

6th. It is an abuse of the voluntary principle also when people contribute to the support of the Gospel from mere blind impulse, and not from principle. When there is no intelligent appreciation of religion—no settled conviction of its necessity, purity, claims, and excellence, what is contributed to further it, comes not from the right motive, nor is based on the right principle.

7th. It is an abuse of the voluntary principle when a church or a portion of its members, while having the means, refuse or neglect to fulfil their engagements for the support of the Gospel or for the maintenance and extension of the kingdom of Christ among men. It sometimes happens that on the completion of a ministers term of service with a people, they owe him a number of pounds, sometimes reaching to scores and even hundreds—the accumulated deficiencies of years—and yet few or none feel bound to pay it, and so the servant of God is deprived of his just due! This is a great wrong. God did not design the voluntary system to inflict wrong upon any of his servants; and that system is abused when it is made the means, or is so unfaithfully worked as to leave the minister of Christ to suffer at the hands of his friends.

I close with one remark. For the complete success of the voluntary principle, intelligence and piety are required: these, sufficiently advanced, developed, and operating together, or even when honestly, earnestly and prayerfully desired, and sought habitually and constantly, will remove abuses, and exhibit the principle itself in healthful and harmonious operation, as best adapted to the constitution of man's moral nature, and as most efficient for the support and extension of the Gospel among men, as well as tending directly to cultivate a stern self-denial, and the deepest piety in the disciples of Christ.

For the Christian Messenger.

Acadia College Agency.

BRETHREN,

The College Agent is about to visit Cape Breton, according to a notice on another page, and it is hoped that the friends will do all they can, so as not to send him "empty away."

The time has now arrived, also, for the second quarterly collection to be taken for the salary of the theological professor, according to the recommendation in the Minutes of the Associations. We hope the churches are moving in this matter, and are adopting the plan then suggested, or at least a modification of it. If the salary of the professor occupying this department could be paid in this way, it would relieve the friends of the College proper, and enable the treasurer to meet the demands for the salary of the other teachers without difficulty. Thus we should come out well at the end of the year. Let the pastors, missionaries, and leading members of the churches use a little effort in this matter, and the work will be accomplished. But let them be remiss and at the end of the year we shall be involved. With but little trouble and no sacrifice much may be done, if all, or a considerable number, act. Already the salary in question is behind hand to the amount of £150. It is to be hoped and prayed that remittances of collections will begin and continue to pour in, be they small or large, till the demand is met. Our professors can no more live on nothing than we ourselves can. One dollar quarterly from each church and congregation, would be a valuable help. But many churches could raise one or two pounds quarterly in this way with ease. At any rate the system or any modification of it, quietly and judiciously worked out, would meet the exigencies of the case. Let the friends then attend to this matter, not being ashamed to send their collections because they may happen to be small, nor afraid if they are large. The prospects of the institution were never better, so far as students are concerned. Never was there a larger number of fine young men, pressing on through the Academy to the College halls. But without funds all the joints of the machinery grate harshly. In a short time, too, the talented principal of the Academy has liberty to open his classes to young ladies. Although these will not enter College, still their admission will give eclat to the little busy community on the college hill. When we think of the rising generation, their destinies and their necessities, and that a few grains of yellow dust thrown by each one into a common treasury, will, in the hand of God mould those destinies and supply those high necessities, who will withhold his hand from the glorious work. Whatsoever thy hand findeth to do do it with thy might, for there is no work, nor knowledge, nor device in the grave whither thou goest.

Yours in love,
D. FREEMAN.

Wolfville, Nov. 30, 1860.

Christian Messenger.

HALIFAX, DECEMBER 5, 1860.

TO OUR SUBSCRIBERS AND FRIENDS.

We are approaching towards the end of another volume, (the twenty-fourth,) and in accordance with the prevailing custom of ourselves and contemporaries, we have a few words to address to our Patrons concerning our position and prospects.

Our next volume will complete a quarter of a century of our existence, and never we believe, have warmer expressions of approval of the *Christian Messenger* been given than during the past year. Never was an uncompromising religious press more needed. Never was there a greater demand than now for truth—free, independent, outspoken truth, to characterize periodical publications. We have sought to give our pages this character, week after week; and this shall still be our constant aim. The richest reward we covet for our labors is that of knowing that we are made the means of subserving the interests of Christ's Kingdom, and the humble instrument of conveying saving truth to the children of God, and faithful instruction on passing events to their families.

It is necessary, however, that we give attention to the means by which we are enabled to do this, and we would therefore say:—

TO OUR SUBSCRIBERS GENERALLY.

Payments, *in advance*, for newspapers is now become pretty general, and the universal testimony concerning it, is that the practice affords both Subscribers and Proprietors most entire satisfaction. If any who have been in the habit of paying the enlarged price at the end of the year, have any doubts about this, we shall be glad if they will try the experiment of *pre-payment* for the coming year, and we believe they will be well convinced of its advantages by the greater pleasure with which they will *read their own paper*.

We are purposing to begin the year with a greatly improved typography,—having sent off an order during the past week for a large quantity of new type. We are assured this will be highly acceptable to our readers, but this can only be accomplished by a considerable outlay of Money. This, we trust, will be an additional inducement to our subscribers to be prompt with their remittances.

This exhortation, we are aware, is not needed by many of our good friends, especially those who *always pay in advance*. They know as much about its advantages as we do. What we say, therefore, is not to them, but for the benefit of those who are occasionally forgetful of our wants and of their own obligations.

TO THOSE WHO HAVE NOT PAID FOR THEIR PAPER,

we would say: we want money, and money we must have. We want what has been fairly and honestly earned, and the worth of which has been sent you from week to week. We want this to pay for the paper and labor we have employed for your benefit. To supply you with valuable reading we have incurred responsibilities, and have to pay, both principal and interest, which, by a prompt remittance of what is justly due by you, we should be able to liquidate. We speak earnestly, as we feel keenly the want of what is owing by you. May the Lord enable you to "do justly, love mercy, and walk humbly before Him!"

TO OUR AGENTS.

Dear Friends—We are under great obligations to you for the labours you so freely give on behalf of the *Messenger*. We thank you for past favors, and hope the paper may still have the benefit of your advocacy. It is by your activity in commending the *Christian Messenger*, that we hope to make progress, and maintain before the world the principles you cherish. A word from you to your neighbours and friends would probably induce them to become subscribers. Will you not endeavour, before the end of the year, to make an addition to the number on our list in your locality? Your co-operation in this work will be not merely a favor to your denominational organ, but will probably confer greater good on the families receiving the weekly visits of the paper, than any other effort you could make for them.

Any New Subscriber sending the two dollars before the end of the year, shall have the paper sent FREE FOR ONE MONTH from the date of subscribing.

One dollar will pay for half a year.

By way of affording you facilities for securing new subscribers, we propose also to send the paper

FREE FOR ONE MONTH

to any and all such persons as you may think

desirable and likely to become subscribers, and whose names and address you will forward to us before the end of the year. If, after sending the paper for a month, we hear nothing further from you, we will stop sending them until we do hear. Will not our friends make an addition of

ABOUT FIVE HUNDRED

to our list to begin the year with? We are persuaded that it only requires a general effort and it would be done.

If you do not meet with success at the first application

DO NOT GIVE THEM UP,

you will doubtless succeed if you persevere and

"Try, Try, TRY again."

As we shall have to strike off the names of some delinquents, and take steps for the collection of amounts due by them, we shall be glad if our respected Agents will remit, as early as convenient, such sums as are paid into their hands on our behalf.

The universal claims of God's Moral Law.

Our remarks last week respecting the application of the moral law might have been considerably extended. It is a matter of much importance but one on which we think there is much misconception, and as public attention has been of late called to the subject, we therefore briefly refer to it again.

Commands from Heaven must apply to all men whether they listen to them or not. It is therefore idle to say that "the Lord's day is not an institution for the world." The circumstance of any having received those commands and made a profession of obedience to them, is not sufficient to remove the duty of obedience from all others. If man's physical and mental structure requires a periodical rest, it is incumbent upon all to yield to this law of his being. If God has ordained a setting apart of a certain portion of time for cessation from labor it is no less demanded of Gentiles than it was of Jews. The servants and animals of Gentile nations as much require a weekly day of rest as those of the Jews. God's commands are always for the good of his creatures, but some would appropriate them only to certain classes, and persuade us that He does not demand from all a reception of His good.

On the same principle, men often make an effort to justify their indifference to the claims of religion, and think because they have made no personal profession, they are therefore at liberty to do many things which would be inconsistent if done by others who have taken upon themselves the obligations of christianity. Unfavourable comparisons are often instituted between professors and others, as if obligations resting on the former are not also binding on the latter, whereas the latter are doubly guilty, seeing that they not only sin against God, but boast of so doing. They neither love God nor his laws, but glory in their opposition to them. Professing christians are, of course, under obligations to each other and to Christ, but this obligation does not arise simply from their profession. They have laws far above those of their own creation to which they are amenable, or they might throw off the restraint and be free from criminality. Every human being is under solemn obligation to enter into the same covenant with God and his people, and to live a life of perfect holiness the same as the best man that ever lived. The Sabbath law and the duty of confessing Christ, of being baptized, and of meeting with his disciples on the first day of the week, rests on all the world as much as it rests on any one individual. Those who teach such a doctrine as that any are exempt from christian obligation, are, we conceive, placing stumbling blocks in the way of sinners, and are guilty of deceiving men. Theirs is a serious position, if the words of our Lord in Matt. v, 19, have any meaning. We pray that those who have done this may be led to see the error of their way, and not continue to trifle with the souls of men. Let them rather be ambitious of turning men from the way of transgression into the paths of righteousness and peace, and so of honoring Him who came "to fulfil the law" and not "to destroy it."

The movement made by the governors of Horton Academy in the admission of young ladies to its Classes under proper regulations, as will be seen by a communication on another page, will we doubt not be hailed by many with satisfaction. There is abundant room for improvement in Female Education in Nova Scotia. The institution of public Seminaries will doubtless have a beneficial influence on private establishments and will render them no less necessary than heretofore. Not one in fifty are now receiving a good education who if it were properly appreciated, would seek such advantages.

The communication on another page respecting the mission to the Acadian French will, we doubt not, command the attention of many of our readers, and will secure for that interesting work a larger measure of support than it has hitherto received. This mission we deem one of our most important fields of labor of a missionary character. No other body of Protestants in this Province has attempted to evangelize this class of our fellow subjects. While some have raised the Protestant cry for the accomplishment of their own purposes, they have not sought to convey the Gospel—the only real and true Protestantism—to these simpleminded but benighted people. Baptists have, however, in the midst of opposition and misrepresentation continued to labour and pray for their enlightenment and their prayers and labours have not been in vain. May the friends who have undertaken the burden of caring for French Acadians who are sitting in "darkness and the shadow of death" be sustained and encouraged by seeing many brought to acknowledge Jesus as their only Saviour.

United States Politics.

A gentleman, qualified to judge, writing from Malden, Mass., to a friend in Nova Scotia, says, "We are quite interested, just now in politics. Secession is the order of the day. Your proud Britishers may think you are going to see the "smash up" of this great Republic. But I think you will be disappointed. The cotton States are letting off steam and will be quiet soon. They cannot manufacture their own arms, support their own P. O., (peace officers?) carry their own merchandize, control their own negroes. A great government they would make! John Browns would be as numerous as ever the weakest of them dreamed. So after a little effervescing affairs will settle down again and "Honest Abe" will give us one honest government, that is, if it is possible for human nature to resist the temptation to corruption in this country."

GOOD ENGLISH BUT BAD MORALITY.—In one of our last English papers we find a report of the late Lord Mayor of London's dinner, and in referring to the means of bringing forth speeches from gentlemen present, we find "drunk" figuring very conspicuously.

"The Lord Mayor proposed 'Her Majesty's ministers,' coupled with the name of Lord Palmerston, which was enthusiastically drunk; After which Lord Palmerston made a speech. Then it says, "The House of Lords' was drunk"! Lord Brougham, in replying, said he was not only a member of the body whose health they had so cordially drunk, but also a member of the body who had drunk it. (laughter)"

We have received from the Bible Union for examination, a copy of the Revised Version of the Gospel by Matthew with an Appendix on the meaning and use of BAPTIZEIN philologically and historically investigated by T. J. Conant D. D. We shall be happy to introduce this valuable volume to our readers on some early occasion. The Appendix will be of immense service in exhibiting at a glance the true meaning of baptize, as understood by all ancient writers.

Able Sermons on the Sabbath were preached on the two past Lord's-days, by the Rev. W. H. Humphrey, the pastor of Granville Street Church. They have been requested for publication, and, we learn, will shortly be published.

The able Essay on our first page was read by Rev. George Armstrong before the Annapolis County Ministerial Conference, on the 6th ult., and is published at their special request.

Baptists have ever been the advocates of this principle. Even when they have been compelled to contribute to the support of State churches, they have, in addition to that, also, willingly and gratefully devoted of their substance towards the maintenance of their their own Christian ministry. They, too, were the first in modern times, to organize themselves into a Society on the voluntary principle for sending the gospel abroad to the heathen. It is well, however, that although they have been the champions of this great fundamental principle, that they should have their pure minds stirred up by way of remembrance. This essay is well calculated to do this, and we commend its concise statements to general attention.

Might not a Sequel be given—showing the various methods of applying this principle, and the most effectual means of bringing it to bear on all who partake of the blessings of the gospel; so that by an equality each and every member of a church and congregation might not only feel their responsibility, but exercise their privilege in this respect, with regularity and efficiency?