

god-mother gave a cornucopia of sugar-plums, in which were pieces of silver.

Now the child is thoroughly born and sanctified. As he waxes in years and intelligence, he receives religious instruction. Until seven years of age he is not capable of a mortal sin; after that time he is prepared for confession. His catechism teaches him to approach the confessor as if he were Christ himself; to kneel with his head inclined, to clasp his hands, palm to palm, before his breast, and to say 'Mon Pere—'; furthermore, the book saith not, for the secrets of confession are inviolable."

If the Bible history of the mode of baptism is correct, "the wayfaring man, though a fool," can see that the Romish mode is wrong.—*Ch. Sec.*

Christian Messenger.

HALIFAX, FEBRUARY 2, 1859.

We fear that very many of our friends throughout the Province do not fully understand or sufficiently appreciate the present state of the funds of Acadia College. We feel satisfied that there is no diminution among them of the substantial regard they have ever felt for the success of the College; but such is our nature that unless constantly brought before us, our zeal flags, and we soon grow remiss even in matters of the greatest moment. Besides all this, we fear it may be the case with too many, that having heard of the former liberal contributions to its funds and the prosperous working of the College, they have in some way taken it for granted that it must go on and prosper to the end. This, however, is a greatly mistaken view of the case. No similar institution ever did or ever will work out its proper objects in this way. If worth its name, it deserves and requires the unabated care and the constant liberality too of all its supporters.

It would seem superfluous in us to repeat the strong and unanswerable reasons that have induced the Baptists of Nova Scotia and New Brunswick to found and thus far sustain Acadia College. It might seem idle to reiterate what we all so well know, that unless the Institution shall be supported with vigour and efficiency, our Denomination, as such, will deeply suffer in the eyes of other Christian bodies, to whom we in the first instance set so noble and praiseworthy an example.

It is not our intention to enter more largely into this subject at the present time, as we shall again return to it. Our immediate object at present is, to state to our readers in few words that the funds of the College are in need of immediate replenishing, and that unless the friends co-operate with the Governors whom they have entrusted with its management, and shew by their responding to the appeal now being made by them through our brother, Rev. David Freeman, the most serious difficulties may be apprehended. The effort thus far may be considered successful, not so much from the actual amount realized, as from the improvement made in the basis of future operations by the renewal of notes, &c. The ground over which he has yet passed may be considered not the most promising.

Our Collegiate Staff have already, as is well known, been reduced for want of funds, and notwithstanding those who remain and are devoting themselves with unflagging zeal to sustain the credit and efficiency of the Institution, are suffering the most serious inconveniences from the same cause. We feel assured that the Denomination at large will take a deep interest in the issue of such a state of things, and that both their hearts and their hands will be liberally opened to meet the emergency.

We shall in our next refer more particularly to the present wants of the College and the means taken to obtain relief.

"The Christian Messenger and the Roman Catholics."

This is the heading of an editorial in the *Morning Chronicle* of Thursday last. We are not inclined to accept the invitation to a controversy, which is so temptingly offered to us by our contemporary. This does not, however, arise from want of material in our possession, which we might apply with most destructive effect, but because we do not desire to win laurels by a contest with an unknown combatant, and also because we do not believe the cause of truth and righteousness would be served by our taking the platform on which our contemporary stands,—party politics. Our friend gives us credit for doing far more than we ever attempted. Our reference to the *Chronicle* has always been in self defence, and by way of explanation of some unjust charge brought against us. The article to which we refer, is an attempt to draw a con-

trast between "the *Christian Messenger* of 1849, more or less, and the *Christian Messenger* of 1859," and commences by saying:

"Everybody who knows anything of Provincial politics, knows that since the Roman Catholic Bishop and Priests undertook to threaten and bully the Catholic representatives in the House of Assembly, to order them from one side to the other, on pain of eternal damnation, we have openly, boldly and manfully resisted them."

"They counted the cost before they declared war upon us, we may presume. There is no use having a dozen little wars, when one of a larger dimension will settle the strife. We must now fight it out. There is nothing else for it. One or other, Rome or Geneva, must be master of this field."

"When we squared off for fight, we little expected to have had such a paper as the *Christian Messenger* harrassing our rear, and every safe opportunity pouring in a broadside upon our position."

"Rarely do we ever find ourselves in close quarters, with the enemy in front, and getting good advantage over him, but in the rear a distinct fusillading is heard, and presently the news arrives, the *Christian Messenger* forces,—"are trying to do us damage and mischief."

"It is so just now. Priest Hannan had the effrontery to claim for himself the right of entree at Government House on New Year's day. The Popish Priest was trying to establish a precedent for overtopping the Protestant minister, and we were engaged in the act of unhorsing his reverence, when the *Messenger* leaps into the lists, the ally of this ghostly Catholic Father."

If the editor supposes we had any idea of accomplishing so much we assure him he is greatly mistaken. We have endeavoured only to pursue 'the even tenor of our way,' but when we have found him trying to make an opponent of us, and either misunderstanding our remarks or misconstruing our silence, on some alleged cause of grievance with which we were not concerned, we have tried to shew that the course we have pursued was the only one consistent for us to take as Christian men and Baptists.

The writer, after the above introduction, strangely, compliments the editors of the *Christian Messenger* of 1856-7 with being good Anti-Catholics (!) and says:

"We have written a good many sharp and biting things of the Pope and his Priesthood since we entered on this campaign, we are frank to admit. We have torn the mask rather rudely off the faces of some of our opponents now and again, there is no use denying it. We have exposed the Romish Church, her precepts and her practices, in no very tender fashion; we have laid bare the inner man, and occasionally proved what we thought and taught of Protestants; but all we have done hitherto compared with what the *Christian Messenger* did in 1846-7 is but as the shaking of a leaf to the roar of thunder."

After which he makes a long extract from the *Messenger* of 1847, with quotations from "The Cross" and animadversions thereupon.

The above is somewhat different language from that which the editor of the *Nova Scotian*, the counterpart of the *Morning Chronicle* of that date, was accustomed to use. Then it was: "Catholic Ascendency in Nova Scotia! Why the very idea is too absurd to be seriously entertained for a single instant. Fortunately for the people of this country there can be no 'Ascendency' of any body of religionists while our population are divided into five large denominations, differing in points of belief and acting independently of each other."

"The people of Nova Scotia have nothing to fear from the dominancy of either Catholic, Churchman, Presbyterian, Baptist or Methodist until some one of these outnumber all the others—but not till then." "No Government can hereafter stand in Nova Scotia if framed upon any other principle than that of perfect religious equality. Men of talent, character, industry, and influence will find their way to the highest offices in the country. No man should be elevated because of his religious views, and none should be proscribed because of his peculiar tenets."—[See *Nova Scotian*, June 21, 1847: William Annand, Editor.]

And further on in the same number he commences a paragraph by saying "A word or two about this wicked cry to set Protestants and Catholics by the ears, and convulse the community with religious discord."

The Editor of the *Chronicle*, however, fails in bringing forward any thing we have said to shew the contrast he proposes, and if this is really "a sample" of what he purposes by which to "make us hang our heads for very shame before he finishes," we feel that instead of doing so he has rather placed us in a position of which we may well be proud.

We might bring forward much more than the above, but refrain, as we have no expectation that any amount of such striking contrasts would accomplish the very wholesome result with him, which he expects to see in us "before he finishes."

We did not intend to occupy so much of our valuable space with this matter, and we hope our friend will not complain again, and charge us as he has above with "leaping into the

lists" and "harrassing his rear." The only thing we have hitherto done since our friend "squared off for the fight," has been to stand up and allow the missiles which he has thrown at us for the purpose of making us "hang our heads," rebound from us; and if in doing so, they sound to him again like "a fusillading," and become "a broadside," he will only have himself to thank for throwing at us a shell which has rebounded, and, in exploding, has done so much damage amongst his own friends; whilst the only effect it has had upon us is, that by the recoil it has driven us to a place of even greater safety.

If our contemporary would but let us alone, we certainly should not interfere with him, as we have no relish for such savory employment, but if he compels us to speak, we can but tell our readers the truth, whatever may be the consequences. *Fiat justitia et ruat cælum.* He knows well that we have nothing to do with either political party, but he wishes to force us into an apparent connection with one or the other. Our readers, on both sides, are fully satisfied, we believe, that we should be free from the partizanship into which the *Chronicle* has attempted to drive us. We have abundant evidence to shew that such attacks as this, to which we now refer, are disliked by even his own partizans, as they only damage the cause he professes to serve. He is no better than a traitor to any party who, being entrusted with its interests, runs such risk of discomfiture for the sake of some doubtful advantage. Ordinary prudence and caution might have taught him that he had nothing else to expect from "such a paper as the *Christian Messenger*," when he attacks it so recklessly and with so little cause.

Protestantism does not consist of, or require, the use of opprobrious epithets against Roman Catholics or any other parties who are charged with a disregard of the Holy Scriptures. Those, however, who have so much zeal for the Bible, should shew a little more of its spirit, or their Protestantism is not worth much.

Our readers, to a man, are our witnesses that we go farther in our Protestantism than the *Morning Chronicle* or any other of our contemporaries, and are not afraid to speak out on any question of "ascendency," whether it be Catholic or Protestant. We demand religious equality, and our readers will be satisfied with nothing less. This we conceive to be the highest position which Protestants can occupy. We acknowledge no Catholic "Rome" nor Presbyterian "Geneva," and do not allow that either should be "masters of this field;" and we think it rather unfortunate for our Editorial friend, that he should have made the confession, that the fight is, in reality, now between them. To use a vulgar adage, it looks very much like "letting the cat out of the bag." Until this writer, whoever he may be, learns to put off this garment of religion in which to fight political battles, he will be using Popish weapons, and will not make Protestant conquests. Neither Baptists, Methodists, Churchmen or Catholics, will be content to submit to Genevan dictation; and we therefore advise him to give up the idea of allowing either to be "masters of this field," and let us, and the people of Nova Scotia, enjoy Nova Scotia's civil and religious liberty without molestation or hindrance.

CORRECTION OF MR. J. A. DAVIDSON'S LETTER.

—We regret exceedingly that the incorrect statement in Mr. Davidson's letter that a Halifax merchant imported £45,000 worth of intoxicating liquors last year, in one vessel, was allowed to appear in our last week's issue, without contradiction. Subsequent to its publication we noticed its extravagance, and have consequently made some enquiries into the facts of the case. Such enquiry should be made prior to any person publishing such statements; we are not, however, accustomed to question the statements of correspondents over their own signature. We would suggest that the jokes or sneers of a railway car are not often a good foundation for a lecture, on Temperance, or on the inconsistencies of religious men. Instead of one merchant importing £45,000 worth of intoxicating liquor, we find that the whole importation into Nova Scotia of Brandy, Whiskey, Rum, and Wine for 1858 is less than £50,000.

The cause of Temperance rests on an abundance of facts which cannot be controverted. Such incorrect statements as this do the cause immense injury, and we know Mr. D. will be as much annoyed as we are to find the error into which he has been led. We might here counsel the friends of temperance against errors of judgment as well as of fact, and not allow other sentiments, on which they may differ, to interfere with their harmonious action in this good work; but we shall not enlarge, as Mr. D. may think we refer to him, which is not the case. We should be exceedingly sorry to discourage him in his zealous advocacy of a cause which has done so much for him, and is capable of conferring

such vast benefits on the world. We desire for him all success in his work of faith and labor of love.

The London news by the *Arabia* is up to the 15th Jan. Our news columns will furnish whatever the papers contain of much moment. No later accounts of any importance had been received from the East.

This is indeed a strange world we live in, and by no means inaptly deserves the character given of it by some old moralist, of being more like an insane hospital than the residence of sane and sensible beings. All Europe is at this moment in a state of consternation, as if on the brink of a wide spread and disastrous war, in consequence of a brief remark made by one of the chosen autocrats of the great human family. The French Emperor, Louis Napoleon, addressing M. de Hubner, the Austrian Ambassador, when calling to pay a New Year's visit, observed that although "he much regretted the relations between France and Austria were not such as could be wished, yet he continued to entertain the warmest personal respect for the German Emperor." This short complimentary speech seems to have implied so much "more than meets the ear," that the funds in every capital of Europe, from the Bosphorus to the Atlantic, have suffered an almost instantaneous depression. So much so that in England alone it is asserted that by the fall of public securities a loss of upwards of sixty millions sterling has been sustained in a very few days. Indeed a pretty general belief appears to prevail that an open rupture between France and Austria will very shortly ensue. This idea is strengthened by a passage in the speech of the King of Sardinia, between whom and Austria there exists a mutual bad feeling, and who, on opening the Legislative Chambers, expresses strong sympathy for the sufferings of Italy, a large portion of which it will be remembered, is under the domination of Austria. As Prince Napoleon Bonaparte, the French Emperor's cousin, is very shortly to marry the king of Sardinia's daughter, it is supposed the two Governments will be also allied in an attempt to deprive Austria of her Italian possessions. What benefit Louis Napoleon is likely to derive by breaking up the peace of Europe by a war, which will most probably involve the whole Continent and perhaps Great Britain also in a contest, of which no one can conjecture the end or appreciate the consequences, it is hard to say, unless it be to gratify the evil propensities of nearly half a million of soldiers, whom he now holds in leash like as many blood-hounds. Perhaps also, the hope of adding to the broad domains of France a portion of the fertile plains of Italy, may have its weight. His uncle's history might teach him the fate of inordinate ambition.

As regards Italy itself, one could almost wish for any event that would disenthral it from its present bondage, but we much fear, if the French are to be its liberators, the Italians have not much to hope from a change of masters. A few weeks will probably solve the doubts that now hang over this dark prospect of European diplomacy. We can only submit that solution to Him who controls the whirlwind and the storm.

The English Parliament will meet to-morrow, when also our own Provincial Legislature will enter upon their annual duties. We are not aware of any specific measure of importance that is likely to come immediately before them. We presume, however, what with Railroads, Delegations, and other matters, there will be no lack of business to employ both their wits and their lungs for the usual period. In the meantime we shall endeavour as heretofore, to keep our readers up to the news of the day. The measures to be discussed will naturally suggest whatever remarks we may hereafter feel inclined to offer.

Review of New Books.

THE STATE OF THE IMPENITENT DEAD. By Dr. Hovey, Professor of Theology in the Newton Theological Institute. pp. 168.

This is an able but concise work on a subject which to some "unstable and unlearned souls" has been "hard to be understood." The author divides it into seven sections. 1. Body and Soul. 2. Death and Life. 3. The Intermediate State. 4. The Final State. 5. Biblical objections considered. 6. Further objections. 7. Rational objections.

The name of the author is a guarantee for the work being one of great ability on a subject which is by many rather avoided than chosen on which to write or speak. The learning and piety of the writer are both laid under contribution, and unite in bringing from the Word of God its teachings on this deeply solemn and awful subject, "feeling," as he says, "that in this case, as in every other, it is our duty to abide by the testimony which God has given, leaving every difficulty and mystery to be cleared up by the light of an after life."