

hundred years. It has been the day for holy communings, joyous celebration, and active effort. Pentecostal blessings have been enjoyed on that day. The great "Master of Assemblies" has come down and gladdened the hearts of his people. He has honoured his own day. And many a believer exclaims, on the Lord's day morning—

"Welcome, sweet day of rest,
That saw the Lord arise!
Welcome to this reviving breast,
And these rejoicing eyes!" WATTS.
Yours truly,
J. M. CRAMP.
Wolfville, Nov. 14th, 1871.

For the Christian Messenger.

"MODERN" versus THE ANCIENT GREEKS.

III.

Sir,—

Let me confront a little further the statements of "Modern." The Greeks "were quite insensible," he says, "compared with the moderns, even to the pictorial influences of nature;" and he clinches his bold assertion by telling us that the Greeks had no "synonym of the modern word 'picturesque.'"

Of all the generations of this planet, who are we to deliver our sentence on ancient want of sympathy with nature? Ugliness follows the moderns as their shadow. Wherever activity peculiar to modern life most thrives and flourishes, there the springs are foul with filth and factory refuse, the water black and noisome with the gift of our sympathy, and the air foul and murky with the stench of the water and the rain of Acherontic soot. The Acropolis was once a barren rock, and the Greeks made more beauty to inhabit there than elsewhere was found on the fair earth. Leeds and Birmingham were once fair and fertile lands, and "modernism" was sympathized therewith, and with its "feeling for the picturesque," has made them so afflicting to the soul, so ugly burdensome to the sense, so strangely and unnaturally hideous, that Milton's Pandemonium seems a city of refuge, and Dante's Inferno a relief. There is a little cleanly water in England, but is it sympathy with nature and the picturesque preserves it, or sympathy with mammon and paper mills? Look about us: where "modernism" thrives and flourishes, there nature frets and languishes. The woodlands are shorn, laid waste, and gone to brickfield; while waysides once lovely in nature's fair variety, are lined with long monotony of posts. Where is nature debtor to our love, and where does our love of the "picturesque" appear? In the conversion of rural inns into railway taverns, of windmills into steam mills, of hedgerows into iron, of rivulets into ditches, of healthy sweet air into smut and reeking vapour, of the blue of heaven to the murk of hades?

If all this antipathy to natural beauty is our portion, an inheritance of one-sided civilization, a necessity of the time, we may submit decently and in silence; but is such an age to judge of sympathy with nature—to weigh out the subtle elements of Greek soul with a balance at once partial and awry? Shame forbid.

But the Greeks never spoke of the "picturesque,"—had no native synonym for it. I shall not stop to serve this quibble, but turn to Homer to demonstrate that the Greeks appreciated, beyond all moderns, the pictorial aspects of nature. We find Homer importing natural imagery into the midst of the battle-field, with an enchanting ease and mastery fatally contrasting with studious attempts at "word-painting" or "the picturesque in verse." Suddenly we are carried, as by magic, far out to sea, and as suddenly placed in the midst of deep woods; or the thick array of spears calls up a scene of harvest time and reapers; or the fall of a young chief suggests the sidelong droop of a flower untimely nipped. Lycia, the kingdom of Glaucus and Sarpedon, must be a visible landscape with a river, and this an eddying river: the return of their leaders to the hosts is as the rising of fair winds to men at sea; Euryalus falls stunned by the cæstus, and up springs a reef scene with a fish flung stunned amidst rocks and seaweed: the host encounters some grim hero, and we see hunters rousing a wild boar or a lion; or two warriors contending for a corse will summon before us two lions struggling for one prey; or the glittering of camp-fires before Troy and their reflection in the silent river, image a windless moonlit heaven glow-

ing with a thousand stars:—while here, as lingering on the image, we have moon-touched mountain summits rising into sight, and a shepherd gazing happy-hearted—at what but a creation of the Greek brain and heart both in deep sympathy with nature.

What clearer voucher could witness to the Greek love of nature being dominant, and not subsidiary, than Homer's distinct affirmation (at the opening of the 13th Book) that the supreme God of heaven and earth turns from the scene of heroic slaughter to look well pleased on the pastoral Hippomolgi, forgetful of the Greeks and Priam's City? And lest we should think that this preference of Jove was a poetic speculation, we find Homer ennobling these milk-fed people with the epithet "illustrious," applied pre-eminently to kings and heroes, and affirming that justice was with these and the blessing of a happy old age. The winds, the waves, the moon, the stars, and the rosy-fingered dawn; the forests and the flowers of the field, the mountains, the caverns, the birds, and the savage beasts, are all pressed into the service of the Iliad, military as the service is. Even the whirlwind of the battle, with its whistling sling of stones and darts, and roar of falling ramparts, will still culminate in some image of nature—the war of winds and ice and snow whirling from the mountains and sifted on the plains, submerging the works of man and nature, and submerging the expended human passion.

Sir, I have now passed under patient review the flippant assertions of "Modern" respecting the æsthetic disabilities of the ancient Greeks. Have I convicted him of gross ignorance and grosser cant? Then let him hereafter keep both for his private use. Any Curriculum of culture from his hands is not wanted at Acadia College, nor will his opinions be of service. I have something further to say, with your kind permission, touching the "spirit of the age" and its educational lesson. In my next.

OUTIS.

For the Christian Messenger.

ACADIA COLLEGE.

Mr. Editor,—

The article in the last *Messenger*, on Acadia College, breathed such an excellent spirit, that any one must be reluctant to express dissent from anything it contains; but when the writer says: "a few stirring speeches from laymen of means, followed up by the ministers present, would, as on other occasions, have resulted in contributions to the amount required," I feel like putting my finger down there and talking a little. We understand how a careful business man desires to have the accounts of each year properly balanced; but a debt is not the worst thing that can befall a public institution. Various methods of removing the indebtedness may be more damaging than the debt itself. Some think that the method of raising money described above has already been used too much among us. About the same individuals attend the Convention year after year, and most of them have borne their share, before leaving home, in the contributions of their churches. A large proportion are ministers—the most poorly paid class in the community—and as a class the most ready to give according to their means. Besides, it must have been noticed that very few of our wealthy men are in the habit of attending our public meetings. But if pressure of business, as they say, prevents their attendance, they ought to be allowed their share in making up these deficiencies that so frequently appear. It will be found better on the whole to let it be understood that our annual meetings are designed to discuss principles, adopt lines of policy, strengthen sympathy, extend mutual acquaintance, and thus prepare the workers to carry forward our various interests in their own communities with new vigor. Instead of calling for more all the time from those who are giving to every object, we must increase the number of those willing to give, or we shall not gain in strength as we ought. If it is understood that the delegates present at these meetings must make up whatever is needed to balance the accounts of the year, I fear that more of us will find our private business so pressing at such times that it will be inconvenient to leave home.

This leads me to call attention to a slight misapprehension of facts about the doings of the Governors at Yarmouth. Their meetings were open

and it will be in the recollection of many that the principal subject of discussion for one evening was, What shall be done in regard to the indebtedness of the last two years. Various suggestions were made which it is not necessary to recapitulate, and the conclusion was reached that the wisest course would be to lay the whole subject before the Denomination at large, explain to the people the crisis and the needs, and call on them for relief. A Committee was appointed to carry this plan into effect; and we are informed that their statement of the facts and of the needs of the College, has gone to every church in the Convention. If there is a general and liberal response, it is evident that the College has the hearts of the people. If the churches see, as they must, that neglect of the Appeal means total failure, we believe that very few of them will be willing to seem to express such a choice.

The "golden opportunity" which the Editor of the *Visitor* said was lost at Yarmouth, was not an opportunity to make up the deficiencies of the last two years, but to make a grand commencement on subscriptions for the Endowment. He is always able to give a reason for his opinion and he may be right in this judgment; but some of us were rather inclined to be reconciled to the course pursued, because the golden men were not there, who must take up this work, if it succeeds, and carry it through by their large subscriptions. They were about their farms and merchandise, buying, selling and getting gain. We shall hear from them through the Agents. The ministers and delegates will subscribe among their own churches and by their example stir up others to do likewise. As for the Yarmouth people,—we learn from the Agency Committee that good men among them will care for the interests of the College in that County, and we may expect a report from them in due time that will gratify us all. The Governors, then, did give serious attention to the financial condition of the College and attempt to remove the difficulties in their way. Time will show the wisdom of their plan.

But the chief point is, What shall be done for the future? Contributions must be sent in to meet the current expenses, and the Endowment must be carried on. We have reached a crisis. If we draw timidly back from the responsibilities which Providence is bringing on us, we shall henceforth be weak and inefficient. If we come up manfully to the work, trusting in God, we shall carry it on with the strength which he loves to give to his people. Let all pray that wisdom and benevolence may abound. Let all be willing to help according to their means. We have many wealthy men among us. If only six of them could be persuaded to come forward and do what the esteemed brother, whose article has called forth this communication, is ready to do, I believe that before the next Convention we might raise seventy-five thousand dollars for our Educational interests. Who wishes to share in the work and the blessing?

WATCHMAN.

Nov. 16th, 1871.

For the Christian Messenger.

PROCEEDINGS OF THE FOREIGN MISSION BOARD.

SAINT JOHN, 13 Nov. 1871.

The Board of Foreign Missions convened this evening, at 7.30 o'clock, in the Committee Room of the Germain Street Baptist Church. Members present, the President, Hon. A. McL. Seely, Revs. I. E. Bill, T. Harley, G. M. W. Carey, W. B. Boggs, Z. G. Gabel, Esq., Treasurer, and W. S. McKenzie, Secretary. Rev. J. H. Hughes, being present, was invited to a seat in the Board. Prayer by Rev. J. H. Hughes. Minutes of the last meeting read and approved. As Rev. Dr. Tupper could meet with the Board on the morrow, it was voted to postpone business, and the Board adjourned with prayer by Rev. T. Harley, to meet again at 4 o'clock, P. M., on Tuesday the 14th instant.

W. S. MCKENZIE, Secretary.

SAINT JOHN, 14 Nov. 1871.

The Board convened at 4 o'clock, P. M., this day, in the Committee Room of the Germain Street Baptist Church. Members present, the President, Hon. A. McL. Seely, Revs. Dr. Tupper, I. E. Bill, W. B. Boggs, G. M. W. Carey, T. Harley, Z. G. Gabel, Esq., Treasurer, and W. S. McKenzie, Secretary. Prayer by Rev. W. B. Boggs,

Minutes of the previous meeting read and approved. Rev. J. H. Hughes visiting brother.

Letters from Mrs. Selden and Mrs. Cunningham, Secretaries of the Central Boards of the Women's Missionary Aid Societies, in Nova Scotia and New Brunswick, were read, making the gratifying announcement that these Societies had agreed to assume the support of Miss DeWolf in addition to that of Miss Norris, and soliciting the concurrence of this Board. After remarks by Rev. Dr. Tupper and others, it was

Resolved, That this Board do cordially and gratefully accept the joint proposal of the Women's Missionary Aid Societies to assume the support of Miss DeWolf.

A letter from Rev. Dr. Cramp, addressed to the Secretary, was read, containing such suggestions for the consideration of the Board as he would make if he could be present. The suggestion relating to the services of our female missionaries at Henthada in the interest of the A. B. M. Union, was taken up and discussed, and the Secretary was instructed to correspond with that body in relation to the matter.

The Treasurer was directed to make an immediate remittance of \$200 from the funds of the W. M. A. Societies to Miss DeWolf. The Treasurer informed the Board that he hoped to be in a position to make a report of the state of our Mission Fund at the next monthly meeting. The late Secretary, Rev. Dr. Tupper, said he was prepared to place in charge of the Board a portion of the official correspondence conducted by him during his term of office.

After some informal remarks respecting our prospective INDEPENDENT MISSION, the meeting adjourned with prayer by Rev. Dr. Tupper, to meet again on the second Monday evening of December ensuing, at 7.30 o'clock, in the Committee Room of the Leinster Street Baptist Church.

W. S. MCKENZIE, Secretary.

The Christian Messenger.

Halifax, N. S., Nov. 22nd, 1871.

Our readers have of late been invited to consider the proper subjects of Mental Culture. It has been pretty freely discussed already. In such matters much deference is due to the opinions of good men of liberal culture. Whatever comes from the pen of the Rev. Dr. Hovey, on this and all educational matters demands respectful attention. We find in the last No. of the *National Baptist*, an Essay read by him before the Baptist Educational Convention at Richmond in July last. We should be glad to place the whole of this splendid production of his mature mind before our readers, but shall be unable to do so now. We copy a few of the first paragraphs feeling assured that they will commend themselves to all intelligent men:

THE RELATION OF SCIENCE TO A COMPLETE EDUCATION.

The word "science" is often used to denote physical science, a knowledge of the properties and laws of matter, and it is so used because this branch of inquiry has of late been pursued with such zeal and success as to give it a certain precedence in the popular mind, and so justify one in speaking of it briefly as science. Yet from a higher point of view it must be affirmed that this is but a single branch of knowledge, and by no means the highest, the *primus inter pares*, in the hierarchy of the sciences. It is true, that the means and methods of scientific research have been marvellously improved within the last fifty years, that the discoveries which have rewarded investigation have been surprisingly numerous, and that the applications of natural force to the service of man have been equally astonishing; but these facts, however noteworthy, have little to do with the rank of physical science as a means of education.

For it must be distinctly borne in mind that liberal studies have for their primary object the man himself, his powers, susceptibilities, character, and not his particular calling in life; they would prepare him to live worthily, and not to get a living; they would build him up in strength and virtue, give him possession and control of his entire nature, and send him out into the world, far-seeing, high-minded, resolute, courteous, able to work in any direction, to think clearly, judge impartially, investigate accurately, and speak forcibly,—in a word, to be a leader of men by virtue of what he is and what he does for them, and not by virtue of what he acquires for himself.

With this view of the chief end to be gained by liberal studies, it is at once evident that the uses to which a particular science may be applied in the ordinary business of life, in buying and selling and getting gain, will be no evidence of its value in discipline or culture. Nay, it is possible that the pecuniary value of a science may be so obtrusive as to create a

mercenary disposition in the student, and thus counteract the very aim of good learning, debasing the character while it quickens the intellect. This may never have been the case, but it is at least a conceivable, and perhaps I ought to say a probable result.

If we seek to ascertain the proper relation of the natural sciences to the ancient languages in a wise course of liberal study, it will be convenient to look at some of the merits which are ascribed to the former, and said to give them a title to the first place. Among these the *attractive influence* of the physical sciences is affirmed. They stimulate and gratify curiosity. They allure the student's mind from one point to another, from this adjustment to that, from beauty to utility, from unity to variety, from harmony to discord, from the minute to the colossal, and soon indefinitely, blending the new with the old, and the familiar with the strange, in a never-ending succession of marvels. Hence, from the nature of the case, they must enkindle a rare enthusiasm in the pursuit of knowledge, and this enthusiasm, with the consequent exertion, must lead to a rapid growth of the mental powers as well as to a rapid increase of known truth. And then it is added, that the reason why so many young men waste their time in college, may be found in their want of love for the ancient languages, and not in their want of love to knowledge in general. Let them give their days to science, and they will soon wish to give their nights also. There may be a very small fraction of truth in this view of the case; for there are doubtless some persons who have a native regard for stones and brooks, for trees and flowers, for insects and birds, and indeed for all sensible objects, making it their delight to study them; but these persons do not represent the average of students; they are exceptional in their love of nature. If my own observation comports with that of others, there is no good reason to believe, that any large number of young men, who are indifferent to the knowledge of Greek and Latin, would be eager to excel in chemistry or geology. Besides, it may be doubted whether the study of Grecian and Roman literature does not offer the student as great a variety of the novel and the interesting as the mind is capable of grasping. Is not the structure of a word as curious as that of a plant? Are not its powers, affinities, and uses, its growth and decadence, as wonderful? Is not a sentence, a paragraph, a fable, a poem, an oration, a drama, a history, charged with laws and principles, harmonies and discords, just as new and just as fascinating to the youthful mind as anything which nature affords? There is nothing, I imagine, more congenial to man than speech, and nothing which furnishes him with a more suitable variety of stimulating truth than learning a new language.

But if the greater variety of nature is pressed as an advantage, I must say firmly that the mind of man is not educated by flitting, like the butterfly, from this novelty to that, but by laying hold of an object with a firm grasp, and patiently ascertaining the features which ally it to others or distinguish it from them. It is this tenacious grip which proves its power. It is this self-control and thoroughness which prepare it for the work of life. And there are no studies which do more to educate the powers in this direction, than those connected with the ancient classics. Not a step can be safely taken in the dark. When the student comes to a passage which seems to his unpractised eye like a deep and tangled forest of words, impassable, impenetrable, he must try to enter it at this point and that; and though baffled a hundred times must renew the attempt, scrutinizing every part from every possible point of observation, watching eagerly for the first ray that reveals an opening, but confident that he will at last find the right way of entrance, and then be able to explore it throughout. This is an educational process worthy of the name; it tries every power of the mind,—memory, imagination, judgment, taste; it unites in itself observation, analysis, synthesis, the invention, the trial, the rejection of hypotheses, and the careful weighing of probable evidence; and if there be any virtue in discipline it must be extracted and appropriated by such a process.

It is probable that we shall take occasion to give further consideration to this admirable paper.

THE NEW PROVINCIAL BUILDING

which has so long been the bone of contention between the political parties of the province, and of the Dominion and Local Governments has at length passed from the hands of the latter into those of the former; and the award of the Arbitrators has been formally announced. The decision appears to give general satisfaction to all parties. It will be seen that some of the earlier announcements of the terms were somewhat inaccurate. The Provincial Museum it appears is not at present required to be removed. It is probable that it will be necessary to change the location of this rapidly increasing collection of the curiosities of Nature and Art, and specimens of Natural History, before long, should be the case, due notice will be given. The Arbitrators Messrs. John Boyd, James B. Duffus, and William Heard, say in their award: It has been clearly shown that a portion of the Building was intended for Depart-