

For the Christian Messenger. Dalhousie College. No. 3.

MR. EDITOR—

I have conversed with several Presbyterian ministers on the subject, and they fully agree with me. Much as they desire a College of their own, with a numerous and efficient staff of Professors, they have no wish to obtain it at the expense of the public, or to become parties to an arrangement which may operate to the disadvantage of other denominations, and they see clearly, that however it may be glossed over, and however plausibly it may be defended, the effect of the plan now in agitation will be to place Dalhousie, practically, in the hands of the Presbyterians. They say, fairly and honourably, that this ought not to be. They would prefer maintaining their present institutions till some better scheme can be devised.

Those gentlemen are right. They are not to be imposed on by sophistical arguments. They see the great difference between employing individuals belonging to other denominations, and securing the adhesion of those denominations. The appointment of a Professor or two, who are not Presbyterians, will not destroy the Presbyterian character of the Institution, nor materially lessen Presbyterian influence. And I fancy that the non-Presbyterian Professor or Professors, if such there should be, will have a sorry time of it.

Then again—should this plan go into operation, who will be the students? Local convenience may attract a few Halifax young men, probably for partial courses; but out of Halifax, nine-tenths of the students will be Presbyterians, as indeed is expected and wished. For the Episcopalians will not surrender their royal charter; nor will the Baptists stultify themselves by sacrificing Acadia; nor the Methodists allow the light they have set up at Sackville to be extinguished. The Episcopalians will continue to send their sons to Windsor; the Baptists to Horton; the Methodists to Sackville. The Presbyterians remain—and Dalhousie will be theirs—with its £900 a year, for which they have not laboured.

But supposing (it is only a supposition) that the other denominations were to fall in with the new scheme, and permit their own institutions to be swallowed up, whole and entire, by Dalhousie. Will the young men of our country districts, the sons of our farmers, go there? I trow not. There is, first, the question of expense. It will cost double as much to sustain and educate a student in Halifax as it costs in the existing Colleges. That will be seriously looked at. The majority of those who are now acquiring education will be deprived of the privilege, for want of means. Dalhousie will be the resort of the sons of the wealthy. The others will either content themselves with the instructions furnished in our Academies, or repair to some of the cheap Colleges of the United States.

There is yet another consideration. When Acadia College was founded, great stress was laid on the superiority, in a moral and religious point of view, of a country to a city location. Our religious men, generally, will not think it safe to send their sons to Halifax. Great cities, especially when they are seaports or garrison cities, teem with danger to the young and inexperienced. The students at Dalhousie cannot be placed under that moral supervision and control which are practicable under other circumstances. They will be scattered all over the city, out of the reach of influence, and will be masters, to great extent, of their own time and arrangements. They will be exposed to manifold temptations, peculiar to such a locality. The religious men, I repeat, will refuse to send their sons to Dalhousie.

The erection of that college was a great mistake. Its continuance, in the present position of the province, educationally considered, is incompatible with fair treatment of the religious denominations in which the country is divided. Whether any plan can be hit upon, by which the advantages of a University may be secured, without interference with the rights and interests of the Colleges now in operation, I am not prepared at present to inquire.

I will only add, in conclusion, the expression of my deep regret that our educational enterprises should be in any way affected by political complications. Neither Dalhousie College nor any other Institution, should be made use of for the furtherance of party views.

Yours &c.,

WIDE-AWAKE.

Nova Scotia, Aug. 8 1863.

P. S.—I see that last Wednesday's Gazette announces the appointment of three additional

Governors of Dalhousie College, viz, Rev George M. Grant, Andrew Mackinlay, and Charles Robson—all Presbyterians. This indicates that two Presbyterian bodies have arranged for the support of three professors, and get a Governor for each. And whereas, by the act for the regulation and support of Dalhousie College, the "approval" of the "Governor in Council" is all that is required in such a case. His Excellency, "by the advice of the Executive Council," has actually made three Presbyterian "appointments" Happy Presbyterians!

Christian Messenger.

HALIFAX, AUGUST 12, 1863.

Personal Religion.

We do not often occupy our editorial columns with matters directly concerning our readers' religious experience. Not having a ministerial reputation to sustain, like some of our contemporaries, we have usually made our discussions to have a more general bearing, and have commonly chosen such subjects as may be considered possessing more of public interest. The privileges and duties of citizens, Christians and church-members have seemed more appropriate for a newspaper than those of a private and personal character. And yet where our pages are taken into the confidence of the family and we are allowed to speak to our patrons on subjects the dearest of all on earth, and such as relate to their most solemn obligations, we may not be exceeding our boundaries if we seek to exchange a few thoughts with them on the position they occupy before the throne of the Divine Majesty. Every Christian is supposed to maintain more or less of intercourse with Heaven. Whilst engaged in the busy concerns of human life, he is receiving supplies of wisdom and grace from on high. He has joys of which the unbeliever and worldly know nothing. Jesus is his friend and his model, and the work of transformation is being effected by looking up to him, cherishing a feeling of dependence upon him, and anticipating shortly a more intimate and permanent relationship.

Respected Reader, What say you in this matter? Whether you are a professed Christian or not, it may not be out of place to ask if you are acquainted with this way of access to the Father, and are making use of it constantly?

God has chosen believers as the medium through whom he visits and blesses the world. We may talk much of the vast importance of the church, but if the individual members fail to sustain this character, there can be no value attached to the church in the aggregate. "If the salt have lost its savor, it is thenceforth good for nothing but to be cast out and trodden under foot of men." If we can be of service to any of our readers in assisting them to realize their privilege in this respect, we shall feel that our labor is not in vain. The externals of religion are not the most valuable portion. The machinery of the church is important, but it will not save a person from sin or death. The relations of the soul are superior to all other considerations. Whatever tends to disturb these must be carefully sought out and removed. Vicious courses in professing Christians are even worse than they are in unbelievers. A delicate piece of machinery soon feels the effects of any foreign substance coming between its parts and preventing its proper action; such must be removed, or permanent injury will follow. A complicated musical instrument, too, must have its strings all free, of the right quality, and drawn up to their proper tension, or the harmonious combination of sounds, which affords pleasure to the intelligent, cultivated ear, cannot be produced upon it even by the most skilful performer. In like manner, when the soul becomes clogged with the dust of this world, and darkened with its prejudices and errors, the heart is hardened and ceases to be susceptible of divine influences. The soul of man with its thousands of sensibilities, opinions and impressions concerning the past the present and the future, is a wonderful instrument operated upon by the divine Hand, but is unfitted to yield the heavenly harmony, for which it was originally adapted, when its strings are all broken or out of tune. Discord has been introduced into this piece of divine workmanship, and it is only when it is created anew in Christ Jesus that it responds to the touch of the Master, and again produces music suited to the holy fellowship of heaven.

Regeneration thus becomes something more than a church dogma, and justification by faith a practical matter which every person must realize for himself. The former changes his character and the latter places him in a new position before God. He then possesses a hope which is as an anchor to his soul on which he may

depend in all the storms of life. Religion is a matter of life and death, and not a mere question of feeling or sentiment. Sectarianism is not salvation. Let our readers beware of putting zeal for their denomination in the place of love to God and man. The triumph of Protestantism or party is not sufficient to satisfy one who intelligently prays "Thy kingdom come."

The result of justification by faith in our Lord Jesus Christ is peace with God. In addition to this the Christian knows the happiness arising from pardon, and the joys which spring up before him as he walks in the path of obedience. Angels rejoice over repentant sinners and souls converted to God. The same may be participated in by the believer, if sought for by appropriate means. We hope, gentle reader, that you may know the blessings arising from personal religion, and have an abundant supply of happiness from each of these sources.

If the Presbyterian Witness is to be the exponent of the Dalhousie College scheme—and it is the only paper, religious or secular, that has appeared as the advocate of carrying it into effect, we may gather from its columns something of what may be expected by others who should seek to participate with Presbyterians in sharing its revenues.

In the same article as that from which we quoted a few lines last week, we find the following paragraph:

The idea that Dalhousie is to be "Presbyterianized" is simply groundless. How can Logic and Metaphysics be "Presbyterianized?" How can Classics, Mathematics and the Sciences be "Presbyterianized?" We doubt if even a Baptist tint is given to any of these in Acadia College; and we would trust a Baptist Logician as much as we would a Presbyterian, (only keep him off baptizo!)

Is this then to be the ban under which "a Baptist logician" is to be placed? We know not why a Baptist, as well as a Pedobaptist, should not be allowed to give the philology of baptizo. All that a member of that denomination would contend for, in respect to the meaning of that term and its correlatives, has been repeatedly said by the highest authorities amongst Presbyterians, Churchmen and Methodists, as well as Baptists. It would be a work of supererogation to quote from the most celebrated linguists the definitions of baptizo, shewing that it means to dip, to immerse, to overwhelm, to dye &c., but amongst them all we believe none have been bold enough to say that it means sprinkle. Why then should a Baptist logician be told to "keep off" from baptizo, when his practice and his teaching correspond? Rather should the Presbyterian be looked upon with suspicion, when he is afraid to have the truth taught with regard to that word, as appears to be pretty plain by the above quotation.

Such, however, we presume, if the editor of the Witness is to influence the Faculty and Governors of Dalhousie, is to be the liberty given there to those differing from the ruling powers. Our correspondent's anticipation of the "sorry time" for non-Presbyterian Professors would not be long before it came according to this decision. Perhaps, however, this may be taken as a gentle forewarning of the Witness for Baptist Professors to "keep off," as well as to "keep him off baptizo." Our contemporary suggests that "the present controversy (respecting Dalhousie) may have this good result of making Presbyterians, at least, cling to it!" and gravely adds: "Time will tell." We know of some who we suppose would not easily relinquish their grasp. So much then for the proposed "University!"

Our contemporary gives a correction to our statement of last week. As we have no desire to state what is inaccurate, we copy the paragraph entire, as follows:

The Messenger is under very grave misapprehensions with regard to "£600 sterling" received from the Free Church of Scotland. The withdrawal of a portion of the grant given by the Free Church had no influence whatever on our educational operations and had no reference to union. The grant was continued after the union—was continued till it was distinctly understood that its withdrawal would be productive of no injury to the Church—that the church here could do without it. The grant from the Free Church was made originally only for a term of four years, and it was continued from time to time as required. At one time it was larger than £500; recently it was much short of that amount; it is still continued to a small extent.

We are bound to believe what the editor says; but from a perusal of what was published, we distinctly understood that it was in reference to the altered relation of the Free Church in Nova Scotia, when the union was formed, that the grant of the Free Church of Scotland was withdrawn.

We regret to learn that Rev. James Reid, of Portaspique, has been called to suffer affliction in the loss of his beloved wife, who died on Saturday, the 1st inst.

Death of the Rev. E. B. DeMill.

It has been with much regret that we have heard from time to time of the continued illness, and increasing weakness of our esteemed friend, Rev. E. B. DeMill. We have learned during the past week that he departed this life at St. John, N.B., on Saturday the 1st inst. By a letter received from Prof. James DeMill, of Acadia College, we learn that his brother "had suffered much for weeks previously but bore up against every thing with his usual fortitude and cheerfulness. He spoke of death with the utmost calmness, and expressed himself full of confidence and hope." The following notice of his labours we copy from the Christian Visitor:

He first accepted a call from the Baptist Church at Amherst, N. S., and was ordained pastor of that people. In that relationship he labored with untiring energy and zeal, and, as he believed, beyond his power of endurance, until his health began to fail. He was highly esteemed in Amherst, and success attended his ministry; but feeling that his health was unequal to so laborious a field of labor, he was induced to accept a call to come to St. John. First, as a Missionary, embracing as his field of labor the Marsh Bridge and the Bethel. At the close of his first year's service in this connection, a Church was formed at the Bridge, and he was chosen its pastor. Subsequently, pastor and people resolved to remove into the city. This arrangement resulted in the erection of the new chapel in Leinster Street. At one time his health was so much impaired that it became necessary for the church to employ an assistant pastor.—Rev. T. W. Crawley, for a year or more, occupied this position. Rest, however, so far restored him that he was enabled to dispense with the services of his fellow-laborer, and to assume the entire charge. Strong hopes were entertained that he might be fully restored, but consumption had marked him as its prey, and ultimately he was compelled to yield to its fatal power. Uncommon energy of temperament urged him on to the discharge of his ministerial functions, until some ten weeks ago, when his remaining strength suddenly gave way. After this he continued to fail rapidly until called to his rest.

When we last conversed with him he assured us that he felt an abiding trust in his Redeemer, and could commit, with an unwavering confidence, his all to him for this world and for that which is to come. How blessed is the hope which the gospel inspires. Our departed Brother was twice married, first to a daughter of Dr. Johnston, Wolfville. She died of consumption, and an only babe which she left soon followed her to the "happy land." His second wife, to whom he was united in marriage late last autumn, daughter of Hon. A. McL. Seely, lives to mourn her sad loss. May the presence of the Redeemer shed light upon her path and enable her to say, "Not my will but thine be done."

Whilst Mr. DeMill was pastor at Amherst, our pages were frequently enriched by the productions of his ready pen. His communications were always full of instruction.

The early removal of one so well provided by his natural talents and his stores of acquired knowledge, cannot but be regarded as a public loss. Not only will the church at Leinster Street, St. John, who were so warmly attached to him, feel their deprivation, but the denomination in both provinces, will feel that a beloved brother and an able minister of Christ is taken away from their midst.

News Summary.

The cessation of active operations in the Southern warfare, produced by mutual exhaustion and summer heat, will afford time for each of the combatants to gather up their resources, and concert their future measures. The closing campaigns are evidently much in favor of the North, and considering the immense disparity of existing means to protract the war, the fortunes of the Confederacy cannot be contemplated with very sanguine hopes of ultimate success. Still the end of the struggle, considering the efforts hitherto made, may yet be very distant. Charleston is still closely beleaguered by the Federals, both by sea and land, and it is difficult to form any probable conjecture from any published accounts, what are its chances of holding out. The fall of Vicksburg and Port Hudson on the Mississippi, will doubtless have a disheartening influence on the besieged city. The Conscription both North and South, appears to meet with little favor, and although the New York riots have been quelled, there would seem to be a strong under-current of suspicion and agitation prevailing.

Our last Mail from England contains no item of the least political interest. The Polish insurrection remains very much in the same position as at our last accounts. Russia is said to have replied to the joint remonstrances of the Western Powers, but in what spirit was not known. Great rejoicings had taken place in Paris on the news of the final success of the French arms in Mexico.