

ficant anywhere, it is in Germany. For more than with other nations is it the case that the nature and history of our nation are so closely interwoven with religious interests and questions, that the relation of national progress to Christianity must be pointed out as the immediate life-question of our people and as determinative of their future, so serious and pregnant with fate is the strain and disharmony between the two. Not as if religion prescribed a fixed political confession of faith. Indeed the religious disposition stands in sharpest opposition to the revolutionary spirit which in the experienced judgment of Guizot, threatens the future of our whole society. For religion includes necessarily in itself the acknowledgement of right, the revolutionary spirit on the other hand is the undervaluing of right. But this is not a political, but a moral opposition. In purely political questions religion belongs to no particular party, it is neither monarchical nor republican, it favors neither absolutism nor constitutionalism. For it is religion and not politics. Religion is the guardian of the sacredness of right and of the eternally divine order which constitute the immovable foundation of our entire earthly life and social state: it is the representative of eternal truths, eternal moral laws and rules, by which also the political understanding must be guided and illumined, if it forms a political conviction and chooses a political behaviour on the ground of just and actual relations and necessities.

We manifestly stand at the beginning of a new period of civilization. As the new period that was marked by the invention of gun-powder and the printing-press was distinguished from the middle ages, so much at last is this new period of culture in which we have a free press and steam and electricity distinguished from the preceding period. The change extends not merely to the particular provinces of the external life, it is all-embracing, for it is a change of the whole spirit of the age. In this change God rules, whose spirit goes through the history of nations and times. And we must seek to acknowledge and understand his government in the progress of the times and in the duties which he gives to different generations to perform. Moreover we must not close our eyes to the dangers which threaten to destroy the profitable lessons of the past and to frustrate the accomplishment of the tasks of the future. The danger of our time is undeniable. A sullen spirit of passion and unbelief lurks behind the progress of the present for the purpose of poisoning upon the future. This spirit will not be overcome by external violence, but only by spiritual forces, especially by the highest spiritual force, religion; and the progress of civilization will not be secured to the future as a blessing to mankind, through external preparations but only through the inner spirit which fills it, namely, the spirit of religion. It is our duty to carry religion into the several life avocations of the present time and to make it a controlling and blessing power in the same. Then once more shall the representatives and promoters of culture know and say among themselves that all the progress of civilization and generally all the development of the natural mind carry death in themselves and are without abiding value and real moral worth when they are not connected with that eternal virtue which spreads itself over all these mutations of this temporal life as the heavens spread themselves over the earth, and from which this life must receive its inner vigor and its blessing. And so I repeat: the connexion of the progress of modern culture with religion is the life-question of the European nations and of our nation especially.

This then is the office and significance of religion, that it is the soul of all the pursuits of the natural life. It has been thus at all times and so will it remain. Other religions have indeed possessed a power over life, so that their decline was marked by a corresponding decline of life; but how much more does this power belong to Christianity, to which every understanding man, though he shares not the christian faith and is not a believer in revelation, will give the palm before all other religions.

The Irish Presbyterian Assembly by a vote of 206 against 185, has decided that instrumental music shall not be allowed in the churches, and the organs and harmoniums that were placed in some will have to be removed.

The employment of deaf mutes in the Post-office began last week, when two of them entered on their duties as assistant paper sorters in the Savings Bank.

For the Christian Messenger.

Dear Editor,—

It is now publicly and painfully known that between our Foreign Missionary Board and Brother and Sister Armstrong serious differences and difficulties have existed for a long time—for too long a time. The great Foreign Missionary enterprise has suffered and still suffers on account of it. All should heartily desire and labour for the re-appointment of the Armstrongs. Let the past teach us. The body suffers now from the huge mistake it made in not carrying out its engagement, entered into with brother Boggs at Wolfville.

The Convention said to that Brother — " Hoping that another year's residence in this country may make it more apparent that the views and convictions of Brother Boggs are correct"—i. e. that his health was sufficient, and that it was his duty to return—

" Therefore Resolved, That this Convention recommend that Brother and Sister Boggs remain in this country another year; and that the Foreign Missionary Board be recommended to make arrangements to secure for the coming year, the services of Bro. Boggs in connexion with the Home work of Foreign Missions."

Brother Boggs laboured the year. His health and convictions of duty were confirmed. The Convention met at Fredericton, but did not carry out their agreement with our brother. God saw it. He did not smile upon it. Trouble began. Confusion has followed. I hold this up as a painfully instructive lesson for us at this time. Shall we persist in training missionaries and parting from them, and compelling them to go to other societies to find employment? Brother D. Freeman voices sixty miles of country and says, it will be another calamity "not" to send the Armstrongs back to India.

Is there not faith enough in the body to triumph in this dark hour? Must we send away two more excellent servants of God? Must divided opinions, alienated and embittered feelings prevail? Can we afford to reduce our strength by turning our backs on this Brother and Sister? If we do, what will our future be? As a humble member of the body, I cleared myself both at Wolfville and also at Fredericton of the responsibility of not sending Brother and Sister Boggs back to India. I cannot do less in the present case. I trust our brother and sister will not hinder themselves from returning to the East in connexion with their brethren of these Provinces. It is, I am sure, the anxious prayer of many that God will save us from another calamity of this kind. The will of the Lord, is, no doubt, sought by many anxious hearts. Great moderation, forbearance and wisdom are required—the moderation, forbearance and wisdom which God gives liberally to all who ask them of Him. I shrink from the speech of the world, and from the consequences among ourselves, if these returned servants of God are not sent back with a blessing and our prayers to their loved work.

Yours truly,
E. M. SAUNDERS.

For the Christian Messenger.
Notes on the College Question.

No. 5.

MR. EDITOR,—

There is one more element in the discussion of the College question, in respect to which I would ask the privilege of expressing some thoughts, promising not to tax the columns of the MESSENGER after that, by a continuance of these notes. Some of the advocates of the Association for promoting University Consolidation affirm, that the Baptists never have properly supported Acadia College, and it is reasonable to conclude that they never will. It may be at once conceded that the College might have been much more efficient, if it had received a larger measure of generosity and confidence from the people who have professed to be its friends and supporters. It must be conceded, also, that the continuance of the College and its related departments, with the degree of usefulness that has characterized them in the past, has been largely due to the benevolent and zealous labors of professors and teachers who, all through its history, have been induced to devote themselves to the service by their interest in education and desire to promote the public good, rather than by the prospect of any pecuniary compensation above what might have been expected by them in the ordinary departments of non-professional labor. We need not hesitate to admit still further, that only a portion of the Baptist body

have shown real and active sympathy with the object of the College. It has reached its present state notwithstanding considerable neglect, and at the present time its means certainly are not what they should be, that it may fill the measure of usefulness that the state of the people demands. The income for the payment of salaries is insufficient, the salaries are very near the limit of the salaries paid twenty-five or thirty years ago, while the cost of living and the rate of remuneration in other departments of labor have largely increased. The Library has grown very slowly and now demands the income of six or eight thousand dollars a year, that it may properly illustrate the various subjects of study. A much larger assortment of apparatus is needed for the Scientific Department. Though the College is now provided with convenient Buildings, yet these are burdened with a debt, the interest on which is a severe tax on a treasury that much of the time is overdrawn.

All this seems to make a foundation for the assertions of the friends of consolidation. The College has not been supported as it should have been. If there is to be no enlargement in its finances, many of its best friends will question the wisdom of attempting to continue it in existence. Pledges, not only implied but explicit, have been given to the public, that an Arts Course should be maintained at Acadia, equal to the reasonable demands of the country. If the friends of the College cannot do this, they are bound by their professions of regard to the high interests of education to retire from the field and thus make an opportunity for more efficient agents to supply an urgent need.

That the Baptists of the Maritime Provinces are able to give an ample support to Acadia College, is a proposition that needs no argument. The amount required to complete the necessary annual income, if it were assessed upon all of our people, according to their property, would be but an insignificant trifle for each one. Or if we should consider the College as resting on a narrower basis, we might easily find fifty members who could spare from their annual incomes, without any inconvenience, all that is needed to enable the Governors of the College honorably to discharge their annual obligations. In view of such facts, it is not worth while to discuss the question of the ability of the Baptists to sustain their College.

The more pertinent question, is whether they will sustain it? If we grant that there are some discouraging circumstances, we ought not to undervalue other notable facts which speak with a different meaning. To any one acquainted with the history of the College, it is evident that there has been a growing interest in it on the part of the people, and the circle of attachment to it has been widening. Nor has this been merely a fruitless sentiment. Tangible and valuable evidence of the genuineness and strength of this attachment is before the public. There appears to be a widely extending satisfaction with the principle on which it rests, as compared with that of a State University. The appreciation of its useful service in diffusing intelligence and promoting culture among the people, while at the same time giving prominence to the conviction of the transcendent value of moral character, is probably more generally acknowledged throughout the denomination than ever before. The increasing number of the Alumni must be considered as a source of constant strength. The increase of wealth among the people enables them and, we ought not to hesitate to say it, obliges them to undertake broader schemes of benevolence. Though it may be feared that the accumulation of property has gone on at a more rapid rate than the development of the sense of obligation to use it for other than selfish purposes; yet we cannot err when we say that there are indications that men who have property, are coming to feel more and more that it is a trust to be held and used for noble ends. One indication of this is the declaration of a large number of individuals that it is their intention to give proof of their attachment to the College by bestowing upon it large gifts. A change of circumstances may create insuperable obstacles in the way of the benevolent intentions of some of these parties; but it is not reasonable to conclude that all of these expectations will be vain. We should not lose sight of the prospect, that the number of the denomination will increase in the future as it has in the past, so that the returns of the successive decades

will show a continually broadening area within which the usefulness of the College will be felt, and from which it may derive the needed revenues. If we compare our pecuniary necessities with the obligations freely and intelligently undertaken by our brethren in Ontario, we must see that there is no excuse, if we fall behind the measure of devotion shown by them in the same great cause.

In view of all this we are not at liberty to conclude otherwise than that the Baptists will continue to uphold their college and labor to make it increasingly efficient and useful. To decide otherwise would be disloyalty to the principles and spirit of the past. Others may misjudge our motives and seek to hinder our work; but we cannot break away from all the associations of our past trials and successes. We cannot close our eyes to all the encouraging indications of greater success in the future. We shall meet new trials, self-denial and toil will be demanded in the future as they have been in the past. It is enough to remember that a noble cause makes our spirits nobler through conflict with the difficulties which lie in its pathway.

Yours truly,
A. W. SAWYER.

August 12, 1881.

For the Christian Messenger.

Our Foreign Mission Work.

A HASTY CONCLUSION.

We frequently meet with the statement, of late, that a great error was committed when the request of Bro. Boggs for reappointment to the Telugu field was refused. That this mistake is chargeable to the Foreign Missionary Board is also insinuated. So far as the Board is concerned, such a charge is uncalled for, and exceedingly ungenerous.

At a session of the N. S. Eastern Association held at Amherst, the advisability of the reappointment was considered. That body had been asked for an expression of opinion on the subject. The advice of other Associations had been sought in vain. They seemed averse to giving an opinion either way. The Eastern Association, however, took the matter under serious and prayerful consideration. Seldom have brethren addressed themselves to any subject with more earnest prayer for Divine guidance. Bro. Boggs stood high in the esteem of all. He had been brought up within the limits of the Association, and had filled an honorable place among them as a pastor. In his previous missionary career he had never done ought to alienate their affections, or to lessen their confidence. Could they have been assured of the prudence of sending him back to India, they would gladly have given their voice in favour of that course. In coming to a different conclusion they were, no doubt, influenced by the sentiment generally prevalent among the churches, but not by that alone. A medical brother of large experience gave an accurate description of the symptoms of the disease of Bro. B., as he himself admitted, and affirmed that, in all probability, in case of his return he would not be in the country two days before the old longing to breathe his native air would return, with the other distressing concomitants of the malady. I do not remember the exact words employed, but they were in substance as stated above.

The vote of the Association settled, I believe, the mind of Bro. Boggs, so far as an appointment from our Board was concerned, and he soon after withdrew his application.

Now the question arises, Was that decision correct? Were not the brethren generally through the country mistaken in their views on the matter? Did not the Board do unwisely in yielding to the general sentiment? Some are not backward in expressing their opinion. They affirm that a great mistake was made, and that the action of the denomination and, notably, of the Board, was in direct opposition to the will of God. We are all ready to admit that we are not infallible in our judgment, though the utterances of some confirm the statement that every man has a pope within him. Even doctors err sometimes. But to return to the question—who can answer that? Have we among us a prophet, a true dissolver of doubts? Who or where is the seer with a revelation from heaven? Bro. B. has enjoyed good health since his return to India, and we are all glad of it. But what does that prove? Just nothing at all, so far as the question under consideration is concerned. No one can say that it would not have been otherwise

had he returned to the toils and anxieties of pioneer work, instead of entering, as he did, a field ready for the reapers, where everything was hopeful and inspiring. But there is one at least, who thinks he can see the hand of God disposing of the whole matter. Those earnest souls pleading for divine illumination do not seek in vain for wisdom to direct. The brother, longing for work in the mission field, does not vainly inquire, "Lord, what wilt thou have me to do?" The Board of the Missionary Union is anxiously asking, "Whom shall we send, and who will go for us?" Our dear brother, freed from all doubt, and seeing, as in vision, his predestined field, can unhesitatingly respond, "Here am I, send me."

This is the best view to take of the matter. Our brethren in the United States have good reason for rejoicing in the Providence that gave them a man at an important crisis in their work among the Telugus who could do efficient service in a field richly blessed, and calling for laborers to gather in the ripening sheaves.

M. P. FREEMAN.

Great Village.

The Christian Messenger.

Halifax, N. S., August 17, 1881.

BAPTIST CONVENTION.

Before our next issue we hope to have the pleasure of meeting brethren from our three Maritime Provinces, in Convention assembled, at Yarmouth.— We know our Yarmouth friends will give a most cordial welcome to delegated brethren. We have already experienced their kind and cheerful hospitality. We would now join them in best wishes for the brethren from the Upper Provinces, and from the United States, who may come with fraternal sympathies. We hope they will feel that our Christian love is not limited by any Provincial or National boundaries, but that whilst we endeavor to do our work as may appear best suited to our circumstances, we are in hearty accord with those of the same faith and order, the world over, and we cordially wish "God speed" to all who love our Lord Jesus Christ in sincerity.

We shall not attempt to offer any long dissertation on what should be done, or how to do it, at the approaching Convention, but trust that a spirit of wisdom from above and a sound mind may be given to the united body; so that nothing may be permitted but that which is lovely and of good report, and what will result in the furtherance of the gospel of Christ—at home and abroad.

We are requested to inform friends who may desire to visit Yarmouth during the sitting of the Baptist Convention there—but who are not delegates, or members of a Convention—that arrangements have been made with the hotel keepers to give first class accommodation to such persons at \$1.00 per day.

Pope Leo XIII. seems apprehensive of danger to his person whilst living in the Vatican, and surrounded with every means of security. He declares himself a prisoner, notwithstanding that he is at home in his own palace. The younger men of Rome, who showed so much want of respect to the remains of the late Pope, shouted on the Piazza of St. Peter's, "Death to the Pope," and would have thrown the remains of Pío Nono into the Tiber. It is affirmed that the Pope will remove to Malta to be under the protection of Britain.

Whilst this state of things is going on in ancient Rome, parties on this side of the Atlantic are inviting His Holiness to remove his residence to the United States. It would be strange if such an event should take place. It is, nevertheless, a possible thing in these changing times.

Mr. B. W. Lockhart preached in Halifax on Lord's Day last; in the North Church in the morning, and in the Granville Street Church in the evening. Mr. Lockhart is known to many of our readers for his poetic writings. His preaching has many of the qualities of his writing, original in thought, bold in utterance, and free from redundancies of expression. His arguments are convincing, and his illustrations, being drawn from life and history, are highly instructive.

Rev. D. A. Steele was among the names registered at the Canadian Office, London, Aug. 4th.