

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

LINES.

WRITTEN ON HEARING THAT GENERAL HAVELOCK WAS DEAD.

Brave Havelock, thy race is run;
Thy warfare now is past;
A noble victory thou hast won,
And peace obtained at last.

To God and Caesar thou hast given
The tribute each required!
And treasure now thou hast in heaven,
Such as thy soul desired.

Thy earthly Sovereign cheered thee on—
Prescribed the honours due;
Thy Heavenly Sovereign cried "Well done,
Thou servant good and true!"

"Titles and rank, and wealth below,
Are vain and empty toys;
Immortal honours I bestow,
And everlasting joys."

One victory more through Christ thy head,
On that eventful day,
When he shall wake the mighty dead,
And take the lawful prey.

The Christian warrior heard the voice
That called him from the strife,
He made his Master's will his choice,
And soon resigned his life.

The ransomed spirit quickly flew,
To taste a Saviour's love;
He bade his earthly friends adieu,
And joined his friends above.

With lightning speed the news was borne
From his own happy land,
Of the laurels won on India's plain,
By his devoted band.

But ere it reached that foreign clime,
A diadem he wore;
Glittering with gems which far outshone
VICTORIA'S KOHINOR.

Inferior honours she bestowed,
To those which grace his brow;
For he a king and priest to GOD,
Outshines Victoria now.
Onslow, Feb. 24th, 1858.

Correspondence.

For the Christian Messenger.

Acadia College.

DEAR SIR:

The numerous friends of Acadia College have doubtless been much pained on reading the Resolution passed by the Board of Governors at their last meeting in January:—a resolution which, unless immediate and adequate effort be made to prevent, must suspend the College, and thereby cover the Denomination with disgrace.

But, Sir, taking for granted that the Baptists of these Provinces, will not consent for a moment to the even temporary suspension of the College,—for such suspension would be followed by the most disastrous results,—the question arises, in what way may it be rescued from peril and placed beyond its reach? Unquestionably, by swelling the Endowment Fund to £20,000.

And how may this be accomplished? Not easily, I believe, by the Scholarship system alone. For there are few, especially in the mercantile community, who can well afford, in these times, to advance their hundreds or even fifties.

Some scheme then is needed, which shall give an opportunity to all the members of our churches of doing a part,—a scheme thereby giving the College a larger and stronger hold on the people, and making them feel, and proud in feeling, that it is their own College. May I be allowed to attempt the proposal of such scheme?

The Baptists Churches of Nova Scotia have a membership of nearly or quite twelve thousands. About £11,500 are wanting to raise the Endowment Fund to £20,000. I would propose, then, in raising that amount, that each and every member of our churches undertake to give three dollars and a half, and that four years, commencing with Jan. 1, 1858, be allowed to do it in: that is to

say, that each and every member give a penny a week for four years. In this way, the churches in Nova Scotia alone, would contribute in that time, £10,400. Let every Church, then, undertake to contribute yearly, for four years, what would be equivalent to a penny a week, from all its members; and let every pastor become an agent in his own Church and congregation, and see to it, that the amount is made up. I find that if even those churches in Nova Scotia and New Brunswick which have pastors should act upon this plan, at the end of four years, the Endowment would reach nearly or quite £25,000. And who would be the poorer for giving a penny a week for that length of time?

But even admitting that some might not find it convenient to contribute this, are there not many who could and would do much more, and thus relieve poorer members? Are there not many out of the churches who would also assist? Would not those churches which have no pastors do a part? Are there not some who would still take scholarships? And would not reliance on these different modes of assistance, reduce the average weekly contribution of Church members to little more than a half-penny?

Thus, sir, like the coral insects, which build up continents in the Pacific, by depositing only one grain of lime at a time, we might by this penny-a-week scheme, endow our College, and make it a model Institution.

The Roman Catholics can raise £30,000 to build a Cathedral in St. John, by the adoption of a system that ensures contributions from all their people according to their several ability. And surely the Baptists of Nova Scotia, who represent in their Church membership more than one fifth of the entire population of the Province, will not fail to make up little more than one third of that sum in sustaining their College. Indeed this mite system, this laying by a penny or so every week, is that which above all others, has the sanction of the New Testament; and which it would be well to adopt, both in sustaining the College, and carrying forward our other denominational enterprises.

Let no one say in reply to solicitation for aid, there will never be an end of giving to Acadia College, its entire sustentation is founded on a scheme of perpetual beggary: how can it be otherwise if the yearly income continue to be only £400, while the yearly expenditure is £1,000? Let no one say, I will not give, because of the West Columbia Investment. That investment, it is true, was a great mistake,—a mistake, however, committed by the best Financiers in the two Provinces. Contributors to the Endowment Fund, may rest assured, that hereafter, no more money will be invested in the West Columbia Mines. Let no one say, I will not give, assigning as his reason, that the managers of the College have hitherto been extravagant and reckless in their expenditures: for while this may have been too true, it should be borne in mind that when the Baptists in these Provinces started in the Educational Cause, but few of them knew any thing about the proper management of a College. It should be borne in mind, that in all such enterprises, an ultimate and even progress is generally reached through the perhaps bitter experience of at least one generation.

But some one may say, it is an easy matter to propose a scheme, but how shall such scheme be carried into execution. I answer, as already expressed, let every minister in the denomination become an agent in his own church and congregation, and see to it, that an amount equal to a penny a week from every member of his church, be paid yearly for four years: or, if any church would prefer to make up this amount in less time, so much the better. And I hereby guarantee, should this plan be adopted, that the Windsor church will do its part. And with a membership of less than sixty, and building a place of worship which will cost not far from £1,500, besides supporting their Pastor, and contributing liberally to missions &c., the Windsor church may plead poverty as justly as any other. But, sir, no church, how-

ever poor, would be the poorer; rather would every church be the richer through such effort.

Now, sir, shall the Baptists, so strong in numbers and wealth allow Acadia College, the growth of so much toil and sacrifice and prayer, to be even temporarily suspended? Is not the hope of the Baptist Denomination in these Provinces, centred in Acadia College? Is it not the seat of Denominational life and vigor,—the heart whence must flow, through the sister arteries of learning and piety, the soundest and most lasting blessings to our churches? Is not the fact that so large a number, comparatively speaking, of talented, pious young men, are now pursuing their studies there; and the fact that almost yearly numbers are there converted and give themselves up to the great work of saving souls? Are not there facts indications that Acadia College is one of those objects on which the Most High is wont to shed his kindest benedictions? And can we—dare we withhold our support from an institution to which the Lord has so munificently given his? Indeed, sir, I believe that every Baptist should look on Acadia College, the "Child of Providence," with an affection almost equal to that with which parents are wont to look on their children, and as strenuously oppose any thing threatening to endanger its interests, as they would the approach of a destroying angel, passing by their homes, and striking down their "first born."

But Acadia College is not yet suspended, and methinks I hear tens of thousands saying it shall not be. This present strait, if it only lead to effort, will prove a blessing. It will be the backward movement of the iron horse to be harnessed to his train. If we go backward, it is only to gain a momentum which shall drive us nobly and triumphantly ahead.

Let us not forget the day of prayer for Colleges. If our cries go up "before God, even into his ears, He will bow the heavens and come down."

D. M. WELTON,

Windsor, Feb. 17, '57.

For the Christian Messenger.

Acadia College.

MR. EDITOR,

Dear Sir.—Interested in the communications of your correspondents on the subject of Acadia College, I would gladly add a mite to their earnest appeals.

In June 1850, a debt of over three thousand pounds hung over the Institutions at Horton. A mortgage of one thousand—over fifteen hundred to the Professors and Teachers—three hundred and fifty on notes of hand, and the remainder to different individuals on account. Thus matters stood at the time referred to.

A vigorous effort was made, and in less than three months ten thousand pounds were subscribed,—speedily secured by note and paid in in good time, the Institution was relieved of its debt, except the mortgage, since paid, leaving the property free. There is, also, we are told by "Philos," an endowment equal to four hundred pounds annually. Thus out of debt with an endowment of good seven thousand, and a property worth some four or five thousand pounds; the contrast is pleasing.

Are we then, now to abandon our enterprise, because by our neglect the endowment is not equal to our necessities; I say by our neglect; for had the endowment been as systematically and energetically persevered in, as the project of paying off two thousand pounds was, our endowment to-day would not present such evidence of neglect, nor such inadequacy of amount. Long ere this its amount might have been twenty thousand pounds, the lowest sum that should ever have been aimed at, affording an income of twelve hundred pounds. But because time and opportunity have been lost, shall we loose more time? Shall opportunities still be neglected?

The scheme suggested by "Philos" that one hundred and fifty persons be found that will secure in some way five pounds each for an annual support of the College, while the endowment is being raised to a sufficient

amount, has many things to recommend it. It is simple, practical and doubly beneficial. The support of the College provided by the many instead of the few, would in its reflex, as well as in its direct influence, bind the donors to the object of their donations. Men's hearts lie very much in the neighborhood of their purses, and if their purses extend to objects of benevolence, it is more than likely that their hearts will centre there also.

It is time a more vigorous move was made in this direction. Let some give forthwith their names to the Treasurer of the College as guarantees for the sum of five pounds or more. The Treasurer has already the name of the writer, and will have orders to double the amount if the necessary sum cannot otherwise be realized.

While this is being done let the Agent already in the field, prosecute with energy his mission, bearing in mind that no small part of his duty lies in settling up the past. It is, I believe, quite certain that many notes to the endowment are unpaid, because no person has made personal application for them. This should not be so. It is idle to speak of the expense of an agent. An agent is as necessary to a work of this kind as the Chancellor of the Exchequer is to the British Government, and would quite as well pay his way. The Board of Governors would not act unwisely in this emergency if they were to employ three agents instead of one; it is a strong case, and demands strong and vigorous action.

I am, for one, glad, that the Board of Governors have put the case fairly before the Baptists of these Provinces. It is time for the Denomination generally to take hold of this matter in earnest. A few have toiled long and hard, and feel (no wonder) that they cannot longer pull alone.

Ready for the watchword "Onward,"
I am, Mr. Editor, Yours, &c.,
February 17, '58.

The Jerks Revived.

In Kentucky, many years ago, in a time of religious excitement, the people were seized with the most extraordinary bodily contortions, shaking, tossing to and fro, hands flying up and down, and the whole person violently agitated, without the power on their part to restrain these demonstrations. Wicked men were in many cases seized at the public houses, and the hand that held to their lips the glass of strong drink would be thrown up and around to render drinking impossible, when they would curse the jerks, and the effect was any thing rather than religious.

From the *Illinois Baptist* we learn that "this strange infatuation is again revived in that immediate vicinity. It made its appearance in a protracted meeting among the Methodists at Indian Grove. The ministers who conducted the meetings moved them from Indian Grove to Avoca, and brought with them five or six of the jerkers, and thus the contagion commenced in the latter place.

"From fifty to a hundred were jerking at the same time. Their hands, shoulders, feet and head would be violently thrown into the most grotesque and apparently frightful shapes. The women's bonnets would fly off, their hair become dishevelled, and in some instances snap like a whip. In some instances it attacked unbelievers in it, and unconverted men who tried to resist it, by folding their arms and wrapping them tightly around their bodies, but in spite of themselves, their shoulders, first one and then the other, would be jerked back, till they lost all control of themselves."

How are these things to be accounted for? Are they the effect of diseased nerves, of a disordered mind, or of demoniacal agency like the possessed with the devil so often mentioned in the New Testament? The devil seems to have power to affect the animal organism not only in men but in the brute creation, as in the case of the swine into which they entered, casting them violently down a steep place and they were drowned in the sea. May not evil spirits even now sometimes have a like power over persons giving themselves up to unrestrained emotions and unbridled passions.—*N. Y. Chronicle.*