

true and perilous position! It is late, not too late. There is yet the hope that hangs from the cross of Jesus, or rather from the throne of God; that hope can lift thee over the mount of thy guilt, and land thee on the brink of the shore of eternal safety and peace. O leap and live. "Fly for refuge, and lay hold of the hope set before you," and as God liveth, your soul shall live! He is "slow to anger and plenteous in mercy."

"As I live," saith the Lord God, "I have no pleasure in the death of a sinner, but rather that he should repent and live. Turn ye, turn ye, for why will ye die!"—*Rev. Hugh Stowell.*

For the Christian Messenger.

College Agency.

DEAR EDITOR,

Since the last report of my agency, the following places have been visited and agents appointed:—Windsor, Rev. D. M. Welton; Falmouth, Rev. Wm. Burton; Chester, Wm. Bezanson Esq.; Wolfville, Mr. G. V. Rand; Gaspereaux, Rev. Eliphalet Reed; Canaan, Wm. Davison, Esq.; New Minas and Kentville, Brother Albert Bishop; Canaan; Rev. A. S. Hunt; Billtown, Brother Melatiah Kinsman. Also at River John, Brother Nelson Sutherland, in the place of David Blackmore, deceased.

I am happy to say that enough is now pledged by subscriptions and forthcoming interest to defray the expenses of the college for the present year, amounting to about £600. It will be necessary, however, for all these pledges to be paid by the first of June, 1859. A failure in this may be disastrous. Will the local agents therefore use their best endeavours to forward all the sums pledged by the end of the college year?

But while the current year is provided for, there is a deficiency of £300 in the income of last year to be supplied. This sum was hired by the governors early last autumn to defray the expenses of the previous year. I am therefore about to raise this amount by subscription by the end of the college year, so as, if possible, to save the credit of the institution. My proposed route is through the churches to Yarmouth, and back by the south shore, probably to Bridgewater.

The college may, doubtless, be easily sustained if its friends do not become weary in well-doing. A united, systematic, and prayerful effort would soon secure its establishment. No one should hesitate as to the duty of making this effort. Collegiate education is a prominent instrumentality in the order of divine government. We read in the old testament of the schools of the prophets and of the college in Jerusalem. In the gospels we read of a most distinguished college with twelve students, a divine teacher, and a three years course of instruction. If such an institution was needed during the personal sojourn of the Son of God in this ignorant world, much more now when the day of miracles has ceased. Luke was a physician and a man of training, as his accurate use of technical language indicates. Paul studied till he was nearly forty years of age under the best teachers, before he went on his first gospel mission, showing that God requires consecrated learning in His work. The charge is often made against us that our love of learning is only of modern date. Listen to Haynes in his work entitled "The Baptist Denomination," in answer to this charge.—"Baptists have ever been more or less active in this work, and have had learned men in their ranks from the time of Luke, the evangelist, and Paul, the apostle."—(page 323).

Every thing, like institutions of learning, may have disappeared at least from the pages of history during the dark ages and the periods of persecution, yet no sooner did Baptists regain their religious liberties, than they re-established their institutions. About a century and a half ago, Harvard, the first university in America, was founded near Boston. Although it was a state institution, Mr. Hollis, a Baptist of London, patronised it largely. He furnished a valuable philosophical apparatus and many excellent books. He endowed two professorships and ten scholarships. In 1764 Brown University, the first modern Baptist College, was founded in Providence, Rhode Island, the cradle of religious liberty in the new world. Since then, our brethren in the United States have founded twenty-six such colleges, and ten theological institutions. In the six years previous to 1855 they had raised a million and a half dollars for college endowments. The Baptist College at Bristol, in England was established in 1770. Our brethren in Great Britain now support six similar institutions. These facts warrant the further statement of Haynes,—“While Baptists still insist that education can never atone for want of piety and a divine call they every where deem it desirable, and there is an imperative demand for it in favourable circumstances.”

We need not conceal the fact that we are engaged as Baptists in this enterprise. That we seek to promote not only general literature, but also sound religious education. To secure this desirable result no other system can avail than that of denominational colleges. But there are other arguments for this system. In Europe where national churches exist, all the state universities are of course denominational. In America where there is no national church the case is no better, since I believe all the State Universities there have fallen each one into the hands of some prevailing denomination. Harvard, for instance, has become essentially Unitarian, and a hot-bed of scepticism. In both countries Baptists, as well as other sects, after contributing indirectly for the endowment of those corrupt institutions have had to withdraw and to build their own colleges. Close attention to these facts will show that any attempt to endow a State University in Nova Scotia would be a conspiracy against religion and our equal rights. In this country we have been saved from such an evil, and the only proper system,—that of denominational colleges,—has been inaugurated. How momentous, then, is our position to-day! We must compete, not only with our brethren on both sides of the Atlantic, but with all other denominations in our own province. We wish them God-speed in their educational efforts, but shall we not move on ourselves? Shall we allow King's College, with its £20,000 endowment, to outstrip us in this honourable career? Shall the two Presbyterian colleges thrive and ours go backward? Shall the five Roman Catholic colleges turn off their two or three score priests every year, and our own be allowed to languish and die a natural death? Brethren the eyes of the world are upon us, to see how we intend to act in this emergency. Shall we demonstrate before the world that those principles which we hold so dear as Baptists, are inadequate to the support of benevolent institutions? Those principles for which our forefathers allowed their property to be confiscated, their children exiled, and their own blood shed, are they not sufficient to induce us to make any sacrifice for the truth? Can we do this, and still claim to be Baptists? Shall we not illustrate our principles before the world by a large-hearted benevolence? Shall we not show ourselves worthy of that boasted ancestry that pined in the dungeon, that bled on the scaffold, or that burned at the stake? Shall we not show ourselves worthy of being hailed as coadjutors, by our brethren on each side of the Atlantic who are fighting manfully against the powers of darkness and of ignorance? Shall we not so act that our master may be able to say, "Well done good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

True, mistakes have been made, and losses incurred, but the way to deal with a mistake is to rectify it, and with a loss is to repair it. "All things shall work together for good to them that love God." Let us contrast the consequences of failure and of success in this our educational enterprise. Suppose we fail, and everything is lost; who will want to lift up his head again as a Baptist in Nova Scotia? But suppose on the other hand that a united and persevering effort should be made, and crowned with success. How memorable will be the occasion when this success is celebrated. What tears of joy will be shed by those who shall have gone forth in the enterprise, weeping. May we all live to see it.

I remain yours in service,
D. FREEMAN.

Berwick, March 16th, 1859.

Christian Messenger.

HALIFAX, MARCH 23, 1859.

NOTICE!

The holders of Notes due the former Proprietors of the *Christian Messenger* are respectfully requested to collect the same before the 20th day of April, ensuing, and transmit the amount, less the expenses of collecting, to this office. If any Notes remain unpaid at that date, the parties holding them are hereby requested to return said Notes, or renewals of them, so that further steps may be taken forthwith.

We observe by the Canada papers that *Father Chiniquy*, the celebrated Catholic Reformer, of whom we have frequently spoken in our pages, is at present on a visit to Canada, preaching the gospel and distributing the

Scriptures among his countrymen. The following is from the *Semeur Canadien*, of the 4th inst:—

"M. Chiniquy, nothing intimidated by the threats which have been uttered against him, has continued his visits to many parts of the country. At St. Pie they have given him a magnificent reception, as may be seen from the following recital from the pen of a Correspondent:—M. Chiniquy arrived here on Monday, 21st Feb., and was entertained at the house of M. Foisy, a highly respectable Merchant. The news of his arrival was immediately spread through the village and vicinity, and a good number of the most respectable inhabitants of the place hastened to visit and shake hands with him.

Next day, at 10 o'clock, he related, to an assembly of seven or eight hundred persons, his difficulties with the Bishops and the circumstances which led to it; and in the afternoon more than 1200 persons had collected to hear him. He then gave an excellent discourse upon the necessity of reading the gospel. He told them that those who read it, profit more than by the preaching of their pastors.—That the Gospel, which is the Book of the good God, is the Book of all the world; that it should be read in families, and that it elevates and ennobles man: that the afflicted find therein consolation, the poor find riches, and the blind the right way, &c. In answer to those who say that the Holy Scripture is obscure and hard to be understood, he said that Jesus Christ, who preached to the poor, knows better than men how to make it plain, and that if there are great mysteries in the Word of God, the light there is also abundant to enlighten all who read and meditate its pages. The next day M. Chiniquy made his third visit to the village of Tamerie, where an equal number as on the previous evening were collected to hear him.—Here he spoke of the position of his brethren at St. Anne, (*the French emigrant village in Illinois*), of Purgatory, and of the nature of the mission of Jesus Christ upon the earth, and closed with a fervent prayer for the people of the place.

"We could not but feel pain when he had to leave us, but are consoled by the good that may result from his discourses, and especially from the copies of the Holy Scriptures which he has distributed to persons, who, we hope, will read and meditate upon them with diligence and profit.

"We are happy to be able to say, to the honor of St. Pie, that, notwithstanding the great number of persons who heard M. Chiniquy, there was not one who behaved ill or interrupted him in his discourses. We should not have been surprised had some one attempted to interrupt the meetings, considering that a great number of the Parish Priests, including the priest of this Parish, have preached against M. Chiniquy, and forbidden their people to receive or hear him.

"It is worthy of remark that among the large number of his auditors were three priests, one of whom left off his cassock that he might not be known. This gentleman listened in the most respectful manner and gave no sign of disapprobation of what M. Chiniquy said."

The Prohibitory Bill.

The Prohibitory Liquor Bill was introduced to the Legislature by Mr. Moses on Friday last.

It affords us pleasure to find that this measure in consequence of its being impossible to make a party question of it, has some probability of being carried in the Assembly. Neither the Government or the Opposition, we believe, will take the responsibility of opposing it. It is therefore likely to pass by a large majority, or perhaps even without a division.

The principal objection brought against it now is that the time of a general election is not the best time for a calm expression of opinion from the people on a great moral question. The parties who use this argument appear to forget that the very business of electing Representatives is, or ought to be, one of the greatest moral questions upon which the people are called to express an opinion.

Why, we have even been told for some time past that the people will be called upon at the next election to vote upon the great religious question—whether we shall be governed by Roman Catholics or Protestants. We express no opinion on this ourselves, but if it be true, how can it be said that the time of a general election is unsuited for the people to vote on "a great moral question?" Surely the logic of parties using this argument must be somewhat defective.

We are quite aware that hitherto, temperance men have had less to do with electioneering than rum-sellers; but we see no reason for a continuance of this practice. The parties who would have purity of election and the free and enlightened exercise of the elective franchise will doubtless encourage this measure. Those who hesitate to submit the question of

Prohibition to the voice of the people, we think fail to do justice to their constituents and especially to the enlightened judgement of temperance men.

If men allow their party feeling to override their temperance principles we think it is a fair conclusion that they are not hearty in the cause and should not be trusted. Let temperance men work for their party if they choose, but whilst they do so let them not forget this *great moral question* which is entrusted to them. We doubt not that men from both sides being brought together on this subject will have the effect of softening the asperities so often connected with political antagonism.

It is often urged as a reason against the Prohibitory Bill if it were carried in the Legislature, the people are not yet sufficiently imbued with temperance principles to carry it into effect. This we conceive; in itself, unworthy of attention, but, as it is made so much use of, we would just remark that the present License law is in many places made to answer the purpose of Prohibition. In some counties no licenses are granted and active measures are taken against illicit sellers so that their traffic is surrounded with danger and rendered disreputable. If, then, that be the case with a License law, surely a Prohibitory enactment would give the people more power and prove far more effectual. The obtaining of this Bill we think will be a great point gained and if it become general it will be a vast step towards a suppression of drunkenness and its attendant miseries. Suppose even that the Bill does not receive its confirmation by a majority of the people's votes, we conceive, great benefit will be done to the cause by every man being called upon to exercise his vote for or against the sale of liquid fire. The exercise of his vote on this *great moral question* will, we believe, have more effect on every man in the province than hearing a discourse from the best lecturer on the subject. The evils of intemperance can afterwards be charged upon him who votes for the continuance of the traffic, and will doubtless induce him to come forward another time and rectify his error. A fine field will be open for temperance effort between the time of passing the bill and the general elections. We hope the friends will make good use of their opportunities.

After having written the above on Monday afternoon, we learned that the House was in debate on the Bill. Soon after, on entering the gallery, we found the Hon. Mr. Henry addressing the house, in opposition to the measure. He concluded his speech by moving that its consideration be deferred for three months. We have not space to give even an outline of the speeches and arguments used by the advocates or opponents, and if we had, we probably should not do them justice, or if we did, might be charged with partizanship. We shall be anxious to see the report, and hope the debate may be fully published at an early date.

The Hon. Attorney General, Mr. Bill, the Hon. Mr. Young, Hon. Mr. Howe, Hon. Mr. Campbell, Mr. Wade, Mr. Morrison, and others—although some were opposed to the measure—expressed their intention of voting for the Bill. There is seldom so strange a variety of reasons given by a body of men for doing one and the same act. Some, of course, were warm advocates of a direct Prohibitory Law; others were in favour of a Bill, but disliked this one, because the vote was to be taken at the same time as the General Election; others objected to the vote being taken by ballot; others again thought that by granting the Law the repetition of petitioning the Legislature would be prevented; and again others thought that by sending the question of prohibition to the polls, it would be effectually destroyed, and consigned to oblivion for all future time. Mr. Henry, Mr. M. I. Wilkins, and, we believe, Mr. Tobin, wholly disapproved of Prohibition generally, and this bill in particular.

A division was taken about 8 o'clock, when there appeared 33 in favour, and 8 against the Bill.

Thus we see when the question is divested of any chance of its assuming a party aspect, it commends itself to the better judgment of a large proportion of the people's representatives. May we not also expect a similar result to follow an appeal to the people.

We hope there may be no tampering with the Bill in Committee, so as to place obstacles in the way of its going fairly before the people, and leaving a fair field, at the next general election.

We regret exceedingly that our columns are so crowded that we are unable to give the brief report of the speeches delivered on this question, on Saturday last, as contained in the official Daily Summary, unless it were by omitting other important matter already in type.

We also regret that no summary of Monday's speeches is published, and suppose, therefore, we must wait for several weeks before