

later times. Most of all was I eager to meet men of experience, who are giving their lives to educational work, that I might by fellowship with them get some broadening, some quickening, some larger intelligence for the judgment and direction of our own work at home.

While away it was my privilege to visit Colby College, Waterville, Me.; Newton Theological Seminary; the Massachusetts School of Technology, Boston; some of the High Schools of New England; Worcester Academy; Clark University; Brown University; Columbia University and Union Theological Seminary, New York City; Yale University; Smith College, Northampton, Mass.; Amherst College, Amherst, Mass.; Rochester Theological Seminary, and Rochester University; and McMaster and Toronto Universities, Toronto.

My best expectations were more than fulfilled in the information gathered and the stimulus received. The intimate touch with able men was very broadening and vitalising, and I shall always count my trip one of the most instructive and valuable privileges I have had. On reaching home an opportunity was given me of talking to the professors and students for an hour on the good things I had enjoyed. I trust it will be arranged by the Board that each professor shall in turn get the advantage of a similar outing.

After seeing the superb equipment of some of the American schools and colleges one can hardly help feeling afresh the financial limitations of our own work and wishing that we had at command at least enough money to get out of debt, to stop further deficits, and to supply in a modest way some of our urgent needs.

It is gratifying, however, to think that money is not the prime requisite of efficient educational work; that men and ideals count for vastly more than money; and that Acadia in her poverty has prosecuted and is prosecuting a work so true in aim, so genuine in quality, so efficient in results, that her graduates take rank in the graduate schools and in public life with the graduates of the best Colleges. It is gratifying also to have discovered that Acadia has not been alone in having had a history of struggle. About every College of distinction has had its time of poverty and waiting, and we may well keep good heart, in the confidence that the spirit of beneficence towards the College will grow with the years, and that more and more those who have larger means will emulate that disposition, which is so rapidly developing in the United States, to regard colleges, especially Christian colleges, as one of the most commendable, permanent, and far-reaching forms of investment into which God's stewards can put the means with which God has entrusted them.

The Theological Seminaries I visited are well manned, are demanding a high grade of work from the students and are endowed with a vital evangelical spirit. No young man should think in these days of settling in the ministry without supplementing his general training with this special training for the onerous duties of his high calling. The Graduate Universities are becoming more and more efficient, and are already offering advantages which it was once felt could not be obtained outside of Germany.

The smaller Colleges have in the later years had a testing time. The gifts of the wealthy have flowed rather towards the large Universities, leaving the smaller Colleges to suffer more and more by contrast, and to experience increasing difficulty in keeping a place. There need, however, be no panic on this point. The pendulum is already swinging back. The smaller college with a fair equipment offers, and must continue to offer, the greater advantages for the undergraduate. Its curriculum can be more easily controlled, its ideals of life can be better controlled, its methods of work are as a rule more severely educative, the contact between students and professors is much more close and personal, and the relations of the students to one another more fraternal and helpful. The smaller colleges are the chief conservers of the positively Christian idea in education. The large university is the place for post-graduate work, but there the undergraduate is largely lost in the crowd, must often submit to the lecturing system in the place of genuine teaching, may have only the slightest personal contact with the professors, and is almost sure to receive the entire instruction of the first two years, not from professors at all, but from instructors who are themselves only beginners in the work of teaching. The acknowledgment of these facts was frankly made to me not only by students but by professors in the large Universities. I found it to be the prevailing conviction.

Altogether this tour of observation has deepened my sense of the great importance of the work of education in particular, both to national life and the Kingdom of God; has deepened my sense of the great value of the work of Acadia; has confirmed my judgment that the staff at Acadia will compare favorably with the staff of any college of the same grade, and that in some respects its ideals give it a pre-eminent position. Everything I met with confirmed the conviction that in all essentials the ideals established here are sound and healthy. In details there will always be room for readjustment and improvements, and as the means are furnished, much improvement can be made. Let us thank God for the past, and pray and work for a still nobler and more efficient future.

The evangelistic meetings led by Mr. Gale, which began last Sunday in which the churches and the college are united, are held in the college hall in the evenings, and in the Baptist church in the afternoons. The attendance is very large and the interest is deepening day by day. We are praying and looking for a deep and far-reaching movement. Brethren, pray for us.

Wolfville, March 1st.

T. TROTTER.

From Halifax.

Had Reporter not been for the last three weeks locked up in la grippe's prison, you would have been told how Halifax mourned for the death of Queen Victoria and of several other matters of interest to the readers of the MESSENGER AND VISITOR. We make history at lightning speed in these days. Even important facts soon become stale. It may however be said that the Episcopalians did not unite with the other bodies in the memorial services for departed Queen Empress. They kept to their own churches as of course did the Roman Catholics. One sentiment, however, pervaded the entire city. Here as elsewhere there was a feeling of keen personal bereavement. The Baptists, Methodists and Presbyterians held a union service in St. Matthew's Presbyterian church. It was crowded and many were unable to get even standing room. The assembly was pervaded by a deep seriousness.

The long pastorate of Archbishop O'Brien to his flock published in the city press is one of unusual interest. In looking over it the Baptist Index Expositor would cut out his interpretation of the Peter, rock and keys, the Sacraments, the historic church, its teachings and authority, but when this is done, the body of this address to his flock is wholesome and uplifting and could be read with profit by any intelligent Christian. Running through it is a golden thread. From beginning to end Christ is fearlessly held up and defiantly pressed upon the attention of all opposers. This is not done by platitudes and dogma. Back of his keen vigorous intellect the Archbishop evidently has a heart, stout, fervent and loyal to Christ. Baptists are at all times glad to see evidences of such facts.—Let me give the readers of the MESSENGER AND VISITOR a few sentences from this lental pastoral. The fact that we have entered on a new century doubtless was an inspiration to the writer. In his argument for the work of Christ he says:—

"Much less will a study of some, even many, of the laws of the physical world, or the adaptation of natural forces to meet our conveniences, enable us to understand the story of mankind, and of the Christian religion. Yet with no better mental equipment than that supplied by such studies, serious men,—and not seldom, unturned scientific cakes, also,—will attempt to explain that story, in a tone more dogmatic than learned, more flippant than convincing.

The long-expected Redeemer and Mediator had come to break the bonds of sin, to conquer death and to renew the face of the earth. The Creator had come down to his creatures, to lift them up to dispel the darkness of error, and to offer a balm for every wound, a cure for every spiritual disease, and to subject all things to him."

The effects of the gospel are described as follows: "Maxims and rules of conduct proposed by learned men have indeed exercised a certain influence over the minds of their pupils, but only within a restricted area and for a short time. But the gospel of Christ changed the habits of thought of mankind, opened up new fields of intellectual activity, shed light on many obscure subjects, and emancipated human reason from the slavery of error, by proclaiming the truth. And this action has not been transitory; it has dominated the intellect of all that has been best in the world for the past nineteen centuries, and shaped the course of all moral, social and political reform. Even those who today reject or rebel against that gospel are influenced by it in a thousand ways. Their self-respect which leads them to avoid disgraceful actions, as well as their philanthropy of which they boast, are results, distorted indeed,—yet the results of the impalpable action of the gospel in the region of thought."

All lovers of God's word rejoice in declarations of this kind irrespective of their author's ecclesiastical relations. The more of such statements the better. Of Christ and his work he further says: "And this Divine Founder, who in the beginning was with God, and was himself God, through no compulsion, but moved by infinite love for us, condescended to be made by infinite love for us, condescended to be made partakers of his strength, uniting to himself a human body and soul through which he might bear our sins, and teach us by word and example. What does he ask in return for all the benefits conferred upon us in the social, intellectual and spiritual orders? Only our love, our adoration, our service. He is our brother who has labored and suffered much for us; therefore we should cherish for him an intense personal love. He is our God, and as such merits our adoration. He is our King—our King by right of creation and by the right of purchase through the shedding of his blood for us, hence our best service is his due. When he reigns in the heart and the conscience of man, fear and restlessness find no place. In families and communities where his laws are observed peace and happiness abound. If we obey him we shall find that rest of soul after which we all sigh, even in the midst of thoughtless gaiety, for so he has promised: 'Come to me, all you that labor and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls.' Matt. 11: 28, 29."

Here it will be observed that his grace gives the gospel, chapter and verse, which he quotes. This is good. It assumes his belief that his people have Bibles in their houses. It is not likely that this is generally the fact. If clergymen of the Roman Catholic church should become as urgent for the private study of God's word as the ministers of, say the Presbyterian church, what a blessing would thereby come to that people. Wait and hope. The evolutionary process in church polity is not arrested. The leaven has been put in the barrel of meal. It takes a long time to leaven the whole lump. The trend of priestly assumption whether in the Greek church, the Western church or the Episcopal church is to subordinate the Bible in the hands of the people to the Prayer Book. This should be reversed. In time it will be done. So soon as the heralds of revealed truth come to see all priestly functions centred exclusively in Christ,

except the general priesthood of believers, then will they teach the people to do as did the Bereans in Paul's day, "Search the Scriptures daily to see whether the things" preached, believed and enjoyed, "are so."

Again where the Archbishop discourses on the matter of accepting Christ, Baptists can say a hearty Amen. These are his words: "The gospel message calls man to follow virtue, it does not drive him; the grace of God entreats to good, it does not force. The awful responsibility of freedom of will is ours; good and evil are before us, constituting the touchstone by which souls are proved. If the senses exert an influence to drag us down to material things, the words of Christ—"What shall it profit a man if he gain the whole world and lose his own soul?" (Matt. viii. 36), tend to lift us up to the spiritual; if temptations are strong to lure us to sinful pleasures, the grace of God is no less potent to strengthen us to seek the unending joys promised to the pure of heart. The devil, who is no figment of the imagination, but a real personal being, once a noble spirit, but having fallen through pride, is ever seeking to draw others down, make use of men individually and collectively, to thwart, or mar the designs of God through a misuse of their free will."

His Grace builded larger than he knew. The pastoral was intended to serve his own flock especially in the lental season on which they have just entered; but I have passed it on to the thousands of families reading the MESSENGER AND VISITOR; not however until I have taken the same liberties with it which good old Shubael Dimock who came to Newport in 1860, took with the Presbyterian catechism. He first drew his pen through that part of it which treated of infant baptism, and then used it as a good Baptist text book. So having expurgated the archbishop's lental circular of a few unsavory dogmas, I offer it to the Baptist press of the Maritime Provinces. I am sure those who read the large quotations adduced will be glad to discover the religious presence, the loyalty to Christ, and the devout fervor which mark this production.

Mr. Dresser who has been preaching at Tanook for some weeks past has supplied the West End church. Mrs. Dresser is at the Victoria Hospital for treatment. Rev. Dr. Kempton is confined to his house with an attack of La Grippe. Signs of awakening appear in the North church and at the Tabernacle. REPORTER.

Arrogant Assumption.

While the nation was bowed in grief, and our hearts were with the mourners at Osborne, everything which savored of eulogy or affectionate regard for our late beloved Queen was eagerly accepted without scrutiny or question. It may not be amiss, now, to look a little more closely at some of these tributes.

Here is one from Archbishop O'Brien. On the Sunday following the Queen's death, St. Mary's Cathedral was not draped, as were most of the churches here, nor was any memorial service held there, but, in lieu thereof, the following letter from the Archbishop was read at all the services:

"During the course of the past week, Her Majesty the well beloved Queen, was called from her sphere of earthly activity. Full of years adorned with many virtues and enjoying the loving sympathy of her subjects, she passed peacefully away leaving as the noblest inheritance to her descendants a spotless name and fame. As maiden, as wife, as mother, she led a blameless life, living in each state up to high ideals, and discharging faithfully the duties of Queen in all of them. She set a noble example of domestic virtue to women, and of faithful service to men in public positions.

This will be her best eulogy, as it will be her best advocate before an All-seeing Judge.

The remainder of the letter, which was brief, provided for a high mass on the day of the Queen's funeral, with prayers for the members of the royal family, and for King Edward VII., "that he may rule wisely and well."

What I have to say concerns the first part of the letter, which I have quoted verbatim. So far as it goes, it shows no lack of appreciation on the part of the Archbishop. Indeed, it is high praise,—not one whit too high—of a notable life as shown in the domestic relations, and in the discharge of public duty, a brief, eloquent tribute from a loyal heart. But, why is no word written in appreciation of the Queen's religious life, of the simple faith and Christian character, so constantly in evidence during her long reign, abounding in acts of Christian sympathy and Christian love? The Archbishop did not fail to remember. He will never forget the touching exhibition of the large hearted true Christian charity displayed by our noble Queen when his intimate friend and co-religionist, Sir John S. D. Thompson was stricken by death in the palace at Windsor. It was prompt, tender, and Christlike. Ah, there was a fiercer struggle in the heart of the loyal citizen at this point. A just regard for the Queen came into conflict with mother church, and mother church triumphed! Hence the words which I have italicised with their false and most arrogant assumption quietly nestling therein, an assumption which the Archbishop himself, bold man that he is, would not venture to translate into words. Let no one imagine that the Archbishop holds any such heresy as that salvation may be found in good works without Christ. His recent lental pastoral is clear on this point. Again and again he declares that the Lord Jesus is the one hope and salvation for humanity. No, the meaning of the closing words of his tribute is clear. The Queen lived and died outside the Roman Catholic Church and, "without aids dogs." There can be no faith, no Christian character, no Christian life, no Christ, no salvation outside the Roman church, for the keys of the Kingdom are held by Peter and his successors. To be in the one church is to be saved, and to be without is to be lost. This is ultra-montanism, and the Archbishop is an ultramontanist. When he speaks in the words I have italicised of the Queen's "best advocate," he simply means that she can have no advocate, and no hope of heaven. This is called Christianity in the year 1901, the opening year of the new century!

Feb. 25, 1901.

H. NOVA SCOTIA.