

to the song of deliverance, "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation?" (Exod. xv. 13.)

6. The demoralising tendency of the position taken by the bishop must not be left unnoticed. When he was introduced into the ministry by ordination he declared, in answer to one of the questions, that he did "unfeignedly believe all the canonical Scriptures of the Old and New Testament." He does not now "unfeignedly believe," but publicly proclaims his disbelief, by declaring that the Pentateuch, containing five of the canonical books, is "unhistorical," and that it is "impossible for him to believe in it." He is looking forward to the time when missionaries to the heathen will not be compelled "to maintain every part of the Bible as an infallible record of past history." He sees so little necessity for the Bible, that it is entirely banished from the world, pure religion, in his opinion, might still prosper. And he recognises, in the utterings of Sikh Gooroos and Hindoo Shastres, the results of "the secret teaching of the Spirit of God!" And yet he clings to his office, and labours to make it appear that persons holding these views may lawfully remain in the ministry of the Church of England!

Nay, more. He asserts that our blessed Lord, when he referred to the authority of Moses, "did but accommodate his words to the current popular language of the day," and that he had no more "full and accurate information" on the subject than "any other devout Jew" of those times!

Now, if such affirmations can be made by a priest of the Church of England—by one of her bishops—and go unrebuked; if men of this stamp can be regarded as Christians and revered as ministers; if professed faith can be held compatible with avowed unbelief; and if "unfeigned assent and consent" to the formularies of the Church may be so interpreted as to be reconcilable with a denial of truths and facts recognised in those formularies, then, where is honesty, and honour, and conscience? Of what value are oaths and subscriptions? If this be Christianity, where are the proofs of its superiority and Divine origin?

Great is the triumph of infidels on this occasion. Right heartily do they welcome their new ally—a missionary bishop returning to his own country, not to announce the victories of the gospel, but to confess himself baffled by the heathen, and to declare his abandonment of the authority of the very books which he has translated for their use!

What measures will be adopted by the authorities of the bishop's own church it is not easy to predict, so many and great are the obstacles in the way of ecclesiastical action. Queen Elizabeth sequestered Archbishop Grindal because he would not obey her commands to suppress certain clerical exercises which she chose to regard with disfavour. No such course is likely to be taken in these days. If Bishop Colenso, and those who think with him, would quietly retire from the positions which they now unworthily occupy, and refuse to eat the Church's bread while they lift up their heels against her, it would be better for themselves and better for the cause of truth. But this magnanimity is hardly to be expected.

Let us fearlessly "try the spirits, whether they are of God." And let us be more earnest than ever in praying for light, and life, and love.

For the Christian Messenger.

Acadia College.

It appears to me desirable to keep the churches and friend of our College frequently informed of the state and management of its affairs, which cannot be known to them at a distance unless information is placed before them.

By the statement I made at the Convention in August, and which was based upon the most reliable information I could obtain, it appeared that there would be a deficiency to meet the current expenses of the year of £300.

It was the vote of the Convention as well as the action of the Denomination previously expressed in their Associations, that the deficiency must be—and would be—met by an appeal to the Churches; the Governors are now preparing circulars for the purpose of making the necessary appeal—dividing the amount in that proportion which in their judgment is most equitable—and these will be forwarded next week.

Let no one mistake the action of the College board. It does not legislate in this matter, it is an executive act only, our churches legislate for themselves, the Governors only carry out their instructions.

The Governors met recently and looked over the financial affairs of the Institution and were pleased to find them in a better state than they anticipated. Therefore the sum asked for this year will be but \$800, last year it was \$1000 and the year previous \$1400, this fact in connection with the increased efficiency of the College by the addition of a fourth Professor, must be gratifying to our friends generally.

In apportioning the sums it is found best to leave out many small churches from the list. But were all those to whom the Circular will be sent to be depended upon, a reduction in most if not all cases could be made, but as the test of experience leads to doubt in this matter, it is found necessary to keep up the same amount as last year or nearly so to the contributing churches. Our appeal last year was for \$1000 we received about \$400 short, and the accounts of the year were only balanced by using rents that ought to have been expended in repairs, for which the buildings are now suffering.

The amount to any one church will in no case be large, and a spirited effort on the part of a few members in each locality will raise the required sum without difficulty. It will involve labour and some personal sacrifice on our Pastors, but I think they will cheerfully, for a few days, perform their part when they consider that others are engaged in similar labors on each and every day of the year.

The College is now in a most efficient state. The staff of Professors is full and able. The students more numerous in attendance than ever before; and a larger class than usual is ready to matriculate in June next.

The good accruing to our denomination as well as to the province generally from the high course of instruction afforded our rural population, at a very cheap rate is incalculable, and there never was a time when the Providence of God more significantly pointed to a forward movement. Let our Churches feel they have entered upon a work of no secondary consideration, and with one heart and united voice let them shout, *Forward!*

A complaint is frequently heard of the scarcity of money among our Congregations, this may be true to some extent, but not, in general, so as to preclude the weakest church responding to the call to raise the small sum allotted it. Therefore if failure arise it will be caused by neglect or want of system.

I would suggest that the Pastor of the Church—where there is no Pastor, one of the Deacons—read the Circular from the Pulpit on the sabbath and urge the importance of the matter on his hearers, and name some stated time when he will go round to receive contributions. Let no stoppage be made till the amount be gathered—a pound from one, a dollar from another, and a shilling from another will soon complete the sum.

We hope no church without very sufficient reasons will withhold its contribution on this occasion, the Great Head of the Church has committed this Institution—THIS CHILD OF PROVIDENCE—to the especial care of our denomination, and has given to his people means to be used for its support, let us then be true to our trust, let us carry forward the education of the people through our denomination, for if unfaithful in the matter, God will work out his own plans by committing the trust to other hands. Let us then be all united in this work feeling that they that "honour God, he will honour."

J. W. BARSS,
Treasurer of Acadia College.
Wolfville, April 6th, 1863.

For the Christian Messenger.

Our Western Home Missions.

MR. EDITOR,—

As the period for the meeting of our Western Association is drawing near, I should like, through the medium of your valuable paper, to call the attention of the brethren in our Western churches to our present mode of home missionary operations. It appears to me to be very inefficient, and by no means adapted to accomplish very permanent good. In this opinion I find I am not alone. Many brethren of judgment and influence in the denomination have expressed to me their dissatisfaction with our present arrangements, and I have known brethren withhold contributions from the home missionary cause, and give them to other objects, on this account.

What is our present plan? Simply this, we appoint a number of brethren to labor in destitute fields during the year, each for a few weeks only. What is generally the result? Why, the churches are transiently revived, converts are gathered into church fellowship, and just when the missionary's labors are most required, his time is up, he is obliged to return home and the people are left without pastoral oversight when they need it most. I have frequently heard brethren, in churches

receiving aid in this way, express deep regrets that the missionary could not have remained longer, and that he should leave at a time when his work was only half performed, indeed, sometimes when it is only just begun. The time has now arrived when something more permanent should be done. There are positions that invite labor and promise success which we should at once occupy, and I have no doubt that men can be found to cultivate those fields, and funds to support them, if we will only enter heartily into the work. Instead of sending men two months to one place, and six weeks to another, we ought to employ three missionaries all the time in three sections of our western field, and with the funds they could collect in their respective spheres of labor, and the monies contributed by the churches, I believe our brethren would be well sustained.

One brother might be stationed in Annapolis County, with New Albany for his centre of operations, with Springfield, East and West Dalhousie and adjacent settlements as the circuit of his labor.

Another might be stationed at Barrington. He would find plenty of work in the settlements that lie along the shores in that section of Shelburne County. The church at Barrington has a large claim for our sympathy and aid. They have held together amid many difficulties, and if they had a house of worship of their own, and a judicious energetic pastor, I believe they would soon increase in influence and number.

Last, but not least, another might be stationed at Shelburne town, making that the centre of operations, and extending his labors to Sand Point Jordan Bay and River and other adjacent settlements. Shelburne town is fast increasing in enterprise and population. Several families holding our distinctive principles reside there, and there are already Baptist members enough to constitute a church. A place for public worship could easily be secured, and if a judicious earnest brother could enter this field during the ensuing summer, it would greatly encourage our Baptist friends who are looking anxiously to us for aid, and open the way for the establishment of a flourishing Baptist church.

Such are my convictions. I lay them before my brethren, with the earnest request that they will give the matter their serious attention. I trust that when we meet at Yarmouth, "Menno's" advice in his sixtieth letter will be more carefully followed, i. e. not to spend our time in discussing reports on extraneous subjects, &c, but to attend first to the special business of the Association. Education and Missions (Foreign, French and Domestic) especially claim our attention, and these should have a prominent and primary place in our deliberations.

Yours sincerely
A. WESTERN PASTOR.

Christian Messenger.

HALIFAX, APRIL 8, 1863.

We did hope that the dogma of Baptistal Regeneration was held with less tenacity in this province than it appears to be. We thought that churchmen were leavened with evangelical Scripture teaching, too much to allow such a gross error to stand out so boldly—that the Catechism was accepted with reservations, instead of being taken just as it stands. But we find in an article, on "Thou shalt not commit adultery," in the *Church Record* of Wednesday last, the following "Despise not your body for already by holy Baptism it has been made a temple of the Holy Ghost and he dwelleth in you. Not only has the spirit been redeemed, but the whole man,—flesh and spirit, all is Christ's."

With such teaching, it is not surprising to find infidelity such as that of Bishop Colenso's making its appearance.

The arguments of Bishop Binney on the rejected Synod Bill are to be published in extenso.

The editor of the *Record* does not approve of the exempting clause added to the Bill in the House of Assembly. He says the Church possesses no power to exclude parishes from her fellowship, and "It will be for the Church, at the proper time, to express her sense upon the exempting clause appended to the Bill."

On Monday last, the Hon. Mr. Dickey brought before the Legislative Council a Bill to incorporate the Diocesan Synod of Nova Scotia, to enable that body to hold property, but it did not confer any spiritual or ecclesiastical power or authority. He stated that the bill met with the approbation of the Bishop. The Hon. Mr. Almon expressed his pleasure at its introduction.

We learn from the *Church Record* that a Confirmation was held at St. George's church in this city, when 68 candidates were received. Twenty-four of the number had been members of the Roman Catholic Faith.

The *Presbyterian Witness* says we were mistaken in our statement "that the Presbyterian Synods are incorporated." We stand corrected. The Presbyterian Act referred to by Bishop Binney, and the one which we intended by our remark, was "An Act to incorporate the Educational Board of the Presbyterian Church of Nova Scotia," and commences "Whereas the Synod of the Presbyterian Church of Nova Scotia, are in possession and enjoyment of certain donations," &c. &c. The act is to enable said Board to hold property on behalf of the Synod, and the Moderator and clerk are ex-officio members of the Board. It may not be exactly a distinction without a difference, for in one case it would confer legislative sanction for their ecclesiastical courts, while this simply enables the Synod to hold property. The Act, however, does make provision in case of a departure from orthodoxy. This is the extraordinary feature which misled us.

As we are called to notice this subject we will just copy the passage in the Act at which the Bishop expressed his surprise—that the Legislature should make provision in case of the Presbyterian Church ceasing to be orthodox.

"Provided always nevertheless that if at any time the said Presbyterian church of Nova Scotia, whether the said church shall retain her present appellation or assume another, shall cease to be orthodox, or her constitution and standard as received by the said church and exhibited and explained in the basis or articles of union formed and agreed to in the year of our Lord 1817, shall become so changed as to become essentially different from what they now are, then the said funds or any other funds to be hereafter bequeathed obtained or collected and vested in the said board for the purposes aforesaid, shall become alienated and shall be applied to the general purposes of education by the legislature in and for said province, &c."

CHURCH OF SCOTLAND IN HALIFAX.—The Rev. G. M. Grant is to take charge of the St. Matthew's Congregation in May. He is to be inducted on Thursday, the 7th.

The Rev. Mr. Boyd, of St. Andrew's Church, has obtained leave of absence for three months, and will visit Great Britain. He expects to leave in the next steamer.

The *Presbyterian Witness*, in an article on "Times and Seasons," asks "Why do not Presbyterians observe 'Lent,'—eat 'flesh-meat' on Fridays when they think fit, and go out shooting on 'Good Friday?'"

We thought they did, eat "flesh-meat" on Fridays, when they saw fit, and also that some of them might go out shooting on "Good Fridays." Perhaps our neighbour will inform us why they do not.

THE PRINCESS ALEXANDRA—THE DANES AND THE BAPTISTS.—Those who are acquainted with the early history of modern missions to the heathen and especially that of the English Baptist Missionary Society will remember that when Dr. Carey and Dr. Thomas first went to India, it was in a vessel belonging to Denmark, the British government having refused them a passage, and compelled them to disembark after finding they were going for the purpose of preaching the gospel. When the missionaries arrived in India, as they were not permitted to labor on the British territory there, they remained at Serampore—a Danish settlement not far distant, hoping for a change in the British government orders which would allow them to enter upon their work. It will be gratifying to learn that now a Princess of Denmark has been wedded to Britain's most favored son, and honored by the whole nation's rejoicing, and that the first address of English welcome on the arrival of the Princess was presented to her by a Deacon of a Baptist Church—J. B. Flint, Esq., Mayor of Margate, on board the steamer, when she arrived off Margate.

The Editor of the *Morning Chronicle* takes exception to some of our suggestions in reference to the new Franchise Bill. He argues that as the assessment (or apportionment) rolls for 1863 which contain the names of those who are to be the electors under that measure, were made up and completed on or before the 10th day of January, and "that until after the meeting of the Legislature on the 12th February the principle of the Franchise Bill had never been so much as discussed, much less adopted," therefore, the said assessment could not have been made with any partiality. He affirms that "this does not countenance the idea in any way that rolls have been or can be got up for a purpose. If mistakes have been made by assessors they will bear as hard on one side as the other."

If this bill is to become the law of the land we trust such affirmation may be found correct.

Such a sweeping change in the constitution of the country, as this bill proposes, demands very mature consideration, and we supposed