

snapping asunder of several rules of the other churches, and the departure from long established customs and the sudden abandoning of dearly cherished beliefs.

We should be glad to see a host of our pedo-baptist friends, led by brother Lathern himself, pass through this genuine baptism in obedience to their Lord and Saviour, and then sit down with all baptised believers who might be present to partake of the Lord's Supper.

It is an ill wind that blows good to no one! Two things in Mr. Lathern's proposal, are set in a new and clear light before the minds of Baptists. While men of piety, eloquence and strong sympathies attempt to sink the ordinance of baptism, plainly enjoined by Divine command and richly freighted with christian symbolism, into a "mere initiatory rite," and, unwittingly, elevate, in word-form, the Lord's Supper into the regions of Sacramentarianism, it is evident that the work of Baptists is not done. "The faith once delivered to the Saints," and "the form of sound words" Baptists must still hold; and not be turned aside by the attractions of fine schemes for union, which lack the bonds of conscience and unlightened sound judgment. This matter of "Soul Liberty" is not quite understood yet. Mr. Lathern, we are sure, did he understand all that is implied in his proposal, would shrink from making it. It is an error of the head and not of the heart. He would be the last man to make arrangements for people to do what they believe to be wrong. But he has done it! Love and strong, fervid sympathy, have led him into this untenable position. A great work must be first accomplished before this arrangement can be carried out. The views, at present held by all these bodies, must be changed, modified and harmonized, before the theory of Mr. Lathern can go into an established and hearty practice.

The short way of this harmony is to return to the primitive practice, believer's baptism; and then there can be no disagreement about the Lord's Supper, so long as it is kept in the form and place assigned to it in the New Testament.

THE SCHOOL QUESTION.

We purposely deferred any review of the Roman Catholic Bishops' Pastoral, lately copied into these columns, until the committees appointed at the last meeting of the Baptist Convention had given it their consideration. These committees have now spoken; the able reply of the Committees for Nova Scotia and P. E. I. which we trust our readers have carefully pondered, having now appeared, we propose to consider some of the remarkable statements, to which the bishops have invited attention.

The arguments employed in the "Pastoral" are specious but should not be allowed to deceive. Take for example those by which the Bishops seek to establish their "undoubted right" to separate schools in the Maritime provinces. The principle, say they, in effect, was long ago acknowledged by the Catholic majority of Quebec in favor of the Protestant minority, and was afterwards, after "painful agitation" adopted in a "more stunted measure," by the Protestant majority in Ontario, in favor of the Catholic minority, and "Catholics form nearly one half of the population of the Dominion of Canada."

This style of argument is familiar to the sophist, but should hardly be addressed to a free intelligent public. It assumes that the Public School Systems established in Quebec and in these Provinces are identical, in every respect, and rejoices in the conclusion that the Catholics in Quebec have manifested a spirit of justice and fair dealing towards their Protestant fellow citizens, which has not been imitated by the Protestant majority in these Provinces. What are the facts?

The Quebec System of public schools was established by act of Parliament in the year 1846. It is not a free non-sectarian school law, such as prevails in these Provinces, but a system peculiarly adapted to the educational requirements of Roman Catholics, who form a large majority of the population of that Province. The Roman Catholic religion is freely taught in the schools and the law specially provides that the "cure, priest or officiating minister shall have the exclusive right to select books having reference to religion and morals." Besides these provisions the source whence the Quebec law has derived its inspiration is plainly visible in the section of the

act which specially provides that "every Priest, Minister, Ecclesiastic or person forming part of a religious community instituted for educational purposes, and every person of the female sex, being a member of any religious community, shall be exempt from examination" as teachers; while all other teachers male and female must undergo such examination. It is not denied that some three sections are to be found in this law, as originally framed, making provision for "dissenting" schools, thus granting a partial relief to the protestant minority, when such sections can be carried into effect, a result often practically impossible; but, while some protection is thus afforded, it will not be pretended seriously, for a moment, we think, and it would be insulting to Protestants, to say that these "stinted" provisions have secured for the different denominations of Protestants of Quebec, the same rights enjoyed by their fellow citizens of the Catholic Denomination—the right to teach their several denominational doctrines, encouraged, sanctioned and supported by the State. This unequal justice has been submitted to by protestants for years, and is so notorious that it was made the subject of Imperial legislation so recently as 1867; and two years afterwards was proclaimed in the local parliament of Quebec, itself, when a statute was passed much more liberal than any which had preceded it, but still failing to provide Protestant denominational schools such as have been long enjoyed by their Roman Catholic fellow citizens.

In Ontario, and in these Provinces, on the contrary, the public Common School systems have been non-sectarian from their first establishment. No provision is made for the interference of the clergy in any respect; the rights of conscience are fully protected; and all teachers must submit their qualifications to an impartial Board of Examiners, irrespective of religious or denominational assumptions. Such an impartial and equitable adjustment of educational matters has given unbounded satisfaction to nearly all classes in these Provinces, including many Roman Catholic citizens, but the Catholic Priests and Bishops are dissatisfied, and the "painful agitation" so successful in Ontario, they now seek to inflict upon these Provinces. Give us "Separate Schools" say the Roman Hierarchy and we will be content—"we ask no more." In 1855, in Ontario, their request was granted, not in a "stinted measure" as is unfairly asserted—not the same measure as has been meted to the Protestants of Quebec. Liberal measures were framed by parliament. Whenever five heads of families desire it, and ten persons can be collected together to appoint Trustees, a Separate Catholic school can be established, supported by the state as a common school, and Catholics can teach there what they chose; and all persons who give notice of their intention to support such school are by law exempt from paying common school taxes. The Protestants of Ontario who secured these privileges to a minority of their fellow citizens, of a hostile creed, scarcely deserve to be told that they have given with a miser's hand—"in a stinted measure." But, let us enquire how the promise of the R. C. clergy made to the people of Ontario has been kept, "we will ask no more." Late intelligence from that Province answers this question in no uncertain language. Four new demands are now being urged upon the Legislature of that country by the Catholic hierarchy, the most characteristic and significant of which is that payment of separate school taxes shall be made by "all Roman Catholic residents, or proprietors within the municipality where there are separate schools, without its being necessary for them to give notice to that effect." Many Catholics in Ontario, it will be borne in mind, prefer the efficient non-sectarian Public Schools for their children, and refuse to give the notice required from those supporting Separate Schools, and this demand is intended to deprive such persons of the right to exercise their choice, by compelling them to support Separate R. C. Schools, no less volens. We will return to this subject.

The following note was received a few days since: MARCH 14, 1874. Mr. Selden.—Dear Sir, Enclosed please find ten dollars \$6.00 of which please devote to the mission at Siam the remaining \$4.00 invest as you may think best; and oblige one who sincerely wishes for the advancement of Christ's kingdom. We have placed the \$4 to our French Mission.—Ed. C. M.

CORRECTION.—In our article of last week on "Our statistics and what they show," we find that there was a slight error with respect to Halifax East. By the transposition of the point (.) under "over 20 years unable to write," it appearing as 1.2, whereas it should have been 12.9. This gives "Halifax East" the place next below "Lunenburg" and leaves King's County as having the highest standing of all the counties in the Province as regards the number of its people who are able to write.

Kings, Colchester, Hants, and Annapolis, all being much in advance of the other counties, and the four eastern counties with about one-fourth of those over 20 years unable to read.

We are sorry to hear of the continued sickness of the Rev. Samuel Thompson, of Advocate Harbor. He has been very sick all the winter.

The revival influence seems still to pervade the United States Churches. It is impossible to copy from our exchanges the accounts given of the remarkable movement seen on every hand. England too shares in the revival. The Baptist of February 27th and March 5th gave a list of 42 places in which there had recently been upwards of two hundred baptisms, in numbers varying from two to seventeen. Prayer is still being offered and answers are being largely given in showers of Divine Grace.

Notices.

HOME MISSIONARY UNION. Receipts from all sources to date. \$3048 30 Pledges given at our late Missionary Meetings yet to be collected—about. 450 00 \$3498 30

It may be interesting to our churches and friends generally, to learn what has been received thus far. It may also prompt others to forward their contributions before the Annual meetings.

Received from W. R. Doty, Esq., for French Mission. \$ 5 00 From B. H. Parker, Esq., Nictaux, Treasurer of the Home Mission Board of the Western Association for Home Missions. 58 00 From a sister, Dighy Neck, per C. H. Denton, Esq., for French Mission. 1 00 From Louisa Smith & J. M. Smith, St. Mary's Bay. 6 00 Yours very truly, SAM'L. BROWN, Treas.

REV. H. BOOL has resigned the pastorate of the Church of Lower Aylesford and South Wilmot, and accepted invitations from the Churches at Maccan and Hebert, Cumberland Co., to become their pastor. He takes this opportunity publicly to acknowledge the many substantial acts of kindness received from the people of his former charge. No trifling circumstance would have separated him from a people with whom there was a growing attachment which promised a rich harvest of spiritual blessings.

The New Baptist Meeting House at East Woods Harbor, will be dedicated (D. V.) on Sabbath the 29th inst. Ministers and other friends are invited to attend. W. H. RICHAN. Barrington, March 12th.

RECEIVED FROM WOMAN'S MISSION AID SOCIETY. North Sydney.—Mrs. J. B. Moore. \$7 00 M. R. SELDEN, Sec'y. Halifax, N. S., March 25, 1874.

ERRATUM.—In Com. "EXPOSITION," &c., Christian Messenger par. 18, line 9th, for "home" read hence.

ACKNOWLEDGMENTS.

Mr. Editor.—Permit me to acknowledge with thanks the receipt of \$25.00 Am. Currency, from D. R. DeWolf Esq., New York, towards completing our Barrington Meeting House. The house is now free from debt, and quite comfortable, but we need \$200 or \$300 to complete the interior. Yours truly, W. H. RICHAN.

LETTERS RECEIVED.

Rev. H. Bool. C. McNeill, Esq., H. Spinney. Rev. Chas. Randall. J. P. Chipman. S. Brown, Esq. M. Kinsman. All right—\$2. Rev. M. P. Freeman, 1 sub., \$1. Mrs. D. Rafuse, \$2. Rev. L. B. Gates, 1 sub. Rev. S. W. DeBlois. Anonymous—\$6. Foreign, and \$4. French Mission. James Desbrisay, Esq., sent to J. S. McD. 1 sub., \$10.00. J. Miers, \$2. W. M. McVean, \$8. G. W. Thomas. M. Hunter, \$1.50. Rev. E. N. Archibald. N. A. Dimock, \$2. A. J. Ledbetter, \$6.12. Rev. G. N. Ballentine. J. Seaman, Esq., 1 sub., \$3.66.

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Jan. 21. wes. wit.

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Manufactured by C. GATES & CO., Middleton, Annapolis Co., N. S. South Farmington, September 1869.

Dr. GATES, Dear Sir,—I suffered two years with Asthma—I suffered day and night. I purchased every remedy that I could hear tell of, but all to little or no purpose; the more I took of doctor's medicines, such as powders, &c., the worse I got, and they left me so weak that I could scarcely walk. I expected to suffer the rest of my days; but, thanks to Gates' Life of Man Bitters and Syrup, I am cured of the asthma. I have completely recovered my health, strength, and spirits. My friends, my physician, and myself, are confident that it is owing solely to the use of your wonderful Life of Man Bitters and Syrup that this happy result has come to pass; and I shall ever gratefully acknowledge it; and am now and will be at all times ready to state any further particulars to satisfy the public that my assertions are true in every respect. THEODORE H. SPINNEY. March 11.

PRIVATE BILLS.

PARTIES intending to make application to Parliament for Private Bills, either for conferring exclusive privileges, or conferring corporate powers for commercial or other purposes of profit, or for doing anything tending to affect the rights of property of other parties, are hereby notified that they are required by the Rules of the two Houses of Parliament, (which are published in full in the Canada Gazette) to give TWO MONTHS' NOTICE of the application (clearly and distinctly specifying its nature and object), in the Canada Gazette, and also, in a new-paper published in the County or Union of Counties affected, sending copies of the Papers containing the first and last of such notices to the Private Bill Office of each House.

All Petitions for Private Bills must be presented within the first three weeks of the session, ROBERT LEMOINE, Clerk of the Senate. ALFRED PATRICK, Clerk of the House of Commons. Jan. 25. 2m.

PREPARE FOR WINTER.

THE largest and best assortment of STOVES in the Province is at RENT'S Stove & Kitchen Furnishing Depot, 29 & 31 BARRINGTON ST. Also, Coal Vases, Coal Hods, Coal Shovels, Fire Irons, Fire Iron Stands, Spark Guards for Register Grates, Nursery Guards, Patent Sinder Sifters, Fuel Economizers, Hearth Brushes, Carpet Sweepers, Dish Covers, Toiletware, &c. Particular attention paid to Furnace Work and Fitting up Stoves, &c. GEO. RENT, Junr. Oct. 22.

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NEW ADVERTISEMENT.

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A GRADE A TEACHER for Queen's County Academy, will be wanted at the beginning of next term. Apply to J. NEWTON FREEMAN, Trustee Sec'y. Liverpool, Feb. 28, 1874. March 11. tf.

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Printed forms of Tender and Guarantee may be obtained of the Post Office at Chester, Bridgewater, Liverpool, Lunenburg, Mahone Bay, Mills Village and Shelburne, or at the office of the subscriber. A. WOODGATE, Post Office Inspector. Post Office Inspector's Office, Halifax, 13th Feb. 1874. March 4.