

For the Christian Messenger.

Something further on a Central State College.

To the Editor of the Christian Messenger:

Sir,—In the desultory discussion that took place in Temperance Hall on the University Question, a series of arguments for a central University was presented by one of the speakers, with considerable distinctness and formality. As no formal reply to them was attempted at the time, some may have supposed that they were unanswerable, and for that reason it may be well to see what they are and what they mean.

The first is, that "our denominations are practically too small to get up proper colleges." This was argued on the basis of the enumeration in Nova Scotia; but the numbers in the three Provinces should have been considered. If we take this view, the denominations are sufficiently large for the work which they have undertaken.

Secondly, "Every denomination has its own work to do and should not have State work to do." But the question at issue is, what is the work of the State? One side affirms that it is the duty of the State to sustain a Central College, in the existing condition of the country; the other side affirms the contrary. But neither statement is an argument for the thing to be proved, because it is the proposition, in another form, which one party or the other has undertaken to prove. The Presbyterians say that they have \$75,000 locked up for the use of Dalhousie College, and the State should support a college, so that this money may be set free for denominational work. But when the Presbyterians set apart this money for the use of Dalhousie College, did they think that they were doing denominational work, or State work? If it was denominational work, then why not continue to do it? But if it was State work, then why was the money ever appropriated to such use?

Thirdly, "The State has its own work to do, which is not denominational work." Then, if the State, in making grants to colleges in which some particular religion is recognized, is doing denominational work, let the grants be stopped. The Baptists will be satisfied. But many will hold that the State may make such grants in aid of general education, and not be doing denominational work.

Fourthly, "The present system of grants is unjust to the denominations that have not." Then stop all grants. But do not commit the injustice of compelling two-thirds of the people to support the denominational colleges with their own money and then contribute through the public treasury two thirds of the expense of a State College for the benefit of one third of the population who do nothing for themselves, but call on the State to supply all they need.

Fifthly, "The present system is unjust to the professors and the students,"—unjust to the professors, in not giving them sufficient scope and opportunity for their work; unjust to students, in compelling them to receive an inferior education. But the advocates of a State College would close the denominational colleges if they could, discharge all the professors and then select from the whole number one third or one fourth and place them in the State College, and the rest might find some other employment either in their own country or abroad. It is true that the professors as a class have labored hard amidst many discouragements, for inadequate compensation. But their work has been ennobled because it has been done in benevolence and from love of learning. A principal objection to the State College is, that it is not designed to appeal to the benevolence of the public, or elicit the sympathies of those who labor for it. It may be granted that the education given in our colleges has not been the best possible. But it may be claimed to be as good as the other privileges which the country has offered to its young men. It has been quite common of late to demand an excellence in the work of our colleges that is out of proportion to the excellence hitherto attained in other departments. Besides it would be difficult to prove that a State College would have done any better work, if it had occupied the field without competition.

These propositions prove, after all, quite insufficient as a foundation for a Provincial University, and the case will have to be argued again.

LANDOR.

Prayer should be the key of the day, and the lock of the night,

For the Christian Messenger.

The "Christian World."

My Dear Sir,

The London Christian World of Feb. 25, contains a letter, a copy of which I send you. It explains itself.

THE LATE REV. JOHN DAVIS.

(To the Editor of the "Christian World.") Sir,—In your issue of the 24th ult., a letter is inserted, signed "James Waylin," in which the writer accuses me of serious and unfair omission in that I did not state, when sketching the character of the late Rev. John Davis, that he had embraced the views held by the Rev. E. White and others respecting eternal life and future punishment.

I beg to offer a few words in reply. Mr. Davis's change of sentiment was not generally known, except to a few select correspondents. I was on intimate terms with him, and had been for years, but he never disclosed to me his peculiarities in this respect, although I had heard of them from other quarters. I could not, therefore, have made any statements on the subject, not being in possession of materials. Had he not been detained at home by ill-health he would have had an opportunity of presenting an historical paper on "Modern Theories of Future Punishment," before a "Minister Institute," which was held at Windsor, N. S., in 1873. But he shunned public controversy. His reticence as far as I am concerned, was probably occasioned by a disinclination to enter into dispute with an old friend whose opinions on the subject in debate differing from his own, had been already placed before the public, in a tract entitled, "What will become of the Wicked?"

It is greatly to be regretted that hard words are too often substituted for truthful statement and fair reasoning. Mr. Waylin knows, I suppose, that the sentiments held and maintained by Mr. E. White and others are held by very few Christian thinkers among the English-speaking people; yet he presumes to stigmatise the orthodox doctrines as "mediæval chimeras." This is neither good taste nor Christian courtesy.

Yours,

J. M. CRAMP.

Wolfville Nova Scotia, Jan. 22, 1876.

There was another paragraph in my letter, which the Editor did not insert. The following is a copy:—

"The same number of the Christian World contains an article with this heading—'Baptist bigots in America.' This is sheer insult. More than a million Baptists on this continent hold that there is a divine order in regard to the admission of members into Christian Churches, and that this order is faith—is to be unchangeably preserved till the Lord himself directs an alteration. They do not think that the Churches have any power to change the order, being bound to teach disciples to 'observe all things whatsoever' the Lord has commanded, even though they should be labelled for it as 'Baptist bigots.' Surely, that word 'bigot' ought to be banished from our religious discussions. It is used and applied by all parties, and is therefore meaningless as a term of reproach. There are bigoted Liberals in religion as well as bigoted Conservatives, and an equal want of charity on all sides.

Yours,
J. M. CRAMP.

March, 15, 1876.

The Christian Messenger.

Halifax, N. S., March 22nd, 1876.

PERSONAL.—We were sorry to learn a few days since that Rev. Dr. Tupper is very ill.

From Fredericton we learn that "Rev. T. H. Porter continues to labor like a strong man. Dr. Rand and Mrs. Rand have been very ill."

The friends of REV. A. F. PORTER will be pleased to hear that after a whole year of sickness in New Zealand he is "now in health." Where he is now living he informs us he is one hundred and fifty miles from a resident minister of any denomination, and three hundred miles from any Baptist minister. "And yet," he adds "I am not alone, my Friend and Guide is ever near, His promise is 'lo I am with you always' and he has been as good as his word to me."

CHARACTERISTIC.—We find the following in the Friend of India:—

Mr. Carlyle has just written a very characteristic letter to Sir Henry Cole, bewailing the degeneracy of England in his well known style. After premising that "capital and labour never can or will agree together till they both first of all decide on doing their work faithfully throughout, and like men of conscience, and honor." The sage of Chelsea asserts that "England has decided

that the profitable way is to do its work ill, slimly, swiftly, and mendaciously." Then contrasting a hundred years ago with the present time, he says that formerly people began the day, "with an invocation to the Eternal Maker to bless them in their day's labour and help them to do it well." What does he see now? All classes joining together with a prayer to Beelzebub in this fashion. "Oh help us, thou great lord of shoddy, adulteration, and mal-feasance, to do our work with the maximum of slimness, swiftness, profit, and mendacity—for the devil's sake amen!"

EXPLANATION WANTED.

The Witness says that three Governors of Dalhousie appointed by the Presbyterians together with the eleven who are not so appointed, make up the fifteen Governors provided by the Act of 1875. Of course the arithmetic of the Witness is astray. Any one can see that. No explanation is needed on that point. But why is it that when the law requires fifteen Governors to be appointed only fourteen have been put in position? Why has one governorship been left so long vacant? We notice also, in that super-necessitous report lately made by the Governors of Dalhousie to the legislature they speak of the Act of last session as "increasing the number of Governors from nine to fourteen." We do not understand this. We have read the Act and fifteen is certainly the present limit. Perhaps the Governors do not know that they have power and are required to recommend another Governor for appointment. But further, did the Board consist of nine governors when the act of last session was passed? If so then there are fifteen now, for six have since been appointed. The matter becomes more difficult the more we try to fathom it. Explanation is required.

"A forty years' Survey from Bond Street Pulpit." This is a sermon in pamphlet form preached by Dr. Fyfe on the last Sabbath; the Church occupied the old Bond Street Chapel, Toronto, before removing into the new elegant and commodious Church edifice in Jarvis Street. Dr. F. goes back to the beginning of the Baptist cause in that city and in Canada generally. For the first few years the progress of Baptism was very slow. The "Survey" furnishes many valuable lessons for the Church there and, no less, for other Churches. The text is highly appropriate: Thou shalt remember all the way which the Lord thy God led thee, these forty years. Deut. viii. 2.

Questions to be answered by conscience.

- 1. How much does a minister love souls who on slight occasions leaves his appointment unsupplied?
2. How much does a professor love the cause of God who never contributes to its support?
3. How much does that man love his family who never prays for, and with them?
4. How much does that teacher love his class who absents himself without any reasonable excuse?
5. "How much owest thou unto my Lord?"

We have an interesting letter from Rev. J. McLaurin, which shall appear in our next. Two or three other articles we have been obliged to defer from our present issue to give space to the other matters of so much interest just at the present time.

NOTICES.

RECEIVED FOR FOREIGN MISSIONS. Mar. 10th. Per Mr. A. McDonald, 1st Baptist Church, Cambridge, N. B., (McDonald's Corner)..... \$2.00 THOS. P. DAVIES, Treas. F. M. Board.

COLCHESTER AND CUMBERLAND COUNTIES BAPTIST SABBATH SCHOOL CONVENTION.

This Convention will meet in the Baptist Church Truro, on Wednesday 29th inst., at ten o'clock. The following is a part of the programme:

Sermon at 10 A. M., to Sabbath School workers by Rev. D. H. Steele—Amherst.

Preparation necessary to justify teachers appearing before their classes; paper by Rev. D. W. Crandall, Pugwash.

Sunday School instruction to supplement not to supersede parental training of the preaching of the gospel; paper by Rev. S. March, Onslow, at 7 P. M. By order of Executive Committee, A. J. WALKER, Sec. Truro, March 9th, 1876.

The Ministerial Conference of Colchester and Cumberland will (N. Y.) hold its next Quarterly Meeting with the church in Truro. On Monday, March 27th. All the Ministering brethren in the counties are requested to be present. J. E. GODDARD, Sec. Truro, March 9th, 1876.

Acknowledgments.

[Several of the following were in type for last week, but we were obliged to defer them. Such communications must be more brief.—Ed.]

Allow me to acknowledge with great thankfulness to God and gratitude to the brethren and friends in the Village of Tusket an unexpected and undeserved visit to the Parsonage which left Mrs. Shields, the children and myself the sum of \$80.00 as its result. From this feast, and heaven in miniature, I went on my journey like the prophet, not merely "forty days," but twice forty. The Lord reward these dear people for all their deeds of kindness and love, will ever be the prayer of their unworthy Pastor.

AUGUSTUS SHIELDS.

Tusket, March 15th, 1876.

PARRSBORO, March 11th, 1876.—I wish to acknowledge through the Messenger, the kindness of the friends of Parrsboro Village in presenting me with a donation of \$46.00; and, also, the friends of Diligent River, a donation of \$25.50; and the friends of Westbrook and South Hampton, \$22.75, making in all \$94.25 in cash and useful articles. The two last named places made Bro. McKeen a donation, some few weeks ago, of about \$40.00. May God bless the givers.

Bro. McKeen is still improving in health. I had the privilege of listening to a funeral sermon preached by him on the 6th inst., which was comforting and yet touching, and I think calculated to leave lasting impressions if we can judge from seeing many eyes filled with tears. Bro. McKeen thinks he will not be able to preach much before summer. We have been holding a few meetings at Parrsboro Village and the prospects seem good. Backsliders have returned to their Father's house. One person has professed conversion and has been received for baptism. Others are asking God's people to pray for them. May He send converting grace until all are brought to the knowledge of the truth. Yours, &c., J. W. HIGGINS.

WALLACE.—I wish to tender my thanks to the church and congregation at Wallace, Cumberland Co. for a donation made me, Feb. 24th, at the residence of Ephraim Howard, Esq. Notwithstanding the day was extremely cold, and wind bad, yet the house was well filled. After a splendid tea had been served by the ladies, which reflected great credit upon their good taste, Deacon Howard was called to the chair, and Deacon P. Woodland, with an appropriate speech, presented the purse and announced the amount of donation, one hundred and forty-one dollars. Speeches were made by Rev. E. B. Corey, E. Howard, Esq., and others. All retired feeling that a profitable and pleasant evening had been spent.

J. A. MOORE.

MILLTOWN, CALAIS, MAINE.—The Rev. R. D. Porter and family, of Milltown, were surprised on the evening of Wednesday, the 1st inst., by the descent upon them of the senior members of the Sabbath School, the Milltown Reading Club, and a few other friends and neighbors, filling well the commodious parsonage. They spent an evening very pleasantly to themselves—if appearances are any indication—and gave great gratification to their pastor and family, to whom their presence was quickening and cheering as a benignant sunbeam. But as the design of this visit was to confer and to enjoy a pleasure, by making an expression of good-will; and as it is blessed to receive in certain circumstances, but "more blessed to give than to receive;" and as actions speak with an eloquence and a force of conviction not possible to words, this company, before leaving, quietly and unostentatiously placed in the hands of their pastor a roll of greenbacks to an amount amply sufficient for the accomplishment of their object,—at least, on the part of the gratified recipients.

Two such visits from members of the same congregation, in one season, to a pastor now the longest settled of any in his Association, is more than gratifying.—Calais Times, March, 3, 1876.

Letters Received.

D. Archibald. Mrs. D. A. Davidson, \$2. T. P. Davies. Rev. A. E. Ingram, 1 sub., \$2. John Lantz, 4c. A. Fountain, Esq., \$2. J. Soley. Rev. J. D. Skinner. W. Barker, \$5. Rev. D. Freeman, \$3.04. C. Jost, Esq., G. W. Freeman, \$17. G. O. Gates. C. W. Sanders, 1 sub. Rev. O. C. S. Wallace. S. A. Kinney. Rev. J. Meadows, \$2. H. H. Chute, 1 sub., \$2. A. Shaw. H. Mills, 1 sub., J. T. Moore, books sent. R. D. Rice. Rev. Dr. Tupper. M. Kinsman, 1 sub., \$2. Lizzie McKeen, \$3.00. U. S. L. C. Nelson, \$3. A. Friend, 1 sub., \$2. G. Fleck, \$2. M. E. Marshall, \$6. B. L. Telfer, \$3. J. D. Halfyard, Esq., \$4.

LOCAL NEWS.

THE WEATHER.—As we approach nearer to Spring, the Winter seems strengthening itself for its departure. Last week we had some very severe days and nights which are felt all the more for having had such mild weather at the commencement of March.

A GOOD SUGGESTION is made by the Witness—the founding of a Home for Old Men in Halifax, on a plan, similar to the one, in such successful operation in Gottingen Street, for Old Ladies.

THE MUSIC HALL.—It is said the directors have selected the lot directly opposite the residence of Archbishop Connolly, on Barrington Street. A little too far south.

MILITARY BENEVOLENCE.—The amateurs of the 60th Rifles have handed to His Worship the Mayor the sum of \$200, profits of the late burlesque entertainments, to be devoted to city charities.

THE CHINIQUEY RIOTERS have been under examination during the past week. One is committed for trial at the Supreme Court, several others are out on bail, and one who expressed his sorrow for calling out in St. Andrew's Church, was fined \$20.

ST. PATRICK'S DAY was as usual celebrated by a grand procession of the Charitable Irish Society. The annual dinner was held on the previous evening. There was much less of drunkenness than usual on this anniversary.

FOR THE INTERCOLONIAL.—The steamer "Sardinian," from Liverpool, G. B., brought 1300 steel rails for the Intercolonial Railway.

The "Sardinian," had for Baltimore, also, a lot of little animals commonly called "Cashmere goats," natives of Thibet, in Central Asia, brought from that country at great expense by a stock raiser of California, for the purpose of endeavoring to naturalize them.

CREW FROST BITTEN.—The Portuguese brig "Maria Helena," from Turks Islands, arrived at this port on Wednesday night. She got badly iced and the crew frost-bitten. One of the brig's crew was so badly frozen that he was taken to hospital.

The City Horse Cars commenced running the whole length of the track on Thursday last.

JUDGE WILKINS' Letter on the College question, addressed to the Provincial Secretary, has been laid on the table of the House of Assembly. It warmly approves of the University Bill for providing an examining Board. The Judge says in reference to the Degrees proposed to be given:

"A piece of parchment professing to certify academic attainments can never as you know, and as I have long felt, be of any real value to its possessor, as accrediting him, unless it proceeds from a source distinct from the teaching body, and from an authority that enjoys an acknowledged reputation for examining competency."

THE CENTENNIAL EXHIBITION at PHILADELPHIA.—The Nova Scotian contribution towards this great emporium of things rich and rare began to be shipped on Monday on board the Lady Head. Among these are columns of coal from the Nova Scotia mines. A handsome case of patent Acme Skates made by the Starr Manufacturing Company expressly for the Centennial. The case designed by Mr. Forbes, assisted by Mr. George Harris, is in the form of a hexagonal pyramid, with glass sides, with angles of electro-plated iron and fastened with gold-plated screws. On each of these sides are attractively arranged the various kinds of skates manufactured, from the plain skate unpolished, right up in various stages, to the silver-plated and gold-plated, the Acme of the Acme being ornamented with a gilded bird's horse's, or dog's head, etc. At the top of the case are some well executed pictures, the handiwork of Mr. Geo. Harris.

Some handsome ornamental painting from T. Walsh & Co's.

Some book binding from A. & W. Mackinlay.

After the Lady Head has received her cargo here she will proceed to Lunenburg, to take on board some logs, and from thence proceed direct to Philadelphia. Dr. Honeyman will take passage in her. The logs referred to are prepared for the erection of a log-house on the grounds, and for a centennial exhibition; this will be a very appropriate relic of by gone days. It is probable that the house will be fitted up as a boarding-house for as many Nova Scotians as it can accommodate.

A trip by rail from Halifax to Philadelphia may be made in forty-eight hours if there be no stopping on the way.

OXFORD.—Scarlet fever prevails so bad at Oxford, Cumberland County, that the public school has been closed. Two children of Mr. Rufus Black died on Wednesday.

WINDSOR.—Mr. R. D. Chandler a barber of this town came to his death on Tuesday night while intoxicated, from being taken, by two men—one of them in a state of intoxication—and left at the door of what was supposed to be his boarding-house. Before morning he was frozen to death.

MARCH

NEW GLASGOW, p. m., Captain town, was burned by the court. He was 77. Having been Glasgow, he lived near the days all were therein. Also been hoisted in esteem in days of John some time ago. He was teamed by the influence of his party. Honest and business, he (one genereth.—O. March 15.

KING'S COLLEGE Church Rev. J. Dan Professor of Enosophy and ship of Clarendon, has been E. Wilson. Professor gen have been

Charles killed at County, he in a cutting covering his after he was family.

CANNING measles are ent in East past.

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Mr. Do B. Sett, m on Monday two neigh man who seriously years of character

GETSON On Friday belonging destroyed tents, the being ab work of ing been with the

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