ness was that of a man who has no peace pined in prison or suffered on the scaffold mit the advocacy of compulsory or proscrip- not simply the book, but a submission to the of mind in trusting in his own righteous- or at the stake rather than deny these tive measures. ness,-but yet shows the native pride, and truths. I trust that we have not fallen on always simple, and always to the point.

too-must "pray the Lord of the harvest." quire and enforce its use by law!

These two men will require all the funds bably be contributed.

yours faithfully,

ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

DEAR BRETHREN

I wrote the letter signed "A Primitive Baptist," which appeared in the Christian Messenger of February 24th, because it seemed to me desirable to place before the Denomination, in as few words as possible, a statement of the views which have been generally entertained amongst us.

Nothing has since occurred to shake my confidence in the soundness of those views. It is easy to throw dust in people's eyes, and to call away their attention to side issues rather than the actual point in debate. It is easy to mystify simple-minded men by loud protestations of attachment to the Bible, and earnest warnings of danger to Protestantism, thus blinking the real question before the public, and exciting the passions instead of appealing to reason. It is easier to do all this than to convince us of error.

There is no difference of opinion respecting the importance of religious education. Here, we are all agreed. But the inquiry is, by whom, in what manner, and at whose expense, shall this education be given?

As a Baptist, I have but one answer to give. Such education can only be provided by those who wish to impart it; and of course it must be provided at their own expense.

I say, "as a Baptist." Some writers on this subject have strangely forgotten the testimony which we have uniformly and in all ages borne against the confusion of the temporal and the spiritual in the government of the nations. We have ever maintained that the magistrate, as such, has nothing to do with religion, and that the moment he interferes with it he lays unhallowed hands on the ark of God. It does not require to be steadied by his interposition.

We reverently listen to the Redeemer's words-" My kingdom is not of this world." We say with the Donatists of the fourth century, "What has the emperor to do with the church?" We appeal to the records of ecclesiastical history for proof of the assertion, that from the time when Constantime and his successors took the church into the pay of the State to this day, Christiani- form of Christianity? Is it the Protestant ty has sat in disguise, shorn of her strength, or the Roman Catholic form? If the Proand too often an object of derision to the testant-is it the Presbyterian, or the Episcarried on a desperate struggle in defence it which way you will, how can the religious on religious matters. conducted.

New Testament was his constant companion. to come down from our high position. We fied Teachers, who will not fail to inculcate the Authorized Version to use any other Nor did he "search the Scriptures" in vain. are told that popery is erecting herself into right principles and to set an example of they may prefer. They flatter themselves He found light where before all had been an attitude of fierce hostility—that Roman respect for piety. But the religious educa- that such permission will form a sort of darkness-and unhesitatingly obeyed the Catholic authorities have declared the Eng-Saviour's direction and complied with His lish bible "reprobate," -and that efforts the churches, and is to be secured by Sun- administer, and although it may be nauseous test of love, "If ye love me, keep my com- the most persevering and zealous are in day Schools, Bible Classes, and kindred to Roman Catholics yet they affect to bemandments," and was baptized in presence operation for the spread of anti-protestant efforts, under the superintendence of the lieve that Protestants cannot consistently of a large concourse of scoffing Burmans- opinions. It may be so. But what is to pastors. among whom were many of his former com- be done? I will answer that question in I will only add, that the sentiments ex- these views, they hold up as the friends of panions. His presentation of the truth is the words of John Ryland of Northampton: pressed in this and the preceding letter are Protestantism, whilst all who protest against "Set up the ark: we shall see whether not only the sentiments of our denomina- them, notwithstanding they may be the Such are the men who will be supported Dagon will fall or not." Some of our tion, throughout its entire history, but also greatest promoters of Bible reading, Bible by the churches in Nova Scotia and New would be defenders of the faith are not of the Protestant Dissenters of Great Britan, translation and Bible circulation in the Brunswick. May they feel that they have content with this. They would go to the generally. This assertion might be amply whole Christian world, are yet denounced only planted in giving of their substance- State for aid. They would place the Bible substantiated, but it would require too great as being 'in league with Rome' or are and if they wish to see the fruit, must water in Schools by Act of Parliament, and re- a demand on your columns.

as many more as I can procure, on the cause from the beginning. Good men fell the servants of God cease to "bite and true religious freedom by such means, but strength of the remark in your letter to into it unwittingly in the 16th century, for devour one another," and address them- those who have the interests of the Church the effect that \$600 per annum will pro- they had learned it of Rome; and so after selves to the Master's work as those that of Christ at heart, and the principles of they had secured their own liberty they set must "give account." With kindest regards, believe me ever about forging chains on the devil's anvil wherewith to bind their brethren. But it is not Baptist doctrine nor Baptist policy. It never has been. I trust it never will be. Our Confessions of Faith from the earliest times protest against it. We have many The Bible in Schools Question. imperfections and faults, no doubt; but we are guiltless of seeking alliance with the State for the purpose of propagating or defending religion. We have "not so learned Christ."

Some of our brethren think that they can unite in the demand for State interference and still preserve their consistency as Bepabjure it altogether; but, say they, "we have a national religion, and we must as a nation maintain it."

Let us inquire into the meaning of this phrase, "national religion."

It does not mean that all the people are religious. No Baptist can swallow that fiction.

Does it mean that the religion professed by the people, whatever it be, ought to be sustained by the nation's power, and at the nation's expense? Then it proves too much. Roman Catholicism is the "national religion" of Spain: the Spanish govprohibits protestantism and proscribes the bible. The same remark will apply to the "national religion" of any Mohammedan or heathen country; and what we call persecution will be sanctioned and justified, because the "national religion" must be upheld.

But our friends will probably say, that they have no such meaning. Christianity is our " national religion." Is it so? Then that "national religion" must be diffused; maintained, and defended by such means as Christianity dictates or approves, and by no other. And what are those means? Not force-not law-not compulsion. Christianity repudiates all these. " It is "not of this world." Neither kings nor Parliaments have any thing to do with it, in their official or legislative capacities. The spread of Christianity is to be accomplished by the personal efforts of Christians, and their weapons of warfare are truth and prayer.

There is yet another view to be taken of the subject. Admit the fact, that christianity is our "national religion." What

the essential distinction between the State ments which they are not likely to submit cates of such combination seem to forget fore insist on the Bible being used in all

arrival in the country. When his father, and the church, the unlawfulness of any to, and so they will be cut off altogether that the Bible simply as a book is no more who was the first to gladden our hearts after assumption of authority by the former over from government aid. Whatever views we efficacious than any other book. The pages we reached Henthadah, by giving manifest the latter, and the necessity of abstaining may entertain respecting Roman Catholic of history teach us that the most diabolical evidence of regeneration, was baptized. from every appearance of coalition with policy, and however we may regret its Anti- use has been made of that Sacred Volume, Moung Shong, though naturally of an amiable the State for the advancement of the in- biblical feature, I trust we understand Chris- and that it has been made the cloak of the disposition, was very bitter. But his bitter- terests of religion. Many of our forefathers tianity and Protestantism too well to per- greatest hypocrisy and oppression. It is

Yours truly, J. M. CRAMP. Acadia College, March 31, 1858.

Christian Messenger.

HALIFAX, APRIL 7, 1858.

Acadia College.

We have been requested to notice that a Circular has been sent to the Churches of the three tists. They draw a distinction between a Provinces, from the Governors of Acadia Col-"national church" and a "national re- lege, soliciting an expression of their desires ligion." As for a "national church," they with regard to suspending the operations of the College for a time, until the endowment is completed. This is a practical measure which will commend itself to all, and will we doubt not, bring such a response as will confirm the Governors in their wish to continue and extend their work. If the reply is sent from each church promptly, with a respectable subscription list we fear not the result.

the above Circular was laid before the brethren of the Granville Street Church, the following the Bible. Resolution was unanimously passed :-

ernment is therefore in the right when it inform the Governors of Acadia Coflege that we are of opinion that any suspension of the College operations would be highly injurious to the interests of education generally, to the Churches in particular, and to the Denomination at large in the three Provinces; and we great a calamity."

subscriptions of five pounds in one or more sums to sustain the College until such time as the endowment shall be completed, was readily adopted. Three such contributions were immediately made up and a fourth commenced.

"Church and State." Bible-in-Schools-by-Law.

SINCE this subject has been made so much one of public discussion, we have been greatly surprised to find how much of misconception rests on the minds of many with regard to it. The plausible idea that the Bible ago, in conversation with a friend connected should be made the subject of legislation is with one of our morning papers who advomixed up with that of the Word of God, cated a legal enactment to secure the use of demanding universal submission. who have hitherto been great champions for the demand as far as the Catholic version civil and religious liberty are entrapped by was concerned. He would not believe, and these specious pretexts for state interfer- refused to be convinced, that a Baptist had foe. We feel it necessary to remind one copalian, or the Methodist, or the Baptist ence : and, forgetting the origin of all re- made such a demand. Britain being a another continually that we are the spiritu- form? Or does our "national religion" ligious persecution, are asking the State to Protestant country, and having laws proal descendants of those who have for ages consist of all the forms combined? Take use its authority and dictate to its subjects viding for a Protestant succession to the

of his church. That struggle is still going adjusted as to satisfy all parties? The and thereby exert a more powerful influence legislation, for the purpose of promoting the on. We must take heed lest we compro- thing is plainly impossible. I have already than if under separate interests as those be- use of the Protestant Bible, a legitimate and mise any of the principles on which it is observed that it forms no part of the State's longing to other bodies. This fact has in- necessary course of action in support of our Hitherto there has been a singular and It is necessary, further, to bear in mind means of counteracting their influence, and new and plausible it may be well to examine glorious unanimity in our denomination in that if we give the State power to enforce a similar combination amongst Protestants it and discover what foundation it has, and reference to this subject. However we may bible reading in the schools, our Roman is thought to be the remedy. The Bible is what would be the consequences of its have differed on some points of doctrine or Catholic fellow-subjects will have just cause concluded upon as the most legitimate in- general adoption. If it is sound argument practice, Baptists, all the world over, par- for complaint, even though the use of their strument, and a legal enactment providing to say that because the succession to the ticular and general, Calvinist and Arminian, own version be allowed. It is an inter- for its use in Schools the most effectual throne is guarded by the Royal Marriage close and open, have united in pleading for ference with their ecclesiastical arrange- means of accomplishing this. The advo- Act and other enactments, we must there-

Thus we come back to the position taken | tion of all our liberties. Forgetful of these enmity of the heart in refusing that which worse times, and that there will be no der- in my last letter. The State provides secu- circumstances and aware of the scruples has given peace and joy to others. He eliction of principle in this enlightened lar education, or aids the people to provide which the friends of religious truth would it. The people themselves superadd re- naturally feel respecting such a requirement was observed to spend much of his time But we are in danger of being deceived. ligious instruction, in whatever form they they have proposed the expedient of perapart from the rest of the family-and the We are called on, under specious pretexts, prefer. Much may be done by well-quali-mitting those who have any antipathy to May the blessed influences which are now upon them. It may suit Politicians who Out upon such Protestantism! The re- gladdening the States of the neighbouring are accustomed to act under such influences so far given, (\$200) but I intend to occupy strictive policy has been the curse of the Union, reach these Provinces! Then will to evade the discussion of what constitutes Christian liberty to guide them, draw their inspiration from a higher source than present expediency or passing popularity,

We should only be too glad if this demand had been made only by party politicians, but we regret to find that some for whom we have long cherished feelings of fraternal regard and with whose sentiments we ordinarily have had no occasion to differ, have joined in asking for legislative interference on the subject of religion. They doubtless believe by so doing they are promoting the interests of genuine

We have hitherto referred principally to that aspect of this subject which would make it an endowment of Romanism by doing what has never yet been done in any Protestant country, viz., the State giving its sanction and patronage to the Douay version of the Bible. It will be readily seen that such an attempt to raise a barrier against Popery, becomes rather the direct means of promoting it, and instead of having as heretofore Common Schools where all may enter on common ground, the adoption of this principle would separate them We have much pleasure in stating that when by law into hostile factions of Protestant and Catholic, by the use of the two versions of

If our brethren were desirous only of " Resolved, That our Pastor be requested to serving the cause of Protestantism, by demanding the use of the Bible, one would have expected them to insist on the Authorised Version being made the test of receiving government support, but we see what inconsistency follows a departure from therefore trust the Governors will receive such principle. The very effort put forth proreplies from the churches as shall prevent so fessedly on behalf of God's inspired book will, we believe, be found to retard rather The proposal of the Governors to raise annual | than advance the progress of genuine Christianity. By consenting to such a course of action we should be doing violence to the first principles of Baptist Churches, throwing away our weapons of defence and exposing ourselves to attacks from those who, in doing this, are acting in perfect consistency with their avowed principles and past history. Besides, we should be equally compromised with the Unitarians, who, both in England and America, have their own version of the New Testament Scriptures.

We were not a little surprised, a few days Some the Bible in Schools, to find that he ignored throne, as 'Roger Williams' of the Morning of the Saviour's hononr and of the purity department of education be so arranged and Roman Catholics usually act together Chronicle says, he thought with him that duced parties to try and discover some institutions. As this argument is somewhat the Stateif we won plain of tain privi Austria. veloped, things to recent let It may above a Catholica testant c ments. part of taste,"tainly. Catholic be expe Baptist pelling country

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