

THE CHRISTIAN WATCHMAN.

But we know that this conclusion is, false that these colleges are actually the sources of knowledge and the fountainheads of intellectual power, and so, it follows, that they have another aim and purpose. In the true nature of a college education we have that which is at once an answer to every objection, and a clue to its immense usefulness.

The true purpose of a College education is implied by the very meaning of the word itself. It is to train the mind; to exercise all its various faculties; to draw forth all its powers, so that a man shall be master of himself and be able to use to the highest advantage every faculty which God has given him. For the mind resembles the body in its susceptibility to development, and like the body may run to waste through neglect, or rise to wondrous power through proper training.

Thus an athlete will train himself for years till every muscle of his body is developed to marvellous power, every sinew endowed with mighty energy, every fibre at once now force. He acquires the strength of a giant, and shows to common men what they may become.

Or still more analogous is the case of a musician. At first his fingers are stiff and unskillful but incessant practice remedies this defect until his muscles become mobile and pliant. Years pass on in which all his attention is devoted to exercises, until at last his nimble fingers move over the keys as though they were instinct with a life of their own.

Exactly in the same way may the mind be trained until it attains a power in as much greater a ratio of increase as the spiritual nature exceeds the physical. Reason is there which can be exercised till it shall act strongly, decisively, and logically. Imagination is there, which can be trained to soar on high, not in wild flights, but in a steady ascent, in which it may work in consonance with reason. Memory too is there which may be developed, not in useless isolation, but in harmony with the others. All these are to be disciplined, developed, and exercised through long years, till they all shall be in subjection to the enlightened will.

All the branches of collegiate education are therefore not items of knowledge to be imparted, but exercises for the purpose of disciplining the mind. And though there be never so many repetitions of the same theme, though the knowledge acquired appear to have never so little practical value, yet if they serve this great purpose, then are they fully and completely successful.

There are the natural sciences as present taught which serve to strengthen the judgment, to widen the sphere of observation, and secure enlarged action to the mind.

There is Philosophy which gives the highest power to reason, and affords limitless exercise to every other faculty.

There is Mathematical science which gives precision to the exercise of reason, and trains the mind to the most exact thought and logical deduction.

There are Logic and Rhetoric which teach the modes of expression, for all that may be gained by the influence of the others.

And lastly there are the Classics whose varied power seems to vie with every other branch of study in its own appropriate excellence, surrounding them all, mingling with them in their own spheres, and superseding advantages peculiar to themselves such as nothing else can yield. Reason strengthened as in Mathematics by the various and arduous exercises which they afford. When once the veil is penetrated the mind beholds the loftiest Philosophy which lies beyond, the source and inspiration of modern thought. Memory is exercised by a constant effort at retaining words. Imagination quickened by the noblest images, and Taste is at once delighted and purified by constant familiarity with those styles of expression which will be models of human speech throughout all ages of time.

The result of this is that the diligent student leaves his college a new man. Years of toil and laborious application have done their work, and the studies which he has pursued have developed all the powers that he possessed.

He has served his apprenticeship. He has learned the use of his tools. He is ready to work, and though all that he possesses is the way of mere information may not be required in the great duties of life, still he stands before the world thoroughly equipped. The acquirement of the knowledge of future duties can be begun with the certainty of success and he can go forth to plead, to teach, to lead, to discover.

Suppose that all is forgotten. Even so the Missionary forgets his formulas, and plays no more the exercises over which he once toiled, yet still the hands fly like living things over the keys, and still the skilled fingers strike the chords unerringly. So this man possesses a power superior to the lapse of time or the weakness of memory. His faculties are his own. He uses them as he desires. His mind is a slave to his will, and he can address it as one would address a servant: saying—"Go," and he goes—"Do this," and he does it. Let the Confucian spend years away in committing to memory the teachings of his ancestors, but for our race there is a higher purpose. China stands still buried in the past; but our task is less to learn than to discover, and turning away from the past we seek to open up the future. Better than all stores of words learned by rote, or disconnected facts heaped up in the memory, is the power by which men are enabled to think for themselves. These are the men who are the best possession of a country to labor for it at home or represent it abroad. These are the men who stand in advance of their fellows and become the teachers and leaders of the people.

Far be it from me to say that this business can only be obtained in a College. Even there it can only be gained by conscientious toil. And without its walls in every country there are self-educated men who have attained it. But these are uncommon souls, whose nature has endowed with energy and perseverance in larger measure than belongs to ordinary men. Such men triumph over difficulties, and force their way onward through every obstacle.

But to the mass of men, who cannot gain this for themselves, our Colleges stand open, offering to them all their treasures.

"Come, they say, for here, if you have it not already, you shall obtain that thirst for knowledge which shall lead you on till your mind is stored with wisdom, and your whole being transformed to a higher nature, and a higher life.

Come, and we will enable you to be a true man, in whom all the highest aspirations of your race and of your age shall be satisfied by the efforts of a well disciplined mind. Here though you be of the lowliest and humblest, you may gain that which shall raise you up to be the fellow of the loftiest, and give you communion with the best and wisest of this past, and the good and great of the present.

Come, for we will give you that which is immeasurably better than wealth, which will be yours beyond the changes of fortune, a self-contained soul, with resources of happiness within itself, which shall increase with the increasing years, and lighten even the burden of old age.

Such then is the true idea of a College Education. This character is too evident to require unfolding, and illustration is only rendered necessary, by the many mistaken criticisms made by those who very obviously misapprehend this very character. The true aim of a College is not so much to impart knowledge, as to enable men to acquire it for themselves.

Thus prepared these men go forth into the world and carry with them the power and discipline which they have gained. Each becomes the centre of influence and the aggregate produces an effect which is widely felt. Great thoughts and new ideas are first accepted or originated by such; and from them they flow out like undulations over the wide expanse of population. Thus even the Education of the few can indirectly produce that universal intelligence by which the thought or the invention produced by one, is seized and applied and perfected by the many. It is the thinking men who wield the destinies of a country. They are the ultimate causes of progress and of civilized life. They stand behind the great toiling multitude and mould their work. They are the centres of true national growth, and the vital power which starts from them passes on as if by capillary attraction, from atom to atom through the entire mass.

Considered in this true light, it is therefore evident, that good Colleges are among the best institutions of a nation, and that those among them who truly fulfil their high purpose, are deserving of the highest encouragement, the strongest support, and the deepest gratitude. If with this idea we look to our own College, and ask what it has done, the answer is one of which we need not be ashamed.

We claim for Acadia College that at the first this idea was accepted here and thoroughly carried out during all its subsequent career. In the generation that has passed away enough has been done to prove the truth of this statement, and to show the usefulness and the necessity of the College. We point to honored names throughout the land. We point to men in places of power and of influence who owe to this place all that they have gained. Its sons have gone abroad to other countries; they have made her name honorably known, and whatever they have experienced they have never had cause to blush for their Alma Mater.

To her sons she has also imparted another lesson.

Amid these beautiful scenes where life passed so happily there rose among them an attachment for the place which was perpetual. The feeling was deepened and widened till it embraced the whole country developing itself to larger proportions than that which is commonly attained and growing to a passionate affection. Foreign scenes could not weaken the tie that bound them here nor could the grandeur of a neighboring country efface the image of Nova Scotia. With the training that they had received here they had learned nothing more truly than patriotism and now in this day when nations are passing through fierce trials, when men's hearts are aching with fear, when men's hearts are aching with longing for the dawn of a new day, when the threshold of Empire is still agitated by forebodings of possible calamity it will not be taken as an insignificant fact that the sons of Acadia are patriots. It will not lessen her claims to our regard to hear how in other lands her sons have been faithful to her teachings, how by annual meetings they have commemorated their incensing attachment to home, how they have made other scenes resound with the echo of their national songs.

She has trained men for usefulness. She has taken them and moulded them to shape and form. She has sent forth to the country year after year, those who are the country's best possession. She has sent them forth and filled them with that patriotism which will keep them here. Well has she performed her part. She deserves well of the country. Honor to Acadia College!

But apart from the Educational element there has been one influence present here, which though not generally considered as a part of a College is yet pre-eminently characteristic of this institution. It is as religious men that we can best appreciate its influence.

Founded by praying men, its very stones were hallowed by their prayers. As its walls arose their prayers ascended. As the years passed on with all their vicissitudes, these prayers never ceased, but still arose and called down blessings on the place.

Those faithful labors; those earnest prayers; those trusting hearts, all met with their reward. The choicest blessings descended. The favor of Heaven was liberally bestowed.

Men came here to be illumined by the light of Education, and lo! they saw the light of the sun of Righteousness. They came for earthly knowledge and obtained that heavenly knowledge which is life eternal.

They came to study and they learned to pray. It was as though in this seat of learning, the master, Jesus, stood as once he stood in Jerusalem, saying, "Come—and learn of me!"

It was as though the spirit of God had deigned to make this a new temple where those who entered might stand even in the holiest place and behold his glory.

How many times have you Acadia College walls resounded with the song of devout thanksgiving, and witnessed the joy of the young convert.

How many have there passed from darkness into life. How many have there tasted of the first of the cup of thanksgiving.

Level those walls with the ground—but the work done there would remain forever. Enough has been done to ensure perpetual recollection of its hallowed name; to enable it as a holy memory in a thousand hearts; to draw forth ceaseless flow of grateful recollection. Still shall men point to it as a testimony to the power of religion—and say—"Behold a monument of the faithfulness of God."

Close up that past as a finished history; but the page lives to undying recollections, to remind us of all that has been done. It would tell of devoted labors; of holy lives of triumphant deaths—of souls redeemed from sin, of the reconciliation of man with his maker, of the walks with God on earth, of the passage to the redeemed in Heaven. It would tell of ever recurring mercies long continued, and widely imparted that descended alike upon the most hardened and the most pure till all were alike inspired with one song of praise. It would point to men who had here learned to give up all for Christ, to men on earth, to saints in Heaven, to pastors at home, to missionaries abroad on whom Acadia College might look and say—"Here are my jewels!"

THE "WATCHMAN" COMMITTEE.
THE CHRISTIAN WATCHMAN is now the property of a Committee, the names of whose members we give below.
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All letters on business to be addressed to Mr. F. A. Cosgrove, St. John, N. B.

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Christian Watchman.
SAINT JOHN, N. B., JUNE 12, 1861.

We are pleased to learn that the anniversary exercises of Acadia College were unusually interesting, and that the gathering on the occasion was unusually large. Our brethren in Nova Scotia evidently retain all their former love for this institution, and are determined to do their part towards maintaining it in a state of efficiency. The Fathers of the denomination in that province were its ardent supporters. Many of the pastors of churches were educated within its walls. Besides, the difficulties which have been met, the fierce opposition which has been successfully encountered, and the sacrifices which in days past have been cheerfully made, have not only rendered Acadia College an object of love, but have infused confidence that the institution will be maintained.

However, the Baptists of New Brunswick should be as deeply interested in the maintenance of Acadia College in a state of efficiency, as their brethren in Nova Scotia. Not to mention the fact that we are pledged to its support, it must be borne in mind that we can look only there for the education of our youth. We have no Baptist College in this province, nor do we expect to have one. We believe that religion is necessary to form principles for those that are seeking knowledge and mental power, that their education may be a source of happiness and blessing.

Hence the Christian parent who desires the education of his son, the youth who longs for the knowledge and the power which a college course affords, the young servant of Christ who seeks to be prepared for the performance of that great work to which he feels himself called, must turn their attention to Acadia College.

We have confidence in our College. Its governors understand their duties. Many of them are graduates, and of them we select our profession. A healthy influence pervades the institution. A remarkably large number of its students have been converted while pursuing their studies, and are now filling positions of honor, influence, and usefulness. The College has already fulfilled all reasonable expectations, and bids fair, if properly supported to be the means of yet greater good. We have it in our power to render Acadia College the most efficient institution of learning in the Lower Provinces. The Baptists of Nova Scotia cherish for it an undying attachment. The alumni appreciate its worth, its wants, and are determined to spare no efforts in its behalf. It needs only that we should fulfil our obligations. We acknowledge that this College has claims upon us, and that it enjoys our confidence. We perceive that it is in our power to increase its efficiency to a great extent. What a source of mortification to us and to our children to all generations, if while unburdened by other claims, while doing so little for missions foreign, or domestic, we who in its name and purpose boast of our means and numbers, through apathy and inability to appreciate the advantages of education, refuse to satisfy the claims made upon us by Acadia College.

As it is, we feel deeply mortified that we have not more promptly responded to the reasonable appeal for aid which our churches have received. The churches of Nova Scotia promptly responded

to the appeal made to them we have done little or nothing. Acadia College needs from us a little less advice which costs nothing, and a little more of that material aid which we do not seem to be so willing to afford.

The result of the recent elections thus far have surpassed our expectations, and have, perhaps, exceeded the wishes of the Liberals themselves. All seem to regret that the Province has lost the services of Mr. Gray, who seems to have escaped that personal hostility which party politicians generally expect and receive, and who has won an enviable reputation for honesty and courtesy. The causes of this very remarkable defeat, are evident. We do not suppose that under any circumstances the Government could have been defeated, but there would have been a strong and respectable opposition, if the opponents of the Government, had been content to use the ordinary and legitimate means for the accomplishment of their aims. However, they dug a pit into which they themselves have fallen. At the beginning of the year, many of the Liberals were in that state of apathy which follows long continued success. There were the unduly confident, and numbers more, who needed a spur to rouse them to activity. The self-constituted Club took the best possible means to awaken sympathy for the men who composed the Government, taught the unduly confident the necessity of a cool determination, and a ceaseless activity, and then vigorously applied the spur to the indolent and apathetic. The organ of this Club not only divided the opponents of the Government, but gave to its friends a watchword, and an aim, excited their sympathies for those whom they regarded as unjustly treated, and also revived all the ancient hatred for whatever savors of Toryism.

We have on several occasions pointed out the necessity which exists for the establishment of Sunday Schools in the destitute localities of our Province. Such schools will invariably prove to be the seed of efficient churches. In the United States the Sunday School Union continually sends forth agents into those sections of the country where there are no schools—or where they are in a weak and inefficient condition. No department of Home Missionary work is of greater importance, and perhaps no expenditure of time or money is followed by greater results.

We are happy to state that Mr. J. C. Tyson, an agent of the Sunday School Union, is now in our Province, and that he will for the next three months expend his energies in the endeavor to strengthen or establish Sunday Schools. Respecting his mission, a friend thus writes to us, "His work is to encourage Sabbath Schools where already in operation, to establish them where there is a prospect of doing so profitably, to assist these schools in obtaining appropriate books, and in every possible way to impart a sense of the importance and value of the Sunday School, also to preach the gospel on every favorable opportunity. All this, at the expense of the American Sabbath School Union." We hope that the churches whose Sunday Schools are in a languishing condition, will avail themselves of the opportunity now afforded of placing them in a more efficient state, and that all friends of Sabbath Schools will aid him in his important work.

The Examination at the Baptist Seminary, Fredericton, took place on Friday last in the presence of Dr. Brooks, George M. Campbell Esq., who is at present discharging the duties of Dr. Jacob at the university,—the chief Superintendent of schools, and a large number of visitors.

The classes were examined in Reading, English Grammar and Parsing, Dictation, Marginalia, Questions, Geography, Chronology, Arithmetic, Latin, Greek, French and Geometry.

The next term will open on Monday 23d. July. C. S.

For the Christian Watchman.
A Horton Sketch.
BY GAMMA.

Many changes have taken place in Horton since the old times when I was there, so that I was prepared to find a thriving village, in place of what was once the little scattered hamlet of Wolfville. New houses had sprung up in every direction and the old fashioned forms had given place to the modern style. Shops had started up all around, and business seemed possible in Wolfville. The new chapel of the Methodists showed that the bustling population of every town existed in this village; and the old historic Baptist Church had vanished to give place to a new and more beautiful edifice. Although these changes might shock the sentiment that loves to dwell upon the past, yet after all, the vigor and prosperity which they represent made them welcome, and seemed to give promise of a greater future.

Yet it was only necessary to look around to see that in Horton time could make no change. The grander features of this lovely place must remain unalterable. The works of man may rise and fall, and the village change its form a thousand times, yet still the face of nature will remain as it was.

The broad plains, the luxuriant groves, the smiling meadows, the sparkling waters, and the lofty hills, will always show their own impressive beauty, properly supported to be the means of yet greater good. We have it in our power to render Acadia College the most efficient institution of learning in the Lower Provinces. The Baptists of Nova Scotia cherish for it an undying attachment. The alumni appreciate its worth, its wants, and are determined to spare no efforts in its behalf. It needs only that we should fulfil our obligations. We acknowledge that this College has claims upon us, and that it enjoys our confidence. We perceive that it is in our power to increase its efficiency to a great extent. What a source of mortification to us and to our children to all generations, if while unburdened by other claims, while doing so little for missions foreign, or domestic, we who in its name and purpose boast of our means and numbers, through apathy and inability to appreciate the advantages of education, refuse to satisfy the claims made upon us by Acadia College.

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Religious Intelligence.

At the Anniversary of the Baptist Home Missionary Society, recently held in New York, the following interesting accounts of the condition of the Baptists in Minnesota, was given by Rev. Amory Gale—

He said there were six Baptist Associations in the State, and probably one or two more would soon be organized. One of these was in the extreme western portion of the State, where three years ago there were no white inhabitants. Another was 200 miles up the Minnesota River, near the great bend of that river, beyond the "big woods." In this region, till within two or three years the home of the Indian, there are now seven churches. There were in the State on the 25th of April, 105 Baptist churches, with a membership of 3,000 or 3,200, and 24 of the churches had enjoyed revivals the past year. The first church in the State was founded in December, 1849. Mr. Gale had assisted in organizing nearly fifty of these churches, and four of the six Associations, within the past three years. The mode of organizing churches was this. In a locality remote from any other church, there would be found within a circuit of five or ten miles, six or eight Baptist members; one or two men of intelligence, and capable and willing to bear the responsibility of the enterprise. He would be chosen deacon and Sunday school Superintendent, and with him, the missionary or exploring Agent would correspond, and through him make appointments for meetings. With this simple organization, the church was in a position to grow and to work; without it nothing could be done. The worst difficulty was in the crooked, wilful, refractory members of Eastern churches, who still retained their membership at the East. The Minnesota churches could not get along with them nor without them, and he wished the Eastern churches would either exclude them or give them letters.

There are above eighty ordained Baptist ministers in Minnesota, and a considerable number of licentiate. The ordained ministers are, a majority of them graduates of our Eastern colleges, many of them men of experience, hard-working, useful men, who, for the most part, readily assimilate to Western ways of thought and life. The licentiate are of two classes—students who have broken down in health in their college course and have come to Minnesota for their health, and having recovered, are willing to work; and young men, generally of education and talent, who have been educated in the State, and called to the work of the ministry.

Minnesota has seven Swedish Baptist churches, and a number of Swedish preachers, among the 25,000 Scandinavians. The most interesting of these is at Scandinavia, in Northern Minnesota. It is the Jerusalem church of the Swedes—and was founded by Rev. F. O. Neilsen. Many of the members of those churches were converted in Sweden, and a further large colony of Swedish Baptists were soon coming into the State, directed thither by Neilsen. They were active, earnest Christians, full of faith and the Holy Ghost. Among the 20,000 Germans in the State, there are three Baptist churches; there ought to be a dozen.

There were only seventeen church-edifices for the 103 churches in the State, and some of these were very frail structures; several of them were built in a week; one was built before breakfast, occupied by a school at 9 o'clock in the morning, and preached in it in the afternoon. Some cost \$150—some \$500—to \$800 a very few \$1,000. The great want of the Minnesota Baptists, to enable them to take a high position in the State, was church-edifices. These should not, and need not be costly. Log-churches did well enough while the people lived in log-houses, but when they moved into their second houses as they called them, they needed frame-churches. School-houses and halls were objectionable, because they could not have complete control of them.

The Independent in an article on the state of religion in Germany, shows that the recent progress of rationalism in Baden, and Bavaria, is owing to the attachment exhibited by the Evangelical party to "Church and state" principles—

We select the following account of the condition of the Churches and Missionary Societies of Germany.

"It is, in particular, the interest in the foreign missionary work which is growing from year to year. The Missionary Society founded by the venerable Mr. Gosner, in Berlin, and generally called Gosner's Missionary Society, is reaping rich fruit in the East Indies, where the missionaries trained and sent out by them exercise a great influence for good on very large populations. Their mission among the Coles, in India, is among the most flourishing missions established in the Pagan world. The Society has an annual income of about \$13,000. There is in Berlin another missionary society of more definite Lutheran principles, as the names of Drs. Stahl, Luthenberg, and Buchel, all of whom are on the central committee, indicate. This Society has eleven stations in South Africa. Instead of allowing the children of the missionaries to come home for their education, this Society has two schools in Africa for training those who from circumstances, cannot remain at the station with their parents. They employ eighteen missionaries and teachers, with ten European colonists and four native assistants. Their income last year showed an increase of about 7,000 thalers.

The North German Missionary Society at Bremen has an income of about \$18,000. The health of their missionaries has been sorely tried during the past year on the Gold Coast, and many have lately fallen a sacrifice to the climate, but the work is prospering very satisfactorily. They have four stations in Africa and two in New Zealand. They employ at present fifteen missionaries. The Rhenish Missionary Society at Bremen has twenty eight ordained missionaries, and twelve catechists or assistant missionaries. About twenty young men are under training in their seminary for missionary labor. Their income is above \$40,000.

The Basel Society has 82 pupils under training; 60 ordained and 18 unordained missionaries and colonists; 81 male and 11 female native assistants, laboring at 25 stations. In their mission schools they have 3,038 children, and in connection with the mission 1,580 communicants. If the catechumens are added to the communicants it gives an entire number of 5,653 in direct connection with the mission, exclusive of the children. Their receipts last year exceeded 600,000 francs.

The Moravians still have a missionary field more extensive than any other German society. They have in all 80 stations, with 130 missionaries. If the whole mission staff is reckoned, it amounts to 307 persons. There are under the care of the missionaries 75,000 persons and the outlay is \$45,000, but a considerable portion of this is raised at the mission stations. They labor in Australia, South Africa, Tibet, West Indies, Mosquito Coast, Surinam, Antigua, Barbadoes, Greenland,

