

lieve, been continued, nor could it be expected that they would be. The College could hardly afford to pay such Committee for their services, and it could scarcely be expected that such services, involving, as they would, a large amount of labor and time, could be long bestowed gratuitously. It will also be evident that the reports of these Committees would be, as they were intended, an assurance to our own denomination only of the excellent work being done at Acadia. Now, it seems to me, this University of Halifax being simply one Examining Committee for all the Colleges, meets better than any thing else could do, this want of an independent examination which we in common with the other colleges I have named have so long felt. And this one examination will be for the benefit of each denomination and the Province at large.

I want to say a few words more concerning this University, but must reserve them for another letter.

HALLIBURTON.

For the Christian Messenger.

Communion Wine.

SUMMERVILLE, July 8th, 1876.

Dear Brother,—

Please in insert in the *Christian Messenger* the following recipe with a few remarks on sacramental wine.

Since our discussion on this subject at the Association last week, I have by request sent these recipes to one Church, and I hope that others will be glad to see them:

Ripe grapes 20 pounds, put them in a jar and pour over them 6 quarts of boiling water, when cool squeeze them thoroughly with the hand, and allow them to stand 3 days on the pomace, after which squeeze out the juice and add 10 pounds of crushed sugar. Let it remain a week then strain and bottle and lay the bottles on their side in a cool place. This will keep a year or more.

For Raisin Wine, two pounds of good raisins for each pint of wine needed. Cover the raisins with boiling water and allow them to stand over night. Simmer over a slow fire for two hours, press out the juice, thoroughly strain and use. This must be made fresh for each service.

Dear brother, I will first say that a fear of my inability to do justice to this important subject has long kept me back from the sending for the press some thoughts about this wine used in this sacred ordinance.

If the wine used on the solemn occasion of communion were what it professed to be, the juice of the grape, there are weighty reasons for most careful inquiry as to the propriety of any servant of God putting that fermented mocker to his neighbour's mouth. It is a well known fact that large numbers of people have a thirst for strong drink that requires great effort to overcome. Some of this class cannot safely taste intoxicating liquors without being in danger of awakening a slumbering volcano, whose raging fire the most solemn vows, or affectionate restraints are alike insufficient to quench. Evidence is not wanting to prove that many have been shaken from their holy purpose and gone down to a drunkard's grave from the effects of the wine tasted at the Lord's table.

If the matter of pure grape juice in fermented form given at the Lord's table be one of so serious a nature, what shall be said of the counterfeits that are passed off on the public. A recipe taken from a wine-guide tells its own story. Here it is: Good cider four galls; Juice of red beet, two quarts; logwood, four ounces; rhatany root, half-a-pound; the latter to be infused in brandy for several hours.

Then again the *Mechanic's Magazine* gives the following analysis of a bottle of common wine: Spirits of wine, three ounces; cider fourteen ounces; alum two scruples, tartaric acid one scruple, strong decoction of logwood four ounces.

I hope all our dear brethren will take this kindly and seriously ask the question, Why should this state of things continue? Why commemorate the precious blood of Christ with such ingredients? And why should our weak brother perish, for whom Christ died. Perhaps some of our good brethren are holding to the belief that our Saviour and His apostles used fermented wine. If so, I wish to ask would not that contradict the plain teachings of the Scriptures? Does not the prophet command us not even to look at the wine when in that state, because it biteth like a serpent and stingeth like an adder. Surely that one text ought

to do enough, but there are many others that totally condemn the use of it, when in a fermented state. We believe, then, that this great evil has crept into the church since the Apostles' days. Why not at once and forever banish the mocker from our churches when we can so easily provide the pure juice of the grape. Surely we may expect God's blessing in so doing, and also remove one great hindrance to the noble cause of Temperance.

JOSEPH D. MARSTERS.

The Christian Messenger.

Halifax, N. S., July 19th, 1876.

Our brother, the editor of the *Visitor*, quotes from our columns of a week or two since, the opinion we expressed that "a Central Teaching University would be found more and more impracticable and objectionable." He appends to the quotation the following remarks:

"Our contemporary thinks 'A Central Teaching University' objectionable, and, under the notion that it will be found impracticable in the future to establish such University, seems half inclined to smile upon and accept the projected Examining University. But in our opinion the *Messenger* is under a grave mistake."

We would like to know from our contemporary if he thinks he is dealing quite fairly and honorably in charging us with "a grave mistake" because he chooses to say we "seem half inclined to smile upon and accept the projected Examining University." Even if we had been fully inclined to smile upon it we should have felt it to be an impertinence to do so, and by that means interfere with and forestall the action of the governors of the College and the Convention. Surely our brother himself is under "a grave mistake" in using his pen to embarrass the governors of Acadia College by frowning upon the project, and thus creating a sentiment, so far as he is able to influence the Baptists of New Brunswick, against this movement. We have purposely abstained from coming to any positive decision as to whether the project should be accepted by the Convention, leaving it open for that body to act according to the information placed before it when in annual session. And we think it would have been wiser if our brother had shewn greater prudence and some respect for the opinions of his brethren.

It may be that our brother had read the Act before he wrote upon it, but we think it quite possible that he had not, or he would hardly have fallen into such "grave mistakes" as he has in his effort to condemn the measure, and ourselves for referring to it without denouncing it, a proceeding which he interprets into "half a smile." On the score of inexperience it may perhaps be excused in our brother. We can afford to allow correspondents to speak positively, but words from the chair editorial are weighty and should be more carefully and wisely chosen. We were inclined to smile—more than half—at the idea our brother suggests that the students who might choose to take the examinations of the University would come "to regard it as their *Alma Mater* and thus transfer their kindly regards to the Institution that has passed upon their culture and qualifications." Students will smile at such an idea.

Let our brother read "Halliburton's" letter, on another page, and then call to mind whether he found that feeling in any of the students when he, with others, performed to a limited extent, the functions of an Examining University for the students of Acadia College by looking over their examination papers.

As we said in the above quotation, we still think a real Central Teaching University "will be found more and more impracticable and objectionable." With Churchmen, Roman Catholics, and Methodists—all opposed to such a project—on the Senate of the Examining University, it is not very likely that such a development will follow, whether Baptists are there or not.—Have we not had a Central Teaching University, so far as the government could make it so, in Dalhousie College? but he knows as well as we do that the effort to make it so was an utter failure, and there is less chance of its becoming so in the future than there has been in the past.

Perhaps our brother will tell us, when he has thought over the matter carefully, whether he would prefer that those of Acadia's students, who may choose to take the examinations at the University, as some probably will, whether they shall be examined by

persons belonging to the other denominations alone, or by them in conjunction with some Baptist examiners.—There is, doubtless, much to be said on both sides. We are still open to conviction. How is it with our brother?

N. S. EASTERN ASSOCIATION.

We gave some account of this assembly in our last, up to Monday.

The Associational Sermon was preached by Rev. J. E. Goucher, from Daniel xii. 3. Subject: "True Wisdom; its great work, its rich reward."

The Circular Letter was read immediately after by the writer, Rev. M. P. Freeman, on a subject that is always timely. "The cultivation of brotherly love."

On Monday afternoon the discussion of the Report of Education was resumed. Rev. D. McKeen spoke on the position attained by Acadia College, and said he would like to know what benefit would be derived from such a doubtful experiment as it appeared to him, as the affiliation with the other colleges under the government scheme. We need not now hesitate to give expression on this and all other subjects, but may do so without consulting the views of other men. The past history of Acadia College would teach us that we must not take for granted that the proposals of others are necessarily intended for our good, but if we can be made use of to promote their own ends they will do it. If we are asked to barter away our principles for gain, no amount that could be offered would be a compensation.

Dr. McDonald said he did not perceive that we were in any different position than the other bodies who had already taken hold of the University, and proposed to work with it. They were also in a like position in reference to having the owners of their College in the three provinces. We may feel satisfied with our own Acadia College now, but when the others are united we should be in a very different position. He could not perceive that there would be any meanness in withdrawing from the University if it were found that any attempt were made to impose upon us, or we were placed under any disabilities by any movement to engraft a Central Teaching University on the Halifax University. We wish for the highest possible culture for our young men, and if we find the standard is brought down at all, we should be in a better position to demand something higher, if in connection with the Halifax University than if we stood aloof.

Professor Higgins said he was glad to give any further elucidation of this subject in his power, and as he had been asked, he would say, that he did not think there need be any fears entertained that our New Brunswick brethren would present any obstacle to such arrangement as might be found desirable or beneficial.

(The question was here put to Rev. W. B. Boggs if any expression had been given on this subject at the N. B. Western Association. He replied that he did not hear a word said upon it.)

Prof. Higgins continued, and mentioned that at the College Anniversary the question of accepting the proposal to go into the proposed arrangement for Examination had been before the governors of the College, but it was considered best to defer a decision till the Convention in August, and in the mean time the Associations would be held, and the matter might be submitted to those bodies. The Central Association had thought it better to suspend any judgement on the matter, leaving the Convention entirely free to act. The Western Association had, however decided, probably under the view that a teaching University must follow the examining Board, and that Acadia could not accept the proposed examinations except by a dishonorable compromise. Mr. H. shewed that the idea of an examining Board outside of the Faculty was no new thing, but had been long sought for by the governors of Acadia. They believed it would be better to have such an examination, but the men who had been appointed to such work found that they could not give the time it required. The proposed University would just meet this want they had so long felt.

Rev. M. P. Freeman was concerned lest some compromise should be made to meet other colleges, and by that means the standard of the curriculum should be lowered, and the course of study rendered less in value than it is at present.

Reference was made to the students having, after a discussion of the University question, voted almost unanimously against forming any connection

with it. There being one of the College students present, he was invited to speak. Mr. J. C. Archibald consequently addressed the Association, and said he had been alone in taking a different view. He believed that the examinations by the University of Halifax would afford a wholesome stimulus to students, and a guarantee that efficient work was done by both professors and students. The hostility had been largely to the Examining University, supposing it would be made a stepping-stone to a Provincial Teaching University.

The Moderator and Rev. D. McKeen expressed their entire satisfaction with the explanations and information given by Professor Higgins.

The question being put, a unanimous vote was given to adopt the report.

FOREIGN MISSIONS.

was then taken up. After reading the Report, Rev. W. B. Boggs was invited to speak. He stated that this day—the 10th of July—was to him a memorable one, and would be to our denomination in these provinces for all future time. It was on the 10th of July, 1875, when the missionaries had landed on the shores of India. After proceeding over vast tracts of Siam and Burmah, they had been directed to the land of the Telugus, and they had, without hesitation, gone there, and he believed that from that time not one of them had entertained a doubt about the propriety of the location. He rejoiced in the decision made to adopt that country, as he believed it a partial fulfilment of God's word, as well as in obedience to his providence. All the promises and predictions of the Old Testament from the days of Abraham had more or less pointed to this work, the work of missions to the heathen. We have encouragement in our work from the history of missions in modern times. Eighty years ago Madagascar was a dark land, now it is Christian no less than Nova Scotia. The Sandwich Islands were peopled by cannibals, now they are a Christian people. Burmah 60 years ago was equally dark, now it is comparatively a Christian land; a year ago he had attended a Convention of 400 Baptist churches there; there were 300 delegates present, who did the business in as orderly a manner as we do. The gospel is the power of God. This is very evident when we look at what Mr. McLaurin has done in Coconada, having the largest church except two or three in the world. The great obstacles are now taken away, and there is no more promising field than the one where our missionaries are gone. Mr. B. described the work of the brethren there. They had been disappointed in his having to return, but none of them so much as he had. Mr. B. proceeded to tell some of the things to be seen in Siam. After shewing that in the large population there were 10,000 priests and a vast machinery for supporting heathenism, yet he said the gospel was evidently making progress in Siam and in India. We are to carry it to them for their good. But a much higher motive calls us to do this. Christ's glory is the great incentive. Churches are often blessed in proportion to what they do for others—especially in the cause of Foreign Missions. It is so, also with individuals and denominations. The most useful and progressive are the most devoted to this cause and blessed.

Rev. J. E. Goucher said, five years ago he had refused his consent to an Independent Mission, but he had seen that ship fairly launched, and was happy to say he would go along with it, and share its fortunes. He wished to be permitted to take part in this great and good work. He, at first, thought we ought to go to the Telugus, but had given way to the opinion of others, for the missionaries to go to Siam, yet he was much better pleased when they decided to come back to the land of the Telugus. He did not look at the return of Brother Boggs as such a great loss to the mission. It might be found to be a gain, and that a great work was to be done by way of labor among the churches at home, in making them feel a far greater interest in the work.

HOME MISSIONS.

The clauses of the Report on Home Missions were then read.

Dr. McDonald said he was practically a missionary on the island of Cape Breton. There being so much to do, and so few to do it, he labored even beyond his strength. His church was a missionary church. He mentioned a number of places where there had been missionary labor expended for years past, that are now left vacant, and where they were slipping away from us for want of missionary labor among them.

He would ask if it were wise to be spending our resources where it was difficult to gain a footing, while there were so many places in such great need of labor. He spoke of the visit he and Rev. G. Armstrong had made to Newfoundland, and gave it as his decided opinion that the places visited on that island were better supplied with the gospel than Cape Breton, where we have so many of our own brethren. But here we have no power. Not an item of information is sent from the Union. Our hands are tied, and our pockets are emptied, and we are powerless.

He thought whilst there is so much to do around us, we must not go into a Newfoundland Mission.

Rev. D. Freeman spoke warmly for Pictou county, and the bright prospect of progressive churches there. New Glasgow he regarded as of first importance as a centre of operation for the surrounding country. Many in that county are ready to listen to the gospel from Baptist Ministers.

Rev. W. B. Boggs spoke strongly of the need of gospel labor in Cape Breton.

Several other brethren participated in the discussion, shewing where labor was so much needed.

The time of adjournment came and the discussion was deferred till next morning.

A good Temperance meeting was held on Monday evening. Want of space alone forbids us giving some of the thrilling speeches from Rev. Dr. McDonald, Brethren H. B. Shaffner and J. B. Woodland.

On Tuesday morning after some time expended in routine business, the Report on Home Missions was taken up and further considered. The strong appeals from Cape Breton for Missionaries made a deep impression on the brethren.

Rev. D. McKeen expressed a strong desire that something should be done. He felt much regret that it was not in the power of the Association to supply some help.

Rev. J. E. Goucher said he had put the claims of Cape Breton before the Western Association. He thought something must soon be done or the most disastrous consequences would follow.

Bro. Chas. R. King said he thought Cape Breton had been sadly neglected. Our own church members are to be found in almost every part of the Island and yet there has been no missionary there for the large part of the year. He hoped the cry of the 4000 Baptists there would be heard by the Union.

The time of the Association being so largely taken up in Educational and Home Missionary matters, there was not time left for several other topics of interest, and the hour for adjournment arrived, preventing some of the subjects from receiving their due amount of consideration. On a review of the session, we cannot but pronounce it an occasion of deep interest. The people of River Hebert and Barcofield gave a whole-hearted and bountiful reception to the delegates, their houses and carriages being freely given up to them, making impressions which will not soon be effaced. We hope it will not be 16 years again before we have an Associational gathering there.

THE NEW BRUNSWICK EASTERN BAPTIST ASSOCIATION.

Met according to appointment, on Tuesday, 11th inst., at 2 P. M., with the First Hillsboro' Church, Albert County. The building occupied, was the large, elegant, and comfortable meeting-house lately erected. It is one of the best houses of worship in the country.

Rev. W. A. Colman, of Sackville, was chosen Moderator, and Revs. S. Welton, and T. A. Blackadar, Secretaries.

The Association was very largely attended, both by the people of the neighborhood, and those from a distance. The house is capable of seating about seven hundred persons, and it was generally well filled, especially at the evening meetings, when it was packed.

On the first evening a sermon was preached by Rev. J. D. Pope, of St. John, on the *infallible proofs of Christianity*. Acts i. 3. It was a most powerful presentation of the certainty of those things which are most surely believed among us.

The Annual Sermon was preached on Wednesday morning by Rev. F. Beattie of Hopewell, from 2 Cor. iv. 6. "The glory of God in the face of

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