

devil vanished. Thus if the devil should muster up our sins, and set them in order before us, let but Christ be named in a faithful way, and he will give back, and fly away with all speed.

"My sins are great, I do confess, And of a scarlet dye; But Jesus' blood can wash me clean, As God does testify."

—Bogatzky's Golden Treasury.

For the Christian Messenger.

MODERATION.

Mr. Editor,—

Dont you and some of the interested ones think that the letter of "One of the Governors" concerning Acadia College, was a little too much of "the good thing."

To say nothing about the truly marvellous attainments of the students in Latin and Greek, the statement that the course of instruction pursued at Acadia "ranks second to that of no other College or University in America," was sufficient to arrest attention.

If the letter referred to contain nothing but facts and not "mere rhetoric" then must Harvard with her two-and-forty Professors, and Yale with her sterling staff, look well to their laurels,—ay, even hoary Oxford herself.

I know what Acadia College is and I love her. I regard it a luxury to contribute yearly to her support. I feel proud of her well-won position, and hope to see her become confessedly the best College in Nova Scotia. That we may effect even this much, let us not speak as though our Institution were already perfect, but with grateful acknowledgments for our measure of success, let us ask the churches to give yet more freely, and so complete the work which they have begun.

As an indispensable aid in securing this I beg respectfully to suggest that friends in their praiseworthy zeal in behalf of the College, have a special care to refrain from anything that savors of over-statement.

Yours &c.,

A SCHOLARSHIP-HOLDER.

Jan. 1, 1864.

Christian Messenger.

HALIFAX, JANUARY 6, 1864.

ONE THOUSAND EIGHT HUNDRED AND SIXTY-FOUR.

The decrepit old year 1863, is now gone, bearing away the great volume of what has transpired during its 365 days, into the great library—Eternity. The infant 1864 full of promise and benevolence has been ushered into existence. Like his predecessor, a book accompanies him with pages all unsullied, but prepared to receive what may from day to day occur whilst he remains. A place will be found therein for the thoughts, words, and acts of each member of the human family. The record is to be more personal than a general or national one, and we may rest assured that it will be perfectly accurate.

Although it is somewhat late in the first week, before the first number, of Volume 28 of the Messenger, arrives at the fireside of our respected patrons, yet, as this is our first interview with them, we should be doing ourselves injustice were we to omit the offering of our reasonable greetings. We therefore most cordially and sincerely wish our readers, one and all, in town and country.

A HAPPY NEW YEAR.

and hope that they may all be spared to exchange with us many more similar friendly salutations.

The weather on New Year's Day was somewhat inauspicious for visiting, yet our friends may rest assured that our wishes for their happiness were not diminished by that circumstance. We have already had a return from some of them before ours could have been received. We hope that in the remembrance of "absent friends" we had a small share in many a family circle.

We should be glad to make individual acknowledgments in return for kind wishes, and introductions to new friends. Indications of a favorable reception have, in a number of cases, reached us, and we shall be looking for others from day to day for two or three weeks to come.

Whilst the last days of the old year are suitable for reflection, the first of the new one are appropriate for forming plans and making resolutions for the future. By observing the rapid passing of time, we find that there can be no such thing as standing

still in life. We must be looking forward whilst we are pursuing our course. If we are not embracing every opportunity presented for improvement we shall assuredly be taking a retrograde course. If we have not made advances during the past year, we have not remained stationary, but are in a worse position morally and spiritually than when we entered upon the year 1863. We should regard every morning in the year as the commencement of a new day, demanding fresh consecration of ourselves to God—our lives would then be a continual testimony in favor of truth and righteousness, and we should thus glorify our Father which is in heaven.

Our readers will perceive that a large portion of our present issue is printed from new type, and we venture to affirm that, for clearness and general appearance, it is not surpassed by any paper in Nova Scotia. We wish to keep the Messenger at least equal to the best periodical in the British Provinces, and supply our subscribers with a Family Paper worthy of their patronage. This, we believe, is true economy. As the enterprising farmer sows his fields with grain, hoping to receive an abundant harvest, and seeks by the expenditure of extra labor and pains to improve the quality of his productions, expecting to secure an adequate return, so we venture to believe that efforts made for this purpose in the field of literature, will in due season be properly appreciated and rewarded. We consequently feel that we may, with confidence, appeal to our patrons to bear in mind these our enlarged responsibilities; and then, if they all take the golden rule as their motto, we shall have no cause to complain.

WEEK OF PRAYER.

THE series of meetings for prayer to be held during the present week in Halifax, was commenced on Monday morning in Temperance Hall. His Worship the Mayor occupied the chair. Prayer was offered by Revds. Dr. Pryor and Maxwell, and addresses, appropriate to the occasion, were delivered by Revds. Messrs. Crisp and Munro. The meeting was largely attended and by persons belonging to various denominations.

In the evening the Hon. S. L. Shannon presided, at the same place, which was well filled. After singing and reading the scriptures the Rev. Mr. Uniacke prayed. The Rev. Dr. Pryor then addressed the meeting on "Our need of Divine mercy as sinners." The Rev. John Scott offered prayer, and the Rev. Mr. Lathern spoke on "Jesus, the source of mercy." The Rev. Mr. Grant then addressed the meeting on "The duty of acknowledging our social and national blessings." The closing prayer was by Rev. Mr. Ross.

Yesterday the meetings were in Granville Street Church, at half-past 9, the attendance was very large. The Rev. Mr. Boyd conducted the services, and gave a most appropriate address on the condition of men as sinners, and particularly the Jewish people scattered abroad over the nations, and the promises given to encourage prayer and effort for their conversion. Prayer was offered by several ministers and other brethren.

The Rev. Mr. Lathern was to preside last evening.

At TRURO, we are informed, meetings for united prayer are being held every evening. The churches of the different denominations are being opened on successive evenings for this purpose.

We doubt not the members of the various churches will have their religious fervor quickened in answer to the prayer offered. We shall be glad also to hear of great good amongst the undecided and unbelievers, being the result.

"PRACTICAL USE OF BAPTISM."

WE desire to place before our readers all the information, ancient and modern, that can be gathered respecting the ordinances of the Church. The following is given on the above subject in last Saturday's Presbyterian Witness:

PRACTICAL USE OF BAPTISM.—The unfortunate controversies that have been so long waged about the mode and the subjects of Baptism have in a great degree thrown into the background the all-important subject of the use of this Sacrament. We have known men administering Baptism with bitter words of controversy upon their lips, and laying more stress on the peculiarities in the mode of administration than on the vital meaning of the rite. This is a sad abuse of Christ's appointment, and tends to make men heedless of what concerns them most profoundly.

Parents often manifest the utmost carelessness about the baptism of their children; and the young when they attain to years of discretion almost forget that they are under solemn engagement to be the Lord's. The baptized live as if the Lord Jesus Christ had no claims on them, as if He had not set His seal upon them, as if they were free to enjoy "the pleasures of sin," or do as an evil heart prompts, regardless of the law of God and the love and fear of Christ.

Now we need hardly remark that every one who has been baptized, whether in infancy or in riper years, has entered upon a solemn engagement to be the Lord's—a covenant never to be broken or annulled except at the risk of everlasting destruction. Presbyterian parents are not only under these vows themselves, but they present their children to God also, and these children being offered in faith are received into the communion of the Church and recognized as members of the great army that has sworn allegiance to Christ as King. In the Presbyterian Church, only the children of professedly believing parents are baptized. Sometimes, indeed, this rule is disregarded; and we have known parents asking for this Sacrament with the threat in their mouth, "If you do not baptize our child we will go to the Rev. Mr. Blank and he will do it and we will attend his church!" Yes, Mr. Blank often did it and will do it again, and the consequence is that the parents continue careless and the children grow up to be irreligious.

Often still, if any difficulty occurs, if a parent feels that he cannot come up to the Presbyterian standard, he hastens to some minister of another denomination who requires no profession on the part of the parents, and the child is baptized while the parents are unbelieving.

We entirely concur with the editor in the reproof he administers to those parents who "disregard" what he asserts is the Presbyterian "rule." If it be the rule, it has a vast number of exceptions. It must certainly be very improper for both ministers and people to do such things as he states. We verily believe that no instance can be found in the New Testament of persons asking for baptism, with "a threat in their mouth." One would almost think such persons were unacquainted with what the Great Directory contains on the subject. What amount of light is contained in the above extract, we leave our readers to determine for themselves. We shall not insult their understandings by offering any comments upon it.

THE DALHOUSIE COLLEGE EXPERIMENT.

We are glad to find the Provincial Wesleyan giving its readers full information on the Dalhousie question. We intended last week to have placed before our readers a copy of the Petition recently issued by the committee; but having our Index to prepare and other matters in hand relating to the close of the year, we were obliged to defer doing so till our present issue. Our contemporary was therefore a little a head of us, and as he makes some very pertinent remarks in connection with that document we prefer them to similar remarks of our own. The petition is prefaced by the following paragraph.

"The petition prepared by that Committee is not at all denominational. It is so framed that it may unhesitatingly be signed by persons of every church. It prays for the amendment of the Act so that it may not operate injuriously upon existing Colleges, and that the Dalhousie College Funds be applied to aid the Colleges of the several denominations in the Province.

The following is a copy of the Petition:

TO THE HONORABLE THE HOUSE OF ASSEMBLY OF THE PROVINCE OF NOVA SCOTIA.

The Humble Petition of the undersigned Inhabitants of _____ and neighbourhood,

SHEWETH:

That your Petitioners regard with distrust and alarm the "Act for the regulation and support of Dalhousie College," passed during the last Session of the Legislature, believing that although it contains provisions of an apparently liberal character, it is capable of being employed for sectarian purposes.

That the correctness of these views is confirmed by recent proceedings, whereby the funds and property of Dalhousie College are appropriated to the support of a Presbyterian Institution, against which appropriation your Petitioners respectfully, but firmly, protest, as inconsistent with the equal claims of all Denominations to legislative aid.

That the Governors of Dalhousie College, as your Petitioners learn, are indebted to the Province in the sum of Five Thousand Pounds Currency lent them in the year 1823, together with interest thereon.

Your Petitioners, therefore, pray your Honorable House to take these premises into consideration, and to amend the said Act, so that it may not operate to the disadvantage of any religious body or public Institution in this Province.

And your Petitioners further request that your Honorable House will demand payment of the debt due by the Governors of Dalhousie College and appropriate the funds thence arising, or the interest of the same, in furtherance of Education in connection with the Collegiate Institutions of the several religious denominations in the Province.

And Your Petitioners will ever pray,
The editor then makes the following ap-

propriate suggestions with regard to the petition:

"Those who monopolize Dalhousie College property under the present arrangement, say that, by the adoption of a plan petitioned for, there would be a diversion of the College Funds from the purposes for which they were originally intended. We reply, that the present plan involves the appropriation of the College property and funds to purposes which were not contemplated at the founding of the institution—that the plan we propose would interfere with the original intention nearly as much as does the existing arrangement, by which Provincial funds are applied solely for the benefit of one denomination—that the present utterly disproportionate appropriation of Dalhousie funds is a monstrously unrighteous perversion of Provincial property—and that Dalhousie Funds were designed for Provincial Collegiate education, and as the one-College scheme now utterly impracticable, the very best application of the funds is the one proposed in the petition now in circulation for signature.

We earnestly press upon the attention of our readers the necessity of attending to this matter without delay. No time to be lost, as the Legislature is to meet on the 4th of Feb. We would urge the desirability of guarding against giving to this question, any degree, a political bias; for this is quite necessary, and would be mischievous in its tendency. We would with equal solicitude recommend the duty of avoiding all acerbity of feeling towards the denomination in whose hands Dalhousie college has been placed. The question is not any sense a political party one, nor need it be the means of provoking bitterness between Presbyterians and other denominations. All events if any such results should follow, let us see that we give no occasion for blame to lay at our door.

We would advise that every principal locality in the Province, the ministers and leading friends of the several churches interested in this matter should consult together as to the best mode of action, so as to secure a thorough canvass; and that without any delay, petitions be circulated for signature and returned in good season, to be placed in the hands of Representatives, and laid before the Legislature.

We are authorized to state that the course here advised has the veridical concurrence of the President of our Conference, a well as that also of the Ministers and other leading friends of Methodism in Nova Scotia from whom we have heard upon the subject.

A communication written in unmistakable terms, as "A Voice from the Country," appears in our present issue, recommending this question to the attention of those who are interested in the cause of Collegiate education, and to all who are lovers of fair play.

The following is the communication referred to:

"DALHOUSIE COLLEGE."

My Dear Mr. Editor—I have endeavored, in my place of residence, remote from the metropolis, to keep myself as well posted up as possible, in regard to the scheme or plan upon which it is proposed to vivify this twice-dead Institution. I have therefore carefully read most which has appeared in your and other Halifax papers upon the subject.

I understand that a form of petition is to be circulated for signature through the Province, asking the Legislature to revise and amend the Bill, which was so quietly, not to say mysteriously passed last winter. It seems to be very clear now that the working of this bill, unchanged, must be simply to cast Dalhousie College with all its property and funds into the hands of the Presbyterians. Against this you have in the name of the Church, of which your paper is the recognised Organ,—in the beginning of the discussion, even until now,—properly and very tellingly protested. The form of the petition (a copy of which I have not yet seen) is unexceptionable, it should be signed, I think,—

1. By every one in the Province, who does not believe in the desirableness of weakening and destroying all the existing higher institutions of education, for the purpose of giving a trial to the Utopian scheme of one great common University at Halifax.

2. By every one who does not believe in the possibility, whatever he may think of the desirableness, of such a work of demolition.

3. By every one that does not think it right that the Presbyterian body or bodies in the Province—should be allowed to take possession of Dalhousie College property and funds, and so to hold or control these funds as to make them subservient exclusively, their work educational.

4. By every one who does not think it right that an Institution which is, and must be, only sectional and virtually denominational, should be allowed to usurp a general or provincial title, to the disadvantage of other existing equal and superior institutions.

5. By every Catholic, every Episcopalian, every Baptist and every Wesleyan, who does not wish the educational Institutions of his own church to be placed at a disadvantage by an Institution to be worked under a deceitful title, and by funds unrighteously monopolized.

And, finally, by all Presbyterians as well as others, who are in favor of equal rights. If it is found that the correctness of the conclusions, to which I have been led, is doubted or denied—you may again, my dear Mr. Editor, hear

A VOICE FROM THE COUNTRY.

CORRECTION.—The Marriage of Rev. I. J. Skinner, was performed by the Rev. E. N. Harris, and not by the Rev. E. B. Nichols, as stated by the Abstainer. The editor will make the necessary correction.