

Gods, all these assumed Gods are alone given, and belong to Jehovah, if the Bible is our rule. Right Reverend is "Right Holy." The Bible applies the term *Reverend* to Jehovah as also the term Divine. Now my esteemed friend, upon what principle of truth, can any denomination who regard the Bible, and grow nothing but the Bible, impiously assume titles due to God alone, and what aggravates their sin is, that they appeal to the world they are alone governed by the Bible.

I conclude by deeply regretting that prayer with fasting seems to be disregarded by professing Christians in the present awful times. Elders are now set apart with many rules, no where to be found in the Bible, with prayer and feasting, instead of fasting, though enjoined by the Apostles. Acts xiii. 23. I pray the Head of his Church, to lead all his children to apply to God, under all difficulties with prayer and fasting, and relief and gladness will assuredly be found.

I call upon all who contend for the "Bible and nothing but the Bible," for Scripture authority, either by teaching or example, for Councils, Delegates, to perform acts of the Church, such as recognising brethren and sisters, Moderators, Clerk, by what authority appointed by other churches, to act out of their own association, upon what terms condemn the assumption of any clerical body of men, association or conference, but in plain terms where, where the authority, or consistency in those professing the "Bible and nothing but the Bible?" I deplore the constant appealing to the world, by any church for the support of their elders, which is the duty and privilege of the members, while being faithful, the Lord on all occasions sustains his obedient servants. Paul sent Timothy to set in order what was wanting in the churches, as several had neither elders nor deacons. Alas, how few adhere to the alone appointing of those having the qualification so plainly set forth. What church now regards the order set forth in 1 Tim. ii. 1. 2. 3? The solution of all disregard and departure, is to be found in Eph. ii. "The prince of the power of the air," the author of all disobedience, be it little or much. Many may say these are trivial matters, no child of God will dare to say to the Lord, what ever is on record in the Bible is to be regarded as trivial, all who disregard the word, must think so. May the Lord pardon me, wherever I go aside from the Word, and I pray you to receive these extracts and observations in the spirit in which they are offered. But viewing your delegations unscriptural, I dare not be present to sanction them, while I pray God you may be led to fear, obey, and serve the Lord.

In the spirit of the Publican your friend,

JS. BUCHANAN.

7th July, 1851.

Miscellaneous.

ACADIA COLLEGE.

The quarterly examination of the classes took place, agreeably to previous announcement, on Wednesday the 18th inst. It included Algebra, Geometry, Logic, Mechanics, and the Latin and Greek classics. Several hours were occupied in the exercises, and the examination, as usual, was

close and extended, embracing numerous details, and requiring, on the part of the students, proof of attention to minute particulars, not always sufficiently regarded. They acquitted themselves, I am informed, with great credit. Professor Chipman and Mr. Randall have toiled hard during the year, under disadvantageous circumstances; the satisfactory termination of their labours must afford them great pleasure; Professor Chipman, especially, on whom the burden has chiefly rested, is doubtless cheered by the successful results.

A large assembly filled the College Hall on Friday morning the 20th. The proceedings commenced at eleven o'clock, when the Rev. Theodore Harding took the chair, and implored the Divine blessing on the engagements of the day. Vocal music followed. The Rev. A. S. Hunt then read the resolution of the Governors, passed in September last, inviting Dr. Cramp to the Presidency of the College, together with Dr. Cramp's reply. The ceremony of installation proceeded in the following manner:—

The President elect entered the Hall, attired in College costume, and was introduced to the Chairman by the Hon. J. W. Johnston, and the Rev. William Hall of Windsor. Mr. Johnston addressed the Chairman as follows:—

"MR. CHATEMAN.—The honour of presenting to you for installation the Rev. J. M. Cramp, D. D., the President elect of Acadia College, having devolved on my reverend friend Mr. Hall and myself, we have great satisfaction in now fulfilling this duty.

I deem it unnecessary to comment upon the fitness of the reverend and learned gentleman for the office which he is called upon this day formally to assume.

The acknowledged talents of Dr. Cramp, and his well known acquirements as a scholar and a theologian, attest the wisdom of the appointment made by the Governor of Acadia College, and offer the surest pledge, that the interests of this institution, whose welfare lies so near our hearts, will be promoted by the selection they have made. And, Sir, may we not accept it as a high augury of the future prosperity of Acadia College, that her foundations having been at first laid by such wise master-builders as the reverend Drs. Crawley and Pryor, and her earliest progress watched over, and led towards maturity through unnumbered difficulties, under the fostering care of men of their piety, talents, and attainments, the directing and completing the superstructure should be committed to one so well entitled as the present President elect to be their successor, now that her foundations have extended themselves into our sister Colonies, and the Baptist bodies of the three Provinces, like kindred columns, support the edifice. From his talents and energy, and the able assistance of his reverend and learned colleague, Professor Chipman, whose devoted and effective labours in the cause are so well appreciated, the friends of Acadia College may encourage the expectation of seeing their fondest hopes realized."

The venerable Chairman followed. He gave the right hand of fellowship to the President, cordially welcoming him to his new office, and assured him in his (the Chairman's) peculiarly fervent style, that the friends of the College would give him their sympathy and support, concluding by the expression of earnest desire that his labours would be blessed to the advancement of the spiritual interests of many who would be placed under his care. The Rev. W. Chipman offered prayer, invoking the blessing of God on the union which had just been recognized. The President then delivered an inaugural address, which was listened to with much attention: that portion of the address which referred to the late Rev. E. Manning was evidently received with deep emotion. Father Manning will not soon be forgotten.

The President having taken the Chair, original essays were recited by two of the students:—by Mr. Henry W. Johnston, on "the visual worlds of the microscope and the telescope," and by Mr.

Patrick Shiells on "the Providences of God in the discovery of America." Both essays were of a high order of excellence, and elicited great applause. —*Halifax Christian Messenger.*

From the Special Correspondence of the Globe.

LONDON, June 27, 1851.

London is the most Sabbath breaking place that I have visited. Although not so bad as the Continent cities, it is certainly far worse than New York or any city of the northern states, or even than the Southern with the exception of New Orleans. Here the omnibuses are to be seen as numerous as on any other day, and the railway trains are more crowded than usual. A great many shops of all kinds are open and comparatively few of the houses of entertainment are closed at all. There is nothing of the quiet and solemnity of the Sabbath seen in an American or a Scottish city; all is life, bustle and activity, although of course not to so great a degree as on week days. The first day I spent in London was Sunday, and I sallied forth to find my way to the church of the Rev. Dr. Cumming, a minister of the Scotch National Church one of the most popular in London, whose lectures on the Ecclesiastical Titles question made so much noise recently. I discovered it in Russell street, directly opposite Drury Lane Theatre, a building of the time of Queen Anne in the modern Gothic style, but recently enlarged and ornamented. Although only 10 o'clock then, and the service did not commence till eleven, there was a crowd about the doors waiting for admission. I speedily found that the regular sitters were admitted at one door only, cautiously opened by the attendant, and scrutinized before being admitted. Strangers are required to wait till within five minutes of the time of service. I stationed myself as near as I possibly could to the principal entrance, and at the hour there was a crowd behind me sufficient to fill a large court.—The doors were opened suddenly, and like water through a lock gate, the people poured into the church in almost as disorderly a manner as the aforesaid water. I observed a pew entirely empty, and entered it immediately. I noticed, however, that the congregation, although perhaps only occupying one or two sittings of their pews, kept their doors closed, and it was not till after the close of the first prayer that they were admitted from the aisles. As it was, their was not room for all, and many were obliged to stand during the whole service. Dr. Cumming, to hear whom so much anxiety is thus manifested, is a middle-aged man, about 45 or thereabouts, dark complexion, black hair, and short in stature; the head large and fully developed in the intellectual and domestic faculties, but not particularly prominent in the moral and devotional. His sermon was very showy and I thought, somewhat superficial—pointed similes and illustrations, though somewhat common-place, were his chief beauties, but some of his closing sentences were very eloquent in language and brilliant in idea. His manner is rather studied and laboured, and somewhat hard; he has great fluency, however speaking readily from notes. He wandered from his text in order to bring in a variety of public subjects, including the Crystal Palace which he mentioned by that name, as a means of promoting peace. He also referred to the discussion in Parliament brought up by Mr. Cobden on the principle of peace, and although he asserted with the usual inconsistency of the armament advocates that a standing army was necessary, he rejoiced at the same time in the progress of the mild and forbearing spirit between nations. There was nothing at all out of the way in the nature of the sermon; in truth it was somewhat common-place in idea, rather newspaper-like in its tone. I would wonder at his popularity did I not think that the sermon he read was not a fair sample of his preaching; he is often very earnest and powerful in his addresses on spiritual subjects, but he certainly was not on this occasion, as he hardly alluded to personal religion throughout his discourse.