

from a consolidation of churches, and we know pretty well what might be expected from that.

Rev. E. M. Saunders mentioned that Acadia had friends in other denominations. When the old building was swept away by fire they had come forward and given a helping hand. Church people, Methodists, and Presbyterians had contributed towards the new building. He met the argument that had been raised from Common Schools, that Colleges might also be on the same undenominational basis. He shewed that in the former, the pupils went directly from their homes to school, and returned as soon as the hours of teaching expired, but in College there is a vast difference. With no home influence and guidance, and living in company with other young men, and having the Lord's Day without home influences around them, they require a religious tone to make up for that loss. In a State College it cannot properly be asked even if they are Christians, and there must be a certain degree of looseness on the part of the faculty, which would soon give a godless tone to students. He would prefer that his children be without advanced education than have them obtain it subject to such dangers. He had been greatly pleased to witness the christian sympathy and concern for each others welfare existing among the students at Acadia, in the prayer-meetings, among the College students, and in the Ladies' Seminary. It spoke volumes for the good influence exerted by the professors and teachers.

Rev. N. Vidito recalled some of the incidents of the early days of Acadia. He regretted that in his younger days there were not the same facilities for obtaining education. He had suffered all his life for want of it, and would encourage young men to improve their opportunities.

Rev. Isa. Wallace said he was fully satisfied that Acadia College should be continued in the same course in which it had been carried on. The general educational interests would be more effectually served than by any such change as had been spoken of.

The Report was then adopted.

Monday evening was occupied by a Missionary Meeting. The Report of the Committee was presented to the Association in the form of a majority and minority report, as respects the acceptance of the resignation of Bro. Armstrong, and the appointment of a missionary to supply his place. As both reports were unsatisfactory to the Association they were referred back to the Committee, and subsequently amended to read as in the following extract:

"Your Committee, without expressing an opinion as to where the blame chiefly belongs, would express heartfelt regret that such misunderstanding has arisen between Bro. W. F. Armstrong and the Foreign Missionary Board as to result in his severing his connection with our Foreign Mission work. This fact is especially deplored on account of Brother and Sister Armstrong's adaptation to carry forward the work at Chicacole on the foundation they have been laying through years of prayerful toil and study. They leave, however, that our esteemed young Brother, J. R. Hutchinson, of Acadia College, has been appointed by the Foreign Missionary Board for that station, with a prospect of his embarking at an early date for India; but your Committee would have been better pleased if the Board had waited until the meeting of the Convention before accepting the resignation of Bro. Armstrong, or the appointment of another missionary."

Addresses were given on each of the Missions—Home and Foreign.

Rev. Isaiah Wallace shewed the state of the churches in Hants, and the enlarged blessing that had followed labor in that county. Some places had seen marvellous changes, especially at Noel, Newport, Rawdon, &c.

Rev. A. W. Bars described the providential leading of himself to St. Margaret's Bay, and how he found a people prepared by the Lord for the extensive work of grace that had followed in several parts of that wide field of labor.

Rev. T. A. Higgins shewed the great need of more Biblical teaching, especially respecting the views by which we are distinguished as Baptists, and the great evangelical truths of the gospel of Christ. Errors long held were very difficult to eradicate.

Rev. A. Estabrooks, from Burmah, said, if we had not already begun an independent mission he would have advised us to hesitate before doing so. It is a serious work. But having established it, it must be sustained, and he believed the position we now occupy to be a most important one. He looked forward to the time when many of our present organizations would have to

withdraw missionaries from some parts and send them to others, so as to let the native preachers carry on the work.

Mrs. Armstrong being present, was invited to speak. She said she believed the Lord had called her eleven years ago to go to Burmah; nothing but this belief had induced her to go. He had sustained her amidst many trials, and made a way for her in many a dark day. Amidst many causes of anxiety she had been able to commit her way to him, and he had made it plain. The difficulty now presenting itself she had no doubt would be eventually removed, and it would appear that it was intended for good to all concerned. If the friends of the mission would but pray and look for the answer to their prayers, they would see that God is faithful to his promises. She read some extracts from a letter just received from Miss Hammond, and gave some interesting facts in relation to the converts mentioned by her. Being requested to explain how it is they employ teachers who are not converts to christianity, she said that was the most effectual means of reaching the people. The heathen children would come to these teachers, but would not come to christian teachers, if they were to employ them exclusively. In these schools the missionaries could employ as much of the time as they chose in teaching Bible truth, and by these means, too, they found access to the homes of the people through the children. The support of such schools did not come from mission funds, but partly from the government and part from the people. Her desire was still to labor at Chicacole, and she hoped the way would be made for their return; yet she was fully in sympathy with Mr. Armstrong in his unwillingness to do so under existing arrangements.

The Report of the Committee on Denominational Literature called forth quite an animated discussion. It contained a number of suggestions respecting books and tracts for the spread of our denominational views, and Bible truth generally. The Committee recorded its belief "in the undiminished usefulness of the CHRISTIAN MESSENGER."

The Infirm Ministers' Fund was voted to be transferred to the Board of the Convention located in Halifax.

The session was one of great interest, and we trust may result in much good to the churches and the denomination generally.

Spurgeon, speaking of the work of the London Baptist Association in building a new House of Worship every year, and the great need of Church accommodation, says:

"At all events they could not keep pace with the growth of London, where the houses were springing up like mushrooms, and the builders seemed determined to cover every green field with bricks. If within the next ten years 500 new chapels were to be built in the metropolis, they would not suffice for the needs of the multitudes who are crowding together, and threatening to become a solid mass of heathen dom. The building of one chapel was like emptying a single water-pot over a whole farm, when every field needed a deluge from heaven. They not only wanted churches, but they needed men who could get the people into them. Men such as Whitfield and Wesley were wanted; there were plenty of things with white cravats, but a man was more precious than the gold of Ophir."

The success of Acadia College is, doubtless, to be attributed largely to the fact that all through the years of its history, the Governors have kept the Horton Collegiate Academy in efficient operation. That institution has not only accomplished a highly important work in itself, second only to that of the College, in giving a superior education to its students, but it has enabled the Governors and Faculty to keep up the standard of the College curriculum, and still supply its indispensable advantages to those who had not received early educational training.

Many such young men, awaking to the value of securing as much education as possible, in preparation for their life work, in preaching the gospel or occupying other important positions, would, but for this, have had an insurmountable barrier to their taking the College course. Some of these, too, unable to take a full course, have here in the Academy, received such an amount of valuable education as to prepare them to receive some theological training, and thus have become respectable and useful pastors and missionaries of the Cross.

We are glad to know that the same care is now given to the appointment of teachers in the Academy so as to make it all that is needed to give its students an enlarged course of instruction, or to

prepare them for the College course. The fact, too, that young ladies from the Acadia Seminary are entering College, shews that that institution is highly efficient in its appointments. While, therefore, the Provincial Government—the people through their representatives—provides early instruction for the young whilst under parental watch-care and guardianship, our christian brethren, past and present, have, by their beneficent donations and self-denying labors, supplied us with institutions under wise management, well adapted to build up from that base a well educated and intelligent community. It is highly gratifying to find that others are coming forward to join in this work by appropriating a portion of their wealth to such noble purposes.

DR. C. H. COREY.—The Trustees of the Richmond Va. College at its late session, on recommendation of the Faculty, conferred the following honorary degrees: D. D., on Rev. R. H. Graves, of Canton, China; Rev. C. H. Corey, president of the Richmond Institute; Rev. Thomas Hume of Norfolk; and Rev. I. B. Lake, of Fauquier.

The degree of LL. D. was conferred on ex-Governor Joseph E. Brown, of Georgia.

The recent gift of \$25,000, which Mr. James Thomas, Jr., has added to his frequent and liberal benefactions, and the gift of \$1,500 per annum (being the interest on \$25,000) by another friend of the college who conceals his name from even the trustees, has enabled the Board to elect two new professors, and they have been earnestly seeking the best men to fill these positions.

DR. SPINNEY.—Rev. E. S. Spinney, pastor of the Baptist Church at Burlington, Iowa, has received the degree of Doctor of Divinity from the Central University at Pella. The *Hawkeye* speaks of this in the following strain:

"The university did well to confer the honor upon a subject so worthy of it, by his thorough education, by his love of learning and his earnest and efficient work as a teacher of divine truth. Burlington congratulates the university and Doctor Spinney."

Rev. J. C. Bleakney sent this P. S. after his paper on another page was printed:

The following is an extract from a letter which I have received from Dr. A. Hovey in reply to questions concerning the passover that has come to hand since the above was written:

"My impression has been that two families sometimes met and ate the passover together; but I can find nothing to justify my impression. Perhaps the lamb was divided, and a part eaten by each family—when the families were small.

Very truly yours,
"ALVAH HOVEY."

A correspondent of the *Canadian Baptist* complains that his letter was incorrectly printed, and sends the following:

When printers' types make such a jumble,
The writer feels inclined to grumble;
But grumbling is of little use;
When types conclude to make excuse.

But still the question will arise,
With whom the cause of error lies;
The writer thinks the types to blame,
And calls such blunders a hard name.

The printer thinks his work well done,
Although the types should make some
fun,
He took my p. and made it j.,
And made an o of every a.

Perhaps the writer needed sleep;
Or else the printer slept too deep;
And thus, you see, instead of "painting,"
He leaves our church without its jointing.

Just let me shoulder all the blame,
And let the printer do the same;
And if Tom Prim will us excuse,
Next time we'll watch our p's and q's.

The editor says the fault was in the M S and adds "the church is now, to be painted, not jointed."

The missionaries in Calcutta have refused to apply for licenses to enable them to preach in the open streets and squares, and have, at a meeting of their Conference, unanimously adopted the following resolution:

"That we respectfully decline to apply for permission to preach in open places of public resort, where we have a common right to be, and where public traffic and convenience will not be interfered with by our preaching."

Rev. George Kerry writes in reference to this matter:

"Had we yielded to them, we should have been at the mercy of those who

dislike our work and had tried to stop it. Nothing has occurred to justify the proposed action of the municipality. The congregations are orderly and quiet, and interested in the preaching. Occasionally a few larkish schoolboys have tried to make a little mischief, but this has not amounted to much, and if a police man had been present on the ground, as there ought to have been, there would have been no trouble at all."

BISHOP BINNEY ON CONSOLIDATION.

The parties reporting the recent meeting held for the purpose of forming an Association for promoting University Consolidation, made it appear that it was approved of by the long list of names given. Bishop Binney however comes out and tells quite a different story. We copy his letter to the *Evening Mail* on Wednesday last:

SIR,—The addition to your report of the meeting to promote the Consolidation of the Colleges, that the resolution in favour of that object was carried unanimously, compels me to inform you, that I and several others, whose names appear in the list of those present, were adverse to the movement, and only refrained from expressing our dissent, because the avowed object of the meeting was not discussion, but the adoption of a prepared and defined scheme. I listened attentively to the exhaustive speech of the Rev. Chancellor of the University of Halifax, and I believe that every argument that could be adduced, in favor of the consolidation, was urged by him; but I must confess, that I was not convinced, and in fact that I could not understand that any practicable scheme has been even suggested. The funds of the several denominational colleges must still be used for the support of Theological Schools, for the Rev. Dr. insisted upon the necessity of maintaining them for the due preparation of candidates for the Ministry. But my contention is, (and I believe the feeling of the vast majority of the population of the Province is in harmony with mine), that religion should be recognized as an essential element in the education of youth, whether preparing for the ministry, or for secular employments, and that this important feature can only be definite and prominent in colleges conducted by the several denominations of Christians, of which the population is composed.

I am sir, yours faithfully,
H. NOVA SCOTIA.

The *Church Guardian* in noticing the meeting says:

"In fact a majority present were simply onlookers who took no part whatever in the proceedings. The speeches were neither able nor convincing. It is to be regretted that the promoters of the meeting thought it wise not to permit a full and free discussion as to the feasibility of the proposed scheme. Had they done so, the views of the Bishop and others qualified to express an opinion might have been obtained. Although an organization was formed, several of the officers elected were not present, and were placed in the position without their consent having been obtained. We understand this was the case with both the gentlemen who are Alumni of King's College—the President and Treasurer—Hon. Judge Wilkins and C. B. Bullock, Esq."

At the recent Encenia of Kings College, Dr. Dart, the President, made some statements of a tentative character as if it might be possible to have some sort of consolidation with Dalhousie College. But the Bishop in his closing address told a very different story. He said:

"God forbid that the day should ever come when we should surrender our royal charter. Rather than that, if we have to reduce our staff until such time as we can augment it, we will still maintain inviolate and never give up our royal charter. But we are in need of two more professors."

"It would be a lasting disgrace to the churchmen of Nova Scotia to allow this ancient university to sink to the level of a Divinity School. Speaking officially as visitor of this institution, there is not the slightest danger of the Governors of King's College agreeing to consolidation. That was why a resolution was passed at the private meeting of the alumni yesterday refusing to have anything to do with the proposed conference. He did not believe in attending a conference for a sham, or merely for the purpose of opposing the question."

"The people need not be afraid that a single dollar of the funds of the institution would be used in any other university."

The *Wesleyan* of Friday last publishes the series of resolutions passed in the recent Conference concerning the Mount Allison College. We here copy Nos. 3 and 4, bearing on this question:

"III. That whereas Mt. Allison has been committed to our connexion by the providence of God, we would be recreant to our trust did we not maintain it in full efficiency, or did we countenance any change that would deprive our people of the guarantee that the higher education of their children shall be

conducted on strictly Christian principles.

IV. That even could it be shown that the interests of higher education lie in the direction of such a scheme of consolidation as has been proposed, an insuperable difficulty meets the measure in the impossibility of alienating the funds of our institutions from the specific object for which they were constituted."

The formation of the, so-called, Association, appears to be a little bye-play to divert the other Colleges, while Dalhousie alone enjoys the Public revenues, a sort of Gregorian chant to draw off attention from the injustice done to all the other Colleges by the late proceedings of the Legislature.

The Toronto Baptist Theological Seminary has at length completed its present staff of Teachers, by the appointment of Professor A. H. Newman, late of Rochester University. Mr. Richard Lewis of Toronto is to be professor of Elocution. Mr. Wilson of Montreal is to have the sole management of the Boarding department.

Professor Torrance is very ill, having had a relapse since his partial recovery from his late sickness.

Mrs. MacMaster has made a present of \$2,000 to the library of the College.

SCRIBNER FOR JULY.—Politics is represented by a first paper on "The People's Problem," by Albert Stickney, Esq., Author of "A True Republic." The writer considers the Boss system and the Machine from a historical point of view, and with vigor and originality. He does not prophesy smooth things, but shows up American politics in a very interesting and alarming way. In succeeding papers he will give some suggestions looking toward a remedy for the present state of affairs. "A Day in the Marsh"—the local name for the swampy resorts of rail and reed birds on the lower part of the peninsula, between the Delaware and Schuylkill rivers; the field is one entirely new to the magazines, and the picturesque and sporting aspects of it are fully treated by writer and artist. "An Old Virginian," by John Esten Cooke, is a study of the courtly type of F. F. V., which, he says, is rapidly passing into history. "Railway, Church-yard, and Cemetery lawn planting" is a brief and suggestive illustrated paper by Samuel Parsons.

THE PERSIAN QUEEN. By Rev. Edward P. Thwing. No. 63, Standard Series. Octavo form. Price, 10 cents. New York: I. K. Funk & Co., Publishers.

Pictures always attract, whether from the painter's easel or the author's pen. Professor Thwing is a natural rhetorician and has had long experience as teacher as well as preacher. He has collected a few of some of his most vivid sketches of a historical and biographical character, with brief monographs which mirror social and civic life, all of which glow with his wonted fervor of style, while they impart a healthful moral stimulus to character. It is an admirable work for circulation in school or parish among young and old, conveying truth in alluring forms and with a graphic power that will fasten itself on the mind where abstract statement is forgotten.

THE SALON OF MADAME NECKER. Vol. III. Translated from the French by Mary Stuart Smith. No. 64 Standard Series. Quarto form. Price, 15 cents. New York: I. K. Funk & Co. Publishers.

Madame Necker, as is well known, was the mother of Madame de Stael. In this volume we have most interesting reminiscences of the early life of the daughter, and much about the social life in France which preceded the bloody Reign of Terror. It is an exceedingly interesting book.

Ready, June 25. MURPHY'S CRITICAL AND EXEGETICAL COMMENTARY ON EXODUS, with Introduction and Notes, specially prepared for this edition, by John Hall, D. D.

Spurgeon, speaking of this volume, says: "It is the result of laborious study by a scholar of ripe learning."

J. P. Thompson, D. D., speaking of Murphy's Genesis says: "Dr. Murphy now gives us the most thorough, satisfactory and exhaustive commentary on the book of Genesis that has yet been written in the English tongue."

This able Commentary will answer admirably the needs of the minister and the Sabbath-school teacher in the study of the Book of Exodus during the next quarter of the International Sunday-school Lessons. Price, Post-paid, in two vols., paper, \$1.00; one vol., cloth, \$1.50. I. K. Funk & Co., 10 & 12 Dey St., New York.