

to a sumptuous supper, to which ample justice was done. Ebenezer Muir, Esq., and his excellent partner, are two of the very few surviving constituent members of the Montreal Church. They have passed through its vicissitudes, and shared its trials and its joys. May they be yet spared many years, a blessing to their numerous offspring and to the cause of Christ. One of the most interesting features of the gathering was the number of children's children whom this aged couple could rejoice over as begotten again in the gospel.

We should be glad to chronicle such events for many of our own readers. We were glad to receive an excellent stereoscopic picture of the above family group,—Mr. and Mrs. Muir surrounded by their children and grand-children,—which will doubtless be highly valued by all connected with the family.

The following are some of the stanzas of a hymn composed by the Rev. John Alexander for the above occasion, and sung at the family gathering.

Oh! come, let us praise,
As young and old here meeting,
In one glad throng, with gushing song,
Oh! come, let us praise!

The fiftieth summer sheds its beam,
And fifty years of mercy stream,
Since first they felt life's dream
Of blest wedded life.

O come, trust this day,
For of this life swift fleeting
Of smiles and tears, full fifty years,
A strange story tell;
For here on this high festival day,
We sing of mercy's ceaseless ray,
That on the Patriarchal way
Of our loved sire fell.

But come, let us praise,
For yet a prospect brighter
Than checkered past, so oft o'ercast,
The future reveals;
When Christ shall broken links repair,
And we his crown and throne shall share,
And robes of white shall wear
Where suns never set.

For the Christian Messenger.

The Presbyterian College.

So the Presbyterian College, Mr. Editor, appears to be a fixed fact, or likely to be one.—Dalhousie College, which was erected and endowed at the public expense, for the benefit of the whole province, is to be thrown into the hands of a sect. By virtue of the very cunningly contrived Act of last Session, the Presbyterians, who wanted a College, are to get one at a cheap rate, their own funds being supplemented by £900 a year. It is but rarely that such an opportunity occurs. Perhaps it is not to be wondered at that it is so eagerly embraced.

"And you, too, may come in, if you will," say they. "Only satisfy the Governors, as we have done, that you are able to support a Professor there, and you may have one, and a Governor, too—that is, if you can get the approval of the Governor in Council." Very kind, no doubt—and it seems strange that we should look upon it otherwise than as a liberal offer. But the only difference between us and them is this:—they wanted a College, and are glad enough to get it so easily. We do not want it, having one already. And are we, if we complain of the sectarian nature of the proceeding, to be told that we may come in if we please, when it is very well known that we are not in a position to come in at all?

The framers of the bill were fully aware of the true state of the case. They knew that the Presbyterians were the only body that would avail themselves of its provisions, and they constructed the measure so as to meet their views, and yet at the same time to bear the semblance of fairness and liberality.

The other denominations cannot share in the benefit, unless they give up their own Colleges. This they will not do. Dalhousie, therefore, if the Governors persevere in their present movement, will be the Presbyterian College; and the Provincial University that has been talked of will prove to be "the baseless fabric of a vision."

The Governors have the building, and £900 a year. But they owe the Province £5000, secured on their capital stock, and by mortgage on the building; and I presume they will be called on to pay it, or at least the interest. They will also require a considerable sum to procure College apparatus of all sorts. Of course there will be no thought of applying for public aid. That will be entirely out of the question; for besides that we are living in the days of retrenchment, our Presbyterian friends must feel that they have a right to be satisfied with £900 a year. Any additional funds required will be readily furnished by the thankful recipients of that comfortable income.

Here, Mr. Editor, I take my leave, at least for the present. I have sent you a few scattered

thoughts on the subject, because the Baptists are about to meet in Convention, and it appeared to me proper that a correct view of the case should be placed before them. Not that I suppose they will do any thing (unless, indeed, they choose to get up an agitation, and address the Legislature;) for there is nothing they can do in this matter, according to present appearances, unless they give up Acadia College—and that they will not do.—No, SIRs!

Yours, &c.

WIDE-AWAKE.

At home, Aug. 18, 1863.

Christian Messenger.

HALIFAX, AUGUST 19, 1863.

The approaching Baptist Convention.

Before our next issue the delegates from the Baptist Churches in the three provinces, will have held their annual session of Convention at Amherst. The more important matters of business which this body has specially in charge are Acadia College and Foreign Missions. It may not be inappropriate therefore for us, by a few words, to invite the attention of our readers to these subjects, in anticipation of said meetings.

FOREIGN MISSIONS

are now so much a part of the benevolent operations of evangelical churches that a want of attention to this branch of christian enterprise argues a want of proper christian feeling. The small sum of money raised by our churches for this object is most economically appropriated, and probably accomplishes more, in proportion, than a similar amount expended by almost any other body of professing Christians. Ordinarily the employment of native Preachers is quite an advanced stage of missionary operations, and has been an object long but ineffectually sought by some bodies. Our Foreign Missionary funds, however, are at present all expended in this manner. True, we are dependant on our worthy brother Rev. A. R. R. Crawley in Burmah for the appropriation of our means and the engagements made with these native brethren, yet this providential circumstance, of his settlement there, must make this only a temporary arrangement, to be superseded by the employment of one or more missionaries sent out from among ourselves, and sustained as the agents of the churches, to labor in the district chosen for our benevolent consideration, and personally to take the oversight of the Native Preachers. An attempt has been made to accomplish this, but no suitable person has yet appeared. A very much larger amount of money should be raised by us for Foreign Missions, and it might be done without difficulty, we believe, if all the legitimate resources were laid under contribution. We are compelled to confess that our spirit of missionary enterprise is far below what it ought to be, or surely we should hear of more being done in aid of the cause, and we might expect that more success would attend the labors of those engaged in the work. The consideration of these matters will occupy the earnest attention of the assembled brethren. We trust that united prayer will arise, and a voice will go forth from the Convention such as will awaken the churches in Nova Scotia, New Brunswick, and Prince Edward Island, to a determination to make the present year far in advance of any preceeding one. Brethren, we have but a short time to live and labor for the perishing heathen. Let something be done worthy of those who have so many privileges.

ACADIA COLLEGE.

When we consider the importance of education to a community, and the changes it is capable of effecting in the character and condition of the people, it is not surprising that it should occupy so large a place in the attention of religious bodies. The Baptists have insisted on liberal mental culture as an essential element in their very existence. Their ministers have not always been graduates of a college, but this has arisen from necessity rather than choice. Where any indifference has existed respecting the value of extensive learning for the christian minister, it has arisen from observing the failure of some men, occupying the position of ministers, to care for the souls of those entrusted to them, men who had no other qualification for their work but that of education. Although in the early days of this province the educational opportunities of the Baptists were inferior to those of other bodies, yet, as soon as they received accessions to their ranks, of men able to exert an influence in favor of higher education, they commenced operations, and proceeded, even beyond their supposed ability, in providing for themselves what they were denied in connection with

other bodies. By their determination and united action, in the face of bitter hostility, they succeeded in raising an institution, which will be a lasting monument of their energy. For several years now they have sustained this in operation, without aid from other sources, and have provided for the education of men who have risen to positions of influence and usefulness. The progress made in obtaining an Endowment Fund for the continued support of the College, has secured the admiration of all sincere friends of educational progress.

The history of Acadia College is well known to the readers of the Messenger. The labors of its early promoters and defenders have not been lost, the results of their toils and prayers will remain when they have all been removed from this scene of earthly conflict, and have followed those of their number who have already entered the bright mansions above.

We have for several weeks past had our attention called to an institution in Halifax which is a College but in name,—having never yet realized a position to entitle it to such an appellation. It has thus far only disappointed its friends. Whilst this (Dalhousie) has had a large revenue and has done but little besides excite contention, Acadia College has been doing its legitimate work, and has conferred upon the province incalculable good.

Whilst Acadia College has had three and sometimes four professors with very moderate salaries, it has provided a curriculum not inferior to some colleges with five or six well-sustained chairs, and has sent forth graduates at least equal to those of much higher pretensions. We say this in no spirit of boasting, but simply to speak the truth respecting the Professors and Governors, who have been so efficiently carrying out what their predecessors began so well. The affairs of this institution will demand careful attention at the hands of the Convention. We doubt not that the same spirit will prevail which has ever characterized the friends of Acadia, and that provision will be made to advance in the work, until it shall be all that is desirable, and equal to the demand of the times in which we live.

The Editor of the Presbyterian Witness has taken upon himself to denounce a statement of Rev. A. Chipman in our last week's issue, concerning a visible church of Christ; and indulges in a strain of invective which, even for him, is bordering on the uncharitable.

Mr. Chipman's offence would seem to be that he has presumed to go as a missionary to Presbyterian Pietou. Perhaps, however, it will be better to copy the article entire. Our readers may think that an apology is necessary for thus encumbering our columns, but we shall hope for pardon for having done so, as by this means we shall not be liable to the charge of garbling, so common to our neighbour. Here it is then:

NARROWNESS.—Brother "A. Chipman" who a few months ago went on a Mission of great self sacrifice, danger and trial to the Presbyterian heathen in the County of Pictou, now informs us through the Christian Messenger, that "the only proper visible Church, or kingdom of Christ on Earth is a scripturally organised congregation of immersed or baptized believers."—The italics are ours.

Now let the reader study this view of the Church of Christ on Earth. The Baptists form perhaps one twentieth part of Protestant Evangelical Christendom. The other nineteen parts preach Jesus Christ and him crucified—believe in justification by faith and all the great doctrines found in the word of God: yet Brother A. Chipman thinks they are no part of the proper visible Church of Christ. This at one stroke unchurches all the great Reformers and all the churches of the Reformation except the small section then known as "Anabaptists." Although the Messenger publishes Mr. Chipman's foolish and bigoted letter without comment yet we know that the Baptists of England would repudiate the narrow anti-christian spirit which he manifests. Mr. Chipman has been trained in Acadia College:—is this wretched high-churchism taught there?—Are we to have the doctrines of Rome from the heart of King's County, Nova Scotia? And men with views such as these are the Missionaries you send to Presbyterian Pietou! Our Sabbath School children would teach this ignorant bigot what the "visible Kingdom of Christ" is.

It will be perceived that while our contemporary is not sparing in his use of opprobrious epithets, he carefully avoids giving any definition of what he conceives constitutes "the only proper visible church or kingdom of Christ." If he had been content to do that, and place it beside "Brother A. Chipman's," it would have enlightened his readers far more than his wrathful expressions "wretched high churchism" "doctrines of Rome," "ignorant bigot," &c. It might however suit his purpose, at the present time, rather to indulge in such choleric demonstrations, and so, like a certain fish, surrounded by his own murkiness, escape without making any attempt to throw light upon the subject.

Dalhousie.

"We think it hardly generous or right on the part of certain organs to raise obstacles to the Dalhousie Scheme now, when it was adopted last spring almost if not altogether unanimously by both houses of Parliament, and with scarcely a whisper of opposition from the press. The honour and good faith of the country are now fairly pledged to the experiment; it was on the faith of public law that the Presbyterian Churches took the steps which they have taken."—Witness.

"None are so deaf as those who will not hear." Our correspondent knows well that there were more than whispers of opposition from the press—that more than one of the religious denominations expressed, through their organs, their opposition, but that there was not a whisper of approval of the said bill in any paper except his own. He knows too that the Dalhousie bill was put through the Assembly in a remarkably quiet manner. Although we cannot say that discussion of it was suppressed, yet we question if one half of the representatives knew when it passed, or were acquainted with its contents.

Some person at Bangor, Maine, has taken the pains to send us a contradiction of the facts given in Mr. Melvin's letter, published a week or two ago in the Messenger. If the writer had given his name with his communication, we might have been better able to decide on the value of his statements. If, too, he had any conscientiousness which he valued, he would at least have paid the postage on his letter.

POLITICAL.—The Sun, in discussing the principle of Universal Suffrage, expresses the opinion that whilst manhood suffrage is the only ultimate basis of legislation, an educational qualification should be demanded of those who have the privilege of choosing our legislators.—Our contemporary gives the following as an arrangement which would accomplish two objects—secure a School-tax, and provide for educated constituencies.

"We would propose, then that every man entitled to vote under the Universal Suffrage Act, be compelled, by law, to contribute directly to the educational funds of the Province, in manner following (i.e.):—Dating from the day of the last General Election, he be required to pay into the hands of the Clerk of Peace of the County in which he resides, annually for two years consecutively, the sum of five shillings; and in the third year, which will be next before another General Election, the sum of ten shillings, being, in the aggregate, twenty shillings; which payments, certified by receipts as having been made by the party proposing to vote, shall constitute his title so to do.

The proceeds of this direct tax we would have kept separate and apart from the ordinary County funds, and paid over annually to the Receiver General of the Province towards the support of Popular Education—(i.e.) sound Common School Education.

News Summary.

A prominent object in the eyes of the world at present, is the late Republic of Mexico. The general acquiescence of the country, in the French occupation, seems to betoken that the French Emperor will have no very difficult task in introducing whatever form of Government shall best suit his fancy. No doubt it will be something of a monarchial character, with a pretty good piece of despotism. Scarcely anything, however, can be so bad as the anarchy and endless revolutions which, ever since its separation from Spain, have chequered its history. It is most improbable that with a restless population of some eight or ten millions such as Mexico possesses, anything like permanent order or security can be enjoyed, without a strong and decisive exercise of power. It is evidently much to the distaste of the Northern Union that France is thus likely to obtain a permanent footing on this side of the Atlantic, in direct opposition to what is called the great Monroe doctrine, viz. that no European Power must be allowed to appropriate any portion of this Western Continent. They are not however in a position at present to contest the point with Louis Napoleon. Should the Southern Confederacy be able to hold their own for a few months longer, it is by no means unlikely that the French occupation of Mexico may produce a serious influence on the future of the seceding States.

Nothing of any moment has occurred during the past week to alter the position of affairs between the contending armies of the South. No glimpse or whisper of peace is seen or heard, although it would seem strange, if the North are so near the accomplishment of their ends, as is stated in the papers, and so much Union feeling exists in the South as is asserted, that no terms are suggested or plan proposed to stop the wholesale effusion of blood that must continue until the conclusion of the tragedy, whenever that may be. The words of the poet may be well applied to the unnatural contest that is raging in the late prosperous Union—it is one of "the bloodiest pictures in the book of Time."