

radical, than any of the foregoing views hint at. Let the holy fire burn upon the altar of God, in any church in the land, and the people will come to see it. Say what you will about attracting people to a house of worship, by its beautiful finish, the Italian quartette music there "on exhibition," or even the learning and eloquence of the preacher. These may gratify taste and culture for a while, but they will tire. Failing to touch, or if they touch, at least failing to meet the moral necessities, relief from inevitable weariness is sought by withdrawal. Nor will any protests, or any appeals to pride and self-respect, and the good of the world, prevent. You must make up your mind to an empty house, for an empty house you will have, "saving and expecting" that a new preacher, a strange lecturer, or the funeral of "a distinguished citizen" may arouse the people to come out. But let the Mighty Spirit with His renewing and transforming power, be filled with all the fulness of God, let the preacher be moved with the worth of souls, so that heaven and hell become realities no more to be questioned than the existence of the sun or the moon, and forthwith it will be noised abroad and the multitude will be there. Is it not then seriously to be doubted, whether churches are to be encouraged in building fine houses, and in catering to a perverted religious taste, as means for gathering the people together? Even though it were certain, that, if Protestants could build houses in the style of Romish Cathedrals, and each have an Apollon for preacher, they would get the people; yet something more and beyond these must be had, that souls may be saved. "O Lord, revive thy work. In the midst of the years make known. In the midst of the time of deserved wrath remember mercy."—*Zion's Advocate.*

For the Christian Messenger.

A MINISTERIAL EDUCATION LOAN-IN-AID FUND.

The necessity of providing a fund to enable young men desirous of being suitably educated preparatory to entering the ministry, having for a good while pressed upon his mind, the undersigned has decided if possible to raise a fund to be known as the "Ministerial Loan-in-Aid Fund."

His project as communicated to the Governors of Acadia College in June, 1871, at their meeting at Wolfville, was that the fund should be at least—\$4000, and be then offered to advance \$1000 to commence with.

Anonymously he has since advocated the project, in the columns of the *Messenger*, and more recently by means of a Circular published under the auspices of the Board of the Home Missionary Society.

Already in response one brother writes, Jan. 18, 1872, to say—"I will advance \$100 annually for ten years, if life and means are spared"—adding: "I wont be satisfied until this fund is made up to \$10,000, although \$4,000 will make a very good beginning. Now is there any thing else I can do to help it on. If so command my services."—Already then, \$2000 are forthcoming!

The undersigned desires to explain the Scheme and its simplicity.

Applicants for aid must be religious young men, members of, and accredited by some Baptist Church—certifying their confidence in them as persons worthy of encouragement, and of aid from this fund—students pledged to devote their future life to the work of the ministry—and possessing in the judgment of such Church natural qualifications adapted to the high vocation.

Each applicant on receiving aid will be required to give an obligation to refund the amount with interest, at some future day to be fixed upon, which sum will then be returned to the original fund,—to be used again for like purposes.

The undersigned may here appropriately intimate, perhaps, that already two young men both members of the same Church, are now being educated at Horton preparatory to the work of the ministry, sustained by this fund, thus in its infancy.

The principal object of this communication is to inform Baptist Churches, that the Scheme is already in practical operation, and that the undersigned is willing in the meantime—and till other arrangements are made—to act as trustee of the Endowment, to receive donations or subscriptions from all who may feel it their duty or their desire thus to aid in providing for the future ministry of the Baptist denomination of this Dominion.

The undersigned has long been of opinion that the system of gratuitously doling out to students a pittance of eight or ten dollars a year from the DeWolf Legacy fund,—and as much more perhaps from the Ministerial Education Fund annually, is neither wise nor beneficial. That it would be far better for the Students and the denomination, that the monies raised for Ministerial Education should be funded and placed within the reach of all deserving young men desirous of being educated for the ministry, in shape of a loan, which in after life they could repay without being subjected to the humiliating consideration of having been in part educated at denominational expense.

A few thousand dollars to begin with, the interest of the DeWolf Legacy fund, and other annual contributions of the churches to supplement, and in a very short time this Fund would not only be ample for all required purposes, but probably be so far self-sustaining, as to justify advances from it at a reduced rate of interest.

In conclusion, the undersigned desires it to be understood by all who are able and willing to invest in this scheme for supplying destitute churches with pastors, and neglected fields with missionaries, that he is ready to receive donations, or proposals of any kind adapted to promote the object in view—and is willing for the present to manage any funds committed to his trust, in accordance with the foregoing programme.

J. McCULLY.

Brunswick Place, Halifax, }  
29th Jan. 1872. }

The Christian Messenger.

Halifax, N. S., Jan. 31, 1872.

THE UNIVERSITY QUESTION.

Of late there has been a good deal of discussion in the daily papers on the College Question. It appears as if some parties are desirous to have it brought before the Legislature at its coming session. Rev. George Grant and Judge Marshall have participated largely in the correspondence. The former gentleman and the *Presbyterian Witness* have tried to show that a Provincial University is the only thing from which anything may be expected that will meet the educational necessities of the Province. They have with some caution, and perhaps we might say adroitness, pointed to Dalhousie College, as something that might be made into a Provincial University by some legislative action.

This could of course be done only by the expenditure of a large sum of public money.

In the endeavour to draw a contrast between it and the other colleges in the Province, Mr. G. applied to them the term "Ecclesiastical dove-cotes." We mention this in explanation of the term as used below. Judge Marshall in the *Reporter*, and other writers in the *Provincial Wesleyan* have strongly resented this, and have displayed a bold front in hostility to any attempt at the government making Dalhousie their pet institution. It is understood that already it has in possession a large amount of public property, which is being employed almost exclusively in behalf of Presbyterians.

We have not sought to interfere in this recent discussion, as we have felt that there would be good sense enough in the country, in case the matter is brought before the Legislature, to prevent injustice being done to the other Collegiate institutions already so usefully employed.

A week or two since a letter appeared in the *Witness* from "A Baptist," well informed on the subject, for the purpose of shewing that the position taken by the Editor was an impracticable one. The letter may be read with advantage by Baptists generally, we therefore copy it, as follows:

THE PROVINCIAL UNIVERSITY.

Sir,—I have read your Editorial on "Collegiate Education," and other observations, both in the *Witness* and elsewhere, on a proposed Provincial University.

Two plans, I perceive, are before the projectors. One is to repeal all the Acts of Incorporation by which existing Colleges have been constituted, with powers to confer degrees; and to establish Dalhousie College as a Provincial University, and the sole source of literary and scientific honours.

The other is, to include Dalhousie also in the general decree of abrogation, and to establish a University on the plan of that at London, as an examining, but not a teaching Body, the education of the students to be conducted as now in the Colleges of their choice, but Degrees to be conferred by the Examiners of the University.

I have to request the insertion of a few brief notes.

1. The Acts of Incorporation by which the Colleges are constituted cannot be repealed without a breach of faith. In reliance on those Acts, funds have been raised and property purchased which can only be used in accordance with the powers and privileges granted by those Acts. The Governors of the Colleges cannot lawfully and honourably change them into "Ecclesiastical dove-cotes" (the author of that phrase imagined himself to be facetious when he invented it): they are bound to use the money entrusted to them for the purpose contemplated by the donors.

2. There is a peculiarity in the case of King's College. It was constituted by Royal Charter, which no Provincial Legislature can take away.

3. There has been a breach of faith already. In the Act by which Dalhousie College was constituted, it was provided that there should be a Professor of Theology and Moral Philosophy. The "Moral Philosophy" is still provided for, but "Theology" is not now taught. That portion of the Act is virtually repealed. Query—Was the repeal legal, or morally justifiable?

4. It is not correct to affirm that all the denominations are represented in Dalhousie College. Two gentlemen have been mentioned—one, a Governor—the other a Professor—as Baptists. Neither of those gentlemen is connected with the Baptist Denomination.

5. Should it be proposed to substitute a so called Provincial University for existing Colleges without the consent of the denominations by which those Colleges are sustained, the Government making such attempt will risk its own existence.

6. The proposition to establish a University by provincial funds, and with this object in view to restore to the Presbyterian bodies the money contributed by them for Dalhousie Professorships, that it may be employed in the enlargement of their Theological seminary, looks very much like an endowment of that seminary by public funds: for the money so contributed was intended for the use of Dalhousie College, and not for a Theological Seminary—and is now Province money.

7. The expense would very far exceed our means. The erection of suitable buildings, the purchase of a Library, and the annual appropriation of money sufficient to support all the professors needed or desired, cannot be borne by this Province.

8. It would be a wiser plan in my judgment to establish a University for the Maritime Provinces. Some think that one University would be enough for the Dominion. They may be right: Meanwhile if the present arrangements are to be interfered with, it will be better to smash up all together, and found one institution for the maritime Provinces, than to dignify any one of the existing Colleges with the title of "Provincial University."

9. The proposal to institute a University as an examining Body, but not as a teaching Body, looks not amiss on paper; but besides that it involves the abrogation of the power to confer degrees, now enjoyed by the Colleges, it will be found impracticable for another reason. The Examiners must not be drawn from the existing Professors, but must be a distinct Body. Where are they to be found? We have them not in this Province. A similar scheme was proposed the other day in Ontario: but it was rejected by the highest literary authority in that Province for this very reason. It was unhesitatingly affirmed, that apart from the Professors in the Colleges, they could not find men competent for the Examinership.

10. I beg to offer another suggestion. If we are unable to do all that we wish, let us do what we can. Let the Legislature appropriate a thousand dollars each year to the ten students who shall undergo the most satisfactory examination for the degree of B. A. in all the departments in the respective Colleges. And let the Legislature found ten Scholarships of two hundred dollars each, to be tenable for one year by ten Graduates of the Colleges with the option of spending that year in advanced studies, either in Classics, Mathematics or the Sciences in or out of the Dominion, as *Provincial Scholars*. These scholarships to be appropriated every year by competitive examinations.

11. Whether any advantages would result from a Conference of Educators, I am not prepared to say. But the subject is no doubt of great importance.

Yours truly,

A BAPTIST.

King's County, Jan. 10, 1872.

Perhaps we ought in fairness to our contemporary to say that he appends a remark to the above letter, stating that the writer, in paragraph 6, "misapprehends, and consequently mistakes the position of the Presbyterian Churches. The money now used to support the three Presbyterian Professorships is completely in the power of the churches. Two-thirds of it were raised long before the arrangement with Dalhousie was entered into. The capital is managed by the 'Boards' or 'Committees' of the Churches. The interest is used to support the three Professorships in Dalhousie. The money cannot be in any sense Province money. The churches took proper precautions to keep the funds entrusted to them by their own people in their own power."

Much has been said about Ministerial Life Insurance, Widows' and Orphans' Funds, &c., and much more might be said, but we hardly know if it is well to say much more. In some denominations the talking has all been effectually done, seeing that it has accomplished the desired object. Not so with our own and some other bodies. One of our English contemporaries writes on the subject in the following strain:—

"How can a man," says one, insure his life with only £100 a-year and a large family? and what of the man who has only £70 a-year? What must he do? It is a wide question. The one point on which we insisted is, that no minister who has a family or a wife, has the right to spend £100 a-year while he lives, and leave his family to live on nothing the day after his death. It may be hard for five or six to live on £100 a-year, and harder still to live on £70, but it is hardest of all for the four or five to feel when the head of the house is taken that there is nothing left. Suppose that a life insurance were treated as bread or as rent; entered as a necessary, not as a luxury; would it be more difficult to pay than the baker's bill? And would not the church, finding the minister regarded the life insurance to be as sacred as the rent, get fresh light on his claims and on their own duty? This is the one thing on which we now insist. There are scores of ministers who could contrive to make such a provision. Is it made? How many deem it essential to make it? In what sense is a man bound to pay his debt, and not bound to make some provision for his family? Are his children the only creditors he is to leave unpaid? No doubt there are cases which this just logic does not meet. There are salaries which will no how yield enough to pay for a policy of insurance. There are families that have been reduced unexpectedly to poverty, and no forethought could have guarded them from distress. There are brethren who deem all such provision to be distrust, and who rebuke it as sin. Where their faith is not self-indulgence, we honour it; and there are many among us who, though thinking it a mistake, would be willing to act as Providence—on a small scale—to those they leave behind them. These cases will all occur. Only our first assertion holds good. There is a strange want of forethought and kindness amongst us: many cases of destitution "are preventable and should be prevented" by our ministers themselves. There are excuses, and also there are valid reasons for this neglect. There is amongst us a sad want of system in such matters. Churches which might easily provide for the payment of a minister's policy, or better still add to his salary and enable him to pay it, are very thoughtless and selfish. There is a difficulty in finding societies—economical and trustworthy—that will meet our case. We ministers are a little exacting, and want a society that shall provide for a retiring annuity for ourselves and a provision for our families after us, at a premium that means bankruptcy, while we insist that the society must always be solvent. All this creates difficulty. But the first difficulty is still the greatest—such a provision is not yet felt to be a duty—as just a claim as the rent.

FACTS WORTH REMEMBERING.

1. Every christian parent should provide christian reading for his family.

2. Every christian minister should introduced wholesome christian reading to each member of his church and congregation.

3. The christian Family Newspaper is a most effectual and economical means of keeping up a supply of religious instruction in the community.

4. Reader, we respectfully ask your help in this matter. Whilst aiding us you will be doing good to your neighbours and friends, and benefitting the church and the world.

HORTON COLLEGIATE ACADEMY.—We copy the following from the *Kentville Star* of the 24th inst. It will gratify the numerous friends of our Academy to know that it is in so prosperous a condition:—

This Institution so long and favorably known throughout the Lower Provinces, still continues to attract numbers of Young Men ambitious of securing the blessings of a liberal Education.

About sixty students were, we understand, in attendance during the year 1871, some for the whole year, others for a less time. The present term opens encouragingly. The numbers of boarders residing at the Academy is, we have been informed, greater than it has been for some time past, and the character and ability of the students are also in advance of former years. That the instruction imparted at the Academy is by no means elementary may be inferred from the fact that the average age of the students this year is twenty years, and that some of them hold first class provincial licenses. Over twenty of those in attendance are looking forward to College, and of that number about twelve intend to matriculate next summer.

Arrangements were made during last term by which Academy students can take a course in science with Prof. Elder, of the College. The Professor has a very good supply of apparatus and has the conveni-

ences as well as the ability to make this study exceedingly attractive. A large number have availed themselves of this privilege.

A female Seminary, in addition to the present institutions at Wolfville, is a pressing necessity. Kings County should take the lead in this matter and stimulate the other counties by such an example as should be well worthy of imitation, that this much desired result may be accomplished. In the meantime we believe there is no obstacle in the way of young ladies entering any of the classes at the Academy and pursuing the same course as the young men even to preparing for College. The Governors of 'Acadia' have it in contemplation, we learn, to open the College to females and we have no doubt but they will do so as soon as any are prepared to avail themselves of its advantages.

We should like to know that a number of our young ladies had ambition and resolution enough to pursue this course as we think it would be attended by the best results.

A Female Seminary at Wolfville is a "pressing necessity." We understand that it is the opinion of the Governors that young ladies cannot be properly accommodated in Classes in the Academy so long as they are obliged to reside so far from the premises. They wish to have a new Building erected separate from the College grounds, in which young ladies can conveniently attend some classes in the Academy the same as the young men. As soon as this can be done, they propose to open the institution to both sexes. If some of our wealthy men wish to do something to promote the best interests of the Province, here is a fine opportunity, let them expend ten thousand dollars in this important work.

ANOTHER WEEK OF PRAYER OFFERING.—A worthy brother at Hebron sends us the following:

HEBRON, Jan. 20, 1872.

Dear Brother,—

Inclosed are ten dollars a part of a Week of Prayer offering, in all fifteen dollars, five which I have sent to Brother R. S. Morton, the remainder I want distributed as follows:—Five dollars to Foreign Missions, three dollars to Home Missions, two to Acadia College. I think it very necessary when we pray for our fellowmen and the prosperity of Zion, to put forth effort on our part to accomplish the object for which we pray, and God has promised to bless our prayers.

If you say any thing about this in the *Messenger* do not put my name to it.

REV. W. A. CALDWELL.—We perceive by the *Canadian Baptist* that Rev. W. A. Caldwell has closed his labors at Perth. A few hours before he left he says the clerk of the church presented him with a document numerously signed by members of the church and congregation, and accompanied by a substantial sign that it was no mere matter of form. It says in conclusion, that the sum accompanying it is, "as a parting token of esteem for him as an honest man, a sympathizing friend, a devoted Christian, and a fearless and faithful expounder of the truth of God."

The token spoken of amounted in gold and bills to \$139.25, supplemented by an additional gift of \$36.65 from the congregation on the Scotch line, six miles from Perth.

A WARNING TO MINISTERS.—The *New South Wales Abstinence* gives the following:

DR. BAILEY.—This rev. gentleman, who for a long time has been engaged in a most flourishing business in the matrimonial line, has been found guilty of marrying a person under 21 years of age without the consent of parent or guardian. The *Sydney Morning Herald* says: The following is a correct report in substance of the Chief Justice's remarks in passing sentence on this defendant: "You have, as I understand your observations, maintained that you could not or did not absolutely know the lad Stretton's age. But the question is, whether you did not really in your own mind believe—whether you were not conscious morally,—that he was under age. It was not necessary for the jury to be satisfied, that you as a matter of certainty and as a proved or ascertained fact knew the age, but that you in the ordinary sense of the word knew the fact. The evidence, if believed, is conclusive that you did, and the jury have said, that they believe you did—and I believe the same. I regard such proceeding as this case has disclosed as most disgraceful; and scarcely less so to the community the fact (if it be one) which has been stated on this trial, that three or four hundred people go yearly to this marriage shop of your's. The best excuse for them probably is, that they are altogether ignorant of your antecedents and character. The sentence of the Court is, that you pay a fine to the Queen of £50, and be imprisoned in the gaol at Darlinghurst for six calendar months. And you may consider yourself fortunate, and thank me for the forbearance, that, knowing your character judicially as I do, I say now no more." His Honor added, "You will further remain in gaol until the fine be paid."