

of which God will demand of me an account. I have set myself to study, with the most serious attention, the writings of the Old and New Testament, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff who presides there is truly the successor of St. Peter.

I have, then, opened these sacred pages. Well, shall I dare to say it? I have found nothing, either near or far, which sanctions the opinions of the Ultramontanes. And, still more, to my very great surprise I find no question, in the apostolic days, of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did not then exist. You, Monsignor Manning, will say I blaspheme; you, Monsignor Pie, that I am mad. No Monsignori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great Crucifix, that I have found no trace of the Papacy as it exists at this moment.

Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the Apostles, his fellow-workers. He goes on to say that Christ forbade his disciples to exercise lordship or have authority over the faithful, like the Kings of the Gentiles, that it would have been as strange a thing to send Peter and John to Samaria, if Peter had been Pope in the modern sense, as it would be to send Plo Nono now on a mission to the East; that Peter did not summon the council at Jerusalem nor have any special authority in it; that St. Paul, whose authority cannot be doubted, says that the Church is built not on Peter, but on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. He stated that Scaliger, one of the most learned of men, had doubted whether Peter was ever at Rome. Being saluted here with the cries—"Shut his mouth!"; "Make him come down from the pulpit!"; he said: "My venerable friends, we have a dictator, before whom we must prostrate ourselves and be silent, even his holiness Pius IX. This dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond, which cuts on the glass words which cannot be cancelled." Further on he said: "Finding no trace of the Papacy in the days of the Apostles, I said to myself I shall find what I am in search of in the annals of the Church." Well, I say it frankly, I have sought for a Pope in the first four centuries, and I have not found him. He showed by quotation that St. Augustine and all the early fathers considered the rock on which the Church was built "super petram," in the famous passage used by Rome, not to be Peter, but the confession of faith of the apostle. He continued, "I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter and that the Bishops of Rome did not become sovereigns of the Church but only by confiscating, one by one, all the rights of the Episcopate." (Voices: "Silence, impudent Protestant; silence!") After describing the infamous characters of many of the Popes, he asked if they could decree their infallibility, and "maintain that avaricious, incestuous, murdering, simoniacal Popes have been vicars of Jesus Christ. Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas: it would be to throw dirt in His face." He stated, amidst great outcries, that, if expelled, he and others would go before the world preaching "none other than Jesus Christ and Him crucified"; they would "conquer through the preaching of the folly of the cross." He, in conclusion, warned them against going farther on the odious and ridiculous incline on which they had placed themselves, and called on them to save the Church from the shipwreck which threatened her, asking from the Holy Scriptures alone for the rule of faith which they ought to believe and profess.

It is reported that a great religious awakening exists among the Jews in portions of Germany. They come in crowds to hear the gospel, and listen with attention to the message concerning Christ as the Messiah.

Talking, exhorting, preaching even, is not always teaching.

The Christian Messenger. Halifax, N. S., Aug. 2nd, 1871.

COLLEGIATE AND ACADEMICAL EDUCATION. EXAMINATION FOR DEGREES.

Several of our contemporaries are taking their periodical exercise on the question of a Provincial University. This year the form proposed is a Board of Examiners, separate from the Colleges, to whom all applications for degrees must be made. We suggested a similar plan, nearly two years ago, as preferable to the wholly impracticable one of a Provincial University. We have subsequently given some thought to the subject, and have less confidence now in such a scheme to improve the quality of our higher education. In fact, the following considerations appear to us conclusive against the creation of a central collegiate Board of Examiners in this Province:—

1. Examiners, independent of existing institutions, could not easily be found; and if they are not independent of these institutions they will fail to secure a sufficient measure of general confidence. There will be constant occasion for jealousy and rebellion. Besides there would be danger that the method would degrade rather than improve the Colleges. Continuity of study and regularity of classes would, almost of necessity, be broken up in these institutions, and they would become coaches to help boys through to a degree at their convenience. An indispensable condition of high scholarship and culture is time,—time regularly apportioned and methodically used.

2. There is every reason to believe that all the benefits which the proposed plan could possibly confer, could be secured in far greater fulness in another way, and without interfering with the chartered rights or, perhaps, seriously disturbing the functions of any of our Colleges. We are informed that the London University has signified its willingness to extend the benefits of its examinations and degrees to persons resident in Nova Scotia, whenever the Government are prepared to bear the limited expense connected with the examinations required to be regularly held in this Province. The questions would be sent out by the University, and a Board of sub-Examiners here would hold examinations, and return to the University the answers submitted by each candidate. Such an offer disposes of the plan we are discussing, since it affords advantages which no Board of Examiners selected in Nova Scotia could hope to confer.

3. The foundation of good scholarship must be laid in the Academies. The best Colleges in New England require students to read Greek and Latin three or four years before matriculation. If our young men could be persuaded to such a preparatory course, there would be no occasion for the criticisms sometimes made on the quality of our Colleges. But they are encouraged too much to feel that the time spent in the preparatory school is lost, and they must hasten on to the University. The result is that we have not a single preparatory school in the country such as we ought to have. We are persuaded that the work of improvement must begin at this point. Public sentiment must be educated in regard to these schools, and the position of teacher in them must be seen to be sufficiently honorable to draw and hold the best talents in the country. Eton and Harrow deserve credit for English scholarship quite as much as Oxford and Cambridge. A German gymnasium (or preparatory school,) would be vastly more serviceable to our people than a German University,—in fact without the Gymnasium the University would be an expensive and ill fitting ornament. We want, first of all, more time in our academe schools and, as a consequence, more thoroughness and breadth of culture. If a few enthusiastic and competent men would take field of these schools, acting in concert with officers of the Colleges, lay out a course of study extending through three years and hold the students kindly but firmly to it, and send them to the Colleges after such a drill, they would do more in a dozen years to advance the higher educational interests of the Province, than a Central Board of Examiners could hope to do in a generation. The proposed method of reform cannot, in an efficient manner, remedy the defect. It could, at its best, but make more plain what is already evident to all,—the necessity of thorough preparation for College.

The public assembly is doubtless the most appropriate place for a sermon. Some sermons will bear being read, but, generally, their impressiveness is greatly diminished and comparatively lost except as they are spoken. The living voice is an essential part of any sermon, however sublime and glorious its truths, or touching its pathos. Some of our contemporaries—perhaps because their editors are preachers—do, nevertheless, regularly occupy a good portion of their columns with a "select" sermon. This may have its advantages, yet we doubt if it is read as generally as are briefer and more pointed articles. Consequently we do not often present our readers with such productions although it would be the easiest thing in the world to get them by the score. Notwithstanding, we have one in our last and present issues, which we have preserved for several weeks since it came into our hands, so as to lay it before our readers just at the present time. This is not an ordinary discourse, and was preached on an occasion which surrounds it with more than a common amount of interest—the Anniversary of the English Baptist Missionary Society on the 26th of April last.

We have kept it till now so that our readers may have it in their minds before attending the approaching Convention at Yarmouth; and that those who attend there may come together somewhat in the spirit which so largely pervades it,—that of entire consecration to the vast work left by our Lord when he ascended to heaven. He gave this, His last injunction to his disciples, that they might bear it on their hearts, and by their combined powers and resources seek to accomplish it in His name—carry the gospel message "into all the world," and deliver it "to every creature."

If any of our readers have passed lightly over Dr. Angus's statements and calculations respecting this work we advise them to turn again to the first part of the sermon and give it a re-perusal, in connection with the latter portion on our first page, and then reflect again on the glorious enterprise of winning a world to the Saviour. Plans should be laid and arrangements made for the furtherance of this great project of our Divine Master. Having this before us we shall not allow trifles to stand in the way, and discourage us or divert our attention from that part of the work which devolves upon us. Only think of raising "ten or fifteen millions sterling a year for ten years" and the present generation of Christians sending out "fifty thousand preachers." May the Lord himself be in our midst and direct our hearts and heads and hands to the realization of this grand object.

At the recent National Musical Congress held in Boston, large numbers of the first musicians were gathered from all parts of the United States. There were papers read on subjects relating to Music, and its more general diffusion amongst the people:

"The discussion upon 'Church Music' was opened by Dr. W. J. C. Barnett of Hartford, Conn. He advocated large choirs, quartettes were well enough as far as they went, but if grandeur, enthusiasm of praise, and sublimity of prayer was wanted, the chorus alone would suffice. He deprecated the character of some organ voluntaries, and suggested that the Congress invite composers to make an effort for more devotional music to open the services of religious worship. In speaking of choirs he did not advocate them to the exclusion of congregational singing, but to lead and to furnish lighted, first-class sacred music for the education of those who come within the church on the Sabbath. The speaker also spoke in condemnation of the paid choir, where the idea with them was one of contract only, and not of uniting in the religious devotion of the occasion.

Rev Dr. E. Wentworth followed. He saw a vast difference between the higher grades of music, operatic and oratorical, and the worshipful grades under the names of tunes and anthems. The first were not appreciated by the great mass of public worshippers; only the latter were fitted for church services. Handel, Mendelssohn and Hayden furnished nothing to supply these last wants; only fragments were gleaned from them for this purpose. Simpler, fewer "tones" were wanted now, that the artistic in rendering might be retained and not be rendered impossible by the study of the scientific.

Mr. L. O. Emerson said there was no reason why all sacred music should not be an addition to the worship of God. In the churches everywhere the singing fell far short of its capabilities than any other service. Hymns should be selected by the minister which were "singable." Some sacred hymns were as unsuceptible of musical rendering as a price current.

Rev. Mr. Wiggins of Medfield spoke against placing the choir in a gallery remote from the pulpit; urging the pre-

mulgation of truth by the music; advocating congregational singing, and speaking of the need of sympathy between the pulpit and choir.

Rev. Mr. Patrick of West Newton, said he had not a shadow of a choir or leader, but did have good singing by his congregation, and this method was the one in which he believed. He believed in singing tunes which had genius in them, and not wooden ones, which had no feeling or sentiment.

Amongst the names of the Vice Presidents of this organization we were pleased to find that of Mr. Charles E. Gates of Yarmouth, N. S.

WOMEN'S AID MISSIONARY SOCIETIES.

We were requested, when attending the Prince Edward Island Association, to forward copies of the constitution of the Women's Aid Missionary Societies to the churches there. Some of the churches had already formed Societies, and the delegates from others were desirous of shewing the sisters the mode of proceeding. On our return we laid the request before members of the Central Board, and after consulting with them have concluded that it would be better to insert a copy of the Constitution and Bye-laws of the Halifax Societies in the Messenger. There is, we believe, scarcely any difference between these and those of other societies through the Province. The Central Boards should have them in the form of a Circular so that each Society might obtain copies whenever they require them.

CONSTITUTION AND BYE LAWS OF THE WOMEN'S AID MISSIONARY SOCIETY.

President, _____
Vice President, _____
Secretary, _____
Treasurer, _____
Managers, _____

CONSTITUTION.

Article 1.—This Society shall be called "The Woman's Baptist Missionary Aid Society for Heathen lands."

Article 2.—The object of this Society shall be the evangelization of heathen women, by raising funds for the support, under the protection of Missionary families, of unmarried women as Missionaries,—for the especial purpose of instructing heathen women in the truths of the Gospel, establishing schools for girls and preparing them to become Bible-readers and teachers among their own country-women.

Article 3.—This Society shall be composed of women. The condition of membership shall be the annual contribution to its funds of not less than one dollar. The payment of fifty dollars at one time shall constitute a life membership; and a Sunday School or a number of persons donating fifty dollars at one time may constitute any person designated by them a life member.

Article 4.—This Society shall annually elect from its members a President, two Vice Presidents, a Secretary, Treasurer, and Auditor. These, together with four other persons, also annually elected, shall constitute a Board of Managers, four of whom shall be a quorum for the transaction of business. The Officers and Managers shall continue in office till their successors are chosen. The Treasurer and Auditor may, at the option of the Society be gentlemen. The Board of Managers shall be empowered to fill up any vacancies that may occur during the year.

Article 5.—The funds of this Society shall be forwarded every quarter, or often if necessary, to the Nova Scotia Women's Aid Central Board; to be appropriated to the support of such unmarried women as have been approved and accepted by the Board of Foreign Missions in connection with the Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island, for missionary work among heathen women in foreign lands.

Article 6.—All amendments to this Constitution shall be submitted in writing, at a regular meeting of the Society, and adopted only by the vote of two-thirds of the members present.

BYE-LAWS.

1. All meetings of this Society and of its Board of Managers shall be opened by reading the Holy Scriptures and by prayer.

2. The President shall preside at all meetings of this Society, and of the Board of Managers; shall sign all orders on the Treasurer; and direct special meetings to be called by the Secretary, at the request of five members. In the absence of the President, the Senior Vice-President shall preside.

3. The Secretary shall at each meeting of the Society read the record of the previous meeting for approval; keep a fair and legible record of the proceedings of each meeting, and give notice of special meetings. She shall perform like duties to the Board of Managers, and prepare their Annual report for presentation at the Anniversary of the Society, and shall have charge of all correspondence.

4. The Treasurer shall receive and disburse all moneys, and keep in a legible and orderly manner accounts of all receipts and disbursements. She shall present a financial statement to the Central Board every quarter, and an Annual Financial Report

for presentation at the Anniversary meeting of the Society.

5. The Auditor shall examine carefully the quarterly and annual financial statements of the Treasurer, before they are presented at any meeting of the Society or Board.

6. The Board of Managers shall make arrangements for all public meetings of this Society, and provide speakers.

7. The Annual Meeting for the election of Officers and Managers shall be held on the Thursday after the first Sunday of January in each year, at which meeting arrangements shall be made for the Anniversary of this Society, at which time the Annual Report of the Board of Managers and of the Treasurer shall be read, and addresses delivered by clergymen and others.

8. Quarterly meetings of the Society shall be held on the Thursday after the first Sunday of January, April, July, and October, at such time and place as the Board of Managers may determine.

9. Regular monthly meetings of the Board of Managers shall be held on the Thursday after the first Sunday of every month.

10. Stationary and incidental expenses together with the postage of all letters of the Secretary and Treasurer, on the business of the Society, shall be defrayed from the Treasury.

Whilst at our annual gatherings higher education is necessarily made a subject of first consideration, it is important that notice should be taken of all the changes introduced in matters that affect beneficially or injuriously the education of the whole people. Our Common Schools are great means of promoting the good of the community and should be carefully guarded by those who believe that they ought to be open to all without distinction of sect or creed. But it should also be borne in mind that they have vigilant enemies, who would lose no opportunity of changing their character, and of turning them into denominational and sectarian engines. We do not say this by way of reproach, we only state what those enemies of Common Schools themselves publicly advocate and contend for. We believe that the public funds should be paid to the Teachers of Public Schools, and that these schools should have the benefit of the best and most competent Teachers independent of denominational considerations. This is not the case in some parts of this province and great dissatisfaction exists in consequence.

Our Prince Edward Island brethren are pretty well awake to the need of attention to these matters, as may be seen by the Report of the Committee on this subject presented at the recent Annual Session of their Association:

REPORT OF COMMITTEE ON EDUCATION.

The subject of Education grows in importance and interest every year. Does not Solomon teach, "that the soul be without knowledge is not good?" and do we not find ourselves cast upon times in which the surpassing value of solid information and training for both worlds is still becoming more and more manifest?

Your Committee would therefore express their satisfaction in the growing prosperity of the important institutions at Acadia. They are as yet susceptible of improvement. Their managers feel this, and shape their measures accordingly. Meanwhile they are actually accomplishing a great work. Who would not desire to encourage them therein, and aid them, and pray for them? that they may become more largely useful in these Provinces, and that their usefulness may continue, and extend over an ever widening expanse.

Your committee observe with pleasure, that the claims of woman for a higher education are obtaining a fresh, distinct, and practical recognition with the authorities of Acadia; and trust that ere long some thing will be done to meet those claims not wholly below their magnitude and weight. Your Committee learn indeed that a plan has been recently set on foot for erecting new buildings in connection with Acadia, with a view to their being employed in part for female education. This plan will probably be explained to the Association in the course of the discussion of the present Report; and your Committee cannot doubt that it will receive as much pecuniary support as may seem both fitting and possible.

Your Committee hail with hearty approval recent legislative movements in New Brunswick in regard to popular education. Those movements recognize the right of the children of the common wealth to be fitted by the common wealth to take their proper standing in society. They present us also with a legislative model well worthy of study and imitation, such as it is hoped it may receive from our Island legislators. But at any rate it must not be our fault, as Baptists, if at any time attempts are made to divert the funds of the people of this Island to the teachings of the dogma's of a religious set, if such attempts are not resisted, and fought against, and put down.

J. DAVIS, Chairman.

Our brethren in Ontario are raising a fund to supply their missionaries Messrs. Timpany and McLaurin in India with a Printing Press.