

Correspondence.

For the Christian Messenger.

A Visit to the Institutions at Horton.

THE LOCATION OF THE BUILDINGS.

In the interests of appearances and aesthetic effect, the College Building should have been placed as far to the south of the two Academy Buildings, by which it is flanked, as it is now to the north of them. This would have given the greatest distance from the town to the largest structure; and its substantial and imposing front would, from that position, have presided over the Students and Professors, as they moved about on the grounds. As it is, the ugly, depressed rear of the College Building looks down upon them; and, for beauty and inspiration, it compares favourably with the rear of a block of flat-roofed houses.

MORNING WORSHIP.

At a quarter to nine o'clock the three Institutions assemble in their respective chapels for morning worship. The services in the College consisted in reading a chapter from the Bible by President Sawyer, and in prayer, in which the writer was called upon to take the lead. Looking into the happy, resolute faces of those seventy young men, and listening to the solemn voice of the President, reading for them from the word of God, moved me not a little. I seemed to see the homes they represent—the fathers, mothers, brothers and sisters who live with them daily in spirit; the brilliant futures marked out for them in the fond visions of these hopeful, loving parents; the possible and joyous realization, and the possible and bitter disappointment too, of these unuttered, but cherished prophecies; and to hear the fervent prayers going up day and night to God on their behalf. The past and the present combined to lift high the hopes and to ground firmly the confidence that those young men will not disappoint their Professors, their parents, and their country. The providences of God out of which these institutions were called into existence, the plans, the hopes, the prayers and the labours of the sainted dead; the talent, the learning and the piety, now dedicated in the persons and labours of the Professors, to the present, future and eternal well-being of these young men, are tokens that God has in store something good for the families who have committed their sons to Acadia College.

THE LADIES' SEMINARY, MORNING WORSHIP.

The chapel of this school is a cheerful room, looking toward the East. The morning was bright. The five teachers—Miss Graves, the Principal—Miss Whidden, Miss Huguenin, Miss Dodge, and Miss Harding, occupied the platform. Miss Dodge presided at the piano. "What a Friend we have in Jesus," was taken up by the five teachers and the forty young ladies, and sung with a becoming cheerfulness and reverence. When the praise ended, the Bible was opened. The Psalm was read by Miss Graves and by the whole school, in concert, repeating verses alternately. After this, prayer was offered. This was a sight to gladden parental hearts, and to moisten parental eyes with tears of joyful gratitude. Remember, O ye Protestant parents, to whom precious daughters are committed, that the Convents, some of you patronize, do not assemble their pupils in the morning to sing the praise of Jesus as free and happy in thought and spirit as the larks, and to read his Holy Word, and bow in prayer before him with their teachers. At Wolfville your daughters begin each day in worship, with five christian ladies, not all of the same denomination, but all united in the love of Jesus.

NUMBER OF STUDENTS AND TEACHERS IN ATTENDANCE AT THE THREE INSTITUTIONS.

In the College there are sixty-three (63) in the regular Arts' Course, and seven (7) general students; in all seventy (70); there are fifty-seven (57) on the roll in the Male Academy; and in the Ladies' Seminary forty-six (46), eighteen of these board in the Seminary building; and the remainder are day scholars.

There are placed over these young people, including the Theological Professors, fourteen teachers.

THE MATRONS.

Mrs. Dimock presides over the Home of the young ladies, and Mrs. Keddy

over that of the young gentlemen. They are much beloved and highly respected; and that means good food, well served; kind hearts and kind words. It is important that young men and young ladies should have homes and mothers when they are away from their homes. A half a hundred young men look to Mrs. Keddy for maternal care; and it may be hoped that as many young ladies will soon look up to Mrs. Dimock for the same attentions. To these Christian ladies the denomination is largely indebted for their care over the young people committed to them.

WITH THE CLASSES.

The rich treat of seeing ten of the fourteen teachers before their respective classes was enjoyed by the writer. I wish the friends of our Institutions could see these devoted and efficient teachers at their work of moulding and educating the one hundred and seventy three young people now in their charge. Could they do so, I am persuaded the rich would give of their abundance and the well-to-do of their competency, till pecuniary want would be unknown, and there would be no lack of men or means.

PRESIDENT SAWYER

hears the Freshmen in English Literature. He is a workman of the workmen before a class, whether in the earlier or later stages of the College course. His gift to know the student in all his moods, conditions and tenses is unequalled—it is genius. If the student sees but the fringe of his own thoughts the doctor sees the whole of them, and helps him to draw them out into the light. He carries in his head a perfect apparatus for analyzing abstract truth, and the gift of language for spreading out in much plainness all the parts of the truths when analyzed. To be guided by a mind of this order, is no common advantage to the student. Dr. Sawyer is an educator. No student can be in any one of his classes without being impressed that he is in contact with a mind of great strength, and masterly tact. Long may President Sawyer be spared to preside over Acadia College.

PROFESSOR HIGGINS

takes the twenty-three Freshmen in hand. They are just completing the ninth Book of Legendre's Geometry—their work with him for the first half year. Triangles, conceived to be drawn on spheres, occupy their attention. B C is equal to G D, says the Freshman. How can you prove that B C is equal to G D, enquires the Professor? Twenty three brows begin to knit; twenty three pairs of eyes are fixed on the chalk figure! Silence is broken by a proposed answer; it collapses, punctured by the sharp point of a professorial criticism. Another answer and out goes its bottom. Fixed vision and gnarled foreheads indicate brain taxing again. Plain triangles—work done long ago—are suggested. The analogy is a clue; the solution is seen, and out it comes; and satisfaction settles down on twenty three countenances. Hard thinking and severe discipline for your intellects, O ye Freshmen. This chalky room is not the place to discourse about the waves of man's influence, raised on the calm, glassy sea of human life, chasing each other in glorious succession over the illimitable reaches of the vast ocean, till they dash against the "rim of the universe," and toss their white, briny spray into forms most delightful to the merry eye of Fancy. O no! the question is to find the proof that the chalked line B C of one triangle is equal to the line G D of another triangle. That is the sober business here. Who can see poetry in Mathematics? Who can bring it out when seen? Who?

PROFESSOR TUFTS

and the Freshmen again. There is no work more important than that done for the Freshmen. Before entering College they had been taken over Greek and Roman History from its beginning to the Christian era. From that point Prof. Tufts conducts them through the Decline and Fall of the Roman Empire, and into the sequences of this great event. History gets more attention in Acadia College than it did in the good days of long ago. Professor Tufts holds this subject up, and never ceases to press its lawful claims. May this Professor continue to magnify this subject of his department.

PROFESSOR JONES

gives the Freshmen a chance to exhibit

their skill in making Latin sentences. Here is the mysteries of idioms. Then comes Sallust and his modes, tenses accents, quantity, statements direct, and statements indirect. The Freshmen class of 1879 have lost nothing by being born so as to come in the hands of Prof. Jones, after his residence among the classical lights of Old Oxford. The Freshmen disappear. Seniors enter. The interrogative method gives place to the exegetical lecture which flows on with increasing interest for two hours. Blank books and pencils catch the golden thoughts as they come from the Professor's lips. The spectator was reminded of the days when he enjoyed the privilege of hearing Dr. Hackett interpret New Testament Greek. The style and method of Professor Jones resemble, in a striking manner, those of the Great Hackett. The dead, Latin words became instinct with the living-burning thoughts of the satirist—Perseus.

PROFESSOR KENNEDY

conducts a mixed class from the Academies in Natural Philosophy. The recitations, the illustrations and the experiments are good. The air-pump, suction and force-pumps, were examined and the matter of atmospheric pressure settled.

PROFESSOR WELTON

has taken the sophomores during the current term through a text book of Rhetoric. After the formal recitation closed, then came a fine skirmish in pronunciation. The Dr. and his class are not only aiming to give a natural flow to our thoughts, but they are striving to scrape the coarseness and crudeness off our tongues. They are endeavoring to take away the grounds from the charge of the Englishman against us Canadians, in which we are indicted for saying "The Dooke played on his noo floote to the students of the Institution.

Out go the Sophomores and in come the Theologians. Now for the mysteries of the origin and imputation of sin! President Edwards and others are called upon for light, but still the subject is dark.

MR. MOVICAR

takes an Academy-class over the Physical Geography of North America; and the same class through the bewildering abstractions of English Analysis; and subsequently through a lesson in the rudiments of the Greek Language. Here come stems, connectives the structural processes of adjective, noun and verb systems, the shifting of accent and quantity—all essential work and work thoroughly done. Horton Academy has got the right man in the right places—in class room, and in the domestic department with the young men. Mr. McVicar and his associates are good foundation-builders.

MISS GRAVES, MISS WHIDDEN AND MISS HUGUENIN.

Miss Graves shines before a mixed class in Latin; and Miss Whidden exhibits similar teaching ability and skill before a class in English Grammar. Miss Huguenin goes on heroically with her work in teaching German and French. Six hours in one day, and twenty-three hours in each week, are given to class work by this Christian lady who has come to us from her home among the Alps.

THOSE WE DID NOT HEAR BEFORE THEIR CLASSES.

Dr. Crawley continues his labors in Theology. Mr. Colwell his careful and successful work in the Academy. Miss Dodge looks after the music and Miss Harding after the painting to the satisfaction of all concerned. Dr. Cramp is honorably released from work; but he keeps abreast of the times. On his desk there lay the two large octavo vols. of Canon Farrars' Life of Paul. The Dr. had just finished reading them. I trust we may see a Review of them in print from his facile pen.

CONCLUSION.

Friends of Acadia College; friends of Horton Seminary; friends of Horton Academy, thank God for your teachers. Give them your sympathy, in kind words, in money to further endow and equip the schools; and commit to them your sons and your daughters; for they are worthy of all this and even more.

E. M. SAUNDERS.

The last but one of Edward Irving's twelve apostles is dead, and the second advent, Irving promised, is not yet.

For the Christian Messenger.

"His Appearing, and His Kingdom."

ELEVENTH ARTICLE.

There are several other objections sometimes urged against the acceptance of the Pre-millennial doctrine, which might easily be answered, but to discuss these now would unduly prolong this series of articles. I shall leave the case to the judgment of my readers after presenting a portion of the testimony of the Scriptures in relation to each of the two topics included in the short text which stands as the title of this article.

I. The Appearing of our Lord (Jesus Christ).—(1 Tim. vi. 14.)

This event—"the very pole-star of the Church"—was ever to the early Christians close at hand. So it has been deemed by believers in all ages, and so it should be viewed by us. We know of no event which must take place before it. The event itself and its near approach are used again and again by the New Testament writers, both as a warning and as an encouragement. "Be patient"; says the apostle James, "establish your hearts; because the coming of the Lord draws nigh." And the writer to the Hebrews says, "Yet a little while,—He that is to come will come, and will not delay;" but will, "to those who look for Him, appear a second time, without sin, unto salvation." But of that day or hour no one knows, not even the angels in heaven. It becomes us to watch therefore, lest coming suddenly He find us sleeping.

At the appointed time, whether at evening or at midnight or at the cock-crowing or in the morning, the Lord himself will descend from heaven, with a shout—the voice of the archangel;—and with the trumpet of God, and will send forth His angels and gather together his chosen from the four winds. The trumpet will sound, and the dead (who are only asleep in Jesus) will be raised incorruptible, and we (or all Christians who may be then living) will be changed,—in a moment, in the twinkling of an eye. It will be all the same to the believer whether he dies before the coming of the Lord or not; for he that believes on Jesus, though he be dead when He comes, yet shall he live; and whoever is living at that day and believes on Him, shall never die (John xi. 25, 26). The dead in Christ will first rise; then the living saints, who remain till that time, will be caught up together with them in clouds, to meet the Lord in the air.

Then, perhaps, will be the time when all the servants of Christ will be made manifest before His judgment seat, that each one may receive the things done in the body, whether good or bad. The work of each will be made manifest, but he himself will be saved; yet so as through fire. There is no condemnation to those who are in Christ Jesus. Then will be bestowed the prize of the heavenly calling, the incorruptible crown of life, of righteousness, of glory, which the Lord, the righteous judge, will give, at that day to those who loved His appearing. Then, perhaps, will be heard the voice of the great multitude rejoicing and exulting, "because the marriage of the Lamb is come, and His wife has made herself ready." "Happy are they who are called to the marriage supper of the Lamb!"

See Jas. v. 8; Heb. x. 37; ix. 28; Mark xiii. 32-37; 1 Thess. iv. 15-17; Mat. xxiv. 31; 1 Cor. xv. 52; 2 Cor. v. 10; 1 Cor. iii. 13-15; Rom. viii. 1; Phil. iii. 14; 1 Cor. ix. 25; Rev. ii. 10; 2 Tim. iv. 8; 1 Pet. v. 4; Rev. xix. 6-9.

LUKE.

November 26th, 1879.

For the Christian Messenger.

DARTMOUTH, 3rd Dec., 1879.

Dear Editor,—

Will you allow me to acknowledge in your paper the receipt of the following sums towards the new Church in Dartmouth, and on behalf the Church to thank the many friends in Halifax and Dartmouth for their liberal support.

Yours truly,

JOHN NALDER,  
Treasurer D. B. C.

WOLFVILLE.—J. W. Bars, Esq., \$10; J. S. McDonald, M. P. P. \$1; Rev. D. M. Welton, Ph. D., \$2; Rev. A. W. Sawyer, D. D., \$2; Prof. G. T. Kennedy, \$2; Rev. T. H. Porter, \$2; Rev. J. M. Cramp, D. D., \$2; Prof. D. F. Higgins,

\$1; James S. Morse, Esq., \$1; F. C. Johnson, 75c; J. W. Bigelow, Esq., \$5; Prof. R. V. Jones, \$1.50; Burpee Witter, 50c.—Total \$30.75.

BILLTOWN.—Wm. Bill, M. P. P., \$4; W. S. Sweet, \$1.50.—Total \$5.50.

CANARD.—William Eaton, \$1; C. W. Roscoe, \$1; Thomas Kinsman, \$1; J. A. Baxter, \$1; S. S. Strong, \$1; D. R. & C. F. Eaton, \$5; T. H. Fitch, 50c. Henry Eaton, \$1; A. S. Harris, \$1.—Total \$12.50.

WINDSOR.—M. Curry, \$4.

TRURO.—Mrs. Chambers, \$12.50; Mr. Cummings, \$2; Mr. Rees, \$2; J. A. Walker, \$5; Isaac Blair, \$2; Burpee Starratt, \$2; W. E. Linton, \$1.—Total \$26.50.

For the Christian Messenger.

The Late Rev. John Chase.

A CORRECTION.

Dear Brother,—

Our venerable brother, "J. M. C." has fallen into a slight mistake in your last, in his brief notice of our departed brother Chase. Brother Bill was not baptised the same day as brother C. He had been at the time preaching for several years. Mr. and Mrs. Chase and the writer were baptised by "Father Manning" in the Little Lake at Billtown, in the winter of 1833, and on the same day.

I am inclined to think that I was the first person that brother C. ever conversed freely with on the subject of his own religious feelings. For we began our public Christian career together, and we both began to preach about the same time. I well remember when our christian intercourse commenced. It was in the Autumn of 1832. He resided at the time on the old homestead at Canard, Cornwallis, and we were both working as mechanics on a new house at Sheffield's Mills, for the late Robert Ellis, Esq. Brother C. handled the plane and the saw, and I wielded the stone-hammer and the trowel. As he was only about a mile from home, he often returned to his own house after the days' work was over, and I used to go with him for company, as we were intimate friends at the time, and fond of each others society. We were both endeavoring to improve our minds, to gather up useful knowledge, and so in our morning and evening trips to and from Canard, we aimed to make the walk profitable as well as pleasant. I remember that among other things the subject of Temperance, in which we were both interested, often came up, and we used to lighten the labor of travel by making embryo speeches on that absorbing theme.

Both of us at the time, though we kept it to ourselves, were deeply interested in the great salvation. I had often wondered whether John ever prayed, whether he ever thought deeply about his precious soul; and as it turned out, John had often wondered in the same way about Silas.

One evening, our daily task ended, and supper disposed of, we had started for our walk, when, rather timidly, and fearful of introducing a disagreeable subject, one of us touched upon the subject of religion. There was an instant response on the part of the other, and we immediately entered upon a new world. Henceforth our evening and morning walks were more than ever interesting. Nor did we always defer the pleasing theme till the day's work was done. One of our fellow-workmen, a mason like myself, was a man of earnest piety and deep devotion—the late Rev. W. Pulcifer, of New Brunswick. His spiritual conversation, his earnest prayers—often rather wearisome for their length—were a blessing to us.

It was not many weeks before we were both taking an active part in the prayer meeting; and in a few months we were—three of us—baptised together, in a beautiful Baptistry, hewed out of the crystal covering of the "Little Lake." And so with but little interruption of our christian intercourse, for nearly fifty years, we have plodded on, with many failings and haltings, in our journey across this waste howling wilderness. And now for a third time we part. Peace to the memory of the man! Few people were better acquainted with each other than John and I. Often have we labored together, travelled together, slept together, prayed together, rejoiced together, sorrowed together, quarrelled together a little now and then, though our contentions seldom or ever, as near as I can remember, "became so sharp