

what that speech meant. Let the reader consider it simply as a mere physical feat. The most voluble gentleman would find it no easy matter to talk for three hours, and so to master his voice through all that time that it should never break nor falter, but still pour out its grand volume of sound and sense. If anyone doubts whether this is difficult let him essay to read Mr. Gladstone's speech aloud. Add to this the fact that the Chancellor was faced by foes at once clever and unscrupulous. Right opposite to him was Disraeli, cynically impassive. No change came over Lyridon's countenance; the lips never moved, the eyes never sparkled; he sat there like one in a dream, whilst the glorious intellectual athletes tore the fallacies of his party to pieces. But had that athlete broken down—had he wavered or hesitated—a smile would have crept over the Tory gladiator's face, and the eyes would have brightened up with triumph. Gladstone knew this; he knew how tremendous was the task he had undertaken; but it needed only the first few words to reassure any of his friends. Quietly, earnestly, almost solemnly, he began.

And then for three full hours the wonderful panorama of British commerce was unrolled. So numerous were the topics which the speaker handled, so minute and whimsically intricate were many of the details, that the listener grew almost bewildered. Jagged sugar, the horses of hawkers, proxy-papers, ecclesiastical benefices, charitable institutions, the malt-tax, the sugar-duties, the impost upon income, fire insurances, tobacco, refreshment-rooms, pauperism—these are only a few of the topics on which he touched. The wonder was to see that the orator never lost himself amidst this maze. Every sentence fell into its proper place. The daylight faded away; the gas was lit; and still Mr. Gladstone went on. As he progressed, men saw the wonderful clearness and lucidity of brain which was guiding him through the labyrinth. They forgot for a moment whether they were Liberals or Tories; they remembered only that they were Englishmen; and they were all proud of this grave, pale man, who spoke so well. At times, when he had to talk of the poor, or when he recalled the beneficent legislation which has done so much for England, the speech rose to the solemn tenor of the sermon. The voice sometimes grew so earnest, that the hearers were startled into enthusiasm. This was a man to follow—a man to guide the councils of a great empire. Even the squires who filled the Tory benches forebore to chatter, and looked unwontedly reasonable. The Chancellor of the Exchequer spoke of a grand policy which has lightened the burdens of every one in this nation; he showed how much still remained to be done; and with clearness unparalleled, with an intellectual mastery and might which stamped him as a born ruler, he pointed out the broad, plain road by which we can advance to results even greater than any which have yet been attained. He sat down; a ringing cheer broke out; and as people hurried from the House, as the rattle of cabs sounded in the precincts of Parliament, there was but one word upon every tongue—"Magnificent!"—*Telegraph*.

For the Christian Messenger.

#### COLLEGE CONTRIBUTIONS.

DEAR SIR,—  
In the Circulars to the Churches, asking for contributions to the College, it was requested that such contributions should be remitted to the Treasurer on or before the twenty-fifth day of the present month.

I write for the purpose of reminding the brethren that the time appointed is very near. If they have not already made arrangements for the collections, not a day should now be lost.

The Board of Governors look to the Domination. They have no Dalhousie Fund to fall back upon. The amount raised will testify the estimation in which the College is held by its friends.

Yours, &c.,  
May 7, 1864.

A GOVERNOR.

For the Christian Messenger.

#### ACADIA COLLEGE.

MR. EDITOR,—

The Circular sent forth to the Baptist Churches inviting contributions towards the Jubilee fund, asked for a remittance of the donations on or before the 25th of May. This time is drawing near. A fortnight will about usher in the day. Are the churches all engaged in raising their proportion? or are some of them satisfied with resting on a vote, leaving the money to collect itself.

If the Pastors of the churches take the matter in hand it will succeed, otherwise it will be a failure. I am aware how some of these proceed and they never fail. They

make out a list of the whole contributors in the congregation, divide it up, and give a portion—a moderate one—to each of several young ladies, who usually succeed in accomplishing the parties' wishes. The funds are not wanting. The system to collect them is at fault. We look for a large and important gathering the second of June; but how mortifying it will be for the treasurer to meet the Governors and assembled friends if he cannot say the Professors' salaries are all paid. Without the vigorous co-operation of the churches in the manner referred to, a large balance will be due on the arrival of the Anniversary.

J. W. BARRS, Treasurer.

Wolfville, May 10, 1864.

[Christian Visitor please copy.]

## Christian Messenger.

HALIFAX, MAY 11, 1864.

### THE SILVER CELEBRATION.

THE notice of a Quarter-of-a-Century Celebration of Acadia College, in another column, will afford gratification to many of our readers. The celebration of a twenty-fifth wedding day is often designated a SILVER WEDDING, and articles of silver are presented by the parties who come to congratulate the man and his wife on such occasions. It is not difficult to apply this to the case of Acadia College. The Offerings, we trust, are being made up amongst its thousands of friends, and will at the time appointed be forwarded to the Treasury, in what is equivalent in value to Silver; and that at the Celebration good evidence will appear that a new quarter-of-a-century may commence with prospects such as the institution has never before enjoyed. Let no one miss the opportunity of adding their piece-of-silver to the Offering.

### CHURCH COMMUNION.

The Communion question may be viewed in many different aspects, and in all of them it has much to do with the life and health of the churches, as well as comfort and usefulness of individual believers. A certain amount of reluctance, nevertheless, exists, in the minds of many, to a discussion of these matters, lest by injudicious treatment of the solemn rite, it should be associated with the common concerns of life, and its great design be injured to any extent in the estimation of christian people. And yet it has claims to consideration which must not be overlooked, and which when properly set forth tend to exhibit its value more fully, and to enable christians to avoid the errors that have in many cases been associated with it, as well as to appreciate and enjoy its privileges. Much of the benefit derived from a participation in this ordinance depends on the exercises in connection with its observance, whether they be the self-examination enjoined—in anticipation of the Supper,—meditation at the time, upon the truths it teaches and blessings it confers, or subsequent reflection on the obligations it enjoins. Each of these topics might be taken up, and would supply material for profitable remark, but it is not our intention to do so. Our attention has been called to the subject by the following brief article from the *Watchman and Reflector* entitled, "The Lord's table for sinners." It presents this ordinance in a practical aspect and yet in one somewhat peculiar:—

Many distrustful christians absent themselves from the Lord's table through a feeling of unworthiness. Their standard of Christian character is high, and their sense of shortcomings very keen, and they dare not mock God by coming with unclean hands to the sacred feast. The following incident may minister comfort and help to such troubled ones, who need to remember that Christ came not to call the righteous, but sinners to repentance:

Twenty-five years ago the name of Miss Dinard, whose memoir has since been published, was familiar to the pious female circles of Philadelphia. She shone conspicuously among them for her fine sense, great activity, and deep piety. A minister, still living, preached a preparatory lecture in the church in Spruce Street, of which she was a member, on the text, "Lovest thou Me?" which cast her into the deepest gloom. Such was the strong and vivid representation which he made as to the necessary preparation for the right partaking of the Lord's Supper, that conscious of not possessing it, she resolved not to commune. Her sense of duty and her deep depression of feeling came into conflict and greatly excited her soul. In this state she had recourse to Dr. Green, who had heard the lecture.

"My dear child," said he, "our excellent brother seemed to forget that the Lord's table is spread, not for angels, but for sinners. He has come, not to call the righteous, but sinners to repentance. It is the weary and heavy laden He invites to Himself and to the privileges of His house.

It was enough. She left his study rejoicing in the Lord; and a more joyful communion season she had never spent on earth. I heard the lecture, and the incident here narrated I have had from both parties. And this, I feel persuaded, is a fair illustration of his skill and success as a comforter of the Lord's people, and as a director of the inquiring to the cross of Jesus Christ.

We scarcely think the writer's judgment correct, when he attributes the absence of Christians from the Lord's table to a feeling of unworthiness, if that term be used in the sense of Christian humility. If "their standard of Christian character is high," their regard for Christ's precepts must be defective, if the consequence is that it induces them to stand aloof from "the sacred feast." We think that such a course is more likely to arise from a yielding to one of Satan's temptations. They who do this take an erroneous view of the object of the ordinance, and the "high standard" is rather an illusion than a.

Many unbelievers and hardened sinners have great facility in discovering blemishes in Christians, and do not hesitate to sit in judgment upon them, but their "standard of Christian character" is not surely higher than that of the humble Christian however imperfect he may be. The remark that "the Lord's table is spread, not for angels, but for sinners" is, we think, open to some objection and very liable to misconception. It means that it is spread for sinners—those, who, being believer sin Christ, have in themselves a consciousness of sinfulness, and have made a confession of faith in Christ as their Savior, we heartily agree with the statement; but, if it is intended to teach that those who are convinced of sin, but have no sense of forgiveness, arising from faith in the risen Redeemer, that, whilst they are in this state of mind they should be invited "to the privileges of His house" thus, making this the means, or procuring cause, of grace, we then emphatically object to the sentiment as it is, we think founded in error and calculated to make the observance of the rite in the estimation of such "sinner," take the place of Christ, and, instead of depending on Him and his word such sinner would be likely to rest on the feeling produced by an external ordinance. We do not suppose the writer intended to convey this impression, although his language might do so, as we have found it has done in one instance.

The case alluded to in the above extract would appear however to be of one who had before partaken of the Lord's Supper, as the communion season spoken of is compared with others. If this be the case we believe the result such as might be expected, and far from being a solitary instance. If any of our readers are dwelling in darkness because they wilfully absent themselves from meeting with the church to remember Him who instituted the Supper, and directed it to be perpetuated till He come, we commend the example mentioned as worthy of imitation. Doubtless a return to the path of obedience will administer consolation and peace to every Christian heart.

STATE-CHURCHISM IN PRINCE EDWARD ISLAND.—An instructive little episode has recently taken place in the Legislature of Prince Edward Island. Up to last year the House of Assembly had been accustomed to vote a sum of money to be distributed among the different churches in Charlottetown, to remunerate them for accommodating the members of the Legislature with pews, on Sundays during the session. But as some dissatisfaction was expressed, the following resolution was passed:

"Whereas, it is deemed inexpedient further to continue the grant of seventy-two pounds per annum, to defray the expenses of the pews in the different churches of Charlottetown, for the accommodation of members of the Legislature: Therefore Resolved, That the Clerk of the House do notify the ministers or trustees of the various Churches in receipt of the annual grants from this House, that the same will be discontinued after the present Session."

We learn from the *Protestant* that on Monday, the 25th of the past month, the Assembly, being in committee of Supply, a resolution for granting £7 to the Trustees of St. James' Church in Charlottetown, for rent of a pew provided for His Excellency, was discussed and carried.

On Wednesday, 27th, it appears—although the above would indicate that the question had been decided—that the "Hon. Mr. Pope moved that the House go into Committee of Supply, and that a supplementary estimate of £7 to defray the rent of a pew for His Excellency in St. James' Church, be referred to Supply." The hon. Speaker declined to put the question, as he considered it was contrary to the above resolution of the House of last Session."

Hon. Mr. Pope was proceeding to object to the decision of the Speaker, when his honor observed that he could allow no discus-

sion on the subject, and said, "I have given my decision that I cannot put the question on the resolution; if the House think otherwise they may get another Speaker."

The House then went for a short time into Committee of Supply—reported progress, and adjourned.

THURSDAY, April 28.—Hon. J. O. Pope moved the following resolution:—

"Resolved, That the motion to refer to supply the supplementary estimate, asking for a grant of seven pounds for a pew in St. James' Church for the use of His Excellency the Lieut. Governor, is not contrary to, against, or any infringement of the Resolution this House came to last year respecting the grant of seventy-two pounds to defray the expenses of pews in the different churches, for the accommodation of members of the Legislature."

"When the question was put thereon, the House divided: Yeas—Hons. J. O. Pope, Col. Gray, Longworth, Col. Secretary, Kaye, McAulay, Laird, Davies; Messrs. Green, Montgomery, McLennan, Haslam, Howat, Duncan, Brecken—15. Nays—Hons. Coles, Whelan, Thornton, Warburton, Hensley, Beaton, Kelly; Messrs. Sutherland, Howlan, Conroy, J. Yeo, Walker—12. The hon. Speaker then rose and said, "As a majority of the House had now recorded a vote against his decision of yesterday, it became his duty, in justice to himself, to resign his office as Speaker." The Clerk was accordingly instructed to notify His Excellency the Lieut. Governor that the House was without a Speaker.

In the afternoon, Hon. Col. Gray, addressing the Clerk, said that he was commanded by His Excellency the Lieut. Governor, to state that it was His Excellency's desire that this House should proceed to the election of a Speaker. On motion of Mr. Green, seconded by Hon. Alex. Laird, Hon. Mr. McAulay was elected Speaker."

An editorial in the same paper, on "The Speakership," states that "there has been no little excitement in town this week, in consequence of the resignation of the Hon. T. Heath Haviland as Speaker of the House of Assembly, and the appointment to the vacated chair of the Hon. Roderick McAulay." "We exceedingly regret the circumstance, not only on account of the pain which it occasions us to witness disputes between personal and political friends, but also because we consider that the hon. gentleman who has vacated the Speaker's chair, was by his knowledge of parliamentary usage, decision of character, and impartiality, the best qualified member of the House to fill the important situation which he held."

We have noticed this matter thus fully knowing that our readers take an interest in all church matters; and some of our contemporaries seem disposed to cover up or mystify the cause of the change of speakership in P. E. I. It is perhaps a small matter in itself, but, like one we have on hand in Nova Scotia, it involves several others of importance, and is not yet permanently disposed of.

INSTITUTE OF NATURAL SCIENCE.—At the last monthly meeting of the Institute of Natural Science a paper was read by J. H. Duvar, Esq., on "The Pearl." Capt. Hardy, R. A., the author of "Sporting Adventures in the Pine Forests of Acadia," read a paper "On the sub-genus *Alices* of Europe and America,"—the Moose.

The President read a paper forwarded by Thos. Belt, Esq., of Newcastle, England, on "The Butterflies of Nova Scotia."

We learn also from the *Sun* that "a letter from Dr. Cramp, of Acadia College, was also read, upon the subject of fish-hatching, impressing upon the Institute the advantages that might arise from an establishment of the kind in this Province, when millions of young salmon might be propagated and turned out annually into the rivers of the colony."

"It was announced that the first field meeting of the Institute during the long vacation, would take place within a month or so at St. Margaret's Bay, when the Kitchen Middens, or ancient Indian mounds, in that locality, would undergo excavation, and be opened for the inspection of members and their friends, upon a day to be appointed at the next meeting of the Council."

The religious bodies that interfere in political matters are being severely tried in the border States, and in places where a difference of sentiment exists respecting the present struggle between North and South. We perceive by one of our Missouri exchanges that the Palmyra Presbytery in that State are being subjected to no small amount of odium for declaring their loyalty to the U. S. Government, &c., "excepting cases in which it would be sinful."

This expression is, by writers in behalf of the government, pronounced "a pious fraud," for the purpose of hiding the hypocrisy and covert rebellion of the Assembly.