

ed member for Pictou says he regrets that we are to be separated on this Central college question; but if we are to be separated, why is it? Because the very corner stone on which we went to the country together in 1843 has been removed. The principle we advanced then was in favor of a Central college; but when the hon. member for Annapolis had his majority in 1844, we called a halt, because these colleges were then in existence, have been sustained, and cannot be swept away without violence to a part of the population."

Mr. Howe was right. His predictions have become fulfilled. The Baptists have continued true to themselves and to their principles, and Acadia College still "stands on the hill side." Her sons, scattered over these Provinces and the neighboring States, many of them occupying important positions in society, are living witnesses on her behalf.

Yours truly,

MENNO.

Jan. 17, 1863.

For the Christian Messenger.

NEWS! FROM ABROAD. Mr. Editor,—I find the following piece of intelligence in the *Maine Zion's Advocate* of Jan. 9th. Please print it verbatim.

"A new Baptist church has lately been constituted in Halifax, Nova Scotia, worshipping in the Tabernacle in that city. Rev. Dr. Knox, who for twenty years has been pastor of the First Baptist church there, has accepted the pastoral charge of the new interest, has opened the commodious edifice and has gathered about him a large and intelligent audience!"

I suppose the Editor of the *Advocate* is not desirous of circulating what is untrue. I therefore forward this for insertion in the *Christian Messenger*, that he may have an opportunity of correcting the statement and informing his readers that Dr. Knox was never either pastor or member of the First Baptist Church in Halifax.

Yours, &c.,

A MEMBER OF THE

FIRST BAPTIST CHURCH.

Halifax, Jan. 28.

[We have been informed that a similar statement to that mentioned above has appeared in the *New York Chronicle*.—Ed.]

Christian Messenger.

HALIFAX, JANUARY 28, 1863.

Dr. Colenso and his Scepticism.

In common with the press generally, we recently referred to the late publication of Dr. Colenso as containing the germs and some of the fruits of infidelity. This may appear a severe judgment upon a Bishop of the Episcopal Church, but when we hear what is said by the evangelical organs of that body, and know also that it is the view taken by Christian writers generally, and from our own examination of the book, we have no hesitation in coming to the same conclusion. It would appear from the *London Record*—the evangelical paper of the Episcopalians—that the Bishop's errors are those of the heart no less than of his head—that his judgment and inclinations are as defective, for the purpose to which he applies them, as his mathematics. The following statements from that periodical, would indicate that the seeds of his work have been under cultivation for some time past.

"But we must carry this strange history another step. The state of mind in which a person in Bishop Colenso's circumstances might have been expected to be, was surely one of doubt and anxiety. Was there not, many will say, some misgiving—some struggle—before the historical truth of Scripture was given up? God and the Bishop himself alone can tell. We only know that there was not the slightest evidence in his acts, of that humble, stricken frame of mind, which the anguish of a great mental struggle would naturally have produced. For it is to some part of this period that the complaint of the Norwegian missionaries against his conduct must refer. First he appears to have taken the strong step of justifying polygamy; not only, be it observed, permitting it where it existed before conversion—a question surrounded, we freely acknowledge, with some natural difficulty—but encouraging natives to form connection with a plurality of wives after they had professed Christianity. We are told that his next was to instruct the natives that 'there is no hell,' and this not only within his own mission station, but actually sending emissaries to other stations for the purpose. There is a strange mixture of vanity and ambition in the pretensions with which these efforts were accompanied. He proclaimed himself to be 'the great Teacher,' and the missionaries of other Societies to be only 'shadow teachers.' He styled himself 'the Father of the people,' and his station 'the home of light,' proceedings not very accordant with the Spirit of our Lord and his apostles. We give these facts on the authority of the

Secretary of the Norwegian Missionary Society, and in such proceedings we look in vain for any evidence of that deep mental struggle which a Christian Bishop might have been supposed to undergo when conducting an examination, on the issue of which hung belief or unbelief in the authority of God's blessed Word.

The N. S. Church Record has pronounced upon it with great severity. The following paragraph may be taken, we presume, as the view of our Episcopal metropolitan:

"The bold statements of the book, with their plausible proof, will make impression upon the unthinking, and many a ship-wrecked soul will, no doubt, trace disaster and ruin to the sophisms of its author, having the prestige of a Missionary Bishop. The works of Voltaire and Payne are not half so dangerous,—in them we readily detected the tares; and the Sowers were recognized as the enemies of God; but, with a faint and feigned friendship, the Bishop of Natal has entered the school of the prophets, and contaminated with his false preaching, the most sacred stream of Christianity. Alas! that a scholar and bishop should be perplexed by doubts which might be solved by the pious inmate of an almshouse, and disseminate doctrine which might be refuted by an intelligent child in a Sunday school."

Good will doubtless arise from this evil work. Many who had thought but little of the investigations through which the Bible has passed, and have but little appreciated the men who made those investigations, will now be led to search into the foundation for Scripture truthfulness, and afterwards will arise from the examination holding the statements of the Divine volume in higher estimation than ever before.

A firm footing, in belief of the truth, is commonly attained by passing through the loose ground of doubt and uncertainty. This book may be the means intended to call greater attention to what is revealed, and the well established facts on which it rests.

One of the instruments which Dr. Colenso uses to destroy the veracity of Moses is the common foot rule. He takes the statement of the adult males being assembled before the door of the tabernacle. He allows each man 2 feet by 18 inches of ground to stand upon, and then—allowing the door of the tabernacle to be 18 feet wide—he finds that the whole congregation being assembled before the door, would form a column of that width and would reach back twenty miles. What a profound conclusion! He takes the statement that there were 600,000 adult males, and adds 600,000 adult females, and a similar number of males and females under 20 years of age, and at least 200,000 old people. Putting these all together, the mathematical Bishop triumphantly argues that Moses and Aaron could not, as the book of Deuteronomy affirms, have called all Israel together and spoken to them. In reference to this wonderful calculation, a London reviewer remarks,—

"How could any one voice, however sonorous, be heard by so vast a multitude? The very crying of the babies—and this is no addition of ours, but part of the Bishop's own argument—would drown the sound at a few yards distance! An obvious impossibility is here recorded as an accomplished fact. The record therefore is not historically true. Q.E.D. To this singular theorem, albeit a little tickled by that allusion to the shrill outcries of the babes, we gravely reply: Pray use common sense in dealing with common facts and words. A Royal Proclamation is said to be not only to the two millions who may dwell together in one city, but to the twenty or two hundred millions who inhabit an empire, although only a few heralds and trumpeters gathered on the steps of a palace actually utter the words. May not the Hebrew Scribe have had some such thought in his mind when he wrote of Moses, or Aaron, or Joshua, as addressing all the people? And if he had, what becomes of your argument? How shall we characterize your charge of historical falsehood against the Holy Scriptures? In short, the main argument of the book is as thin and weak as it could well be spun. It hangs by a solitary slender thread which the mere passing surmise, or the mere common sense, of an ordinary reader will cut in a dozen different places.

The statistics of the Israelites,—points on which critics are less agreed than any,—seem to be the greatest trouble of Dr. Colenso. On this the same writer remarks,

"We must, in passing, remark that in computing the number of the Israelites at the Exodus, Dr. Colenso seems to have quietly dropped at least one whole generation out of his calculation, which, had it been included, would have brought his totals up to the Scripture mark; and wholly passes by that remarkable series of promises given to Abraham, Isaac, and Jacob, which, with so emphatic a stress, foretold that their seed should multiply till they become numerous as the stars of heaven and the sand of the sea-shore,—promises, therefore, which, to a simple reader, seem to imply that very extraordinary fecundity which so sadly discomposes the Bishop's nerves.

As might be expected, there have quite a number of replies appeared in England, on the facts given in the sacred record, and it would appear that they are not without effect, for we understand that the heretical

Bishop has asked for a suspension of judgment until he has published more fully his views.

The Editor of the *Witness* refers to the *Messenger* of last week, and, with his usual courtesy and politeness, says of it:

"We know he is a 'bigot,' and might be tempted to tell him so, but we have too much respect for the term 'Baptist,' to fling it at him. Yet he asserts that we, in our last, called him 'bigot!' 'Baptist!' We did no such thing, but he will never retract his statement."

Now, we have no desire to bandy words with our amiable contemporary, but what we said was, "calling out bigot! Baptist!" We need only copy a sentence or two from his affectionate article, to satisfy any reasonable person on the point. In referring to "our Episcopalian friends," he said:—

"Their 'high' exclusiveness is but a relic of the dark ages, and no real indication of the spirit of large hearted charity that pervades the most active and useful members of the body; just as the 'high' notions of some of our Baptist friends lead them to deny the privilege of communion at the Lord's table to all that have not been immersed, and thus bring the reproach of bigotry on the whole sect. This also is a vestige of a superstitious regard for water, which is well nigh exploded."

The latter sentence is worthy of Dr. Colenso.

SPURGEON, the Baptist, is still busily employed in his Master's service. The last month's report shews that

On Nov. 24th	he baptized nine.
" " 27th	" sixteen.
" Dec. 1st	" thirteen.
" " 4th	" twenty.

Pretty good for a Presbyterian!

A new Baptist Chapel, to cost about £4000, is about being erected at Southampton, for the Rev. J. A. Spurgeon, brother of C. H. Spurgeon.

The two letters with which our respected correspondent MENNO has commenced the year, have, in the course of the history, arrived at a point of much interest at the present time. Those who were not familiar with the early days of Acadia College, will be gratified to peruse the sketch of them in these fetters. Those who know all about them will be no less pleased to read the brief summary they contain.

We have had an application from more than one party for the publication, in a tract form, of Dr. Cramp's "Homily for the year 1863.—Lay hold on eternal life," from our first No. of the present year.

We have no doubt it might be very beneficial, as suggested by a friend in the extreme eastern part of the province, to circulate "a few thousand copies."

Any persons who may wish to obtain them, will please inform us. Our complying with the request, of course with Dr. C's permission, will depend on whether we receive orders sufficient to meet the cost of publication.

They might be got out, we presume, for about \$1.50 or \$2.00 per 100 copies.

We have had several enquiries concerning the Infirmary Minister's Fund from other persons besides the writer of the communication on another page. We have not been indifferent to their wishes, but having no positive information besides that published in the Minutes of the Associations, we have thought it better to make no attempt to give an answer ourselves. But seeing that there is a Board to whom the management of the Fund is entrusted, we have thought it best to leave the matter in their hands to give the information sought. By this means all interested might have their enquiries answered. It is a subject in which there is no less a community of interest throughout the denomination in the Province than the other Benevolent Objects of the churches.

We fully concur in the opinion expressed by the writer that some effort should be made to render the Fund a more permanent one. Whether it could be accomplished, and what would be the best means of doing this, must be determined by the Association.

We think, too, that the name might well be enlarged by the addition of "Widows'" to the present one, so that in each Association it might stand as "The Infirmary Ministers' and Widows' Fund." It would then harmonize more fully with the appropriations made in the Western, and, we believe, also in the Central Associations.

The position occupied by Ministers, generally, leaves their widows without the provision for their families made by other persons in ordinary occupations. Indeed we think there may be greater necessity often attending the latter than the former, and just from the circumstance of their being Ministers' widows. This is the ground on which we would claim for them the sympathy

of the brethren generally, and believe, it properly represented to the churches, there would be many more than at present who would gladly contribute towards such Fund.

We would further suggest that the Minutes of each of the Associations should have one page on which the names of those composing the several Boards of the Association should appear. They might then be more easily revised every year, which should be attended to, and properly prepared for the press, by the Secretaries of the Associations. The members of the Boards would then be more likely to remember that a Report of their proceedings would be expected at the Annual Meeting of the Association.

We offer these suggestions as they now occur to us, although the latter does not necessarily belong to the former. We shall be happy to receive communications on the above subject.

POLITICAL.—In addition to the "Land and Gold Crushing and Amalgamating Company," and the participation of members of government in its speculations, another subject has arisen as a question of party discussion: Mr. Mosely, M. P. P. for Lunenburg, has been appointed master of the Government schooner *Daring*. The Opposition contend that this disqualifies him from sitting in the Assembly, and pronounce his seat vacated. The government party however argue that he is only protecting, and not collecting the Revenue, and therefore that his appointment is no ground of ineligibility.

The Opposition are also debating the question whether Hon. Mr. Howe's appointment of Fishery Commissioner by the Imperial Government, does not disqualify him from a seat in the Provincial Legislature, and retaining his office of Provincial Secretary.

These matters together with the negotiations concerning the Intercolonial Railroad, will doubtless be some of the principal subjects of debate in our coming Session.

ABOUT PAPER AND NEWSPAPERS.—One of our best New York exchanges says:—

"We have received, within the last ten days, such accessions to our subscription list as are most encouraging—more new subscriptions than we ever received before in the same number of days."

And yet "being under the necessity of doing something towards meeting the enormous advance in the price of paper," the editor says he "could not feel willing to change the price, so the size of it is somewhat reduced." With this reduction of size, he adds: "the paper used this week actually costs thirty-eight per cent more than the larger size of the same quality, used a year ago. What we need, to pay the largely increased expense is a LARGELY INCREASED CIRCULATION, and the PROMPT FULL PAY OF EVERY SUBSCRIBER." In answer to his appeal, the Editor says, "One pastor sends us the names of forty-five New Subscribers." "He did it by TRYING TO DO IT."

We would just say in reference to ourselves, that from several localities, thanks to the efforts of our friends, we have received accessions to our numbers. Perhaps in this respect we have no reason to complain, for we believe we have fared in the matter of additions quite as well, and perhaps a little better than most of our contemporaries.

We had no intention of using paper inferior in quality to that we have been accustomed to use, but our Agent in Boston became so alarmed at the price, that as usual without any new orders from us, he sent on a month's supply of paper, but of inferior quality, such as our present number is printed upon. Notwithstanding the quality of this, it costs 48 per cent more than what we have been accustomed to use, and in the course of a year would involve us in an additional expense of upwards of four hundred and fifty dollars. We have forbidden him sending any more of this quality, and are determined if possible, to have paper equal to and a little better than what we have ever had, and trusting to the fraternal sympathy and exertions of our friends, and hoping the price may soon come down, we have given orders accordingly.

We mention these particulars that our brethren may know exactly how we stand, and that they may perceive that our call for the payment of all arrears, is caused by imperative demands upon us which we dare not neglect.

If our neighbours in the United States with all their pecuniary troubles, can at the present time secure such large additions to their denominational papers, our people in Nova Scotia surely might do so with much greater ease. We shall not be satisfied until we reach every family in our churches, who are able to pay for a family newspaper. We have still a few copies of the first numbers on hand, and shall be glad to send them to those who wish to begin with the New Year, but cannot promise to supply them after