

as to serve the purpose of fly-traps for catching gay, fashionable, wealthy young ladies. Still, let Rome have all the credit she deserves; and shame on the drowsy Protestantism of Halifax, that has permitted her here to excel in this thing!

Resuming now the subject as left in No. 1, I may first re-state the great truth, that the Bible being from God and for men it should be in the hands of all. Are the air, water, and soil of the earth only for Bishops, priests and prelates? Are the woody glen, the mountain rill, the green landscape, and the smiling heavens, not for the toiling artisan, the honest day-laborer and the child of poverty, as well as for the prowling ecclesiastic? The God of NATURE is the God of the Bible. He made them both for us his creatures. By His word as the standard, we shall be judged, and with that word we ought to have thorough previous acquaintance. Christ has commanded us to "Search the Scriptures"; "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"; "Knowing this that no prophecy of the Scripture is of any private interpretation"; "To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them"; "In vain do they worship me, teaching for doctrines the commandments of men"; "For whatsoever things were written aforetime, were written for our learning"; "The testimony of the Lord is sure, making wise the simple"; "The commandment of the Lord is pure, enlightening the eyes"; "More to be desired are they (thy words) than gold, yea, than much fine gold"; "Blessed is he that readeth, and they that hear the words of this prophecy." John v. 39: 2 Tim. iii. 16: 2 Peter i. 20: Isaiah viii. 20: Mark vii. 7: Romans xv. 4: Psalm xix. 7, 8, 10: Rev. i. 3. Under the Old Testament economy the book of the law was read to the people generally; did Christ and his Apostles darken rather than illumine the world?

The sacred Scriptures being directly from God, are more fundamental than creeds, governments, churches, or any institution of society whatever;—they are to these what rocks are to the geologist, what law is to the magistrate, what chart, compass, and sailing orders are to the mariner. The beneficial effects of the Bible is witnessed wherever it is studied. Men were not made to be abject slaves and beasts of burden, but to think, to feel, to reason as well, and in such exercises of their faculties to be happy. Nothing so deeply stirs the heart and intellect of man as the Bible, and nothing so well guides him. If it inspires freedom, it also curbs and restrains. It is the prime regulator of society, the CHARTER of human rights. The human soul owes allegiance to God first and above all. If a man claims my obedience, he must show authority from God as the ground of his claim; and since the worst as well as the best man may claim my subjection, and I can trust to no one's coming betwixt me and God, the claimant must show me the warrant; in other words, the Bible ought to be in my hands and in the hands of every human being. There are no human gods. The map of Bible circulation in this world, is the most accurate map we have of intelligence, morality, progress, justice, happiness. If Romanists and savages, have done without the Bible, it has been to their cost; the sequence has been ignorance, vice and wretchedness.

My second statement is, that LEGISLATION, connected with any good government, cannot rightly ignore the scriptures or prevent their use. All true government is based upon Divine authority found in the Scriptures; "the powers that be are ordained of God"; and all just and good laws are in conformity with the teachings and principles of the Bible. The greatest admirations and reverence for "the Book by inspiration given." Right government is God's gift to men, and his sanction is conveyed in the Scriptures—the document or Statute book for all. Those scriptures are the origin, the guarantee, and the guardian of all rights. There is no authority in the Bible for restricting the use of the sacred oracles, but the contrary; and the government which attempts to do so, acts not only out of its province, but against the Scriptures and against their author—God, and assumes superiority above them and above God!! What is government but God's creature, administered by erring men? and when it, or any other thing or power transcends its platform and its source in robbing God's creatures of what He gave them, what is that robbery but an act of daring impiety and blasphemy? The

throne of state was always meant to stand beneath the Throne of the Eternal. Government, in making its statutes, is bound to conform to the Divine Statute Book, and not to make prey of God's higher, universal, antecedent gift to the whole race. No earthly power, no man or set of men are justified in depriving the individual, the family, or the School of the BIBLE. Of private schools, sustained and directed voluntarily by individuals, in a manner not conflicting with the general good, we are not now writing.

In the third place, it is equally evident that NO SECT OR CHURCH can rightly restrict the use of the Bible. Churches can ascend no higher than the Scriptures for whatever of Divine authority they may possess, and these same scriptures have been willed to all men, as we have seen above. The sphere and the duty of churches are to aid to the utmost in disseminating the Word of God. Churches muzzle that word, or "keep it in bond" when "the word of God is not bound," and the inspired order is, "He that hath my word, let him declare it faithfully." Men in a church or out of it are all fallible, and equally in need of divine guidance. If I bow to the decisions of a church or the head of a church on earth rather than to the voice of God in His Word, I exalt men or a man above God, and am guilty of the rankest infidelity. The appeal to private judgment is an imperative necessity. Otherwise we are liable to fraud and imposture, and awful mistakes without end. Tradition may be false, any man or any church may deceive us. The Bible has not been mortgaged to any Pope, priesthood or church. That is a true church which conforms to the Scriptures; but I must for myself compare the two, or I may be cheated. Since every man and all men put together are fallible, God has not entrusted any or all of them with the prerogative of putting His word in fetters. If there be any lawful restriction in the use of His book, it will be contained in the Book itself, but there it is not. A thousand assumptions do not make one truth, and a church built on assumption is baseless. An air castle may fill all the air, but where is its foundation? That church is an illegitimate which contravenes God's will that men should have His word. Leave the Bible, then, in the public school; and let moderns as well as Luther, "unchain the Bible!!"

I now state, finally and definitely, that the Romish church is an exception to the above principles, and that she has no right to limit the circulation and use of the Bible. Her Bishops may say, "the Protestant versions of the Bible are unlike ours, and very incorrect." I reply, that the difference is of comparatively small importance, and that the objection is too evidently insincere. Romanists, not favouring the circulation of their own versions, and permitting their sale only as a matter of policy or necessity, in costly editions, above the reach of the people generally. Shut up in unknown tongues,—withhold from the masses,—burn the Bible, are the broad writings on the forefront of all popish history.

The Romish church, like any other institution, must, if she can, produce her title-deed in the BIBLE.—God's great Bill of Rights. The Bible and God, after all, are far above her, and older far than she. The "Man of Sin," who "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God," must just take such a corner in this world and the next, as God, in his word, is pleased to assign them, such place and rank being even that of the "Son of perdition." Even "drinking the blood of the saints" will give no prestige with God. To prove true churchhood, she must go back to the Bible, and produce fac-similes therein for her doctrines, her rights and her deeds. We need not pause to ask how it will fare, in such case, with her celibacy of the clergy, her infamous indulgences to sin, her burnings and torturings, her adulterous confessional, and her hellish inquisition. But if Rome could prove her churchhood, she would still have separately and additionally to prove her right to restriction in the use of the Bible, which right we have seen was not conferred upon any. But Rome says, "O, I am infallible, the Bible proves me so!" Rome stooping to the Bible! Well, just condescend to let all the people see that Bible and its proof, and prove "thy faith by thy works," by thy creed and thy conduct! And if you would have us believe in your church-hood, don't any longer "starve the children," nor contradict God. If thou art a true church thou wilt no longer strive to usurp the place of the

State, nor to unseat the Almighty, nor to proscribe the Bible.

Is it urged, that "this free use of the Scriptures will lead to abuse?" We reply that, every good is abused and perverted in this world of sinners, and that the Bible, nevertheless, produces vast benefits. You give the people whole cargoes of worthless legends, you tell them of sham, preposterous miracles without end, you point them to pretended relics of bones, rags, coffins, and what not, you show them tapers and the like! Why not give them the Bible? It looks suspicious—very! You give them gewgaws, and steal from them the Bread of Heaven! The Bible, because it is divine, is the safest of all books. Christ said of his words, "they are spirit, and they are life." Your people are almost entirely ignorant of the gospel, of the way of salvation. You give them pratings and scoldings, instead of preaching. "Woe unto you, ye blind guides, ye have taken away the key of knowledge." The Bible is good for all others; and if, like a powder magazine, it should soon blow your whole system into rubbish, you need not be surprised. Afraid of the Bible! That is the very worst and cowardliest thing about you! No, you are afraid the Bible will be used, that's the honest pinch. Can light be evaded? Can blood be covered? Nay, thy doings are published, the Bible is God's sword to kill thee.

But says Rome again, "let me interpret the Bible, and then some of the people may have it!" Rome has had her scholars, we admit, but we know, too, that she has had her libertine Popes, plotting jesuits, licentious priests, and bloody inquisitors! Shall we expect an infallible interpretation from such sources? Shall we expect an interpretation which turns the Bible itself into a lie, and God himself into a liar? The scriptures are ever consistent with themselves, but Popes and Romish expositors are, on many points, ever at loggerheads. Which one shall we believe? How will Holy Mother, composed of a number of holy fathers, reconcile her multiform and changeful teachings? Can opposites be true? and error be holy? Are endless divisions and variations and crimes the true credentials of infallibility? Ignorant priests and Jesuits there are in swarms. Must we look to such a motely group for an infallible interpretation? No: the ignorance, the divisions, the immoral character of the Romish church all drive us to despair of her as an interpreter; all she cannot consistently oppose the introduction of the Bible into Schools; her position and history forbid it.

Then ye lovers of the Bible, to your work! Rome would destroy your Bible Societies, your liberty of conscience, your means of education, and burn your Bibles, ay, and your preachers too, if she could! Who can, or ought to respect that ecclesiastical power which would sever and override men's relations both to God and to the State? "Let the Word of God dwell in you richly." Send it forth to all the destitute, and keep it in your schools.

Yours truly,  
Halifax, April 22, '57. CUI BONO?

### Christian Messenger.

HALIFAX, APRIL 29, 1857.

REACTION, to a greater or less extent, is the ordinary course of things in human affairs. The best of causes often suffers under it. Prosperity is succeeded by adversity; not of necessity, but because in the general tone and temperament of human character, energy is followed by laxity.

We fear one of our best institutions is in danger just now of suffering under this common infirmity of our nature. Nothing could be more honorable to the Baptists of Nova Scotia than the origin and subsequent progress of Acadia College. Founded under the auspices of our wisest and best men, under a deep and just sense of its urgent necessity to meet the growing demands of a large and influential Denomination, it has been cherished and sustained under trials and difficulties that have often threatened its ruin, until it has attained a standing alike creditable to the foresight of its founders, and the liberality of its friends.

Maintaining an equal footing in respectability and efficiency with any other institution in the Province, it is at the present moment, just commencing its career of extended usefulness. The effort made for its endowment was a noble instance of munificence in the Denomination, and led the van of similar praise-worthy and successful movements among other bodies

of Christians. Notwithstanding some unlooked for and pretty severe checks in its more recent history, we believe it still retains the same strong hold on the feelings of the Baptist body as ever, and that any reverse which should seriously imperil its interests, would be looked on as one of the most serious misfortunes that could befall them.

It is, however, very certain that just at this period of its enlarged usefulness, it is likely to meet with the most serious obstructions to its further prosperity, unless its friends, one and all, shall put their shoulders to the wheel, and manfully unite in strengthening its position and supplying its wants. It seems to have been too readily taken for granted, that what has already been effected, has placed it beyond the reach of danger, and consequently something like such a re-acton as above referred to, has for a short time past been operating to its disadvantage. Should this really be the case, and such a state of feeling continue for any length of time, the most disastrous results are to be feared.

We have said that the Institution has met with serious checks. These will readily occur to the minds of all. They have not yet been remedied so as to meet the heavy loss sustained by the Endowment Fund. But in addition to this, the increasing prosperity and reputation of the College, as a place of Learning, has imposed upon its managers the absolute necessity of enlarging its course of studies and its staff of Professors, if we would in any measure maintain a fair and honourable competition with other Institutions around us. The reputation of a College, like all other kinds of reputation, is an exceedingly delicate matter, and if not scrupulously guarded, may very easily be tarnished or lost. Every friend of Acadia College ought to feel this and act accordingly. We must keep its staff of Professors and its means of instruction up to the times, or make up our minds to suffer the penalty.

It is also well known that the contingencies incident to the respectable support of such an establishment, are large, and cannot easily be computed beforehand. If we would sustain the Institution with credit and effect, ample provision must be made to meet such charges.

We observe some very just and apposite remarks on this subject, in a recent number of the Christian Visitor. They are well-timed, and we trust our New Brunswick brethren and friends will duly appreciate their importance, and show it by their actions. To our Brethren in this Province we would say, Let us not go on under the erroneous belief, that we have nothing further to do. We must at once make up our minds that so long as we determine to maintain an efficient working College, we must put our hands in our pockets and liberally supply its wants. To what better purpose, next to the preaching of the Gospel, can we apply the means that God has so abundantly bestowed on us, than the support of an Institution, which has for its great object the mental, moral, and religious culture of our children, and on which in many ways, both of Providence and Grace, the Lord has poured out such signal and repeated blessings.

It is not our purpose here to suggest the mode in which the needful supplies shall be most effectively obtained, to meet the urgent claims of the Institution. No doubt this will form the subject of discussion at the meeting of the Board of Governors shortly to take place at Wolfville. Our object is to bring the matter as prominently as possible before our readers, and urge their immediate attention, so as to be prepared to respond to the call which shall be made. The honour and the consciences of the Denomination at large are equally concerned in making such response with promptness and liberality. We have had enough experience of the Baptists of Nova Scotia to be confident that they will on this as on many other occasions, act up to their duty.

WESLEYANISM.—In the Provincial Wesleyan of Thursday last we find an account of a revival which that body have had at Horton. The Rev. Mr. Hennigar appears particularly desirous that his readers should learn how those added to the society were received. He says:

"Last Sabbath was a hallowed season again. Ten of the subjects of the recent revival and who had not received baptism were baptized with water in the Greenwich Church, before a crowded and attentive congregation."

"We have had upwards of sixty united to our Church, and the most of them are young persons. We are now organizing several new classes and feel the vast importance of watching over those who are now committed to our care. This latter feature we think highly important."