

authority. It is no wonder that the finer minds of the university rebel against such humiliation, and reject a religion which, alas! is made the play of fanaticism. Yet throughout the diocese the bishop in every way encourages and protects the display of Popish tendencies.

Another illustration was I witness of in the church of St. Thomas's parish. It is a small structure near the railway-station. The graves in the yard surrounding it are adorned with flowers and shrubs, contributions for which are placed in a box in the vestibule. The church itself consists of a nave, one aisle, and a small choir. This has its altar, with a cross and wax lights upon it. The lines of the arches, the panels of the pulpit, the chandeliers, and pews, were adorned with flowers and garlands. On one side hung a large cross made of flowers and foliage, with a heart of immortals in the centre. Here I heard the Evening Service chanted and intoned from the choir, the minister and his assistants clothed in surplices. Once he gathered a few charity-children round him, and in a low voice explained some portion of Scripture. The only words I could hear were to the effect, that without goodness none could enter heaven, and that this goodness could only be acquired by improving the grace given by God in baptism. The major portion of the congregation consisted of a goodly array of young women, who are under the tuition of Sisters of Mercy, several houses of whom exist in Oxford. In some cases, if not all, Bishop Wilberforce has consecrated a small oratory for their use in the houses they occupy, in which it is understood may be found all the ornaments and frippery characteristic of Popish convents.

It was no little relief that in the evening I was permitted to join in the worship of the Baptist congregation, and to listen to an excellent discourse on that spiritual food by which the Christian life is sustained. Here, at least, ceremony did not overlie the true worship of the heart. Christ the Life was set forth in his glorious grace, and his dying love was remembered with devout simplicity.

Such are the influences now struggling together in Oxford, influences that deeply affect the future of England. Hence flow streams of infidelity and superstition, infecting the highest and lowest of the people. It is time that we brought the Church system more thoroughly into comparison with the word of God, and while not unwindful of the political relations of the Establishment, more strenuously exhibited its contrariety to the Gospel of Christ, its fatal effects on the spiritual and eternal welfare of men.

For the Christian Messenger.

That Provincial University!

DEAR SIR,—

Some time ago a number of earnest christians, resident in Plymouth, England, professed to have discovered the great hindrance to the spread of vital godliness, the true cause of the coldness and formality of these modern times. It was sectarianism—the spirit of party—the splitting-up of christianity into denominations. They would abjure all this. They would not be Presbyterians—nor Episcopalians—nor Methodists—nor Baptists. They would be christians—brethren—disciples. And so they went out from all the sects, and in the bitterness of their hostility to sectarianism they formed a new sect, which has proved the most sectarian of all!

The friends of Dalhousie College resemble the Plymouth brethren. "These denominational institutions," say they, "are a great mistake. They are feeble—imperfect—useless, away with sectarian colleges? We must have a Provincial University, with a large staff of Professors—men of the highest order of intellect. The youth of the province will be attracted by it. Here will be the proper centre of collegiate education—the sun which shall enlighten Nova Scotia." Intrigue is set on foot—political agencies are employed; and what, after all, is the result? What is Dalhousie about to be? Not a non-denominational, but an intensely Presbyterian institution—another denominational college—the Plymouth-brethren fancy repeated!

There has been some talk of endeavouring to evade this by appointing one or two Professors belonging to other denominations. That may be done. They may even rob other Colleges of valuable officers, by dint of their pecuniary inducements. But Dalhousie College will still be, substantially, a Presbyterian affair. And the dream of a Provincial University will be nothing but a dream, as long as the other denominations persist in maintaining their separate institutions. The appointment of an Episcopalian or a Baptist to a Professorship will not affect the case at all, inasmuch as the power will be in the hands of the Presbyterians, and the Institution itself will be moulded to their views.

But why should not the Presbyterians have a College? Why, indeed? What hinders them? They are numerous; they are wealthy. They have already raised large sums for this purpose. All they have to do is to put their hands a little deeper into their own pockets, and imitate the liberality of the Free Church at home. Certainly they ought to have a College. But they ought not to be allowed to lay their hands on £900 a year—public money,—and to carry out their denominational plans under pretence of establishing a Provincial University.

The Catholics, Episcopalians, Methodists and Baptists, who have established Institutions of their own, constitute together two-thirds of the population of the province. All other denominations are comprised in the remaining one-third, the Presbyterians being four-fifteenths of the whole. Now, I ask, is it fair, that these four-fifteenths, or one-third, if you please, should receive so liberal an endowment?

The other denominations, it is true, get £250 a year each for their Academies. But the Presbyterians are already more than on a par with them there; for while the Academies at Windsor, Sackville, and Horton receive £250 each, the Presbyterians, like the Roman Catholics, have a double share, each body receiving a grant of that amount to two Institutions. And now our Presbyterian friends are negotiating for £900 more! I ask again, is this fair?

I observe that by one of the provisions of the recent Act, when any religious body undertakes to support a Professor, that body has the privilege of nominating a Governor of the College. Now, if the members of the Church of Scotland in this province engage to support one Professor, and the Presbyterian Church of Nova Scotia to support two, there will be an addition of three Governors to the Board. And it, as is almost certain, these gentlemen shall be Presbyterians, what a large addition will be made to the Presbyterian element! But these nominations, I see, must be approved by the Governor in Council; so that the government for the time being will be responsible for a fair adjustment of the denominational University. *The eyes of the people will be upon them.*

The *Presbyterian Witness* remarked, seven years ago, when this question was then under agitation, that "all the Denominational Colleges in the country, would combine to hinder any thing which might render Dalhousie College a more dangerous competitor." The other denominations would not find a Presbyterian College, as such, a "dangerous competitor;" but if the Presbyterians have an advantage given them beyond others, and are furnished with the means, by public money, of establishing a College, really their own, though not bearing their name, they are placed in a position which may well call forth complaint and protest.

Let it be understood, Mr. Editor, that I have no objection, theoretically, to a Provincial University. But I believe that the scheme will not work in this province. Besides—it is too late. The experiment might have been made thirty years ago. But it cannot be made now without breaking up existing Institutions—and that will not be consented to.

The London University plan, with some modifications, might possibly have suited this province. But it is doubtful whether even that would be accepted under existing circumstances.

What is to be done then, with the present income of Dalhousie College.—£900 a year? The Board of Governors will have to answer that question. They are trustees. Let them administer their trust fairly and honestly—not to satisfy the cravings of a minority—but to do justice to the people of Nova Scotia. If they find it difficult to do that, as things are, let them abstain and ask further instructions. The Legislature will meet again next winter. More anon.

Yours,

WIDE-AWAKE.

Everywhere, July, 1863.

For the Christian Messenger.

The American Draft.

MR. EDITOR,—

In your paper of last week I noticed a most astonishing case of impressment into the Federal Army. I wish to make a remark or two about it. And first I would join the unfortunate victim of those American Officers (?) and the writer of the letter for the *Messenger*, in righteous indignation at the act alluded to. I have no sympathy for it, no charity. The course recently taken with young Melven is an insufferable outrage. By all means let us, as British subjects, not submit to it, at least until after a thorough representation of the case to the Government at Washington.

At the same time let us not yet be so rash as to charge at once the transaction on the authorities at Washington. It will be found, if I mistake not that they will not give, and have not given it any sanction. I much question whether all "those officers," in and about that train of cars were under appointment from Washington, or any other proper authority. If so, their procedure with young Melven was conducted solely on their own responsibility, I feel sure.

Let the readers of the *Messenger* also bear in mind, what every reader of Melven's letter, I have thus far heard, has exclaimed—how foolish the young man was to sign those papers, give his address, &c.

Meanwhile may the Lord mercifully sustain both him, and the parents and friends.

Christian Messenger.

HALIFAX, AUGUST 5, 1863.

Dalhousie College and Presbyterian complications.

A very commendable degree of zeal and activity is being displayed by certain members of the Church of Scotland, in endeavouring to raise the £5000 for a Governorship and Professor of Dalhousie College. This, when considered as the commencement of a fund, for supplying themselves with an educational institution, must be deemed highly praiseworthy, and if the proceeding had been set in motion without reference to a resuscitation of Dalhousie, it would have been free from the unfavorable impression which must now be associated with this effort.

There appears to be on the part of the established Church of Scotland, no indisposition to cast in their lot with the dissenting Presbyterian bodies, in this matter of providing educational facilities for their rising ministry. The Kirkmen would appear to have no fears of losing their hold on the young students, by their coming into close contact with the Professors and others belonging to the Secession Churches. Perhaps if this absence of danger from propinquity had been discovered before, they might have enjoyed such union, and long ago, have had an educational institution superior to any in the Province, without being beholden to the Government or Dalhousie. These advantages might have been secured if the former body, had offered to come in and make up the loss of £500 sterling a year, which, we believe, the latter body had been receiving from the Free Church of Scotland previous to the union of the two bodies; but was withdrawn when the Free Church as such, ceased to exist here. The loss of that sum from their revenues must, of course, have involved them in serious difficulty. The *Witness* seems desirous that we should forget that fact, and its connection with the attempt upon the Dalhousie Governors. It says on Saturday last:—

"We are unable to see any solid reason for the discontent expressed by some of our respected contemporaries in reference to the arrangements made between the Governors and the Presbyterian Synods. The world knows that the Presbyterians were not very anxious about it—that they had an admirable institution of their own at Truro, besides the Theological College at Halifax—that they contributed quite as much money for collegiate education as any denomination in the country—and that they could go on in the old way."

If "they could go on in the old way"—drawing £500 from Scotland—it is very doubtful if we should have heard of Dalhousie or its £900, in connection with Presbyterians; after the former experience with its Governors, who declared that no clergyman could be a Professor or Governor. Whatever objection there could have been to a private combination of the two churches—the Kirk and the P. C. of the L. Provinces—for educational purposes, such objection is surely not lessened by their meeting on the Dalhousie foundation. We are greatly mistaken if both parties—especially the Kirk—will not find that, except in a pecuniary point of view, they are digging a pit from which it will be difficult for them to escape. The risk they run of involving themselves in endless political squabbles is imminent. They may also yet find the city of Halifax unwilling to give up its claim to the Grand Parade on which the College is built. But as some of the proposed incumbents may be in favor of a greater development of muscle in their college studies, they may be prepared in connection with the Governors to hold it, when they get into possession, in spite of our authorities.—They may renew with better success than their predecessors, the attempt to place a fence across the open space in front of the College. Or perhaps with their large revenues and the recent experience of the City Council, they may think an appeal to our bench of Judges

would not be now attended with any serious inconvenience.

Some of the denominations may be standing by quietly and allowing this appropriation of public money and property, to the use of one denomination, to go on, without entering any protest against it, so that they may find an opportunity of making a demand on the provincial treasury for a like sum. This would be thought neither honorable or just.

We intended to have noticed two articles on this subject which have appeared lately in the *Evening Express*, but were waiting to see the whole before doing so. Perhaps we could do no better than quote from our contemporary the *Provincial Wesleyan* of last week, in reference to the said articles:—

"THE DALHOUSIE COLLEGE.—The *Evening Express* has recently given two good articles upon Education in Nova Scotia, the last one being especially devoted to the efforts now in progress for the resuscitation of Dalhousie College, and the action of the Presbyterian bodies with the view of availing themselves of the opportunity of building up their Educational interests by accepting the offer of the Governors of Dalhousie College. After referring to the mistake made in the founding of that Institution, and to the fact that the principle of denominational Colleges is now established in this province, the *Express* thus presents the attempt now being made for solving the difficulty."

The *Wesleyan* then quotes several paragraphs from the *Express*, from which we make a couple of brief excerpts:—

"The offer has not and for a long time is little likely to be accepted by the Episcopalian, the Roman Catholic, the Baptist or the Methodist. The two latter indeed have repudiated the offer in somewhat strong terms through their respective organs, and claim their right to a fair proportion of what they consider Provincial property being now appropriated unfairly, and under the flimsy pretext of establishing a pseudo-Provincial University by the Presbyterians. Although the plea has a certain plausibility about it we trust that no obstacles will be thrown by any party in the way of the proposed experiment. Call it what they may it will start as a Presbyterian Institution with Presbyterian students and Presbyterian Professors for the most part. But we do not think it will be any the worse for that. There are to be six Professors and so far as we can learn five of them will be Presbyterians. There must be a President or Principal, and we hope that for the sake of the future efficiency of the Institution he will be taken from neither of the two Presbyterian branches."

The *Wesleyan* proceeds,

"We quite agree with our contemporary that Dalhousie will be none the worse for being Presbyterian, and we would add, could it be made strictly denominational it would be all the better. We cannot concur in the hope expressed that the President may not be a Presbyterian, for if the scheme is to succeed, and to be of any great value to the Province, the five Presbyterian Professors ought to have a man at their head with whom they will be likely to work in entire harmony. We do not suppose the *Express*, in the last sentence above quoted, to mean that the head of the Institution should be other than a Presbyterian, in order to secure respect and deference from the rest of the Faculty.

Every rightly-directed measure for the advancement of Education should have encouragement; nor can any objection be raised against the proposed plan for Dalhousie, except on the ground of appropriating a Provincial Institution, and large Provincial funds for the especial advantage of one denomination—while others are excluded by the very efforts they have put forth on behalf of Education. As the matter now stands, the scheme, if carried out, cannot fail to be the occasion of wide-spread dissatisfaction among other denominations. This unavoidable result we would deeply deplore."

Why deplore such result? If it is an injustice to the people generally, we should deplore its being otherwise than unsatisfactory. Perhaps our brother intended to deplore that there should be occasion of such dissatisfaction.

The Editor of the *Witness* pronounces as having the authority of the Governors, and the Lieutenant Governor in Council: "Rev. George M. Grant is to be the Governor representing the Kirk Synod at the Board;" whereas, when the £5000 is raised, the Synod has only the power of nominating. Not quite so fast Mr. *Witness*.

PRESENTATION TO REV. DR. ACWORTH.—

At the 57th anniversary of the North Baptist Education Society on the 24th of June, at Rawdon, England, a handsome present was made to the President of Rawdon Baptist College, on his retirement from that office. The testimonial consisted of a beautiful Bust of himself in Carrara marble on a fine pedestal of Sicilian marble by an eminent sculptor, and a purse of Five Hundred guineas. Speeches of the most touching tenderness were delivered on presenting and receiving these testimonials of affection and gratitude. The following extract from that of Dr. Acworth will be read with interest.

DR. ACWORTH, who was greatly affected by the repeated expressions of regard, said:—My dear Mr. Kelsall, honoured brethren and friends: You have well-nigh unmanned me. My nerves, ordinarily enough, are at this moment all but uncontrollable; and by their lawless agitation even threaten to stifle utterance. It is true I have not been kept altogether ignorant of what awaited me; how otherwise could that exquisite specimen of creative genius have been obtained?