

himself over this, that to such a person there should ever apparently be still grounds and justifications or excuses enough for his not believing, with which he conceals from himself the deepest ground of his not believing and also of his unwillingness to believe. Faith is an act of freedom just because it is a moral act. It is not however an act of option and of arbitrariness, but an inwardly grounded act; for it rests upon the inner conviction of our moral being of the truth and reality of that which we believe.

Now love and hope are included in this faith and determined by it. For the appropriation of faith is not without the devotion of love. Every inward appropriation supposes devotion to that which I, believing or apprehending appropriate to myself. Every true perception demands a loving absorption in the object perceived. I cannot fully believe in love and cannot reciprocate the love of another believing in me, if there is not in me also an inner surrender to love. So religious faith is also not without love. It is the present life of religion. And this life of the present is not without the certainty of the future in hope. For God is a God of the future, and I cannot rejoice in present communion with God, without being also joyfully certain of it in the future. Love and hope join with faith in giving unity to the religious life.

For the Christian Messenger.
University Consolidation.

Mr. Editor,—

It is a significant fact that the majority of the most learned, experienced, and devout members of our denomination, are in favor of maintaining Acadia College as a Baptist institution, surrendering none of its prerogatives on account of possible academic advantages. Those who cry against this policy, stigmatizing it as cowardly and bigoted, entirely mistake the true inwardness of the case. The friends of Consolidation see visions and dream dreams. They would have a college of world-wide respectability, or celebrity. All honor to their educational fervor! Such an institution is desirable. We would thank God for it, providing God were in it. But would this be the case? Would religious influences be potent in a Consolidated, or State University, where the students would hold diverse opinions, where controversial fervor would often diminish religious fervor, and where the instructors would be selected for their culture and ability as teachers, irrespective of Christian character? Experience and reason return no doubtful answer; and it is not sufficient for the friends of Consolidation to say that in this heterogeneous company the religious influences ought to be just as great, and that young men ought to have moral fortitude sufficient to withstand the temptations about them, etc., etc. Many things ought to be which are not; we must deal with actualities, not idealities. The part of a young man's life which is spent in college is the formative period. The atmosphere which he breathes then poisons or purifies his life. It is not enough for him to inhale erudite odors only. If his spiritual nature is neglected, deformity will result; and his intellectual strength will be expended solely for self and the world, and will thus prove a bane instead of a blessing.

One fact, upon which our people ever reflect with gratitude and rejoicing, is, that Acadia College has been wonderfully blessed of God. Souls have been born there. Again and again glad tidings have been sent home to fathers and mothers who were praying for absent sons. Very few pass through the course without deep religious impressions; and comparatively few are graduated without having found the pearl of great price. It is with these momentous facts in mind that many friends of Acadia are at this time employing tongue and pen in arguing for her continued existence.

But if Acadia is to survive in strength, there must be hard fighting and rigid self-sacrifice on the part of her friends. The secular element of the province, strengthened by many earnest and learned men, is loudly clamoring for a State University. In this zealous and, no doubt, conscientious company, are some of the warmest friends of our college. If this new attempt fails, the warmth of their friendship for Acadia will probably be diminished. Consequently heavier burdens will press upon others.

To keep Acadia where it is, will require extraordinary effort. We have commodious buildings, large classes,

efficient, even some distinguished, instructors. But we lack money. "More money!" is the cry from every department. Money is needed for current expenses—to keep the machinery moving. But this is not all. Great things should be attempted at this juncture. Acadia not only should be placed upon a firm foundation, but also should be raised so high in efficiency as to command the respect of all colleges everywhere. Money can do this. Where is the money? *Scattered through Nova Scotia, New Brunswick, and Prince Edward Island.* The amount of wealth among the Baptists is not small. They are not a poor people. A general movement, so far-reaching as to include all, so deep-reaching as to touch the poor man's dollar and the rich man's twenty-five thousand dollars,—a movement born of enthusiastic devotion to Acadia, and of religious zeal,—such a movement would accomplish the great end, so exceedingly desirable, of building up a distinguished Baptist college in these maritime provinces.

The Dalhousie Bursaries and Exhibitions are drawing some of the best talent of this province thither. Clever poor young men see there a chance to obtain, by scholarly excellence, money for an education. Who can blame them for seizing such an opportunity, even though they might prefer some other college? Necessity silences the voice of preference.

How can Acadia be protected from loss through this influence? Greek must meet Greek. Our college must have attractions equally potent. Prize scholarships, open for competition to indigent students, ought to be established. These would be incentives to industry, and an encouragement of ability. A few more prizes would do no harm. Other things being equal, talented young men prefer to run in the race at the end of which there is a crown for the victor. Acadia College is justly proud of its youngest professor. *Prize scholarships gave him five years of study in the distinguished schools of Europe.* There are other young men of eminent abilities. The college which graduates them gains prestige thereby. All their after success reflects honor upon their Alma Mater. Therefore it is of great importance that a college secure as many such students as possible. Who among the Baptists are ready to emulate George Munro's generosity? Acadia needs such friends, and she needs them now; and if they do not come to the front, there is imminent danger that our college will shrivel into insignificance.

May God avert such a calamity! The thought of non-existence is painful, but the thought of mere existence is insufferable.

GRAEME GREY.

July 1st, 1881.

For the Christian Messenger.

Notes on the College Question.

MR. EDITOR,—

In further considering the advantages that are supposed to arise from bringing students together in large numbers, we may notice that it is claimed that in such a condition the student has the privilege of choosing his own studies. It will be impossible to reach a unanimous judgment in regard to the value of this supposed advantage. To some men it seems absurd that one who wishes to make himself proficient in science should be obliged to study language, or that one wishing to become versed in French, should be obliged to study Latin, or that one desiring to make himself a linguist, should be required to spend time in the study of mathematics. To another it seems most reasonable that one desiring to pursue any one of these subjects thoroughly, should be prepared for it by the study of the general principles of the other. Teachers divide themselves into two classes on this question, and neither class succeeds in convincing the other. But experience seems to have shown that, in the earlier stages of an advanced education, it is better for the student to follow a prescribed course. Indeed, it is probable that the proper time for most of our students to begin their "special" studies is when they graduate from college.

A university is often conceived of as a place where everything is studied. Mr. Cornell seems to have had this idea when he said, that he would found an institution where any one might study what he wished. Evidently our Province is not able to support such an institution. The income from half a million dollars would be needed for it; and if it existed, it could be useful only as the students in the lower depart-

ments should be held to prescribed courses of study,—that is, as they should do substantially what is now required of them in our colleges. In the light of these facts, we see that the efficiency of a college ought not to be measured by the number professors on its roll, but by the vigor and thoroughness that shall characterize it in a limited number of departments. Our young men will continue to go abroad for "special" studies. Under the influences that prevail in the old and wealthy seats of learning in other lands, they will find facilities that cannot be provided for them at home. To advise the founding of a University, now, that shall give our young men all that they may need in whatever department of study, is to talk at random. Our colleges are able to meet the reasonable demands of the present time. When the population of the country shall have largely increased, with a corresponding increase in wealth, and thus a larger number of the youth of the land shall desire opportunities for advanced special studies, there will arise out of the existing state of things, by a process of normal and healthful development, such an organization of educational forces as will satisfy the demand of that time. It is right for us to encourage ourselves by such a prospect; but our chief duty is more immediately connected with the present. The natural line of advancement for us is to make the colleges we now have more efficient. We shall thereby best prepare the few, who may desire to pursue special studies to enter on advanced work, and, at the same time, accommodate ourselves to the wants of the larger number who are seeking a general education as a preparation for the various occupations of life.

It was observed that the magnitude of what is called a great university may be produced either by gathering a large number of students into one department, or by multiplying departments. It will be proper to examine a little what a "great university" is, when the term is taken in the latter signification. All are impressed by magnitude in the objects of nature, especially if it is obtrusive and compels attention. The most casual observer is deeply moved in view of the mighty current of water that is constantly pouring over the Falls of Niagara into the chasm below. Only a mind, that has been trained to contemplate the action of forces less obtrusive, can be similarly affected by the thought of the vast volume of water that is continually, though silently, rising from the gardens, fields and forests all around us. We admit that the great university, as the term is now used, is an object of interest to the undiscerning multitude. But let us see what it is. Some objects can be more correctly measured and estimated if they are removed from us a little distance. There is in the capital of New Brunswick a state university, having at the present time only an Arts department. Let us suppose that "Maritime union" has been effected, and the consolidation of all our colleges and professional schools has been made there. The Medical College of Halifax has been suspended to permit all to unite in the Medical department of the great university at Fredericton. The demand for a Law school has been met by the creation of a department of Law in the same university. Halifax surrenders its Technological school to add to the attractions of the great educational centre. An Agricultural department is, also, opened there, in which young men may learn how to manage farms successfully by performing experiments in a chemical laboratory. Various other schools are developed, and it becomes evident to all that there is a great university in the land. It is, also, equally evident that all this will add very much to the importance of the city within which such a university is located. The people of Fredericton might well be attached to such institutions, and contribute liberally for their support. It is, moreover, quite probable that our legislators, as they should turn over the thick pamphlets, which they would find on their desks, and read the details concerning these numerous departments and schools, would be ready to say: At last we have a great university, well worth the thirty or forty thousand dollars which we annually vote for its maintenance.

But, notwithstanding all this, one may be pardoned for asking, how this aggregation of schools in one place is going to help the students in the Arts course of the university. It is to be assumed that, in the present condition of things, these students are doing all they can; in the condition that has been supposed, they could do no more. Indeed, it is quite probable that the presence of these other departments

might divert them from their proper duties. There is the same difficulty in understanding how a Law school is to be more efficient, because it is in the same locality with various other schools, or why the Medical College must necessarily be improved by its removal from Halifax to Fredericton, in order to make it a part of a state university. Its success in either place must depend on the ability and energy of its professors. As an independent college under its

own Board of management, it is as likely to have competent and devoted instructors, as if it were made a part of a state university and therefore, subject to the effects of the various motives that will always influence state officials in making appointments. The ability of a certain number of gentlemen to manage an Arts College successfully would not make it certain that they would be especially qualified to direct a Law or a Medical College. Either each of the different departments of a composite university will be controlled practically by its own directors, and thus the union between the parts will be chiefly in name, or some departments will be developed to the neglect of others. Experience has shown that it is as easy to delude the public by the imposing appearances of a great university as by the pretensions of a small one. A congregation of schools under the name of a university may be only a condensation of inefficiency. In the case which we have supposed, all the interest in higher education being concentrated at one place, and acting under the direction of a single Board that must have considerable fixedness of membership and the members of which must necessarily reside near each other, there being no competition in the higher grades of education, since the creation of independent colleges would be by the hypothesis a retrogression, it is reasonable to conclude that in a short time a blighting uniformity and monopoly in respect to university education would settle upon the country, and the state of the people be then worse than it is at present. Having shown that, in the existing conditions of the question, we are acting wisely in opposing the creation of a "great university," I desire, in a subsequent article, to present some thoughts on the charge that, in advocating denominational colleges, and at the same time upholding the public-school system, we are contradicting ourselves.

Yours truly,
A. W. SAWYER.

July 7th, 1881.

For the Christian Messenger.

Dr. Lightfoot and the Baptists.

About three weeks ago I received a copy of the *Sydney Herald*, a newspaper containing a letter on Baptist History, the writer of which, however learned he may be, has yet to learn the first elements of christian courtesy. His name is "McMillan."

In 1790 the Rev. Robert Robinson, of Cambridge, published his "History of Baptism" in a handsome quarto volume, which quickly became popular. At p. 450 he gives this account of the proceedings of the assembly of divines. "In the liturgy of the English Church at Frankfort, King Edward's service book was used, and baptism was administered by *trine immersion*. In the Scotch Church at Geneva the minister was directed to take water in his hand and lay it upon the child's forehead. The same book calls this *pouring*. An hundred years after, in the assembly of divines, Dr. Lightfoot was the man who caused dipping to be excluded and sprinkling declared sufficient. When the assembly came to the vote whether the directory should run thus: 'The minister shall take water and *sprinkle* or *pour* it with his hand upon the face or forehead of the child,' some were unwilling to have *dipping* excluded, so that the vote came to an equality within one, for the one side there being twenty-four, and for the other twenty-five. Next day the affair was resumed, when the Doctor insisted on hearing the reasons of those who were for dipping. At length it was proposed that it should be expressed thus: 'That pouring on of water, or sprinkling in the administration of baptism is lawful and sufficient.' Lightfoot excepted against the word *lawful*, it being the same as if it should be determined to be *lawful* to use bread and wine in the Lord's Supper; and he moved that it might be expressed thus: 'It is not only lawful but also sufficient;' and it was put down so accordingly."

There are two reports of this transaction. Some say the division in the assembly related to the mode of bap-

tism and that the vote for immersion was carried by a majority of one; while others affirm that the vote established the exclusion of dipping and the compulsion of sprinkling. But it was not so determined till there had been a long and angry debate, for many of the members of the assembly were in favor of immersion; but Dr. Lightfoot's authority prevailed, although it is very doubtful whether we have a true account of the matter.

There was a violent feud in the 17th century between the Presbyterians and the Baptists, the former pleaded for restraint, the latter demanded toleration; Dr. Lightfoot preached a sermon before the House of Commons, Aug 26, 1645, in which he said "That though he would not go about to determine whether conscience might be bound or not, yet certainly the devil in the conscience might be, yea, must be, bound by the civil magistrate," (see Robinson, p. 451). He and his fellow-Presbyterians embodied their views in practice, and took pleasure in committing Baptist ministers to gaol. Hansard Knollys and several other Baptist ministers were so dealt with in 1645. Was this "binding the devil in the conscience by the civil magistrate?" J. M. C.

The Christian Messenger.

Halifax, N. S., July 13, 1881.

PRINCE EDWARD ISLAND BAPTIST ASSOCIATION.

Following up in order our associational gatherings, we proceeded towards the rising sun on Saturday, the 2nd Inst. to Pictou by Intercolonial Railway, and found the well-appointed steamship *St. Lawrence* there in waiting. We got on board and were very comfortably ferried over to Charlottetown in about 5 hours, and there received a hearty welcome from Brethren Desbrisay and Davies.

It being too late to reach the Association, we remained in the city till Monday, and enjoyed the opportunity of joining in worship and Sabbath School with the church for the first time in their elegant and comfortable new edifice. Rev. E. M. Saunders preached by request and appointment of the Association. The arrangements for the Sabbath School are complete. The large room used for the assembling of the whole school is separated by glass sashes from three or four class rooms at the sides. These rooms require only the lifting up of the sashes, and by that means they all form into one large lecture room with the greatest ease. The teaching and singing, like the rooms are intelligently directed, and well adapted to grow and flourish.

Leaving by the Island Railway at 6.30, a.m., on Monday we were soon carried over 30 or 40 miles of beautiful cultivated country, many parts of which bore striking resemblance to some of the parks of England, with the bright green of the Emerald Isle. The cattle and horses are in general superior to any, but those seen in the best parts of Nova Scotia.

AT BEDEQUE.

After three quarters of an hour's drive we arrived at the Church where 17 years ago we attended a similar gathering—but then a session of the N. S. Eastern Association. Three years after that, the Churches on the Island were formed into a separate Association. This was the fourteenth annual gathering of the body. How many then present have gone the way of all the earth and do rest from their labors! Some are still with us, but too feeble to meet there again. It was pleasant to renew past friendships and recall incidents of former years, and more so to see that the brethren remaining are fully of life and vigor, in carrying on the work so well begun by those of a past generation.

We found the following brethren filling the offices:—

Moderator—Bro. George McNeill.
Secretary—Bro. C. C. Burgess.
Ass'ts. Sec.—Bro. J. B. Leard.

The letters were read by Rev. D. G. McDonald; N. A. Stewart; and J. C. Archibald.

The returns of amounts contributed to the Convention Fund had made a nearer approach to the amount named—an average of one dollar per number, than any of the Associations within its boundaries have yet done.

Some time was expended on Saturday afternoon in discussing the question whether the sums contributed by the W. M. A. Societies should be amalgamated with the amounts sent by the Churches, and go to form part of the

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