

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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WHOLE SERIES.
Vol. XLIV., No. 14.

Poetry.

For the Christian Messenger.
The Christian Warfare.

The warfare of the Christian is ever a fight,
But arm you in justice and clothe you in right;
Step nobly forward and strive for the end,
Only trust to your Captain your cause to defend;
Though the past recollection may sweep o'er your soul
Diffusing a gloom that you cannot control;
Move on in the battle, think not of despair,
But call to that Leader who answereth prayer.

Though your soul is dejected, your spirits cast down;
Press on for the prize, while you strive for the crown;
Run well in the race, and fight the good fight,
The God of all goodness will arm you in might;
For the Father who seeth the sparrows that fall
Hath His eye on His children, and careth for all;
He will guide you along through this wilderness way,
If you ever look upward and earnestly pray.

Though the cares of this world may press hard on your mind,
Remember that soon you must leave them behind,
That 'tis not for yourself but your Maker you live
And to the Most High all the glory should give;
For God will protect you, He knoweth your need,
And those who will trust Him He surely will feed
Then while He is blessing you day after day
Oh, do not forget Him, but earnestly pray.

And thus having lived, when these sorrows are o'er,
You'll go to that Home where you'll sorrow no more,
When the angel shall come who will call you to go
You will gladly depart from this sorrow and woe,
And ascend to that mansion that Christ shall prepare
For those who are faithful and earnest in prayer;
But your prayers, they will end with the end of your days,
And your voice will be tuned to the accent of praise.

C. E. B.
H. C. A. Wolfville, March 26, 1880.

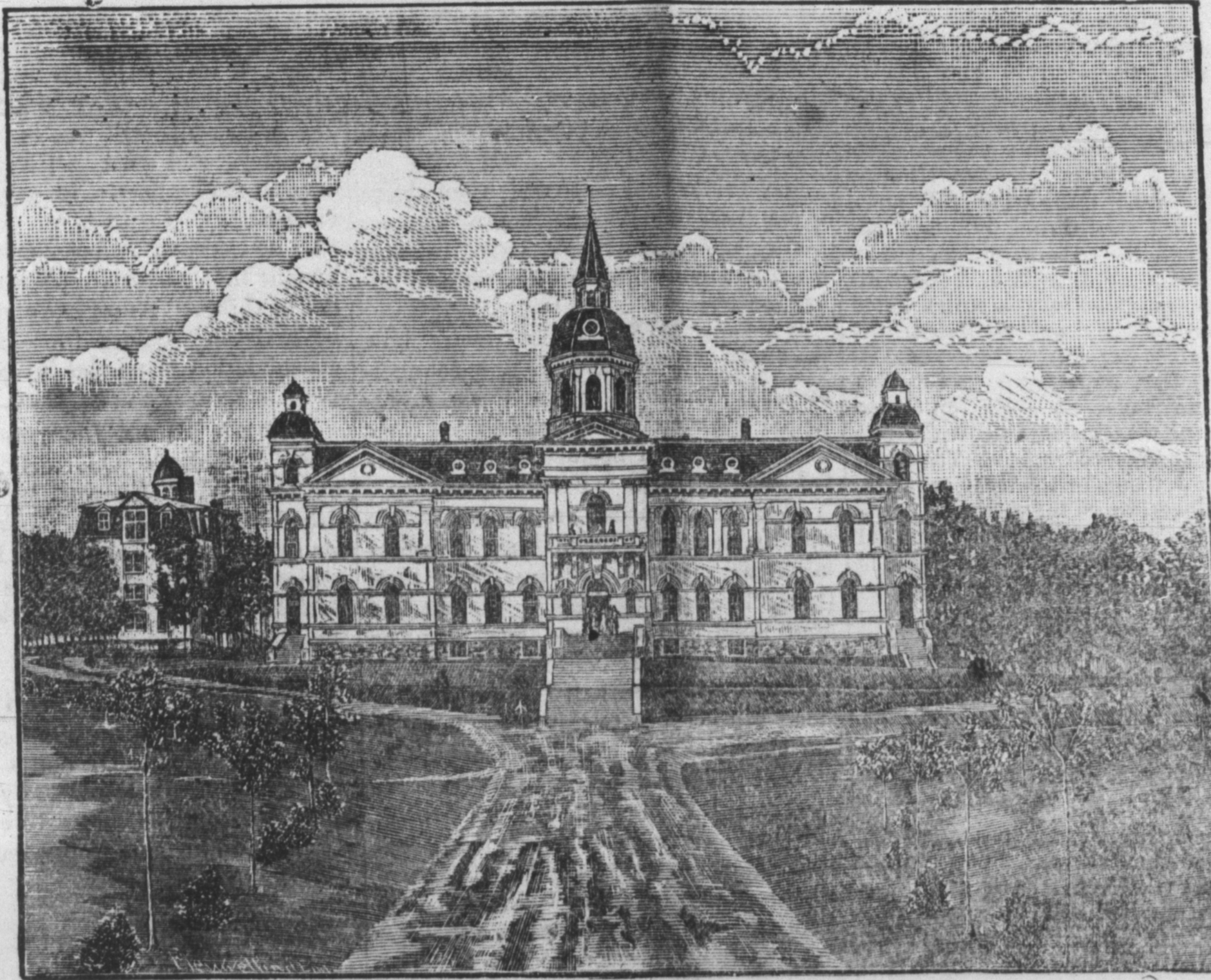
Religious.

The Dispute.

A venerable minister, with compassionate earnestness, once preached a sermon upon eternal punishment. On the next day some thoughtless men agreed that one of their number should go to him, and if possible, draw him into a discussion. He went accordingly, and began the conversation, saying: "I believe there is a small dispute between you and me, and I thought that I would call this morning and try to settle it." "Ah!" said the good man, "what is it?" "Why," he replied, "you say that the woe of the finally impenitent will be eternal, and I do not think it will." "Oh, is that all?" he answered; "there is no dispute between you and me. If you turn to Matthew xxv. 26, you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with him."—*The Sword and Trowel.*

The maker of a new clock for Temple Hall, London, was desired to wait on the benchers of the Temple for a suitable motto to be placed upon it. After several ineffectual applications, he came just as they had sat down to dinner and asking for the motto, one of them testily replied, "Go about your business." Taking this as an answer, to his question he placed it on the clock. The benchers, though at first surprised, concluded there could be no better motto; so that ever since the Temple clock has continued to remind lawyers and others to go about their business.

An Encyclical Letter has been issued by the Pope, in which he condemns divorce as contrary to religion and morality, and as a sign of moral depravation.



ACADIA COLLEGE.

Our readers are well acquainted with Acadia College and interested in all that concerns it and its operations. Many of them have not seen it, and will be pleased to have the above excellent engraving of the College Building as it now appears at Wolfville. Various difficulties were experienced in the forty years of the first College structure and it was by one of the Baptist Fathers designated "the child of Providence." There had been various and remarkable interpositions of Providence that the name was full of significance, and not less was it worthy of the name, seeing that the honor of its being so frequently rescued was due, and given to Divine Providence, rather than to the wisdom of the counsels directing the Institution. Not that we would for a moment suppose that any higher order of human wisdom could under the circumstances have been brought to bear upon the College at that time.

Whatever opinion may be held by some, as to what might have been better done in the locating and erection of the new College building it will now be the wisest plan for all to conclude that it was all ordered for the best, and that it will be so seen in the future if it be not indeed at the present time.

The position of the College is a most commanding one, having a magnificent range of view of land and water, hill and vale, river and woodland, for perhaps fifty or sixty miles from east to west, and northward over the Basin of Minas, with the majestic Blomidon straight before it, and Grand Pré the classic home of Evangeline close at the foot of the hill on which it stands.

The College Building is 174 feet long and 75 feet wide, exclusive of the wings. The main building is 51 feet high from the foundation, and the tower extends above that again 69 feet. The octagonal bell tower has a diameter of 16 feet. The end towers are 70 feet high and 9 feet square.

The basement is used for storage purposes. The height of the second flat is 14 feet; the third flat 20 feet. The rooms are finished in pine neatly painted, except the Museum, which is in ash and walnut, and the library and assembly hall, also in ash. The museum is 40x70; library 40x70; Assembly Hall 90x60.

The first floor is divided into eleven rooms with spacious corridors in the centre. The second floor comprises the Library on the Western side, and museum on the Eastern, and the Assembly Hall in the centre.

The building on the left in the en-

graving is the new Acadia Seminary, standing on the plane of the old Acadia College building, and somewhat above that of the present one. It has a commanding and beautiful site. It is to be regretted that it could not face the village, as the College does, so as to shew its fair proportions to persons passing along the road, but for sanitary reasons it was deemed best that it should have a position facing the West, instead of the North. That building is 49 feet by 90 feet, and has four stories, with a French roof. It has a capacity for giving accommodation to a large number of young ladies. We have not materials at hand for further particulars, and if we had our present object would forbid giving them, seeing we are doing this more for the purpose of calling attention to this excellent pictorial representation of the College and Ladies Seminary than a full description. The engraving is, we believe, the one used for the Acadia Athenæum, and kindly loaned by Rev. J. E. Hopper.

The Horton Collegiate Academy Building, it is known to many, but not to all, is just beyond the limits of the picture on the right hand side, on about the same plane.

Home-Preaching.

BY REV. THEODORE L. CUYLER.

For four-and-thirty years I have been preaching the good tidings of the Word, and would not change places with a king; but I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home-preacher who rocked my cradle. At the starting-point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to rise up, and in an instant nearly the whole one hundred and fifty were on their feet. There we stood, a living witness of the power of a mother's prayers, and a mother's shaping influence and example.

We pastors must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is that ministry which presides over the crib, and puts the first touches of gospel influence upon the infant soul. Before the pulpit begins, before even the Sunday School begins, the mother has already begun, and has been moulding the plastic wax of character for weal or woe, for heaven or hell. A tremendous power this—it is the same power which sent Samuel out of the home of godly Hannah, and wicked Abaziah

out of the home of godless Jezebel. Both of them "walked in the way of his mother."

I would not underrate the responsibility of fathers in the moral guidance of the family. An irreligious father may be a terrible blight, and a faithful Christian father a priceless blessing in the home. But still the fact remains, that it is mainly the mother who controls that home and imparts to it its prevailing atmosphere. There is her throne; there her influence; there she can make or mar the destiny of the immortal soul beyond any one this side of the throne of God. Susannah Wesley's hand rings all the Methodist church-bells around the globe to-day! Suppose that Lord Byron had been reared by such a mother as the Wesleys had; the world might have escaped the moral leprosy that has tainted nearly every brilliant page he scattered. Like mother, like man.

We pastors often wonder why our sermons and pastoral efforts produce so little fruit in certain families. There are few or no conversions there. The reason is that the home-preaching is diametrically opposed to ours. For one or two hours on Sunday we strive to win the sons and daughters to Christ. But all through the whole week the home influence is steadily wearing away whatever of good impressions may have been produced in the church or Sunday School. Perhaps the parents are professors of religion—but with a sadly scanty possession thereof. They manage, by ill temper and sour talk, to set the children's teeth on edge. Or they are so absorbed in money-getting and vain show and utter worldliness of every kind, that the atmosphere of the house is about as favorable to the growth of piety as was that of Bunyan's *Vanity Fair*. The impressions of the most solemn or arousing sermon, or of the most faithful Sunday School effort, are as soon smothered in that home as a coal of fire would be under a painful of ice. Such parents do not deliberately desire to destroy their children's souls; yet they are as surely hindering their salvation. And for the chief direction and trend of the home-influence, the mother is most of all responsible. If she is prayerless, or frivolous, or unbelieving, or careless of the spiritual welfare of her children, the whole home-atmosphere catches the taint. The downward pull of her home-preaching is quite too strong for the upward pull of the best preaching in God's sanctuary. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward,

if she follows up the effect of Sabbath gospel by the more powerful influence of home-gospel, then there is almost a moral certainty that God will send his converting grace into that household. Try it and see.

That noble servant of God, Richard Cecil, tells us that when he was a youth he tried his utmost to be an infidel; but his mother's beautiful and eloquent piety was too much for him. He never could answer that. Sometimes she used to "talk to him, and weep as she talked." He says, "I flung out of the house with an oath—but I wept too when I had got in the street. Sympathy is the powerful engine of a mother." Yes; there is a power in a mother's love, when it is reinforced by the omnipotent grace of God, to reach and bring down the stubborn heart; it is a power which goes miles deeper than pulpit appeals, for it links itself with the primal instincts of our nature. Oh! if all the mothers were but faithful in prayer and in guiding example, we should behold what Dr. Bushnell calls the "out-populating power of the Christian stock." The family would be the nursery of piety. The "church in the house" would feed the church at the sacramental table. The home of natural birth would become the place of the new birth, and children—instead of running loose on the common of sin to be pursued with revival efforts in after years—would be brought early under Christ's "yoke" and into his gracious fold.

It is not merely by gospel work in the pulpit like Frances Willard's or Sarah Smiley's, or by mission work like Mrs. Judson's or Fidelia Fisk's, that woman is to serve her Lord. Her mightiest, richest, holiest service is to be AT HOME. In these times revivals are becoming fewer, and conversions to Christ are falling off. I make no apologies for unfaithful pulpits or indolent churches. But the revival that would send a fresh tide of blessings through all society and beautify the whole Church of God, would be a revival of old-fashioned fireside religion—a religion that would make a warm atmosphere in which unbelief would melt, and Christian lives would grow. Oh, mothers, mothers! Would to God that you all would consecrate yourselves anew to your Lord as the living preachers of his gospel to the flock of young immortals entrusted to you! You are the soul's first preacher, first pastor, and most powerful guide towards heaven. We ministers can accomplish but little without your aid; but with your preaching all the week, we can expect glorious results from our preaching on the Lord's day.

Brooklyn Feb. 28, 1880.

The, so called, Modes of Baptism.

The Bible Index in referring to this subject says:

Some prefer to believe that the command of our Lord to baptize may be acceptably performed by either dipping or sprinkling. Some years ago on the bank of the river, at Mount Forest, the Methodist Minister, came with three converts to be baptized. One of them thought that sprinkling was the proper way, and the Minister sprinkled him, the second thought that it should be done by pouring, and the water was poured upon him. The third believed that baptism meant immersion and the Minister all accommodating, went down with him into the water, and he was immersed, and all this was done in the name of the Father and of the Son and of the Holy Spirit. [There have been similar cases in Nova Scotia.]

On the day of Pentecost if there had been more than one mode, what would have been seen? Peter perhaps standing in a pool, John by the side of it with a pitcher in his hand, and James with a bowl. While Peter announced, let such of you as wish to be immersed, come into the pool; you who wish water to be poured on you, go to John, and ye who desire sprinkling go to James.

What a serious responsibility this Minister assumed in practically adding to the words of the Saviour in one of