

# THE CHRISTIAN WATCHMAN.

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## Christian Watchman.

SAINT JOHN, N. B., JULY 10, 1861.

In the good old times when Baptist and Methodist ministers were fined for performing the marriage ceremony; when the public offices of the country were regarded as personal property, to be dispensed at will to friends and connections; when a few families fancied that they had a right to rule, and exercised this imaginary right without let or hindrance, this Province could boast of a College. It educated several clergymen, and at least one lawyer who delights to boast that his education cost the Province some five thousand pounds. Though this college was supported by the funds of all, it was under the exclusive control of one denomination. The sapient managers never dreamed of attracting to their college the youth of the province, nor of adopting the article of education which they furnished to the wants or the circumstances of the community. Pervaded by narrow prejudices of class and sect, heedless of the changes, political, denominational and social which were rapidly taking place, rigidly modelled after institutions which, however suitable for the Mother Country, were not adapted to supply the wants of an infant colony, the college was a joy to the heart of the bigot or the exclusive. Without zeal for learning, without a spirit of enterprise, utterly blind to the wants of the country—it won the admiration of provincial exclusives, and gained the respect of provincial fogies. Out of the many thousands of New Brunswick youth, but few ever knew that a college education was practicable or desirable. The few who really desired education, carefully avoided Fredericton. Nevertheless the college, beloved and respected by our nobility, kept on its course, blind to the ruin which seemed to be impending.

At length our ancient provincial rulers entered into a state of seclusion, repose, and insignificance, equally needed by the country and themselves. King's College arose from its slumbers to find that a new era had dawned. It was anticipated that under a liberal government, and with more favorable auspices, our new Institution of learning, would enter upon a career of activity and usefulness.

The promised reform took place. The Institution was placed under the immediate control of men who were supposed to be intelligent, interested in the progress of the University, and willing to adapt it to the necessities of our condition. The people, weary with the burden they had borne, fearful of those denominational and political controversies which had been excited elsewhere on the College question, anxious to avail themselves of the advantages of Collegiate education, accepted the reform, and were prepared to give the University a fair trial. They supposed that at least the more glaring errors of the past would be avoided, that a new life would be infused into the Institution, that it would earnestly seek to supply the educational wants of the Province. They were prepared to excuse the errors of zeal, the blunders of men who, though they had enjoyed no collegiate advantages, yet meant well and were sincerely anxious to impart the best education to the greatest number. The consequences of zeal and enterprise, even if indiscreetly manifested, would have been tolerable, a renewal of the past slothful, illiberal, stupid policy, absolutely unendurable.

It would, however, be somewhat difficult to perceive what the Province has gained by the University, and still more difficult to discover what superior advantage it promises. For a little while we hoped that the University was entering upon a new career. Dr. Hea seemed to comprehend its first and greatest want, and the aim which, to be successful, it must keep in view. Of all who have ever been connected with the University, he only seemed alive and in earnest. If he did not exhibit on all occasions in his intercourse with the students, the most perfect self-command, it must be remembered that he experienced extraordinary and intolerable provocations. The boys who so generously had resolved to give their President a fair trial, did so in a style rather unusual in Colleges.

What though he were a man of sufficient attainments to warrant his appointment? what though his energetic efforts were being crowned with success. The boys did not like him, and parents shared, if they did not inspire the antipathy of their sons. If Dr. Hea, had been the grandson of some half pay officer, second cousin to some government official, a sound churchman, and withal had possessed the sublime apathy which the institution naturally engenders, he would have been to this day the honored president of the University, and kind hearted parents would have scorned to listen to complaints from their

boys respecting a gentleman so very respectable. However he has gone, and the boys instead of being soundly whipped have virtually dismissed their President. It is to be hoped that the new President will not too severely scan the productions of their genius, nor be too inquisitive respecting the manner in which the youngsters spend their time.

But in view of present management, and recent appointments it will be somewhat difficult to perceive what the province has gained by the establishment of the University, and still more difficult to discover what superior advantages it promises.

It is no longer under the direct management of one religious body, nor are its advantages limited to churchmen, but its present government seems to have inherited the spirit of its predecessor.—The influences which formerly pervaded the institution seem still to exist, and the patronage which it receives prove that there is no demand for education, or else that this institution is as incapable as ever of affording it, of the kind and quality desired. "The hands are the hands of Esau, but the voice is the voice of Jacob." What has been gained by the reform which was so loudly trumpeted, and from which such great results were expected?

Simply permission for those who pay for its support to avail themselves of its advantages.—As for any new attraction which it offers or increase of efficiency we look in vain. As regards the governing body, though nominally unsectarian, it would seem that influences as powerful as disintegrating as sectarian zeal, can be brought to bear upon them. Nor, though ministers, the only class of men in the province, who know any thing about colleges are excluded from all participation in its deliberations, and we are convinced that all denominations receive at its hands impartial treatment.

It seems to us that one or two courses remain in order to give satisfaction, and render the institution of any real utility. Either let the institution be placed in the hands of some religious body, who will rather receive aid for it, than allow it to be supported exclusively by government, and who will also consent to a liberal and unsectarian constitution, like that of Brown University, which by the way, though the only University in Rhode Island, receives no state support. Or, on the other hand, let the University be removed from its present atmosphere and isolation, let it seek to supply, not just the kind of education demanded in England, but the education which is studied in New Brunswick, let professors feel a stimulus to exertion and be interested in the enlargement of their sphere of action, let the system of government discipline and instruction be in harmony with the requirements or preferences of denominations, but with the necessities of the people.

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## The Rejection of Dr. Pryor.

We do not complain because Dr. Pryor was not appointed to the Classical Professorship of the New Brunswick University, though it might be somewhat difficult to discover an available man with higher claims to consideration. He is not a foreigner or a stranger, nor is he ignorant of our educational condition and necessities, nor has his name been heard for the first time, in connection with his application for this Professorship. He took his first and second degrees at Windsor, subsequently studied at Oxford, was a Professor of Classical Literature for twenty five years, and for a considerable portion of that time President of a College. More recently he has been connected with literary and theological institutions of the highest standing in the United States, and for the past twelve years has been President of the Northern Board of Education. It is true he was a Baptist, did not enjoy the personal friendship of any exalted personage, nor was related in any way to any member of the Senate. We think that the Baptist Denomination at any rate, as well as Dr. Pryor himself, had a right to expect that his application would receive candid and impartial consideration.—We deny that it was any presumption for a Baptist to expect this much at the hands of the Managers of a University which is common property. The appointment of Dr. Hea to the Presidential Chair, proved that a Methodist under favorable auspices, and wafted by propitious gales, could obtain the highest office in the University. A Baptist might therefore hope at least for a fair consideration of his application for a subordinate situation. But after the treatment which Dr. Pryor has received, we feel assured that should any vacancies occur in the University, no Baptist need apply.

We complain, not that Dr. Pryor was rejected after an honest consideration of his claims, but that he would have been denied an impartial judgment, had his qualifications been even higher than they are. The appointment, we have every reason to believe, was virtually made months ago, and under circumstances which would have insured the rejection of any other than the favored candidate. Those who manage a Provincial University should hesitate long before allowing any influences however powerful to interfere with free action, impartial examination and unbiased judgment. They are not faithful to the sacred trust reposed in them if they allow their right to be dimmed by the mere shadow of the throne. They should not indeed judge of the qualifications of a candidate on religious grounds, yet even here consideration for the well being of the Institution should have a certain degree of influence. It should be remembered that the inhabitants of this Province are divided into various denominations and care should be taken that no ground arises for the suspicion that they are not treated with impartiality. Students unconsciously feel the influence of their professors. Should these be all or chiefly of any one denomination, confidence in the unsectarian character of the Institution would be lost, no matter how carefully they might avoid tampering with the principles of the students, and no matter what might be the constitution of the Senate.—It seems to us that prudence would have suggested the impropriety of creating in a nominally unsectarian institution a predominantly sectarian influence. We may however, be mistaken, but it is our impression that the faculty of the University as now constituted, is composed chiefly, if not altogether of members of one denomination. If this be so the managers of the institution have not acted either with justice or prudence.

The Baptists of this Province at any rate, so far as we can understand, are disappointed and dissatisfied by the treatment which Dr. Pryor has received—they feel sorry that they were so long kept in ignorance of the mysterious influences which have been at work, and only regret that one whom they greatly respect should have been exposed to a mortification, which perhaps would not have been raked, with their present knowledge of the singular workings of the University machinery.

## The College Question.

Governmental and Denominational Colleges have each their own supporters, by whom their respective claims are urged with such warmth and eagerness. In a province where the former have been publicly adopted, the question of their comparative merits cannot fail to be important. Our own costly experiment is a monument of repeated failure, a bugbear to our politicians, and a sore spot in the eyes of the country. Having spent our money for naught, it is natural to suppose that there must be a mistake somewhere, and Collegiate Institutions in other countries must possess some interest in our eyes.

If we look to Europe we shall find neither in England, nor on the continent, any parallel to our peculiar condition. The connection of church and state is such that a Government College is always Denominational, and often Sectarian. In Italy and France, the influence of the Roman Catholic church is present to a greater or less degree in every Government College for undergraduates. In Germany some are Catholic, others Protestant, in accordance with the religion of the State. Of these some have been founded by the state, others, though recognized by it, have sprung up through other causes, others again have been formed as well by private as by public aid. Some which were originally founded by the state have divested themselves of religious control, but they had already gained sufficient wealth and patronage to secure permanency. Most of those have grown with the growth of the country, and gained new strength through successive generations, as well by private bequests and donations, as by state assistance. Concerning most of these, however, two things must be distinctly remembered. In the first place, age has secured to them permanent wealth and strength, so that whatever new condition of life or action they should assume, it would not materially lessen their usefulness. In the second place, many have a far higher reach, and wider scope, than any American College can pretend to. They offer a work for a life-time, and a course of study without end, toward which the graduate may pass on, and in which he may labor as long as he lives.—In some the requirements for matriculation are almost equal to the American requirements for graduation, so that they occupy a different position and refer to a different order of men.

In England, Oxford and Cambridge were originally founded by the state, and have grown with the country, till the resources of centuries belong to them. They have received additional strength from the private endowments of their sons. They belong to the state and are recognized by it, and thus far are Governmental, but they are not strongly Denominational. Until recently they were Sectarian, none but members of the Established Church being admitted, and even now they are the stronghold of the dominant sect. In addition to these there are scores of others, which the Government has had to recognize, and provide for, by the Institution of London University.

It will therefore be seen that the connection of church and State in European churches prevents us from finding any parallel to our Collegiate systems. Under such circumstances it is quite easy for them to be both Governmental and Denominational, possessing the support and confidence of all, and enjoying both the strength of State aid, and Denominational support.

Indeed it is only when we cross the Atlantic that we can find the parallel. In the United States, the same rivalry which we behold among us has gone on for generations. The result, as we had occasion to show in our first issue, has been entirely on the side of the Denominational system. As a class the State Colleges in the neighbouring Republic are inferior. Perhaps the best known is the University of Virginia—"the darling of Jefferson" which was founded with such bright hopes, and bright anticipations. Just before the recent War it had about four hundred students, but in the numbers of those only could it boast of any success. Its standard of admission is low, its course of study meagre, and its students have been chiefly distinguished for extreme dissipation. The University of Michigan is more favorably known, but this, with all similar institutions, is far beneath the standard of the Eastern Denominational Colleges. Harvard, Yale, Brown, and Dartmouth, are known everywhere. To them resort students from all parts of the Union. Their rapid growth in every department is a sure sign of vigor; their ever ascending standard of scholarship is a proof of their increasing efficiency. During the last decade immense improvements have been made in their courses of study. Every new result of German thought or investigation is eagerly welcomed by them, and their progress is shown by the ever improving text books on all branches of Education which are issued every year, often to be republished and used in other countries. Our similarity to our Republican neighbours renders these successful Colleges the best models for imitation here; and the experiments which they make in every department of Education must always have the strongest influence upon us.

In British America, Colleges are on the first stage of growth, but a struggle is going on between the two systems. In Nova Scotia the Government system has succumbed, and Dalhousie College now exists only in name. In Canada however the contest is at its height, and in the midst of partisan rancors it is extremely difficult to get at the truth of the matter. Thus in Upper Canada they have the University of Toronto, with University College, a Government Institution on the latest and most approved model. In their opposition to sects they have banished religion itself from its walls. Denominational Colleges are politely informed that no notices will be taken of them. The Buildings of the Government College have been raised at great

outlay, and in the engagement of Professors they have displayed expense. It must be avowed that University College has a goodly number of students and the last matriculating class numbered, it is said, over seventy. But as in the case of the University of Virginia, so here, numbers are not all. Other things are necessary to permanent growth and health. One important sign of the success of a college is found in the general attitude of the country toward it; and with reference to this it must be admitted that the situation of University College is by no means happy. The Catholics have to many institutions of their own, and support from them could scarcely be expected. The Episcopalians are just now making a mighty effort in favor of their own Trinity College. The Methodists are working still more mightily for their own Victoria College. The Episcopalians demand that sectarian colleges be acknowledged by the Government, and are willing to accept the leadership of the University of Toronto. The Methodists insist on their right to receive a share of Government aid, and threaten to carry the College question to the polls. Dr. Ryerson has expressed himself in favor of Denominational Colleges, and in a recent speech maintains their right to receive supplies from the State. He insists that when a Denomination has put up buildings, and engaged Professors, it is no more than just that the Government should second efforts; and this he says would correspond with their action toward common schools. The Baptists are not sufficiently numerous either for support or opposition, so that according to the best authorities the University College depends chiefly upon one Denomination, and what one is that, pray? Why the Presbyterians; who like "cannie Scots" are already reaping all the benefit they can from that College from which others hang aloof.

On the whole the permanent success of the University of Toronto is far from certain. The opposition of Denominations is too deep and conscientious. The claim for University Reform is louder than ever. It is certain that great changes must be made—and while we refrain from repeating the charges of "inefficiency" and "lowering the standard of admission" which are made against University College we must admit that at the present time that institution can neither be praised as a success, nor pointed out as a model. In conclusion one fact is evident to the momentary eye. The success of Government Colleges is at best uncertain, while that of Denominational Colleges is secure. If they cannot live with state aid, they can live without it. They have support of which State Institutions can know nothing,—a deep, a fervid, a conscientious feeling, which cannot be destroyed. Ignoring sect, they prefer religion to all things; in their youth they may be assailed by slander or open hostility, but increasing years can only add to their strength, and vindicate their character before the country. To them a time is possible when the merit shall be regarded by all, and other sects shall vie with one another in giving them a hearty, a generous and even an enthusiastic support.

## Brown University.

It may, perhaps, be remembered by some, that when the managers of Kings College made their first attempt to extract it from the slough of despond, they turned their attention to Brown University. From that fit of activity there was no result, yet considerable attention was directed toward the last named place.

Its age, its success, and its accomplished corps of instructors, have caused it to be frequently presented as a worthy type of the Denominational College.

Among those Rhode Island Baptists, whose proud boast it was to have first practiced the doctrines of civil and religious liberty, it may well be expected that all institutions of learning would be marked by distinguished liberality.—Their elevated sentiments were never more truly expressed, than when a hundred years ago they established Brown University.

It was denominational, not sectarian; for there was a wide difference between the two.—Its constitution was so arranged that the President should be a Baptist. But among the Governors, no prohibition was made against the entrance of any orthodox Christian. Religious creed was made no bar to the engagement of Professors, or to the admission of students, but the chairs of instruction, and the lecture halls, were thrown open to all alike of every class and creed. The Baptists have always preserved the predominance, but still there has always been a large representation of other Denominations among Governors, Professors, and ex officio members of the committee; while the students have consisted of every religious creed in the country, both Protestant, and Roman Catholic.

Such wise liberality met with its appropriate reward. It did not lessen the hold of the Baptists upon the institution, but strengthened the college itself, enlarging its sphere of action, its influence, and its usefulness. It was looked upon as the property not more of the denomination than of the state; and the general public shared in the regard which was felt for it by its own immediate supporters. It grew with the growth of Rhode Island. It was regarded as the product of the state. Its pre-eminence was acknowledged by all. Its pre-eminence was secured by the fact that the Denominational zeal which formed the centre of its support there were congregated all the strength of public favor and all the approval of the state. Under such circumstances, its success was secured. The usual difficulties which beset a growing institution were triumphantly encountered, and the final result of all is, that at the present time, this university stands up as one of the oldest, wealthiest, and most efficient in the Union.

The truly liberal nature of a good Denominational college is seen in its fruit. Brown University is distinguished for the devotion of its professors to their duties, in truth of which, it may be remarked, that a large proportion of the college text books in use throughout the country have originated here. The educational works of Lincoln, and Harkness in Latin, of Boise in Greek, of Greene in French, of Norton in Astronomy, and of Wayland in Metaphysics, and Political Economy, are among the best extant, and have received the honor of republication for use in England. More teachers come from this college than from any other; and in the work which it performs, it affords at once a triumphant vindication of the claims of the Denominational system and a refutation of all objections.

Such an institution works not for a sect, but for a country. In the Denomination which con-

trols it, is found the nucleus of its supporters, to whom should also be united all who truly love the cause of education. Such an institution may well claim to stand among the pre-eminence of a state, and should, any sect stand in need of state assistance, the expectation of it can surely be no presumption.

The cause which drew the attention of our *Alumni*, was an effort made by President Wayland, to change the mode of working. He hoped to effect a college reform which would be adopted throughout the country. A variety of circumstances however prevented this from being successfully carried out. President Wayland resigned, and the college has gone back to its former course. It is now in a most healthy and most flourishing condition, and the latest news from there is, that a large sum of money has been raised for additional buildings, and to us its history and present condition have a peculiar significance, and if we wish a model so that we may shape the course of our own rising institution at Wolfville, we can find it here. We have grasped the correct idea for the education of our youth. In the system which we have adopted we satisfy our own wants, and respond to the demands of the age. While we benefit ourselves we know that we are no less benefiting the country. We secure to ourselves an institution which is life itself for us, and the liberal principles upon which it is based act again upon us by a reflex influence. The liberality which draws all denominations to a participation in the education which is offered, brings new strength to the institution, and enables us to give all higher blessings to ourselves.

## Newton Theological Seminary.

The Anniversary services of this Institution were held on the 25th of June. The attendance was not so large as usual, but there was no falling off in the interest attending the exercises.

The Alumni held their annual gathering on Tuesday the 25th, the oration delivered by Dr. Anderson of Roxbury, his theme,—"The Procher." At the close of the address, the Alumni, and their guests partook of a collation in the Lyceum Hall. Dr. Warren presided, and the speeches delivered were uncommonly good. Drs. Stow, Ripley and Pryor alluded in a very touching manner to the early history of the institution, and its connection with the Baptist cause in New Brunswick and Nova Scotia. Speeches were also delivered by other gentlemen. Dr. Robinson of Rochester was elected to address the society next year.

The Knowles Theological Society held its Anniversary meeting in the evening of the same day. Dr. Murdoch of Boston was the Orator.

Wednesday however was the field day. The attendance was large, and the essays delivered by the graduates indicative of much thought and scholarship. The graduating class numbered eleven—three of whom were graduates of Acadia College. Mr. G. H. Corey, and Mr. H. Vaughn, natives of New Brunswick, and Mr. R. D. Porter, of Nova Scotia.

The Essays were as follows:—  
Faith the Condition of a Holy Life—Comford, Edwin Barrows, South Attleboro, Mass.  
Characteristics of the Preaching that we Need—Charles Henry Corey, New Canada, N. B.  
Human Government a Divine Institution—Abijah Robinson Crane, Fayette, Me.  
The Ordination of the Bible—Joseph Henry Gilmore, Concord, N. H.  
Conditions of a Progressive Knowledge of the Scriptures—David Edward Holmes, Stonington, Conn.  
The Scriptures a Revelation of Human Nature—Robert Dickey Porter, Cornwallis, N. S.  
Christian Conscience as an Interpreter of Christian Truth—Henry Ephraim Robins, Hartford, Conn.  
The Greatness of Christ's Suffering a Proof that it was Expiatory—Charles Henry Rowe, New-Gloucester, Me.  
Faith in the Bible a Necessity of the Intellect—Henry Gilbert Safford, South Boston, Mass.  
The Church a Spiritual Structure—Samuel Gregory Eldiman, Bridgeport, Conn.  
Moral Advantages of the Permission of Slavery—Henry Vaughan, St. Martins, N. B.

The lovers of music and song in St. John have had opportunity this season to gratify their tastes. Madame Anna Bishop is just now the attraction, and affords to our citizens a pleasure which is rarely within their reach. The Programme for this evening, with some of those old melodies which always charm, promises much that is rich and rare.

## UNITED STATES.

The Term at the Baptist Seminary Fredericton opens on Monday 23d July.

## The War.

The contending armies are evidently enlarging in numbers, and also approaching each other. The Federal Army now numbers about 140,000 in all the Confederate States probably not so numerous as prepared to meet the enemy, and seem determined to gain whatever advantages arise from a defensive attitude. Reinforcements from the North and South still continue to pour into Virginia. Both sections with their armies are impatient at the prevailing inactivity—and are urging to more decisive movements.

The secession movement in the border States is pretty well neutralized. Maryland is quiet, the secession spirit in Missouri is checked for the present. Kentucky affords but little comfort to the South, and in Virginia the action of the West has balanced the rebellious movement in the East. The new Government at Wheeling, has been formally recognized as the rightful Government of Virginia—has applied for, and will receive aid from the Federal Government to put down the war in Virginia—it will also send eleven members to the House of Representatives. The example of Western Virginia is being imitated by the loyalists of Texas.

In Western Texas, as in Western Virginia and Eastern Tennessee, and the mountain district of North Carolina, the division epidemic has encountered insurmountable barriers. Information has been brought by Judge Shelby, a distinguished Union man, just arrived from Texas, that a movement is on foot to separate Western Texas from the rest of the State, and erect it into a Union State. It is settled largely by Germans, and the German press, without exception, favor the measure. The Union party there already strong, is rapidly increasing. Several Union associations have been formed, and their

where met the eye. Some are but heaps covered with grass, having long gone to ruin. Some are rapidly advancing to decay, while no steps are taken to preserve them. Some are glittering with gold, showing the most lavish expense. We find they are solid masses of brick, but for what object were they reared? A short distance out of the town we observe one of them situated on a hill which was terraced, and walled, until it looks like a part of the edifice. We ascend this hill by steps until we come to the summit, which is a plain, including about two acres.

We look at the scene before us, and are astonished at the waste of wealth, the strength, deformed taste exhibited. A large portion of this space is taken up with light and graceful structures, which seem designed for the accommodation of visitors. We observe deformities in the shape of huge lions. Here is a long range of statues of clay or marble, of every size, some bright with gilding, some old and broken. Rising above all these to a vast height is a solid edifice similar to those which we have noticed before, but much larger, much more splendid. From every portion of this structure, small bells are suspended, some of brass, some of silver, which, moved by the breeze, make a constant sound, mournful yet pleasant. A number of persons are present, some bowing before one of the images, and repeating a form of words, telling their beads as they proceed. Some are placing papers of rice, or other grain, in one of the large jars which are here for the purpose. Some are sweeping off the dust from the open area.

What can all this mean? The explanation is at once suggested. These edifices are pagodas. The people are worshippers. The images are their gods. The religion must be very old, as these ruins testify. The people must be fond of their religion, else men evidently so poor would not have erected at so vast an expense so many of these structures. This must be a very miserable religion which demands of its votaries such meaningless sacrifices.

The missionary who aims to convert this people to Christianity has no easy task to accomplish. Christianity brings to their ears strange tidings such as the existence of an eternal God, a mediator between God and man and a free pardon for the guilty.

The character of the Burmese presents peculiar obstacles to the efforts of the missionary. Their religion for ages had fostered the pride which it is the aim of Christianity to destroy. The comparative superiority of Buddhism over the other superstitions of Asia, had contributed to this. It taught them that in a previous state of existence they must have been of a very high order of creatures, else they would now have been numbered with the brutes. Their religion also taught them that offerings to Gaudama, attention to the priests, kindness even to friends, were so much merit which went to purchase forgiveness of sin. Such theology tended to excite pride. Nor had it been at all diminished by events in their history. Providence had raised up some men of great courage and ability. The boundaries of the Empire had extended beyond their ancient limits, to Mumpore, Yunnan, Assam, Aracan and the Tenasserim.

Again in the Burmese the intellectual element exceeds the emotional. They love argument for its own sake. Something more than a statement of Christian truth is necessary in order to ensure conviction. Here we notice the peculiar obstacles which the Burman character presented to Christianity. Their consciousness of intellectual superiority over surrounding tribes led them to doubt and reject what the more ignorant and simple readily received. The pride of country leads them to treat with contempt a foreign religion, while the pride fostered by their superstition, makes them think with scorn of a religion which made merit of no account, a religion whose founder died a malefactor.

It will be perceived that the missionary's work requires a brave and hopeful heart, and still more, faith in the power of Christian truth.

## OTTERBORG, July 8.

Supreme Court commenced its sitting here yesterday.—His Lordship the Chief Justice presiding.

The two prisoners, David Hobson and Levi Dobson, who were committed to jail in January last, on a charge of cutting and damaging the telegraph line at Half Island Cove, were indicted by the Grand Jury, and their trial took place today. Six witnesses were examined for the prosecution, and two for the defence, and the case was ably and impressively argued by the learned counsel on both sides.

After a short recess of three quarters of an hour, the jury returned a verdict of guilty. The trial occupied considerable time, and the most intense interest was manifested in the proceedings by the large number of people who filled every available place in the Court House. Sentence will probably be passed upon the prisoners to-morrow.—[Yarmouth Herald.]

## ANOTHER GREAT STEAMER.

Messrs. R. Napier & Sons of Glasgow, are now building the steamer Scotia, which is intended to be a consort to the Persia. It will, when finished, be the largest merchant steamship, next to the Great Eastern, in the world. Her length is 336 feet; breadth of beam, 47½ feet; depth 33½ feet; tonnage, 4060. The engines will be nominally 884 horse power, but actually a great deal more. Her hull is of iron, like the Persia, which vessel she will exceed in capacity by 500 tons.—[Scientific American.]

## A LOOPHOLE IN THE BLOCKADE DISCOVERED.

It is stated that Sir Alexander Milne, the British Admiral, now cruising on the gulf station, detected an obscure loop hole about 40 miles from Pensacola, at which vessels run in and deliver supplies to the rebels. The Admiral is said to have expressed his fears that if the Southern harbours were not more completely blockaded he should be under the necessity of interfering in order that the prohibition on British vessels may be removed. This suggestion, according to the Times' correspondent, has induced the Russian Admiral, Wyndolte, Crasader, Saline and others of the fleet to move about in order to increase the efficiency of the blockade.—[Boston Journal.]

## THE SCHOONER ONLY SON.

The schooner Only Son, with a cargo of cord-wood and potatoes sailed from Bridgetown, N. S., on the 6th of April for Boston, and has not since been heard from. A boat has since been picked up at Seal Island, supposed to belong to the missing vessel. The Bridgetown Register says—"There were on board of this vessel, when she left, James Fraser, (Master) William Fraser, Walter Fraser, John E. Messenger and James Hicks. The last three, (the Frasers) were brothers, and leave behind them a deeply afflicted mother and three amiable sisters.—[New Brunswickian.]

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