

Cross. In proportion as the heart realises the mystery of redeeming love does it rise in Godlike indignation against all sin. Did my Saviour suffer all this? Did He leave the glories of the celestial state, and sojourn as a man upon the earth for man's sake? Did He become poorer than the wandering bird and the hunted fox that he might make man rich? Did He die that we might live? What is the meaning of this darkening sky? What of those opening graves? What of that bursting rock? Why that look of anguish past all utterance? What cry deeper than the wail of orphans or the shriek of those who have no helper? All this for man's sin! All this that man might be saved! What then shall be done with those who revile that cross, who count that blood unworthy, who care not for that wounded side, who deafen themselves against that rending cry? What? They "shall go away into everlasting punishment." Is it not right? They "shall go away into everlasting punishment!" Does not conscience answer Amen! They have sinned all that God Himself could do for them; they have broken down the guardian wall of His love; they have leaped over the barriers which He erected for their safety; and to what have they leaped? To what?

For the Christian Messenger.

Acadia College.

Mr. Editor.

I learn that the Circular to the Churches respecting Acadia College is about being forwarded, as has been found necessary for the last few years,—necessary, through want of an ample Endowment, and not through extravagance or mismanagement. The annual accounts show that economy is used in its strictest sense, and the most rigid scrutiny I think would not result in showing how less means could be used in carrying on an Institution so efficiently as is Acadia College. After a quarter of a century the Institution is free of debt, i. e., for the past. It has been kept so by the annual contribution from the churches. We need those contributions again to enable us to meet the Convention, owing no man anything,—not even professors for salaries.

Let not any one of the churches think it is free from responsibility in this matter. If one church fails to contribute its proportion others will be unduly burthened. Let the Circular not be looked upon as an unnecessary form. It is not unnecessary. It would not be put forth by the Governors if the means it solicits were not absolutely required. The Governors do not put this forth on their own responsibility. The churches themselves by vote again and again in the Associations and Convention have desired the Governors to call upon them for their aid. Let the churches act without delay. Time is apt to slip over. It sometimes happens that other claims are pressing, and this Appeal is laid aside. Several of our most influential churches did nothing last year. It was a great oversight on their part. Such churches are no richer for it this year; but the College Treasury is poorer.

Far be it from me to dictate, but no one feels the necessity of the case equally with myself, and I hope a more generous and unanimous response will be manifest this year than formerly. Some Churches may be omitted in sending the Circular, but in that case let some member bring the matter before his brethren, and raise a small sum to send forward. In case the pastor of the church feels that he cannot take charge of the object, let it devolve upon some of the members of the church to forward it. Where the Pastor does not feel free to present the Circulars, I hope in every church there is one or more brothers who feels enough interest in "ACADIA" to see that its interests are not lost sight of. Grateful for past favors, and hopeful for the future,—our motto must be—Forward!

J. W. BARRS, Treasurer.

April 3rd, 1865.

Religious Intelligence.

NEW GERMANY.—Rev. W. E. Hall writes, March 28th, 1865.—Dear Brother,—It is truly cheering to learn by the "Messenger" that so many of our churches are enjoying seasons of refreshing; Wolfville especially,—the place around which so many fond recollections cluster and for which so many prayers are offered. But perhaps some of your readers may be glad to learn that God has not forgotten New Germany in the visits of His love.

The church here began a series of meetings at the commencement of the year. They were continued for a fortnight, having for the most part two meetings a day. Bro. Morton gave us very timely assistance. We have

continued to have meetings quite frequently ever since. But best of all God heard the prayers of His people. The church was quickened into action; wanderers were reclaimed; and God's saving power made known in the salvation of the lost. Thirteen have been added by Baptism since the beginning of the year, and others, we hope, will yet follow. There is no excitement, but a gradual, silent working. The church has been praying, and that, under God, has been the means of the blessing.

Pray for us, dear brother, that God may continue the blessing till every destitute part of this county may become a vineyard of the Lord; fruitful in every good work and increasing in the knowledge of God."

PORT MEDWAY.—A letter from Rev. J. E. Goucher, dated March 29th, 1865, informs us: "During the present month a few mercy drops have fallen upon us in this place. The hearts of believers have been made glad. Our faith in God has been strengthened, and I trust our love and zeal for his cause inflamed. Oh that this zeal may not languish and die, while we come in contact with the world, now the busy season is coming on. We have added to our number, by baptism, five this month. Others are waiting for another opportunity to follow their Lord in his ordinance."

ST. JOHN, N. B.—The good work progresses gradually in the City. Rev. S. Robinson baptized three last Sabbath, Rev. T. F. Powers, three, and Rev. E. C. Cady, four, upon a profession of faith in Christ. They all expect to baptize again next Lord's Day, and Rev. W. V. Garner will probably be engaged in like manner. Rev. George Sealey is having encouraging indications in Carleton, and Rev. Mr. Hartley, Free Baptist, of that place, has added 17 to his church by baptism recently.

On Sabbath evening last Rev. S. Robinson delivered an interesting sermon to the young, in which he stated that 446 had been added to the Brussels Street Church by baptism during the fifteen years of its existence, 142 of whom were from the Sabbath Schools connected with the Church.—Visitor.

MIRAMICHI, N. B.—A letter from W. M. Edwards to the Visitor, states "God has remembered us in mercy. Sunday, the 19th, was a day long to be remembered at Doaktown; there were eleven baptized and received into the church. Since the new church was organized, there have been fifteen added to it up to date."

MONTREAL.—A valued correspondent writes us, that on Sabbath, the 12th of February, two hopeful converts were baptized, and afterwards received with others coming by letter into the fellowship of the church. Last Sabbath evening (March 12th) six candidates were buried with Christ in the precious ordinance of baptism.

HALDIMAND.—Elder J. Reddick writes:—"The Lord is still favoring us with his presence. We received six additions on Saturday, and one on Sabbath morning before administering the Lord's Supper. The hand of fellowship was then given to three who were previously baptized. Baptism will be administered next Sabbath morning again."

REVIVAL IN PORT ROWAN.—We are happy to hear that the church in Port Rowan is enjoying the outpouring of God's Spirit, and some souls have been converted. Ten have been baptized, and others have been received.—Canadian Baptist.

Christian Messenger.

HALIFAX, APRIL 5, 1865.

TEMPERANCE EFFORT.

At the Annual Meeting of the Grand Division of the Sons of Temperance in October last the following resolution was unanimously adopted:

Resolved, That considering the apathy and indifference too frequently exhibited by professed friends of Temperance in regard to public effort in the advocacy and support of the cause, it be earnestly recommended to Christian ministers of all denominations, to preach one sermon at least every year on the subject, and to exert their influence, as far as possible, in order to enlighten the public mind, and to stimulate declining energies.

We are not aware to what extent this recommendation has been carried into effect. It is just possible that some of the Christian ministers have not seen the resolution, and have therefore not thought of any special demand being made upon them for effort in this direction. Our ministers are, we believe, pretty well up to the mark with respect to their own habits in this particular, and perhaps they do not need exhortation to induce

them to seek the banishment of intoxicating drinks from their congregations. We have thought, however, it might be well to place this resolution before them, and so to stir up their pure minds by way of remembrance. We intended to have done so some time since, but it has been overlooked. The sin of drunkenness is so surrounded that it may be lurking where it is least suspected, and a little examination and enquiry may not be entirely useless. We know not what ruin is being effected by the demon Intemperance. It is not easy to discover the line which separates the respectable moderate drinker from the degraded drunkard. The ranks of the latter invariably receive their accessions from those who are charitably classed with the former. The steps are so gradually and easily taken and the transition so common, that but little difference can be recognized between those who "take a little" and escape public disgrace, and others who are overcome by taking a little more.

It is not to be wondered at that churches should be troubled with the incursions of this enemy,—strong drink—when the legislature and the magistracy fail to bring it under control. The pulpit has a power which cannot be wielded by any other instrumentality. With the denunciations of Holy Writ and the elevated morality demanded in the christian character, there are but few cases where with proper effort a christian minister might not secure total abstinence in members of his church and congregation.

If we were writing for the city of Halifax we might shew up some of the practices of young men and old men, the traps laid for them, and the fearful consequences to those who "seek strong drink." We might refer to the applications to the legislature for restriction; and in this we should be satisfied with nothing short of entire prohibition, but we desire now to direct attention of ministers and people to a continuation of effort on Christian principles for the rescue of the fallen and the defence of the saved. The Temperance organizations may not be so fully accomplishing their mission as perhaps they might if they realized their obligations to Christ and to the world. It is not thought strange that those who have been in the mire and have been rescued should feel enthusiastic in the cause; but surely those who have had restraints thrown around them, and have no such bitter recollections as those of the reformed drunkard, should feel under even greater obligations, seeing they have been mercifully preserved from such an experience. Let none shield themselves from demands made upon them to employ every effort to raise their fallen fellow-men.

A vast amount of good remains yet to be done; and who so capable as the self-denying christian and christian minister. We speak as to wise men judge ye what we say.

The Committee on Education, having had the Memorials of the Wesleyan Conference, and the Baptist Convention concerning Dalhousie College, referred to them, met in the House of Assembly, on Thursday last, and invited the Governors of Dalhousie College, Rev. Dr. Cramp, Rev. J. McMurray, and others, to attend for the purpose of giving any information required.

The chairman, Hon. Prov. Secretary, after reading said Memorials, invited gentlemen present to speak. On being named—Rev. Dr. Cramp arose and stated that the memorials themselves shewed what it was desired to have adjusted. He had not prepared any other statement to present to the Committee, but those with whom he was acting in this matter, felt that the arrangements provided for Dalhousie College, were such that the Presbyterian bodies alone could participate in them, except by other bodies destroying their own institutions which had been raised and supported at great expense, and that therefore they called upon the Legislature to make such alterations as would place all denominations on an equitable footing.

The Rev. Mr. Murray then briefly addressed the Committee, shewing that the body he represented had felt that the late re-secusitation of Dalhousie College, had been brought about by the Presbyterians, and the provisions of the Act were such that only Presbyterians could avail themselves of its funds and revenues—that such a large amount of property being practically in their hands, was unjust to other denominations.

The Rev. Mr. Grant stated that he had been named by the Governors of Dalhousie College, to appear before the Committee, for the purpose of shewing the views they entertained. He objected to the statement that the Presbyterians availing themselves of the College were one body. The Church of Scotland, and the Dissenters from that body had little in common but the name, and were as distinct in their ecclesiastical organizations as any two other denomination of christians,

and while they united in receiving education in Arts from the Professors in Dalhousie, their Theological students afterwards went to the institutions especially under their own church professors. He therefore considered that the revenues of Dalhousie College, even if held by Presbyterians, were not extravagant, seeing that the Church of the Lower Provinces was itself composed of what was formerly two bodies—the Free Church and the Secession. He considered that as no test was applied to students or professors, Dalhousie was as open to other denominations as to Presbyterians, and therefore that they had no advantages over others.

Dr. Cramp shewed that Acadia College was equally unrestricted and liberal in its admission of students and professors.

Mr. McMurray urged that no proposals had been submitted to any but Presbyterians for its resecusitation, and that other bodies had been greatly surprised when the Act was first brought before the Legislature, and that it was evidently intended to suit their necessities.

The Bishop of Nova Scotia being present, was asked to express an opinion. He stated that the Church of England had taken no active measures in opposition, but they felt that the bodies making use of the funds of Dalhousie College were put in possession of advantages which others could not enjoy without disparaging their own. In any adjustment of the provision for Collegiate education, the Church would be entitled to equal consideration with other bodies.

BIBLE REVISION.

SOME ministers who are great opponents of Bible Revision for the people, are frequently indulging in pulpit revision, and making a display of their erudition. They may be right in their criticisms, but why not have them for the whole Book and the book for the whole people? The questions proposed by the Bible Union may well be put to such persons:

- "1. Shall the common version be corrected weekly in our sanctuaries or once for all in the study?"
- "2. Shall it be corrected to the HEARER of the Word and not to the READER?"
- "3. Shall it be corrected in a manner that brings reproach upon the book and upon christians, or so as to commend the one and justify the other?"

We have been repeatedly asked as to the personnel of the Revisors for the Bible Union. The following paragraph will give the required information:

"The Preliminary Revisers were selected as the very best scholars that could be procured from nine different denominations. The Final Committee is chosen without any reference to denominations. It was necessary that they should all be the best scholars that could possibly be found, even if all had been Presbyterians, or all Episcopalians, or all Baptists. Among the four chosen, three denominations happen to be represented, but this fact had nothing to do with the principle of the choice. After years of correspondence and inquiry, four men were found who were believed to possess the required qualifications. The names of the following persons, since their appointment on the Final Committee, have become familiar to the world, in connection with the sacred trust confided to them:—Rev. T. J. Conant, D. D., late Professor in Rochester Theological Seminary, N. Y.; Rev. H. B. Hackett, D. D., Professor in Newton Theological Seminary, Mass.; Prof. Dr. E. Rodiger, Professor in the Royal University in Halle, Germany. And the fourth is equally eminent. His superior qualifications as a christian scholar have laid him under great obligations to the world, and in the discharge of these kindred duties, it has been impossible for him to assume all the responsibilities of the committee, though he consents to aid them as a scholar, in any way which they or the Board may wish, and is so employed in contributing the results of his learning, to the perfection of the work of the Final Committee."

TAXATION IN THE UNITED STATES.

War, horrid war, has not only desolated the homes of thousands in the neighbouring nation, and taken from them their mainstay and support, but has entailed upon the whole people, burdens which will press upon them for many a long year. The taxes on imports are enormous, but they are comparatively a trifle. Those for Internal Revenue are felt to be the most oppressive and vexatious. The Toronto Globe gives us a picture of some of the features of these. We copy the article as a salutary lesson by which if other countries are wise they will be willing to learn:—

We have before us an American paper containing a digest of the Internal Revenue Bill passed at the recent sitting of Congress, headed in large capitals, with attendant notes of admiration: "Four hundred millions of dollars annual revenue!" When we come to look into details we find the measure the most extraordinary of the kind ever passed by any legislature. We despair, in the space we have at command, of being able to give any adequate idea of it. It reaches every class of the community; it taxes not only almost every single thing, but nearly every process of life; every occupation in which a man can engage. All retail dealers who do a business of over \$1,000 a year have to pay at least \$10 for a license before they are allowed to sell an ounce of coffee,