

to the world and a relation to God; he stands over against the world as its ruler, over against God as his image. He stands mid way between both, as the binding link between two worlds, this sensuous world and the higher supersensuous world. He is a recapitulation of the world, a microcosm, a little world of itself, but the higher comprehension of the world in a personality, and therefore the free ruler of the world. His very appearance proclaims him ruler.

He often appears, indeed, to be in a state of wretched pining; still in his very dejection may be seen the original lineaments, and these lineaments proclaim him a king. We are dependent, indeed, on the forces of natural life—feeble and impotent without these natural forces; but in all our weakness and dependence we have still the consciousness of inner freedom: vanquished we yet triumph in spirit; and even when thrown down in the dust we soar in spirit above all the stars.

Man is a ruler of all things. He is a ruler also through knowledge. For knowledge is the mark and exercise of dominion. Through knowledge I become inwardly master of a thing and make it subject to me and my own. By his knowledge man occupies a prophetic position in the world. His mind pries into the essence of things and searches after their ultimate causes; it translates the things of the material world into inner mental pictures, in which the truth, which lies enveloped in the sensuous covering, throws off its veil; it passes beyond the bounds of the sensuous into the world of spiritual ideas, which are the ground-types of everything sensible (material), and so comprehends everything transitory in its eternal truth. This knowledge is now dim and remains imperfect for life; but even in its imperfect state the prophetic spirit appears, which, swifter than the swift light, traverses the path way of the world on the wings of thought and soars from time to eternity. There is nothing unfriendly to this knowledge, and also nothing excepted from it. It were a mistaken solicitude for Christianity and welfare of the soul to wish to restrain the love of knowledge and set limits to learning. True knowledge is not puffed up but only the knowledge in which is wanting the true, modest, unselfish love of truth. The whole world has been given to man that he might govern it. And the first expression of his dominion is his recognition of it.

The next form of his dominion is that he makes the world subject to him. With knowledge is joined power. The knowledge of his mind becomes the sceptre of his hand, which also commands the hidden spirits of nature, so that they submit to his will and attach themselves like docile steeds to his chariot, in which he rides in triumph over the earth, and neither halts nor rests till he has traversed its most distant deserts, and subdued its most rebellious forces. So his thought and will rule over the world, and make knowledge and power themselves subject to them. And this world that he thus subduces with his knowledge and will, is imprisoned at the same time in his soul, mirrors itself in his imagination, and re-echoes in his feeling. As a world of imagery, a world of melody, a world of feeling and sensibility, he carries it in his own breast. The entire outer world finds an echo in this little world of the soul in man, and then expresses itself in various forms of artistic representation in painting and music and poetry. This world of art emerges as the reflected image of the world without, transfiguring, spiritualizing, beautifying and vivifying beyond the appearance of outward reality. In this reflected picture man imitates the Creator, and constructs again in copy the world which the great Master-Architect had previously created.

In this manifold activity of knowledge and power through which man rules the world, his earthly mission is accomplished.

But man belongs not simply to this world. His spirit stands upon the boundaries of a higher world which projects into this life. Its laws differ from those of this natural life. Our destination is not reached in this natural life, is not reached in civilization and its progress. We have a yet higher destination, one yielding the only true satisfaction to our spirit, and pointing us beyond time and space to the world of eternity,—pointing us to God. This may be said to be the question of the present time: the question of the higher world, the question of the supernatural. The tendency of the present time is to deny the supernatural. We have opened up such rich provinces in

this visible world that we are hereby led to suppose that it is everything, and all that we need. But the denial of the higher world is a degradation of man. We rob him hereby of his crown. For it is his crown that his life projects into a world of spirits whose ruler is God and whose revelation is Jesus Christ. The denial of this is a mistaking of the innermost being of man. For it is our innermost being that we carry an eternity within us and are created for eternity. *It is this eternity that we should carry into this transitory world and communicate to it, that it may be filled with an eternal value.* It is our highest dignity that we, standing in this perishable world, are destined for the eternal, that is, for God. Prophets and kings of this visible world, we are at the same time priests of the Eternal. For the highest and fairest thing is, that what we know as prophets and control as kings, what we carry in our inner world of mental images and perceptions, and with a creative power of portrayal, beautifully form in painting and music and poetry,—that all this we consecrate as priests to Him by whom and for whom we were created. The relation of man to the world finds its truth in his relation to God. We bear his lineaments, we boast of belonging to his family, we are a little world and at the same time Godlike,—God's representative on earth, in order to present us and the world to God, and to be the living bond between the world and God. That is to say: the highest destiny of man and the truth of his life is found in religion. And it is the office of religion to be the soul of this earthly life.

For the Christian Messenger.

From Mrs. Armstrong.

My dear Mr. Selden,—

Will you permit me through the columns of the *Messenger* to make a statement which I think the circumstances call for. You notice our withdrawal from Mission work under the Board at St. John, with kindly regret. For a long time past our conviction has been deepening that no other course was open to us. After much thought and prayer, and many tears, we have severed our connection with those under whom we have been labouring, but wish it to be definitely known that we consider the Women's Aid Societies to have done their work nobly in every department of it. The Societies and their Central Boards in the three Provinces have never failed to sympathize with us, and to help us in every possible way. Our deepest gratitude is due to them, and the women and children of India will long have occasion to be thankful for the efforts made in their behalf by their sisters in these Provinces. To me, the saddest part of our resignation is, that it must necessarily separate us from those societies in which none, perhaps, take a deeper interest than I do, and shall continue so to do. May the Master's blessing rest upon their endeavors, and crown them with abundant success.

H. M. N. ARMSTRONG.

Halifax, Dec. 13th, 1880.

For the Christian Messenger.

"Convention Work."

Dear Editor,—

The article in the last *Messenger* under the above caption, by "a member of the Convention," demands some criticism; for it seems to me that all such articles, if allowed to pass unnoticed, do a great deal of harm. They place additional obstacles in the way of those who are labouring for our denomination without fee or reward, and with no other objects in view than the glory of God and the maintenance and extension of our principles. The writer of the article referred to,

1. Takes too much for granted and prejudices the case. He says, "one quarter of the Convention year has passed away, and all things continue very much as they were." He assumes that all things are stationary, but how does he know? The Secretary of the Convention sent to each church within the limits of the Convention a copy of the resolution passed by that body in relation to our Financial Scheme. The Hants County pastors have brought the Convention, plan prominently before their churches, and I believe they are encouraged with the results of their labours. A prominent minister promised to help forward the work in King's County. The Lockport Church, sometime since, pledged to raise this year \$200.00 for

the Convention Scheme. The Truro Church has sent a first instalment of \$60.00. The First Yarmouth Church has been moving. About \$550.00 have been subscribed. More will be added to this amount. The Temple Church is agitating the matter. Several of our smaller churches have come forward with their instalments. I fear that "a Member of the Convention" has taken too much for granted. He seems also to have prejudiced the case. Assuming that there has been no success while "one quarter of the Convention year has passed away," he argues that the whole plan is a failure. It is not wise to judge prematurely. We could not form a correct idea of a pattern until the whole was woven. We should remember that the first quarter of the Association or Convention year has never produced as great financial results as either the third or fourth quarter. Contributors to our funds seem to require a rest after the close of the Financial year. There is a gradual improvement in this respect. We have no doubt that by and by, the spasmodic will become the regular. To judge correctly of the success of our operations, we had better wait until the close of the year, when the reports shall be presented for examination.

"A member of the Convention"

2. *Errs.* He says, "this sixth Board, which is to supply Funds for all the other Boards, have caused some letters to appear in the papers setting forth the importance of 'the Convention Scheme,' and then they seem to have concluded that 'the Scheme,' with this amount of assistance, would take care of 'itself.'" The good brother who writes thus, knows or ought to know, that in addition to the letters which the Committee "caused to appear in the papers," they sent appeals to every church in the Maritime Provinces, and pledges to be filled out and returned to the Committee. They also solicited the assistance of some of our prominent ministers and laymen. In many cases they appeared before the public and personally pleaded in behalf of the Convention Scheme. They do not "conclude" that "the Scheme" with the amount of assistance the brother, has named will "take care of itself," but they do think that if men like him would use their influence in favour of the plan, the churches with which they are connected would either fall into line with the Convention or contribute more largely to our benevolent enterprises. This "member of Convention"

3. *Dogmatizes.* He says, "the sum proposed in 'the Scheme' might be raised annually, if the churches understood their duties to the various objects of benevolence." But "more effective means" must "be used to educate the members of our churches" &c. How ought our churches to be educated in regard to this matter? Should it not be by the pastors and prominent laymen who take an interest in the plan? Does the responsibility rest wholly upon the Finance Committee, or would it rest upon an agent if one were appointed? Ought not each one who feels the necessity of having funds supplied, to use his influence in behalf of those who are seeking to supply them?

He adds, "the Scheme is failing in another respect. * * The larger part of the money is designated by the contributors." We can scarcely expect that our churches, which are so sensitive on the point of independence, should adopt any plan at all at once. Some of our most prominent churches last year, "designated" their contributions. But, from the discussions at the last Convention, we judge that this year's contribution will be mainly divided according to the scale of the Convention. Probably some churches and some individuals will continue to "designate" their contributions. We hope they will come unrestricted. But let them come according to the wish of the donors. "A member of the Convention"

4. *Threatens.* He says, in substance, that unless the three men who have the responsibility of collecting funds, prove to the Board that all is done that can possibly be effected, the Board will collect for themselves. If they should decide on that course, would they be gainers thereby? Did the Board of Foreign Missions, or the Board of Governors of Acadia College ever receive more in one year for ordinary expenses than they received last year? Perhaps more might be collected once or twice in the way to which our brother refers than by the Convention plan, but it could not be annually done. This "member of the Convention"

5. *Hopes.* "It is to be hoped," he

says, "that the Finance Committee * * will inaugurate effective means," &c. The Committee will appeal to the churches again. They will solicit the pastors of the churches to help them. And if mature deliberation, and a careful survey of the whole subject should dictate that an Agent should be appointed, such a course will soon be adopted. In the meantime let no one forget his individual responsibility.

G. E. DAY.

Yarmouth, Dec. 10, 1880.

For the Christian Messenger.

Acadia College Scholarships.

Mr. Editor,—

When I formerly attended meetings of the Governors of Acadia College, the right for scholarship-holders to vote on all questions coming before that body was fully conceded. Just when or how such privilege arose I have no very definite idea: that this was not contemplated at the time of creating scholarships I think is well known. The certificate granted upon the payment of \$400, specifies that "the owner shall have the right to the education of one scholar in perpetuity"—this and no more was the original understanding. We ask then, was there power accorded the Governors to institute or give privileges not intended when the contract with Scholarship owners was first made? We think no such liberty was ever conceded; even if allowed, it would be unwise to exercise it, as the number of Scholarship-holders far exceeds that of the Governors, and the votes of the former would overrule the action of the latter. The Governors of Acadia College are a body corporate, acting under a charter, and responsible to the Government for the manner in which their duties are performed, they are also a body acting by the appointment of the Convention, and amenable to it for its actions; further, the Governors are not a legislative, but an executive body, and not constituted to create an order to overrule actions for which they alone are responsible.

Did the Convention ever give holders of scholarships the right to vote at Governors meetings? In answer I say I think not; if they had the power—which I question—it would have been most indiscreet to use it. To appoint a certain number of Governors to do certain work, then to create a much larger body, or give a large number of irresponsible persons equal privileges, would be something unheard of. In a word the Governors are a responsible body the Scholarship holders are not, then who will say that the latter should have privileges equal to the former, with power given them to outvote those who are held accountable for all their acts? I think no one; and yet this state of affairs does exist. It ought not to continue in my opinion; the sooner the privilege granted is repealed the better. Let the Scholarship holders be invited to attend Governors meetings, if the governors so wish, and give their voice in debating questions that may arise, but not to vote, as they cannot be called to account for any action they may take.

I shall be glad to have this matter placed in its true light; if my views are erroneous, I am willing to have them corrected.

A SCHOLARSHIP HOLDER.

The Christian Messenger.

Halifax, N. S., December 15, 1880.

THE MARRIAGE LAW.

The last issue of the *Church Guardian* has a form of Petition to the Dominion Parliament, asking that the Bill to abolish restrictions against marriage with a deceased wife's sister may not be allowed to become law. The form of Petition affirms that the Petitioners believe the restrictions of the "Table of Prohibited Degrees" "to be enforced by the Holy Scriptures, and they earnestly deprecate the passage of any Bill which would legalize marriages prohibited by the Word of God." Chapter and verse in the Word of God are not given, and we think it would be very difficult to find any such passage. Indeed we believe the tenor of Scripture is all in the other direction. Under certain circumstances in the old dispensation, to which our church friends have to go for restrictions, the younger brother was required to marry the widow of the deceased brother.

There are many good churchmen who could not sign such petition, as they do not believe in the wickedness of such marriages, but think the prohibition far more wicked, and the

law one that must eventually be abolished by every enlightened Christian nation.

When the Head of the Church of England—Queen Victoria—has repeatedly given her sanction to the marriages which are supposed by the church clergy to be so objectionable it can hardly be supposed, but that a large number of the subordinate members will agree with her, and use their endeavours to get the law changed here, as it has been in other parts of the British Empire.

In reply to the enquiry, "Which is the most correct mode of baptism—immersion or sprinkling—in the Church of England?" we may remark that the Rubric of the Church of England Prayer Book is supposed to guide church clergymen in the administration of its rites and ceremonies, but there does not appear to be in the Rubric for the "Public Baptism of Infants" any mention of sprinkling as a form of baptism. It simply says, "And then after naming it (the child), after them (the godfathers and godmothers), if they shall certify him (the Priest) that the child may well endure it, he shall dip it in the Water discreetly and warily, saying,

I baptize thee &c.

But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words."

The Rubric for the "Public Baptism of such as are of Riper years" makes no provision for any certifying as to the person being able to bear it, but simply says after "he (the Priest) shall ask the Godfathers and Godmothers the name; and then shall dip him in the water or pour water upon him, saying,

"I baptize thee" &c.

In cases in which there is any doubt as to whether a child has or has not been baptized privately, the Rubric directs the Priest to "baptize it in the form before appointed for Public Baptism of Infants, saving that at the dipping of the child in the Font he shall use this form of words: "If thou art not already baptized N. I baptize thee" &c.

We have no disposition to awaken controversy on this matter, and have therefore merely quoted from the Book of Common Prayer in reply to the above enquiry.

We shall be glad to receive names of New Subscribers from every church in Nova Scotia, and as many as possible from beyond. Will the ministering brethren please have the kindness to enquire and see if there are not some in their congregations who wish to have it, and help them send on. One Dollar will secure the *Messenger* to July 1st. Two Dollars to Dec. 31, 1881.

The owners of Gas Stock need not be greatly alarmed that the Electric light will soon greatly depreciate the value of their property, seeing that so much danger exists in its use. The following account of a fatal accident is given in a late number of the *Scientific American*—

"During the trial trip of the great Russian Ship *Livadia*, one of the stokers of the ship was asked to hold an electric lamp which was being swung up to light the stokehole. The man, being ignorant of the danger, grasped the lamp by the brass rod which runs around it, and at the same incautiously touched one of the bare wires which supply the electric current. By this act he interposed his body in the track of the powerful current which was, in part at least, diverted from arm to arm across his chest. The shock was sufficient to strike him down dead, all efforts to resuscitate him being unavailing. Nor was the effect due to heart disease induced by the blow, as is sometimes the case with comparatively slight shocks, for it was found next day that the tissues of the body had been disrupted to such a degree by the discharge that immediate burial was resorted to. There is no danger at all short of actual touching with two distinct parts of the body in such a manner as to discharge the current between them; but a person ignorant of the action of the lamp may commit this blunder at any moment, for electricity is invisible, and there is no sign to be seen of the deadly and subtle power which may be lurking in the metal work. Something more than care on the part of those using the electric light would seem, however, to be necessary. There is room for reform in the construction of electric lamps. Hitherto the attention of inventors has been chiefly directed to the proper working of their devices and the insurance of a brilliant light; but henceforth some regard will probably be paid to the safety of their apparatus."