

of Christianity. That unflinching honesty and high moral character which you Englishmen have, and which also were the portion of our ancient forefathers, can now be had only through the medium of Christianity. No amount of excavation would purify the waters of the Kannapuddy, — a living current from a living stream could but do so. Such will be the effect of Christianity on our national character. But men like Mr. Johnson and Baboo Mothoora Nauth Bose are the best knquirers to bring in this current. I therefore read with delight your account regarding the latter gentleman. Examples like these have greater effect than ordinary street preaching for half a dozen years.

EDITOR OF A HINDOO NEWSPAPER.  
7th March, — Friend of India.

Out of heaven to which the virtuous shall at last come, out of heaven which gives us the idea of a Father and Saviour, comes the only explanation of humanity that can give man any morals for his life, any lofty ideal for his education, any consolation in sorrow, any flowers for his tomb.

If prayer do not constantly endeavour the ruin of sin, sin will ruin prayer. To live in sin, and yet to believe the forgiveness of sin, is utterly impossible. — Owen.

**Educational Record.**

At the late meeting of the American Social Science Association, among the various subjects discussed was the question of the relation of the State to higher education. President White of Cornell University advocated the control of university education by the civil authorities. He held that the system that had been generally adopted in the United States had failed. It had given a multiplicity of small colleges, destitute of proper appliances for their work. More money is expended on railway stations than colleges, and States give more for asylums to keep the infirm and useless, than for buildings to educate the strong and useful members of society. He believed that the main provision for Universities must be made by the national and state governments. Such universities are needed to fit men for high public office; for with advanced education would come better morals. No nation has a right to leave education to the chance of private benevolence.

These are extreme views that will not be generally accepted by the best educationists in the United States. — In contrast with these opinions, we may refer to the address given last year by the President of Harvard College, in which he maintained that university education would suffer if it were left to the care of the civil authorities. Cornell University has received munificent benefactions from private individuals; but it also has received large funds from the State of New York, and already its directors are experiencing some difficulty in persuading the citizens of that State that their money has been legitimately and wisely applied. At its opening, enthusiastic friends expected that young men would go to it in large numbers from the "sectarian colleges," as they were styled; but this has not been the result. The "sectarian colleges" are, for the most part, stronger than they ever were before, and the qualifications for matriculation in many of them are of a higher order than in Cornell. That University is able to make a magnificent display of buildings and apparatus for the work of education. It can impress the public with an august list of lecturers and professors. But it has hitherto been obliged to accept a very miscellaneous collection of students, and it has yet to achieve a reputation for producing scholarship of a superior quality. It is easy to see how ambitious professors would chafe in this condition of things and would persuade themselves that it would be for the public advantage that the authority of the state should somehow drive the weaker competitors from the field. But this would be a perilous remedy. Legislators have not proved the most generous patrons of educational and scientific institutions. For the most part, such men will feel that a first-class railway depot is of more importance than a first-class university. The great English Universities have become strong by private benefactions. The true basis of hope for the advancement of education is the increasing interest that intelligent

and wealthy individuals feel in the subject. But it is absurd to expect a university to be organized among a new people, which in a few years will be equal to a university of England or Germany, that has been the gradual growth of centuries. Money alone cannot make a great university, however much information is furnished. The student can receive only what his capacity will permit; and the degree of culture he can take on, will be determined largely by the habits of his earlier years. Whatever will promote patience in study and love of thoroughness, is more to be desired than what will contribute to external grandeur. Great wealth and large numbers of students may be concentrated in some localities, and the work done there may be very unsatisfactory, on account of the quality of the material on which the labor is expended, or the unwillingness to wait sufficient time for nature to accomplish her processes. — The civil authorities will do very little to correct these unfavorable conditions of education, and that little will be the result of public opinion brought to bear on them. Besides, a nation, whose constitution can show no favor to one class of theological beliefs over any other, must consistently make a great national university a public debating ground where all sorts of philosophical and religious opinions can be maintained; for to banish some of these is to endow the others, and to banish all teaching of philosophy that may favor one religion over another, is to endow atheism.

Dr. McCush, now of Princeton College, New Jersey, strenuously approved the views presented by President White. He contended that the estimate which had been given of the value of the work done in the American Colleges was too low. He would not have a college a mixture of Protestantism and Popery, of Christianity and atheism. And if colleges should depend on grants from the public treasury, the institution having the best lobbyists would obtain large appropriations, and the rest would get nothing.

At a meeting of the Executive Committee of Horton Academy, held to-day, it was decided that the money contributed or pledged for special repairs and improvements, was sufficient to warrant the commencement of the work. The intention is to make the apartments designed for young ladies more comfortable, to improve the appearance of the Boarding House throughout, and to provide better accommodations for various public exercises in the Academy. More money than is yet secured, will be needed to effect these necessary changes. Generous contributions have been received from several localities in the western part of the Province. The Committee hope that similar manifestations of practical interest in the prosperity of the Academy, will be met, when applications for assistance shall be made in the central and eastern sections. The amount of the donations will be reported in due time.

S. B. KEMPTON, Secy.  
June 16, 1874.

Every woman who has been distinguished for goodness of heart, has had more than common intellectual power. The self-sacrificing spirit of Elizabeth Fry and Florence Nightingale would have been unknown to us, if they had lacked brains to conceive and carry out their benevolent schemes. A wife, then, may have intellect without being destitute of heart. Mrs. Browning was not a less devoted wife, because of her intellect. Nor was there any lack of affection on the part of the wife of Sir William Hamilton, who not only wrote the first draft of her husband's lectures at his dictation, but afterwards arranged and wrote them with great ability and patience.

It is necessary for a man's happiness that his wife be intellectually a companion for him. A thoughtful disciplined woman is more likely to be reasonable than the mere woman of the heart. Respect for such a woman comes naturally, and a man is less tempted to the indulgence of that selfish spirit which is the great foe to happiness. How the charm and zest depart from conversation, even at home, when it is reduced to mere gossip on the common-places of business. How surely the poetry goes out of life. But when a man shares with his wife his best thoughts, and when she is not only a help, but an inspiration to him, how rich and full his happiness. — College Courant.

**Home Missions.**

**Anniversary of the Union** — Beside the ordinary business of the Union, matters of very great importance will be considered at the Annual Meeting to be held at Parrsboro, July 10th, at 10 o'clock, A. M. The questions to be discussed are: Is it advisable to have the Annual Meeting of the Union separate from the Associations; shall we extend the operations of the Union so as to include Prince Edward Island and Newfoundland; and, Shall the Union support a Theological Professor at Acadia College for the purpose of training students for the Ministry?

In view of the importance of these matters, it is hoped that there will be a large attendance of delegates at the Meeting at Parrsboro.

**Act of Incorporation.** — An Act to incorporate the N. S. Baptist Home Missionary Union, passed in the House of Assembly, March 31st, and in the Legislative Council April 6th, was assented to by the Lieut. Governor, May 7th, 1874. This Act provides that the Board of Managers of the French Mission, the Domestic Mission Board, and the Board of Management of the N. S. Baptist Home Missionary Society, by vote or resolution of a majority of the members present at any regular meeting, "may be and are hereby empowered to transfer their work, funds, and property to the Corporation hereby established," &c.

We hope the Boards referred to above will act immediately in this matter, so that we can get the whole business of the Union put in perfect order before its next Annual Meeting.

**A word to our Missionaries.** — Our Missionaries, Agents, Colporteurs, and employees, of whatever kind, are requested to send in their reports and present their claims immediately after the close of the present month. Persons holding any grant, bequest, devise or gift, are likewise requested to report concerning the same without delay, for we wish the yearly report of the Board to be as full as possible.

G. E. DAY,  
Cor. Sec. of Union.  
Yarmouth, June 18th, 1874.

**The Christian Messenger.**

HALIFAX, N. S., JUNE 24, 1874.

**The N. S. WESTERN BAPTIST ASSOCIATION.** — We much regret that we were unable to meet with our Western brethren. Our disappointment is shared by others who would also have been glad to have been present, but for the absence of packet and steamer facilities. Captain Chadsey arranged his time to suit — exactly, but alas, the wind and the fog forbade, and instead of reaching Lockeport in time, he had to remain with his good packet at the wharf in Halifax.

We are glad to learn that the Association at Lockeport had an auspicious commencement on Saturday last.

After the usual preliminaries, Rev. Isaiah Wallace was chosen Moderator; Revd. J. Melbourne Parker and Geo. Gates, Clerks; Brethren Herkins, and T. Hardy Parker, Treasurers; and Brethren Austin Locke and Samuel Freeman; Auditors.

The ingathering of souls to the Churches as shewn by the Associational Letters amounted in the aggregate to one thousand and sixty-two. The contributions of the Churches towards the benevolent operations of the denomination, sent with the letters, in addition to what had been contributed at other times and by other means, was for Home Missions about \$770.  
Foreign Missions \$768.  
French Missions \$200.  
Acadia College \$44.  
Infirm Ministers Fund \$100.  
Ministerial Education \$60.  
making a total of upwards of \$2030.

The Associational Sermon — an able discourse — was preached by Rev. G. D. Cox, from Isaiah xlix, 24, "Shall the prey be taken from the mighty or the lawful captive delivered."

It was decided to hold the next Annual Session of the Western Association at Tremont, Annapolis County.

The New Meeting House at Shelburne was opened on Sunday the 21st by three services. The morning sermon was preached by Rev. Mr. Gallaher, of Milton, Yarmouth Co., that in the afternoon by Rev. G. E. Day, of Yarmouth, and in the evening by Rev. Isaiah Wallace, General Agent of the Home Missionary Union. Further details of this auspicious commencement of our anniversary our telegram does not supply, but we shall

be able to fill up the outline here drawn ready for our next.

Our correspondent "Senex" has treated the time for the observance of the Lord's Supper so very fully that one might conclude that no further remark need be made upon it. Our readers will doubtless give the subject their serious and prayerful attention, if they have not already done so.

There is no doubt that it was the intention of the Great Head of the Church that his disciples — those who are saved by Him — shall meet together on the Lord's Day, and that the Supper should be made a Lord's Day observance.

As the original seventh day Sabbath was a commemorative appointment, and the feast of the Passover annually observed, was in remembrance of the deliverance of the Hebrews from the destroying angel in Egypt, so the New Testament first-day-of-the-week — the Lord's Day, is also to be observed in remembrance of Christ's resurrection and the Supper is also a memorial of the great divine-human sacrifice offered for us once for all. This would appear as the culmination of all the great events in our salvation and our deliverance from sin and everlasting death.

Grave errors have arisen from misconceptions on this subject. While this is the only Christian festival there is no foundation for observing it on one Lord's Day more than another, or for employing it to add solemnity to any celebrations of human appointment.

We do not propose to call in question any of the arguments of our aged brother. On the contrary we believe that there is every indication that the position he takes is the more scriptural — that the "as often as ye do this," of the apostle is intended to teach that it shall not be neglected by Christians for any great length of time. We are not yet quite prepared to charge a church with dereliction of duty if they fail to observe the Supper every Lord's Day.

Dr. Hovey in his Outlines of Christian Theology makes a very cautious deliverance on this matter. He says:

"The New Testament nowhere prescribes when or how often this ordinance [the Lord's Supper] is to be observed. It was however, in all probability observed more frequently by the apostolic church than it is by Christians at the present day. Whether a more frequent observance of this rite is now desirable can only be determined by careful observation."

**THE LATE BAPTIST ANNIVERSARIES** at Washington were meetings of the deepest interest. The BIBLE AND PUBLICATION SOCIETY occupied Friday and Saturday. It being the fiftieth year of the Society's existence added much to the occasion. The financial accounts showed the total receipts of the year to be \$430,854 93. The Society has two distinct departments — missionary and business — each of which is kept separate.

Rev. Dr. H. G. Weston preached the annual sermon from 1 Cor. xv. 1-4 of which the following is a summary: —

The gospel which the Apostles preached consisted mainly of two facts — the death and resurrection of Christ. Hardly an Epistle was written or a sermon preached, of which we have any record, that did not emphasize these two truths. Since then, however, the resurrection — the crowning fact — had been too little considered. Upon this depended the question of who Christ was. He was declared to be the Son of God with power by the resurrection from the dead. The Apostles built no arguments for his divinity upon his miracles, his character or his teaching. The possibility of an atonement rested on his divinity. Any one save a God must have broken down under the penalty of man's sin. Had he been a mere man, then he only died as a man suffering for himself alone; and had he not risen, we should have had no Advocate with God. The resurrection indicates what Christianity is — life in its largest sense, Christ being the source. We are crucified with Christ, yet we live. He that believeth shall never die. False conceptions of God and of the Christian life had followed. The Westminster Confession, which was the most complete summary of the Scriptures ever written, regarded God chiefly as a moral governor, and the "incomparable liturgy" of the Episcopal Church made the confession of the prodigal the normal speech of Christians. The two ordinances of the church embody these two primal facts of the gospel, but by the substitution of something else for immersion by a large part of the Christian church, the resurrection idea had been lost sight of. The ordinances properly administered, preach the gospel, and declare constantly, "the Lord is risen indeed."

After the election of officers in the second sitting Prof. Davis delivered an address on "The Origin and

Growth of the Society." Dr. Eddy read an Address on the "Founders and Special Friends of the Society." Dr. Moss on "The Press as an evangelizing Power." He said the three divinely appointed agencies for the evangelization of the world were the Ministry, the Church and the Scriptures. That the latter were so intended to be circulated, was evident from some of the Epistles themselves. The Baptist press had done a great work, during the last half century, but what we need is a new discussion, from the Baptist standpoint, of every ecclesiastical and social question. No other work of the press would do so much to establish New Testament Christianity.

About half an hour was spent in listening to delightful reminiscences from a number of the warm friends of the Society.

In the Friday evening meeting the missionary character of the Society was more prominent. Dr. Brantly spoke of the colporteurs of the Society as practical missionaries, and said it had resulted in the formation of 3,000 Sunday schools, 448 churches, and the baptism of over 12,500 persons. Dr. Burlingham emphasized the fact that in all missionary labor the Bible was the first want.

Mr. VanMeter spoke of his work in Italy, how and where it was done, and its historical significance.

At the Saturday morning meeting a letter was read from Rev. Dr. Benedict, of Pawtucket, R. I., who was one of the early friends of the Society. Dr. Benedict was born in 1779, and his letter was filled with precious reminiscences of the early lives of eminent Baptist fathers.

Dr. Henson in speaking on "The Society's Life, Unity and Growth" referred to the importance and the fact of the essential unity of the denomination. He said this unity was the condition of power. He showed how most theological errors contain important truths, and that every sect must propagate the truth it holds. No external agencies could bring sects together — nothing but a higher type of piety. We must discard the traditions of the elders, and stand upon the Bible. On the great truths of a converted membership, immersion as baptism, its precedence to a participation in the Lord's Supper, the independence of the local church from any authority of State or Bishop, the Baptists had been substantially a unit from the time of the First Baptist church at Jerusalem to that of the Calvary Baptist church at Washington.

Rev. R. S. McArthur in speaking of "The Society as an Exponent of Baptist Principles," remarked that our mission was to "teach all nations." The best method of overcoming error was to propagate truth. If Pedobaptists could not overthrow our positions, nor make reasonable arguments against them, they would cease to assail them.

Rev. W. F. Broadus, of Va., delivered an address on "The work of the Baptists for the next Half Century." Our work was in a general sense to convert the world, but we must put the emphasis upon the idea of converting individuals. The young were the hope of the future, and the Sunday schools were the hope of the young. We ought to do a larger share in furnishing undenominational Christian literature. The opponents of evangelical Christianity could be met on Baptist ground better than on any other. The whole round of theological truth waits and cries out for treatment from our standpoint. No one could rule Baptists. We must be more benevolent, add must educate the people to understand their duty in this respect. No one ought to be ashamed to solicit money for Lord's work.

**THE HOME MISSIONARY SOCIETY** commenced its Annual Session on Saturday afternoon. The Annual Report showed that the number of missionaries the Society has aided is 335. As far as reported, in connection with their labors 2,264 have been baptized — a number that undoubtedly will be swelled by the results of recent revivals. The missionaries have organized 113 new churches, gathered 28,062 Sabbath school scholars, and promoted the contribution for benevolent purposes of more than \$18,500.

There are seven Freedmen's Schools under the charge of the Society. The aggregate number of pupils is 740.

The Church Edifice Department has received applications for aid from 120 churches, to the amount of over \$125,000. Loans have been made to over sixty churches, to the amount of nearly \$50,000. The policy of the Board is to reduce the average amount of the loan to \$500. The amount of the

Fund is \$247. The total have been \$

RELEASED

RUS

A fact of tioned by tion with h at our rec which we notice more Gold Me Chief of t at Washing Scotia had the accomp object — the prisoned E Young was Commission the Internat St. Petersb although t sought for wealth. W was his go jent of unus the imperi quently re the Emper with his ow mate with t whose con he was. T others in hi sented the sian conve his co-relig Governme lowing lett influence a friend, the in a large Mr. Y Duchess I letter: Grand D Grand D Emperor present E learned, a cesses of, viser of th ence in eff Serfs was to take n and I was other info work, wh February, LETTER PRO St. Pet St. — The ington Jar me, gave a send you r remembr The expt the lament Duchess I You were few hours, was honor a daily P Princess, and who could full what I hav Concern the libera prisoned a and warm promised about th in this aff the Gover Donduko offices for I did not one from received in the Ru twelve of released. has been a ination. "Stundie dear 'sir, to express koff the c main for their fait from pros With th believe n THE PR GENE MONIE swer your the detail which see note will jeet, and cases con from acti cutive aut besides th lamed ex consequen these per courts of of the lib law to see that the