

not the duty, and we renounce not the blessed privilege, more than do our Pedobaptist brethren, of nurturing children in the admonition of the Lord. But we see the foundation in the deepest philosophy of man's own spiritual nature, and in the elementary principles of the New Testament church and revelation, for those profound remarks of the mighty Pascal, where he deprecates the ill consequences brought upon the latter church and its departure from the primitive church, by giving the baptism before the nurture and education, where the early Christians made the catechumen's education and spiritual nurture precede his baptism. We would have God christianize before we christen. We deny membership to the household, before penitence and regeneration have been shown in and by that household. For if we let in the family upon the church, we can then see no reason why, after the family grows into a tribe, and this tribe has expanded into a nation, we should, on this theory, shut out national churches, or refuse baptism to entire New England, on the faith of the Pilgrim Fathers. If the 'seed' of the righteous are hereditary church members, they are as much so in the tenth as in the first generation; and after they have peopled a continent, as when they were all comprised in one nursery. Then the union of the church, the bride and wife of the Lamb, in a second, a bigamous and adulterous marriage with the Caesar of worldly government, seems to follow as a necessary consequence. Now we would shut out the unconverted from the church, because the church is a spiritual society, whose membership is born, not of the will of the flesh, nor of the will of man, but of God; and because the more of carnal and unregenerate membership you attach to this church, the spiritual body of Christ, the more you clog its life, cripple its disciplinary and aggressive energies; and the more you tend to expel that inhabiting Spirit, the Holy Ghost, who is the true vitality of Christ's church."

For the Christian Messenger.

European Correspondence.

Rome, September, 1863.

MR. EDITOR,—

Having, like Paul, felt for many years, a desire see Rome, and finding it a matter of no difficulty to reach it, I took passage in one of the French Mail Steamers, bound for Civita Vecchia, the nearest port of disembarkation in the Roman States. I embarked at ten, P. M., the night was warm, with the moon beaming brightly on one of the calmest and bluest of seas. The steamer was one of the first class, with a magnificent saloon and every other needed comfort; still the pleasure of being on deck on so fine a night, was such as to make it rather an unwilling duty to retire at midnight to my state room below. In the morning I arose early to gaze again upon the calm blue sea and the still bluer sky; such a sky can be seen nowhere but here, no fogs or vapors to becloud its transparent azure, the nearest comparison with an Italian sky, is that witnessed on a bright June night in Nova Scotia. Our breakfast this morning, was chiefly of fruit. Wine was provided as usual; but dispensing with that, with some English gentlemen, we obtained tea and coffee, after a little delay. I much enjoyed the melons, grapes, peaches, fresh-pulled figs, and new almonds, which with rolls and butter constituted the ingredients of our meal.

We found here as fellow travellers, (as we did on all our other route of travel on the continent,) a number of priests and nuns. The black dress and scrupulously white hoods of the latter looked very neat. The priests walked the deck at different periods of the day, reading their prayers, and not to be uncharitable, I should judge they were pleased at being observed in the performance of this duty; for had they desired privacy there was ample space in their state rooms, where they could have "shut the door and called upon Him who seeth in secret."

In the afternoon we passed between the Islands of Corsica and Elba; they are about ten miles apart, on the coast of Italy. The former presented a rough and mountainous appearance, it belongs to France, is about 100 miles long by 50 broad, and contains nearly 200,000 inhabitants; but its importance results from its being the birth place of the Great Napoleon, and the residence of that family which gave so many rulers to Europe, and whose names figure so largely in history since the beginning of the present century; some still continuing to occupy places of the first importance among the continental sovereigns. The latter small island belongs to Italy, is about 17 miles long, with an average breadth of seven, with about 20,000 inhabitants. It is remarkable for nothing, but as the prison house for a few months of Napoleon

the first, in 1814. Had he been content to remain here within sight of his birthplace, the triumph of British arms at Waterloo, would not have been heard of; neither would he have had the far more severe banishment to St. Helena.

On the second morning after leaving Marseilles, we landed at our port of destination; after a second vize of our passport, with a second fee and a polite examination of our trunks by the customs officials, we found ourselves for the first time on Italian soil, and within the dominions of his holiness, Pope Pius. Having a few hours to spare before the cars left, we walked to the city, a short distance from the rail station and saw something of its features. Civita Vecchia is but a small place, of 12000 inhabitants, but is important as the shipping port of the States of the Church. It has a good harbor, and is the calling place of various lines of steamers on their route from the south of France and north of Italy to its southern extremity. I was struck on seeing the strong fortifications on the harbor, as well as the large number of French soldiers walking about, indicating who were the real masters of the place.

The distance we had to travel by rail was 45 miles, and we passed over it in about two hours, which is pretty well for this quarter of the globe where things move on very slowly. The country through which we passed had not an inviting appearance, every where the fields were dried up, and the cultivation looked very different from that I witnessed in Great Britain and France; the harvest was all gathered, in some fields were numerous stacks of grain but there were no barns, and I presume the thrashing is done on the ground, as I saw frequent heaps of straw in the fields near the grain stacks. The oxen and cows here were large and of a fine appearance, mostly white, the horns more than twice the length of these on cattle in Nova Scotia, and beautifully curved. Oxen are much worked here, as I saw frequent teams employed in plowing and carting in the fields. After the usual delay in assorting and delivering baggage, we consigned ourselves to an omnibus and proceeded to enter Rome, a short drive brought us within its ancient walls. I felt a singular sensation of awe as I traversed the narrow streets of this venerable city. A narrow bridge crosses a narrow shallow river. Can this be the Tiber? Is this the stream which floated the gondolas of the Caesars, when the Thames was quietly rolling its waters to the ocean from between its wooded banks—and are these the streets through which marched the Roman Legions when the site of London was a forest? I must confess that a sensation of awe was experienced by me never felt on entering another city. Every thing one viewed reminded of the past. Gushing fountains, broken columns, deserted temples spoke of ages gone by. As Napoleon spoke to his soldiers at the Pyramids of Egypt, of forty centuries looking down upon them; so one feels in entering this city. Here dwelt the Emperors of Rome, in a state of advanced civilization when the rest of Europe was inhabited by wandering tribes whose residences were the banks of the Thames, the Seine, and the Danube. From this ancient seat, science, arts and laws were introduced to distant parts of Europe. From this centre marched the legions which conquered the north and the south, and settled colonies which were destined to outgrow and outlive the parent who brought them into existence. But Rome has had its day, and fulfilled the order of its destiny, and though mistress of the world at a former period, now her dominion is reduced to a very moderate compass. I must reserve for another letter, a description of the place.

J. W. B.

NOTE.—I often use the word *we*, I would explain by saying, my son was with me in my travels in France and Italy.

J. W. B.

For the Christian Messenger.

The College.

Dear Brother,

When I last wrote I reported a valuable addition to our library, by the bequest of our late brother, the Rev. E. B. DeMill, A. M.

I have now to inform you that I have received from John Freeman Esq., of Falmouth, England, a box of minerals and metallic ores, illustrative of the geology of Cornwall. Mr. Freeman is an old friend of mine. He is one of the proprietors of the granite quarries, an account of which was inserted in the *Christian Messenger* some time ago.

The friends of the College will be mindful of us, I hope, in a pecuniary point of view. If any of the churches have not yet remitted the amounts requested of them in the early part of

the year, there is still time to do it before Christmas.

In the present state of the educational interests of the province each denomination is required to put forth its utmost energies.

Our Presbyterian friends have managed, by dint of skilful generalship, to get into their possession, for the present, Dalhousie College, with its property. While we congratulate them on having, at length, a College of their own, we join in the general protest against the misapplication of public funds; for unquestionably the Institution is no more *Provincial* than any of the other Colleges, save that it has the use of a very disproportionate share of the Province's money. The Legislature will be called on to revise the action of the last session.

Five denominations in this province are now provided with Colleges, viz.:—The Roman Catholics, the Episcopalians, the Presbyterians, the Methodists, and the Baptists. As long as those Colleges remain, a Provincial University is out of the question.

But, as I said, each denomination must bestir itself. This is not the time to slacken or draw back. Our twenty-fifth year will soon close. Shall we not gratefully, and in a practical way, celebrate that interesting event?

Yours truly

J. M. CRAMP.

Acadia College, Nov. 14. 1863.

Christian Messenger.

HALIFAX, NOVEMBER 18, 1863.

Christ's Kingdom.

"My kingdom is not of this world," was the emphatic declaration of our Lord, on being questioned concerning the nature of his authority when on earth. The principle contained in this statement is a very comprehensive one, as it embraces all his followers, and it must be true of his government in all future time. Although in the world, and for the world, yet his kingdom is not of the world. The foundation on which human governments are established, and the laws by which they are sustained, are not applicable to the kingdom of which Christ is the sovereign. The kingdoms of this world are necessarily constructed on a basis of force. Rulers must be able to summon an amount of physical power equal to any emergency which may arise, or anarchy would prevail, and such rulers would soon cease to sustain the character of "the powers that be."

Men are brought into Christ's Kingdom by the influence of love. Becoming conscious of Christ's love for them, they learn to love him. "We love him because he first loved us." Submission to his authority and an acknowledgement of Him as their spiritual Head and ruler are requisite to constitute them his loyal and dutiful subjects. It is evident that character is an important element in those who compose the kingdom of Christ upon earth. No person can be brought into this relationship by compulsion, and none can be entitled to its privileges if they are unwilling to yield themselves to his control and obey his precepts.

Great diversity of opinion exists as to what constitutes persons members of Christ's kingdom, and much has been said respecting the form of government which he intended to establish amongst his people for their direction and preservation. Whether our Lord intended us to look to any of the forms of human government as the true model on which the christian church was to be framed, can admit of but little doubt, after such a declaration as the above. It is not for us to enquire whether the monarchical or the republican should predominate in its constitution. The tendency of the more evangelical churches has been supposed to be towards a democratic form. According as that has been more or less in popular favor has there been a disposition towards that principle in church matters. If the monarchical form is that on which Christian Churches should be established—having an earthly sovereign as their head—then the Roman Catholic Church illustrates it in great perfection. There are also modifications of this form of government in Protestant churches. Another form which prevails is a hierarchy in which the ministers are allowed to decide on matters in church government without consulting the people.

The Congregationalist form, embracing the Independents and Baptists, we conceive to bear the nearest resemblance to the primitive apostolic pattern. They have been supposed to be more democratic than others; but to this opinion we have strong objections. No comparison can be instituted between the human and the divine, the temporal and the spiritual. Although these churches acknow-

ledge no subordination, in spiritual matters, to any earthly power, yet they do not claim any authority to make laws even for themselves. They but obey the behests of their sovereign. They must act under the King in Zion and be directed by the constitution he has left for their guidance. Having the great Church Directory, they may be as under his own direction, and, acting thus, their decisions are but as the voice of Christ himself.

In churches where the members are introduced without regard to character, but are allowed membership simply because their parents were members before them, or they were unwillingly made participators in its rites, it may be necessary to have a form of government adapted to such state of things, but where every individual is professedly a believer and truly a subject of Christ's Kingdom, there the privileges may be enjoyed and the duties performed by all without preference or distinction. If this subject were well understood and properly appreciated, we doubt if any difficulty would exist as to the boundaries of the Visible Church.

Dalhousie College.

According to announcement, the ceremony of opening this institution, once more, for educational purposes took place on Tuesday last, Chief Justice Young, as Chairman of the Governors announced that His Honor Magor-General Doyle, the Administrator of the Government would preside on the occasion. His Excellency was attended by his staff and surrounded by quite a number of prominent influential gentlemen: Hon. Dr. Tupper, Hon. Joseph Howe, and some of the other governors of the College, were present. Three out of six of the Professors were present, the others had not arrived. Several Presbyterian ministers from the country, and some of the city clergymen were amongst the audience.

The *Witness* regards the attendance at the opening as "a good omen for Dalhousie."

His Excellency gave a short address stating that he had been requested by the members of the Government, and the Governors of the College to preside at the Inauguration. It afforded him pleasure to comply with this request as he was informed that the Dalhousie College would in no respect be hostile to the other educational establishments in the province, and also that the existing institutions were not sufficient to meet the requirements of the country.

The Chief Justice then gave an account of the past history of Dalhousie, and an exposition of the Act under which it was now being opened. He characterized the past history of the College as "a list of failures."

The *Witness* informs us that the "Chief Justice has left nothing undone that his wisdom, consummate tact, and experience would dictate to promote the undertaking." The editor expresses his opinion that

"The spectacle presented at the opening on Tuesday should silence the calumny that this is a Presbyterian College. Would the clergy of the other Churches—the influential lay alumni of King's College—the half dozen Doctors of Medicine—the Lawyers and Merchants present on that day attend the opening of a Presbyterian College? We think not. The charge of Presbyterianism is only urged as a means to raise a prejudice against the institution, or to create the impression that Presbyterians are a grasping and dishonest set of people."

Our contemporary has here taken a most unwarrantable liberty with the attendance of those present, after cards of invitation had been sent broadcast over the city. Some we know who were opposed to the scheme before appearing at that meeting, and are still more opposed to the proceeding now. It is more than probable that the Professors are not all in favor of the movement, but have come here by way of an experiment.

Professor Ross, who was introduced by Mr. Young as the Principal of the College, read his Inaugural Address on the benefits of education generally to a country, to individuals and to the world. He referred to the other Colleges in the province, (so says the *Morning Chronicle*) as "institutions similar to the one now being inaugurated." Why then should it have possession of such large provincial revenues and property?

Principal Ross complained of the unsuitableness of the rooms of the College, two only being sufficiently capacious. The absence of a library, too, would be much felt. The want of apparatus had been partially supplied by arrangements made with an affiliated institution. Having disposed of these peculiar circumstances of the institution, he gave a brief review of the subjects in the curriculum: Chemistry, Natural Philosophy, Mathematics, Classics, Logic, Ethics, and Political Economy, Metaphysics, Esthetics, and Belles Lettres. After treating of these, he informed the audience that the great want was money, and advised the rich mer-