

ers the hard stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, "Preach the preaching that I bid thee?" And what right has he to bid that Christ whom he is to make known, amid flowers of rhetoric, as Verist, in the portrait of James II., virtually hid his majesty in a profusion of sunflowers and tulips? What the late young preacher, Erskine Haives, was dying he said, "I wish to live to preach the Gospel more simply." How many at death's door have felt as he felt.—Dr. C. F. Fish.

## Provincial Wesleyan.

WEDNESDAY, MARCH 9, 1864.

### The Dalhousie College.

It is not our intention, in the present number, to resume the consideration of the Dalhousie College question at any considerable length; but a few observations just now, may not be out of place. In several of the city papers articles have appeared last session. Only two of our contemporaries have offered any defence of the Act, viz., the *Provincialist* and the *Age*, the latter, our tri-weekly, the *Halifax Citizen*, a paper largely under Presbyterian influence. Since the feeble attempts sometime since by the *Witness*, in reply to our strictures on Dalhousie, not a line has appeared in that journal on the subject until lately, when, aroused by the presentation of numerous petitions to the Legislature against Dalhousie, our worthy contemporary is called out again. He affects to regard these petitions as having been got up by pressure, and as not being the spontaneous expression of the mind of the people. But notwithstanding his seeming disposition to treat these petitions with indifference, it is manifest he has some fears that a large portion of the people of the Province are in earnest in the matter. He says he has intimations from members of other churches in favour of Dalhousie; we can tell him that communications from members of his own church have come under our observation, in condemnation of the Dalhousie scheme, as being likely to do no good to Presbyterian interests, and to be regarded also as an occasion of unbecomingly bitter animosity between the Presbyterians and the other denominations.

The articles in the *Citizen* are more remarkable for verbosity than for clearness and sense. They offer little that is new on the question. The assumptions they present were disposed of by us some weeks ago. The views they enunciate may suit those who are willing to Dalhousie as it is, but certainly will fail to convince the unprejudiced that the present scheme has not been wisely adapted to meet the wants and wishes of the Presbyterian body. In the last of these publications the marvelous attempt is made to persuade the public that instead of the Presbyterians being largely the recipients of Provincial funds, that body is actually bestowing grants upon the people of Nova Scotia, for College purposes, to the amount of £1400 a year. In the wonderful process of reasoning employed on this point, the £2000 which the Presbyterians raise for their own purposes is assumed to be given to the Province, and to this is added £200 more, which, it is said, they ought to receive, and which they magnanimously furnish for the high purpose of advancing Provincial education. The logic by which this conclusion is attained reminds us of the reasoning of the School-men of a past age, but a discerning public will be slow to recognize any generosity therein. On the other hand, what is the subsidy the Presbyterians receive for College purposes? They receive £2000 a year for the support of their professors, besides the benefit of £17,000 due by the College to the Provincial chest.

We regret to have occasion to complain of the discourtesy of the *Citizen* and of the misrepresentation made by that journal of our position on this question. We never charged the Presbyterians, as a body, with hypocrisy. We noted and regretted, in this journal, our expressions of respect for that denomination. We deplored that any other feelings than those of brotherly regard should arise between them and ourselves. We hope that the sagacity, the sense of justice, and the Christian charity of the Presbyterians in this matter, however the *Citizen* explained or dealt with by the Legislature, will lead them to the adoption of such a course as will prevent animosity between them and other churches, and that brotherly love may continue and increase.

We take exception to the action of some of the former Board of Dalhousie Governors, who, with public interests committed to their keeping, and who so planned the whole scheme as to adapt it entirely to the furtherance of sectarianism. Of the Presbyterian Synods, when the loan was proffered, we had a right to expect that some regard would have been had to the interests of other churches, in accepting the proposal from Dalhousie Governors for the appropriation of property which belonged to the Province at large, which the Synods well knew the Governors held, not as Presbyterians but as Trustees, on behalf of the Province. We believe, however, that the apparently very liberal conduct of the property, and the promise of its acceptance in their communications, were but from the view of the Synods its full bearing, and we further believe that if the plan were not submitted for their consideration, with the light which has been shed upon it, those respectable bodies of Christian men would reject such an offer very summarily.

There seems to be a streak in the minds of some, who have not informed themselves upon this point, that the Presbyterian church has a special right in Dalhousie College. This is a mistake. The noble man whose name the Institution bears, anticipated its usefulness as a Provincial Institution. The means by which we were funded, were in no wise, distinctively Presbyterian, but were public funds. It is true that the Government has always been largely Presbyterian. This has been a grave error from the beginning, the fruits of which are now manifest.

We hear a Presbyterian brother saying, "You are the dogs-in-the-manger party. Any denomination might have had Dalhousie in their hands, and you would have been disposed to work it. You said nothing about it when it was a dream, but now that we have taken notice of it, you are a hue and cry."

Our reply is,—The College funds when not employed, were not misappropriated, but were accumulating from year to year; now they are used in a vastly unfair proportion for denominational purposes. We deny that the time ever existed when other denominations would have been allowed to take charge of Dalhousie. Other bodies of Christians had no encouragement in the establishment of the denominational College principle in Nova Scotia to unite in any measure for building up a Provincial University. The former scheme to do so, was evidently a sham. It is true in the remembrance of many that a proposal from a reverend gentleman of high literary standing for a Professorship in Dalhousie, was refused, because he was not a Presby-

terian. So much for the Presbyterian Governors then, and so much for their denominational preferences, which have led them to betray public interests entrusted to their hands.

But says one, "Give the present scheme a fair trial. If the Presbyterians can manage efficiently this plan for the working of Dalhousie, they ought to be encouraged; and besides, it will give to the metropolis a good educational establishment." This would be all very reasonable, if the arrangement were an equitable one. But the question should first be settled,—Is it right? Is it fair that one denomination should by public funds be advantaged so greatly beyond all others? Should one body have placed in its hands a Provincial Institution with all the advantages thereof, while the several others who have been generously aiding in Provincial Education for many years, should be made to take a position of inferiority? Is this even-handed justice? Will such a policy be likely to promote the cause of Higher Education in the Province? Until these queries are satisfactorily answered there is no propriety in saying, "Let us see how the scheme will succeed. Let us give it a trial."

No. Let the Presbyterians have Dalhousie College, but no more,—of Provincial aid, and by their hands endowments they will possess every facility in the way of means that can reasonably be desired. Let the University scheme stand in abeyance, until one can be established on a respectable basis, and on equitable principles. The time may not be far distant when the whole of our Collegiate Institutions may be associated, and when provincialists will be able with the highest satisfaction to point to our UNIVERSITY OF PROVINCIAL COLLEGES.

Since the foregoing was penned, we have had, in private letters, from friends to whose judgment we are disposed to pay great deference, the inquiry presented as to the mode in which this vexed question might be arranged. The practical suggestions thus submitted we deem highly worthy of consideration by our Legislators, and we accordingly give them the benefit of our own views.

One is, Let the Presbyterians take Dalhousie out and out, and give for the privilege, if not an equivalent, yet something handsome as an acknowledgment of the loan received, say £10,000. A very liberal offer, considering the amount due the Province, and the income derivable from funds invested.

Another suggestion is, As a bonus for removing the troublesome concern out of the way, take the *Provincial Institution*—give them the Building, the Province loan, and such portion of the endowment as they may be fairly entitled to, in lieu of grants from the Province chest, on condition that other denominational Institutions be placed on something like an equality with them in these respects.

A third suggestion is, Give the College building to be used as a Presbyterian College, and let the Endowment Fund be a Foundation for a University Proper, on the plan of the London University, appropriating the surplus after defraying incidental expenses, to the different Colleges, in proportion to the number of students sent from them from year to year, as successful candidates for the honours of such independent University. Such an arrangement would furnish a test for the work of the different Colleges, and would serve to elevate the standard of Collegiate Education.

### The Glory of Old Zion Departed!

The work of transforming the venerable sanctuary adjoining our office into a place of unalloyed business, has called forth much remark not only in Methodist circles, but also among those of other denominations who worthily venerate whatever has been consecrated to sacred uses. It is proper to say that the Trustees of Zion Chapel would never have disposed of the building for purposes like those to which it is now unshakably appropriated. They refused to sell for an object far less questionable. When it passed from their hands, they had every reason to believe it would be still devoted to Divine worship. But the parties who purchased, without any fault on their part, and preserved from carrying out their intentions, and hence the present very humiliating and painful result. The *Provincialist* witnesses call attention to the matter in the following paragraph:—

A SAD STORY.—It cannot be helped—but we wish it could be! The venerable old Zion in which the fathers of Wesleyanism preached and prayed—in which the first of our great men of life—in which all the Churches have found for United prayer—this sacred building has been rudely torn to pieces for as its inside is concerned, and converted into two shops—liquor shops we hear they are to be! It is in human nature to regret a transformation such as this—

Yes, there is a thousand things which we may justly see that should excite much deeper regret. Every spot of earth is in fact holy ground, how much of it is used in the service of sin—how much of it trodden by the feet of God's foes! Every human being that we meet should be a temple of the Holy Spirit; yet how many are under the fell power of evil, yielding themselves up to Satan. If we see with some degree of pain the work of men, once sacred to God, turned to menial uses, how should we mourn when we see God's own image defaced, man made in the likeness of a three-holy God become vile and sordid like Satan? There is no peculiar sanctity in wood or stone on earth. Minerals once used in the service of religion may be turned to other uses. The admirable conduct of Her Majesty has endeared her to the people, and made them take a greater interest in all that concerns herself and her Royal House. In the respect shown, we see due honor done not only to the Royal House, but to the family feeling which is strong in Scotland as well as in England. The size of London is becoming perfectly monstrous. Not less than 60,000 inhabitants are added to its population every year—a number in itself equal to the population of a large city.

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Parliament has commenced its sittings a fortnight, but there was time so uninteresting, that it is not worth the notice of our readers. It seems impossible to get up anything about anything. As to the extension of the franchise, about which Mr. Bright made so great a commotion a few years ago, nobody seems to care a straw about it. Trade is good, wages are high, people are comfortably off, and they cannot be got to trouble their heads about politics, or to listen to orators who are ready to expound to them the grievances under which they labour.

The whole aspect of London is being changed by the railways which now intersect it in every part. Three or four bridges are at this moment in progress across the river Thames, and capital is being spent with incredible lavishness in the formation of these ugly structures. There are not less than 74 schemes now claiming the attention of Parliament for railways in London and its outskirts, their aggregate length being 47 miles! Of course the great majority of these schemes will be mere waste paper; and it appears likely that two concentric rings of railway will be formed—an outer one, at a radius of three or four miles from the centre of the city, and an inner one, which will be carried underground in its entire length. The size of London is becoming perfectly monstrous. Not less than 60,000 inhabitants are added to its population every year—a number in itself equal to the population of a large city.

I mentioned in my last the nomination of the Rev. W. B. Pope to accompany the Rev. W. L. Thornton, in that capacity on Eastern Missions. This appointment does not extend to the Canada, or to the Eastern Provinces Conference. If, however, Mr. Pope should accompany his friend on the entire round, your readers will have an opportunity of seeing one of the profoundest thinkers, and one of the most ripe and accomplished scholars, of which our own or any other section of the Church can boast.

London, Feb. 19, 1862.

### From our Scottish Correspondent.

Scotland has shared in the gratification consequent on the birth of a Prince, and, as an expression of her sympathy, has sent a complimentary letter to the Prince and Princess of Wales, from the town councils and other public bodies. The attachment to the Royal House is strong, even in the remotest parts of the land, and has become stronger since the death of the Prince Consort—an event which cast Her Majesty more fully upon the sympathies of the people, and brought her into closer contact with the people. The attachment to the Royal House is strong, even in the remotest parts of the land, and has become stronger since the death of the Prince Consort—an event which cast Her Majesty more fully upon the sympathies of the people, and brought her into closer contact with the people.

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### From our English Correspondent.

The remarks have often been made that a period of national tranquility and prosperity affords few inducements to the study of history, and the same may be affirmed of the newspaper correspondence. We in England are all doing so quietly and comfortably just now, that there is really nothing of stirring interest going on either in religion or in the political world. There are, however, a few matters which it may not be uninteresting to your readers to receive by this mail.

In the city of London, there seems to be a tacit understanding that the Jubilee Fund is to have precedence, and that other objects are to stand aside until that has been accomplished. At present meetings are being held, at the rate of ten to twenty per week, and the results are such as to show what an amazing hold the missionary enterprise possesses upon the hearts of the people. More than £140,000 has now been

promised, and there is not the slightest doubt that the estimated amount of £150,000 will be considerably exceeded in Great Britain alone, besides whatever may come from the colonies and mission stations. The manner of conducting the meetings is very simple. A number of pencils and blank pieces of writing paper are distributed freely among the congregation. On these the donors write their names, and the sums they intend to contribute, and hand them up to the platform. There is not much room for oratory; for the speakers are too much interrupted by the reading of the papers thus sent up, and as this is considered to be the special business of the meeting, such interruptions are courted rather than otherwise.

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