarkable revivals, that had been experienced by the Nictaux church during his ministry of upwards of twenty years. The calm recital of events and Divine manifestations in the presence of some who knew them by report, and of a few who had been witnesses of the widespread awakenings produced a deep impression on all present, and tended to allay any perturbations of feeling existing from the close of the afternoon meeting.

We omit the Reports of committees, except such as are embodied in the Minutes.

NICTAUX, Saturday, Sept. 30th, 1871.

The Western Baptist Association, convened, according to appointment, with the Baptist Church at Nictaux, at 10 o'clock, A. M., in its 21st Anniversary.

The Association, was called to order by Rev. James Parker, Moderator.

Rev. J. H. Saunders was appointed clerk, and Rev. I. Wallace, Assistant Clerk, pro tem.

Devotional exercises were engaged in, while the Clerk prepared the list of Delegates.

The Association was organized by the election of Rev. Dr. Day as Moderator; who took the chair and read the Rules of Order.

Rev. Isa. Wallace was appointed Clerk, and Rev. Jos. H. Saunders, Assistant Clerk.

Brother Hardy Parker was chosen Treasurer, and Bro. Saml. Freeman, Assistant Treasurer.

The following brethren were invited to seats with us:—Revs. Z. Morton of Maine, U. S. S. T. Rand, Micmac Missionary, and Brethren Hardy Parker, D. C. Landers, W. H. Goudy, Jno. Whitman, B. Daniels and Cornelius Kenedy, (Lic.), Rev. R. D. Porter, Deacon W. Chipman, Jas. Wright, Jas. Caldwell, W. F. Armstrong, (Lic.), Johnston Armstrong, John E. Armstrong, James Messenger, Caleb C. Spille, Deacon Fellows, L. B. Page of New York, J. H. Robbins, (Lic.), S. Selden, Edward Gates, Wallace Phinney, Wm. Brown, Joel Slocumb, Chas. Elliot, Rev. I. E. Bill, Rev. T. Harley, St. John, and J. W. Longley.

N. S. EASTERN ASSOCIATION.—Rev. D. W. C. Dimock.

N. S. CENTRAL ASSOCIATION.—Revs. J. F. Kempton, S. B. Kempton, E. O. Read, D. Freeman, Jas. Parker, J. Chase, and Dr. Cramp.

The following Committees were appointed:—

ON ARRANGEMENTS.—Revs. M. P. Freeman, T. Burditt, N. Vidler, O. Parker, Dr. Tupper, W. G. Parker, W. H. Porter, G. Armstrong, and Deacon S. L. Chipman.

TO EXAMINE LETTERS.—Revs. D. W. Crandall, J. H. Hughes, and L. B. Gates.

TO READ LETTERS.—Revs. Jos. Jones, S. T. Rand, and Brethren A. M. Gidney, and Samuel Brown.

While the Committee of Arrangements were preparing to report, some time was spent in religious exercises. Several letters from the Churches were read. The Committee of Arrangement reported in part: That the time of meeting and adjournment be as follows:—Meet at 10 o'clock, A. M., and adjourn at 12; meet at 2 P. M., adjourn at 5 P. M. Adjourned by Prayer by Bro. Armstrong.

Afternoon Session, Sept. 30th.

Prayer by Rev. Z. Morton. Minutes of last meeting read and approved. The Reading of the letters was resumed. The Committee on Arrangements further reported as follows:—

Nictaux.—At 10 1/2, Rev. I. E. Bill; 7 P. M., Dr. G. E. Day.

Canaan.—At 10 1/2 A. M., Rev. I. Wallace; 3 P. M., Rev. Jno. Rowe.

Bloomington.—At 7 P. M., Rev. H. Charlton.

Cleveland.—At 3 P. M., Rev. A. Cogswell.

Valley West.—At 10 1/2, A. M., Rev. S. B. Kempton; 3 P. M. Rev. Jos. Jones.

Ingleville.—At 7 P. M., Cornelius Kennedy.

Pine Grove.—At 10 1/2, A. M., Rev. W. H. Porter.

Paradise.—At 10 1/2, A. M., Rev. G. D. Cox.

Lawrencetown.—At 6 1/2, A. M., Rev. G. D. Cox.

Tremont.—At 11, A. M., Rev. J. H. Saunders.

Greenwood Square.—At 3 P. M., Rev. J. H. Saunders.

Melvern Square.—At 11, A. M., Rev. J. M. Parker; 3 P. M., W. L. Parker.

Temperance Hall, (Aylesford).—At 11, A. M., Rev. M. Normandy.

Stronach Mountain.—At 11, A. M., Rev. D. W. Crandall.

Prince Albert Street.—At 3 P. M., W. F. Armstrong.

Granville Ferry and Annapolis Royal.—Rev. W. H. Richard.

Salem Hall.—At 3 P. M., Rev. P. R. Foster.

Port George.—At 11, A. M., Rev. Zechariah Morton.

Handley Mountain.—At 3 P. M., Rev. W. H. Porter.

New Albany.—Rev. Jas. Parker.

Bridgetown.—At 11, A. M., and 7 P. M., Rev. J. Hughes.

Farmington.—At 7 P. M., Rev. P. F. Murray.

Nictaux Falls, Methodist.—At 11, A. M., Rev. S. T. Rand.

Middleton, Methodist.—At 3 P. M., Rev. J. A. Moore.

Your Committee recommend the following Committees:—

CIRCULAR LETTER.—Revs. Chas. Tupper, D. D., Geo. Armstrong, W. G. Parker.

QUESTIONS IN LETTERS.—Revs. D. W. C. Dimock, Chas. Randall, G. Armstrong, Jno. Rowe, and Perez F. Murray.

FOREIGN MISSIONS.—Chas. Tupper, D. D., G. Armstrong, O. Parker, A. Gidney, W. H. Goudy, Jno. D. Potter, S. Lent, Jas. Eldridge.

ON EDUCATION.—Revs. Thos. Burditt, I. Wallace, S. T. Rand, Jos. Jones, S. B. Kempton, Deacon S. L. Chipman, Isaac McNayer, Obidiah Dodge.

ON SABBATH OBSERVANCE.—Revs. Jos. F. Kempton, J. A. Moore, A. Cogswell, and S. March.

ON TEMPERANCE.—Revs. G. D. Cox, W. H. Porter, J. H. Hughes, H. Achilles, D. W. Crandall, Jas. Parker, Deacons W. Gates, Jno. S. Sully, T. B. Moses, Jno. Rose, and Jas. Crossby.

SABBATH SCHOOLS.—Dea. S. Brown, Revs. J. M. Parker, L. B. Gates, W. L. Parker, Brethren J. B. Kinney, William Dunn, M. Wheelock, and John E. Armstrong.

ADJUTING COMMITTEE.—Deacons Samuel Brown, and Samuel Wheelock.

They also recommend, that as usual, collections be taken at all the Sabbath Services toward the Home Mission Fund, and also at the Associational Sermon on Monday morning.

Further recommend that a Missionary Meeting be held in this place on Monday evening at 7 o'clock, for Foreign Missions.

Committee of Arrangements further reported:—

ON ORBITUARIES.—Bros. A. Gidney, and S. T. Rand.

That the first in order in the afternoon session of Monday be the Reports of the Secretary and Treasurer of Home Missionary Board.

That Brethren G. Armstrong and J. H. Saunders be requested to address the Association on Home Missions.

That Rev. D. W. C. Dimock, as delegate from the Eastern Nova Scotia Baptist Association be requested to address the meeting after the above brethren have spoken.

They recommend that Bros. Jos. F. Kempton, S. March, Wm. Doty and Wm. Durkee, address the Association on the presentation of the Report on Sabbath Schools.

That Rev. Dr. Cramp deliver the opening address on the subject of Education, on the submitting of the Report on Education.

That Revs. W. H. Porter, and M. Normandy deliver the opening addresses on the subject of French Missions.

That Rev. I. E. Bill, deliver the opening address on the subject of Foreign Missions on the presentation of the Report of the Chairman of Committee on Foreign Missions.

That the opening addresses of the Missionary meeting of Monday evening be delivered by Revs. Dr. Tupper, T. Burditt and David Freeman.

That the speakers be limited to 10 minutes.

The reading of letters from the Churches was resumed. The Committee on Questions in Letters reported, recommending that the letters from the Arcadia and Temple Churches be read, and that these new Churches be received into this body. Report adopted.

These letters were accordingly read and the hand of Fellowship given by the Moderator to Rev. W. H. Porter and Isa. Wallace, in behalf of these churches.

After singing the Doxology. Adjourned by prayer by Rev. J. Rowe.

Monday Morning Session, Oct. 2nd.

Association met at 10 o'clock.

Associational Sermon was preached by Rev. George Armstrong, A. M. Text Rev. ii. 10. Theme: Fidelity to Christ.

The Association resumed business. Prayer by Rev. S. March.

The Minutes were read and approved. Additions were made to Committees.

Several letters since received from the Churches were read.

Prayer by Bro. W. F. Armstrong.