

nently as the great organism—"The joy of the whole earth." Then will all her agencies be active and successful. Then will our Sabbath Schools be efficient and interesting. Then may we expect that plenteous showers of grace will descend upon them. Then upon our Superintendents, Teachers and Scholars the Holy Ghost will rest and abide. The youths of the land—"the hope of our country"—will be rescued from sin and hell, and raised to holiness and heaven. "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose."

Christian Messenger.

HALIFAX, NOVEMBER 4, 1863.

Presbyterian Ascendancy. Dalhousie College alias the Provincial University.

Notwithstanding the protests of the Provincial Wesleyan, the organ of the Methodists, the Church Record, the organ of the Episcopalians, ourselves on behalf of the Baptist body, and three other Halifax papers, against the appropriation of Dalhousie College and its large revenues, as proposed by the Act of last session, its Governors appear determined to carry out their project. Like the Great Eastern steamship company, they seem to be resolved on giving their vessel another trial. Notwithstanding its numerous failures, the ship "Dalhousie" is to be again launched. We are informed by an advertisement in the Witness over the signature of James Thomson, Secretary, that this institution is to be opened on the 10th inst., by an Inaugural Address from the Principal. Its flag is now fairly hoisted, and the names of six gentlemen are given as its officers—Professors,—three of them have been hitherto engaged in the institutions of the Presbyterian Church of the Lower Provinces. They are as follows: [we shall not charge for this advertisement, and hope the Witness will be equally generous]:

Principal, Rev. Prof. Ross, Prof. John Johnson, B. A. T. C. D., Prof. McDonald, M. A., Prof. Thos. McCulloch, Prof. George Lawson, Ph. D. L. L. D., Prof. William Lyall.

The ship is therefore ready for passengers, and, with the favouring gales of both political parties,—the late Government having introduced the Bill to the Legislature, and the then Opposition offering no objection to the measure,—she may be considered as fully provisioned, and ready for entering upon her course, under the most flattering auspices. It is presumed that the Presbyterian students—those who do not object to life in the city—will forthwith take passage, so that the labor of "beating up recruits" will not be immediately necessary. Whether this ship "Dalhousie" is altogether what she would have us suppose, and engaged in a legitimate business, must not be required into. Being placed under the special care and convoy of the Alabama-like cruiser—the Witness—she will of course be defended from all intruders upon her supposed rights and privileges. With such men engaged in her interest, and such an editor employed to give "aid and comfort," we may expect to see any parties who should question the right of the present incumbents, brought to the rack or cut up into mince-meat. Whether this shaky old ship, that has been in so many storms and stranded on so many rocks, will succeed in bringing its passengers to the fair haven of the Bay of Degrees, is a problem yet to be solved.

The Governors have perhaps agreed to "let by-gones be by-gones," and now unite lovingly together in helping Presbyterians to educate the country!—that is to say, if the country will come to the city to be educated.

All State Church establishments are founded on the Church doing for the State what may be considered an equivalent for the patronage granted, and perhaps this is the consideration which is to be expected for the substantial favors thus placed in the hands of the Presbyterian body.

As the Act under which Dalhousie is to be opened, was done by the former legislature, and the present House of Assembly have not given it their sanction, they will probably have to review some portions of what then took place. There may be amendments necessary to some of the business then transacted. What these amendments may be will depend in a great measure upon the constituencies who send the representatives, and we must wait patiently for the decision they may give in this case. The weaker denominations may have to succumb, but we hardly think that after fair discussion of the question, injustice will be allowed to rule.

The Mission Vessel "Day-Spring."

Our readers have had occasional notices of this very handsome vessel as she has been approaching completion. For the past few days she has been lying at Collins' wharf in this city, and has attracted considerable attention from the Presbyterian body to whom she belongs, and other persons interested in her destination. The following description is from the Reporter:

"About the commencement of the present year a proposition was mooted to the effect that the children attending the several Sunday Schools in this Province should contribute their pence and half-pence towards building a Missionary vessel for service in the South Seas. This was part of a plan previously propounded in Scotland and Australia. By this scheme the children of Australia were to contribute one half; while those in Scotland and Nova Scotia were to raise each a fourth of the amount required. It seemed a very large sum for the little ones in this poor Province to scrape together,—but at it they went, nothing doubting. The result is before us! It was comparatively easy for the juveniles of the great gold colony to put up their share; and the bairns in Auld Scotia would find very little difficulty in raising theirs; but it seems almost incredible that our urchins should have been enabled to bank the large sum of nearly \$4000, and that too in the short space of less than nine months!

The Day Spring, which has thus been created at a cost of \$16,000 for vessel and craft, by clubbing the children's mites, is a beautiful brigantine of 150 tons. She is 88 feet in length over all, 24 feet beam, and 10 feet hold, increasing to 12 feet under the poop amidships. Her model is yacht-like and almost faultless; with an elliptic stern, transom well up, and appropriately decorated; her ends are fine; a gracefully set billet head redeems a rather upright stem; the whole making a sharp, handsome and withal a wholesome looking craft of her class. She is built of the very best materials, mostly juniper, thoroughly copper-fastened from keelson to gunwale, and sheathed to the bends with seven years' copper. A poop two feet in height, and extending some distance forward of the main-mast, affords spacious cabin accommodation. This room is made the most of and has resulted in one of the most convenient cabins for a vessel of her size ever planned; the whole being neatly if not elegantly furnished; while that great desideratum, ventilation, has been carefully attended to."

"The following clergymen comprise the passengers: the Rev. Donald Morrison and wife, Rev. Wm. McCulloch and wife, and the Rev. Wm. Gordon. The wife of the captain will also be on board. The following are the names of the officers: Wm. A. Fraser of Pictou, captain, (formerly master of the Transport Eugenie), Hector Curry of Pictou, 1st mate, and John Reid of Little Harbour 2nd mate and carpenter. Chief steward, John Rowley, Plymouth, G. B. 2nd do. Hugh Robertson of Pictou. The following are the seamen: R. McDonald, Pictou Island, C. Lyeon, New Glasgow, A. McDonald, Sherbrooke, R. Walker, New Glasgow, C. Sterns, Truro, and an apprentice boy from P. E. Island."

"Capt. Fraser, who takes his wife with him, is engaged to serve five years, and the officers and crew have signed for two years, at the expiration of which they are to be discharged in Australia, should they desire it, in which case the vessel will be manned with South Sea Islanders. The Day Spring is appointed to sail hence on Thursday next, wind and weather permitting. She will first proceed to the Cape of Good Hope, thence to Melbourne, Australia, and subsequently shape her course for the Islands in the Pacific, her ultimate destination. On the passage out the vessel will be fitted with boarding nettings, and such other appliances as are used to repel any sudden attack of the natives of those islands, among which she is intended to cruise, and in order that her people may be prepared to take their own part, should foul play be practised, she has been provided with two 9-pounder carronades, the latter a very necessary precaution."

A public meeting is to be held this evening at Temperance Hall, to take leave of the Missionaries. The Sabbath School children are expected to be present and assist in the meeting by singing some pieces suitable to the occasion.

The Day-Spring is expected to sail tomorrow, Thursday, if practicable. May the best blessings of heaven rest upon them and all concerned.

Controversial Theology.

October 18, 1863.

DEAR EDITOR,

Through the Ch. Messenger I beg to make the following suggestions—and respectfully solicit a reply.

Theological controversy has for ages existed, and does still exist, and that even amongst Baptists that are so nearly agreed, or at least appear to be on most points, yet we find communities of Baptists divided—thus lowering the character of religion in the judgment of the world—and involving disputes to the prejudice of their social, moral and religious condition, and more—so that many efforts that appear from the press as but arrogant responses to unwarranted attacks.—Therefore instead of aiming to present lawful premises and clearly defined deductions they do but tend to increase the strife, thereby causing the parties to become more repulsive to each other.

It has occurred to me that the points of controversy so far as Baptists are concerned are mainly two: That of the exercise of Divine Sovereignty; and that of man's Free Agency in the matter of Salvation.

Both at the same time profess to believe in the points named, but their relation to each other is but vaguely taught. The Calvinist, having a high reverence for the first point, uses the second as a convenient auxiliary. The Free-will Baptists pay great deference to the latter, yet do wisely and happily improve their social worship by the exercise of faith in Divine Sovereignty.

I hope that this age of christian intelligence has men who will grapple with those points and by clear exposition remove the ungenial misunderstanding, enlighten the christian public, destroy the malignant element that serpent-like has intruded itself where it ought not to be.

HONESTY.

We do not desire controversy for its own sake; but for the unfolding of the truth, and for the examination of opinions held by ourselves and others, we welcome every enquiry into matters of christian faith and practise. We are always glad to give such questions our best consideration, and to furnish such replies as may be for the removal of obstacles which present themselves to the minds of our readers. Our friend "Honesty" will not of course suppose that we shall be able at once to settle this matter of Theological controversy which has existed for ages. We fear if we were to attempt any elaborate disquisition, we too should but "increase the strife." We shall therefore content ourselves with giving some of the teachings of Holy Writ on the subject and a well digested introduction to them from the Confession of Faith prepared several years ago by J. Newton Brown D. D., Editorial Secretary of the Baptist Publication Society, and now very generally received by Baptist churches in the United States. We do this not by way of instituting a comparison between these expressions of sentiment and those contained in our own "Articles of Faith and Practise;" but because we presume that the writer of the above, and the majority of our readers are familiar with the latter, whilst they may not have seen the former; and both are essentially and substantially alike. It says, on "The Fall of Man:"

We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin without defence or excuse.

Gen. 1. 27, 31: II. 16: III. 6-24. Acts xvii. 26. Rom. v. 12, 19: vii. 7. John iii. 6. Ps. li. 5. Isa. liii. 6. Rom. iii. 9-19. Eph. ii. 1-3. Rom. 1. 18, 32: II. 1-16. Ex. xviii, 19, 20. Gal. iii. 22.

On "The freeness of salvation" this Confession states:

We believe that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

Isaiah lv. 1. Rev. xxii. 17. Luke xiv. 17. Rom. vi. 23. John v. 40. Acts xiii. 46. John iii. 19. Matt. xi. 20. Luke xix. 27. 2 Thess. 1. 8.

And on "God's purposes of Grace" the same document says:

We believe that Election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

2 Tim. 1. 8-9. Eph. 1. 3-14. 1 Peter 1. 1, 2. Rom. xi. 5, 6. John xv. 16. 2 Thess. ii. 13, 14. Exodus xxxiii. 18, 19. Matt. xx. 15. Eph. 1. 11. Rom. ix. 23, 24. 1 Cor. 1. 26-31: iv. 7. Rom. iii. 27: iv. 16. Col. iii. 12. 1 Cor. iii. v-7; xv. 10. 1 Peter v. 10. 2 Tim. ii. 10. 1 Cor. ix. 22. R-m. viii. 28-30. John vi. 37-40. 2 Pet. 1. 10. 1 Thess. 1. 4-10. Rom. viii. 28-30. Isa. xlii. 16. Rom. xi. 29. 2 Pet. 1. 10, 11. Phil. iii. 12. Heb. vi. 11.

A faithful examination of the truths taught in these passages, by both parties referred to in the above communication, would, we think, do far more to "remove the ungenial misunderstanding," than any thing else. But as to being perfectly agreed on points of doctrine we need not expect it in this world. Men will look at them from different standpoints. It should be our object to ascertain what the Word of God teaches, and then strive to present the truth in love to our fellowmen whether they will hear or whether they will forbear. We should be glad to receive any further elucidation of these subjects.

New Publications.

THE NOVA SCOTIA ARITHMETIC: prepared under the direction of the Superintendent of Education. Halifax, N. S.: A. & W. MacKinlay. pp. 308.

This work has been compiled for the purpose of supplying Mental and Written Arithmetic, and the application of both to Decimal Currency as well as pounds, shillings and pence, in one volume. It has many excellencies which will doubtless commend it to very general use. Being prepared by such authority in school matters precludes it from such criticism as would be given to a more private publication. Of course the bulk of the book is like all other arithmetics, but it has some valuable observations on the principles of the science. Presuming that there has been all necessary care in printing the numbers (which is not the case in almost all books on this subject, and causes teachers and pupils much trouble), we have no doubt it will be accepted as a step towards a uniformity of school books, rather than as another one to be added to those already in use.

THE PROVINCIAL ALMANAC FOR 1864 is no less valuable than its predecessors—the Provincial Wesleyan Almanac—and is published in the same office. It contains a large amount of information concerning public offices and officers, religious and benevolent societies, post-office regulations, military and naval officials, predictions concerning the weather, Plantation bitters, Mrs. Winslow's Soothing Syrup, and other things, too numerous to mention, which will take a good part of a year for its readers to fully ascertain.

REPORT OF THE INSPECTION OF THE NOVA SCOTIA RAILWAY, 1863, by Henry F. Perley.

We are informed by this valuable work, of 18 quarto pages, that it is estimated that an expenditure of \$93,018.21—nine-three thousand dollars,—is necessary for repairs to the railroad, and \$10,400.00—ten thousand four hundred dollars—on the rolling stock, (locomotives, cars, &c. &c.) This will supply material for party politicians to work with for some time to come, and will demand all necessary retrenchment in public expenditure and vigilance in collecting the public revenues.

We learn from a communication to the Provincial Wesleyan that the seventeenth annual meeting of the Congregational Union of N. S. and N. B., was held at Cornwallis on the 10th of September and three following days. It was attended by a comparative goodly number of the Ministers and Delegates from the churches in the two Provinces.

On Monday, at noon, the session was brought to a close by an adjournment to meet in the City of St. John, N. B., in September, 1864. Among other items of business, the following resolution was adopted unanimously.

"Resolved, That as letters have been frequently received by the Secretary of the Congregational Union of Nova Scotia and New Brunswick, intended to be read to that body, from a Mr. Newton, of Cape Breton, calling himself a Congregational minister, this Union refuses to recognize him as such, and decline all correspondence with him." And further, "That a copy of this resolution be forwarded by the Rev. J. Howell, for insertion in the Cape Breton News, the Nova Scotian and the Provincial Wesleyan."

On the Sabbath morning a sermon was preached by the Rev. J. Gray, Chebogue, N. S. At the close of the service, after a solemn and affecting address by the Rev. R. Wilson, the ordinance of Baptism, by affusion, was administered by the Pastor to three adult females. The entire services are said to have been marked by greatunction and depth of religious feeling, so that all felt it good to be there.

The Rev. W. H. Burnham, a promising young Baptist minister of New Brunswick, died on Tuesday, the 20th ult., of bilious fever. He preached a funeral sermon on the 5th or 6th inst., and appeared in good health.

The Visitor informs us that nine or ten ministers were present at his funeral, and thousands will deplore his early death.

The Rev. B. F. Rattray, formerly of the Free-will Baptist body in New Brunswick, but who lately united with the Baptist Church at Fredericton, has accepted a call to the pastorate of the Baptist Church at Jacksontown, N. B. We join in the expression of our New Brunswick contemporary: May the relationship prove a lasting blessing to minister and people!

News Summary.

We rejoice to find, from the general tone of the English papers received by the last mail, on the subject of the Cotton supply, that the severe infliction which the outbreak