

is the truth of his life. Religion, indeed, only makes him man.

Religion is grounded in our very being. It constitutes a bond between us and God, a bond of relationship: we are of a divine parentage. In our nature itself the bond is knit. As the voice of blood joins the ties of communion among men, so the tie of relationship between us and God becomes the attraction that draws our soul up to God. When the bustle of the outward life is hushed, when its inner voices are still and we commune with ourselves, then we feel this attraction. Involuntarily it draws us all inwardly to a high and infinite One, and we carry within us the longing to surrender ourselves to this highest One, in order in him only to find ourselves again, but purified and freed from all our vile properties. It is a longing for love, of personal love, a longing for the communion and intercourse of the I and Thou, a longing after God, an attraction to God. As the eyes seek the light, and it is natural and necessary for them to seek the light, so our thoughts seek the light of eternal truth, "the sun of the soul," our hearts seek the eternal love, God. As the controlling law of attraction extends through nature, so a law of intellectual, spiritual, moral attraction extends through the spiritual world, going forth from the great sun of the entire universe, from God. As iron tends to the magnet, as the streams pour themselves into the sea, as the stone is drawn down to the earth, so the soul is drawn to God, its source and home. We can check the course of things, but we cannot cancel the law of attraction. We can place ourselves in the way of our souls and obstruct their progress, but we cannot extirpate from our hearts their impulse towards God, it remains the law of our being. It may happen that the heart will go astray in the choice of its love, it can deceive itself, can choose some other object than God, some object that is mean, transitory, and ungodlike—still in the last analysis it means God; for him it longs, in him only it finds its happiness. This bond between God and us, this attraction of the soul to God—this is the foundation of all religion, of all positive religion also, and also of all revelation.

It is the ground of religion in man. Its home however is the most inner soul-life of man.

For the Christian Messenger.

Dear Bro. Selden,—

I want to say that I took it altogether upon myself to give Mr. Payzant's name in my acknowledgment of his liberal contribution to the Theological Chair. None could be less desirous than he of having their benevolent acts made public. His letter seemed so timely and encouraging that I took the liberty, without consulting him, of putting it before your readers. I may say that another gentleman of Windsor has kindly offered the last \$500 of the needed \$20,000, and there are yet others in Windsor from whom I expect to hear. With the first and last \$500 pledged may I not hope that many friends of the Department will generously assist in making up the necessary intermediate sum.

D. M. WELTON.

For the Christian Messenger.

N. B. Southern Association.

As this is the first of our Associations that meets and represents, what ought to be our strongest Baptist centre, its utterances on Denominational questions will be looked for with deep interest. The following, from the official Minutes already published, is the Report of a Committee appointed a year beforehand:

The Committee appointed to frame resolutions on Home and Foreign Missions and Education, submitted the following, which were unanimously adopted.

The Com. appointed at the last Session of the Association, to frame Resolutions on Home and Foreign Missions and Education, would report the following resolutions as expressive of the sense of the churches of this Association.

1. Resolved, That the obligation of our Churches to support Home Missions is in no degree weakened by the lapse of time, and we believe it is alike the duty and privilege of our churches to contribute annually and liberally for the support of Home Mission work in our Maritime Provinces.

2. Resolved, That it is still the imperative duty of the church of Christ to recognize her obligation to fulfil and execute her Lord's great commission to preach the gospel to every creature, and to disciple all nations, and therefore our

churches should practically acknowledge the necessity and importance of generously contributing for the strengthening and widening of our Foreign Mission work in India.

3. Resolved, That we continue to efficiently maintain Acadia College and the other institutions affiliated therewith, and that we deem it advisable that the present autonomy of the College be preserved. All of which is respectfully submitted.

W. P. EVERETT.
E. KIRSTEAD.

St. Martins, N. B., June 15th 1881.

Their only additional denunciation on the great interests of our Denomination at this important juncture, is the following motion:

Resolved, That the collection taken last evening be divided between Home and Foreign Missions, and that the collection to be taken this evening, after paying any expences incurred by the association, be devoted to the Convention Scheme.

The editor of the Visitor complains that more information on these great questions was not before the body.

New Brunswick.

For the Christian Messenger.

Notes on the College Question.

Mr. Editor,—

For several months the advocates of change in the existing methods of collegiate education in this Province have been discussing the subject in the papers and in public meetings. They have spoken and written freely and earnestly. Their opinions concerning the men who differ with them are stated so plainly that their meaning cannot be misapprehended. All who uphold the present collegiate system are charged with promoting sectional and sectarian divisions and strifes,—with preventing the establishment of a great university,—with depressing the scholarship of the youth of the land and favouring feebleness of mind and illiberality,—with stupidly persevering in practices that have no support in reason or the lessons of experience, and thereby hindering the advancement of the people in learning and culture,—and, in addition to all this, with attempting a financial impossibility. A consolidation of the existing colleges is proposed as the remedy for the supposed evils. As the suggestion is not readily adopted, all who oppose it are said to be obstructing the way, and indefinitely delaying a great public good.

These are grave charges. They are put forth by men of high position and large influence, who evidently mean what they say. It is proper to inquire whether the supporters of Acadia College, as a distinct and permanent institution, are justly chargeable with such unreasonableness and ignorance of the fundamental principles of education.

1. One of the principal complaints against the existing colleges is, that they prevent the establishment of a great university. Whether such a university is something to be desired, we cannot easily decide; because it is generally presented to us by such vague terms that it is impossible to understand what is meant. The magnitude, which seems to some so desirable, can be obtained by massing a large number of students together in one department, or by multiplying departments. It may be admitted that students receive some advantage in associating together in large numbers; but it is also evident that this wide and promiscuous association is not desirable for all ages and classes. That the majority of our students are not prepared for such conditions of study, will, I think, be admitted by all who carefully examine the facts. So far as this consideration applies, the great university would be a doubtful good.

It is believed by some that it would be better to unite the various colleges and thus make it possible for one man to give instruction in a single department of study, in which several are now employed. At first view this is plausible, but a little examination will show that it is delusive. If students are far enough advanced to give their time with profit to lectures by Professors, it will not make much difference whether they are brought together in large or small classes. But I presume that no one will claim that the majority of our college students have reached that stage. They must learn how to study. They need frequent examinations. They need to come under the influence of teachers who can adapt themselves to the mental state of the student, and aid him in forming right habits of mental action. Experience has shown that the practice which prevails in many large colleges of dividing the classes into small sec-

tions is wise. In the light of this fact we see the mistake of those who think that, if the various colleges were brought together, one man could then do the work on which four or five are now employed. Should such a union be effected, it is quite probable that nearly or quite the same number of instructors as are now connected with the various colleges, would still be found in service in the class room. If this should not be the case, then the combining of the colleges would be followed by loss rather than gain.

There are other parts of the subject on which, with your permission, I will give some expression of opinion at a future time.

Yours truly,

A. W. SAWYER.

July 1st, 1881.

The Christian Messenger.

Halifax, N. S., July 6, 1881.

While at the Central Association we mailed a letter early on Monday afternoon, and it should have reached Halifax in good time for our last issue, but did not make its appearance till after we had gone to press, hence the following introductory paragraph, which should have preceded our report of the Association, was omitted.

N. S. CENTRAL ASSOCIATION AT BILLOWN.

The "Garden of Nova Scotia,"—Cornwallis—is now in its prime. The fruit of all kinds is giving promise of a most bountiful crop. There is a spirit of cheerful hopefulness amongst the farmers and fruit-growers that is quite encouraging. The grass is very forward. Caterpillars are giving trouble in a few places, but only to a limited extent. Biltown, about the centre of Kings County, is very favorably situated for an Associational gathering. But few places could be found with a finer display of horses and carriages. These come in streams from every direction all through the valley, giving life and animation to the numerous roads that seem to centre here.

The new pastor—Rev. W. J. Swaffield—seems to have already made a large place for himself in the affections of the people, and with a steady adherence to the course of labor he has begun, and the co-operation of experienced brethren around him, has a good prospect of being extensively useful.

On Monday morning, after a prayer-meeting of an hour, the Associational Sermon was preached by Rev. Dr. Armstrong, from 1 Cor. xii. 25: "That there be no schism in the body, but that the members should have the same care one of another." It was an able exposition of "the Unity of the Church," and the various means required to promote the same. A resolution was unanimously adopted, asking the preacher to supply a copy of the sermon for publication in the MESSENGER.

The Circular Letter was read by Rev. S. March. Its features were, in some respects, similar to the sermon. Both documents will be read with interest.

It doubt existed in the minds of any persons as to what Baptists think about University consolidation, so called, they should have been at the Central Baptist Association at Biltown, on Monday of last week. They would soon have had the illusion dispelled. The members came forward and, one after another, presented many substantial reasons why Baptists should continue the work they are doing, without allowing themselves to be diverted by the specious invitations to abandon their position, and again try the experiment of attempting to consolidate into one big state-paid institution.

Rev. Dr. Sawyer said he thought it better that he should take up the great question as to whether we were prepared to give up the work now being done in connection with Acadia College, or, whether we would hold on to it, and continue to do what we could. The question might be asked, Are we able? He regarded it a matter of feeling no less than a matter of opinion, whether Baptists were to go on with their educational operations. With their hearts in the work he was quite sure there were no insurmountable difficulties. He compared the educational work of the body with that of a single business firm, and showed that there was no want of ability in the denomination here represented. Many small firms have a much larger business and far more capital invested than is invested in Acadia College, and yet what were they doing compared with what was being done at Acadia? He did not think it necessary that he should speak at all on the mat-

ter of consolidation, as he believed there were others fully prepared to do this, and would offer their views of this project which had come forth from another body.

Dr. Crawley, who was next called on, first expressed his commendation of the preceding address, which needed, he said, nothing more in addition, if it were but understood and remembered.

He then went on to say that he thought Providence had, in many remarkable ways, already decided the question before us. If we do but admit the past success of Acadia College to be a fact that has repeatedly exceeded the utmost expectations of its warmest friends; what is this in effect but God Himself calling to us, and saying "Go on!" Will any one interpret it to mean otherwise? Will any one say that, on the contrary, we are required by our past history to stop in our course, and undo all that has been done, by abandoning the work of fifty years? But if that is not to be thought of, is a thing impossible, and if the language of Providence in our case seems clear, can we, dare we, do otherwise than obey the plain indications of the Divine Will, shown so long and in so many ways, despite many adverse circumstances, in the providential care extended towards our Institutions at Wolfville. God it was, and not any of ourselves, who had set us on our way, and preserved us there, through all those adverse circumstances,—as the loss of our buildings by fire, for example; but it was He too who had replaced those buildings by the graceful and commodious structures that now crown the College Hill, and who had filled so respectably from year to year, our College classes.

Dr. C. here contrasted this encouraging state of things with what he could well remember of the earliest commencement of the College,—without buildings, without a room, almost, in which to teach or even to sleep; but with this most unpromising beginning, God, he repeated, had been pleased again and again, to bestow most unexpected deliverance and enlargement; and no course was now admissible but to follow the Divine leading by continued progress,—none other consistent with our allegiance to that good Providence of God which we have so often emphatically acknowledged, and he ventured, therefore, to ask once more, "if God has thus plainly pointed out our path, dare we pursue any other?"

Dr. C. also referred to the scheme of so-called consolidation of the existing Colleges in one. In this, he said, he had no confidence whatever, "he did not believe a word of it." "That the friends of that policy were sincere he did not doubt; some of them whom he knew, he was assured were good men, honestly aiming at what they believed to be true; but he, for his part, was confident they were mistaken. They overlooked, in their zeal for their favorite vision, the acknowledged infirmity of human nature. It was impossible that men, differing so widely as those they proposed to unite, could agree together in matters so intimately concerned with their deepest convictions. If any seeming union took place, the product must necessarily result in a Godless College.

The speaker then proceeded to shew the impiety of such a scheme; inasmuch as no enlightened Christian could justly exclude from any branch of collegiate learning the Revelation made to us of Divine wisdom, in relation, for instance, to the philosophy of mind, of morals, of languages, of mathematics even, as a wondrous part of infinite wisdom; and especially in relation to the philosophy of nature, God had, by His revealed truth, greatly enlarged the boundaries of human knowledge; and all this it is the duty of every instructor of youth to acknowledge and set forth.

Dr. C. closed with some earnest words on the vast importance of this duty, and, consequently, the utter inconsistency with christian obligation, of the proposed consolidation of the Colleges.

Dr. Welton said he believed that the sentiments of Baptists were formed on this subject, and we need not make any change. There is good, doubtless, in many other organizations outside of our body, but all the good to be found with other bodies should be found in connection with Baptist churches. In the matter of "University consolidation" he did not see why other bodies might not consolidate. Let them try it. Let the Church people unite with the Presbyterians, and then let the Methodists and Roman Catholics fall in and join with them, and together proceed with their work. They might do so if they thought proper. We need not be troubled about their combining, but go on with our work in our own way, and

do the best we can. We have educational work to do, and it is intimately connected with our religious and missionary operations. If we sever from the other we change the whole, and place ourselves in the hands of those who have no less difficulties than ourselves. Circumstances are shewing that we are not without the sympathy of numerous friends in our work. He had, within the past few days, received a letter with \$500 toward the \$20,000 it had been proposed to raise. Another friend had promised to give the last \$500, and he hoped to have one to give the second last \$500, and he had no fears but the amount would be raised for the Theological Professorship, so as to relieve other funds, which are required in another direction.

J. W. Bars, Esq., being called upon, arose and said we all know that we have an institution around which our affections cluster. It is, doubtless, a matter of money for its support about which we are concerned. When money is given it shows that it will be continued. He would be rejoiced to know that a large increase of contributions had been made to sustain it. We have commodious buildings and excellent professors competent to perform the work committed to them, and now we need but the means to enable us to carry on the work, and sustain us in the obligations we have assumed.

Rev. S. W. DeBlois presented a very graphic illustration of the attempts to interfere with the work being done at Acadia College. Two or three years ago we were invited to affiliate with the Halifax University, but we could not see any good reason for doing so, and it is laid to our door that that institution could not be made to work. Now it is another five or six syllable word—consolidation—got up to undermine us in our own work, but we have no desire for amalgamation. The black bull story he thought as appropriate for us as it was for the church to which it was sent—"Keep up the fences and so keep out the black bull."

We had been working on the National Policy principle, and had raised up men to occupy leading positions in the churches, in the state, in the professions, and to fill other responsible positions—even our own professors and some professors in other Colleges—and now we had better continue to try and do our own work in our own way, and Acadia College will live and flourish.

The Report was now presented by the chairman, Rev. Dr. Armstrong, which showed amongst the other work done, that there had been 63 students in the College during the past year, while a class of 11 had graduated at the late Anniversary.

Rev. D. Freeman said he had listened to the speeches made by the Presbyterian gentlemen at the Alumni dinner, but had not himself spoken. If he had done so he would have told them that nine-tenths or ninety-nine hundredths of the influence awakened in favor of Higher Education in the past had been awakened by Baptists. He well remembered his boyhood days, when Dr. Crawley had traversed the country inciting the people to take a deep interest in an institution of learning for our ministers and people. He shewed that not only Dr. C. but all of the Fathers in the ministry were warm advocates of Higher Education. He drew a parallel between our position and that of Sauballat, who wished to entice the Jews to a meeting in one of the villages, but Nehemiah's reply was such as we may well make, "We are doing a great work and we cannot come down."

Professor Higgins referred to the simile offered by Professor Dr. McGregor, that Dalhousie College was the widower with a large family to educate, and seeing the widow Acadia also with a large family, thought they could be educated better together than separate. He (Prof. H.) took another view of the matter. If such a union should happen to take place as that sought for, what guarantee have we that after it were effected, and the properties secured by the widower, that the widow's children would not be turned out of doors and left to provide for themselves. But he, Prof. H. would not admit that Acadia was as yet a widow. Her husband was not dead. She had a host of those who were prepared to provide for her, and keep her in honorable independence, and supply her sons and daughters with an education equal to any they might expect under a confederation such as that suggested.

Dr. Armstrong referred to his early recollections of Acadia College, and the efforts then put forth by its friends. These would never be forgotten. Hundreds had given to it whose names do not appear. As to consolidation he saw no more good to come from it than