

ciples can neither be satisfactory nor final. The Government in its University Bill of 1875 attempted to effect a working union between two classes of educationists who have long been opposed in this province. These may be denominated for convenience, the Secularists and the Denominationalists. The former have more or less clearly and consistently maintained that Higher Education should be supported and controlled by the Government, and have, therefore, advocated the establishment of a State University. The latter have had the conviction, more or less clear and decided, that the work of Higher Education should be carried on by the voluntary efforts of religious denominations and have therefore supported Denominational Colleges. The Examining University measure of last winter was matured by the Government under the twofold pressure of these two parties. Hybrid in its character, it suits neither secularists nor denominationalists. The Presbyterian Synod condemns it, because it fosters denominational institutions. The Baptist Convention virtually opposes it because it seemingly tends to build up a State University on the ruins of denominational Colleges.

INCONSISTENCIES OF SECULARISTS AND DENOMINATIONALISTS.

The hybrid character of the Government measure and its failure as a settlement of the question are, unfortunately, largely due to the fact that neither of the opposing parties have been fully united or consistent within themselves. On the one hand some of the most prominent advocates of a State University have not been unwilling that Dalhousie, which the material and moral support and guidance of the Presbyterians made in effect a denominational College, should receive a large State grant; nor are they unwilling that Dalhousie, retaining as it must its denominational impress, should be elevated by larger grants and by legislation discriminating against other Colleges, and in its favor, into the State University. Surely, as consistent opponents of Government aid to denominational Colleges, these should long since have repudiated the grant to denominational Dalhousie. Surely they should have left the Government free to found a State University last winter untrammelled by any considerations as to the claims and future of Dalhousie. But they did neither and to their action is due in part the Examining University compromise. On the other hand the avowed supporters of denominational Colleges, and notably the Baptists, have been no less inconsistent in their action. They have continually opposed State grants to separate schools and also the founding of a State endowed University, and yet they have continued to receive a Government grant for Acadia which constituted it a State Institution and a Separate High School. Last winter they, in common with other denominations, made a demand for increased grants. The Government, conceding the demand increased the grants, and, as was their right and duty, provided in an Examining University a means of supervising this public expenditure. Now the denomination repudiates legislation which is the natural result of their own action and which their reception of State aid obligates them to endorse. They do this on the ground that the measure indirectly favors a Teaching University.

A SOLUTION ON PRESENT PRINCIPLES IMPOSSIBLE.

Evidently, Mr. Hills' government have not solved the problem of Higher Education in this Province, nor is it altogether their fault.

It does not appear that a solution can be found, which will on their own principles, reconcile the discordant parties. For while both Secularists and Denominationalists assume that the work of Higher Education must be carried on, either wholly or in part, by the Province, the Secularists maintain that the Province must not subsidize denominational Colleges for this purpose, but must perform her work through a Provincial University, and the Denominationalists no less strongly urge that a State University would effect a divorce between Religion and Higher Education most prejudicial to both and to the common weal. The Secularists will, therefore, continue opposed to any Government measure aiding denominational Colleges. The Denominationalists will continue unsatisfied with any legislation hostile to their Institutions of learning.

Now it appears that the Secularists are right in opposing Government Grants to denominational Colleges. It also appears that the Denominational-

ists are right in opposing a State University and it seems no less clear that both parties are wrong in assuming that Government must aid or control Higher Education to any extent.

ARE DENOMINATIONAL GRANTS RIGHT?

First then are not the secularists right, in pronouncing both impolitic and unrighteous that union of church and state, which results from denominational Colleges receiving government grants, and submitting as a consequence to Government control? Baptists, at least, were not fully settled as to the rightfulness of their course, when, in presenting their petition last winter they gave the government the option of increasing the grants, or of withdrawing them altogether. These grants are either right or wrong. If wrong, it was theirs to demand a fair share of them, nothing less, nothing more, nothing else. If wrong, it was theirs to demand their withdrawal altogether. The double course, suggested by expediency, showed doubt or absence of stong conviction. Now, some see more clearly the unpolicy if not the unrighteousness of state grants where it became apparent that state aid means state control. Still some denominationalists have pleaded and still plead, that while denominational Colleges claim Christian and denominational aid on the ground of their work in the cause of Christ and in denominational interests, they may at the same time claim support from the state because of the work for the Commonwealth in forwarding higher education. But without instancing the injustice done to those weaker religious bodies who not having institutions of their own cannot achieve this double result, it is pertinent to answer this plea by two questions.

1st. Is it in accordance with the principles of the doctrine of Christ for the church, while prosecuting her work, to submit herself to the trammels of the State as she must when she thus accepts its aid? Should she render unto Cæsar that which is God's? And 2nd, Is it in accordance with those same principles for the church to demand or accept state pay for the good she does through any of her agencies in the body politic? Should she sell her Christian leaven by the pound?

Oct. 16th, 1876.

For the Christian Messenger.

The Presbyterian Synod and the College Question.

Mr. Editor.—

DEAR SIR,—The discussion of the educational question in the recent meeting of representative Presbyterians in Halifax, exhibited some strange misapprehension, and consequent misrepresentation, of facts, and brought to light some remarkable revelations. Some of the speakers must have misapprehended the fact connected with the reorganization of Dalhousie College in 1863. They declared that the College, by that legislation, was made national, inasmuch as the Act authorizing the reorganization was accepted by both parties in the Parliament of that time. But the Act explains itself. The evident intention of that legislation was to provide a method by which representatives of the various religious bodies in the Province might endow professorships, and nominate professors and governors, in order that a general College or University might be formed by the voluntary association of those independent bodies. Only one denomination accepted the plan, and Dalhousie has been their college. The legislation of 1863 did not make it national, but, instead of doing this, it formally committed the College to the representatives of whatever denominations might choose to become responsible for its management and support. The Act of 1863 made it impossible that Dalhousie should be national, inasmuch as its design was to commit the College to the religious denominations of the country. And as only one denomination complied with the terms proposed, it may be fairly said that the Act has made the College practically sectarian. This is the view that prevails outside of the Synod, and it is time that it should be recognized by the members of that body.

But it must not be overlooked that the people never accepted the College Act of 1863. Opposition to it arose in every part of the country, delegations were appointed by several of the leading denominations to protest against the injustice, conferences were held with Legislative committees, and the Parliament of 1865 were compelled, as a consequence of the Act of 1863, to

increase the grants to the four denominations that were at that time supporting Colleges. This increase was received by the Baptists, not because they desired the money, but because it carried with it the authoritative declaration that no one College was to be the recipient of the bounty of the Government. When the Legislature of 1875, by an increase of grant to one College, disturbed the adjustment that had been accepted ten years before, the people again demanded a readjustment of the grants on some fair and equitable basis. In consequence of this demand, the Legislature adopted a new and more equitable scale of appropriations, which is to be continued to a certain date, when all grants to Colleges are to cease. No Government within the last fifty years has been able to maintain a purpose to establish one provincial College and University. Whenever the civil authorities have manifested any such purpose, they have uniformly been compelled to recede from it; and never has the will of the people on this subject been expressed more promptly and decisively than last winter. The history of the past in this respect may as well be accepted as a prophecy of the future.

Men whose business it is to teach morals and religion, openly charged the Government with a breach of faith, because they proposed the measures connected with College education, which passed the Legislature at its last session. But these men omit to specify any pledge that has been violated. If there has been any breach of trust on the part of the Government in dealing with the College question, it was committed when they disturbed in 1875 the previous conditions of peace, by increasing the grant to Dalhousie. What followed was necessary, in order to correct that mistake.

But the charge of breach of faith is one which these accusers may find very inconvenient for themselves. They are undoubtedly all upright and honorable men; but there are some facts connected with the Presbyterians and Dalhousie, which need some explanation. The Act of 1863, which reconstituted the College, provided that when any denomination had endowed a professorship, they might nominate the professor and appoint a Governor of the College. It was for a long time supposed that the Presbyterians, acting in agreement with this provision, had nominated three professors and had a representation of three on the Board of Governors, because they had endowed three professorships. But it now appears that they have not added one dollar to the funds of the College, they have paid the salaries of three professors out of certain denominational moneys and have called that the endowment of three professorships, though they are under no obligation to continue those salaries one single hour longer than their good-will may prompt them. Whenever affairs may be in any way unsatisfactory to them, the money may be withheld and the College forced into chaos. This is not the sort of compliance with the Legislative enactment which the Presbyterians were supposed to have given thirteen years ago; it is not what any impartial reader of the Law and observer of patent facts would believe had been done; it is not the endowment of professorships in the generally accepted signification of those words. How such an imperfect compliance with an important Legislative enactment, can be justified by men accustomed to study moral obligations, it is hard to see. It will be necessary to return to this subject at another time, in order to view it in all its relations.

BAPTIST.

The Christian Messenger.

Halifax, N. S., October 25th, 1876.

WEEK OF PRAYER, 1877.

The Evangelical Alliance has again issued its Circular respecting the first week of the New Year, from January 7th, to the 14th:

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—JOHN XV. 7.

BELOVED CHRISTIAN BRETHREN:—The season has again returned for addressing you in the name of the Evangelical Alliance, in prospect of the first week in January of the coming New Year.

It has been our privilege for many years, annually to invite the children of God of all lands and languages, to open the new year with united thanksgiving and prayer,—"agreed on earth as touching anything that they shall ask." Great is our encouragement to renew the invitation. The observance of the

Week of United and Universal Prayer has largely and extensively increased; and the results have been such as, not only to rejoice our hearts and the hearts of multitudes of various countries, but to redound to the glory of Him through whose mediation and on the ground of whose one sacrifice for sin we all have access to "THE THRONE OF GRACE."

The times and seasons are causing deep anxiety among devout and thoughtful believers. Heathen and Anti-Christian systems are waking up to the dangers with which the spread of the Gospel is threatening them. Wars and rumors of wars are rife among the nations; and whilst the advocates of open infidelity on the one hand, and of superstitious belief on the other, are putting forth fresh activity, the true soldiers of the Cross are called upon to maintain their spiritual warfare with closer union; with greater diligence; with more constant watchfulness; with more brotherly love; with more fervent prayer; and above all with stronger, simpler faith in God.—"The Lord reigneth;" let this be the ground of our rejoicing and the strength of our hope.

Fellow Christians throughout every Land! If spared in God's good providence to see the opening of the New Year, let us again assemble and lift up the voice of application in sympathy "with all that in every place call upon the name of Jesus Christ our Lord." Let us again plead unitedly and fervently for the blessings which wait on "the prayer of faith."

The following topics are suggested as suitable for exhortation and intercession the successive days of meeting.

SUNDAY, JANUARY 7th.—Sermons:—Christian fellowship. 1 John 1:7.

MONDAY, JANUARY 8th.—Thanksgiving and Confession,—in the review of the past year.

TUESDAY, JANUARY 9th.—Prayer:—For the Holy Spirit on the Universal Church, Joel ii. 28—for its deliverance from error and corruption and its increase of faith, activity, holiness, and Christian charity.

WEDNESDAY, JANUARY 10th.—Prayer:—For Families:—for the unconverted; for sons and daughters at school and college, and for those abroad; for any in sickness, trouble, or temptation; and for those who have been recently "added to the Church."

THURSDAY, JANUARY 11th.—Prayer:—For Nations:—for rulers, magistrates, and statesmen; for philanthropic and benevolent institutions; for a pure literature, the spread of sound education among the people, and the maintenance of peace.

FRIDAY, JANUARY 12th.—Prayer:—For Christian Missions to the Jews and Gentiles, Luke, xxiv. 47; for Sunday Schools; and for the CONVERSION OF THE WORLD TO CHRIST.

SATURDAY, JANUARY 14th.—Prayer:—For the observance of the Christian Sabbath; for the promotion of temperance; and for the safety of those "who go down to the sea in ships, that do business in great waters."

SUNDAY, JANUARY 14th.—Sermons:—One Lord, one faith, one baptism, one God, and father of all. Ephes. iv, 5, 6.

UNIVERSAL AND CONTINUOUS CONCERT OF PRAYER.

Suggestions for private and Family prayer on every day of the week throughout the year.

The Lord's Day.—Sabbath Schools—assumed there at least 1,000,000 of Sunday School teachers in the world.

Monday.—Christian Missions.

Tuesday.—Bible Societies.

Wednesday.—Abolition of Slavery and intemperance.

Thursday.—Tract Societies.

Friday.—Outpouring of the Holy Spirit on all Mankind.

Saturday.—Ministers of the Gospel—supposed to be about 90,000.

SUBSCRIBERS IN ARREARS will much oblige by making an early remittance.

The people of the United States are just now very busy with the Presidential election campaign. The President is not chosen by the people directly, but they choose a certain number of "Electors" who, by their votes determine who shall be the President. The contest is pretty clearly defined between the two parties, the Democrats (for Tilden) and the Republicans (for Hayes). The New York Herald says "a Republican success is certain if they carry New York and there are strong probabilities that if the Democrats carry it they will get the twelve additional votes they will need to give Tilden a majority. The republicans have every motive for concentrating all their efforts in the Empire State, but the democrats cannot win without carrying some of the other doubtful States in addition to New York."

MONEY WANTED.

THANKSGIVING DAY.

It has been agreed, we believe, by several of the Local governments in the Dominion to recommend the setting apart of Thursday, the 2nd day of November, as a day of special Thanksgiving. If it be really desired that on such occasions, the day shall be so observed by the people generally, it would, we think, be a very proper appropriation, if the government were to order one insertion of the Thanksgiving Proclamation, in all the papers of the Province, or if that cannot be done, a copy of the Proclamation, at least, might be sent, in good time, by the Queen's Printer, to each paper so that the people might be correctly informed of the appointment.

Under the new arrangement of our having a salaried Queen's Printer, we would suggest that the Royal Gazette might be regularly sent to the publisher of each paper in the province. We have had to send to the Provincial Secretary's Office for a copy of this Proclamation; and we find the recommendation of His Honor the Lieutenant Governor as follows:

It having pleased Almighty God to bestow upon the people of this Province an abundant Harvest during the present year, and a continuance of the blessings of peace and protection, and having taken into consideration the duty which Her Majesty's subjects therefor owe to the Supreme Being,

I have thought fit, by the advice of my Executive Council, to appoint, and I do hereby appoint, Thursday, the second day of November next, a day of General Thanksgiving.

And I do recommend that the said day, be devoutly observed throughout the Province.

We, as a people, certainly have abundant cause for thankfulness. When contrasting our mercies and blessings with what has befallen the people of many countries, we may well, with hearts full of gratitude to God, enter into his gates with thanksgiving and into his courts with praise, be thankful unto Him and bless his name.

PLEASE SEND ON THE AMOUNT.

NOVA SCOTIA FRUIT AT THE CENTENNIAL.—A correspondent of the Chronicle write from Philadelphia, that the fruit (8 bbls.) arrived on Friday, 13th. He got it unpacked on the 16th, and remarks:

"Here let me tell you I think we have made a decided hit with our apples; at times the crowd was so dense that I could do nothing but answer questions. 'This is California fruit, isn't it?' 'No, this is from Nova Scotia.' 'From Nova Scotia!!! I did not suppose such fruit could be grown out of California.' 'This is splendid fruit. What State do you represent?' 'Nova Scotia.' 'Nova Scotia!!!! What next, I'll confess to being surprised at many things that I have seen since I came here, but never more so than to see such fruit and be told that it grew in Nova Scotia; we think we grow good fruit in New York State but I fear we shall have to own beat.' So said an old fruit grower from Western N. Y. Said a lady, 'Will you be kind enough to tell me if those fruits are real?'—Madam, why do you ask? 'Because they tell me that they must be wax. Such colors could never have grown.'—Will you choose a specimen that you think looks most like a wax model. Pointing to a beautiful greenish-gray of medium size, she said: 'if there is a wax apple on the table that must be one.' Madam, your taste is exquisite. Allow me to present you the specimen, test it among your friends and let me know if its quality is as good as its appearance.

I think I could fill a dozen sheets with the questions asked, but I have written enough to show you what is thought of our samples."

Missionary meetings of much interest have been held in the Methodist Churches of Halifax, during last week. A deputation of two ministers, Rev. Dr. Jeffers, and Rev. A. Sutherland, from Ontario, have addressed the meetings with much acceptance.

Two very important despatches—or probably, supposed to be important by the telegraphist,—came to one of our morning papers, last week, from Montreal. We hardly know which is the most momentous, but give them to our readers that they may judge for themselves. One is as follows:

"The Dominion Baptist Conference opened at Toronto yesterday, when Rev. Mr. Cameron, of Ottawa, declared Baptists were the only evangelical body in Christendom!"

The other is:

"The Indian summer has arrived, the weather to-day being very warm."

We presume that the last fact in the first telegram, and the first fact in the latter one, may as yet be regarded as open debatable questions.