

ing Mr. Spurgeon himself publicly expressed his disappointment.

We must, however, conclude remarks, which, with interest to ourselves at least, we could much prolong. We congratulate the denomination on the success of this noble effort of voluntarism. We thank the Giver of every good and perfect gift, for vouchsafing to us the honour of what has just been accomplished. We may safely challenge modern evangelical movements to name a preacher of the Gospel whose efforts, between nineteen and six-and-twenty years of age, have produced such wide, such world-wide results, and to point us to a house of worship whose erection does more honour to all parties concerned. Let us thank God for the past, and pray that the future may be even more blessed!

For the Christian Messenger.

What shall we do without the College?

DEAR SIR,

I do not wish it to be imagined that I think the Baptists of these provinces intend to abandon the College. I would not entertain such an unworthy thought of them. In its origin it was emphatically the child of their faith—of faith proved by self-denying action, and fruitful in benevolent deeds. Our people set about the work with an intelligent apprehension of its importance, and they trusted in God for the means necessary to carry on the enterprise to a successful issue. They prayed and they worked—they trusted and they toiled;—and when at length the building rose up on the hill, and students occupied its halls, and the voices of some of them were heard proclaiming Christ's gospel, all hearts were filled with joy. The expectations then raised have not been disappointed. God's blessing has rested on the Institution. It has received a divine consecration.

Abandon the College! No! I will not believe that Baptists would commit an act of such enormous folly and so pregnant with disaster. I will not suspect them of even cherishing the thought or contemplating the probability. I am almost sorry that I prefixed such a title to this letter, since it seems to indicate that it is not unlikely we may have to "do without the College." And I feel half inclined to stop at once, lest I should unwittingly encourage an unreasonable apprehension, or check the flow of benevolence by hinting at its possible uselessness.

Let me indulge, however, for a minute or two, in a day-dream. Let me suppose that at the next meeting of the Convention a resolution shall be passed, declaring the suspension of Acadia College, indefinitely, or for a term of years, and that from and after that meeting the Baptists will have no College. What then?

Why then—our students will be scattered abroad, to get education where they can most easily or conveniently find it. Thirty young men, I am credibly informed, expect to be at Acadia next Term. Of these, some will go to the United (?) States—unless, indeed, the war shall break up for a time all public institutions, as Brown University was suspended for seven years during the war of the Revolution. Some will be compelled to forego their purpose of obtaining Collegiate instruction, and will content themselves with such advantages as may be secured in institutions of a lower grade. The cause of education among us will receive "a heavy blow and sore discouragement." Cultivated mind will be less valued and esteemed. Other denominations will shoot ahead of us. We shall be unprepared for controversies and conflicts which cannot be engaged in without the appliances of learning. We shall sin against God by refusing to provide for the improvement of the powers with which he has endowed his servants, the profitable employment of which depends, in so great a degree, on the care and pains bestowed upon their culture. We shall be exposed to shame and contempt.

I will not proceed. It cannot be needful. But there is one question more—"Who ought to sustain the College?" With your permission, I will consider it in my next.

Yours,

PRESBYTER.

May 3, 1861.

Christian Messenger.

HALIFAX, MAY 8, 1861.

Christian Fidelity.

This virtue like gold is always in demand, and wherever found is highly valued. It may be dimmed by being covered up by some foreign substance, or it may exist where it is

not suspected; but let the trial come—let the test be applied and the genuine article will shine forth.

Contact with the world may not promote the peace and enjoyment of the true believer. He may be called to engage in conflict with temptation and may often suppose that his temptations are almost sins, but to the faithful these only act as shafts from the enemy which glance off from his armour, leaving there a brighter spot and proving his security.

Were Christians in no positions of trial, their virtues would not appear. Some feeble Christians would have all the blessings of salvation, without its trials; and imagine that the separation from the world demanded by the gospel, involves a retirement from all the duties belonging to them as citizens, and that because a man is a Christian he must not be engaged in worldly matters—in societies for the improvement of mankind, in politics, or matters of civil government, even the practice of law after it is enacted is by such sometimes thought to be a doubtful vocation. A portion of our own readers may have some such feelings as these, and may cherish serious scruples as to whether the vows they have taken upon them as Christians, allow them to associate freely with their fellowmen, in what may be considered the lawful avocations of life.

Doubtless there are some positions in which fidelity is put to a more severe test than in others, and it might be well for the disciple of Christ to count the cost of every conflict before he enters into it. But we may without fear of contradiction assert that in no position, necessary for the well-being of society, is Christian faithfulness out of place. Whilst the poor and despised may be rich in faith, and heirs of the Kingdom, the rich and exalted should also be children of God and servants of Christ. A Daniel or a Joseph may be raised to offices of power, but their faithfulness thus becomes only the more distinguished.

The great danger in the present day, however, is not that men will withdraw from prominent positions on account of their Christian profession, but that they will allow their politics or place to bedim their profession of religion, and so encourage those who are more scrupulous than themselves in their objections to public duty. Those who allow themselves to drink of the spirit of the world when raised to influence or affluence, forget that they are placed in such prominence on purpose that they might, by that means, exhibit Christ more widely. When public duties withdraw the disciple from Christ and his cause, and he forgets to pray continually, "Thy kingdom come," it would be far better for him to loosen his grasp of the world, and return to more fellowship with Christ and his Church.

If the thought enters into the mind of the professed believer that he has been too much concerned about spiritual things and that religion does not demand so entire a separation from the frivolities, selfishness and covetousness of the world, he had better enquire if he has not lost his relish for "the bread of life," and is not really on the road to death.

Christian faithfulness is sometimes tried by the infatuation of wealth. There are others besides Judas who sell the Saviour for "thirty pieces of silver." Like him they lose heaven, and in doing so also lose the enjoyment of earth. They have no fidelity. If they have taken the vows of the Christian faith upon them, they have forgotten their allegiance to Christ, and are entrapped by the wiles of the Adversary. They may think they can maintain an outwardly correct course but inwardly they choose the favor of the world, and are by it seduced, taken captive, and perhaps removed to another world, in the midst of their declension; and who can say that they are not lost for ever? Sad consequence of a want of fidelity.

The present state of the Christian world more than ever demands the exhibition of faithfulness. It is not enough now to belong to a certain party called a Christian Church, but Christian men, ready to every good work, are wanted everywhere in the Churches of Christ: those who are ready to engage with all their powers in the service of Christ, and who will be able to give a reason of the hope that is in them. The education of the world for all future time and the salvation of the present generation, may be said to be given into the hands of the church. Christian men have been long praying, "Thy Kingdom come," but if, whilst doing so, they do not act out their prayers by making use of the means God has placed in their hands, and so seeking to bring about that result, the conclusion must be that they are only offering the prayer of the hypocrite, and are deficient in true fidelity.

We might proceed to any length in the consideration of this subject, but must suspend further remark at present, commending it to the serious attention of our readers.

The Cardross Case again.

We are not much surprised that our contemporary, the *Presbyterian Witness*, is dissatisfied at our reference to "the Cardross Case," a week or two since. The position in which the so-called Free Church is placed before the world by this case, is certainly anything but desirable. The veracious editor in his last issue, whilst he does not deny the correctness of our summary of the case, yet charges the *London Freeman*, the organ of the English Baptists,—who had been instructed in the merits of this case, by a deputation consisting of the Rev. Dr. Alexander and the Rev. Dr. Buchanan, appointed by the Free Church for that special purpose,—with "stupidly blundering." It is not at all surprising therefore, that he should think our remarks "wretched bungling."

We did not think it necessary to go into the details of the case, or we might have shewn our readers a few of the difficulties by which it is surrounded.

The editor, in another publication of which he has charge, *The Home and Foreign Record*, (April,) discourses boldly upon the same subject, and says that:—

"It is theirs (the officers of the Church) and theirs alone, by censures and absolution to shut or open 'the Kingdom of Heaven,'—to expel from communion, or to admit into holy fellowship."

After giving his readers this piece of Free Church popery and bravely expatiating on what Scottish Reformers have endured in support of the principle—of Christ's authority being supreme in his Church, he asserts that

"The Church says that Mr. McMillan is no longer fit to be an office-bearer in Christ's house, and accordingly she deposes him. Mr. McMillan goes to the Court of Session to have the Church's sentence of deposition 'reduced, retreated, rescinded, annulled, decerned' and declared by decree of our said Lords to have been from the beginning, to be now, and in all time coming, null and void, and of no avail, force, strength, or effect in judgment or outwith the same in time coming, and the pursuer restored or reappointed there against in integrum."

The Court of Session has so far declared in favour of Mr. McMillan, thus usurping to itself authority over the Church in matters purely spiritual. The Church says, Mr. McMillan is no longer a minister: the Court of Session says in effect, You must make him one."

Our contemporary assumes that the Church has uttered its voice, and that therefore all other parties are to be silent. In the above quotation it will be seen that he makes the Church officers, the Church. But, in this case we have three different and contradictory voices, or decisions, from the three Church Courts,—the Presbytery, the Synod and the General Assembly—who pronounced judgement upon Mr. McMillan. Which of the three then was "the voice of the Church?" Perhaps he will enlighten us in his next number on this point, and not employ his time and space on small quibbling, as in his last. As advocates of the Congregational principle we should not consider that either sentence alone, is the voice of the Church.

The editor of the *Witness* keeps out of sight the facts that the Free Church at first refused to produce the sentences pronounced by the Ecclesiastical Court before the Civil Tribunal, and afterwards, when ordered to do so, produced them. Neither does he shew that, at first, the Free Church pleaded, against Mr. McMillan, resting on the documents forming its own Constitution, but afterwards finding perhaps that they had not acted constitutionally changed their plea, and resolved to rest the case on the right of all churches to exercise discipline.

Whether Mr. McMillan is guilty or not, of the charges first brought against him, is not now the question. Neither is it necessary to know if the Church acted in accordance with its own Constitution, which Mr. McMillan denies. It is now simply a matter of damages demanded by Mr. M. The Free Church therefore finds it convenient to adopt the Independent church principle and seek the sympathy of the public on that ground, whereas she has hitherto maintained the State Church principle—that she has a right to support from the State.

The view given by the *Witness* cannot be supposed to be other than an *ex parte* one, and therefore it is not surprising if the editor should not be particularly complimentary to those who would place the case in its true light before their readers.

The War Spirit.

The war demon seems to have taken possession of our neighbours. Commerce, manufactures, learning and religion are all made to submit to the dictates of this insatiable foe. Every department of the social fabric is disarranged or brought to a stand by the sad state of things in the South. Whatever is

not immediately connected with military preparations and movements, is obliged to give way to the demands of the cry "To arms!"

Perhaps none of the people are more stirred at this state of things than students. The following from a Maine paper is but a specimen of what is being experienced in almost all the institutions of learning in the Union. Even at the Newton Theological Seminary we learn that they contemplated closing, as they could do scarcely anything, because of the state of excitement existing among the Students.

"WATERVILLE.—The faculty of the College have closed the term, some two weeks in advance of the regular time. The enthusiasm of the students put study out of the question: and with words of patriotic council, they were dismissed till the commencement of the summer term. President Champlin told them to follow the dictates of duty, but to see to it that they brought back 'no wounds in the back.' A large number of the students will volunteer."

CALIFORNIA.—By a copy of *The Pledge* a San Francisco Temperance paper of March 30th, just received, we learn that the Rev. J. A. Davidson arrived in that city on Monday, March 25th. From this paper we find that the order of the Sons is in active operation in that far-western part of our continent.

News Summary.

OUR last English Mail brought London dates up to the 21st ult. There was little or no variation in the aspect of European affairs up to that period. The fears and prospects of war and commotion seem still to cast their evil shadows over almost the whole Continent. There are numerous causes assigned for these alarms, but each so uncertain and indistinct, that no one will venture to predict, whether all Europe may not be at once involved in deadly conflict, or whether the clouds may not all disperse, and peace and quietness succeed. The vast armaments kept up by the large Powers are the greatest sources of uneasiness to those who prize the blessings of peace.

Several collisions have occurred at Warsaw between the Poles and the Russian troops, and a number of the citizens have been killed. The state of the country is an unhappy one. The people deprived of their acknowledged rights, and writhing under the despotic rule of Russia, seem nevertheless unsubdued in spirit, and like the Italians in Venetia, watch every opportunity to manifest their hatred of their oppressors.

Austria is continuing to make concessions to her Hungarian subjects, although as yet, without being able to allay the spirit of discontent and resistance which her treachery and misrule have succeeded in stirring up.

In England the state of Trade and Commerce is satisfactory, and some considerable increase in the revenue promises some reduction of Taxes.

Little, of any interest, has been done as yet in Parliament. The great question of debate has been the Naval Estimates. Extravagance, want of management and of system are charged upon the Admiralty in the expenditure of the vast sums of money yearly granted for renewing and keeping up the needful strength of a fleet, which must be more than able to meet the rest of Europe.

On this side of the water, matters seem hastening to a more decisive crisis. Both sections of the Union are mustering their troops to battle, and a collision will most probably take place with important results. Large numbers of Troops are concentrating in Washington, and throughout all the Northern States, the feeling is strong and united to support the Government in subduing the Secession movement.

General Intelligence.

DOMESTIC.

The City Council have determined to make an effort to obtain an accurate census of Halifax city. They are not satisfied that the one just taken is correct.

We are glad to observe that more trees have recently been planted on the Grand Parade and in other parts of the city. It would be well if the good example of the residents in some of the streets were followed by those in others. It is gratifying to observe that so few have been destroyed by mischievous boys.

The number of small-pox cases in the city continues to decrease.

HORTICULTURAL SOCIETY'S BAZAAR.—It is satisfactory to find that these gardens are not to be closed, but that some of the remaining shares have been taken. A Bazaar is to be held in behalf of the Funds, on the 10th of July next, in the Gardens. It will doubtless command a very large company.