

"Teach me to do Thy will; for Thou art the Lord my God," and He who bids us serve Him will guide us by His counsel, and afterward receive us to glory.

IT WAS A LOVING ACT.

Yes, it was love that constrained this disciple to anoint the Redeemer's feet. It was not ambition; it was nothing selfish—true love is never selfish. Had she been a selfish person she might have reasoned thus: Why should I not keep this ointment to refresh myself, or to adorn my person? Why should I not give it to some earthly friend? Or, why should I not sell it, and obtain a large sum of money thereby? But no; no such thought occupied her mind; her love to her Lord constrained her to bestow it altogether upon him, as the proof of her strong affection. This pound of ointment, "very costly," she valued highly. It might have been the gift of a dying parent; a father's hand might have placed it in her own; a mother might have left it as a dying legacy; or she might have purchased it herself at great expense for this special purpose. Perhaps she had treasured it up in days gone by, with the view of beautifying her person with it on the joyful day of her espousals. It might have been so; who can tell? But her love to Christ was such that she could not keep it back. It was worth three hundred pence, Judas said. Ah, he looked not at the state of his heart, but at the pence, shillings, and pounds, as many a man does still. He looked at the money which might have been obtained by the sale of the ointment; but he did not think of the value of that love which prompted the offering. Three hundred pence!—equal to nearly ten pounds sterling now, and according to the relative value of money in that time and this, it was worth something like thirty pounds in English money. What a noble offering! But love can make such sacrifices; love is the bravest and mightiest force on earth. Love can make a mother watchful, giving up rest, and sleep, and personal comfort, during all the tedious sickness of her child. Turn your eyes to yonder ocean. What do you see? A mother, standing on the deck of a sinking ship with her boy in her hands. She watches the last chance of the approaching boat, not to save herself—for there is not room for both, but taking up her darling child, and, imprinting on his lips a mother's latest, fondest kiss, she helps him into it, and stays behind herself to drown and die. It was pure unselfish love which glowed in Mary's breast. Love with her was not a dying ember, but a lambent flame; love with her was not a tiny rivulet, but a rushing torrent. Love compelled her to make the richest offering she possibly could to Christ, her Lord and King. And so she took this pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair. O to possess the same degree of love that glowed in Mary's breast! O Lord, increase our love!

"My zeal inspire;  
As Thou hast died for me,  
O may my love to Thee,  
Pure, warm, and changeless be,  
A living fire."

"Set me as a seal upon Thine heart, as a seal upon Thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned."

IT WAS A FRAGRANT ACT.

Mary might have presented some other offering to Jesus, but it is very evident that she made a wise selection; she brought the best she could. And though Jesus sought neither this world's honours nor its wealth, He was always pleased to see the tokens of His disciples' love, and the proofs of their affection. This Mary knew. Moreover she had learned to manifest her Master's generous spirit. The ointment which she poured on Jesus' feet, filled the house with perfume, and thus every person in the house was thereby benefited. True religion is sure to show itself. The light, divinely kindled, cannot burn without being seen. Genuine piety will commend itself even to those who make no pretensions to godliness. "The house was filled with the odour of the ointment." Can we say that "while the King sitteth at His table, our spikenard sendeth forth the smell thereof?" If we have "an unction from the Holy One," it is not for ourselves alone; others are to be blessed through us. O that every pro-

fessor was making religion attractive to the unconverted! How is it with us? Is it evident to all around us that we are influenced, directed, and controlled by the Spirit of Jesus Christ? Nothing is more offensive and repulsive than a dead religious profession. And if our religion does not make the name of Christ more loved and honoured on the earth, it is a poor and worthless thing. A young minister when about to be ordained, stated that at one period of his life he was nearly an infidel: "but," said he, "there was one argument in favour of Christianity which I could never refute—the consistent conduct of my own father." The savour of that father's godly life clung to the son through all his after years and kept him from open infidelity. You have heard of Fénelon, the Archbishop of Cambrai. Lord Peterborough once spent a season with him, and was so delighted with his piety and virtue, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself." The manners, words, and actions of this saintly man were so fragrant to all who came in contact with him, that it might indeed be said that "his house was filled with the odour of the ointment." Mary's act of anointing the feet of Christ was refreshing to all around her. What she had done was evident to every guest by the grateful fragrance which filled the capacious house. We must endeavour so to live, that men may see that our piety is genuine, and that we are neither deceiving ourselves nor them. Our religion will be sure to show itself in all our actions, words, and ways. May our homes be filled, ever filled, with the odour of the ointment. No man liveth to himself. Every true disciple of Jesus Christ is always glad to help and comfort others. He is diligent, benevolent, faithful, and industrious. He speaks of edification, dwells in peace, gentleness, and love. He reproves what is wrong by an excellent example, and recommends, by his own practice, what is pleasing to God. The fragrance of our prayers and actions spreads far and wide around us. Yea, more, it ascends higher than the skies and stars, right up to the very throne of God. Thus writes the apostle Paul to the Philippians, "I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." And thus he writes to the Hebrews: "To do good and communicate forget not, for with such sacrifices God is well pleased." Come, then, ye followers of Jesus, bring forth your precious ointments, and anoint your Lord and King. Let your sweetest incense rise, and your costliest ointments flow, till "all His garments smell of myrrh, and aloes, and cassia out of the ivory palaces, whereby you have made Him glad."

LASTLY IT WAS A COMMENDABLE ACT.

Judas did not commend it; we do not read that any of the disciples commended it, but Jesus did; and he left these words on record: "She hath done what she could;" and "she hath wrought a good work on me;" and again, "Verily I say unto you, whosoever this Gospel shall be preached in the whole world, there shall this also, that this woman hath done, be told for a memorial of her." Acts of love to Jesus will never be forgotten. Christ accepts our feeblest prayers and praises, and watches every faithful effort we put forth for the extension of His Kingdom on the earth. Kind words and deeds can never die; they are engraven as with an iron pen on the solid rock for ever. Christ never forgets the lowliest service rendered either to Himself or His followers. A cup of cold water given in the name of a disciple shall not lose its reward. God honours those who honor Him. Those who are faithful in small matters are faithful also in great; and those who use their talents well, shall in no wise fail to receive a full reward. Being faithful unto death, we shall receive a crown of life.

Mary did nobly when she anointed the feet of Jesus. She sought not honour, but she gained it. She sought not the praise of men, but she gained the commendation of Christ. And one word of commendation from the lips of Jesus is worth more than worlds in the hour of death, and in the solemn day of judgment. Nothing will give us more comfort by and by than to hear our blessed Saviour say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Many thoughts might have occupied

the mind of Mary during that social feast. She might have thought of home; she might have thought of the changeful past; she might have thought of the eventful future; she might have thought of parents, friends, and kindred gone, no more to mingle at the social feast on earth; she might have thought of Lazarus, so miraculously brought back from the realms of the silent dead; but no, her thoughts were drawn towards Christ her Lord, and with her grateful offering, her warmest love was given to Him.

"Her eyes are homes of silent prayer,  
No other thought her mind admits  
But, he was dead, and there he sits,  
And He that brought him back is there.

Then one deep love doth supersede  
All other, when her ardent gaze  
Roves from the living brother's face,  
And rests upon the Life indeed.

All subtle thought, all curious fears,  
Borne down by gladness so complete,  
She bows, she bathes the Saviour's feet  
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,  
Whose loves in higher love endure;  
What souls possess themselves so pure,  
Or is there blessedness like theirs?"

May we all, beloved brethren, to the utmost of our ability, seek to honor Jesus, until every house in the land is filled with the odour of the ointment; and then in life, in death, and through a bright and blest eternity He will honour us.

For the Christian Messenger.

Concerning the University of Halifax.

Mr. Editor,—

The next question is, would it be a benefit to the Province? Your Correspondent Aliquis thinks not. He intimates that it is superfluous. That we do not need it. That all the colleges (or at any rate Acadia) are already perfect, doing all the work the times demand and doing that work perfectly. Your correspondent does well to discuss this question from a provincial point of view. That touches our patriotism, a virtue not too much manifested nowadays. We who hold by Acadia so affectionately must not forget what shall be for the good of the Province at large. Is this new University calculated to advance collegiate education in this Province, and to promote the prosperity and efficiency of the different colleges? If so it will be a benefit to the Province. Let me give some reasons why I think the new University will prove to be a provincial benefit.

1. It is now, I believe, pretty generally conceded among educationists that examinations of students should be conducted by an examining body independent of the professors and teachers. The London University, so prosperous and flourishing is based on this principle. Kings College has recognized the soundness of this principle and has hailed the new University, regarding it as meeting a felt want. Some years ago, I am told, when the Dalhousie Governors sought a conference with the Governors of other colleges with a view of establishing a central teaching University, the Mount Allison authorities in declining such conference expressed their desire for an Examining University, such as has been established. Even Dalhousie, always so anxious to secure the central teaching University, has subscribed to this principle of examination by another than the teaching body. The new University secures this extra collegiate examination.

2. It will afford the Province at large and each denomination in particular a means of ascertaining the character of the Education given by each of our colleges which has hitherto not been obtainable. We have six colleges—Kings, Acadia, St. Marys, Mount Allison, Dalhousie and St. Francis Xavier. They all receive public money. They are all chartered and have the usual powers and privileges of a University. What are they doing for our common country? How are we to know whether they are making good use of the money we contribute to them? Let me even ask as to Acadia, what reliable means have we Baptists of satisfying ourselves that Acadia is doing as well as she should. I know how generally we have come to assume that she is all our fancy paints her. I could hardly bring myself to the adoption of any other view, but still I would like to know by some certain indisputable evidence, that the College which has cost us so much, and is held so dear, is quite up to the times, and

that the training she affords is of the most excellent character. Now, this independent examination of all the students of all the colleges will afford the very best possible means of acquiring this information. And the province at large will thus ascertain the standing of each college. It may be some of them will not stand the test. If so, they must either work up to it or fall into the rear. We shall find out what is being done with our money, and if Acadia cannot show herself equal to her sister colleges in a fair open contest, we shall soon see what is wanting.

3. This examination by an independent non-teaching University, will be a great means of securing uniformity in the course of studies at the different colleges, and that course will be largely determined by the University, so that instead of having a half dozen different college courses as at present, we shall have substantially one course in all the colleges.

4. As I said in a previous letter, this general independent examination will have an immense effect upon the students themselves, spurring them up to more constant and active work. And the different faculties of teachers will work harder. There will be new life in the different colleges very soon apparent, and a generous and healthy rivalry will be awakened among all.

5. This new University will bring together once a year, or oftener, all the graduates of all the colleges for the discussion of all matters relating to collegiate education in this Province. That is a great point gained. Such a body ought to be able to give the Province a more intelligent opinion on any question relating to collegiate education than could the graduates of any one college.

6. The going into operation of this new University, settles forever, in my humble opinion, the hitherto troubling question of a central teaching University. The very passing of the University Act of 1876 assumes at least the present impracticability of establishing such central teaching university. Of course this is not a matter which the legislature of to-day, much less the government of to-day, could absolutely settle once and forever by any words it could put on the statute book. If it decreed the establishment of a central teaching University five years hence, the people of that period might decree otherwise. So far we have worked denominationally in this business of collegiate education. Most of us think it is the correct way. Presbyterians are I believe gravitating towards that view, and the advocates of the one teaching University will not increase in number.

7. The establishing of the new University will increase denominational benevolence. We shall all work harder, each for his own college. Witness the supporters of Kings College. But I think I need not say more on this point.

Your correspondent's 5th point, "that the social condition of Nova Scotia is not adapted to the system proposed" hardly needs reply. If our condition is not as good as we desire, let us improve it. Meanwhile let us think as highly of ourselves as we should think. Aliquis says the new system is a bounty on non-residence at colleges. It is true a young man may keep away from college and learn his Latin and Greek under an apple tree if he likes and still go up for examination, but if it is the fact as Aliquis puts it, that "the presence of the living instructor is almost omnipotent," most students will seek that presence.

Aliquis goes on to urge (6thly) that the Examining University will be detrimental to Acadia, will alienate the affections of her people and so on. It is not so with Kings by any means. She is starting out with new life and in the general examination will afford Acadia much of that "stern joy" which warriors are said to feel in "meeting foemen worthy of their steel." No sir, we shall not so easily become alienated.

7thly. But "Acadia would soon cease to have any Alumni!" Let us understand this. What are "Alumni?" They are those who have been trained, educated, nourished, at a college or school, and have passed through the prescribed course of study. When you speak of one of such you use the word "Alumnus" because that denotes one, but in speaking of more than one you say "Alumni." This is a latin word, and signifies that you have received nourishment (mental nourishment) at the College. And when a student speaks of his College as his "Alma Mater," the same idea is expressed.

"Mater" means mother and "Alma" means nourishing. Now, let us suppose the new system of Examination introduced, and the different Colleges going on as at present with the work of training young men in the higher branches of knowledge; will not such young men on completing their college course and taking their degree at the University be "Alumni" each one of that college which trained him? I should think so. It is not a degree or a diploma that makes a man an "Alumnus" but it is the nourishment he has received from his Alma Mater. Your correspondent understands latin and will appreciate this explanation. So will every *mater's* filius of us. I might say more on this point but *numquam mens*. So much for the present.

HALLIBURTON.

For the Christian Messenger.

Apostolic Succession.

My Dear Sir,—

My attention has been directed to a paper in the *Church Chronicle*, signed "Pastor Rusticus." This paper contains a list of the Archbishops of Canterbury, from Dr. Tait, the present Archbishop, up to Augustine, A. D. 597, and as Augustine was consecrated bishop by the Archbishop of Arles, and the succession of the Archbishops of Arles is traced to Trophimus, who is said to have been sent by the Apostle Paul, A. D. 58, it is maintained that the succession of the English bishops comes from Paul, not from Peter. I submit the following remarks:—

1. "Pastor Rusticus" is in error in stating that Augustine was consecrated by Virgilius, Archbishop of Arles. He was consecrated by Etherius, whose name does not appear in the Pastor's list. Such is the statement of the "Venerable Bede." (Hist. Lib. i. c. 2. 7.)

2. The Pastor's assertion that Trophimus, the first bishop of Arles, was sent by Paul is incorrect. He has confounded that Trophimus with the Trophimus of the New Testament. The founder of the Church at Arles went to France in the third century not in the first, with six other missionaries, and labored successfully in that country. Mosheim gives all their names (Cent. iii. Part I. Chap. 1. Sect. 7.)

3. Etherius himself, who consecrated Augustine, was consecrated by Pelagius, bishop of Rome; so that the succession, after all, comes from Rome.

4. Deusdedit (or Frithona) was consecrated by a single bishop, which was irregular (Fuller's Church History, Cent. vii. Sect. 85.)

5. The Pastor's list of Archbishops is incomplete. Two, at least are omitted, viz, Wighard, A. D. 665, and Elsin, A. D. 957.

6. The supposed chain of Apostolic succession has been broken dozens of times, as is confessed by all true scholars. In the tenth century, some of the most villainous men figured as Popes of Rome. They were all *Holinesses* and *Infallibles*, according to the Ultramontane theology; and the Archbishops of Canterbury all received their palls, the badges of the archiepiscopal office, from the Popes. Archbishop Whateley was undoubtedly right when he affirmed that no clergyman can trace his succession with certainty, so great were the irregularities and crimes by which the church was disgraced.

7. The Apostle Paul said to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2. Tim. ii. 2.) That is the true succession and there is no other. That there have been such men, from the beginning till now, is a matter of fact. Vigilantius was in the list—and Peter of Bruys—and John deWycliffe—and Richard Baxter—and John Bunyan—and the Wesleys—and Drs. Carey, Morrison, and Judson—and thousands more, numbers of whom were called heretics, and murdered by "the man of sin," but who, nevertheless, were "faithful men." If any one who wears episcopal robes is not "a new creature in Christ Jesus" he may be on man's list, but he is not in God's succession. The pretence of the bestowment of the Holy Ghost in ordination, by such men as Innocent III, and Leo X, is a horrible fraud.

J. M. C.

Did the committee of the Tract Depository discontinue selling Spurgeon's sermons because a Methodist Minister objected to them?

The above question has been submitted to us by one who believes in the affirmative. We shall be glad to publish an authoritative reply.