

For the Christian Messenger.

The Alumni Meeting.

The Anniversary at Wolfville is a period now looked forward to with pride and pleasure by almost the entire Baptist community, and has become quite a Baptist Institution. Those who are able to be present anticipate a time of unalloyed gratification, and they are seldom disappointed,—while those who cannot personally attend are with their brethren and friends in spirit, participating in the general enjoyment, and heartily wishing the cause and those engaged in it, God speed. And good right have the Baptists thus to regard this Annual gathering at Wolfville, for the Institutions at Horton are their own. Braving opposition in every form and amid much to discourage and depress, they commenced their labour of love—pioneers in the noble work of educating the people; for years struggling hard and sacrificing much, they undauntedly pressed their upward and onward way, till now they can boast a College and Academy second to none in these lower Provinces. And in view of the past, and in anticipation of a glorious future, who can blame them that they lavish upon this child of their adoption, now arrived at man's estate, a fondness almost parental.

But another source of enjoyment has been recently added at the Anniversary,—for it is then that the Associated Alumni of Acadia College have their annual gathering,—and apart from their celebrations it is a source of pride and gratification to those who have borne the burden and heat of the day, to see an annually increasing number who have enjoyed the advantages conferred by the College and Academy,—not unmindful of the debt of gratitude they owe,—uniting themselves together for the sustenance and invigoration of their Alma Mater, and not only affording pecuniary assistance, but meeting together to recall, in social intercourse, the happy days spent within the Academic halls,—founded by those who, as they witness these re-unions, perceive that their labour has not been in vain.

The meeting for the transaction of the business of the Society, was called to order on Thursday afternoon, the 5th inst. The President, in opening the meeting, expressed his gratification that so many of the members had assembled together on that occasion, and congratulated them that they had safely passed through the crisis of their organization, and that having been in existence for three years, they need no longer dread an untimely death by strangulation; at the same time he reminded them that their action at their last Annual meeting, in founding an Alumni professorship, threw upon them a large responsibility, and that the Governors of the College having, at their request, appointed the Rev. Dr. Pryor to fill the chair, looked to them to sustain him in the position in which they had placed him,—and that, though the responsibility they had assumed might appear large, yet that if each member of the Society would energetically and perseveringly perform his part of the work, no difficulty would be experienced in accomplishing what they had undertaken. In conclusion he reminded them that if they proved themselves worthy of the trust, and their numbers and influences warranted, the entire Government of the College would one day probably be committed to their charge.

The report of the Executive Committee was then read by the Secretary, from which I gathered that within the year a number of alumni of the College had joined the Society, and several others had been ballotted in. It also appeared that the Executive Committee had not been idle, but had been engaged in the appointment of agents in the different localities. The report referred to the very general satisfaction that the acceptance by Dr. Pryor of the Alumni Professorship, had given to the Baptists of Nova Scotia and New Brunswick, and concluded by urging upon the Society the necessity of united, energetic action to discharge the duty assumed. This report called forth a good deal of friendly discussion on the part of those present, who one and all expressed their determination to fulfil their engagement, and to provide the salary of their Professor without calling upon the Governors; for the sum they had generously promised if necessary to meet any deficiency—the most perfect unanimity and good feeling prevailed throughout the meeting, and after appointing their office bearers for the ensuing year the Society adjourned to meet again at the different Associations and the Convention—thus passed off the first act in the programme.

The second—was meeting a short time after the adjournment, at the social repast laid out at the village house, and as union reigned supreme before, so no jarring note occurred to disturb the concord of this meeting; the viands were excellent, and if the proof of

the pudding be in the eating, certainly mine host had no reason to complain of the verdict passed upon his judgment as a caterer, or his skill in the abstruse mysteries of the Cuisine Art. Suffice it to say, that even fastidious city palates were satisfied, and it was felt that the entertainment would have done no dishonour to a more pretentious place than the modest, though comfortable and accommodating village-house which travellers and sojourners find not the least attractive spot in the very pleasant and attractive village of Wolfville. After the material man had been satisfied, the rap of the Vice President on the table announced that a short time would be expended in a not less pleasing and more intellectual manner; and although no resolutions had been prepared, several of the members favoured the meeting with excellent voluntaries, in all of which attachment and fealty were expressed to their Alma Mater. While some of the speakers recurred in glowing terms to days gone by, and "fought their battles o'er again," while recounting some of the boyish pranks with which they were wont at times, to relieve the rigorous labour of the brain which persisted in too unremittingly, they seemed to fear, would have converted "Jack into a dull boy."

The members from Nova Scotia, were especially gratified at meeting the Rev. Budd Demille, who had come all the way from St. Johns New Brunswick to be present at the Alumni Anniversary, and to hear him in the course of some very racy remarks, express the warm attachment of the graduates from that Province to their College, and their interest in the success of the Associated Alumni; as also the very general satisfaction that the appointment of the Rev. Dr. Pryor to the Alumni Professorship, had given to the Baptists of New Brunswick, a satisfaction which he felt assured would express itself in a more tangible and demonstrative manner than mere words. In the course of the evening the thanks of the meeting were tendered to the ex-President for his conduct while presiding over the Society, to which that gentleman briefly responded.

Again the ponderous rap of the Vice brought each member to a stand still, while he cruelly placed a most effectual extinguisher on the glowing eloquence of their numbers by ruthlessly announcing that the time for adjournment had come,—as there was a Concert on the College hill, and he himself possessed an intense love and longing for music. This remark of the worthy Vice was considered a somewhat uncomplimentary critique on the rhetoric of the occasion, until such of the members whom he persuaded to accompany him, entered the College hall to find it filled with the beauty of Wolfville, and to listen to the melody of the choir, the female portion of whom, at least,—dressed in spotless white, from their dais lent a matelless grace to the scene, while all afforded the most eloquent and convincing proof that music had lost none of the charms with which it was wont to soothe the savage breast: then there was no challenging the exquisite critical taste of Mr. Vice in preferring the glowing numbers of the fairy votareesses of the heavenly maid to the rhetorical displays of the Alumni.

But if the meeting of Thursday lacked the peculiar charm and grace to be imparted by the presence of female beauty alone, the third act of the programme made full amends, for when the Society met on Friday evening in the body of the spacious Baptist Meeting house, to listen to the oration of the Rev. Dr. DeWolf, they found an ample representation of the fair sex. Whether their presence was attributable to the fame of the orator, to the invitation of the Alumni, or to the desire to make the members of the Society feel what they had lost by excluding them from their supper-table,—or as more probable, from the preference they always accord to the feast of reason and the flow of soul,—this deponent sayeth not; certain it was, however, that the learned orator and the society felt the influence of their presence. The Rev. Dr. discoursed in his happiest mood on the subject of Colleges and their uses and the benefits of education generally. And referred in feeling terms to his attachment to the educational institutions at Horton where he had first slacked his thirst at the streams of Helicon. And his gratification that his former tutor Dr. Pryor had returned again to the scene of his first labours and success. Some concluding remarks of the Orator brought the Rev. Mr. Thomsam, the agent of the College, on the platform, who addressed the meeting in his usual style; combining wit with wisdom, pleasantry with seriousness. A vote of thanks to the Rev. Orator was then moved, seconded and heartily responded to by the whole meeting. After which the celebration of the Alumni Anniversary concluded. And the meeting broke up, well pleased with the cordial and pleasant manner in which everything had passed off.

That these re-unions are in a high degree calculated to foster the interest of the Alumni in their Alma Mater, and induce their active co-operation in extending the advantages of the College and Academy was self-evident to all who were privileged to attend the recent gathering. May the Society go on and prosper and become eminently useful, must have been the fervent prayer of every friend of the College as well as of the members.

The sustenance of a Professor's chair by the Alumni may be considered by some too great a burden to be placed on shoulders so young; but their is an elasticity and vigor in youth that maturer years cannot boast; and so with this Society,—though young in years they feel that they have a work to perform at once, necessary, meritorious and honorable; and I mistake them much if they do not prove that they possess both the ability and the will to conquer all difficulties, and shew to all that while members of the College, one thing not taught them in the curriculum was the meaning of the word "fail." Hope great things, attempt great things, compass great things, is the watchword of the Society. Then let every member nerve himself to his work, remembering "labor vincit, omnia."

AN ALUMNUS.

Christian Messenger.

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Christian Love.

"LET LOVE BE WITHOUT DISSIMULATION."

The following straightforward remarks on this subject will commend themselves to our readers. We copy them from our cotemporary the Canadian Baptist.

"Lord Bacon commenced his excellent essay on 'Simulation and dissimulation' as follows:—'Dissimulation is but a faint kind of policy or wisdom, for it asketh a strong wit and a strong heart to know where to tell the truth, and to do it: therefore, it is the weaker sort of politicians that are the greatest dissemblers.' The great essayist, it appears, had no very high opinion of dissimulation even among politicians, and surely it is much less commendable among Christians. And yet we fear that a great deal of what must be called real dissimulation exists among professors of religion. How often do we meet with those who have the voice of Jacob and the hands of Esau! How often do we meet with persons in the Christian church, whose chief passport to the confidence of their brethren is a 'pious smile' and a subdued voice! Those who do not know these parties intimately, would deem it impossible that such meek-speaking, devout-looking persons, could forget the injunction which we have placed at the head of these remarks. Yet we do meet with persons of this and other types whose love is not without dissimulation. And we are sure, that no one sin is more mischievous in the Christian church than this. There is a want of Christian frankness, and a want of thoroughly understanding Christian rights and privileges in many. Out of these grow a timid, temporising policy, which 'heals the hurts slightly,' and which, after a time, will introduce a general unsoundness in the whole body, when this may be practised. This course is pursued often out of supposed kindness, but there never was a more mistaken kindness. The love in such hearts is not without dissimulation; and, more, it is often driven to adopt a course which is mean and sneaking, in order to avoid plain dealing. One of the first duties of a Christian is, in our opinion, open frankness and fidelity. If a professed Christian does wrong, he should be told of it kindly, lovingly, but firmly. A Christian has a right to go to an offender and tell him his fault,—nay it is his sacred duty to do so. This duty is intransferrable, and the law of God—love—not only warrants a person in carrying it out, but demands that it should be sacredly observed. Any shirking from obedience to this law is sinful and wrong. If we know of a brother doing wrong, and do not faithfully tell him of that wrong, then we must either be untrue to our own instincts which leads us to hate wrong, or else we must be guilty of dissimulation toward the offender. The usual excuse given for the non-performance of duty, is the impossibility of our doing any good by speaking to the offenders. 'He might be offended &c., &c.' But no Christian has any right to consider results, for they are not committed to him, nor can he know them. He has merely to discharge his duty, in a kind spirit, and leave the matter. God will care for it. Two or three things should be borne in mind by every professor of religion.

1. We should as Christians understand our rights distinctly. We have a right to speak to—not often about an offender. If he does not take our kind discharge of Christian duty in a good spirit, then, he is to blame, and he lays himself open to censure.

2. We should understand that our rights, and obligations are very often connected together by the Creator. It is our duty, our privilege, to speak to our brother, and there leave the matter, unless we have to carry it into the church. Christian love must be without dissimulation—This sin injures not merely the dissimulator, but also the supposed offender.

3. It is impossible to carry out church discipline, or to have a healthy church where a dissimulating policy is pursued. This annihilates

Christian confidence, on which co-operation must be based. Hence ministers should specially set their faces against this sin. For God's sake let us be honest with each others souls, for we watch over each other in love, and let love be without dissimulation.

True piety will ennoble a boor, and fill him with a scorn of meanness, and with a generous self-forgetting, for the good of others, which cannot be mistaken. And the source of the opposite spirit cannot be mistaken either—it is from beneath, no matter how apparently pious those are who manifest it.

Fallen Angels vs. Unfallen Angels.

Our American neighbours have no scruples in applying the facts of divine revelation to themselves, and making comparisons between them and their own position in relation to their southern—we had almost said, brethren,—enemies, they call them.

The *Zion's Herald*, Methodist paper has drawn the following parallel between their position and the rebellion by which "the angels who kept not their first estate, left their own habitation." It would be a somewhat difficult task we imagine to prove all that would follow from admitting the comparison to be a just one.

The revolt in the former case was from a government a little more perfect than that of the United States. Such presumption we hardly think calculated to raise the *unfallen angels* in the estimation of Christian men, or bring about a change in the minds of the "rebels" and make them love the Union. The following is the article to which we refer:—

"And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, unto the judgment of the great day."—Jude 6.

Let us notice,

1. The character of this rebellion.

1. God's law, which was holy, just and good required a loving obedience. This they attempted to nullify, being too proud to obey their rightful Ruler.

2. They seceded from heaven and attempted to set up a Confederate government of their own; resolved to rule or ruin.

3. Their first rebellious attempt was to take the capital, hurl the rightful Leader from his seat, and raise their leader to the eternal throne.

4. Failing in this, they resolved to take all the new territory of earth that God had just added to His dominion, and reduce its inhabitants (another race), to perpetual slavery.

5. Having commenced their depredations, they demand to be let alone. "Let us alone. What have we to do with Thee, Jesus of Nazareth?" &c.

6. Finding their task a hard one, they proposed a compromise. (See the temptation in the wilderness.)

Let us consider.

11. The end of this rebellion.

1. God, the rightful Ruler of the universe, has undertaken its overthrow.

2. For its accomplishment He has sent His hosts into the field, marshalled and led by His Son.

3. He has furnished them with arms. (See Eph. 6: 13-18, and 2 Cor. 10: 4.)

4. He has proclaimed liberty to the captives, and provided means for their escape from their oppression.

5. He has directed them to follow a guiding star in their escape from bondage to the land of freedom, and though Satan has a fugitive slave law, and though he sends his bloodhounds in pursuit of the fugitives, and though some are captured and sent back to bondage in the form of backsliders, yet, thank God, myriads have escaped and enjoy freedom. "For whom the Son makes free, is free indeed."

6. The object of this contest is nothing short of the overthrow of the devil and all his works, and the restoration of this world to freedom and to God. (See 1 Cor. 15: 24, 25; Dan. 7: 27; Rev. 11: 15.)

REMARKS.

1. We learn from the subject that the devil is the great author of secession and slavery.

2. None can remain neutral in that cause. "He that is not for Me is against Me."

3. We see from the side we take in the contest, whose cause we are interested in, and whose servants we are.

4. We may learn our fate if we are finally found in arms against God and His cause. The prison and the chain are already prepared for the rebel leader, and all who persist in following him must share his fate. (See Rev. 20: 11; Matt. 25: 41.)

5. Freedom is offered to all who will abandon his cause, and submit fully and sincerely to the Son of God. "Let him return to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

ASSOCIATED ALUMNI OF ACADIA COLLEGE.—We are glad to have received the communication on another column, on the Anniversary of this Association, more particularly because it is an indication of the warm feeling which exists in the hearts of those who are resolved at least once a year to rally around their Alma Mater. We doubt not that year by year there will be a constantly increasing interest in these gatherings, and that in future years these comparatively small