

will be damned. This is so in its degree, and according to the measure of its importance in chemistry, in navigation, in trade, in enterprise, in practical speculation and investment—in short, in every inquiry and action. Observe what it is that Christ calls upon men to believe: it is something that renews the life and purifies all its impulses; that ennobles and inspires its motives; that molds its whole tone and expression. It is not a series of metaphysical propositions; it is not a set of terms which only trained and singular intellects can only pretend remotely to understand—it is a doctrine of life and moral revolution, inerior regeneration and outward philanthropy; and, in view of such results, no other terms can so graphically, and even mercifully, depict the profound reality, of the course. Within shorter lines it may be said, Whosoever believeth in industry shall be saved, and whosoever believeth not shall be damned. So also with uprightness, punctuality, capability, and every attribute and function of life; the positive means to be saved, and the negative to be damned or lost. You cannot evade the consequences of false thinking in any department of life. They are not confined to religion. They pursue a man in every line and form of life; and Christ gave that literal doctrine only its last and highest application when he said: "Whosoever believeth shall be saved, and whosoever believeth not shall be damned." There is no threat in the words; they do but reveal a fact. You do not threaten your child when you tell him that fire will burn him; but when you make known that fact to him, you are considerate and gentle. It is precisely so with every true gospel. It carries with it, not as mere reward or punishment in any arbitrary sense, but as a philosophical and moral necessity, salvation and damnation. It is true that the lecturer has arranged what he will do in the event of ultimate facts disproving his theory of life. He has told us that he will "walk up like a man and say that he was mistaken." The captain has honestly mistaken the ship's course; he has claimed "absolute and intellectual freedom," and in the exercise of it he has driven the ship upon the rocks; and, when the sea encroaches upon her, and the great wind strikes her with infinite fury, and the lightning gleams above her masts, like a reproachful and penal spirit, he will "walk up like a man and say he was mistaken." Will that satisfy the owners of the vessel? Will that console the shipwrecked travelers? Will that be considered a noble loyalty to the spirit of free thought? I ask these questions to show you that all thinking is attended by consequences according to its quality; that not in moral gospels only does belief end in salvation, and unbelief in ruin. Euclid might have said, after every proposition, He that believeth shall be saved, and he that believeth not shall be damned. The doctrine is as true in geometry as in morals. Absolute intellectual freedom is unknown to Euclid, and he who would claim it in that region would be proclaimed by Euclid to be a maniac; and the stern geometer would wisely say, "He that believeth shall be saved, he that believeth not shall be damned."

The lecturer himself implies the very thing which he so energetically condemns. He approves the beatitudes. He quotes "Blessed are the merciful," "Blessed are the pure in heart," "Blessed are the peacemakers," and after each of them he exclaims, "Good!" Now does he not see—he would do so if his insight were equal to his eloquence—that the very beatitudes themselves carry with them an implied malediction? The light and the shadow go together even here. Take the proof: "Blessed are the merciful, for they shall obtain mercy." What is that but the sunny aspect of the corresponding truth, "Cursed are the unmerciful, for they shall not obtain mercy"? If the pure in heart are blessed because they shall see God, it follows that the impure are not blessed, and that they shall not see that ineffable vision. To describe one class of men as blessed is to imply that the other classes are excluded from the blessing; and it is most noticeable that when Christ pronounces a blessing in the strongest terms, the lecturer never complains of dogmatism or "slavery"; on the contrary, he exclaims, "Good!" "Good!" "Good!" But when the same gracious Speaker declares the consequence of false thinking, the lecturer complains of slavery here, and hell hereafter. This is most unequal criticism, and it is not likely to win the confidence of well-balanced minds. What if some one in his audience had risen when the lecturer said, "Good!" after each beatitude, and

said: "It cannot be good because it limits intellectual liberty, and imposes a penalty upon all who differ from the doctrine?" That would have been strictly in harmony with the lecturer's own reasoning, but I think he himself would have pronounced it irrational and mischievous.

The lecturer is reported to have said that his principal objections to orthodox religion are two—"slavery here, and hell hereafter." Now, in this argument, I have nothing to do with anything but Christ's own words; I have nothing to do with what the lecturer vaguely calls "orthodox religion." That may mean much, or it may mean little, according to the man who uses the expression. I do not undertake either to impeach or to defend any particular sect. I abhor sectarianism. I regard religious bigotry as an unmitigated curse. I have no doubt that creeds of human making, when regarded as other than initial, suggestive, and specially when associated with penalty, have done more harm to Christianity than has ever been done by any form of speculative infidelity. No theological creed has ever received my signature. No man, no church, has any dominion over my faith; my theology is too sublime to be fastened to any form of unchangeable terms, and my faith too transcendent to be chained by propositions which value their form rather than their inspiration. Yet, though thus creedless, in the sense which is usually attached to that word, I have vital relations to a common faith, which, renouncing all sacerdotal magic, hating all sacerdotalism, scorning all Papal dominion, goes straight to Christ Himself, and gives its whole passion, so to say, to Him, saying, with infinite love and ardor—ECCE HOMO; ECCE DEUS! Having this faith in the man Christ Jesus, studying His words night and day, and acquainting myself deeply with the whole purpose of His ministry, I find it to be no "slavery" to follow Him in all His teaching and commands. There is no slavery in love; there is no slavery in remaining where the heart would wish to be. This is my own case. I am not overcome by fear, and I am not even driven to reluctant silence by inexorable logic. I understand Christ by my heart; my whole love goes out after Him; I find rest in His tender grace; I find security in His almighty strength; I regard Him as the Son of man, the Son of God—God the Son, above all others in intellectual force, in moral heroism, in personal righteousness, and in every attribute of mind and heart—The Priest of humanity, the SAVIOUR of the world.

For the Christian Messenger.

Concerning our Educational Work.

Dear Editor,—

"I had a dream that was not all a dream."

I had been reading in the *Christian Messenger* of Oct 19th, a letter from old uncle "Max" and retiring late was pondering over our educational prospects. Was thinking of the unfairness of the Board of Governors of Acadia College, a part of whom belong to New Brunswick, in shutting out from Horton Collegiate Academy the young men of New Brunswick, while they provide room for those who come from the other Provinces. Well as I said I retired late and my brain seemed perplexed with the "question of rights" and perhaps I dreamed. I seemed to be in Portland in the city of St. John, in the month of August, 1874. A large gathering—183 godly looking men were there. It seemed like a Baptist Convention. I was struck with their open honest countenances. Surely, thought I, they will fulfil a contract and carry out an agreement. They are such men as one may depend on. The Hon. Judge McCully was presiding over the meeting. They were entering into a solemn agreement and binding themselves by resolutions for a general affiliation of the Provinces to provide extended Academic Education for young men. An Institution, it seemed, had been under the control and management of a part of that body for 9 years and it was there agreed to take it under the protection and care of the whole. Arrangements were then made to secure an Act of Parliament to transfer the Institution to the three Provinces. Then in addition to \$400 just borrowed they bound themselves by a vote to raise \$10,000 more in order to provide ample accommodation for Academic students. (See Baptist Year Book, 1874, pages 11, 12.)

Everything seemed to move harmoniously among those good men and I thought truly "Union is strength."

Their resolutions were passed in good faith. They "meant business" beyond a doubt.

Then I dreamed, if dream it was, that I saw a fine building erected on the faith of that agreement and a heavy debt incurred. But year after year as a committee who had the matter in charge reported to the body there were no objections proffered. No one said "We have no right in that Institution. It does not belong to us and we will not help pay its debts." The contract I saw entered into at Portland was never repudiated in any way.

But they say "There is a change in man once in seven years." Honor and all? Well 7 years passed by and right near Portland in the city of St. John I thought I saw some of those same honest godly men and the heirs and successors of some of them, without consulting the body to which they belonged or dissolving the partnership into which they had entered, withdraw their aid and support from the Institution they had agreed to sustain and set up a rival in its stead. Then "the thoughts upon my bed and the visions of my head troubled me" and my confidence in man depreciated and I said to myself, this cannot be. Why, men of the world would not so dissolve a partnership, and if parties are at liberty so to break faith with each other where is the safety of any institution committed to their trust? "Tell it not in Gath, publish it not in the streets of St. ———." And I awoke and behold it was not a dream.

WM. E. HALL,
Melvern Square, Nov. 3, 1881.

For the Christian Messenger.

Recent Donations to the Museum of Acadia College.

The Hon. Dr. Parker, on his return from British Columbia last month brought with him a valuable donation to the College Museum—a large and very choice collection of Sea-mosses, mounted in a large book specially adapted to that purpose. The mosses are so preserved as to exhibit all the natural richness of color and delicacy of texture, characteristic of this species of vegetation.

On the second page is a beautiful wreath enclosing the following inscription: "Gathered and prepared on the Pacific Coast from Victoria, British Columbia to San Diego, California, for Acadia College, Nova Scotia, by Mrs. John Francis, San Francisco, California."

Mrs. Francis is the wife of the Rev. John Francis a former resident of Nova Scotia, and well remembered by our older ministers. She evidently has not forgotten Acadia College.

A large collection of minerals and fossils has recently been donated to the College by Mr. Edward L. Coldwell, a former student of the Academy but for many years a resident of Portland, Oregon. Some of these were obtained by exchange, some were collected by the donor and many of them were given him by the late Professor C. F. Hart.

They are mainly from the Devonian strata of New Brunswick, the mountain limestone of Ireland and the Gypsiferous rocks of Hants Co. N. S.

Smaller collections have lately been given by Mr. Terry of Colorado, Capt. Bogart of Annapolis, and Mr. Carey Dodge a student.

The thanks of the College are due to these kind friends. A. C.

For the Christian Messenger.

Our Educational Affairs.

Mr. Editor,—

Your vigorous leader of this week I have just read with the greatest interest. Not too soon have you raised the note of warning. The "Remarkable Departure" taken by some of our brethren in St. John certainly requires explanation.

A few facts which I am in a position to furnish will help your readers toward an answer to the question. "Have the New Brunswick Baptists withdrawn from the oft-renewed covenant with their brethren in Nova Scotia and P. E. Island?" You shall have evidence regarding one church, and regarding the Association to which that church belongs. This is contained partly in the following communication, which was sent to the *Christian Visitor* on the 22nd of October last, but has not been published.

To the Editor of the *Christian Visitor*.

DEAR BROTHER,—At a meeting of the Fredericton Baptist Church held last evening, the following resolutions were moved by Bro. R. H. Phillips,

seconded by Bro. T. H. Rand, and adopted:—

Resolved, (1) That this Church request the editor of the *Christian Visitor* to publish in the next issue of that paper an extract (duly certified by the pastor, deacons and elders) from the letter of the Church to the Western Association convened at Upper Gagetown in June last, referring to the proposed establishment of a Baptist Academy in this Province.

(2) That, inasmuch as the report of the Committee on Education, to whom the letter from this Church was referred, was not published in the *Visitor* with the proceedings of the Association, we request the editor also to publish that report with these resolutions."

I therefore have to ask that you will give place to this letter in your next issue, together with the accompanying extract and the report above mentioned, now in your possession.

Yours fraternally,
HERBERT C. CREED,
Clerk of Fredericton Church.
Fredericton, Oct. 22, 1881.

Extract from Letter of the Fredericton Church to the Western New Brunswick Baptist Association, June, 1881.

"As we have learned through the public press that it is proposed to request the Baptist Education Society of New Brunswick to consider the propriety of instituting measures for the early establishment of an Academy, to be located in this Province and to be affiliated with Acadia College, we deem it important to offer the following remarks respecting such proposal.

1. In reference to the resolution which it is proposed to offer with a view to the establishment of an academy, we not only dissent from the alleged grounds of the proposed action, but we believe that such an undertaking would be both inopportune, and opposed to the best discharge of obligations which the denomination in this province has voluntarily assumed in connection with our educational work in charge of the Baptist Convention.

2. We are decidedly of opinion, however, that the Association should, as early as possible, determine upon such an appropriation of the annual interest (including that already accrued,) arising from the sale of the Seminary at Fredericton, as would not be inconsistent with the objects of the donors to the Seminary funds."

We certify the above to be a correct copy of a part of the Association letter unanimously adopted by the Fredericton Church.

(Signed)
F. D. CRAWLEY, Pastor.
A. F. RANDOLPH,
WM COOPER,
J. W. SPURDEN, } Deacons.
THEO. H. RAND,
D. W. ESTABROOKS, }
HERBERT C. CREED, Clerk.

The following is the report above mentioned, as published in the Minutes of the Western Association. Let me preface it with the fact that it was presented to the Association, and adopted, subsequent to a meeting of the Education Society, at which the report of the Board of Directors was presented:

REPORT OF COMMITTEE ON EDUCATION.

Your Committee on Education Report that we note with thankfulness the increasing success of the work of our institutions at Wolfville. The fact that a competent authority has declared the buildings to be superior in equipments and in sanitary arrangements to any similar institutions in these Provinces and the information lately obtained that the board in the Seminary has been reduced from \$3.00 a week to \$2.50; and for ministers' daughters to \$2.00 and for ministers' sons in the Academy to \$2.25, increase the gratification with which we view these objects of our love and hope.

We deem it important that this Association should reaffirm its unchanging conviction that Acadia College should maintain its independence, and should continue to develop its Theological work. Until some favoured son of Acadia shall do for her what Colby did for Waterville, we commend to the Churches a united effort to provide through the Convention scheme, for its current expenses.

In conclusion we feel compelled to advert to the painful fact, that so few students within the bounds of this Association are receiving instruction at Baptist Institutions.

We beg to suggest that if possible the Annual interest on the Baptist Seminary funds be devoted to the assistance, and encouragement of New Brunswick students attending Baptist Institutions, especially those studying for the ministry.

A. B. MACDONALD,
HERBERT C. CREED,
HAYLOCK COY.

From these documents the attitude

of the Fredericton Church and of the Western Association will be perceived. Let me add, in conclusion, that so far as I am aware, no church or Association has pronounced in favor of the Academy project.

Yours very truly,
HERBERT C. CREED.
Fredericton, N. B., Nov. 3, 1881.

The Christian Messenger.

Halifax, N. S., November 9, 1881.

NEWS OF THE WORLD.

The departure of the Marquis of Lorne from England has been one of the leading topics of the week. At a meeting in the Ottawa City Hall on Thursday for the purpose of presenting an Address to the Marquis before leaving he said, "he would convey this to Her Majesty the Queen, who took a most lively and unceasing interest in everything touching the interests of Canada. He would also have much pleasure in conveying to England the kind wishes expressed for the Princess Louise, who had been disappointed twice about returning to Canada, being obliged each time to put off her journey as she was on the eve of departure. She was told that she could not return until Spring. He hoped to be back shortly to assist in the task of making the capital of the Dominion a social and intellectual centre of the country during many months of the year. He was, in a sense, of the original inhabitants of Ottawa—that is, he remembered it some 17 years ago, when Sparks street only existed in name, and when the people were talking about Confederation. It was a marvel to him with what great rapidity that Confederation had been perfected during the seventeen years. We had now a country thoroughly constructed and with advantages over the older countries in one respect—that is, that we have not to consider what we have to pull down but only what we have to construct. He said that we would be the freest people in all God's free earth. In touching points connected with the social life of the country, he referred to the success which had attended the Royal Canadian Academy of Art, an institution which gathered together all the artists of the country, and he hoped next year to see another institution of a somewhat similar nature, which would combine together the men of literature of the various Provinces, and which would be to Canada what the French Institute was to France and the British Institute was to Great Britain.

He said that as he did not expect to be back until about two weeks after New Year's, he would now take this opportunity to wish them a Merry Christmas and a Happy New Year.

"By a letter from Dr. Dupois it appears that the Princess was more severely hurt by the accident at Ottawa than it was generally supposed. He says that in a conversation with Dr. Wilson of the Royal College of Surgeons, he remarked that many supposed that Her Royal Highness was not seriously injured, and that her absence was caused by her dislike to Canada. Dr. Wilson said, 'Well, I know better than that; I know that she was badly injured, for I was consulted on her case as soon as she came home, and I can tell you, sir, that she was very seriously injured.' The old gentleman then went on and detailed to me the nature of the injury and the consequences that had resulted from it, and convinced me that what we had ignorantly considered as a trifling bruise, not knowing the facts, was an injury of grave import. And he further informed me that it was by the advice of her medical advisers and other friends that she remained at home.

Also, another gentleman who is personally acquainted with the Princess informed me that she was anxious to have returned to Canada, but on account of the serious results that had followed the severe bruise she received on the side of her head, her friends and medical advisers would not allow her to return.

I think, therefore, we should not judge the motives of our Princess nor accuse her of dislike to Canada without knowing the reasons why she has been so long and so sadly separated from us."

The Governor-General has sent a cheque for \$500 to the Art School.

There is a movement on foot to present the Marquis of Lorne with an address from the Clan Campbell in Canada. On his return the address will be presented to him with all the signatures attached.

The Dominion Government have decided to remove the seat of Govern-