

understanding here respecting the representations made by the Agents on that subject while they were in England. It is unnecessary to dwell on these points. Explanations were given on both sides, and harmony was preserved. The following resolution was passed at the annual meeting of the Convention, held at Portland, N. B. Sept. 24, 1850:—"Resolved, That we highly approve of the prudence and patience of our respected deputation, Rev. I. E. Bill and Rev. John Francis, in the trying position in which they were placed, and acknowledge our deep indebtedness to them; and also to those friends in England who, notwithstanding the misrepresentations alluded to, exercised their kindest hospitalities to the deputation, and generously responded to their plea for help." Resolutions to the same effect had been previously passed by the Nova Scotia Association at its annual meeting in June.

The state of the Academy throughout this period was generally encouraging. Mr. Blanchard, who had been several years Principal, having resigned, Mr. Charles Randall was appointed to the vacant post. In 1848, Mr. Mark Bailey was constituted Associate Principal; he was succeeded, in 1849, by Mr. A. F. Willard. Dr. Pryor exercised a general supervision over the Institution. The services of valuable assistants were engaged from time to time, among whom may be mentioned Messrs. David Freeman and Stephen W. DeBlois, now occupying prominent positions as ministers of our denomination.

Yours truly,
Jan. 6, 1863. MENNO.

Christian Messenger.

HALIFAX, JANUARY 14, 1863.

INFIDELITY is ever active. Although its objections to the truth of God's word may have been a hundred times answered and silenced, it again assumes a little change and comes forward in another shape, as if its new assertions were new discoveries. When driven from the pedestal on which the goddess of Reason would exalt it, it raises its head in the form of opposition to government and seeks to overturn existing institutions. Failing in this it strives to pervert the education of the rising generation into a Secularism which ignores the existence of a volume of Divine instruction. Of late it has taken possession of church dignitaries, and reappeared in the form of "Essays and Reviews," and now comes forth in a book of 230 pages, purporting to be an examination of the Pentateuch and book of Joshua, by a Dr. Colenso, Bishop of Natal, in South Africa. This has caused no small stir in the religious world, and especially amongst the friends of Episcopacy. With all the guards the Church of England is supposed to have placed around it by its elaborate creeds, canons and Liturgy, to find that such views as he has boldly put forth, are tolerated in its pale, is doubtless most unsatisfactory. The writer endeavors to destroy the truth and accuracy of Moses' writings, and uproot the foundations of revealed religion under the mask of free enquiry into scientific facts and figures, and even ventures to threaten an examination into the question in what way the New Testament is affected by these discoveries he has made.

It is strange that such a work should have created so much sensation. Hundreds of books well worth perusal, are published, whose authors are doomed to meet no adequate return for their labor, while this, if we may judge by the noise it has caused in literary circles, will be a mine for its rash writer.

It seems strange that the enquiries of the native Zulus, among whom he labored, and their objections to the record of the Creation and Deluge, should have had the effect of convincing the Missionary Bishop of the inaccuracy of the historical account we have in the Books of Moses. It is well said by a writer in one of our English periodicals, that "An English Bishop who could be put to the blush by a Zulu convert, has no claim to be considered of weight in the discussion which may thus be provoked. Never was more convincing proof than this book and its genesis afford, that the consecration to Episcopal office carries no special grace or wisdom with it."

Dr. Colenso feels embarrassed by the demand of his church for implicit belief in all that is prescribed as essential by the formularies of the Church of England. He expresses his hope that the time is near at hand in the ordering of God's Providence,—

"When the way shall be opened for a wide extension of Missionary work among the heathen,—when that work, which now languishes, which cannot make progress among them, either among the ignorant Zulu or the learned Hindoo, shall no longer be impeded by the necessity of our laying down, at the very outset, stories like these for their reception, which they can often match out of their own

traditions, and requiring them, upon pain of eternal misery, to believe in their all 'unfeignedly,'—and when a Missionary Bishop of the Church of England shall not be prevented, as I myself have been, from admitting to the Diaconate a thoroughly competent, well-trained, able and pious native, who had himself helped to translate the whole of the New Testament and several books of the Old, because he must be ordained by the formularies of the Church of England, and those require that he should not only subscribe to the Thirty-nine Articles, and acknowledge the book of Common Prayer,—parts of which, the nice distinctions of the Athanasian Creed for instance, cannot possibly be translated into his language,—but solemnly declare in the presence of God and the Congregation, that he 'unfeignedly believes in all the Canonical Scriptures,' some parts of which, as the genealogies, in Chronicles, and the books of Esther and Daniel, as well as large portions of the prophecies, he had never read.

Such trifling with the Word of God is unworthy an educated Christian man, in the 19th century. His views of inspiration are no less at fault than his notions on the historical accuracy of Moses. He ventures to put forth the idea that Cicero wrote "by some kind of Inspiration," and that the truths taught by the Sikh Gurus were revealed to them by the same Divine teacher as the revelations to the Prophets and Apostles.

The Christian faith does not rest on the results of such an examination, nor can it be affected by such teachings; we may therefore smile at them, and regret only that the writer is entrenched behind the Bishop's cross which fails to protect the sheep, and the prelatic apron which is no security against error or infidelity.

THE WEEK OF PRAYER is another of the great facts of Christianity by which its character may be judged. The circumstance of the leading bodies of Christians combining for the purpose of united prayer to Almighty God, for the several objects suggested in the programme, emanating from the Evangelical Alliance, is one that must tell powerfully on reflecting minds as a significant sign of the times.

There are peculiarities in the adherents of each denomination which are cherished by them as essential to their church organization. To touch these and seek for their obliteration, would be to arouse their prejudices and raise an impassable barrier to amalgamation in any good work but taking the felt necessities of each, and making them the subjects of prayer, has had a highly profitable influence and has brought out the elements in which all Christians are united. It would be interesting to know what bodies were represented, and in what proportions, who took an active part in these meetings. Although not especially appointed to represent the churches to which they were severally united, yet, we believe, they joined in them none the less fervently than if they had been. We might mention several things by which we think the meetings would probably have been rendered more edifying and profitable, but would refrain from doing so if we thought the same were not felt by others generally in several of the services. In some cases we thought the prayers were a little too long, which prevented others from engaging, and filled up the time which otherwise might have been given to warm-hearted addresses. If there had been two or three of these, of about five minutes duration, at each of the meetings, on the subjects appointed, instead of leaving that part wholly to the chairman of the meeting, there would have been a livelier interest to them which would have made them doubly attractive.

The meetings were, however, full of interest—the attendance at all of them being so large, shewed this to be the common feeling that prevailed. The presence of Christian ministers at them all, and their participating in the exercises both morning and evening, was very gratifying. No other feeling seemed present but that of the desire to pray. The disciples may be said to have been "with one accord in one place," and we may look with confidence for the promised blessing.

The appointment of "one week" for this purpose seems to have secured this general sympathy, but we would not have it forgotten that it is desirable to have the same subjects frequently brought before the minds of Christians as highly important objects of prayer. One of our correspondents has suggested the desirableness of a continual remembrance of the topics of the "week of prayer," in personal and family devotions; and that they may be presented in an abridged form, thus:—

Lord's day—The outpouring of the Spirit.
Monday—Humiliation before God on account of sin.
Tuesday—The conversion of the ungodly.
Wednesday—Advancement of holiness,—the blessing of God on education.
Thursday—The Jews,—Antichrist,—Foreign Missions.
Friday—The Word of God,—the Lord's day.
Saturday—The governments of the world,—soldiers,—sailors.

The Editor of the *Presbyterian Witness* in referring to the fact that the majority of the meetings during the past week,—the Week of Prayer,—had been held in Presbyterian Churches, says:—

"One circumstance has excited enquiry, and we may as well explain it: eight of the twelve meetings have been held in Presbyterian churches. This arose partly from the fact that the Presbyterian churches are very conveniently located for such general gatherings; but mainly in consequence of the inability of our Episcopalian friends to grant the use of any of their churches."

Our contemporary has his own way of representing things in connection with Presbyterianism, and would probably like it to be supposed that Episcopals would prefer attending the meetings held in Methodist or Baptist places of worship. He may be sincere in his opinion, but we think there are no facts to warrant such a notion.

He takes the liberty of making an apology for Episcopals, for which many of them will not thank him. Respecting "the inability of our Episcopalian friends to grant the use of any of their churches," he asserts, "This inability they sincerely regret, and we have no doubt but in course of time it will be removed, and they will be placed in this respect as well as every other, on a level with the freest and most privileged denomination." We think it would have been quite as well and as satisfactory to Episcopals generally, and to Presbyterians also, if he had been contented with their having "eight of the twelve meetings" without his making this effort to present it as done in special consideration to churchmen, and in consequence of their religious disabilities.

We have some doubt about the inability really existing with churchmen, "to grant the use of any of their churches," if they wished so to do. In Prince Edward Island, it we are not mistaken, the Episcopal church was to be used in connection with the arrangements for the Week of Prayer, and if this might be done there, why not in Halifax? We leave that, however, for our contemporary to settle with "our Episcopalian friends."

THE INTERCOLONIAL RAILROAD.—We copy the following extracts and remarks on this great undertaking, from the *Halifax Sun* of Monday:

Messrs. Sicotte and Howland are on their way home, having accomplished the object of their mission—the indefinite postponement of the Intercolonial road.—*Toronto Globe*.

Does the *Globe* mean to affirm that Messrs. Sicotte and Howland left Canada with the pre-arranged purpose of obstructing the building of the Intercolonial Railway? Our two Toronto contemporaries have embroiled themselves in so much mist of late that it is not easy to see clearly where they are.—*Quebec Chronicle*.

There seems to be a hitch in Railway matters. We trust there has been no shuffling on the part of the Canadian delegates. Our belief is that should the present Government of Canada not carry the Railway Bills which have been prepared for presentation, a combination of parties will be formed for that purpose. We shall see.

The *Halifax Chronicle* of Saturday last contained the following paragraph on the subject:

"The Hon. Messrs. Sicotte, Howland and Howe returned in the *Africa*, from England, yesterday morning. The two former went on to Boston, en route for Canada. From Mr. Howe we learn that the terms, as explained in our paper of the 27th ult., are substantially those which, after full discussion, have been yielded by the Imperial Government, and accepted by the delegates from Nova Scotia and New Brunswick. The Canadian delegates, it is understood, object to a sinking fund altogether, and have not accepted the terms, but referred the whole matter back to their Government."

There will, doubtless, be several hills to level and valleys to fill up, before operations are commenced, in constructing the road for the iron-horse to Canada.

News Summary.

ENGLISH dates by last steamer come down to the 27th ult.

Peace and quiet continue throughout Europe, in happy contrast to the sanguinary drama that is being enacted on this side the Atlantic.

The marriage of the Prince of Wales with the Princess Alexandra of Denmark, is finally arranged to take place in March, at Windsor Castle.

The Greeks still persevere in their determination to choose Prince Alfred as their King, although it ought to be evident that their wishes must be fruitless, as the British Government has definitely expressed its decision, that he cannot accept the honor, as being contrary both to their own views of sound policy, and also to existing treaties with France and Russia.

Great efforts continue to be made to alleviate the sufferings of the Northern Operatives.

It would appear that the Emperor of Austria is endeavouring, with something like good faith, to bestow a Constitutional Government upon his subjects. His object is to grant a representative Constitution, combining the whole of his dominions, which are in fact composed of different nationalities, as Austrians, Hungarians, Italians, Bohemians, Croats, &c., &c. The Hungarians, however, still demand their old national representative body, which, with more or less change, had existed for more than a century, but was dissolved by the Emperor not long since.

The Supreme Powers, in the various Continental Governments, unlike our own, have assumed and exercised the right of granting and revoking constitutions to their subjects, as suited their caprice; nor as yet, except in a few instances, have the people ever been able to establish effectual limits to the Sovereign power.

Nothing of much moment has transpired since our last, in reference to the contending armies. We have as yet received no detailed or certain accounts of the results of the battles that have taken place in Tennessee and Missouri. Upon the whole, the Federal seemed to have been successful, until the receipt of Monday's despatches. These indicate decided reverses of the Federals, especially in the Naval force at Galveston, in Texas.

DONATION VISIT TO REV. J. E. BALCOM, GREAT VILLAGE.—The brethren and sisters of the Baptist Church and congregation, with other friends, paid a Donation visit to their pastor, on the evening of Wednesday, Dec. 24th.

A most pleasant and agreeable evening was profitably spent in conversation, music and speeches, and the pastor was made richer by \$2.50 in cash, and other useful and valuable articles of the value of \$46.50.

May his and our souls be more richly endowed with every Christian grace.—*Com.*

Notices, &c.

Acadia Athenaeum.

The fourth lecture for the season before this society will be delivered in the Vestry of the Baptist Meeting house, at Wolfville, on Friday evening, Jan. 9th, by Professor Howe, of King's College, Windsor, commencing at 7 o'clock.

Subject:—"The Chemistry of Air and Water." Tickets 5 cents; for the season 25 cents; to be obtained at the store of Mr. G. V. Rand.

ALBERT J. HILL, Cor. Sec.

POSTPONEMENT.—The above lecture is postponed to Friday, Jan. 16th, at the place as above.

Letters Received.

Jas. E. Potter, Esq., 2nd, £2, 2 subs. R. Chambers, Esq., 3rd, 1 sub. Rev. E. O. Read, 3rd, 1 sub. Ward Eaton, Esq., 5th, 20s, 1 sub. Rev. H. Angell, 27th. H. C. Upham, 5th. Asaph Marshall, 3rd, £2 12s. 6d., and 5th, £1. Rev. W. I. Loomis, 26th. G. Cogswell, 28th, 2 subs. omitted. P. Paint, Jan., 2nd, 1 sub. omitted. W. J. Gates, 5th, 1 sub. Rev. L. B. Gates, 3rd, 1 sub. 10s. John Bradshaw, 5th, 12s. 6d. X. Z. Chipman, Esq., 2nd, £5 10s, 2 subs.—Also \$4 from Isaac Lloyd for Home Missionary Society, paid Treasurer. "E," £3 pays to Sept. 30th, 1863. G. V. Rand, 6th, £10, 2 subs. Willoughby Sabean, 26th, 20s. Charles Tedford, 1st, 20s. H. E. Payson, Esq., 3rd, £5. A. S. Higgins, 3rd, 20s. T. P. Calkin, 7th, 10s. C. A. D. Snow, 7th, 5s. Capt. D. F. Curry, 6th. Rev. W. Dobson, 2nd, 10s, 2 subs. J. Gammon, 4th, 10s. E. McLatchey, Esq., 8th, 25s. Abraham Newcombe, 3rd, 1 sub. Geo. E. Crossen, 5th, 1s. 3d. Rev. Chas. Randall, 7th, £3. A. McDonnell, 7th. Much obliged. N. T. Harris, 8th. Philip Hill, 9th. J. F. Nash, 29th. J. Cutten, 8th. Jas. B. McNutt, 7th, 20s. Rev. J. C. Morse, 6th, 25s. Rev. Jas. Stevens, 8th, 23s. 9d. S. Harlow, 8th. J. Jennex, 6th.

General Intelligence.

DOMESTIC.

His Excellency Earl Mulgrave entertained His Worship the Mayor and the City Council to a dinner party on Tuesday last.

The Government have offered a reward of \$200 for the apprehension of the persons guilty of setting fire to Mr. J. Stanford's barn, on Saturday, 3rd inst.

A second instalment from Nova Scotia, of £1,000 sterling, toward the British Operatives' Relief Fund, was forwarded by the *Europa* on Friday morning last.

DR. TUPPER was unanimously elected President of the Medical Society of Nova Scotia at the annual meeting, held on Tuesday last. Dr. J. C. Hume, 1st Vice President; Dr. Major of Truro, 2nd Vice President.

AMHERST.—We regret to hear that the vessel having on board the new organ, from Boston, we believe, for the Baptist Church at Amherst, was recently wrecked on the coast of Maine. It was, however, pretty well covered by insurance, and the manufacturer will make another in no way inferior to the one lost. This and other unavoidable hindrances will cause some delay in the opening of the new House of Worship.