

Correspondence.

For the Christian Messenger.

TO CHRISTIANS.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL."

The very first desire of the new-born soul is expressed by the words—"Lord, what wilt thou have me to do?" And that same anxious desire, founded on supreme love to the Saviour, is ever after carried from the renewed heart, up to the ear of Jehovah, in the words of that holy supplication—"Thy kingdom come, etc."

Love to the Crucified gives utterance to that prayer. Nought but love can offer it aright. And where that love exists, it will produce obedience. This is the grand, the most certain touch-stone of affection for the Saviour. Hence, His words "If ye love me, keep my commandments."

Oh! ye blood-washed—ye rescued ones—ye whose sins Christ has borne—whose wounds Christ has healed—whose souls Christ has saved! give ear to our "exalted" Lord, and obey. "Go," says Christ, "Go preach the gospel. In ye love me, go." But I hear the answer of the thousands who compose the churches of Christ in these provinces. "Yes, Lord, yes; we hear thy words; and obey. We preach thy gospel in our churches—our Sabbath Schools—in our Home Mission fields—in all our provinces."

"No," says Jesus, "this is not obedience. Go into all the world—to all nations. Go East and West. Go North and South. Go to the red man of America—to the black man of Africa, and to the sallow millions of Asia. Go into the forest and over the sea. Climb the mountains, go through the valleys, penetrate the jungles. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the ends of the world; say ye to the daughter of Zion—behold, thy salvation cometh."

I verily believe, my brethren in the Lord, that both as churches and individuals, we are guilty of continual disobedience to the Master, in respect to this command. And, oh! the consequences. Think of our leanness of soul—our lack of progress at home—and (terrible thought) the death of souls abroad.

True it is—and we rejoice at the thought—that a fraction of the heathen world has the gospel preached to it. But who are the preachers? And whence came they? Are they men and women, sent out and sustained by the Baptist churches of Christ in the three sister provinces? Alas! alas! that truth compels us to acknowledge—others are laboring for the salvation of the heathen; but we are inactive—almost, or quite asleep. Not one man—Not one woman among 24,000 Baptists, who dare step out into the darkness of heathendom, leaning upon the log-rabbit promise—"Lo! I am with you, etc."

Oh, brethren, sisters, think of the myriads of souls—our immortal brothers—that are, yearly being murdered by the malicious enemy of God and man! See, oh, see the rivers of blood gushing from the hearts of his slaughtered victims! Hear their dying wails! And then listen to and obey the command of our Jesus—"Go ye into all the world and preach the gospel to every creature."

But whom does He command? "Go ye," said Christ to "the eleven." Did He mean no others? Why, then, did He drop these words on parchment, and hand them down to us? Open the book, ye lovers of Jesus, and read the words once more. "Go ye—Go ye." He speaks to us—to us all. Some He commands to go preach, by proxy, and others to go in person. The former method is no less binding, than the latter; and the latter is no more glorious than the former. Who, then, will arise and "go?"

Does one solitary individual say "Here am I, send me." Oh, my brethren, say not so. Christ speaks to us all—to the churches—to individuals.

Let the 24,000 Baptists of these provinces arise in one band and with hearts united as the heart of one man, let them, cross the ocean bearing high on the gospel pole, the crucified Christ. Let those whose state of health forbids them to live in an Asiatic clime—and those whose (God's property) would seem to keep them at home; and all others who cannot go in person, devote their liberal donations to educate and send forth young men and women, who ought to

go, and who may be made willing to go, in person, "and preach the gospel to every creature."

But if such cannot be found, oh, let us not wait, but work. If we cannot send men we can send money. Arise to the rescue! souls are perishing for lack of knowledge. Listen to the monthly calls that come across the waters from India, Burmah, China. Heed the voice of the neglected Sians and weeping Karens as they stand before your doors pleading for money to educate and send into the vineyard of our common Lord the dozens of their young men, whose eyes and hearts God has opened to the beauties and comforts of the "great salvation;" and whose hearts are enflamed with love for Christ and their perishing countrymen. Give, oh, give to these men the means of support; and they will hand over to the dying—yea, to the "dead," "the word of life."

Thus, dear brethren, we may all obey the command—"Go ye into all the world and preach the gospel to every creature." Who can read such accounts as we get in the *Missionary Magazine* from month to month and not have it in his heart either to go or to give? Sad, indeed, is the state of that professing christian? Read for example the extracts from the letters of two of the American Missionaries now in the East; extracts which appeared in the *Christian Messenger* of the 11th inst. Says Dr. Kincaid; "God is raising up a native ministry; and it is our duty to encourage them." But how are they encouraged? We may see by a remark that follows, from the same writer; "I had dismissed four" (of these native preachers) "last January, so as not to go in debt."

Who will arise and support these servants of the Lord? If we had five men from our own provinces in Burmah preaching the gospel, supported by our prayers and donations, we should feel that we were doing, by the grace of God, a good work—a great work. Might it not be a greater work to fit and support these men, who "though dismissed, and obliged to labor in the fields, do not abandon the work of preaching;" but who "on the sabbath, and at other seasons, as far as they can get a leisure day, labor in the gospel?"

Read also, in the same paper, the remarks of Mr. Bixby—Missionary to the Sians—Mark his spirit—no, 'tis the spirit of the Master's command, which we now have before us. Then, let us join with him and say; "On to China, then On to China! Let all the people echo, "On to China!" and all the hosts of heaven will say "Amen."

Your brother in Christ,
J. F. KEMPTON.
Mire Bay, C. B., Jan. 16th, 1865.

For the Christian Messenger.

OUR SCHOOL LAW AND GENERAL EDUCATION.

Mr. Editor—

The Education Act of 1864, has one defect which it seems to me ought to be remedied as soon after the meeting of our Parliament as possible. As it now stands, hundreds of those who are deeply interested in the cause of education, are made to suffer by a small majority of them, whose ignorance and selfishness precludes the possibility of any change for the better. Unless certain school districts in this province are compelled to assess themselves for the support of Common Schools, this state of things must continue. If however, Free Schools, and compulsory assessment for their support, is established by law. The defect of the existing school law will be removed, and the evils consequent have an end.

I firmly believe, that it is the duty of our Government to enact such a law, and this duty I conceive springs from a right which it possesses in common with all governments, to see that its subjects are intelligent and virtuous.

Allow me Mr. Editor, to place before some of the readers of your valuable paper, the opinions of a celebrated author still living. A man too, eminent for his learning and zeal in the cause of education.

"What is the duty of the state as regards the education of its subjects?" "It is impossible that the state should reach its highest point of prosperity, should realize the true idea of a free and noble state, without intelligence and virtue in the community." "In proportion to the education and general intelligence of the people, in connection with their moral and religious culture, will be the amount of liberty enjoyed; because in this proportion will be their ability to understand, and their disposition to maintain their rights." "Neither an ignorant people, nor yet an irreligious people, are competent for self-government."

Hence the importance to the state of the general diffusion of knowledge among the people, and of some system of education looking to this end. "It is almost a necessity of its own existence, that some system of this kind should be in successful operation. Hence the right and duty of the state to take measures for this purpose."

But why, it may be asked, should the state trouble itself in this matter? Why may not the business of education be safely left to the voluntary action of the people, in their several communities? This might well be, I reply, in case there were already given a people of so much education and general intelligence as to feel the importance of such action; but this is more than can, in most cases, be safely presumed. When education has already done its work in the elevation of the community, it may be safely left to such a community, to provide for the intellectual culture and training of those who come after them. But it is for the state, to set in operation the cause, which shall produce this result; not ought the state, under any circumstances, to relinquish all care and control of a matter so intimately connected with its own permanence, and highest prosperity.

The manner in which this object can best be accomplished, will vary, doubtless, in different states, and, to some extent, in the same state, in different stages of its progress. In all cases it should be a systematic and thorough, rather than any desultory and superficial system of measures. Means should be provided for the education, and thorough education, of all classes of the community—the poor, as well as the rich—in at least the common and most indispensable branches of learning. In addition to this, Colleges, and other institutions of a higher grade, should be encouraged, and, if necessary, supported for a time, by the State.

In order to provide and put in operation such a system of general education, the State has the right to expend the public money, or to levy a direct tax for the purpose on those who are to receive the benefit, or to make it obligatory on each separate community to provide for itself the requisite means for sustaining the needed schools within its limits; and whichever mode be adopted, the public has no right to complain, or to refuse consent and hearty co-operation. The State has the right, also, to at least a general supervision and control of the whole educational movement, and of each institution or school founded under its call and patronage; it is entitled to a voice in the selection of teachers, and of books, and in the general management and course of instruction. It has also the right to require attendance upon the means provided, when, from the ignorance or prejudice of the community, or from any other cause, the advantages thus offered are not likely to be improved.

Such are the teachings of a sound philosophy, teachings which have a powerful claim upon the attention of the rulers and the ruled.

J. C. M.
Sandy Cove, January 20th.

For the Christian Messenger
Acadia College.

MR. EDITOR—

In looking over a volume of the *Christian Messenger* published twenty years since, I was struck with the frequent communications in reference to Acadia College, hardly a number in the volume, but has one or more articles in connection with our Educational movements. Looking over the volume of your paper of the past year, I see a marked change; the communications are few and far between, I should like to account for this seeming change. Is it because there is less interest felt in the cause of Education in our Baptist Denomination now, than at a former period? or, is it because all have arrived at the conclusion that the College is an established fact, that its existence is evident, and its perpetuity certain? and therefore it is that, as controversy on the subject has ceased, what appears indifference, may rather be attributed to unwonted confidence. Which of these states of feeling is best, I shall leave your readers to determine. There never was a time in my opinion when there was a louder call upon our denomination to arouse themselves in behalf of their College. The young men in our Provinces are demanding an Education to fit them for the exigencies of the times, and our civil and religious advancement depends, largely upon the manner in which this demand is supplied. Every paper almost one takes up published in the American Union notices the increasing hold the question of Collegiate Education is taking on the various denominations of christians there.

After years of prosperous advance in spreading Colleges and Universities over their various states, they more loudly than ever cry for enlargement. And during their afflictive war and deep pecuniary suffering of the last four years have done more by way of endowing their institutions of learning than at any previous periods in so short a time. The raising of endowments of one, two, and three hundred thousand dollars is undertaken and accomplished with a determination and unanimity that would surprise any one unacquainted with the traits of American character. Early in the settlement of New England attention was given to University Education, and this has been steadily followed up till the present time; and now New England stands in the first rank of countries with regard to intelligence, enterprise, and progress. And if the western and newer states have advanced with more seeming rapidity than the border ones, it is mainly owing to New England intelligence carried there by its early Pioneers. But I must contract my remarks if possible, and still it is a subject rather for a volume than a single communication. I like to speak plainly, and here would say to the large number of Alumni of Acadia—What are you doing to aid in the matter of sustaining your Alma Mater? If your purses are as yet of short dimensions, still your pens, your voices your personal influence, may be exerted till you shall produce an effect that shall be felt. Never was there a time when the prospects of Acadia were more favourable, and never was there a time when indifference and neglect may more easily overthrow the work of a quarter of a century. A full staff of able hard-working Professors, a more numerous attendance of students than ever before, speak of its position as a seat of learning, its Endowment has gradually increased, and is more safe and productive than heretofore, but still the difficulty is now and ever has been—it is too small. We have not gone in debt but finances are not in that healthy state that they should be to make affairs work along satisfactorily; and the Treasurer of Acadia often feels mortified in having to parade his embarrassments before the public. It is not a secret hid from the denomination, that our Endowment has ever been too small to produce a revenue sufficient to meet expenses, therefore the annual call on our churches. But the writer feels deeply convinced that this dependence on our churches is unreliable. Till the churches of the denomination take hold of the matter of Collegiate Education as one of its schemes of christian benevolence, putting it on a footing with missionary and other similar works, the dependence on them for aid must be small. But my observations lead me to the conclusion that our churches are suffering for their apathy in meeting the claims of Education and similar claims presented before them. It is an undeniable fact, that those churches who do most readily for the College when invited to contribute, are the ones who contribute most readily to Home and Foreign Missions and those whose Pastors are most punctually met with their salaries. No revivals have been in progress in our churches for the past two or three years. Let the enquiry be made, What is the reason? I say not that it arises from not contributing to our institutions of learning but I think I may say that my reading respecting God's dealing with his people in every age, leads me to conclude, that when churches rise up to work out the religious schemes of the body, that at once a revival is begun. Let any church try the experiment of going heartily to work, in promoting the Missionary cause, the cause of Temperance, the Bible cause, and the Educational demands, and if a Revival does not follow, then with reverence be it spoken—it is because the great Head of the Church has changed his order of working.

But to return to the College. We want an increased Endowment of \$20,000 at least. Our people are abundantly able to furnish it. A dollar a head of church members alone in the circle of the Convention, would do it. But there are numbers of Baptists whose means in vessels, farms, and other property, have largely increased within a few years and who can readily contribute from \$100 to \$1000, without inconvenience, and in some measure thereby acknowledging their indebtedness to Divine Providence. I only intended writing a short communication when I began, and that was with a hope of stirring up some of the dormant energies of those more capable of handling this matter, and if I succeed in the attempt I have gained my point, and shall not hereafter be troublesome to your readers very often, in portraying my deep anxiety on this subject. Thirty five years intimate connection with our institutions of learning here, leads me to speak with great confidence of their supreme import-