

earth your pillow; corruption your father, and the worm your mother and sister.

For a Fit of Despondency. Look on the good things which God has given you in this world, and to those which He has promised to His followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt, will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all Fits of Doubt, Perplexity and Fear. Whether they respect the body or the mind—whether they are a load to the shoulders, the head, or the heart—the following is a radical cure which may be relied on, for I had it from the Great Physician—"Cast thy burden on the Lord, and He will sustain thee."

For a Fit of Repining. Look about for the halt and the blind, and visit the bed-ridden, and the afflicted and deranged; and they will make you ashamed of complaining of your lighter afflictions.

Christian Messenger.

HALIFAX, SEPTEMBER 21.

Ministerial Education.

No Christian body can be indifferent to the education of its ministers. The providing of mental culture for those who are called to the ministry of the Gospel, is a great duty which cannot be neglected without lasting injury to the cause of Christ. Education, we know, cannot give a man the essential qualifications of a gospel preacher, and unless a man is called by the Divine Spirit, all the training he can receive will not avail. Ignorance, nevertheless, is not the mother of devotion, and an ignorant minister, if knowledge be within his power, is not, in this nineteenth century, to be tolerated. There must, of course, be those who have had but limited opportunities for the early cultivation of their minds. These, however, are commonly the last to set themselves up as standards for others. All honor to those who have risen to positions of usefulness and honor, notwithstanding these drawbacks. Their sterling piety and good sense have stood them in many a conflict with evil and darkness. Both Home and Foreign Missions are looking to have the number of labourers replenished from the ranks of those at School and College. The demand for ministers, well instructed in the things of the Kingdom of God, is now too urgent to be trifled with, and unless we are prepared to listen to the voice of God speaking in his Providence, and lend our aid to meet the demand, we may expect to hear the Master's voice calling us to account for misusing the talent entrusted to us. The withering rebuke administered to the slothful servant who hid his Lord's money, will be well merited by those who neglect this means of doing good. We have hitherto been neglectful of this duty, but at the recent Convention an effort was made to meet the want which has been long felt, and we shall be glad to find that the subject is taken up warmly. Should this be the case, we doubt not it will be a source of blessing to the Churches and to the cause of Christ generally. The following Circular has been prepared by the Committee appointed by the Convention and will be sent to the Churches forthwith.

BELOVED BRETHREN,

The undersigned were appointed a committee to carry into effect the following resolution, passed unanimously by the last meeting of the Baptist Convention of N. S. N. B. and P. E. I.

Resolved, That the Pastors and officers of the churches connected with this Convention be urgently requested to organize a system in their several churches by which each member may contribute a sum not less than 1s. 3d. per annum for the support of young men studying in preparation for the ministry at Acadia College or the Academies at Horton or Fredericton; and that Committees be appointed by this Convention, one in Nova Scotia and one in New Brunswick, for carrying into effect the above suggestion and for appropriating the funds collected.

Also, That all monies raised by such means which shall not be required for the object named, be appropriated to the payment of the Theological Professor's Salary.

The Clauses having been discussed and severally adopted, it was

Voted, That Rev'ds. B. Hughes, D. W. C. Dimock, Geo. Armstrong, and Brother J. E. Masters be a committee to nominate the above-named Committees.

The Committee of nomination subsequently reported recommending that Brethren D. McN. Parker, Richard McLearn and S. Selden be the Central Committee for Nova Scotia; and Brethren L. E. Bill, E. B. deMille and J. E. Masters be the Central Committee for New Brunswick.

On motion the report was adopted, and the above-named Committees were authorized.

The necessity for an enlightened and educated ministry is universally admitted. The extent and cost of that education must be modified by circumstances. It is required for some candidates for the ministry that they should be thoroughly trained; which would cost them a number of years of hard

study. Many churches, however, may be advantageously supplied by men who take only a partial course, requiring one or two years of close application. In some instances where men have had the advantage of a fair English education, they might be greatly benefitted by the advantages gained from a partial course during a single term.

It is very frequently the case that gifts and talents, such as are required for the ministry of the Gospel, are discovered in those who have received but a small amount of early education, and have but little of this world's goods at command. Hence the necessity of the above resolution. There are frequently modest young men who ardently desire to devote themselves to the ministry, but being conscious of their deficiencies remain in partial obscurity; and if ever such persons succeed in the ministry, it is only after the loss of much valuable time and through many discouragements. The duty of the churches in such cases is obvious. Such men should be sought out—their motives investigated—their piety tested, and if approved, they should be encouraged to seek the needful qualifications. And it is not enough to say to such candidates: 'Be ye warmed and clothed,' or 'Be ye consecrated and qualified,' unless they are supplied with means adequate to meet their wants. It is not enough that College Halls are furnished, and Instructors provided. Money, in addition to these, is wanted for food, and raiment, and books. The money must be supplied by the churches, to train their own sons to take the place of the fathers, when removed to a higher sphere, and to reclaim the wilderness and make of it a fruitful field.

The churches, we believe, are willing to contribute of their substance for this work, but they require system. The system is proposed in the resolution. Let every member of our churches contribute yearly one quarter dollar, and the needful sum is supplied. Let every Pastor and Deacon and Clerk carry the resolution into effect, and to supply deficiencies and defects on the part of members, extend the solicitations and collections to members of the congregation, comprising also the children of the family. As young men are now leaving the schools for want of money, and as others are deterred from applying from the same cause, whatever is done should be done quickly.

Brethren, survey the field. East, West, North, and South—all ready for the harvest. First, pray the Lord of the harvest to send forth labourers into the harvest—then, while it is their duty to obey the call, it is, brethren, yours to supply the means.

We urge to the faithful discharge of this duty, for the sake of an enlightened ministry, for the honour of our churches, for the salvation of immortal souls, for the glory of the Divine Redeemer.

The efficiency and permanency of this work will depend greatly on the organization of a system by which it may be worked out. The Nova Scotia Central Board therefore take the liberty of suggesting,

1. That a Committee be appointed by each Church of a sufficient number of persons to collect from every member of the church and congregation.

2. That the Committee be furnished with a list of all the members of the church and congregation, and that they divide these into sections, each one taking a certain number of names, thus preventing the work becoming burdensome to any.

3. That in case the sum be not forwarded to a member of the Committee before the 1st of December, a personal application be made during that month for the purpose of soliciting the amount proposed from as many as possible of the members of each family connected with the congregation.

4. The Chairman of the Committee to receive the sums collected, and forward them by post-office order or otherwise, to the Treasurer of the Central Committee, Rev. Richard McLearn, Halifax.

The Central Committee will be glad to learn as early as convenient from the person to whom this circular is addressed, that the work to which it refers is receiving attention, and meeting with favour in the congregation or congregations with which he is connected.

D. McN. PARKER, } Central Committee for
R. McLEARN, } Nova Scotia.
S. SELDEN, }

All accounts from Italy confirm those previously received, of the enthusiasm, determination, and order with which the Italians are preparing to resist any attempt from Austria or elsewhere, to force upon them the petty German Despots, who have for so many years past formed an insurmountable barrier to all progress among the people, whether political moral or religious. The rich Province of Lombardy being now annexed to the Kingdom of Sardinia, or Piedmont, those portions of Central Italy usually termed the Duchies,

namely Tuscany, Modena and Parma, together with the northern part of the Papal Dominions bordering on Lombardy, have constituted themselves into a Confederation for the purposes of self-protection and achieving their freedom and independence. Their great and warmly expressed desire is to become part of the Sardinian Dominions, and to share the blessings of sound and progressive constitutional liberty, which are beginning to be so largely enjoyed in that kingdom. The King of Sardinia, cannot, it would seem; owing to influences of France and Austria, venture to accept their proffered adhesion. In the mean time, however, they are by the most effectual means possible—by their concert, moderation, and admirable order, proving themselves worthy of liberty, and doing what is most likely to obtain it. They are said to have a well-organized force of 50,000 men, to the command of which General Garibaldi and other Sardinian officers of well known character have been invited, and throughout the country the leaders of the movement are men of influence, intelligence and ability. The warm sympathies of England, as well as of every other country, where constitutional freedom is known and appreciated, are warmly enlisted on the side of this noble effort; and we can but trust that the great moral influence which they must exert over the whole of Europe, will have a happy effect in confirming and strengthening the hands of the Italians in their heroic struggle for the achievement of what may surely be numbered among the dearest rights of man—the right to think and act for himself as a responsible being.

We are all astir on this western shore of the Atlantic, in expectation of the arrival of the *Great Eastern*, which was notified to sail about the 15th inst. In case she did so, she must now be very near Portland, her place of destination. We sincerely trust her safe arrival and return, will prove this the greatest feat of Naval Architecture ever yet attempted. Thousands from all parts will doubtless flock to Portland to have a sight of this great wonder of the waters. We hope the weather and all else may prove propitious on the occasion.

Roman Catholic Separate Schools and "the Morning Chronicle."

THE Roman Catholic Prelates in Ireland and Canada appear to be awakening to new activity in the matter of education supported by the Public Revenues, and are clamoring for Separate Catholic Schools and Colleges, under the direction of the Priesthood.

A conclave of Bishops recently assembled in Dublin, for the purpose of petitioning Parliament for a system of education purely and entirely Catholic, and have called upon their representatives to sustain their demands in the Imperial Parliament. This is perfectly consistent with Romanism from its earliest days. We are not surprised at any assumptions that may be made by the heads of that church. It is well known that they do not allow their people the right of private judgment or liberty to hold independent opinions, and it is not surprising that the clergy should object to education given without their authority.

However great our antipathy to Popery, and we hesitate not to pronounce it from first to last, from infant sprinkling to extreme unction, unscriptural, unchristian and worldly; yet we could offer no objection to education being given by the church if they intended to sustain their schools themselves. If, however, the public schools are made the means of civil or religious disabilities, there may be some good reason for such demand. If, for instance, they were essentially anti-Catholic, and forms of prayer were imposed on them, calculated to offend Catholics or those who dissent from the use of such formularies, as was recently done in Prince Edward Island, they might with some reason make demands for Separate Schools. Whilst, however, the Schools are common to all, and free from Sectarianism, we think the more enlightened in the Catholic Church will not heed such Pastoral Letters; but will follow the dictates of their own judgment in matters belonging to their own children, and in the exercise of their political rights; the demands of their prelates to the contrary, notwithstanding.

The Protestant feeling in Great Britain is sufficient, we trust, to prevent any such concessions in the appropriations of public money for educational purposes. It is not the mere noisy political protestants, or the sense of moral right in any executive government, on which we place our confidence. They would be as ready to cry "No Protestantism" as "No Popery," if by it they could secure the exaltation of their party or the emoluments of office, but we rely on the genuine Christian sentiment of the nation, and the great body in Great Britain who attach so much value to true civil and religious freedom. They, we believe, will be quite prepared to resist any such unjust demands and impolitic measures.

One complaint made against the Irish Na-

tional Schools, amongst others of a similar character, is, that *the cross and all symbols of Catholic devotion are excluded from them.* This is really too contemptible for serious consideration, and will exhibit its own absurdity to thinking men. If these prelates were not accustomed to the use of irresponsible power, and were to take a rational view of such things, they would not so expose themselves before intelligent christians.

In Canada, too, a similar move has been made. The Bishop of Montreal has published "a Declaration" which was read in the Catholic Churches of that city on Sunday, the 16th ult. Nine other Roman Catholic Bishops added their signature to the document. It is given as a defence of the Roman Catholic organ, the *True Witness*, and perhaps intended also to be a directory as to the line of policy that paper, and others under Catholic control, are expected to pursue, so as to secure the approbation and support of these ecclesiastics. This declaration is made under four distinct heads. 1st. It opposes Protestant Ascendency. 2ndly. It repudiates the *voluntary principle* as laid down by those it calls "the subtle enemies of their religious institutions." 3rdly. It maintains that there should be *Separate Schools* for Catholics, and others for Protestants. 4thly. It condemns the efforts of certain politicians "to foment prejudices of races amongst their brethren, to the manifest detriment of all divine and human interests."

The Editor of the *Morning Chronicle*, or some one who writes for him, has made the publication of the above matters, the occasion for a fling at the *Christian Messenger*, and because we have not seen fit to echo his cry, he endeavours to make it appear that we have not opposed such pretensions of the Roman Catholic Church.

Now we have no wish to engage in controversy with the *Chronicle*, as we are fully aware that party politics is their staple commodity; religion or Protestantism being only thrown in, as it may suit the convenience of the Editor and his associates. There will be but few, except those who are blinded by ignorance and prejudice, who will not see, even from his own writings, that they are merely to serve a party purpose. The conclusion of sensible men generally, we believe, will be, that *favours* to Baptists or even to Roman Catholics, would be quite as freely bestowed if that course offered greater chance of preferment. He doubtless fancies himself very crafty, and able to impose on his readers without being detected, but we and other people can see as far into a millstone perhaps as himself. We understand his tactics, and shall shew that in this instance he has overreached himself. We should not have noticed the bad taste he has exhibited by introducing proper names into his editorial writing, this has now become so common as to lose its effect on the parties, if it were not that he has shewn such entire disregard for truth. Notwithstanding this, he pays us a high compliment without intending it. He asks of us a certificate of good conduct, probably thinking it may be of more value if it has a proper name or two attached. Surely no apology is necessary for his publishing extracts from *The Times* on this subject.

He says:—

"We think that even the Seldens of Halifax, and the Armstrongs of Annapolis, *et hoc genus omne*, must admit that if the view the *Times* has taken of Romish Synods be right, the *Chronicle* for the last two years past has been doing nothing more than its bounden duty to the friends of law and order in Nova Scotia."

We would suggest to this "Ready-to-halt" advocate of Protestantism, that it would be better for him to leave to his own readers to decide whether "the *Chronicle* has been doing nothing more than its bounden duty to the friends of law and order in Nova Scotia." If he has their approval, why need he trouble himself about the "Seldens of Halifax," or the "Armstrongs of Annapolis!"

As, however, he seems to have a very short memory, on the subject of Separate Schools, and fancies we have, at some time, shewn favor to such an appropriation of School money, we must just remind him of the effort made to introduce Separate Schools into Nova Scotia in 1856. Perhaps his readers will be able to call to mind what took place early in that year, although he seems as oblivious of it now as he was then.

The *Chronicle* asks, "Will the *Christian Messenger* venture any condemnation of such a gross attempt upon the part of the Catholic clergy to overawe and intimidate? What is done in Canada to-day," the editor says, "may and probably will, if need require it, be done in Nova Scotia, New Brunswick or P. E. Island to-morrow."

Just as if it had not already been attempted. Yes, gentle reader this bold writer would fain delude us into forgetting that what he now tries to make into a bugbear has been already attempted. What a compliment he pays to his readers memories!