

Christian Messenger.

HALIFAX, JUNE 11, 1862.

“What think ye: that he will not come to the feast?”

So spake the Jews as they mused concerning Jesus appearing at the approaching feast of the Passover at Jerusalem. They contemplated what the results of his presence would be amongst the masses of those who had gathered from all parts of Palestine. Our religious festivals are approaching, and we may perhaps appropriately ask a similar question, and indulge in reflections of a like character, with respect to the presence of the Master.

The importance of these gatherings, when rightly managed, can be hardly overrated. Christianity is essentially social in its operations. Its object is to prepare us for the sociabilities of heaven. The happiness of the future state is represented as not only social blessedness, but such a compact union of the individuals there partaking of that blessedness, that it is represented as a choir of harpers with their harps, and joining, as with one voice, in the song of Moses and the Lamb. True religion has always been of this social character, which delighted in stately assembling in one common centre. The general gatherings of the ancient Israelites shewed how highly this feature was appreciated under the Jewish dispensation. The bringing-together of brethren from different localities to one place, with one accord, has been the precursor of the great reformation and manifestations of the Spirit's power under the Christian dispensation, from that which began under the preaching of the Word on the day of Pentecost till now. The progress of Divine truth in the world is the result of separate individual activity on the part of those who have experienced its value, recommending it to others; this, with the preaching of the Gospel, attended with the divine blessing, has been as the grain of mustard seed which has grown, and multiplied itself, till it has spread into many lands, and will ultimately fill the earth with its branches; but the results of this individual effort are made manifest more fully when those who have been thus actively employed make common cause, and assemble together for the purpose of recounting the miracles of divine grace wrought by the word and the name of Jesus.

All good comes down from above. The principles and truths that are effectual in accomplishing any good in the world, are first imparted by the great Master-builder to those who present them. He condescends to allow his people to be co-workers in his cause. Suggestions from His servants which result in any real, permanent benefit to the church or the world, first emanate from the Father of lights. God was formerly present, in the place appointed for his people to assemble, by the symbol of a cloud and of fire. The second temple was more glorious, inasmuch as it had the visible presence of God in the person of Christ. The dispensation of the Spirit is a further development of God's glorious presence. With less that is apparent, far greater results are brought about in the awakening, convincing and saving of sinners. This is the great purpose which was to be accomplished by Christ's death, resurrection and ascension. The labours of Christ's ministers are only efficient when these effects follow them. This too is the proof of God's presence. Paul may plant and Apollous water but it is God alone that giveth the increase. It, in the coming Anniversary, the Lord is present at their feasts, the churches represented, as well as the delegates, will be benefitted. In the anticipation of these gatherings, and the consciousness of the value of Christ's presence there, many are saying as Moses of old, "If thy presence go not carry us not up hence." It will depend much on the willingness of those present to seek his presence, and recognize Him as the Master of the assemblies, whether he will manifest himself in powerfully working on the hearts of the people. Let a spirit of humility and an earnest desire to be guided by his Spirit and his word animate all, and the preaching will be powerful, the exhortations profitable, and the resolutions such as will be carried into effect; the churches will be built up, sinners converted, and God will be glorified on earth and in heaven.

Before we again appear before our readers the Western Association will have held its annual session. It is not necessary that we should name any subjects in particular, that will demand attention. Besides the progress of the Churches, Missions, Home and Foreign, with all their weighty claims, and Education with its encouraging results and promising prospects will each receive its quota of attention. The Sabbath School work will not be

forgotten. This has warm friends in the west, who work at other times than when stimulated by public meetings; and they receive their reward. May it be greatly increased and the same spirit extend over the land so that the rising race may become a seed to serve Him, a generation to call Him blessed.

A NOVA SCOTIAN EDITOR'S OPINION OF ENGLISH POPULAR PREACHERS.—The following is an extract from the Editorial Correspondence of the Presbyterian Witness. If it were the production of brother Jonathan, it might be deemed a genuine piece of Yankeeism, but as that is not the case the only explanation we can give of the curiosity, is that the writer is the Editor of the Witness, and Spurgeon and Mursell are Baptists.

“The next ‘May Meeting’ I attended was a Baptist Missionary Anniversary—Young Men's Society. It was held in Spurgeon's Tabernacle which was fairly filled. A wearisome report having been disposed of Mr. Spurgeon made a speech which was received with wonderful enthusiasm. He perpetrated a few good jokes and several intensely stupid ones, but the people laughed alike at all. I laughed too—at the synagogue of asses so easily moved to mirth. It was a phenomenon altogether new to me to see how some of those people opened their vast and horrid jaws when expressing their gratification at the Spurgeonic jokes. Why, they would frighten a young shark or an old crocodile. In course of his speech Mr. Spurgeon hurled some keen shots at the Church of England, especially at the ‘High’ clergy. He flattered the Baptists a little too much; and the speech upon the whole was *bosh*. He was followed by a very decent old Nobody whose name I forget, and who assured the audience that Mr. Spurgeon was the King of Preachers and the greatest man living. This was pitiful. Then followed a quiet, decent and true man, a returned missionary from India who quietly made a few sensible and modest observations. He was interrupted with cries of ‘Mursell! Mursell!’ When he sat down this Mursell got up and was received with enthusiasm. He is a remarkable popular man from Manchester (or Birmingham)—a prodigy, and only second to Mr. Spurgeon in popularity. He made his speech, and had witty things to say; but really he is a humbug! I say it with regret but it is the truth. No man with a spark of good taste, natural modesty, or literary conscience would have ventured before an audience of three thousand people with such insufferable trash as he treated us to. It was an insult to the understanding of intelligent men; yet the gaping crowd opened their jaws as widely as if listening to the wit of Spurgeon himself, and laughed and stamped to their boundless satisfaction. I flatter myself that a Halifax audience would not be gulled at this cheap rate. It was a pitiful exhibition of impudence on the one hand and of indiscriminating folly on the other; for Mr. Mursell undoubtedly knows in his own heart that he is a humbug! Upon the whole, this tabernacle meeting was edifying to me. Speakers flattering the audience and each other, and the audience in raptures over this flattery and such tawdry tatters of wit as were flung out at them! Is it indeed for this that three thousand people have assembled here to-night! However, it is proper to say that there were some passages of sound sense and solemn warning in Mr. Spurgeon's speech.”

Our neighbour's notice of the President of the English Wesleyan Methodist Conference is about equally modest with the above:

“The President of the Wesleyan Conference made a speech which was, (with reverence be it spoken,) decidedly flat and stupid. He did not feel at ease there, and could not rise above the merest common place. A young Canadian minister—a Highlander—astonished us all with a most eloquent outburst.”

We are reminded by the above of Aesop's old fable of the frog and the ox, but should be sorry for our contemporary to meet with so sad a catastrophe as befel that little animal.

We have a report of Mr. Spurgeon's speech which gave such mortal offence to our Halifax friend. An extract or two will perhaps shew why it was so unpalatable.

“The noblest work of God, no doubt, was a Christian man; and when that Christian man was a Baptist, that nobility attained its highest degree. There was a certain duty which a Baptist had to do which every Christian young man had not; and might he be permitted to say to young men and young ladies who belonged to the Baptist church, it was their duty to be a little more distinctly baptistal than they sometimes were. He was not ashamed at any time to be called by the name of Baptist. He was not ashamed to confess that he differed from some points which he believed to be not essential, but certainly exceedingly valuable, and he did not think it right or honourable, or womanly, or manly, for any one to bear principles about them of which they were ashamed. Let them not for a moment blush to own their own denomination, or if they did, let them get out of it as quickly as they could.” “It was the part of the Baptists to vindicate to the world the doctrine of the spirituality of the church. Other denominations took into the church unconverted persons. They received at the font the unconverted child, either into their visible church of Christ, or else they professed it to be regenerated. Now, against this Baptist church bore testimony. They believed that none but spiritual persons should belong to the church of Christ, and that except they repented and be-

lieved the Gospel, they could have no right to baptism or the Lord's supper. The establishment of a national church, on Baptist principles, was impossible. Never could a Baptist minister read over the impious dead, the service which declared that the person had gone to his eternal rest, or put his hand upon the heads of boys and girls, and thank God that they were regenerated and confirmed in the faith. These things were impossible. Again, it was the duty of Baptist young men to bear testimony to the sufficiency of Scripture. When met by those who said such and such a practice was very profitable, they would not dispute, but if God had not commanded it, they would have nothing to do with it. As Baptist young men, too, they were members of the freest church under heaven.—They were not bound by any. If they felt called upon to preach the Gospel, there were no ecclesiastical fetters thrown upon them. They needed no riches to qualify them for that. It was not necessary for their fathers to spend £200, or £300, or £500 a year, to send them to Cambridge, or Oxford, there to learn more vice than virtue.”

Acadia College Anniversary.

Anniversary week at Wolfville is always a season of special interest, to the Students, the Professors and Governors of the College, the parents and friends of the students, and to all who have any proper regard for the institutions and the community who sustain them. Each year brings an accumulation of interest and adds to the number of those whose best affections are entwined around this seat of learning.

The first days of the past week were employed in the more laborious work of examination. The character of the College is more thoroughly tested by these than by the subsequent public oratorical displays. Whilst the latter are but the exhibition of exterior polish, the moulding process through which the man has passed to enable him to produce his graduating Oration, has been completed in the class-room; and how far that moulding has removed the incrustations of ignorance and developed the beauty and properties of the hidden gem is ascertained by the official visitors at those examinations.

As yet we have received no official report of these examinations, but believe that they were most thorough and searching. The comparative standing of the gentlemen composing the several classes has not hitherto been published. Should the Governors desire this in future, we shall be happy to place it before the public.

Wednesday and Thursday were occupied in the examination of the classes in Horton Academy in English, Latin, Greek, French, Mathematics, &c. &c. A large audience assembled on both days in the Hall. The examinations were conducted by the several Teachers of the Institution—Male and Female Departments. In addition to the examination by the teachers, Rev. Dr. Pryor and Rev. David Freeman proposed a number of questions on the subjects of examination, the replies to which and the whole indicated on the part of teachers and students no small amount of industry and ability, and shewed that the mental power which is being developed, and the acquirements secured, are of a very high order, and such as must place those who pursue the course of study provided, far in advance of others who are deprived of these advantages. The examination occupied about 3 or 4 hours each day, and must have afforded the most entire satisfaction to all present.

The Musical Concert given in the evening by members of the Academy was a great treat to a crowded audience, and showed that talent in this branch exists amongst the students, which may be successfully cultivated without neglecting the more intellectual studies, but which is as really part of a thorough education of the moral and intellectual faculties as are Latin, Greek or Mathematics. The programme consisted of instrumental and vocal pieces, the former of solos and duets, and the latter of solos, duets, trios, quartettes, and chorusses. These were performed by ten or twelve young ladies and gentlemen from the two departments of the Academy. It would be invidious to refer to one part more than another of this performance where all was so well executed and in such good taste.

The above brief outline of the Horton Academy examination will prepare our readers, as the proceedings of Thursday did the visitors on the occasion, for the College Anniversary—the climax of all that had preceded it. While the examinations of the College and Academy afford evidence of progress and supply materials of hope for the future, the Graduating Class may be looked upon as the matured fruit of all the years of toil the Professors and students have expended together. The steps below are but approaches to this point of College life, each of which is successively surmounted with the anticipation of ultimately securing this position, and receiving the Diploma as a public testimonial of having successfully pursued the prescribed course,

mastered the curriculum, and reached the goal where the laurel is placed on the brow of the victor.

The Procession, from the College to the spacious Church edifice in the village, is always an imposing part of the celebration of the Anniversary, but on this occasion it was so particular. The President and his three co-adjutors—the Professors, and their Class of ten Graduates, the Governors and other officers of the College, followed by the other students, the Principal and Teachers of Horton Academy, formed a line of such dimensions as has not on any previous occasion graced the College Hill. On arriving at the meeting House, the procession halted and formed in open column, whilst the President, Professors and Governors passed through and took their places on the platform, and in the front seats.

The following was the order of the exercises:

- Music.
Prayer by Rev. Thomas Angwin.
Music.
GRADUATIONS BY UNDER-GRADUATES.
REVELATION AND SCIENCE, Samuel B. Kempton, Milton, Queen's Co.
THE MISSION OF ART, Augustus Freeman, Harmony, Queen's Co.
Music.
THE AESTHETIC IN NATURE, J. Melbourne Parker, Niagara.
PATRIOTISM, Amasa Fisk, Wolfville.
THE DIVINE IN HISTORY, E. I. Stronach, Wilmet.
Music.
BENEFICENCE OF LITERATURE, Charles E. Harris, Cornwallia.
STRENGTH IN ACTION, James N. Fitch, Wolfville.
THE ANGLO-SAXON RACE, J. E. P. Hopper, Salisbury, N. B.
Music.
ANTAGONISM, Joseph F. Kempton, Kempt, Queen's Co.
PLATONISM AND CHRISTIANITY, Maynard P. Freeman, Harmony, Queen's Co.
Music.
DEGREES CONFERRED.
Music, - - - - - The National Anthem.
Benediction by Rev. John Storrs, A. B.

After the Degrees had been conferred, the President gave some paternal counsels to the recipients. Special request was made for a copy of these remarks for publication, and we have much pleasure in placing them before our readers as follows:

GENTLEMEN.—It is usual, on these occasions, to offer congratulations and express good wishes. There can be no difficulty with respect to the latter. Not your friends only, but every person in this assembly will unite in sincere and ardent aspirations for your welfare. They contemplate this scene with great interest. They think of the efforts you have made (perhaps in some instances connected with struggles and sacrifices) to obtain the education which is this day declared to be in a certain sense complete; they see you now, equipped for the journey of life, ready to enter on the path of duty, and take the positions which may be assigned you; and they heartily bid you God speed.

How far it is fitting to congratulate you may perhaps admit of question. For you are about to commence a new and untried course.—You leave the quiet study, and go into the busy, bustling world, with its rough roads and its sharp corners. You quit the social circle, in which you have enjoyed the pleasures of confiding friendship, and mingle henceforth in the throng, where you will have to guard against evil in its manifold forms, and to encounter temptations and trials hitherto unknown. I say again, it may be a question whether, under these circumstances, you are to be congratulated.

But it is to be believed that you are far better fitted for the future than is before you than if you had not resided within the walls of Acadia College. You have not only studied words, but principles. You have learned to distinguish between the true and the false, the virtuous and the vile. You have acquired habits of research, and diligence, and self-control. You have obtained knowledge which will help you to estimate character, and may shield you from many a peril. And thus furnished you are about to address yourselves to the duties of life.

An eventful chapter in your history begins this day, and you are not unconscious of serious anxiety respecting it. Some are almost disposed to envy your elevation; but you gaze upon the heights beyond, which you have not seen till now. Like the traveller who has been long toiling up the steep, and finds, when he plants his foot on the summit, that there are hills overtopping each other in the far distance, which must be surmounted ere he reaches the end of his journey,—so you, while you realize at this moment the pleasure of progress, feel that your work, even as students, instead of being ended, is in reality but just begun. In gaining knowledge, you have learned your own ignorance, and perhaps never felt it so keenly before. But be not disheartened. See, on yonder heights, those who have preceded you. They are climbing still, and climbing manfully. Hill after hill has been mastered by them, and every fresh success animates them to new efforts. Follow them. They beckon you onwards, and invite you to share in their bliss and their reward.

Some of you are to be occupied in Christ's service, as ministers of the everlasting gospel.—As it will be yours to disseminate truth, truth will be your every day study. In all your inquiries, unite freedom with reverence;—the freedom of the unfettered explorer—reverence for the authority of God. Search diligently, avail

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ing yourselves according to the others, whatever conscience for mit to the claim may deem the-thought of ting to yield to In your pub you, that you source of salve you enforce th With regard a Christian is however powe rect, but by l life,—by univ —by zealous submission to observance of essential man will refuse to Gentlemen may be, we cessore are d existence hel let it be life; purpose, or g a manly, dig a life of usef honour.” And now God's guidan his blessing fear! May word! An honoured hi dwelling-pla The offic the Convoc of Notices. On the conferred M. he tort and said hi the body o it an hono Acadia C ever been We hav of the Au eroises of College. We ha port of th Men's Ch from it th pended, I Treasurer are an in ences of are a br great of hear of members The Tr College a Brown E Degr At a C sixth day ton, May E. P. F. H Harris, a term of wor res in A J. Len A. B. h Brnton gald T to the d The s stowed per, M. D. of The oulferr backvi N. S. varp N. S. ville N. S. Gre at 2 The wick July, The meet day in Barri vic Sat R Dun W. Mos Are Bar 19th Hal