

AVAILABLE DISPONIBLE TIGHT BINDING RELIURE TROP RIGIDE

Vertical text on the left margin containing various notices and advertisements.

The Christian Watchman

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BY PURENESS, BY KNOWLEDGE—BY LOVE UNFURNISHED.—ST. PAUL.

REV. E. B. DEMILL, A. M., Editor

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Original Contributions

For the Christian Watchman. "The Word."

No. 1.

ETERNAL, PERSONAL, AND DIVINE.—AUTHOR OF SUBSTANCE AND SPIRIT.

The welfare of our souls demands a knowledge of Jesus. Saving truth is indeed exceedingly simple, and intelligible to a child, yet the simple, truth to which we cling for salvation is not isolated. For its meaning and its power it depends on other truths. The mere announcement that a Jew named Jesus was crucified in the days of Pontius Pilate would be without moral effect. We must consider not only the death, but also the life of Jesus. What actions did he perform? what words did he speak? what disposition did he exhibit? what sufferings did he endure? at what end did he die? But we need not extend our enquiries still further. It is not enough that we should admire the sublimity of his teachings, the sweetness and moral grandeur of his character, nor that we should feel touched by the record of his undeserved sufferings. What was the nature of this being? what influence had he over human affairs beyond the moral influence of character and self-sacrifice? How came it that his sufferings and death were accepted by God in behalf of the guilty? We must study the life of Christ, but to understand the record, we must go back long beyond the period when he most of angels heralded his birth in Bethlehem, and we must follow him long after the moment when the clouds received him out of the sight of his apostles. While the crucifixion is the central point of Christianity, without which its truths and graces are unintelligible and ineffective, at the same time this event derives its importance from the fact that here all truth converges.

of life. The mysterious principle which causes the lungs to play and the pulse to beat, which prompts or permits all bodily growth, or movement, derives its origin from him; all animal life, whether of the insect, the brute, or the man, flows from him alone. There is also a higher life—the life of a rational being. There is a principle as mysterious as that which animates the visible world, a principle which keeps to action the attention, memory, imagination, reason, conscience, affection, and all the powers of the rational soul. This principle—this noble life also proceeds from the Word. In him it originated, and however irregular may be its manifestations; by him it is perpetuated. But there is a yet higher form of life. It is evident that a man may be in bodily health, and enjoy the use of his mental faculties, and yet be destitute of the highest form of life. In what state is he whose thoughts and affections are placed exclusively on earthly things, and whose moral sense is powerless over the will? The idiot is a rationally dead being. He whose higher faculties do not rightly discharge their functions, who cannot lift his thoughts above what is seen or temporal, who feels no love for, no attraction to the heavenly father, whose conscience is sacred or impetuous, is spiritually dead. He truly lives, whose spiritual powers act in harmony with their nature and destiny, whose mind can contemplate the infinite and invisible God, who can render to Him some return of reverence and love, who feels attracted towards the source of every excellence, and impelled to live in accordance with the Divine will. The higher life whether operative in men or angels is derived exclusively from the Word. He is the fountain whence flows all over the universe the stream which animates alike, mortals and immortals, which not only causes the motions of the animal but the operations of intellect, and which also produces all the manifestations of spiritual life exhibited by created intelligences, whether on earth or in heaven.

gospel of his kingdom. It would be natural to think, that that system of religion which curbs the passions and restrains the evil propensities of the heart—a system which is natural rejected and hated by all men, would need some mighty agencies to procure its success. Who would have thought that a handful of fishermen without wealth or influence, would have been selected to utter forth the truths of that heaven-born Christianity, which was ultimately to triumph in the earth! But God often crowns with success the feeblest servants of his church, that no flesh may glory in his presence. Indeed it is only when the preached word is attended with the energy of the Holy Spirit that we witness its amazing power to save. Thus aided the Gospel becomes the power of God unto salvation and shall soon sweep the last link in the chain of ignorance, sin, darkness and oppression.

God has constituted prayer as an important part of the Christian's armor for defence in his spiritual antagonism with the world. Man often throws around him an armor of his own, and hopes to succeed in proportion to numbers. In the language of Napoleon, he says, God always favors the heaviest battalions. Now though this may be true to a certain extent, yet no one but an infidel can deny that often it is far otherwise. Every Christian knows the value of prayer, however lightly it may be esteemed by the profane. By its influence the smile of God is seen, shedding a heavenly light and disarming the world of its power to disturb. By prayer Jacob threw himself into the arms of God and wrestled with success for the blessings he needed. To this source must the church on earth ever look for an energetic influence and for the rising glory of her sons. Prayer has wrought wonders for the church of all ages. In answer to it strong and well fortified armies have been checked, broken to pieces and utterly destroyed just as they were ready to break forth like a devouring flame.

words of the apostle. All the Gentiles present, gave evidence of the reception of those extraordinary and supernatural endowments which had hitherto been bestowed upon the children of Abraham, and upon them only after baptism.

Burmah and the Burmese. As a denomination we have a special interest in Burmah, yet besides it also commends itself to our notice as a country which has been made classic in missionary history, by the courage, the piety, the labours, the trials, and the comparative success of those who sought it as a field of missionary labor.

It is a star not only self-luminous—but ineffably glorious by rays which stream from all revealed light. To understand the worth of the statement, the reason of its efficacy we must possess enlarged views of the nature, and dignity of the Redeemer. To this end however we need not range over the whole of Revelation. A careful study of the few verses with which John introduces his sketch of the life of Christ, will enable us to comprehend the nature, the dignity, and the work of him whose life upon the earth is so fully recorded in the gospels.

But this word this infinite sea of life, is also the light of men. Ever the lowest form of life, that of the animal, needs light. But the higher life needs still more a light corresponding with its nature. Deprive the mind of all knowledge of those intuitions which seem to flow in spontaneously and of that knowledge which is derived from without, and it will remain in a state of unconsciousness. Light is necessary to mental life. No matter how fitted the mind might be for heavenly contemplation, no matter what might be the purity of the heart, and the power of conscience over the will,—knowledge of God and of duty must be acquired, ere the phenomena of life will be exhibited in sweet meditation, heavenly aspirations, pure affection, and holy deeds. The life is also the light of man. To him we are indebted for the intuitions of the Word of the understanding, the knowledge of whatever truths we have acquired, whether relating to the natural or spirit world, whether made known directly and naturally through the mind, or by human instructions or by inspired revelations.

It has turned the wisdom of crafty politicians into the utmost foolishness, and made their best concerted plans work for their speedy destruction. It has broken open the prison doors to liberate the suffering captive. It has as it were overcome the Great Redeemer himself and prepared for him the blessings needed. Here is strength vastly superior to all judicial decisions, civil enactments or tyrannical powers. It was in prayer that Martin Luther found strength at the Diet of Worms. "Here I stand," said he, "I can do no other, may God help me, Amen."

Another attraction in connection with the Restigouche is its admirable adaptation to Piscatory pursuits. Here are multitudes of fish from the salmon down to the tiny trout, salmon trout, bass, whitefish, solides &c., and even smelts and capelin.

The population of Burmah, including the British possessions, is supposed to be about six millions. It is composed of various races, of which the principal are the Burmese, the Karens, the Peguans, and the Shans.

We will endeavor to form some idea as to the appearance of that portion of Burmah, which is most interesting as missionary ground, and also to gain some information respecting the character and condition of its inhabitants.

Before creation, and all along the past eternity the Word or Logos was in intimate communion with God. To the Word the Divine thought was fully revealed. To him God unfolded all his perfection, purposes and thoughts. He was the object of Divine love. In Him also God infused all his own excellencies and energies. Before the world was, the Word was with God, and he beheld and expressed all his glory, received and reciprocated all his love, understood and rejoiced in all his purposes.

Man was made a living soul. Life in all its forms was given to him. Nor did he dwell in darkness. He possessed all the knowledge which was necessary or useful to him. But he fell. Did the Word then cease to operate? Did the light cease to shine? For many long centuries fallen men abode in darkness. Nevertheless the true light was shining but like the willfully blind they kept their eyes shut though, sunbeams were streaming all around. The Word was instructing them by the suggestions of their own understandings, by the ministrations of their consciences, from the open book of nature, and many of them by the lips of inspired men. Nevertheless, none recognized the presence of this Divine luminary—nor heeded the instructions which were given. In vain they were assured, and by the great teacher that there was one living and true God, that there was an abominable thing, that it results in misery and death. In vain were they taught much of the will of God, in reference to themselves, their neighbors and their Creator. These teachings were unheeded, the Teacher was unrecognized, his existence unknown save by a very few. Truly the light shone in darkness, for many a long century but the darkness comprehended it not.

God differs widely from man as to the instrumentalities for promoting the interests of religion in our own souls, or for spreading the gospel of the kingdom throughout the world. Some are satisfied with what they call the feeling part of religion, while they utterly ignore nearly all of its sacred principles. Mounted on the whirlwind of animal excitement, they greet with pleasure every thing which can arouse the sympathies of our nature, or fan to the highest the sensibilities of the soul. Jehu-like, they lash the horses to the top of their speed, without due care as to the dangers incurred by such precipitate movement. There is the religion of excitement, and it passes away like the early cloud and the morning dew. It is like the noisy babbling mountain torrent, which is dry almost as soon as the rain which created it is over. Certainly it does not resemble a fully supplied well of living water with never failing sources.

As we proceeded up the river we perceive the mountains, especially on the Canadian side, approach very closely to the river, and the highway which follows its banks is cut into their sides. About two miles from Flatlands we come to the mouth of the Metapedia River a spot so beautifully fascinating that one feels great reluctance in withdrawing his eyes from it. A group of little islands and a Peninsula covered with Hazel, White-wood, Wild rose and other shrubbery, first attract the eye, while the beautiful and well cultivated farm of Daniel Fraser, Esq., is equally worthy of admiration. The Metapedia, a Canadian branch of the Restigouche, rises in a beautiful lake of the same name about fifteen miles long by three broad. The river itself is about fifty miles long, and like the Restigouche is bounded on each side by mountains. After leaving the mouth of the Metapedia and proceeding up the Restigouche for about three miles we pass many well cultivated farms, chiefly on the Canadian side. The only settlement here on the N. B. side is on mount Edward, the summit of which is perfectly flat, and the land of superior quality. After three miles more we reach the mouth of the Upsalquitch a N. B. tributary of the Restigouche. It is about fifty miles long, rises in Lake Upsalquitch, near the source of the Nepisiquit River. The land bordering on the Upsalquitch is mountainous but of excellent quality, and there are numerous flats or intervals along its shores which need only the labor of the woodman and farmer to make them produce most abundant crops. Opposite the mouth of this river, and on the Canadian side, there is a prosperous settlement which like other parts of the Restigouche is naturally handsome and attractive. About three miles beyond this there is another settlement, after which civilization ceases on the Restigouche, except some settlers who like angels visit us far and far between, forming stations for Portages in the winter season. The chief tributaries of the Restigouche beyond

the Upsalquitch are the Patapedia, fifty miles long; and the Kedgewick, forty miles long. This latter stream is so handsome that it is usually styled the Belle (beautiful) Kedgewick.

We will view more closely this strange mixture of barbaric greatness and barbaric meanness. We find the town to be thickly peopled. Its inhabitants are in stature smaller than the average of our own countrymen. Their complexion is the same as that of our Indians. Their features the long eye, the broad flat nose, and the thick lips show that they are a different race from ourselves. The women seem to be on a perfect equality with the men, more so than we had thought was permitted in any land not Christian. We watch them in their dealings with each other. This view, superficial as it may be, enables us to decide, that these people are in some measure civilized, that they are shrewd and intelligent.

THE CHRISTIAN WATCHMAN.

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.

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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.

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 neighboring 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 neighbors 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 a 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. Rycerson 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 "carnie 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 unwearying 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.

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 Originiation 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 Consciousness 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 Vaughn, 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.

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

UNITED STATES.

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 though 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

GETTSBERG, July 9.—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.]

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 Brunswick.]

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 326 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 Brooklyn, Wyandotte, Crusader, Salkin and others of the fleet to move about in order to increase the efficiency of the blockade.—[Boston Journal.]

THE CHRISTIAN WATCHMAN.

influence is daily extending from county to county. General Grant, who had distinguished himself by his opposition to the rebellion, has been nominated as the Union candidate for the Congress of the United States.

The House of Commons rejected the bill for the abolition of church rates by the casting vote of the Speaker. A great fire in London has destroyed the Cotton Wharf, and adjoining Warehouses in Tooley Street Borough. About 4000 bales of American goods were destroyed.

The Pope was suffering from erysipelas. Popular manifestations in favor of Victor Emmanuel had taken place in the Albert Theatre, Rome. Melbourne, April 11.—The mail steamer Tannian was wrecked at Matiland Head. Part of the crew were murdered by the natives.

BEADS, BASKETS &c. A full assortment of CRYSTAL AND OTHER BEADS. Also, a few VERY STRONG MADE INDIAN WORK BASKETS. For sale at F. A. COSGROVE'S Fancy Warehouse.

One of the most destructive conflagrations which has occurred in Boston for a long series of years, was that of the Island Wharf on Thursday July 4th, consuming property to the amount of hundreds of thousands of dollars.

The following lines (written in promptness) on the death of Jane, or as she was more familiarly called Janie, were not intended for the press.

STAPLES' PERMANENT WRITING ACADEMY. OVER COLONIAL BOOK STORE, Corner King and Germain Streets. OPEN DAY AND EVENING.

European and North American RAILWAY. Summer Arrangement. The two first Trains from St. John run through the third to Sussex only.

The extensive foundry belonging to the East Boston Iron Company, and situated upon their wharf, was next destroyed. It cost \$100,000. All the buildings on this wharf were destroyed.

Lord Chancellor Campbell was found dead in his bedroom on the morning of the 23d. He retired on the evening previous in good health. His death was caused by the rupture of a blood vessel.

WESTMORELAND. James Chapman, 100 acres lot 72, block 4. Robert A. Hagarty, 97 acres lot 72, block 27. HILLSBORO. John Stewart, 100 acres lot 5 & 6, tier 2.

SPRING IMPORTATION OF English and Foreign Goods. The Subscriber has just received per ship 'John Harbour' from Liverpool, the following 50 CRATES Common Earthenware.

Several of the vessels, by means of steam tugs, were taken into the stream, on fire from stern. At one time, late in the afternoon, a vessel, enveloped in flames, could be seen in the harbour at one time.

It is asserted that the recognition of the kingdom of Italy by France is an accomplished fact, although there has been no official announcement of it.

THE FEMALE DEPARTMENT. A first class Boarding School for Young Ladies, in which all the solid and necessary branches of the Female Education will be thoroughly taught.

W. H. WEDDERBURN, ATTORNEY AND BARRISTER AT LAW. Notary Public, Conveyancer, &c. SAINT JOHN, N. B.

At one time the fire burnt with awful violence, and seemed beyond human control. Albert Bowker, Esq., the President of the North American Insurance Company, who resides in East Boston, immediately came to the city proper, and obtained authority to telegraph to the neighboring towns and cities for aid in quelling the conflagration.

It is said that it was a stormy meeting at the Council of State, when the Emperor announced his intention to recognize the kingdom of Italy.

RECEIVED THIS DAY Mr. J. B. King, from New York—40 lbs. Nipsey Mills Flour, 50 lbs. Graham Flour, from best Genuine Wheat.

LOCKHART & CO. THE Lockharters have opened by steamer North Briton, the following choice Manchester Goods, which they are selling under value.

The London Times has an editorial on the sending troops to Canada. It says that it is one of those steps that it is difficult to pronounce an opinion upon, as the facts of the case are unknown, and Government may have excellent reasons which are unknown to the public.

It is reported that Mr. Dayton had remonstrated against the assimilation of the Southern States with Italy, in the above article published in the Patrie and Moniteur.

RECEIVED BY THE DAY Mr. J. B. King, from New York—40 lbs. Nipsey Mills Flour, 50 lbs. Graham Flour, from best Genuine Wheat.

W. H. LAWTON, Importer of British and Foreign DRY GOODS. PRINCE WILLIAM STREET, ST. JOHN, N. B.

The Times continues to maintain that America has no ground for abusing England, beyond mortification at England's lack of appreciation, and says the Northerners have thrown themselves into a passion, and must be left to recover.

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TO THE LADIES. LADIES who wish to purchase HATS and BONNETS should make an early selection at SAMUEL BROWN'S, 31 King Street, when they will find a choice assortment of the following new Goods: Feathers, Flowers, Bowers.

The special correspondent of the Times, writing from New Orleans, under date of May 24th says it is impossible to resist the conviction that the Southern Confederacy can only be conquered by such means as subjugated Poland.

It is reported that Mr. Dayton had remonstrated against the assimilation of the Southern States with Italy, in the above article published in the Patrie and Moniteur.

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TO FARMERS AND COUNTRY DEALERS! ANY Person wishing to save their travelling expenses, &c., can do so by sending their Produce from New Brunswick, Nova Scotia, and Prince Edward's Island, to the Subscriber, No. 75 Germain St., St. John, N. B., where they can have the same sold, and the amount realized to them, deducting a per cent. Commission. All orders personally and punctually attended to. The Subscriber returns his thanks to those parties who have sent him produce, and feels satisfied that they will always find him a faithful attendant in their behalf.

