

always to be begging pardon of all flesh for being in the world."

Foster's distinction between Hall and Coleridge was very good. Hall used language as an emperor. He said to his words, Go and Come, imperially, and they obeyed his bidding. Coleridge used his words as a neoromancer, so serial and unearthly were their embodiments and subjects.

Robert Hall never had an audience in the midst of which he could shine. How would his sudden and brilliant coruscations have astonished the brilliant companies of Holland House! Can we doubt for a moment that he had a genius for conversation inferior to none but he had faculties which would have placed him in a rank superior to all. He would never have condescended to the mere fun and frivolity of Sidney Smith; but he had a wit quite as brilliant, a point and force as pertinent and strong; while the range of his thought and the fervor of his imagination would have suggested topics of incomparably higher character than those which relieve the monotony of the dinner-table. It is very true that christian ministers of Robert Hall's creed and complexion cannot join, nor cannot feel at home, amidst the coteries of Holland House; and perhaps it must be admitted that his dignity was not of that cold, well-bred order which always puts the curb upon expression. His words, like the hoofs of prancing and curvetting steeds, struck sparks as he passed; and the sentences created the shock, not only of surprise, but of fear, and gave not only the fire and light of speech, but if often only the pleasantry, frequently the awe and wonder, too.—*Electric.*

For the Christian Messenger.

Information concerning the Normal School.

MR. EDITOR,—

"L" a correspondent in your last issue, writing on the subject of the Normal School, and referring to previous correspondents on the same subject, remarks "Quis" and "N. S." have said much about the Presbyterian tendency of the school, and then adds, "I do not believe this to be the real objection that indited their letters." Without following the example of "L" and charging him with dishonesty, I shall leave him the other horn of a dilemma, and allow him to escape by pleading ignorance of his subject.

I have noticed that persons who appear in the newspapers and rostrum as champions of the Normal School do not go deeply into the subject. This I consider false delicacy.

I shall take the liberty of calling their attention to the facts of the case and beg to remind them that this is not so much a theme for finely rounded periods and metaphors as for dry statistics.

The Circular issued by Dr. Forrester, in this present year, informs us that his school for the seven years of its existence has been employed in educating 795 persons, and that 453 of these were Presbyterians. This learned Doctor, a Presbyterian himself, has expended \$30,000, in round numbers, of the people's money in seven years, in a scheme of education by which more than half that sum has been absorbed by the denomination to which he belongs, and which comprises only a little more than one sixth of the total population! And yet is "L" aware the Doctor complains that this sum is not sufficient for his purpose. Is he aware that the Principal of this Institution demands still more of the public revenues, and this too while in full knowledge of the fact that in the inception of this school, the strong argument was, that it would be entirely unsectarian, not only in theory but in practice; and this too when he now knows that nearly a hundred thousand of our population are entirely unrepresented in his school; while too he is fully cognizant that the Presbyterians maintain in point of numbers, in the attendance, a position as if they were entitled to represent more than half the remaining two hundred and thirty thousand inhabitants of Nova Scotia?

Observe I am not finding fault with the theory of a Normal School. I am not denying that a Normal School may be efficiently brought into successful practice in Nova Scotia. I am not finding fault with the teachers of the school or the Presbyterians, I am merely stating facts and finding fault with the ignorance, weakness, or the wilfulness of those, who, ignoring facts, reason without them. The advocates of the existence of this Institution avoid the real issue. Some are ready to ask, "How can Dr. Forrester avoid the preponderance of Presbyterians?" They say, "We do not believe that there is any desire on his part to create sectional influence in favor of his own denomination."—Now, I will admit, if they wish, that Dr. Forrester is not the cause of Presbyterian preponderance—nay, I will admit that he en-

deavors to keep down this preponderance,—further, that he strains every nerve to draw Methodists, Episcopalians, Catholics and Baptists within the walls of his school to suppress the undue representation of one sect. I know he does this; because at the Eastern Baptist Association he endeavored to answer the charges against the working of the System of the Normal School by that questionable species of logic called the *argumentum ad hominem* logic, the weakness of which would be apparent by the Doctor's requesting the publication of it in "the Church Record and Provincial Wesleyan." What do you think it was? Why, he said a charge had been made that his own denomination was unduly represented at his school. "But," said he, "you Baptists need not complain; for while the Methodists, with a population of 34 thousand, have only 74, and the Episcopalians, with a population of 47 thousand, have but 58, at the school, you, with a population of 55 thousand have 179 in attendance." That is what I understand he calls "living down" charges brought against the Institution.—That was the gist of his argument, and he told the truth; but the measure of the force of his argument was precisely the measure of the selfishness and dishonesty which might be existing in the minds of his Baptist audience.—When Dr. Forrester addressed the other denominations, I venture to say he was very mute on that head.—I do not, I say, find fault with Dr. Forrester for the Presbyterian character of the school, but I find fault with him when he cannot counteract the preponderance which he sees must ultimately sweep out of existence his school, for resorting to a kind of reasoning which I declare, if I comprehend it, I despise.

And I find fault with "L" for taking up the same rotten thread for the purpose of choking therewith "Quis" and "N. S.," correspondents of yours, whose calm and sound arguments have led me to give some attention to this subject.

The following table gathered from Dr. Forrester's report will shew at a glance how the Normal School System has been operating in Nova Scotia for seven years.

Population.	Nos. at Normal School from its commencement.
Presbyterians,.....69,456.....	453
Baptists,.....55,336.....	172
Methodists,.....34,059.....	74
Episcopalians,.....47,744.....	58
Church of Scotland,19,060.....	23
Lutherans,.....4,382.....	4
Congregationalists,.....2,183.....	3
Reformed Presbyterians,.....236.....	1
Other Creeds,.....98,402.....	0

It may be, Mr. Editor, that the Normal School system is a good one; it may indeed be that much good has accrued from it, as it has been existing in this Province, and that if it were allowed to exist, a Presbyterian School, as it really is, supported by the public money it would be beneficial; it may be in fact that much good might be done by endowing out of the revenue (especially if we had an excess of income over expenditure) all the Presbyterian clergymen in the Province; but there can be nothing wrong in the actual existing case, in making known the facts to the people, as there would be nothing wrong in making them known in the fictitious case. And moreover, Sir, when the people discover how their revenues are expended for Education there can be nothing culpable brought to their charge for demanding such a change as may afford a system which will fall more equitably, in its practical effects, upon the different religious denominations, than the one embodied in our present Normal School, which, as it is, I am not so sure as "L" appears to be, that even a "proposal to sweep it away is too puerile to have weight with any right thinking mind."

If there is any particular religious denomination in this country entitled to the continuance of an excess of government aid, let it receive it directly, and not by machinery, the wheels of which having revolved for seven years or longer before our eyes, neither "L," "Quis," "N. S." you, nor I can thoroughly understand, and which is certainly more to be deprecated than—

CHURCH AND STATE.

Christian Messenger.

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Christian obligation.

Faithfulness to obligation is demanded of every man of honor, whether he be a professing christian or not. Business matters, temperance organizations, and social life, require a strict compliance with this to be in a healthy state. When men trifle with duties demanded of them by civil society, they cease to deserve the respect of their fellow-men. A departure from uprightness is effected

gradually. No man becomes a renegade all at once, and no community relapses into an inferior condition to that it has held, but by degrees. In proportion as men without honor, who do not regard the obligations resting upon them, increase, and are placed in positions of trust and influence in a community, does that community become degraded and corrupt. But if faithfulness is required generally from men of the world, how much more is it essential in Christian churches, to render them the depositories of truth and purity. All the deadness and languor existing in religious fraternities may be attributed more to a deficiency of regard for known and acknowledged claims than to any exterior influences. Perhaps one of the principal causes of a decline in religious enjoyment and zeal, is voluntary absence from stated appointments of public worship. The value of church fellowship is too little appreciated, and as the benefits to be obtained from them do not assume a tangible shape, small matters are allowed to become hindrances, and cause brethren to "forsake the assembling themselves together, as the manner of some is" and then, when they have continued this neglect, the injunction of the apostle to exhort one another daily is not faithfully adhered to. We would not unduly exalt the importance of attending religious meetings, but may venture a remark or two concerning it, as we believe it is at the foundation of all religious prosperity. Few men are saved who habitually absent themselves from public worship, and few become useful christians who attend only casually. If this is the case, and we presume but few will question the truth of the proposition, then constant attendance on church ordinances is intimately connected with salvation. If men could see beforehand the full consequences of their actions, and the influence they exert on others, they would but seldom leave their place vacant in the house of God. We are instructed in God's word of the safety of His Zion, and are told that "no weapon formed against her shall prosper." This we fully believe, and experience teaches us that injury and damage to churches come from within the borders rather than from foes without. The enemies most to be feared are within. If weakness exists in a body it has not power to throw off or resist evil influences from without. Where the members are not protected by each other, and where the only real bond of a christian church—love—fails to knit them together, there is no necessity for a weapon to be formed against it to effect its destruction. It is as a rope of sand having no adhesiveness or strength.

Where love to Christ is in vigorous exercise there will be a desire to be found amongst Christians, even where the desire is but feeble, if the members are true and faithful, they will still endeavour to fulfil their obligation by being present and aiding in carrying forward the great work of saving men from everlasting destruction and death. If a man would secure a participation in the blessings of Providence, and live honestly amongst his fellowmen, he must employ his powers in the means required to accomplish this, but in addition to the hours in which this may be done, he has some portion of time which he may employ in the pursuit of his present happiness and future welfare. It is not so much in the hours of labor as in these, that a person exhibits his inclinations, and that the difference between the believer and the unbeliever is detected. It may indeed be said that the employment of these hours constitute the character of a man, and indicate the god before whom he chooses to bow down. They who seek to gratify their passions or promote their own personal interests in preference to the advancement of the cause of Christ, as truly worship the god of this world as if they made an open profession of so doing. If, however, love to Christ and a desire to extend a knowledge of the blessings we have received and are anticipating through his life and death, are the ruling principles within, we shall labor to live "soberly, righteously and godly in this present world," and shall, at the same time, be "looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ."

If we would have a revival of religion in our own hearts, or in the church, we must bring the tithes—our presence and service—into God's storehouse, and then may we expect that he will pour us out a blessing.

Reader, what god do you worship? We do not ask if you are united with a christian church,—although that is an important question,—but do you worship the god of this world, or are you most at home when amongst the followers of the Lord Jesus?

It may be that your presence in the Christian assembly would induce many others to attend, who might thus find the Pearl of great price. A general revival might also follow such small beginnings, and great good to many souls be the result.

Whether you have a name amongst those

professing godliness or not, we would recommend frequent examinations into the obligations resting upon you, and would reiterate the injunction, Be faithful!

Presbyterian Educational Institutions.

The last number of the *Home and Foreign Record* contains an Appeal on behalf of the Presbyterian College and Theological Institution, which is full of valuable suggestions.—We copy the greater portion of it not only for the purpose of giving information to our readers, but that they may receive the important lessons there taught to another denomination and make use of them in dealing with their own Institutions.

The Board of Superintendence find it to be their duty, in accordance with special instructions given them at last Synod, to bring before the Church the necessities of our Educational Institutions. In doing so the Board would remark that the maintenance of these Institutions in a state of efficiency is a matter of vital moment to the extension and perpetuation of the Church. Next to the support of the existing Ministry, the preparation of a duly qualified Ministry for vacant congregations, for the Mission Field at home and abroad, and for future generations, ranks as the most important of our ecclesiastical enterprises, and presents the strongest claim on the liberality of our people. It is not, perhaps, the most popular—at least in some quarters—and so far labors under a disadvantage. The people hear their minister every Sabbath, see him go in and out among them, giving to each a portion in due season, and feel that whilst they are receiving of his spiritual things they have no right to boast of generosity in giving him of their carnal things. But College work is carried on out of their sight. They seldom hear of it; seldom think of it; and the benefits they receive from it, or expect their children to receive, come through a channel so remote and indirect that they lose all trace of the connexion. Then the nature of the work is not such as to excite surprise, or rouse enthusiasm. The history of one session is, with slight variations, the history of two, or ten, or twenty. And the details of class work are, for the most part, unintelligible to the body of the people; so that minute descriptions of College life would fail to interest them. Hence a lack of interest in the subject, or appreciation of its importance, is almost inevitable, if Ministers do not make conscience of bringing its claims, from time to time, before their congregations.

The primary importance of this scheme is obvious, from the fact that on its successful operation depend the practicability and permanence of our other enterprises. What will it avail us to collect money for Home and Foreign Missions, if, with an overflowing treasury, we have no Missionaries to send, or none who are even tolerably qualified for the office? Without a constant supply of young men duly trained for the Ministry even our existing congregations would ere long be scattered as sheep without a shepherd, and our very Presbyteries would become defunct within a quarter of a century. As arrows in the hand of a mighty man, so are the youthful aspirants to the ministry, for whose training our Colleges exist; happy the Church that hath its quiver full of them.

A brief abstract will suffice to shew the liabilities of the Church for the current year.

In the Philosophical Department there are three Professors and one Teacher. Assuming that the salary of the Teacher and miscellaneous contingencies will be met by the amount of fees exacted from the Students, and omitting these items, the account will stand thus:—

Salaries of Professors,	£750
Deduct interest of invested funds, say	300
To be provided,	£450
In the Theological Department there are also three Professors. As there are no class fees, miscellaneous expenses have to be provided for as well as salaries.	
Salaries and contingencies, say	£650
Deduct interest of invested funds, say	400
	£250

Making in all £700 to be provided this year from the contributions of the Church.

From this statement it will appear that the sum of £600 named by the Synod in instructing the Board to issue this appeal, is rather an under estimate of the actual necessities of the current year.

It is proper to state, however, that the amount required for this year is larger than usual. The withdrawal of £375 per annum hitherto contributed by the Free Church of Scotland, necessitates a measure of exertion in this matter which may be within our reach, but which certainly calls for the full development of our resources as a Church. In future years the amount required will probably be somewhat less, as arrangements are in progress, which, if carried into effect, will relieve the Church of the salary of one Professor. But for the present year an expenditure of £600 or £700 in addition to the revenue derived from invested funds is inevitable.

The following suggestions are also made with regard to the comparative claims of the several benevolent operations of the body:

Our Foreign Missions require, say £1000 per annum. Our Home Missions require £500. Our Colleges require £700 for this year. It would appear, then, that for every ten shillings contributed for Foreign Missions there should be