

within their day. The errors of the past generation still cling to many as late as twenty years ago."

These words require no comment. They show that the design of the late Southern agitation on the slavery question has been to change the views which everywhere prevailed at the time of the adoption of the Federal Constitution, and which have dominated even in the South, up to a period within "twenty years," as to the social and moral evils of slavery. "The great truth that the negro is not equal to the white man, that slavery is his natural and normal condition," is "the corner-stone" on which the superstructure of the New Confederacy is built. And we ask our readers to note that this is the theory which Mr. Stephens sets up confessedly in opposition to the theory of Jefferson and his compatriots. This is the theory with which he and his co-laborers have been trying for twenty years to interline and interleave the Constitution which the fathers of the Republic framed. And because they have not been allowed to change the text of that instrument, by legislative enactments, and judicial decisions to suit their views, they have at last thrown off their allegiance to it, and set up a government whose distinctive title, as set forth by Mr. Spratt, of South Carolina; one of the ablest and most philosophical advocates of the new theory of government, is THE SLAVE REPUBLIC.

For the Christian Messenger.

What has the College done?

DEAR SIR,

Acadia College, I am informed, is again in peril. That state of peril will no doubt continue till a sufficient endowment is procured. Whether a vigorous effort shall now be made to complete the endowment—and whether annual support shall be furnished for the Institution till that desirable object is accomplished, are questions to which the denomination is required to give a decided and immediate answer. I ask permission to offer a few thoughts on the subject.

If the inquiry be, is it worth while to exert ourselves in this matter?—I will reply by asking another question—What has the College done?

I do not say that it has done all that was expected. I do not deny that there have been some mistakes in the management. But I beg to submit that there are redeeming considerations which justly deserve attention; and I hope to be able to show that gratitude—duty—interest—hope—fear—shame, combine to warn us against any course which would tend to imperil the existence of our beloved Institution.

The College was opened, as I learn, in January, 1839. The first degrees were granted in June, 1843. One hundred and sixty-seven students have matriculated. Some continued one year; some, two or more; fifty-six, having completed their course, have received the degree of A. B. What has become of these students?

Some statistical notices presented by Dr. Cramp at the meeting held at Wolfville on the 3rd inst., will help to answer the question.

Ten have embraced the profession of the law, and fifteen that of medicine. The reputation that has been gained by many of them reflects credit on their Alma Mater.

Thirty-eight have devoted themselves to the ministry of the gospel. The churches which enjoy the benefit of their labours are probably not mindful enough of their indebtedness, under God, to Acadia College, for the sound teaching of their pastors, and their skill in government. I cannot mention them all: but I may refer to the churches in the Townships of Horton and Cornwallis—to those in Windsor, Bridgetown, Yarmouth, Chester, and Truro—to St. John, and Sackville, N. B.—to Providence, and other places in the U. S.—and to Henthada, in far-off Burma.

Fifteen are engaged in teaching. This number includes the Rev. Edward Anderson, Professor at a University in Michigan; the Rev. T. A. Higgins, Principal of Horton Academy; Messrs. D. F. Higgins and Brenton Eaton, Tutors in Acadia College; Mr. C. D. Randall, Principal of Hantsport Seminary; Mr. T. H. Rand, Assistant at the Normal School, Truro; and Mr. R. V. Jones, Assistant at Horton Academy. Those not named occupy stations of usefulness in various parts of the Province and elsewhere, and their services are highly appreciated.

These gentlemen, Mr. Editor, have been prepared at Acadia College for the positions in which they are now found; and these statements, furnish an answer to the question, What has the College done?

Now, Sir, can the Baptist Denomination afford to lose this Institution? If we let it sink (and it will sink, unless we come forward

at once to the rescue), shall we not ourselves sink into irretrievable shame and contempt?

This prompts another inquiry—What shall be done for the College?—Allow me to take this up in my next letter.

Yours respectfully,

April 18th 1861. PRESBYTERIAN.

Christian Messenger.

HALIFAX, APRIL 24, 1861

The Cardross Case.

The advocates of religion-established-by-law,—the Free Church of Scotland,—are being sadly troubled by the Civil Courts interfering with their Church action.

The famous Cardross Case, which we have occasionally noticed in our news items, is being taken through the courts and will probably go to the highest legal tribunal of the nation,—the House of Lord's. In anticipation of its thus becoming an English question, an effort is being made by the Free Church, to enlist the sympathy of the English Dissenters against the decisions of the judges.

The position the Free Church has hitherto taken on the establishment question, in denunciation of the voluntary principle and in favor of the Church exercising civil power, is not likely to predispose those large influential bodies on the south of the Tweed to much exertion in their favor. When the Dissenters were making efforts to free themselves from obnoxious imposts, the Free Church in the person of its great champions, came to the rescue of the English establishment, and aided it in more firm y rivetting their chains. Now that they, the Free Church, so called, are suffering from the application of the same principle, they solicit the powerful voice of those who, in principle and practice, are really free from the trammels of the State.

In this case we see an illustration of Presbyterianism, such as should make members of independent churches thankful for their freedom, from what they believe to be a worldly and unscriptural organization. A brief reference to the case will not be superfluous to many of our readers. The Rev. John Macmillan has, for some years, been the minister of Cardross, a town near Greenock, on the banks of the Clyde. In the year 1857 he was accused of certain acts of drunkenness and immorality. The local Presbytery before whom he was brought, acquitted him of the graver charges of the "libel," but found him guilty of drunkenness and impropriety. He appealed against this decision to the next higher court,—the Synod, and was there, by a small majority, altogether acquitted. The minority of the Synod then appealed to the General Assembly, who took up the case on all the charges from the beginning; and after examination, not only reversed the action of the Synod, but by a majority of the Assembly, brought Mr. Macmillan in guilty of all the charges, even the grosser ones previously rejected by the Presbytery. Mr. M., however, protested against the right of the Assembly to take up the whole case, as the decision of the Presbytery had not been appealed against, and in this a respectable minority agreed with him. The sentence pronounced by the Assembly was "That Mr. Macmillan be suspended from the office of the ministry sine die, and be loosed from his charge." On the 28th of May, 1858, Mr. Macmillan applied to the highest law court in Scotland to protect him from the act of the General Assembly, by interdicting and prohibiting its judgment. A "Summons of Reduction," was served on the Assembly,—requiring them to rescind and amend their sentence. This brought forth fresh and more severe action on the part of the Assembly. Mr. Macmillan, in addition to his demand of reduction, also claimed £500 as damages for injury done to him, by the sentence pronounced against him. By a second action he also claims damages to the amount of £3000, from Rev. Dr. Candlish, the mover, and Rev. Dr. Bannerman, the seconder of the motion for deposing him, and from Rev. Dr. Beith, the Moderator who pronounced the sentence.

The Free Church at first refused to produce the sentence in court, but afterwards consented to do so, but contended against any action of the Court of Session, on the ground of all churches being tolerated by law; and consequently at liberty to exercise their own discipline; and also on the special ground of the Free Church Constitution.

The latter plea has, however, been abandoned and the trial will be made on the former,—the right of all churches to exercise discipline and keep themselves pure. The Lord Ordinary's decision is referred to the "Inner House of the Court of Session," and if sustained, will be carried to the House of Lords, whose decision will be final.

The effort of the Free Church now, is, to awaken public interest and sympathy on their behalf. On the 25th ult. a deputation from the Free Church, consisting of the Rev. Dr. Alexander and the Rev. Dr. Buchanar, appeared before the "Ministers of the Three Denominations" in London, to lay their case before them and ask their sympathy. The "Ministers of the Three Denominations" are a highly respectable body who have existed from the period of the Revolution, and have been accustomed on suitable occasions to present addresses to the Throne. The cause of Civil and Religious liberty has frequently been greatly served by this body.

The Free Church claims to be free and independent of the State; whereas Lord Jerviswoodie says they are subject to the Civil Courts in the same manner as Insurance Companies, Banking Companies, and all other public associations of men.

In reference to this claim of the Free Church, the London Freeman remarks:

"If it maintain its ground, we confidently assert that the Free Church, and Dr. Candlish, will be the only irresponsible persons in these islands. We dissenters, at least, have never dreamed of claiming such kind and such degree of irresponsibility. True, we claim that the spiritual acts of our churches should be left untouched; or rather, we should make the claim, if any one thought of interfering with them. But if our spiritual acts have civil consequences, those civil consequences must be liable to be revised by a Civil Court. Otherwise, what would follow? That churches are the only associations that might commit injustice, for which there would be no remedy. Churches are both spiritual organisations and civil associations. In the former aspect, they yield only to their Head, and to Him alone are they responsible: in the latter, they must yield to the necessities of the social condition, and, accepting the protection of the law, submit to its revision also."

"We ourselves, as Baptists, have had our share of such instances. But we never thought of making such a claim as the Free Church now makes. Take the recent Norwich Chapel case. Some of us thought that the question then raised might have been decided without an appeal to the civil power; but the civil power having been invoked by one party, the other party never thought of such a thing as refusing to acknowledge its jurisdiction. It is reserved for the leaders of the Free Church of Scotland to take such high independent ground.

But we will not pursue the subject. We would not trouble ourselves with it at all, but that our Northern friends are trying to induce us "Southrons" to join their army. We advise them to keep on the other side of the Tweed. There they may be left for the Court of Session to deal with. But their coming here will inevitably provoke not very pleasant recollections. They came to England once before. Then their cause was a great and glorious one. They got our sympathy, and drew largely upon our purses. Dissenters then were their brethren and their equals. If Nonconformists in Scotland have been derided and persecuted by one body more than another, it has been by the Free Church!"

Education.

ACADIA COLLEGE. THE PRESBYTERIAN COLLEGE.

There is doubtless abundance of ability in the Baptist denomination to sustain all their institutions. The present position of Acadia College, as described by the Secretary last week, calls for the serious consideration of its friends and all who are desirous of promoting the welfare of the present and future generations; and we doubt not that when they are brought fully to realize their duty in respect to it, a liberal response will be made. Like all other benevolent operations, the readiness of parties to relieve themselves of the responsibility, which properly belongs to them and place it upon others is the great barrier to a general, prompt, and generous application of funds to sustain it.

A participation in a work producing such results as those enumerated by "Presbyter," in another column, is well worthy of attention from all who desire to promote the Redeemer's Kingdom on earth. The combination of Christian men to bring into operation such an Agency, and keep it at work, is no small honor to the body to which they belong. The influence for good here brought to bear on the human race cannot be estimated. The opportunity to promote this work, involves the obligation to do so, and when our brethren in Nova Scotia, New Brunswick, and P. E. Island are awakened to the necessities of the case, they will, we believe, by a wise appropriation of that over which God has made them stewards, pronounce that ACADIA COLLEGE MUST BE SUSTAINED.

For the encouragement of the friends of Acadia we may inform them that their case is not without a parallel. We find in the Home and Foreign Record of the Presbyterian church of the Lower Provinces, an "Appeal for our Colleges" addressed to office-bearers, members and adherents, of that church; by which we learn that £500 are required by them for the current year over and above what they have in hand. In their

Academy at Truro, they have fifty-one students. In their College at Halifax they have three Professors and 16 students. A deficiency appears in the income of the former of £349 13s. 10d. and in the latter of £150 8s. 3d. The income for the former from various sources is £519 11s. 3d., and for the latter £516 0s. 9. The Free Church of Scotland furnishes—£250 of the former and £125 of the latter,—£375; but in the Appeal the Committee remind the Church in these Provinces that a "continuance of this kindness is not likely or reasonable."

They have raised an Endowment—Professorsial Fund—of £6134. To meet the expenditure of previous years over the annual income they have been obliged to draw from that fund £807 11s. 1d. In addition to this there is a sum of £36 called "interest of Theological Fund Presby. Church N. S." another endowment fund we suppose.

This appeal very properly urges upon its people liberality in providing funds for this important service. A brief paragraph will enable our readers to see the light in which these institutions are viewed by this Presbyterian body:

The day in which you live can as ill bear superficial education, as poverty-stricken piety. All that you can afford must be provided. This is essential to the personal characters of your ministers,—to the full exercise of their legitimate influence,—and to enable them to keep pace with the intelligence, and cope with the trained infidelity of the day. By imbuing society with desire for education, and elevating the standard of the social mind, you render a thoroughly trained ministry an absolute necessity; otherwise that ministry will be a failure, and sink beneath contempt. The education of the men of the world never should surpass that which is given to the servants of Christ.

The union of the "Free Church" with the "Presbyterian Church of Nova Scotia" gives an aggregate of members much larger than any other body in Nova Scotia, but we believe, that in proportion to our numbers, the Baptists, at least those in Nova Scotia, will not be behind any in showing their appreciation of higher education.

Home Missionary Work.

It is gratifying to perceive from month to month, that some few evidences of an interest in this good work continue to appear,—some brethren are devoting a portion of their means towards the fulfilment of their Lord's command, "Go ye into all the world and preach the gospel to every creature." But, oh, how inadequate, are the supplies to meet the demand. How much must the resources be increased before they are equal to the calls both from laborers and from those who are hungering for the bread and water of life. The Home Missionary Board are constantly receiving applications for men to come and make known to them and to their neighbours the unsearchable riches of Christ. They see those around them perishing for lack of knowledge, and desire to rescue them from darkness and destruction.

A communication came before the Mission Board at its last meeting from Mr. James M. Parker, informing them that a Mr. Trenaman of Madison University, would be glad to come and preach in this province, but in this case, as in former ones, the absence of funds are unfortunately a barrier to complying with the request.

TEMPERANCE.—During the past week Dr. CLAY has been delivering lectures in and around the city, under the auspices of the Agency Committee of the Grand Division of Sons of Temperance. He has given one lecture at Hammond's Plains, two at Bedford, one at Dartmouth, one at Sackville, and four in Temperance Hall. The last of these was on Monday evening last. His Worship the Mayor took the chair. Several Aldermen, clergymen, and other gentlemen were on the platform. The House was crowded. The facts and arguments brought forth, shewing the sad effects of intemperance, will, we trust, have a beneficial influence for many days to come, and awaken our City Fathers to more concern for the poor inebriate.

Dr. Clay is expecting this day to be in Windsor.

NOVA SCOTIA LITERATURE.—An effort is to be made, we learn, to publish a volume of the poetical writings of the late John McPherson, of Brookfield, Queen's Co. Every contribution to a country's literature should be encouraged. Although not personally acquainted with these writings, we have frequently heard them highly spoken of, and believe them worthy of publication.

Miss Herbert proposes to bring out another volume, entitled "Woman as she should be," or, Agnes Wiltshire.