

the Arts Course should be made efficient, without this a Theological Course would necessarily be but feeble and inefficient.

Rev. C. Goodspeed had been long familiar with teachers and teaching. He showed that the possession of knowledge did not always prove a well educated mind. He argued that as the State could not exercise its power in matters religious they were not the parties to provide education in its most important particulars. Moral power does not reside in the State. Our educational institutions must be under Christian influences to bring about the results we aim at, they must therefore be free to adopt such teaching and teachers as they believed to be in accordance with the Word of God.

Professor Tufts considered the present year one of no ordinary importance. The recent events in the destruction of the College building, by fire, and the appeals of its friends have brought the subject before the people more frequently than at any previous time. The question of collegiate education has been on these occasions presented before the people in a more distinct form than ever before.

Acadia, it is well understood, is the property of the Baptist body, and the recent loss had been felt by all, and all are consequently prepared to do their part in re-building and promoting its best interests. These losses have created a pressing demand for money, to make up the losses and place the College in at least as favorable a position as it had before the fire.

In the past four years 130 students have passed through the academical course, and presented themselves for matriculation. At least 300 students have been in the institution during the past four years. He described the position of the Academy as a necessary part of the collegiate work of the denomination. He did not think the body could sustain more than one Academy with such a teaching staff. He did not doubt but some young men might do a good deal of study without an Academy, but it was a very rare case that a young man could get on at all. If a student is above profiting by the aid of the schools, he is not likely to prove a very consistent or progressive man. The demand for denominational Academies is becoming far more general than formerly. Large efforts have lately been made in the United States in removing debts on Academy buildings and we should follow so good an example, and make an effort to, remove the debt on our Academy before the new one is opened.

Dr. Johnson, of Providence, R. I., said he had come northward to visit 'Baddeck and that sort of thing,' and he was glad to have come to meet with this Convention, where so many Baptist brethren were assembled. He noticed the great growth there had been of late years in the education sentiment, especially in the United States. He believed the same state of things existed here. There was, however, a want of men having a national standing. Since Dr. Wayland died there had not been a man for whom they could claim a national influence in this direction. The necessity had come for great progress in our collegiate institutions. The spread of education among the people calls for this. There is a desire everywhere to secure a better standing in the social scale. Parents seek it for their children and children seek it for themselves. Parents demand the best education they can get for their children, and their ministers must therefore be at least on a par with them. Seeing that we know nothing of clerical authority the whole of the ministers power must be in his mental superiority and culture. Unless this progress is secured for the people it will be found that the prevailing effort to rise will induce the young men and young women to look elsewhere to former connections in life, but if we seize the prevailing sentiment and see that our institutions are sustained and made use of there will be no necessity for that or danger arising from that source. He had full confidence from what he saw that the Baptists of these provinces would be fully up to the mark in these matters.

After a few appropriate remarks from the President, Mrs. Dr. Curry and a select choir sang an anthem in very superior style and in excellent taste, and the meeting was dismissed with the benediction.

We reported in a former number in brief the proceedings of Tuesday morning. After the disposal of routine business, several matters in relation to the statistics of the churches and the

necessity for greater accuracy and promptness on the part of the churches, especially in New Brunswick, were mentioned.

The Report of the Foreign Missionary Board was read by the Secretary. It will be found entire on another page of our present number.

A message was read from Rev. Dr. Cramp on the appointment of the Committee on the State of the Denomination. If appointed again he wished to have Rev. S. W. DeBlois associated with him, as he might be of great service if he (Dr. C.) lived, and if he died (Mr. D.) would be able to take hold and do the work.

On Tuesday afternoon the great subject was the course pursued by the Foreign Missionary Board at St. John in reference to Rev. W. B. Boggs. Sending circulars to the six Associations and so relieving themselves of the responsibility of his appointment and refuse to make it. By some of the speakers this was regarded as a most extraordinary proceeding.

Rev. W. P. Everett, made a powerful and effective address showing that it was the only course open to the Board unless they had made the appointment and taken all the risk of Mr. B's life and the raising of the increased amount of funds which would be required. Some of the brethren took the ground that the Board should have taken Mr. Boggs' conviction that he ought to go out again to India with the substantial preparation he had already made to labor there, and his restored health, as indicating for them the path of duty, and exercised faith in God for the future. There were, however, others—and these, also, amongst his best friends,—who believed that his constitution was such that a return to that warm climate would bring on a return of his physical maladies, and he would soon die under them. As, however, Bro. Boggs had withdrawn his application, the question of his appointment was not before the Convention and the motion for adoption of the report passed unanimously.

THE PUBLIC MISSIONARY MEETING

took place in the evening. The President had been sent for by telegraph to return. In the absence of the Vice-Presidents, Hon. Dr. Parker was called to the chair. He opened the meeting by giving out the hymn,—

"The morning light is breaking."

During the devotional exercises Vice-President Judge Johnston arrived and took the chair. He called on the Rev. Mr. Carroll of the Grand Ligne Mission to address the meeting.

Mr. Carroll said he had been invited to visit these provinces on behalf of an institution which was doing a vast amount of good in a most important district of Canada. He was glad to meet the Convention, and thought that at no distant day with the greatly improved facilities of travel there might be an Intercolonial Baptist Convention established at some convenient point. The brethren in the Upper Provinces would be very glad at all times to meet brethren from these provinces. Mr. C. spoke on the requirements of a home missionary as having to do real work without any of the romance which surrounds the foreign missionary. A home missionary is supposed to have less of the heroic than the foreign. The scriptures make no distinction between home and foreign as we are obliged to do. The circumstances of the two are somewhat different, but the same spirit of consecration is necessary for both. It is much easier to awaken sympathy for those who labor in heathen lands, but the hope of extending the foreign work depends largely on the success of the missions at home. He believed that Christians should feel that their means are no less sanctified than they are themselves. The pocket-book should be baptized no less than the owner. He explained the work at Grand Ligne and said he was not aware of our having a French Mission or he would not have come seeking aid for the one at Grand Ligne. He would be glad to know that his visit had been of service to the cause in these provinces. Possibly some would be able to help both, if so he would be glad to receive their contributions.

Rev. W. B. Boggs said Christians ought to rejoice over the blessings which Christianity brings, and while doing so, should not forget what it also demands of us. Whilst it brings blessings it involves obligation. The heathen are without many of the blessings we enjoy and do not begin to appreciate them till brought under their influence. They can only get the true religion from Christians. If the gospel is not sent to them they must live on

and then die without it. It is at our risk that we withhold it if we have it in our power to give.

The great results that are now beginning to appear are sufficient to encourage us in the work, and shew that where effort is put forth there the blessing will follow. If we sow bountifully we may expect to reap largely, but if we refuse to do so we may be ourselves deprived of them. When we wish to do a thing we find out the way, and if we seek to help in this we shall be surprised at what we are able to accomplish. The success attending missionary labor shews that the work will go on, and it will not cease until the full realization of all that God has promised shall be fulfilled. Every year brings forth fresh proof of its being a divine work. The past three years with us have been preliminary, but we may now rejoice in what has been done and look forward to more regular and successful effort.

Dr. J. L. Phillips, of the Free-will Baptist body, being present, was invited to speak. He had labored for several years in Bidnapore, India, and was able to speak from personal acquaintance with the work there. His father went there 25 years ago and is still laboring among its teeming millions under the direction of the Society in the United States.

He described the preaching in India as done mostly out of doors, every day, in the streets or under the shade of a banyan tree. The missionary takes his stand and commences to read the scriptures, offering such comments and remarks as may be suggested by the subject and by the character of the hearers present. Sometimes a Brahmin, after listening a while, with great respect asks permission to speak, and confronts the missionary by telling him that he is greatly mistaken, whilst he does not deny the fact of God having become incarnate in the person of Jesus, yet there have been many other incarnations, as Brahma, Vishnu, Siva, and gods innumerable. Whilst Jesus may be preferred by the preacher, yet, he says, our gods are better for us. The missionary has to defend his statements. Perhaps a discussion follows as to the claims of their several deities and what they have done. This may be resumed from day to day demanding great patience and knowledge of the language and insight into the characteristics of the Hindoo mind. At another time the missionary might have a Mohammedan priest come along with all the dignity that he can command, and after listening to the missionary's preaching for a while he proceeds to tell the company present This man has said a great many good things. It is very true that God is one God and that he has sent his prophets into the world from time to time since the creation, but he has made a grand mistake in supposing that Jesus Christ was the greatest of the prophets. Amongst the many prophets since the days of Moses, although Jesus was a great and good one, yet Mohammed was later, and the last and greatest of them all. There were many things in the Bible that were true, but the Koran was a later revelation and a great improvement upon the Christian Scriptures. Much wit and cleverness is often displayed in these encounters, and it required all the self-control and patience one could command to bear with these captious and often ingenious attempts to oppose the gospel.

There is, however, a great change now in all the great cities of India. The Bible has become better known and the Shastras and Koran and all other religious books are, by intelligent people, regarded as far inferior to the Christian Scriptures. This is emphatically held as being God's Book. Many things great and small have helped to bring about this result and to give the Bible a wide circulation. Among the greatest of these was a petition to get the Bible into the Government Schools. The government not only refused to listen to the prayer of the petition, but forbid it by proclamation. This was, of course, the best way to awaken a desire to see and read the Book. It was asked by intelligent people all over the country, What is this book that is forbidden, and why should we not read it? Dr. P. graphically described a visit of a number of young men to his house. They came with the special desire to see the Bible, but without informing him what they wanted, although he had learned it before. They had been well educated and with all the Hindoo refinement asked for the "religion books." "Oh, yes," said he, "be you will find the Koran there, and the Shastras there, and the Vedas there," and so on. He

found them still dissatisfied. They then deputed one of their number to come and ask if he would let them see 'the Christ religion book.' Oh, certainly, if they wished. He then got the Bible, and after asking them to be seated (on the floor, of course). He called on one of them to read, finding the first Psalm. This he read aloud with great distinctness and emphasis. The eyes and ears of his audience drank in the striking sentences of this psalm with its beautiful similitudes, and, hardly waiting for the close, they together exclaimed, Wonderful! Wonderful! and began to contrast the clear distinct truths with the ambiguous writings of their sacred books.

By this means the Bible is making its way, and there is an open door to carry to them the Word of God, which the people eagerly read; and so many receive the truth which is able to make them wise unto salvation through faith in Christ Jesus. He shewed the degraded position of woman under the false systems of India, and the welcome given to those who show them that there is a condition of future blessedness even for them. Many of them are desirous of learning to read that they may search the scriptures for themselves.

At the request of some of the brethren, Dr. Phillips sang the hymn "From Greenland's icy mountains," in the Oriya language.

Dr. Day was the next speaker. He pictured the great gathering of the disciples on the mountain in Galilee, where Jesus gave forth his great commission to go into all the world and preach the gospel to every creature. He shewed it to be the Christian's duty to send forth the gospel, 1. for the church's sake, 2. for the sinner's sake, 3. for Christ's sake! After a fine anthem had been sung in excellent style, Miss Hammond was invited to say a few words as she was to leave in a few days for India, under direction of the Convention. Miss H. said she felt that the work to which she had been appointed was one of vast moment. She loved her native land. It had been a severe trial to take leave of friends and home, but she wished to go to her sisters of whom they had just heard, she had been asked how she first thought of going to India. This she could not tell, as she had from the earliest day of her remembrance wished to serve Christ, and was willing to go wherever He directed. If we realize the sad condition of our blind brothers and sisters how could we refrain from doing something to help them. She had faith to believe that God would help and direct her, and hoped that the friends left at home would not forget to offer prayer for her when far off at her work in India.

Votes of thanks to the people of Fredericton for their kind hospitalities to the Delegates, and to the Railroad and steamboat authorities for reduced fares, were passed and the Convention adjourned to meet next year at Truro.

RE-OPENING OF ACADIA COLLEGE AND HORTON ACADEMY.

On Thursday, 5th inst., the Institutions at Wolfville resumed work after the summer vacation. The temporary buildings are to be used again as classrooms. This inconvenience is cheerfully submitted to in sight of the commodious College so rapidly taking shape and comeliness.

The Matriculating Class, which numbered 26 in June, has been increased by four more who passed their examinations last week. This class is the largest on the matricula of the College.

Some changes have taken place in the teaching staff. Mr. Shafner's position in the Academy has been filled by the appointment of Mr. W. H. Robinson, A. B., who comes to his work with a good reputation. Miss Carrie Whidden, of Calais, Me., has been appointed teacher in the Seminary. She and Mlle. Huguenin will reside in the Ladies Boarding House and take charge of the occupants. The assignment of Dr. Crawley to the Theological Department leaves his former work to be provided for. This will be mainly taken by Prof. Tufts. Prof. D. M. Welton has arrived and will be prepared to undertake theological instruction at once.

On Thursday evening the usual public meeting was held, Dr. Sawyer presiding. Impromptu addresses on the various phases of educational work were delivered, and the names of the winners of the matriculation prizes announced.

Prof. Jones was the first speaker. His address was a very forcible plea

for greater unity and persistence of action in supporting our Educational Institutions. He dwelt upon the sources of educational apathy, such as want of understanding the true value of education, and a tendency to regard ourselves as units, incapable of doing much individually, forgetting that by combination we become able to accomplish the greatest results. There should be concentration of effort and means to the great end of making Acadia College a power for good in the future, even greater than it has been in the past. The Professor spoke of true and false economy showing in what the former consisted. He said it would be a false economy to stint our educational growth by withholding the necessary means for healthful progress. Instead of spasmodic efforts we should exhibit persistent and continued endeavor and a zeal that burns with a steady glow. So much is dependent upon our educational institutions now to counteract false notions in philosophy and theology and fortify the mind against the assaults of scepticism, that every possible effort should be put forth to render their influences as far reaching as possible.

The Rev. David Freeman gave a very pleasant and instructive address. The present condition of the new College building recalled his first coming to Wolfville to study when the old College was in about the same state of forwardness as the new is now. He gave some excellent advice to the students about physical culture which he enforced by practical examples.

The Rev. Dr. Crawley spoke with his usual eloquence and power. He said education was apparently a prolific subject, but to him there was always a majesty and dignity about it that seemed to claim prepared thought. He would corroborate what had been said about physical culture for bodily health is a prerequisite to mental progress. There was also an indissoluble alliance between mental and moral culture for all truth is God's truth, and when we learn any truth of any science we are learning what God has established.

Rev. A. J. Stevens and Rev. G. O. Gates expressed their thanks for being invited to speak, but declined to give any formal address.

Rev. S. W. DeBlois made a very happy speech recalling the times to which Mr. Freeman had alluded, and giving an amusing description of his agency work 25 years ago.

Dr. Sawyer in a brief closing address, said that the incoming Freshman class had passed a very satisfactory examination.

The first and second Matriculation prizes of \$20 and \$15 awarded to Mr. Lyman Chute, son of Rev. Obed Chute and Mr. George Andrews of Annapolis County.

HALIFAX.—Rev. E. M. Saunders returned last week to the city in very much improved health, after a visit of ten weeks to Cape Breton. During his absence Granville Street Church enjoyed visits from several of the ministers of King's Co. Rev. Isaiah Wallace, pastor of the Gaspereaux Church, Rev. S. McC. Black, pastor at Berwick, Rev. Dr. Sawyer, and others already named in our columns. Their kindness was highly appreciated.

Rev. E. W. Kelly has filled up the time for which he came to supply the Tabernacle, and has returned to complete his Theological course at Newton. His labors have been much valued and a very tangible expression was given on his leaving—Matthew Henry's Works in 9 vols. Mr. Kelly has baptized 2 persons during his term of service here.

Rev. J. F. Avery is expected to return next month. His health has continued to improve.

Rev. J. W. Manning, pastor of the North Church left the city this week for a short visit to Lunenburg County.

Rev. Dr. Welton returned on Tuesday last from his two years' residence in Europe. We were glad to meet him and Mrs. Welton in such vigorous health. We learned from Dr. W. somewhat of how he has filled up his time during his visit to the old world. He was well prepared before he left Nova Scotia, by the attention he had given to the French and German languages, to make immediate use of his opportunities there in practically applying his acquaintance with them in books to a more constant service, as the only medium of intercourse with the people.

An editorial article on the Theological Department we have had to defer till next week.