

For the Christian Messenger. Acadia College Endowment Fund. Terms, Feb. 15, 1866. To the Editor of the Christian Messenger.

Dear Sir,—I beg to enclose you a resolution passed by the Baptist Church at Truro, touching the subject of the Endowment of Acadia College. The Church here would have been pleased to see some of the older and more wealthy churches complying with the recommendation of the Convention, and taking the lead in this matter,—but not hearing of any movement taking place, it was thought advisable to make a commencement, "hoping that the other churches in convention with the Convention" would "go and do likewise." I observe that the 22nd inst. is the day set apart for Prayer for Colleges. I hope our brethren when assembled together on that occasion will prepare for taking some action in a financial point of view,—remembering that "faith without works is dead," and I have observed that strong faith generally produces good works. I would recommend the churches, particularly those who did not send delegates to the late Convention, to refer them to the resolution passed there, and also to a communication which appeared in the Christian Messenger on the 7th Feb., signed "A friend to Acadia."

Brethren, this scheme is very simple. Why not give it a fair trial? With a little energy, by each Church it will succeed. How glad we should all be to see Acadia College permanently provided for by an ample Endowment Fund; when the appeals to the Churches for funds to meet the working expenses of the institution would cease, because unnecessary—and the calls and circulars which the Governors now occasionally send to the Baptist Churches, to enable them to meet the annual expenses, will not be required. All that is needed to make the Endowment Fund complete, is for each Church member to pay One Dollar in four years, or 25 cents yearly for four years.

At a Conference Meeting of the Baptist Church at Truro, the following Resolution was unanimously adopted:

Whereas, a Resolution passed at the late Convention at Berwick, recommending that each church member should contribute 25 cents annually, until the Endowment fund to Acadia College is completed,— Therefore Resolved, that this church comply with such recommendation by pledging the church to pay to the Treasurer of the college 25 cents for each member for four years, provided other churches will pledge themselves to the same course of action. It is also the earnest hope of this church that the different churches through out Nova Scotia, New Brunswick and Prince Edward Island, comprising the Convention, will adopt a similar resolution.

In behalf of the church, C. H. BLAIR, CA. Clerk.

If any thing can be done, to provide a remedy for the existing state of things, why not do so. Brethren I say again, Try!

I hope soon to hear through the Messenger of other Churches stirring in this matter. I am yours very truly, W. FAULKNER.

P. S.—The foregoing resolution is not intended to include or to diminish the amount now contributed towards the annual expenses of the institution. W. F.

For the Christian Messenger. "Muller's Plan."

Dear Sir,— I have no wish to say anything to the disparagement of George Muller. He is a very excellent and eccentric man. But I think that the public should be set right as to his plans and methods of proceeding.

The only difference between the management of his Institutions and that of other benevolent designs, is that he does not employ agency, in the strict sense of that term. He does not ask men to give,—he only asks God to influence men to give. So he says. But he does ask men to give, and that in the most singular way. He begs by not begging, and by saying that he does not. He tells all the world about it. Every year a report of his proceedings is published and widely circulated. Every copy of that Report is a begging letter, and a very effective one, as experience has proved.

It is a singular thing, that some persons are fond of giving to them who say they do not ask—seeming to think that they do not really ask! It is not true, as some have thought, and as Mr. Muller's own accounts might lead them to think, that he does nothing but pray. His publications contain statements so prepared as to induce men to give—and they give accordingly. Those with whom he has to deal, and who supply the

greater part of the funds, would rather be appealed to indirectly than directly, and they object to the machinery of our societies. This peculiarity of theirs is well known and skillfully worked upon. It may be a very praiseworthy thing—of it may be an oddity;—but there it is.

As to the missionary work sustained by Mr. Muller, it is right that the public should be properly informed. Mr. M. belongs, I believe, to the party called "The Plymouth Brethren." It consists of persons who affect to be dissatisfied with all denominational arrangements. They say that there ought to be no denominations—no sects—no Presbyterians—no Methodists—no Baptists. Christians should be all Brethren. And so they would be, undoubtedly if they all took the New Testament for their sole guide; but the traditions of men have supplanted the word of God. How do the Plymouth Brethren propose to remedy this? They go among the churches,—propagate their own dissatisfied faction,—and "beguile unstable souls,"—persuading them that it is their duty to leave the sects, and become—what? Why, just another sect! And that is all—with these additions, that they abjure all form and order, and practically nullify the christian ministry. Many of them are very pious persons; but they have done immense mischief, by dividing and scattering God's people.

Mr. M.'s missionaries belong to this body. One of them, I am told, is stationed in Cape Breton, and one in Prince Edward Island.

That the churches need more faith—and more prayer—and more love—and more love, is freely admitted. Those blessings may be obtained. All that is necessary is, that christians should be what they profess to be—should believe God, and act accordingly. MASON.

Christian Messenger.

HALIFAX, FEBRUARY 21, 1866.

SPECIAL PRAYER FOR COLLEGES.

Our issue of the week before last, contained a brief reminder of Thursday the 22nd Instant, (tomorrow) being the Day of Prayer for Colleges, which has been observed for many years past by all denominations in the United States and the British Provinces. We regret that we omitted before to call attention to this subject more at length, and can only hope that the hint given, was taken, and will be acted upon by our brethren generally. The subject is one of surpassing interest and importance, and seems to present itself as peculiarly one for Prayer to Almighty God. We may make all the provision possible for the promotion of higher education, and place the best of men in charge of our collegiate Institutions, but if the students pass through the curriculum without receiving spiritual benefit, there is but little hope that the learning will be of much benefit to them, or that they will be of much benefit to the church or the world. Unless the Spirit of God operates on their hearts, and makes them better men, there is great probability that they will not be wiser men, notwithstanding that they may become more learned and consequently more powerful. The following articles on the subject, from one of our contemporaries, will be read with interest:

There are many reasons why the young men in our colleges and academies and professional schools should be specially remembered in prayer. Without mentioning all these, we would call attention to two considerations of great importance, which show the propriety of praying specially and in union with other Christians for the conversion of students.

First there is great need of good ministers of Jesus Christ. Many churches are destitute of pastors. The supply is not equal to the demand. Men of cultivated minds and earnest piety, called of God to the work of the ministry, find ample fields of labor, and if their number was greatly increased, there would still be open and ever opening fields of usefulness before them.

We know that the great head of the Church can command the services of any of his creatures; and that he can make effectual the labors of his weakest servant. He who uses the feeble instrumentality of preaching, and clothes with irresistible power the words which fall from the lips of a frail and erring man, can prepare for the labors of the ministry, those whom the wise ones of the world would reject, and he can put to shame human wisdom by these unlettered men. But even if it were to be assumed that none can profitably exercise the functions of the ministry except men of liberal culture and large education, the supply of an adequate number of preachers is not beyond the power of the Infinite One. Although so few young men at the numerous seats of learning in our country are now anticipating the work of preachers of the gospel, these seats of learning are not deserted. More than ten thousand youths are now connected with the different colleges in the United

States. All of these are acquiring an education, which with ordinary talents and ordinary diligence, may give them a great influence in the world. A great multitude among them doubtless have all the intellectual ability and are acquiring the intellectual training which would make them able ministers of the New Testament. Many of them need only the operation of the Spirit of God on their hearts to prepare them for good service to the Church of Christ. Many of them, now impenitent, are the children of godly parents, whose fondest hopes would be realized, if their sons could be qualified by the grace of God to preach the gospel of their Lord and Master. From these, who shall say how many, in answer to the prayers of the Church, may be made to feel the influence of divine grace, and become heralds of that salvation whose efficacy they have not yet themselves felt? Who shall say how many that are now revelling in sin and forgetful of God, may yet taste of the riches of his mercy, and labor successfully in the vineyard of the Lord, through the operation on their hearts of that Spirit which subdued the enmity of Saul, and changed him from the unrelenting persecutor to the great apostle of the Gentiles. There is, to say the least, sufficient encouragement to pray for this result, especially when we remember the exhortation of our Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

There is a second reason why we should earnestly pray for the conversion of such men. With the knowledge and mental culture they are acquiring, they are accumulating an influence which will be felt by the world. These ten thousand young men are now, a majority of them, unacquainted with the practical power of piety, and not interested in the progress of the Christian Church. Remaining in their present moral state, when they become men in mature life their influence will be, not in favor of religion, if indeed it is not against morality as well as piety. They are the men who in a few years are to be the lawyers, teachers and physicians of our country, leaders in politics and the makers of our laws. In the hearts of not a few of them the seeds of skepticism have been sown, and are likely to bring forth their most mature fruit. But if the Spirit of God reaches after these young men, and establishes in their hearts as the controlling principle, love to man and love to God, especially if they are qualified by divine grace, as they unquestionably may be, to minister at the altar of God, the impression they will make on the world will be one of everlasting good. Through their labors the church of Christ may be enlarged, the disciples of Christ may be strengthened and multiplied, and heathen lands may rejoice in the message of eternal truth and mercy. Who will not pray for the pouring out of such a blessing?

We regret that the above remarks will not reach many of readers before the appointed day has passed. If however they do but follow up the exercises of the day, and deepen the impression made of our obligations to intercede with God on behalf of our fellow men, they will do good service. The injunction of our Saviour, to "Pray the Lord of the Harvest, that He will send forth laborers into his harvest," is our warrant for giving to this matter our earnest consideration.

Presbyterian Missions in the South Seas.

LETTER FROM REV. J. D. GORDON.

The labors of the Rev. John Geddie and his associate missionaries in the South Sea Islands have become familiar to christians of all denominations. Whatever affects them is of interest to all. So many of those engaged in that work having gone from this province, also surrounds them with further interest than that of a purely religious character.

We have given some accounts of the quarrels of the natives with the sandal wood traders on the islands, and the visit of H. M. S. Curacao, derived from a New South Wales paper. The Witness of Saturday last contains a letter from the Rev. J. D. Gordon, at Esromanga. It is dated Sept. 26th, and gives a fuller account of the sad state of things there. We believe it will be read with deep interest, and therefore copy it entire: Blessed be God!

The circumstances under which I write this note are painful rather than pleasant. We have here fallen on perilous days, so that between sickness and death, war and rumours of war, murders private and public, and the threats of the heathen, I hardly know what to do. The last war, in which 9 chiefs were pitted against 10, commenced after the Curacao's visit a month ago. Several were wounded with arrows and one on our side was tomahawked. On the south side there was war in which three lives were lost. And now the people of my most promising village, Rumpunumakow, have gone to war among themselves.

All those attached to Christianity were allies of Warisaki the chief up the river, who, with his people, though opposed to Christianity, is not opposed to the white race. The object of Kowioi and Warisaki, who set in concert, is to dispossess this chief and then destroy the Europeans and the converts. Yesterday a native returned from Kowioi with news that our foes were getting reinforcements from that quarter. The last resort this time has been taken. Pieces of coconuts are sent from

tribe to tribe. Each tribe that receives it keeps it a day, and are careful from the first to keep it from falling or touching the ground, as this would be a bad omen. The tribe that refuses it is "cursed." No one now knows that his life is worth a day's purchase. On Saturday last Kowioi, the root of all the trouble, wished Warisamen to send to the Mission premises and fill Nebimen who several months ago was settled at Sufu. He hung his head at the proposal.

Our enemies now come prowling about the premises after night. I can scarcely set a watch—my people being few, but I must try it. I tried locking the door for a few nights but this prevented my sleeping. I have discontinued the practice and sleep has returned to me. The unconscious hours of sleep are very precious. I fear their attempts to get fire to my premises, and locking the door would not help this.

I wrote you an account of Sir W. Wiseman's first visit. True to his word he came again yesterday morning, and chiefly on my account. For this you will not feel less grateful than we do. But of what use is his visit. Evidently his last appearance did us no good; it emboldened the wicked still more. Yet their continued bad conduct after his departure may have been but a coincidence, not a consequence. I have written out a memo. of complaints against the two chiefs above mentioned. Sir William has most graciously received it, and expressed his liveliest sympathy. This was all he intended doing till he should make a representation of the whole case to the Admiralty. Our situation is perilous and the case extraordinary. The place in possession of Joe and others, and the site of a school house, bought by my predecessor from the late chief here, have been taken formal possession of by Kowioi since the late visit of the Commodore. The Commodore summoned the two chiefs to appear before him. Kowioi was at Sufu and pled sickness, but he would come when the other would.—The Commodore has waited here two days though already behind time. He will wait till noon to-day, and unless they come he will go down to their village, which is on the coast, and probably invite them with a few shells. If they come he will make them prisoners and carry them off, promising to bring them back and restore them if they behind behave well. All this is about to do purely for the interests of humanity on the island, and he regrets that his circumstances forbid his doing more.

I sent for our friendly natives to come, but though they responded promptly at first, not so now. They were mocked for coming before and are now ashamed and afraid. Poor Joe is greatly worked up.—The Commodore has written me a formal letter urging me to leave, and offering to convey me and the teachers to the Loyalty Islands, or New Caledonia, or Sydney, or even to Aneiteum. But my way is hedged up so that I cannot avail myself of his offer. Were I to do so I would never hear the last of it. What can any mortal man do in such a dilemma? Clearly his duty to the best of his judgment, and look up. What a blessing that we have the right of appeal to the Court above! Were I to run now, the people who have embraced Christianity, (and even now there are four young men candidates for baptism,) at the risk of their lives, would not, could not feel but what they had been betrayed. I offered to go hence if the brethren would provide an asylum for me, and as many as wished to follow me, otherwise I would share their fate. This they could not do. It would put any people about a good deal to make provision for probably not less than 100 people, men, women, and children. I can now but do my utmost to get more people to come and settle here—but they are afraid, knowing the jealousy, hatred and slaughter to which the step might expose them. After all I hope the ark will not fall into the hands of the Philistines. The Lord knows when and how to deliver the righteous. [Mr. Gordon went on board the Curacao and then wrote as follows:]—My heart is distressed. The Commodore fired only a dozen shots and a few rockets as a warning to them. I fear they will not view it in the right light. Though warned off distinctly, the infuriated people kept walking about the shore, which shows how lightly they esteemed the power so often threatened. They even fired on the boat that was sent to take soundings. The Commodore has left a written message for the chiefs. If they take this warning they will not be visited again in the same way, but otherwise he will return and scourge them properly. My teachers are of opinion that the warning will be taken but lightly, and that it will not induce them to deal more favorably with us. At all events they had greatly desired it and looked upon it as a last resource. All have acted from the best motives whatever the consequences may be. No one would have had as much intercourse with the Commodore as we have had without entertaining of him the highest opinion. He has my entire confidence and the highest regard. The Commodore is just going. I have not yet heard from a messenger sent to Sufu at noon. The Lord lit on us the light of his countenance and gave us peace. I think I may have to retire soon for a season, or finally. The Lord's will be done. Farewell.

P. S.—The messenger has just returned. JAMES D. GORDON.

A Public Meeting in connection with the American Tract Society will be held in Chalmers' Church (D. V.) on Tuesday evening, 27th inst. at 7 o'clock. A Report of the Society and its work in this province will be read and brief statements of their labours will be made by one of two of the colporteurs. The meeting will be addressed by George W. and James of the city.