

For the Christian Messenger.

## About Acadia College.

No. 3.

MR. EDITOR,—

Half, or quarter, the thirty or forty thousand adopters of Baptist sentiment, in these Provinces, might endow Acadia College, without experiencing burden. The noble County of Kings itself, might almost endow a College. I have sometimes thought, that the dwellers of the delightful valley of Cornwallis, would enrich themselves, by establishing and endowing an Agricultural chair in the College.

If Acadia College is in a languishing condition, at this day, let its friends congratulate themselves, on a comparison, with its days of darkness.

Let them read the following description of it, by the chief among those who, many years ago had strong hopes—and pretty good reason to hope—that it had not long to live.

At a large public meeting in Halifax he spoke as follows:—

"It has two or three professors and twenty or thirty students. Ten thousand pounds have been expended, yet the Institution is in debt; and, if its Professors did not lecture about the country in the vacation, while some kind friends carry round their hats, and gather miscellaneous collections of gold rings, yarn stockings, and shingles, the thing could not be sustained even upon its present footing."

The italics are mine. We have all, I hope, forgotten the spirit in which this language of ridicule was begotten, but, I have heard, very lately, a large hearted man of God refer with pride, in glowing eloquence, to these very rings and stockings and shingles—the widow's mites which were thrown in, in those days of the past.

It is encouraging also to know, that those who condemn Religious Colleges in one sentence as schemes of ambition, and exult over the depression of Acadia, admit in another, that it has done service to the country and given a status to the denomination. I have heard employees exult over the calamity of the employer, but they excused themselves by referring to his tyranny and disservice to the country; and even then I could but deprecate their conduct.

I am sorry to be obliged to refer to the mysterious prejudices manifested towards our Institutions; but my object I hope will be appreciated.

At one time the College received £444 per annum, from the Government. I was afterwards reduced to £250, and then, transferred altogether. Now the question was before the denomination, "How shall the College survive?"

It will be remembered that Dr. Pryor and Dr. Crawley had been there together. Granville Street Church wanted a pastor, and invited Dr. Crawley, a second time to fill that office, and he consequently left this scene of his devoted struggles. I have heard it said that he lived in Spartan simplicity, in an unfinished room, toiling prodigiously to prepare the youths, who were placed under his care, for the battle of life; while his great talents would have entitled him to promotion in the councils of a nation. He left in 1846. The College struggled on for four or five years, when Dr. Cramp was called to fill the Presidential chair.

Up to this time the project of the Endowment fund had not been started. I am told that the scene of its origin was in Professor Chipman's room, where a forlorn committee had met to make one more effort. Dr. Cramp was one of that committee. Professor Chipman did not long survive it. He fell in the very harness. Dr. Cramp was now alone. The Endowment scheme prospered, and the denomination was enabled to recall Dr. Crawley.

Now the College was to assume more definitely the garb of a University, with a Theological Department separate, and Dr. Cramp, the author of several works of a Theological character, of high repute, both on this continent and in Europe, was called to preside over this department, and Dr. Crawley became President of the College.

Things now seemed in a fair way towards success, and the whole Baptist people rejoiced. Dr. Crawley, whose private funds had been increased by legacy, unselfishly devoted them to the completion of the building, and adornment of the grounds.

Then, all at once came the West Columbia business, about which so much has been said. The Doctor lost all his fortune, and the greatest loss the College met with was the Doctor. He was called suddenly from the lecture room to superintend a Coal mine in the far West, and endeavour to save £2800 of the College money.

The short year those young men spent under him will not soon be forgotten by them. He made them his friends forever—not by remarks political topics, or sneers to wound their feel-

ings, but by scholarly ardor, and most gentlemanly mien.

I shall not speak contemptuously of the College money, invested by the authorities, in the States, and lost. The best financiers in Nova Scotia had money thus invested. Accident, or dishonest officials, decreased the Endowment fund, by a sum, which, distributed among the Baptists of these Provinces, would be about 40 cents to each! I will not speak contemptuously of the loss, but I do not think that any person connected with the College is to blame for it. The man who has given more than the total sum lost does not grumble.

Now I am not a politician. The college is more to me than any party, and I will speak plainly, and warn its friends against allowing wolves, in sheep's clothing, to delude them.

It is contended that when Dr. Crawley left, he left the College with an unenviable political reputation. He left no political reputation.

The sons of Baptists of known liberal principles, as has been said, as each election comes off are not called upon to witness the spectacle of Professors, Teachers and Governors straining every effort in favor of candidates of an opposite class of opinion. The teachers do not sneer, and the pupils feelings are never wounded, and no pupil, I believe, will say so, or ever has said so.

The Governors, teachers, officers and students sometimes sympathize and vote on either side—according as their predilections may be with one or the other party.

Acadia College, to incur the contempt and alienate the affections of the Baptists of Nova Scotia, as a body, would be so managed, that, not even shrewd observers, could tell whether any, or what class of political opinions were entertained by those who superintend, and have charge of the education of the youth in attendance. When that is done—when we have a college with influences which only obtain among the worst men,—when men have no political beliefs, or if the Governors and officers of Acadia College should dare hold any, and must cant and lie and conceal them,—by practicing a system of deception before those in their charge—then I hope Acadia College may sink into the earth.

It is simply canting, or else it is childish, to talk of men having no political belief: and to fear the abuse of such beliefs in men who, from their very situation, are the most intelligent men in the land, is cant or folly. And he knows very little about the influence of liberal studies, who finds it necessary to mourn the political tendencies of Colleges, rather than places of an entirely opposite character. Let the Baptists not fail to educate their sons and elevate the franchise, if we are to be saved from the tendencies which are rocking the very foundations of civil liberty. Let the sympathies of the friends of Acadia be sincere, and let them be ashamed to contribute to any object which they do not believe to be wielding a beneficial influence. My opinion is that the man who strengthens what he believes to be a corrupt force in Society, and contributes to save himself the trouble of refusing, is not a sound man, he must be either ignorant, or a time-server.

If the sincere friends of this College will rouse themselves as of old, and contribute in the spirit which elicited "gold rings, yarn stockings, and shingles" in my view it is likely to strengthen and prosper for a good while to come.

A BUNYAN BAPTIST.

## Religious Intelligence.

For the Christian Messenger.

HILLSBURGH.—Dear Brethren:—The friends of Zion rejoice to hear of her prosperity. You will confer a favour by giving the following brief notice, a nook in your welcome Messenger.

The cause of religion, in connection with the 1st. Hillsburgh Church had been in a low state for some time past. Our former Pastor having resigned his charge soon after the Association and left on a Missionary tour, we appeared like sheep without a shepherd; yet there were some who mourned to see the flock scattered, and some of the lambs wandering on the barren mountains of sin.

Prayer meetings were kept up, and during the Summer were favoured with several Ministerial visits. In the autumn following, the church gave a call to Eld. J. A. Moore, he paid us a visit, responded to the call, and became our Pastor, his labours were acceptable, and unremitting, still iniquity abounded, and the love of many had grown cold.

During the winter many fervent petitions were addressed to Zion's King, that, "in the midst

of deserved wrath He would remember mercy," and appear for her deliverance. In April a series of meetings was held, Eld. A. Cogswell and Brother Porter assisted Brother Moore in the services. The Lord graciously manifested His presence; importunate prayer was turned to praise and many were enabled to rejoice with returning prodigals and repenting sinners. Fourteen have been added to the church, and others are looking Zionward, to God be all the praise. Brother Moore's heart is cheered amid his arduous labours; his brethren are disposed to hold up his hands, and hopes are entertained that many more will be added unto the Lord.

W. DUNN.

Hillsburgh, May 21st., 1861.

## New Brunswick.

ST. ANDREWS.—A letter from Rev. S. March to the *Ch. Watchman* gives an interesting account of a Quarterly meeting. We make the following extracts.

The Charlotte County Quarterly Meeting has just been held with the Baptist Church at Bayside, St. Andrew's. The services commenced on Friday the 10th inst., at 2 o'clock, P. M., and extended until Sabbath evening. Ministers present—the Revs. A. D. Thomson, Pastor, J. Walker, R. R. Philp, and S. March. A spirit of genuine devotion characterized the proceedings. Great interest was expressed on behalf of the young men of the neighborhood, and earnest supplications made for their conversion to God.

The sermons delivered were well adapted to produce deep and lasting impressions for good upon the hearts of all who were present.

At the Quarterly Conference on Saturday afternoon reports were received from the following churches and locations; St. George, 2nd Falls, St. Andrew's (town), Bayside, Bocabec, Rollingdam, and Oak Bay.

There is at the present time a very interesting state of things at the Bayside. Bro. Thomson has been greatly cheered by seeing seven young converts brought into the fold of the Redeemer, all of whom he has buried by baptism into the likeness of His death and one of these was his own daughter, a circumstance which tended to fill his heart with deep gratitude, and rendered additional interest to the occasion.

SALISBURY.—A private letter from Rev. Geo. Seely informs us that he has recently baptized four in Salisbury, and that others are expected as candidates for baptism.—*Watchman*.

## The London Anniversaries.

## THE BAPTIST UNION.

The Annual Meeting of the Baptist Union was held on Friday, the 19th ult.

The Rev. A. Wiberg delivered the introductory address. Mr. W. gave an interesting account of the state of the denomination and of religion generally in Sweden. He said that the visits paid by the Revs. Dr. Steane and J. H. Hinton to that country in 1858, had been the means of opening the eyes of men high in authority, and of society generally, to the true character of the denomination. People did not now think the Baptists to be such wild animals as formerly. (A laugh.) They had also been the means of abating a great deal of persecution. The history of the Baptists in Sweden went back but a very few years. In 1842 he (Mr. Wiberg) was converted, and a few years afterwards was led to embrace the doctrine of adult baptism. Previous to this change in his views he was a minister in connection with the Lutheran Church, but having been called upon in the course of his ministerial duties, to administer the Lord's Supper to a number of young people of the age of fifteen, at which period of life the law of Sweden makes it obligatory on all young people to be confirmed and receive the sacrament, he was led to search the Scriptures for an authority to admit unconverted people to that ordinance, and finding none he felt compelled to leave the Established Church and to join the Baptists. Since that time several Baptist Churches had been formed in Sweden. About twenty chapels had been erected in the last four or five years, and about thirty colporteurs or local preachers were employed in evangelical labours in the different villages and provinces of the kingdom. There were altogether at the present time about 120 Baptist Churches in Sweden, and upwards of 5,000 persons had been added to their communion within the past six years. The first Sunday school was opened in Sweden in 1851, by himself and a few friends, but there are now hundreds scattered throughout the kingdom. There was much to deplore in the religious aspect of the country. The majority of clergymen in connection with the Lutheran Church were unconverted men, and many of them were cruel persecutors. A law of toleration had been passed, but there were still many restrictions upon Dissenters. They were not allowed to speak to a Lutheran on the subject of religion, except in their places of worship, under a heavy penalty or six months' imprisonment. The same penalty was incurred by any Dissenter attempting to instruct the children of Lutherans. He had come to this country for the purpose of interesting British Christians in the effort to build a Baptist Chapel in Stockholm, and he was happy to say he had collected 850*l.* towards that object. (Cheers.)

The Rev. J. H. Hinton said that 1,222 Baptist churches had sent triennial returns, and from these it was ascertained that 898 of them had had a clear increase in the number of the

members of about 14,000, or an average of about sixteen per church. That increase was the largest which had ever been reported. They had had in former years an average increase of one, one and a half, one and three quarters, clinging to the fractions with desperate tenacity, and even as high as twelve in one instance, but sixteen never. He saw no reason to doubt the accuracy of the tables. England showed an average increase of eleven members per church, and Wales twenty-five. They had had instances in which some two or three hundred churches had reported a diminution, but now only about thirty churches had been obliged to do so. There was no reason to think the increase as shown in those statistics was attributable to any greater accuracy in the returns than formerly, but every reason to think that it was the work of God.

A short but interesting discussion ensued upon the subject of revivals, the general impression being that the children and young people should be special objects of prayer and effort, and that every inducement should be extended, even to the very young, to enter the Church when they manifested signs of being converted.

After a debate concerning Dr. Baron Stow and the Slavery question, the following resolution was agreed to.

"That the name of the Rev. A. L. Post, of Philadelphia, be added to the list of corresponding members of the Committee of the Baptist Union."

State of the Churches.—On the motion of the Rev. J. G. Pike, seconded by the Rev. Dr. EVANS, the following resolution was agreed to:—

"That the session most humbly acknowledges the goodness of God to the Baptist churches of this country, as indicated by the Association returns of 1860, and more especially by the triennial returns. However incomplete may be the view given by these returns of the state of the churches, it is impossible not to regard so comparatively large a rate of increase as at the last one token of Divine blessing, and it can scarcely be an error to associate it with others not less characteristic. The session, therefore, cheerfully indulges in thankfulness and joy. At the same time they would solemnly recollect how very much more the condition of the country needs, and how very much more should be comprehended in their prayers and their hopes."

The Burial of Dissenters Bill, Church-Rates, and the National Society for Aged and Infirm Baptist Ministers, were severally considered and the business of the Session was brought to a close by prayer.

## Burmah.

## RANGOON MISSION.

Extract of a letter from Mr. Stevens:—Br. Rose baptized six soldiers last Sabbath, and three natives of India (from the Madras coast) a week before; all of whom have joined our little English church in the town. There are some inquirers, too, among the Burmans. And another cheering feature is, that the Lord, I trust, is putting it into the hearts of two of our brethren baptized during the year, the first Mussulman convert, and Mr. Abraham, the Armenian, to labor for the conversion of others; so that our preaching force is somewhat increased in this very direction, in the disposition of two or three others of the converts to engage in this work. For this very thing we have been praying. O that we believed more fully that He is "able to do exceeding abundantly, above all that we are able to ask or to think."

BAPTISM OF SIX CHINAMEN.—There is one marked feature in the work there, in the baptism of six Chinamen. They appear sincere, and as well as can be expected with their imperfect knowledge of Burmese, through the medium of which only we can communicate with them. They owe their knowledge of Christ mainly to the Karens, among whom they are accustomed to trade. By the return of the boat which brought me round, I sent them some Chinese Testaments, which I hope will help them on.

## HENTHADA MISSION.

Letter from Mr. Crawley—ENCOURAGING PROSPECTS.—Henthada, Dec. 3, 1860.—I baptized last Sunday a young man and his wife, and the number of inquirers is steadily increasing. One or two, whom we were obliged to set aside, are seeking, with tears, re-admission into the church. In the present state of things, I feel especially thankful that there will probably be no necessity for my leaving the work.

## THE GOSPEL IN RUSSIA.

A letter from Mr. Niemetz.—In the Missionary Magazine for April, it was stated that three of the members had been arrested and imprisoned at Windu, for the crime of preaching the gospel in Russia. The following communication, translated from the Hamburg Missionsblatt, gives a more minute account, and brings the gratifying intelligence that these persecuted brethren have been set free.

THE BRETHREN IN PRISON.—At Windau they were delivered to the magistrate and thrown into prison. The officer questioned them rigidly inquiring what they wanted in his district. He was particularly severe on Dr. Gartner. Happily they were all provided with papers, as is usual in Russia, showing their right to be in the district where they belonged, but limiting them to that circle. Apart from this, nothing could be laid to their charge; and accordingly, after three days they were sent home. At the door of the prison, an armed Russian met them. Next they were received by six armed Russians, two subordinate officers and four men, and led to the barracks—"Here," says Dr. Juraschka, "we