

are questions which the Government have been anxiously studying. There may be some increase in the amount of interest received, but this probably will not be large. Some of the sources of income named in the account may fail. By the action of the Convention, the chief reliance for funds to meet the deficiency must be on the returns from the churches. This source of income must yield three times as much as it produced last year, or the Board will find the balance on the wrong side of the account. If the College can receive one half of what the "Convention Scheme" is expected to bring to it, we may hope that it will live and prosper. It will be enough to add that last year it received about one-ninth.

Yours truly,
A. W. SAWYER.

For the Christian Messenger.

Home Missions.

Dear Brethren,—

We are in pressing need of funds. A number of orders that should have been paid weeks ago, are still unpaid, and the salaries for the 2d quarter are now due. A large amount is needed at once. Only about \$800.00 had been received up to last meeting.

A. COHOON, Sec'y.

Hebron, Feb. 10th, 1881.

The Christian Messenger.

Halifax, N. S., February 16, 1881.

COLLEGE MATTERS:

The College Question is being ventilated in several of the secular and religious newspapers. We have already made some reference to the series of letters Professor Macgregor of Dalhousie College has been publishing in the *Morning Herald*, the burden of which is the advocating of some sort of combination between Dalhousie and Kings Colleges, under State patronage, and ignoring the claims of the Collegiate institutions belonging to the other bodies in the province. Professor Smith, of Mount Allison Wesleyan College, has given a series of replies which well disposes of Professor Macgregor's assumptions and arguments for some bigger thing than has yet been attempted in Nova Scotia.

The *Wesleyan* has had several editorials pressing the claims of Mount Allison College to a participation of aid. It has also had some excellent letters on the subject from "A Layman," showing that the Legislature may more effectually and economically aid Higher Education by grants in aid to the existing institutions, than by the doubtful experiment of creating one largely endowed institution in Halifax or at Windsor.

The St. John, N. B. *Christian Visitor* also comes out in a distinct demand of aid from the Legislature for the denominational Colleges, and intimates that in the Province of New Brunswick they "are maintaining at a heavy expense a N. B. University, and bolstering it up with Scholarships," whilst he affirms—and he ought to know—that their "one school is in no way the superior of the Denominational Colleges." He very pertinently asks, "Why the Scholarships should be shut up in that University alone? All the Province ought to care for is that the education be given. Why not," he asks, "let the scholarships be competed for, and allow the student to study at Mount Allison or Acadia, or elsewhere, so long as he maintains a certain standard of scholarship?" So, perhaps, we shall now find the N. B. Legislature opening the subject again, and offering grants to the several Collegiate Institutions to which her sons go for their Higher Education! The Nova Scotia Legislature has in past years granted many thousands of dollars to Mount Allison College at Sackville, N. B., seeing that it is the College of the Methodists of Nova Scotia as well as of New Brunswick. The same consideration might induce the N. B. Legislature to do the same thing for Acadia College, seeing that it is owned by Baptists in that Province as well as in N. S. and P. E. Island. We leave that, however, in the able hands of our N. B. contemporary and friends.

We have no hesitation in putting forth the claims of Acadia College to a participation in the grants for Higher Education in Nova Scotia. Having said that matter so fully discussed, and settled in past years, that the only policy for this province of public provision for Higher Education is that of aid to Denominational Colleges, of which Dalhousie is one,—and the one that is

more intensely ecclesiastical than any,—and hitherto has existed on grants in aid, with the Castine Fund and loans from the Legislature, we are not anxious to spend time and space in proving what is already admitted and established. What the Government may purpose submitting to the Legislature in the coming session we know not. We think, however, they have more wisdom than to suppose that any measure which contemplates giving a preference to Dalhousie will be acceptable to the people. They must know that it would awaken strong remonstrance, and stir up a determined hostility. They will hardly venture on such a course of proceeding in dealing with this matter. Any entire withholding of grants, too, will lead afresh to the enquiry, Why Dalhousie should retain the Castine Fund, and why they should still hold the loan of \$25,000, we believe it is, that they have of Provincial Funds, for which they pay no interest.

The absurdity of Professor Macgregor's effort to make Dalhousie College the head centre for the Province is well shown up in a letter from Rev. D. A. Steele, which appeared in the *Herald* on Saturday morning last:

DR. MACGREGOR'S LETTERS—A SUGGESTION.
To the Editor of the Herald.

Sir,—I have read the papers of Dr. Macgregor. They were singularly able, painstaking, and lucid. But they seemed, "to me at least," as old Socrates used to say, to have a decided trend in one direction. As the outline of the continent shows us unmistakably the figure of the continent, so do these letters on the whole show the bias of the author Dalhousie ward. It is hardly to be wondered at. A philosopher can scarcely divest himself of his surroundings. Dispassionate as the argument seems, yet the final tendency is all in one direction.

Now, a very cogent argument might be constructed after the manner of Prof. Macgregor, which would lead in another direction, and bring about a conclusion much more satisfactory to some of us. We have had all along, are pugnacious to Dalhousie and its surroundings; as the Sackville critic intimates, it is to our minds as denominational as any of the other colleges. Presbyterian professors, Presbyterian money, and Presbyterian influence rule it. Presbyterian boys, with faultless Scotch cognomens, form its classes for the most part. It is in vain for any one to pooh pooh his own surroundings. It is in vain that in this respect, you distinguish yourselves from us. One individual professor may have wide notions, but the faculty, the senate, the college and its *amour propre* remain the same.

But the chief objection to Dalhousie as the chip in the pool to which all the other chips should segregate, is its locality, and its utter lack of accommodation for University purposes. I do not speak of its appearance, which condemns it at once, and is enough to bid all the aspirations in youth fly apace. That Grand Parade, which ought to be the campus of the college, with its broken down walls, is enough to demoralize a college,—professors, students and all. The pent up position on the northern side, a narrow street with shops, etc., is not a very elegant background for this grand ideal of the learned young Professor. Men need, for their education, other influences besides the latest developments in science. Fresh air, and a fine prospect, are two important adjuncts.

But besides all this, we have a decided repugnance to the system of living in lodgings, which most obtains in the circumscribed limits of Dalhousie. Nova Scotians have their marked preference for the old English University system of having buildings sufficiently capacious to accommodate the students within the walls of the University. There at Acadia, at Kings and Mount Allison, they have lived together in true College style—read together, eaten together, and formed those habits and friendships which are produced under such circumstances.

Here, too the young men are formed into a family under the head of the college. Daily they are led together to recognize the fountain of all wisdom, and to hallow the name of the Almighty One—a practice which is no mean factor in determining the moral bent of the student.

Not to extend these observations, my proposal is to make Acadia the *locus standi* of the University. Bring together here all the best professors in the different departments. Decapitate all the inferior men. Give these select individuals double the salaries now paid, and the president a third more than the professors. Strike out the word "denominational" as "connection" with this "fusion" of the colleges. Let the lion and the lamb lie down together. Acadia is the place to any unprejudiced mind. Here is plenty of room and fresh air—two good things for young fellows. Here is a prospect that would ravish the soul of the Greek poet. Here, away from the dirt and slate and dust and din of smoky Halifax—away from the materializing influence of a trading town, up on the hill overlooking the apple blossoms and wheat fields, and rolling dykes of Horton and Cornwallis, here is the place for your Provincial University.

Baptists are a free and easy folk. Though particular in some respects, they yet desire the utmost liberty of thought and enquiry. There are no tests in connection with Acadia College, except that the student should have a character. He may be a Protestant or Catholic, of any or no religion, as long as he behaves himself. This, surely, is sufficiently broad for all modern requirements, and we may expect to see at an early day this scheme seriously entertained by the educational heads of those scattered collegiate interests.

We have more buildings now, multiplied by three, than Dalhousie. We have plenty of ground on which to erect all that are necessary, and acres for campus and exercise grounds, and we now make this proposal, wishing that it may receive the same calm and impartial consideration as that which has been generally accorded to the able articles of Prof. McGregor.

D. A. STEELE.

Amherst, Feb. 8.

Some of the Church of England clergymen, or "priests" as they prefer to designate themselves, are—perhaps unintentionally but really—preparing the way for Disestablishment in England, by seeking immunity from the consequences of disobedience to ecclesiastical law. The recent imprisonment of Mr. Dale and his associates for the using of ceremonies that are held to be inconsistent with Protestantism, and thus leading men to Romanism, whilst they are eating Church of England bread, is very distasteful to them. They do not make good martyrs. A "private meeting of priests" was recently held at Westminster. They object to the interference of the secular courts in what they regard as spiritual concerns, and they wish to get the Bishops to promote their objects. They ask that "no proceedings at law be allowed by the several dioceses of the province of Canterbury to be taken against the use of ceremonies adopted under the sanction of the Ornaments Rubric." This would allow said priests to defy the law concerning vestments. It is not likely that the Bishops will join these Anglicans in the endeavour to set aside laws specially made to restrain such innovations. If they dislike subjection to the State they should renounce their dependence on it for material support, and they might then indulge in any dresses, candles burning, or ornaments they choose on the altars of their churches.

MISSIONARY MAP.—The long-expressed demand for a new Missionary Map for the vestry has at last been supplied by Mr. W. G. Corthell, the publisher of the *Missionary Magazine*. It is printed in outline by the best lithographic process, and contains India, Burma, China, and Japan, showing clearly all our Asiatic territories. The size is five by six feet, and large enough to show well before an audience. The price is very low for the style of work, and no vestry should be without one of these maps. Price, in cloth, \$1.50; on paper, 75c. For sale at the Missionary Rooms, Tremont Temple, Boston, Mass.

The London Baptist Association held its Annual Session a week or two since. At the opening meeting Rev. Dr. Angus read an interesting paper on Bible Revision, but at his special request it was not reported. This body is specially concerned in establishing new interests in localities of the metropolis where an opening presents itself. They are all the time looking out for eligible sites for Baptist chapels, and purchasing and holding them for building upon in the future. They have the design of building a new chapel each year. Some of these have been quite large edifices, and have soon been filled by flourishing congregations and churches, under popular ministers. The new chapel for the year 1880, it was announced, will be erected at Forest Gate. The year's collections had amounted to £350, subscriptions £220, after deducting expenses leaving a balance for these purposes of £1,050.

The President delivered his opening address on "Christ for London." He said:

"A few years ago the words 'London for Christ' were proposed as a fitting motto for the London Baptist Association. My subject to-day consists of those same words, but in an inverted order. Not 'London for Christ,' but 'Christ for London.' I prefer this order because it represents what is within the compass of our power, and strikes a clear signal note of immediate duty rather than a far-offery of aspiration. It would be a great glory to conquer even a small millage for Christ, but we cannot do it. Jesus did not conquer Nazareth, for His Father: What he did there, was to reveal His Father, to commend His love and show forth His praise. So doing He won more hearts than we are told of

in the Gospels; but He did not gain the whole population to his side. So we have it in our power to be Christ's representatives, whether in a village or in a city. We may be so filled with His Spirit as to show forth His works, to utter His words, and to carry some measure of His Cross. And this is what I mean when I say 'Christ for London,' not 'London for Christ.'

He treated severally of the various systems of religious opinion represented in London, and shewed that these must all be brought under obedience to Christ.

"London for Christ means all rule and authority in spiritual things to be reserved for Christ. It means the ending of all vain pretensions, and the abandonment of every rite and doctrine which falsifies His teaching and misrepresents His spirit. It means a true Evangelical alliance from which no section of believers shall be shut out—an alliance in which there shall be no mere platform platitudes and goody-goodness, but veritable union in word and work. It means, therefore, that from the one extreme Cardinal Manning shall lay aside his scarlet robes and all they typify while from the other Plymouth Brethren shall be converted to primitive brotherliness, and Christians unattached shall be attached to one another and to us all.

Criminal London comprises a multitude no man can number, but the magnitude of it may be vaguely estimated by the thousands who annually pass through the police-courts, or may be found on any night in our prisons.

I am afraid we might find some of the worst men and women in what is called the "beat society." "London for Christ" ought surely to include those whose autumnal flight is said to leave London empty!

Passing from the glittering throngs of fashion, "London for Christ" must not omit that world of science which has here so many centres of attraction. Listen to the tone of learned discourse on material themes. Open the pages of magazines and papers which echo the thoughts of those who style themselves scientific men. What do they know as a rule, of the facts of christian experience? What do they know of those most marvellous of all natural laws, the laws of human nature as they were drawn out by Paul eighteen centuries ago, and have been verified by the observation and experiments of fifty generations?

After a full consideration of the projects of the London Association, he remarked:

Such projects as I have sketched are fitted to impress upon our minds that what we need for London is Christ. Not merely a Christ who died for our sins ages ago to be reported of others. But Christ in us as the doer of more and mightier works, the inspirer of greater sacrifices, the enkindler of intense love for the souls of men, and the only hope of glory.

In order to present Christ to London we need to show more of His Spirit who came to provide us with a free Gospel, but provided it at great cost to Himself. Free grace is a glorious evangel, but it is free only to those who receive, never to those who give. The cost of conveying the grace of God from the eternal springs of love to the arid wastes of human sin was the incarnation and crucifixion of His Son. Now the cost of distributing the grace of Christ to perishing multitudes is committed in measure to His disciples. In order that Christ may give Himself to London, He asks not only our monetary gifts, but He beseeches us by the riches of His mercy to present our bodies unto Him as living sacrifices.

We thank those who have sent for a specimen copy of "Buds & Blossoms," and would advise others to examine our Programme in the *Messenger's* advertising columns. We shall be glad to continue sending as enquiries may come, especially so to send to those who will subscribe for the paper.

J. F. AVERY.

MANHOOD was the subject of a lecture delivered by Rev. D. A. STEELE on Tuesday evening of last week, in the Y. M. C. A. Hall. It was a well-prepared lecture, and delivered in a crisp, lively, sparkling style, which made it quite enjoyable. Mr. S. began with a series of reflections on the advice given by the aged King David to his son Solomon, "Shew thyself a man." He gave the various definitions of a man, and shewed how inadequate they were. He introduced a number of men in various stages of development as to their mental and physical powers, dress, &c., and demanded a strong frame, and then with persevering industry a man must rise. His genius must come forth. In shewing some specimens of genius that had appeared in this Province, he read a brief poem which originally appeared in the pages of the *Messenger* about eleven years ago. The copy from which he read had not the last stanza. As it is a gem, and from the pen of one of

our now departed ministers, Rev. J. F. Tooker, we give a republication, and know we shall afford pleasure to those who did not read it when it first appeared. It is as follows:

READY FOR SEA.

"All ready for sea!" the ship lies moored,
With her cargo, and stores, and crew on board;
And proud she seems with her bustling gay,
And fair as a bride on her wedding day.

The pilot comes and her yards are hung,
And the merry anchor-song is sung;
See! the jib is running up the stay,
She swings on her heel, she's "all aweigh!"

The head yards fill and the breezes lead;
She stops and starts and reaches ahead;
The harbor-ripples around her play,
And clap their hands and cheer her away.

How beautiful now, in her bath of blue,
With a courage trim, and her clean spars true,
And her gallant, snowy, swelling plume,
And her swan-like hull and curving boom.

O! a ship afloat on the rolling tide
Is a thing of beauty and of pride;
The fairest, proudest, made to move
Without life or passion, hate or love.

She hastens away, careening now,
To meet the deep with many a bow;
The pilot leaves, for the sea is neared;
The buoys all passed, and the headlands cleared;

A touch from the spur of the wild sea-breeze,
And her side is sleeked by the caroling seas
As she springs in her strength, with quickning
speed,
And gallops the flood like the hunter's steed.

We look awhile, and the hull is "down;"
And the topsails sink as she hurries on;
Now we look again, and see anon
But—the sea-gull's wing—the ship is gone.

A cloud of care comes over the heart;
A tear from the straining eye will start;
We think, as we stand on the cliff alone,
How many set sail and are gone—gone!

And the tale of collision or fatal leak,
Of the fire at sea, or the rock-reef wreck;
With all that was done, felt, thought, and said,
Is hushed till the sea gives up its dead.

O, Mariners! have you Christ on your board?
Do you TRUST and LOVE and SERVE the Lord?
Are your souls insured, and "ready for sea?"
If this voyage expands o'er eternity?
BY THE MEDWAY.

Marriages.

At Bridgewater, on the 10th inst., by Rev. S. March, Mr. John A. Lowe to Miss Sarah E. Mosher.

At North Sydney, Feb. 8th, by Rev. J. W. Bancroft, Duncan W. McKinnon and Margaret J. Allan, both of North Sydney.

At Jordan River, Feb. 8th, by the Rev. Geo. H. Goudy, assisted by Rev. D. C. Creelman, Mr. John W. Isenhour, of Lockeport, and Miss Lucinda G. Harlow, of Jordan River.

At Harmony, Queen's Co., N. S., Feb. 10th, 1881, by Rev. S. Nason Royal, Mr. James A. Farquhar, of Summerville, Queen's Co., N. S., and Miss Patience Cameron, of Brookfield, Queen's Co., N. S.

At Mabou, Feb. 10th, by Rev. F. R. Foster, Mr. Willard Smith, to Miss H. Florence Ingraham.

On Wednesday, 9th inst., by the Rev. Canon Townsend, Mr. T. Neil Campbell, bookkeeper with Douglas & Co., to Emma, eldest daughter of Mr. S. Kinder, of Amherst.

Deaths.

Suddenly, at North Sydney, Jan. 9th, Mrs. John Meloney, widow of the late Deacon John Meloney, in the 89th year of her age.

At Bridgewater, on the 5th inst., infant son of W. B. and Naomi Freeman, aged 8 months.

At Debert River, Londonderry, Dec. 24, Mr. Elisha Stevens, in the 68th year of his age.

At New Germany, Nov. 19th, 1880, Freddie Wellington, only son of Nathan and Maggie Langille, in the 8th year of his age. He was a very intelligent child and greatly beloved by his parents. His death has caused them deep sorrow. He is safe in God's keeping.

Once we had a fragrant blossom,
Full of sweetness, full of love;
But the angel came and plucked it
For the glorious realms above.

Little Freddie was our darling,
Pride of all the hearts at home;
But the angel passing gently
Came and whispered, "Freddie, come."

At Gaspareaux, on the 3rd inst., Mr. James F. Ervin, aged 82 years. His end was peace.

Also, on the 8th inst., at the residence of the late Rev. James Stevens, Martha Stevens, aged 21 years. Our young sister was a consistent member of the Baptist Church at Gaspareaux.

At Gates Mountain, Feb. 3rd, Mr. Nelson Baker, aged 75 years.

At the residence of her son, Isaiah Dodge, Middleton, Annapolis Co., Harriet, aged 84 years, widow of the late John Dodge.

At Gates Mountain, Feb. 6th, Lina, aged 9 years and 6 months, daughter of George Mosher.

On Tuesday, 8th inst., Ann C., wife of the late Andrew Williams, in the 73rd year of her age.

On Monday Annie, eldest daughter of Donald McDonald, Malignant Brook, Pictou Co., aged 28 years.

On Tuesday, the 8th inst., Miss Georgie Logan, teacher at the Deaf and Dumb Institution, in the 22nd year of her age.

At Wolfville, on the 8 inst., Edward Rufus, second son of Capt. G. H. Gilmore, in the 27th year of his age.

On Wednesday, 9th inst., Mrs. Elizabeth Whalen, beloved wife of Thomas Whalen.

At Porter's Lake, on Tuesday, 8th inst., Mary Jane, daughter of James and the late Mary Innes, aged 21 years.

February 9th, Mary, Dora, aged 45.

At Dartmouth, Feb. 11, Mary Ellen, in her 1st year, beloved wife of Leonard Mosher, leaving a large family to mourn their loss.

On Friday night, 11th inst., Jane Ann, beloved wife of William Moore, aged 47 years.