

For the Christian Messenger. Notes on the College Question. No. 3.

MR. EDITOR,—

It has not yet been made clear, in what way the members of the Association for promoting University Consolidation, intend to support the University which they are contemplating. As it is to result from the union of two or more colleges, it is natural to conclude that it would be sustained by combining the funds of those colleges. But the case is, after all, involved in considerable obscurity. It is understood that Dalhousie College is to be a party in the union; but we cannot very clearly make out what property belongs to that College. Whether the Castine Fund is the property of the Provincial Government, or is a trust-fund committed by Imperial authority to a company who may control it according to their judgment, is a question on which there is a wide difference of opinion. The proprietorship of the Fund and the right of control over it must be determined, before any change can be made in the use of it.

Since 1863, the income of certain funds, which belong to the Presbyterian denomination, has been appropriated for the support of some of the Professors in Dalhousie College. Whether this income would be used for a similar purpose in a new university, we have not been informed. The declaration has frequently been made by individuals, who must have known the facts in the case, that it is the desire of the party to whom these funds belong, to withdraw them from the College and apply them for the benefit of Theological education, as soon as the Legislature can be persuaded to assume the support of the men whose salaries are now paid from this source. In view of this statement, we are led to think that this money would not be used for the benefit of the new university, unless it should be absolutely necessary. The public have not yet been authoritatively informed whether the fund of the Munro Professorships can be transferred to any other college. In respect to these points the representatives of the Association for promoting University Consolidation are silent, or else they speak with a large indefiniteness.

The promoters of this new scheme appear to expect that the funds of Acadia College would support two or three Professors in their University. To their minds, the transfer of funds in this manner presents no difficulty. The Legislature, it is said, could legalize any such transference; as if what is made legal, is thereby made right. We may be assured that the Legislature would never pass an act authorizing such an alienation of funds, unless the donors, or their representatives should consent; and that those donors would unanimously give their consent, is in the highest degree improbable. Besides, it should be borne in mind that favor has been solicited for the new University by the prospect that the Professors who may be transferred to it from the existing colleges, will find their salaries largely augmented by this change of relations. Such an increase in the salaries might be very wise and proper, since some of them are now discouragingly small; but it should not be forgotten that, if the salary is doubled, the fund that now supports two Professors, could then support but one.

Again, it should be remarked that the representatives of the Association for promoting University Consolidation, in their efforts to advance Theological education in this Province, seem to lose sight of arithmetical relations at another point. It is urged by them, that the different denominations are unable to do any thing more in the department of education than support such Theological schools as the present state of the country demands, and, therefore, it would be better for them to combine their funds in one University. But if the funds of the Colleges are passed over to a new University, how are the Theological schools to be supported? The same money cannot be used twice. If new endowments are to be raised, it would be no more burdensome to obtain contributions from the Baptists for the enlargement of the work at Wolfville than for the maintenance of new professorships in Halifax. The fact to be noted is that, whether we unite with others or continue to support Acadia College as it is, new endowments must be secured.

It is quite probable that the men, who have pleaded for a change in collegiate education, have allowed themselves to speak with considerable indefiniteness in regard to other sources of

revenue, because there has been present with their thoughts on this subject the expectation that the new University would derive a large part of its financial support from the Provincial Treasury. It has been easy for them to persuade themselves that a Government which might find it difficult to grant eight or ten thousand a year to four or five colleges, would be ready to give twelve or fifteen thousand a year to one University. If a consolidation of the present Colleges should be accomplished, probably our Legislators would be made to see that they owe something to higher education in the Province, and would be willing to make an annual appropriation for this object.

It becomes necessary to revert here to a previous consideration. We have seen that the proposed plan of union clearly introduces the denominational principle. It would be ungenerous to suspect that the leaders in this movement, though they have caused us to believe that they are expecting assistance from the Provincial Treasury, yet are not prepared to show how they may consistently ask the Government to aid their University notwithstanding its somewhat peculiar constitution. As we found no difficulty in determining what would probably be the answer of these men, if they were asked why they preferred a college resting on the denominational principle to a Provincial or State college, so we can easily see what would be their reply, if they were asked how they could consistently apply for aid from the Provincial Treasury for such a University.

To such a question, they would probably say: While our college is conducted in sympathy with the religious preferences of a portion of the community, it exists for the purposes of general education. It is our desire to make it as effective as possible for this end. Its privileges are open to all, and the religious convictions of all are respected. We invite attention to our work. We believe that it is likely to be of better quality, if it is performed in the light of publicity, than if it is secluded in a corner. We ask assistance only in proportion to the work accomplished. We are laboring for the public good with a benevolent purpose. The capital which we have invested in this business yields to us no other return than the satisfaction of seeing our country prosper. It seems to us not unreasonable, that the Government should extend to us a helping hand. Indeed, we doubt if the Government, in any other way, could bring to the Province the same amount of good with as small an expenditure of public money.

This answer is not only plausible, but for the most part sound. We may add that the reasons here stated, with others that it is not necessary to mention now, have seemed to the Baptists of these Provinces a sufficient justification of their action in accepting grants to aid them in promoting general education through the agency of Horton Academy and Acadia College. We submit, therefore, that the advocates of the Association for promoting University Consolidation have no right to charge us with inconsistency, unless they shall first give full assurance to the public that it is their intention not to draw one dollar from the Provincial Treasury for the benefit of their University.

It may not be aside from our general course of thought to remark here, that this matter of public grants to aid the Colleges is strongly misjudged. The Congregational Union, for example, at their recent meeting in Yarmouth, passed a resolution protesting against the granting of public money to denominational Colleges, and pledging themselves to University consolidation. It is charitable to suppose that the members of this body passed this resolution without studying the facts of the case, for if they had studied them, they must have seen that the University contemplated by the agitators for change at the present time, is as distinctly denominational, in a right and fair use of the word, as is Acadia College. There are other parties who manifest a sort of horror at the thought of a grant of public money to what they call a denominational College, whose relations to the public treasury are such that the condemnation which they express in words is neutralized by their example.

It is safe to predict that, whenever the Association for promoting University Consolidation shall be convinced that the Provincial Treasury will be locked against all its solicitations, it will quietly disband, and we shall be invited to consider some new aspect of this kaleidoscopic subject.

Yours truly, A. W. SAWYER. July 28, 1881.

For the Christian Messenger. Dear Editor,—

The readers of the CHRISTIAN MESSENGER will be pleased to hear that a new and commodious house of worship was set apart to the Lord on Sunday, the 24th ult. The old house, about half way between Port Hawkesbury and Port Hastings, since the building up of the former place, has not been convenient in regard to locality for the Baptist congregation at the Strait of Canso. The necessity of a new house at Port Hawkesbury has, therefore, been pressing itself upon the judgment of the people for some years past.

The engagement and successful labours of the Rev. Mr. Swaffield, now of Billtown, was the occasion for undertaking the erection of the new building. Through the enterprise and benevolence of the two families of Paints, the work was undertaken. The larger part of the two thousand dollars or more—the cost of the building—has come from these sources. The members of the small church and congregation, and other friends gave liberally to accomplish this good work.

The writer preached in the morning, and the Rev. G. D. Macdonald preached in the afternoon and evening. The congregations were large and attentive. The little church is evidently on very friendly terms with the Methodists of the place. The Rev. Mr. Tuttle was absent on that day, and not only did his people attend the services, but members of his family rendered good assistance in the excellent singing enjoyed on the occasion.

The house is fifty-five feet long and thirty-five wide. It is located in the centre of the village, on the upper side of the main street. The modest tower attached to one corner is utilized on the ground floor as an entrance. There is an end gallery. The space under it is shut off from the audience room by a partition. It is for prayer-meetings and the Sabbath School. The building commands a fine view of the harbour and picturesque surroundings. The Rev. Mr. Swaffield, who is highly esteemed by the people, was invited to be present, and take part in the opening services, but the notice was too short to enable him to make the necessary arrangements to attend. It is a pleasant thing to find that God's people follow with love and sympathy the ministers of the gospel who have laboured among them in the Lord.

The church also at Margaree retain Bro. Foster in their hearts. God's people in that beautiful valley, surrounded, like Jerusalem, with hills—grand and beautiful hills—need a pastor.

What is to be the future of Cape Breton? What is to be the future of the Baptists in that Island?

Not far from Baddeck, the engine as we passed from Margaree, was puffing and puffing laboriously to drive the drill far down in the bowels of the earth; endeavoring "to strike oil." Will it strike oil? is the question. Other wells are being bored near Lake Ainslie.

We heard of Father Joseph Dimeck, R. Dickie, Wm. Burton, and others, whose works follow them.

Yours, &c., E. M. SAUNDERS. Halifax, July 29th.

The Christian Messenger.

Halifax, N. S., August 3, 1881.

OUR CONVENTION SCHEME, so called, was adopted two years ago for the purpose of facilitating the collection of funds from the churches. It contemplated a combination of the funds of the Baptist Churches of the Maritime Provinces in support of the various enterprises of the denomination,—educational, missionary—Home and Foreign—and benevolent—Ministerial Aid, Infirmary Ministers, &c., &c. The design of this arrangement was to secure for all of these objects a certain amount of consideration, and provide for the support of each, so that, whilst effort was employed for the larger ones, the smaller might not be overlooked or neglected, as in too many cases they had previously been. Yet it was not intended that the Scheme should represent the benevolence of individuals in giving money for educational or other purposes having larger and more constant claims, or prevent effort in presenting those claims by personal or other agency. In any case, the friends of education should not have a barrier placed across their path to prevent them seeking an enlargement of income or endowment for Acadia College, nor should it be that any special effort on behalf of Missions, Home or Foreign, should be by this means stopped.

The very flattering prospect of a sum equal to an average of \$1.00 per member was held up as what might be expected from this Scheme, and induced the acceptance of it as an experiment. But seeing that the amount realized last year, and the probable aggregate of the present year's operations are so far below that sum, it may be well to examine carefully whether we have yet lighted upon the most effectual Scheme for raising funds for these objects, or, at least, whether the machinery is yet perfect, to secure the highest efficiency of the Scheme.

A strict search should be instituted at the coming Convention to ascertain whether it is not necessary to introduce some change in the mode of carrying the Scheme into operation.

Our friends in Ontario some time since prepared a most elaborate scheme for securing the more general collection of funds for religious and denominational purposes, which, when looked at on paper, seemed so perfect that it would almost work itself, but it has been found, we believe, that it needs something more of a personality and active agency to get from it what is required.

If it is found that the brethren in charge of either of our institutions have allowed their hands to be tied, and that they have to assume responsibilities without being able to use means for meeting them, they should not allow the Convention to pass without using the opportunity of releasing themselves from the thralldom.

We were sorry to learn a short time since that Rev. J. J. Armstrong, a week or so before the Association had a severe attack of congestion of the liver, and has been ordered by his physician to desist from preaching for the present. He has therefore been obliged to leave Oxford and Goose River where he had been laboring successfully for four or five years, and has removed to Truro. Another of our younger ministerial brethren, Rev. T. B. Layton has been for some time in very feeble health. The fund in the hands of the Board for just such cases may be very properly applied in helping these brethren. The Ministerial Relief and Aid Fund should be enlarged to enable the Board to meet just such cases.

The following tribute to a departed Christian came to hand a week or two since: "Dear Brother Selden,—Enclosed please find notice of a death of Sister —, a princess among us. I hope you knew her. The Messenger to her was next to her Bible." This needs no word of comment from us.

THE Y. M. C. A. ANNUAL CONVENTION of the Lower Provinces, will be held at Moncton, N. B., on Thursday, August 18th. Delegates from the Societies in all parts of the Provinces are expected.

In the Church Guardian of last week there is a funny typographical error, of course it was a mistake. The editor in very kindly noticing the Report of the Committee on Denominational Literature of the Western Baptist Association says:

TEACHING DISTINCTIVE PRINCIPLES.—The N. S. Baptist Association endorse the following strong statement as to the necessity of teaching Baptist doctrine. We have lately had occasion to refer several times to the efforts made by this body to impress on their people the necessity of propagating their distinctive principles.

Of course, he meant "distinctive principles."

The friends of Higher Education who are banking after 'University Consolidation' may perhaps be benefited by the perusal of the following paragraph taken from the American Journal of Education:

There is a good deal of useless sneering at the smaller Colleges by the young fellows who figure in the boat-crews of a few universities or go forth clad in the complete armor of what is called, in those higher regions, university education. But as long as the smaller colleges as in the past and present, develop great men in startling disproportion to their scholastic opportunities, it were for the critic to look a little deeper into the atmosphere of university education. The true inwardness of college life is a vital connection between a great teacher and a student, and that University is best which best secures this, even if a negro university, at Atlanta; or the little Williams College of time ago, up in the mountains, with Bryant Armstrong, Dawes, Dickinson and Garfield on the rough benches, and Mark Hopkins at his philosophical senior wrestling match, in the professor's chair.

THE BAPTISM OF FIRE.

Shortly before the coming of our Lord, or at least before he was manifested as the Saviour of men, John the Baptist drew this remarkable contrast between the baptism he was administering, and that which would be the work of the coming Messiah; He said, "I indeed baptize you with ('in' Revised Version Margin), water, unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy (sufficient, Revised Version Margin) to bear; he shall baptize you with (in) the Holy Ghost and with (in) fire."

No adequate interpretation of this passage could be given except by the substitution of the proper preposition "in," as given in the margin of the Revised Version of the New Testament, instead of "with," as has hitherto appeared in the text. This change further suggests the idea of immerse in the place of baptize, and affords a more clear and satisfactory view of this subject; than can be given by any other figure. It is evident, also, whenever the text is used in the form of a prayer, that no such idea as the use of a small quantity of water is present to the mind of the petitioner. The most rigid Pedobaptist when he prays for a baptism "of the Holy Ghost and of fire" means thereby a copiousness of the element, consistent only with a sufficient quantity for an immersion therein. We may therefore settle in our minds that, whatever the contrast really signifies, it must be such as would harmonize with the idea of an immersion.

There has been great difficulty in getting a clear view of the passage. Some commentators have thought it referred to the trial by fire which must try every man's work at the last day. Others have conceived the idea of the work of the Spirit often compared to fire as purifying from the evils of which men are the subjects.

An article on this subject in the Baptist Quarterly Review, just come to hand, gives a more clear exposition than we remember to have before seen. It will doubtless be acceptable to our readers, and we have therefore copied its substance:

Remembering, that the Holy Ghost is God, we are ready for a translation of the passage which smites the mind as a new and sublime thought. "I indeed, immerse you in water unto repentance; but . . . he shall immerse you in God and in fire!" John the Baptist plainly meant to adduce as the proof of the Saviour's superior might, that while he (John) could immerse only in water, Jesus could immerse in Deity.

What an impressive, solemn, and glorious idea! How much more glorious than would be suggested by the substitutes for baptism! Either sprinkling, or pouring would suggest but a partial contact with God. But to be immersed in him is to be surrounded, inclosed, covered, enveloped by him, as we are by the water when we are baptized in water, so as to come into contact with God in every part of our nature, and have our spirits bathed by the Divine Spirit in every faculty. What a sublime thought! When we comprehend John's idea we perceive what a noble proof he saw prophetically of the mission and glory of the Messiah. For he who can plunge the soul of man into the ocean of the divine nature, he who can baptize us in God as John could baptize men in water, must be as much greater than John as God is greater than man. No wonder the Baptist cried, "He is mightier than I; whose shoes I am not worthy to bear."

Strange and startling is this thought of an immersion in God, and yet, upon reflection, not confined to this passage. Did not Paul tell the Athenians that "we live and move and have our being in him?" So that, naturally, we are in God. Birth is an immersion in the divine; we cannot exist otherwise—to be in God's universe is to be enveloped in Deity. God is the very element to which we are adapted, and which gives us support, as water is the element in which fishes live, and air that of birds. If men generally realized this, how much more they would both fear and love God.

While still unconverted, men exist in God, as thoughtless of him as of the atmosphere which envelops them. The atmosphere is a symbol of God, and one can be in it, bathed by it, breathing it, and living on it without a thought of it. As little are we conscious of God while still in a natural state.

In conversion we become far more sensible of God. The Holy Spirit, which is like "the wind which bloweth where it listeth," having wrought the new birth, we get our eyes open to God, we hear him speak to us, we feel his presence. He now becomes to us like another symbol of his, the water. Water is much more easily perceived than air. A person cannot be immersed in water without realizing his immersion thoroughly. Hence, the appropriateness of water baptism. It speaks of an increased consciousness of a surrounding God,