

legislation and social customs, each successive generation has added new increments of improvement, thus bringing these several departments nearer to the ideal standard.

On scanning the present social aspect of the world, what advancement do we notice as the result of human skill and knowledge? The printing press has supplanted the Egyptian papyrus; electricity and steam have almost annihilated time and space; rapid and safe locomotion through earth, water, and even air has become a commonplace fact; language and literature have been perfected; legislation has been made a science; the moral nature is now a subject of critical and systematic study.

Has not society, then, been thoroughly and completely transformed? Do we not behold another people, other manners, customs, language, and religion?

Another and the same. Beneath the altered superstructure, you will find the same solid foundation uninjured, unimpaired. A difference does exist, but not in the grand essential. *National traits of character and temperament are the same as of yore.*

The basis of language remains unchanged. The English language is not a modern invention, but is composed largely of the old Greek, Latin, and Anglo-Saxon elements. The Romance languages are only modifications of the Latin tongue. There are certain essentials that cannot be dispensed with, and which time is unable to obliterate. In the wonderful development of science and art, we find certain underlying principles unaltered. Rhythm in poetry, light and shade in painting, lines and curves of beauty in sculpture, forms of grace and stability in architecture, harmony in music, axioms in mathematics,—these necessary elements are discovered throughout the entire history of the various arts and sciences.

Again, the moral sentiments of national life remain unchanged. The systems of ethics as set forth by modern writers, are, in substance if not in form, the same as those held by ancient philosophers.

Man possesses certain intuitive moral ideas, which are not and cannot be changed by the vicissitudes of life, although altered circumstances may modify their mode of operation.

Another and the same. How does this apply to man as an individual—how to us who to-day leave these halls of learning?

Our minds have undergone a process of intellectual training, their powers and faculties developed and strengthened.

The higher mathematics have served to promote precision in thought and consequentness in reasoning. Classical studies have brought us into contact with great men of the past, training us in the gift of speech and refining our sentiments. Physical science has made us more at home in nature, and by its aid we are assisted to discover the excellent order of the universe. History—the school of statesmanship—has taught us in a measure our position, functions, and responsibilities in the republic of man. Philosophy has enabled us to understand something concerning the mysterious animating principle within us, and to observe the various and wonderful activities of the human soul.

Not merely by the immediate discipline of the class-room, have we been introduced into an ampler sphere of existence. The incidental education of our debating society, reading-room, gymnasium and social intercourse, has been no mean factor in assuring mental and physical development. As students we have been subjected to both direct and indirect culture, which tend to develop all sides of our humanity, and lead us to conceive of true perfection. The spirit world within us has been brought into a closer union and harmony with the material world without. We have been made to apprehend,

“Truths that wake,
To perish never;
Which neither listlessness, nor mad
endeavor,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy.”

Thus to-day we feel an inward consciousness of a change having been effected by the various agencies that have been brought to bear upon our natures during the College course, and in many phases and modes of life we may consider ourselves different.

Yet the same. The fundamental principles and necessary conditions of existence have not been altered by any process of education and self-culture. Man possesses some master-tones,

whose deep diapason can always be distinguished in his life's symphony. We are created with certain relations to the outside world, and are, to a large extent, the creatures of adaptation. The mutual connection and interdependence of the various parts of our bodily organism; the physical proportions of our corporeal frame; the activity of our special sense perceptions,—these all must of necessity remain unchanged.

Again the powers of the intellect, of knowing God, of discerning the beautiful and the sublime in nature—these mental endowments are innate, and are the common heritage of the human race. But most prominent in the category of the intuitive elements of our nature are, on the one hand, the *moral principle*, which distinguishes between right and wrong, and controls the passions with its authoritative voice; and on the other hand, the *religious principle* which says one, “seeks for the Infinite uncreated Cause, which cannot rest till it ascend to the Eternal all-comprehending Mind; whose grandeur cannot be exaggerated, for it marks a being destined for higher communion with the visible universe.”

These mental and moral capacities, impress of the Divine Mind, and which give man a rank infinitely above the brute creation, are not the result of an educating and refining process. Our minds shrink from the repulsive theory, that these wonderful faculties are merely the mark of a higher grade of the animal creation, which has been arrived at through a process of evolution.

We feel that they are God-given, and permanent in their nature. No human power can eliminate them from our being, nor can it add any new faculty thereto. Man cannot destroy nor create, but simply combine and modify, leaving nature with her laws and forces to exert her sway.

The various inherent capacities are susceptible, however, of great growth and development, and may vary their modes of activity, but they cannot legitimately alter their essential and original type. The effect of education and culture has been, not to change and obliterate our selfhood and individuality, but rather to exert a moulding and regulative control over our innate tendencies, guiding them into channels where they will be likely to exercise their power in the most beneficial manner.

Another change, continuing in the future, will to-day be commenced in our lives. We shall soon leave these classic grounds, and coming years will no longer find us meeting our instructors in the class-room, in answer to the summons of the mellow-toned bell. Our relations as *teacher and pupil* will be changed. But shall we cease to be students, and no longer acknowledge any teacher? I trust not. For if the educating process is to terminate here, if, after having laid a broad and solid foundation, we expect to rear no superstructure thereon, then the years spent here in intellectual discipline would be what Young calls “Time elaborately thrown away.” We shall, I feel confident, ever be found among the ranks of students, eager to increase our store of knowledge.

Although we may not always use the printed text book, something can ever be learned through the agency of experience and observation. We may study ourselves, and the working of our own minds. We may peruse nature's open volume, and as we discover new beauties, laws and adaptations in the material universe, as well as in the realm of the mind, we shall be able to discern with clearer vision the character of the Great First Cause and Infinite Designer.

Thus while our relations as teacher and pupil within these walls cease, and we are in this respect different, we remain the same in view of the fact that we shall still continue to be seekers after truth, and desirous of rearing a symmetrical structure upon the foundation already laid.

Again, our mutual *student fellowship* and intercourse will cease, and we shall be separated from one another and from our *alma mater*. This, however, is only a separation of material bodies in space. The bonds of affection existent between students cannot be rudely snapped asunder. “The gradual culture of kind intercourse” has not surely existed for naught. And although our relations in some respects are altered, we shall still retain a sympathy for and warm hearts toward the student, for we have belonged to that student brotherhood, the ties of which time and space cannot sever, and I feel persuaded that our love for “Old Acadia” will ever be perpetuated.

Her almost sacred walls and surroundings have impressed their image too deeply on our hearts to be soon forgotten.

“Semper te amavimus,
Semper honor avimus,
In alios peccavimus,
Tibi fili sumus,
Nunc et Semper.”

Thus, though different in many respects, in the grand and permanent essentials we remain the same, and exemplify the words—*Alius et Idem*.

And now as in some mournful spell, we utter that sad word—farewell. *Beloved teachers*—you who have led us along the pathway of knowledge, it is with feelings of regret that we leave you to-day.

By the thorough training of the class-room, as well as by wise counsel and friendly advice, you have exerted a moulding influence upon our characters. You have helped us to become acquainted with ourselves, enabling us to develop inherent faculties and to discover truth, thus laying the foundation of a liberal culture. May you possess the happy consciousness that your influence is not restricted, but that those whom you inspire with grand and noble principles will communicate themselves to others, and, by a spreading agency, affect nations,—yea even the world.

Fellow Students, the retrospect of our college days is indeed a pleasant one. We may no longer meet in frequent intercourse, yet our sympathies will remain with you; we shall feel an interest in your welfare, and will rejoice to hear of your success in study, and growth in intellectual stature.

Set before you a lofty ideal, by the contemplation of which you will be gradually lifted above yourselves, and you will be able to look from an eminence on nature and providence, society and life. Above all seek for and hold fast unto truth, whose centre is everywhere and its circumference nowhere. One has remarked, “the first measure of a mind is its centrality, its capacity for truth, and its adhesion to it.”

Classmates, we are about to enter upon different scenes, and new experiences. As we contemplate the responsibilities that await us, where we shall individually grapple with life's stern realities, our natures shrink from taking up the heavy burden.

Difficulties will doubtless come; these however, are not meant to discourage, but to incite us to fresh exertion. No matter how humble may be our vocation and apparently trivial our tasks; duty faithfully and conscientiously performed will be rewarded; for it is the man who determines the dignity of the occupation.

For since the goal to which all men are brought is death, even though one should enclose himself within a cell; it behooves the brave, arming themselves with the shield of a good hope, to strive for all that is noble, and submit with magnanimity to the allotments of Heaven.

And now Farewell.
“May the rich robe of peace
Enfold us o'er;
May plenty's golden fleece,
Find every door;
Health with us dwell.”

“The Father's blessing rest
Upon us all;
Love's voice, in every breast,
To labor call,
Our duty tell.”

“It is the hour to part;
And circling round,
As by angelic art,
Echoes the sound
Farewell! Farewell!”

For the Christian Messenger.
Home Missions.

The June meeting of the Home Mission Board was held at our place of meeting on the 14th inst.

Reports were read from missionaries Trimble, Spurr, H.A. Spencer, Harrington, Ross, Coldwell, Hayward and Crandall.

GRANTS MADE:
1. To Knowlesville and Glanville &c., Carleton Co., N. B., \$50.00 for half time for six months. This amount would only be sufficient for one fourth of the time, but Brother A. H. Hayward the missionary gives his labour for one fourth.
2. To Fairfield, Willow Grove and adjacent sections \$100.00 for one year from April 1st, 1880, Rev. R. Match Porter.
3. To the mission field of Hants Co., including Maitland, Walton, Ellershouse, Windsor Plains and Waterville, \$87.50 for three months.
A. COBURN, Cor. Sec'y.
Hebron, June 17, 1880.

For the Christian Messenger.

Putting off.—
Some persons seem never to be able to do a thing immediately. They always seek an excuse for postponement. It may be natural idleness, it may be diseased nerves.

Whatever it is, it sadly interferes with proper exertion, and sometimes blocks up the path of duty, kills many a good purpose, and weakens plans that might have saved lives.

“Whatever thy hand findeth to do, do it with thy might.” Eccles. ix. 10. This is golden advice. “With-hold not good from those to whom it is due when it is in the power of thine hand to do it.” Proverbs viii. 27. This is practical wisdom, equally golden.

There is a Latin proverb, the meaning of which is “He gives double, who gives at once.” To lose an opportunity of doing good by removing distress or making a fellow-being happy, through yielding to unnecessary delay, may prove ruinous to one's neighbour, as well as hurtful to one's self.

Abraham was a noble example of prompt obedience. When he received the mysterious command respecting “his son, his only son,” the historian is careful to record that “Abraham rose up early in the morning” and provided for the terrible journey. There was no faltering.

History tells of a chief who was taking part in a procession marshalled in his honour, when an individual approached him proffering documents, which, he said “referred to various matters and required to be immediately examined.” The chief was enjoying his honours and would not be disturbed. He motioned the man to retire, saying, “Serious things to-morrow.” Alas! he never saw the morrow, an assassin's dagger pierced him that night.

A minister was engaged in his pastoral duties, when a message was brought to him announcing the illness of one of the members of his church. He did not visit him till two days afterwards and then his friend was dead. Thus an opportunity was lost. Did he forgive himself? But we must “judge righteous judgment.” Lazarus was sick. His sisters knew that Jesus could cure him, and sent a swift messenger to hasten the Lord's coming. The Saviour seemed to delay purposely, he “abode still in the same place where he was,” greatly to the disappointment of the sisters, who did not obscurely testify their surprise and dissatisfaction.

“Lord if thou hadst been here, my brother had not died.” Not that there had been any putting off, He who knew the end from the beginning meant to do more than cure Lazarus. He meant to raise him from the dead, and He did it. Again we say, “Let us judge righteous judgement.”

OCTOGENARIAN.
For the Christian Messenger.
That Centenary Again.

Mr. Editor,—

The great Sabbath School leaders of England, very probably, are not to be caught “napping” at the very time when they should be widest awake, and it is more than possible that, after all, the celebrations of the Sunday School Centennial in 1880 will be an “anachronism” rather less “stupid” than “S. S. Teacher's” assertion is rash. The *Sunday School Journal* (Methodist) for March, April, or May, has several articles in reference to the Centennial, in some of which it is shown that the evidence for 1781 having been the year in which Raikes organized his first Sabbath School, is a letter written by Raikes near the close of his life; while the evidence for 1780, if I remember rightly, is found in some of his earlier writings, and in other reliable papers.

Yours truly,
J. J. PARKER.
Truro, June 14, 1880.

For the Christian Messenger.
S. S. Centenary Celebrations.

Dear Sir,—

The S. S. Centenary Celebrations are exciting interest throughout the Christian world. Plans for holding suitable services in London, the great centre, during the week from June 27th to July 3rd, have been completed. These will be followed by a series of meetings throughout the provinces, beginning at Gloucester. Some of the prominent features of the London meetings are, the gathering of teachers

and scholars at the Crystal Palace; concert on the great orchestra, singing on the terraces, etc., on Wednesday, June 30th; sermon by the Rev. C. H. Spurgeon and Communion service at the Metropolitan Tabernacle, on the evening of Friday, July 2nd; and the unveiling of the Raikes' Memorial statue, on the morning of Saturday, July 3rd. A large number of delegates from the United States and Canada, representing various S. S. Societies, have sailed for England. The Halifax and Dartmouth S. S. Association will be well represented by Rev. Dr. Burns and Rev. S. B. Dunn. This Association has made provision for a mass meeting of those interested in Sabbath Schools, in the “Royal Exhibition Hall,” on the 3rd prox.—the day of the unveiling of the Raikes' statue.

The officers and members of the Association solicit the hearty co-operation of all friends of the movement to make the meeting a success, and hope that the representation of teachers and children from all the schools connected with the Association, will be very large, as the building will accommodate four or five thousand persons, and the Committees in charge are sparing no pains to furnish a good programme and make the building as attractive as possible. A warm invitation is also extended to persons at a distance, to participate in the celebration.

Responsive Scripture reading, singing familiar Sabbath School songs by children, led by choirs and musical instruments, and brief addresses on “The object of the Celebration,” “Sabbath Schools of 1780 and 1880,” “Reminiscences of S. S. Work in Halifax,” etc., will be prominent features in the programme, which will be published in a few days.

A. M. ARCHIBALD,
President of H. & D. S. S. Association.

The Christian Messenger.

Halifax, N. S., June 23, 1880.

THE RAIKES CENTENARY.

It appears that some of the earlier proposals for this celebration were in favor of 1881, but the committee of the London Sunday School Union, after a patient examination of all the evidence in the case, concluded that it should be in July of this year. The earlier conclusion as was observed by our late correspondents, was that the proper year for the celebration was 1881, especially as the Jubilee was held in 1831, and the date given in the Cyclopaedia is 1831.

The *Baptist Teacher* says subsequently, “within twenty years, a hymn was published and much sung, which said:

“In seventeen hundred and eighty-one,
Across the sea, in Gloucester town,
The glorious Sunday-school begun.”

Because of the later conclusion as to date, this is the Sunday-school Centenary Year; and while preliminary meetings will be held during June in London, the Gloucester meetings will be held in the early days of July, this being as near the precise date of the centenary as can be fixed.

That isolated and temporary efforts to teach the young on the Lord's day had been made in many places, and at many earlier times, cannot be denied. Mr. Fountain J. Hartley, an efficient officer of the London Sunday School Union and a loyal Englishman, thus fairly states the claim made for Raikes: “What is claimed for Robert Raikes, and what constitutes him the undoubted founder of Sunday-schools, is the fact that in his position as proprietor and editor of a public journal, and in every possible way, he made the institution known throughout the world, commended it for general adoption, and continued his advocacy until in all parts of the country, children were gathered together on the Lord's day, and taught to read and understand the word of God, thus establishing a system which has gone on increasing in extent and usefulness to the present day.”

Robert Raikes was, pre-eminently, a philanthropist. Aside from his Sunday-school efforts, as well as in them, he was devoted to the good of others, and especially of the children. He not only watched over the schools he planted, but he visited the pupils individually, and personally labored to make them better in all respects. For such work he had much aptitude, as well as much heart, and many recorded instances show how successful he was in “personal effort with the lower classes for whom especially he toiled. All honor, therefore, to Robert Raikes!”