

Educational Record.

For the Christian Messenger.

THE SEMI-ANNUAL REVIEW.

The second quarter of the Academy, and the first session of the College, closed on the 18th inst. The attendance at the Academy has increased of late. The admission of young women to its classes has, on the whole, had a favorable effect. Applications have already been made beyond the capacity of the boarding department, and more room must be provided immediately. The Executive Committee are carefully watching the interests of the school, and intend to make it as good as possible with the means at their command. The Teachers are indefatigable in their labors. The financial condition is easy and encouraging. The students in attendance are, as a body, of excellent character, and exhibit a noble purpose. On the whole, there is nothing to discourage, but much that is hopeful in the outlook. We may reasonably expect enlargement and improvement. The foundation of thorough scholarship must be laid during the period of the preparatory training in the Academy. It is to be hoped that, while this truth will lead the teachers in this department of instruction to feel the importance of their work, it will cause the youth who are in this period of study, to be patient till they thoroughly master the first principles of education and culture.

The Governors of the College met on Thursday. A quorum was present, besides several scholarship-holders, and as all were in a mood for work, business of considerable importance was transacted. The Treasurer reported that the interest on the new pledges was coming in, and in many cases the principal was paid as the instalments became due. He was instructed to solicit the prompt payment of all pledges, as that is believed to be the only safe method. A committee was appointed with reference to the provision of special income for the year. The Endowment Committee reported that not much had been done since the Convention. Some means were adopted for the more vigorous prosecution of this work in sections that have not yet been canvassed. Also, a committee was appointed to make provision for instruction in the Scientific department for the remainder of the year, and to nominate some candidate for permanent appointment at the meeting in June.

The Rhetorical Exhibition of the Sophomore Class occurred on Thursday evening. The orations, seven in number, were highly creditable. The audience was large, and the singing good. At the close of the exercises, Dr. Crawley, who had been requested to make some reference to the recent intelligence of the death of the Hon. Judge Johnston, for a long time one of the Governors of the College, spoke in affectionate and discriminating words of the deceased. Several interesting incidents in the early life of Judge Johnston were mentioned, and the principles, by which he was governed in his public and social relations, commended to the young for imitation. All regretted that the time would not permit a fuller delineation of his interesting and instructive life. The men who laid the foundations of the College are nearly all dead. It is committed to another generation. It remains to be shown, whether with the almost immeasurably better advantages which they possess, they would do better work than the men of the past.

The accompanying table gives the annual expenses, for a student, in several of the American Colleges. We invite the attention of our readers to these figures. They show the rates at which our young men can be educated in New England; and they suggest what magnificent institutions we might have at home, if that money could be expended on education here. Which is better for the country, to send our young men, with the money, to New England, or to use the money in strengthening and improving our own institutions?

College	Board	Tuition	Books	Exp.	Total	Am'ts
Amherst	\$45	\$4	\$30	\$400-\$1200	\$700	
Bowdoin	20	3	75	300-1000	500	
Brown	40	4	75	350-1000	450	
Cornell	45	4	45	300	500	
Dartmouth	30	3.50	70	300-900	650	
Harvard	150	6	150	400-4000	1000	
McGill	3			250	365	
Oberlin	15	3.50	12	250	380	
Princeton	40	5	75	300-650	425	
Vassar, Room, Br'd	Tuit	400	500-1700	700		
Williams	30	5		300-1000	500	
Yale	35	6	90			

The Japanese youths who had

been sent to foreign countries to be educated, have been called home. It is reported that the experiment of educating them abroad were not very satisfactory. Those who returned are said to have brought back no very clear idea of anything that would be useful, and to be chiefly distinguished by the conviction of their immeasurable superiority over the generality of their fellows.

In 1710 the Jesuits are said to have held the chairs of Theology and Philosophy at 80 Universities, and to have had 612 colleges and 157 normal schools; and in 1750, when the tide was beginning to turn against them, there were many hundred Jesuit schools in France alone. Catholic and Protestant authors vie with one another in bearing witness to their triumphs in this domain. Professor Huber fully admits, with the late Mr. Buckle, that in the sixteenth century they were greatly in advance of their age, though in the eighteenth they had fallen behind it, and he emphasises the common indictment against their system of tending to repress the critical faculty and discourage original inquiry and independence of mind. It is remarkable, in this connection, that they should have manifested from the first an aversion to church history, which found no place even in their theological curriculum, and was usually treated by Jesuit writers, when they touched upon it, in the spirit of special pleaders, rather than of simple investigators of truth.—*The Academy*

Correspondence.

NEW BRUNSWICK CORRESPONDENCE.

[We were unable to publish the whole of our correspondent's letter in our last issue, and reserved the remainder till this week. Having written respecting the Baptist Churches of St. John, he says:]

OTHER DENOMINATIONS

of the Protestant family are pursuing the even tenor of their way. The Presbyterians and Methodists are somewhat jubilant over the prospects of the Union of all branches of their respective denominations in the Dominion.

The Episcopalians are slightly agitated on the question of clerical millinery. Some hold that it is neither seemly nor canonical for a parson to change his coat, robe, or surplice during worship. Some too object to the singing of the hymn at a certain stage of the service. Such questions do sometimes engender strife, and evoke a war of words, which tend neither to godliness nor to unity.

At a session of the Diocesan Convention, held in this city a few weeks since, there was a grand display made of priestly vestments of the highest toned and "loudest" colors, in a choral service ordered by the Bishop. It was said that the cross occupied a prominent position in the procession up and down the aisles of the church, and the whole thing seemed in the eyes of churchmen and others to be of the nature of a movement *Romeward*. I heard that a Papist present remarked, that "surely the Church of England might as well come to us at once, or we go to them, since they have appropriated our livery and ceremonies."

At the business meeting of the Convention there were many spicy debates between High and Low Churchmen on points of interest and meaning to them, but not to outsiders. And now, since the laws are all enacted which are to prevent refractory priests from deviating from the prescribed order of the Bishop and the Prayer Book, future discussions may be expected to be strictly confined to ritualistic and cognate questions. Probably from such discussions, the uninitiated may at least derive an advantage, similar to that which our friends in England are now enjoying, in the discovery of the meaning of words which has been hitherto almost unknown, and very unfamiliar to English Protestant ears.

Recent ecclesiastical reports from the father-land convey the intelligence that "just now the cause of ritualism in England turns upon a *Baldacchino* case." What on earth is a *Baldacchino*? almost every unsophisticated person is ready to inquire. And, perhaps, some in attempting to give an answer, might settle down to the conclusion of the old woman, who, when her grandson, who was reading to her one of Beecher's last sermons, and stumbling on a big-word, inquired of her, "Granny what does Mr. Beecher mean by *recalcitrant*?" replied, "I don't precisely know, but no doubt, it's something handy about a church."

But, it seems a *Baldacchino* is a canopy over the altar, used in Papal Churches out of reverence to the supposed bodily presence of Christ upon the altar. "The name is

derived from *Baldacco*, the Italian for Bagdad, the city whence the fine silks used for the canopy came. The Vicar and church officials of St. Barnabas Church, Pimlico, are intent on erecting a *Baldacchino*, and the question has thus been brought into court. Do not be surprised if our Lord-Bishop Medley, in his intermeddling with all knowledge, is not obliged in due time to consider the *Baldacchino* question. His faithful chaplain has scented and denounced the heresy of Spurgeon's views, on the subject of Infant Baptism, and in the Diocesan Convention, he called for the passage of a strict prohibitory law in regard to the circulation of Spurgeon's Sermons among the faithful. I should very much hesitate, out of regard to Mr. Spurgeon's feeling, to convey to him any intelligence of the fierce denunciation of his sermons by this ghostly Episcopal father. I hope that neither the *St. John Telegraph*, that contained the report of the Convention discussions, nor this copy of the *Messenger*, which contains allusions to the matter, will reach Spurgeon's eye. The consequences might be—

Perhaps some of our readers may query in regard to the propriety and utility of my making mention of this trival opposition to Spurgeon's Sermons, but it is a matter which is likely to affect one of your city religious organizations.

THE BRITISH AMERICAN TRACT SOCIETY,

with headquarters located at Halifax, is the party which has through colporteurs, been guilty of circulating the sermons of the famed London preacher through the hamlets of N. B. We have lately received an agreeable and profitable visit from your worthy fellow-citizen, Mr. McBean who came to look after the interests of your Tract Society in our Province, and to provoke us to good works and benevolence. Representative clergymen and laymen of various denominations at a recent gathering discussed the matter, and I imagine that in consequence of the denunciation of Spurgeon the Episcopalians and others will not be willing to allow Colporteurs in our Province to sell his sermons, while other denominations, and even Episcopalians, are averse to the sale of Church of England Prayer-books, so that probably Colporteurs in New Brunswick will be debarred the privilege of selling the above books, and Presbyterian Confessions of Faith, and Catechisms, and Baptist and Methodist Hymns, which they are permitted to dispose of in Nova Scotia. More on this you may soon hear from headquarters in Halifax.

SEEWUS.

St. John, N. B., Dec. 19, 1873.

For the Christian Messenger.

THE BURNING BUSH.

The Bible is a most marvellous book. It contains more than all other books combined. It has God as its author, its interpreter, and its defender. How rich, deep and vivid, are the illustrations which He uses, to unfold its heavenly meaning and mercy! And what are more comprehensive and instructive than the *Burning Bush*? What a glowing and impressive picture we have in that of Moses drawing near to his God, in which soul-stirring communion was right royally enjoyed as Abraham's Father spoke to him of the forthcoming deliverance of captive Israel! And how the interest in Moses' heart intensified, as God opened to him his purpose of making him His ordained leader, in bringing Heaven's loved ones, out of the hellish servitude of Egypt's Pharaoh! How *fercible* was that call! Could Moses doubt its validity? Could he waive its personality? But, let us try to unfold, somewhat, the symbolism before us.

First, We notice Moses as a type of Christ, and the burning bush as a type of Christ's church. Moses stood as the human mediator and savior—the Jesus of the Hebrew Theocracy, type of the Antitype—Israel's hero and defender. And before Abraham's Father and his Father, he stood with subdued awe to hear what the Father of the church would say unto him. For God would speak emblematically in harmony with his work on earth, established in his people, and virtually represented by the burning bush. But are the church wrapped in a flame of fire? What means that! Ah! it is trial, affliction, persecution, punishment, for fire is an emblem of punishment, as well as of fire. Chastisement, sore and serious, was thenceforth to be meted out to the Hebrew church, as well as the christian. Such is true evidence of God's love and faithfulness to his people. Saith He not, "As a snare as I lure, I rebuke and chasten?" And did he not chastise—*punish* the Israelites? He subdued them

with a rod of iron, and humbled them with stripes from his right hand. And through the consuming flames of keen affliction and mighty trial he accomplished the sovereign purpose of his almighty mercy in them, making them a peculiar people, fitted for the coming glory of a purchased Heaven. God would have a *tried* people, that he might have a *precious* possession; and such comes most efficiently and legitimately, through the refining process of fiery affliction and persuasive chastisement—a chastisement born of love and good-will. But again, if we mistake not, the God of that burning bush was *nearer* the heart of Moses than the august Eternal, who drove Adam from Eden's garden. "The angel of the Lord appeared unto him." This is understood by some, and it seems reasonable, to mean our Lord himself. Supposing this to be so, we see how graciously the flame was tempered, so that Moses could look upon it and live. And indeed *how can* God speak to sinful man, unless it be through the face of Jesus. The Great I Am, has no smile-revealings to man, except through the crucified countenance of His Immanuel and ours. He is "a consuming fire," aside from the Lamb of Calvary. And so the bush was not consumed, because there was a Jesus in it, and this is why the church has always lived. Trials, persecutions and perils cannot destroy the people of God, because there is a *Christ in the midst* with the feet of eternal ages planted therein. The immutable rock stands within the soul-centre, and it cannot be upturned nor warped by the hottest fires of hellish hate. Lift up your heads—O people of God, for Jesus is in the midst of his church. He is not a distant spectator, viewing with mock concern your soul struggles, your fears and your failures. *He is in the midst of all* the flame of surging affliction, which you bear before him. Remember, we do not read, that he appeared to Moses *beside* or *beneath* the flaming bush; but in the flame. He does not let his beloved bear their burdens of care and sorrow alone, but he is *with them*, bless his dear name.

"In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee,
Thou art precious in his sight;
God is with thee—
God, thine everlasting light."
Then, let trials come! for they occasion the revealings of our necessities, and the grace of Him who supplieth well our every need. "Cast *all* your care upon Him, for He careth for you." He cares more for you in the midst of your mightiest trials, than when you have none. He knows right well how to temper the flame, so that there may be right royal comfort, even in the midst of it all. But let us see to it, that we are in sweet and constant communion with him, especially while immersed in the flame that would fain burn us up. With unsandalled feet, let us approach him in faithful obedience, having our hearts, cleansed from an evil conscience, pressing towards him under the promptings of unyielding faith, and with unhindered prayers. For never so little can we afford, as then, to slack our "praying always, with all prayer." Jesus never leaves us, in our trials. "God is in the midst of her; she shall not be moved; God shall help her, and that right early." Fear not, then, people of the Most High, wicked men or hateful devils with their most "liberal" discharge of shot and shell, cannot demolish Christ and his Christian; for "the gates of hell," shall not prevail against them.

C. H. WRETHEBBE.

For the Christian Messenger.

LETTER FROM AMHERST.

A merry Christmas and a Happy New Year to the hard-wrought Editor and printers of the *Christian Messenger*. You all have two whole holidays for which speak as one having authority, none need them more, nor know how to make better use of them, than newspaper men. May all your subscribers pay in advance, may your "types" be always clear, and your "shadows" never be less!

Permit me to remark, that the present Christmas is as far superior to last as cheese is to chalk. I mean this, without any limitations whatever. Last 25th no one dared to stir out under the peril of freezing; to-day one may leave his mittens in the house. Last year the Railways were blockaded, and passengers were freezing and starving, and laying the basis of a winter's "cold," glad to get a Christmas dinner of bread and molasses, and take their Christmas night's repose curled up in a car. This year, it is all balm, and calm—trains running "on time," people able to get to the stores and spend their money, sleigh-

ing capital, young folks all joyous, old folks all aglow with satisfaction to see their old friend Christmas again in his wonted demeanor. Now, you may depend, we know when the "good time coming" is *come*, and we are going to enjoy it Amherst fashion—which is about the fashion of all other cities of like size and capacity for enjoyment. We have our "Church"—"high" as it can possibly be in a city of this size,—as "high" in spirit, anyway, as any of yours in the metropolis—an altitude that is not blinked out of sight, nor explained away, but which is honestly gloried in by our rector or Rural Dean, who sticks to his prayer-book, and preaches it, baptismal regeneration and all. Well, some folks go to church, some to Methodist meeting. The Baptist House stands silent and unopened, coldly and grimly saying: "All right, friends: if you believe in holy days, and religious festivals, observe them. We do not esteem one day above another. Our prayer-book gives no intimation that we are to observe Christmas."—Some people don't know anything about a holiday, and plod on as on other days. Most folks, however, are spending the day very pleasantly, there are many family gatherings, and everybody is either sleigh-riding or looking on. There is music in the air. This delightful state of things was very properly introduced by a lecture last evening from the celebrated Elihu Burritt, the learned Blacksmith. His subject was "The Higher Law and Mission of Commerce." The venerable lecturer had a firm grasp both of his theme and the audience. His diction was chaste, his illustrations beautiful, his views as broad as those of Cobden himself. A fine christian spirit pervaded the lecture, and the kind, genial, benevolent tone of all Mr. B.'s remarks, as well as the sterling quality of the effort itself, will leave a very pleasant impression on the minds of those who were fortunate enough to be there.

We were also favored with another lecture on Monday evening, by one of your young ministers, Rev. J. Fraser Campbell, on "The unity of the Catholic Church." I regret that I was unable to be present, so that I cannot say what Mr. C.'s ideas of 'Unity' are. I learned, however, from those who were there, as well as from Mr. Campbell himself on the following day, that he considered the close communion of the Baptists to be a great barrier to the Unity of the church. I shall take my own time and mode to treat this matter fully, but would make the following observation just now.

Mr. C. thinks that Close Communion of the Baptists is the obstacle in the way of Union. We have imagined that the perverse practice of our Pædo-baptist friends in administering baptism in an unscriptural manner to unconscious subjects is what keeps apart Baptists and Pædo-baptists.

Again, it must be remembered that this was introduced in a lecture before the Young Men's Christian Association. Admitted, it was done in all sincerity, and that individuals have a right to give utterance to the thoughts within them, then why may not the next Baptist who addresses the Christian Association here or elsewhere, place before them the true view of the matter. Would it be deemed at all un courteous if one of us had lugged our peculiar view of the communion question into a lecture at Temperance Hall? How would it have been received by the lecture-going public and religious press of Halifax? If, however, the Christian Association is about to take a 'new departure' in another direction besides that of facetious lecturing, if they desire to discuss the communion question, and educate us out of Restricted Communion, Baptists will take the same liberty of speaking out boldly about that which they are too apt to be silent vis, their sentiments about Scriptural Baptism. How will that suit the unity of the Catholic Church? Again, wishing you all the compliments of the season,

I am, Mr. Editor,

Yours faithfully,
D. A. STEELE.

Amherst, Dec. 25, 1873.

Religious Intelligence.

BROOKFIELD AND CALEDONIA, QUEBENS CO. —Allow me a small space in your paper to tell its readers what God is doing for us here. Our hearts have been gladdened while witnessing sinners embrace the Saviour. A good work of grace we trust, has begun and appears to be extending. At Caledonia on Sabbath Nov. 16th, four happy converts were buried with Christ by baptism. While "wanderers" have re-