

fire within the statue, so that the children were consumed by the heat in the very arms of the idol. Moses distinctly forbade the cruel practice of sacrificing children to this heathen god. (Lev. 18: 21; 20: 2, 5.) It is probable that in Egypt some of the Hebrews had fallen into this idolatrous and inhuman practice. But it seems that the prohibition of the great law-giver was disregarded, even in his own life-time, while the Israelites were passing through the wilderness. (Ps. 106: 37, 38; Amos 5: 25, 26; Acts 7: 42, 43.) Afterwards Solomon built a high place for this monstrous idol. (1 Ks. 14: 7.) Ahaz and Manasseh appear to have encouraged these horrid rites. (2 Kings 16: 3; 2 Chron. 33: 6.) Josiah defiled the place where these abominable sacrifices had been practised, by spreading over it human bones, and other corruptions. (2 Kings 23: 10-14. The expression, "Causing children to pass through the fire," though it might seem to denote some fiery ordeal, not necessarily fatal, yet appears, on examination, to refer to these sacrifices, in which the children were consumed. (Compare Ezek. 16: 20, with Ps. 106: 38; Jer. 7: 3; 19: 5.)—W. & R.

THE POSSESSIVE AFTER 'OF.'—The possessive form may be used after 'of,' when the person is supposed to have, or to have executed several of the things named: as, 'That is a picture of Sir Joshua's (pictures),' 'Read a sonnet of Milton's (sonnets).' Some regard these forms as pleonastic; but they are really elliptical. They are never used but when the sense of the first noun admits of a partitive usage; i. e., when it is admissible that the person may have more than one. We can say, 'I met a friend of yours'; but not 'a wife of yours'. "Hand Book of the English Tongue," page 269: by J. Angus, M. A., D. D., 1862.

For the Christian Messenger.

EDUCATION AND PRESBYTERIAN ASCENDENCY.

MR. EDITOR,—

The proposition that *mind* and not muscle rules the world, is too self-evident to require demonstration. If it were not so, Tom Sayers instead of Lord Palmerston might be the Premier of England. As a corollary from this, it follows that in any country pre-eminence must belong to those who exercise a controlling influence in the education of its people.

The attitude which the Presbyterians of Nova Scotia have assumed in its Educational affairs, shows that they do not scruple to apply the above reasoning to the advantage of their own denomination. If they were numerically equal to the other persuasions combined, or if their intellectual endowments were such as to render it proper for the others to sit as pupils at their feet, the case would be different. But as they number only a fraction over one fifth of the population of the province, and as the other bodies fail to discover that knowledge *must* flow to them through Presbyterian channels, they cannot but object to the systematic efforts which are being made for Presbyterian ascendancy through an educational scheme which claims for its support an unequal and unjust appropriation of public money. Had they confined their educational efforts more particularly to their own body, as the other denominations are respectively doing, the latter would gladly have accepted the noble rivalry of furnishing to the province and to the world the largest number of educated men.

But when they disturb the question of denominational Colleges which was settled in the province more than twenty years ago, and which was as fair to them as to others, and put themselves in possession of revenues which belong to others as well as to themselves; when they appropriate to themselves a building whose walls were finished and whose top-stone was put on with the money of the province, and which, if they can succeed in having it called a Provincial University, must give to all the other Colleges a subordinate relation to it;—then surely the other denominations ought to remonstrate.

No one can fail to see that the establishment by statute of Dalhousie into a Provincial University, while in reality it should remain a Presbyterian College, would operate to the disadvantage of the other Colleges beyond the fact of their receiving merely a fractional provincial support as compared with it. It would also have the effect of giving to the degrees conferred by the other Institutions an inferior reputation abroad, although as compared by the so-called University they might indicate an equal or even superior standing in scholarship and finished mental training.

I stop not to expose the sophism restored to

by the Presbyterians to give an air of speciousness to their assumptions, when they say that the other religious bodies may freely join them in an equal participation of the benefits of Dalhousie: as if it would not be far more honorable for the former to build and maintain a college for themselves than to force themselves into a position which virtually imposes on the other denominations the burden of supporting their own Institutions, and partly that of the Presbyterians also: or, as if it would not be far more reasonable for them to provide the means of Collegiate training for themselves, than for the other bodies to leave their colleges to rot for the purpose of joining in an Institution in which, after all, so far as influence in its management might be concerned, they would fill the place of mere ciphers. Nor do I think it worth while to inquire whether the Legislature has power to divert the funds of Dalhousie, in whole or in part from that Institution, for such right is unquestionably recognized and implied in their enactments hitherto concerning it. My object is rather to show that the Presbyterians are aiming at the control of the province itself, through the control of its Educational Institutions. They well knew at the first that the other denominations would not abandon their own colleges for the purpose of uniting with them in the Dalhousie scheme. Indeed the proposition to revive Dalhousie was not made in the first place to all the religious bodies, but to the Presbyterians alone. It came from the leader of the late government, himself a Presbyterian; and was first laid before them in their Synod capacity at New Glasgow. Before the other persuasions were invited to consider the feasibility of joining the Presbyterians in an Educational partnership, a Presbyterian had proposed to the latter a plan which would have the effect of rendering the others, willing or unwilling, in a certain sense their inferiors and dependents.

The Presbyterian complexion and bias of Dalhousie appear moreover in its Governors, who, previous to the late additions to their number were all Presbyterians, and who, notwithstanding these additions, still have a majority of Presbyterians over those of all the other bodies combined. And with such majority coupled with the fact of a strong Presbyterian influence in both branches of the provincial legislature, to which might be added the *appropriating* proclivities of any denomination in possession of power, it should not create surprise if they seek to render the Dalhousie nest still more comfortable with the lining of large and repeated legislative grants.

If from a consideration of Dalhousie, we turn to the Normal School, we discover in it another Institution which the Presbyterians are manifestly disposed to make a stepping stone to power. This School was founded by Presbyterians. It has a Presbyterian head, is under Presbyterian control, and is principally attended by Presbyterian pupils. True, as they say to the other denominations concerning Dalhousie, so many they say in regard to this:—it is open to all, and all are invited to come and share its benefits. As if the other bodies would or could leave their excellent Academies—where their young men can both learn the Sciences and how to teach them to others—for the sake of patronizing a school whose claims to be considered even their equal might not unreasonably be questioned.

The Report of the Superintendent of Education for 1862, which appeared nearly simultaneously with the Dalhousie Bill, shows conclusively that that Gentleman would be quite willing to benefit the Presbyterians through that Institution, and thus exposes him to the suspicion that he would do the same through the Institution over which he presides. Speaking of Dalhousie College, Dr. Forrester says,

"We cannot refrain from noticing the high gratification we have experienced from the scheme projected last summer, and which we earnestly hope to behold speedily consummated, a scheme which, though it were but partially carried out, promises to be far more in accordance with the original charter as embodied in the deed of Incorporation than any yet propounded. We trust that that scheme will meet with no untoward opposition, and that a commencement will be made on such a broad, Catholic basis as will not fail to elevate Dalhousie College to the dignified position of a 'bona fide' Provincial University."

Again, lamenting his lack of power over the different School Boards of the province he says,

"This anomalous and absurd state of things can only be obviated by the appointment of a Council of Public Instruction, of which Council, the Superintendent of Education ought to be a constituent member and act in the capacity of Secretary. On this Board ought to devolve the whole management of the Educational interests of the Province, from

the Common School up to the University; to possess and direct the Endowment of Dalhousie College, and to expend all the money that has been or may be granted in support of the Provincial University, or of the Normal and Model Schools; to make or alter, from time to time, with the consent of the Governor in Council, any statutes, rules and regulations, which may be deemed necessary for the government and discipline of the University and Grammar and Common Schools throughout the Province."

Surely if Dr. Forrester may be taken as a fair type of Presbyterians, then, judging from the drift of the above extracts, we can not fail to discover what is the object they are aiming at in the province. Not only does he propose to put the whole education of the province from the Common School up to the (Presbyterian) University, under the control of a "Council of Public Instruction," but he also proposes that himself shall be the Secretary of that Council, in other words, its leading spirit.

Now what price, it might be well to inquire, is the province paying for the Education that chiefly benefits the Presbyterians? Taking the figures as given by Dr. Forrester, it appears that the Normal School Establishment at Truro is costing \$4,679 per annum, which is about what is granted for the entire support of Collegiate education in the Province. Then there are two Presbyterian Academies, the Pietou, and Free Church at Halifax, which are each receiving yearly from the provincial treasury \$1000. And if to these we add \$3,600, the annual income of Dalhousie, it will be seen how enormously large is the financial aid which the Presbyterians are possessing themselves of, as compared with that received by the other denominations.

In view of the whole. I conceive the duty of the Baptists to be mainly twofold:—

1. To petition the Legislature for redress—to elect none to represent them in the Assembly who will not give them their rights. Political and partisan squabbles should certainly be regarded of less moment than righteous legislative enactment for the equal educational benefit of all. Surely seventy thousand Baptists should have some voice in Nova Scotia. There is no just reason why they should have only \$1000 for the support of education from the province, while the Catholics receive \$2000, and the Presbyterians \$6000. Let the Baptists then resolve to stick only to those legislators who stick to what is just and right.

2. To rally with renewed zeal and affection around their own College—to raise its Endowment Fund: at once to £20,000,—to make it the best College in these Lower provinces—to be united in efforts on its behalf, and above all, to make it an object of unceasing and believing prayer. Then will they show that they too understand as well as the Presbyterians, though in a more straightforward way and for a better purpose, that "knowledge is power."

ISOTIMOS.

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PREACHERS AND PREACHING.

THE established order of Christ's Kingdom, is, that its extension is secured simply by the communication of truth. Whilst the highest order of talent, the most cultivated intellect, and the most refined taste may find abundant employment in the performance of this great work, yet a large amount of wisdom or power is not the great necessity; indeed, we are told by the Apostle Paul that "it has pleased God by the foolishness of preaching to save them that believe." There is enough in the plan of salvation to occupy the best thoughts of the most profound, yet its essential characteristics may be comprehended by the feeblest intellect. It has been suggested that when the Apostle spoke of the foolishness of preaching, he did not mean *foolish* preaching. The highest efforts of that master theologian were probably those by which he brought the gospel down to the level of the "barbarians" to whom he preached. Whilst the mind may be expanded by communications from the pulpit of exalted views of God, and his operations in the kingdoms of nature and grace, and its powers enlarged by systematic courses of thought and argument, yet the heart is drawn to the Saviour principally, if not wholly, by the knowledge of the love of God in Christ Jesus.

The pulpit is too often used for communicating other matters than those comprised in the pages of divine revelation. Men without piety adopt the clerical habit, who, besides that, possess but little claim to be considered as appointed of God for this sacred service.

These may make known much that has the appearance of religion, but it is more likely to be the wisdom of this world, spoken of as that by which the world knew not God, than that of Christ crucified, which was to the Jews a stumbling-block and to the Greeks foolishness. The messenger sent of God will make his mission evident by his faithful, earnest pleadings such as the Apostle felt when he said, "Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God."

No greater dishonor is put on the gospel than to suppose it unfavourable to human learning. The voice of experience unites with the example of the Apostle Paul in shewing that all the treasures of wisdom and knowledge are to be laid under tribute to the service of Him who is the All-wise. Whilst we dare not institute any comparison between human learning and the knowledge of Jesus and the resurrection, for the gospel minister *must have* the latter, yet when it is secured, we need not fear the effect of obtaining as large a supply as possible of the former for both preacher and hearers. For the soul to be without knowledge is not good.

Comparisons have sometimes been drawn between the pulpit and the press to shew their relative influence and position. Whilst there may be some points in which they are agreed, there will never be a time, whilst human nature remains as it is, when one will supercede the necessity for the other. When the latter becomes auxiliary to the former, it is the most effectually fulfilling its mission in the world. Since the periodical press has become so essentially one of our educational, religious, and political institutions, there is less necessity for the discussion of questions of minor moment in the pulpit. In former times the preacher was one of the great instruments of political power; and even now it is by some bodies imagined that the work of government is an essential duty of the church, and that the preacher may dictate to the magistrate the course he ought to pursue in managing the civil affairs of the country. We have learned, however, that Christ's kingdom is not of this world, and that it effects its greatest triumphs when disencumbered from the thralldom of political power. The preacher descends from his proper platform when he allows himself to become the tool of designing men and uses his vocation to advance the interests of a party instead of lifting up the cross of Christ before his fellow-men. It is with men as men, and not as parts of a nation or government, that the preacher has to deal with them. His work is effected by leading them to contemplate Christ in his various manifestations and offices. When men are made Christians, then, and only then, they become permanently good subjects and worthy citizens. Whilst they remain unmoved at the voice of Divine Love, the preacher may feel that his work is yet to be begun. However amiable and excellent, they are yet at enmity with God.

The time which the preacher has to spend in actual labor with his people, is but a small fraction of the whole. It is therefore highly important that he should be concerned to present the great truths which are able to make wise unto salvation. One hour or so in each week to speak on the things of eternity—to put into operation the machinery of motive, feeling, and opinion that is to act during the whole of the remainder—one hour out of one hundred and sixty-eight to battle with prejudice, error, unbelief and sin,—and further, one man, with a few efforts at speaking, having to apply his expressions to one, two, or ten hundred persons as the case may be. When we look at the feebleness of the means, we need not wonder at the smallness of the results. The wonder is that any good at all is done. Were it the labor of sinful man alone the work would soon cease. But it is the mode ordained of God for the purpose of bringing men to the obedience of faith and which the power of the Holy Spirit chooses to honor. We might have supposed that an imposing priesthood and a grand display of ceremonial would be the more likely to effect the end proposed, but the "foolishness of God is wiser than men, and the weakness of God is stronger than men."

LECTURE.—The Rev. E. Ross, read an excellent lecture before the Y. M. C. Association last Tuesday, on "Methods of success." He showed that those who will help themselves may find an abundance of help from others—taking his motto from the fable of Hercules and the waggoner in Dilworth's spelling book.

It was announced that the closing lecture of the season would be by Rev. Dr. Cramp of Acadia College on "Calvin and Zuingli, and the Reformation in Switzerland."