

believers in the final state. In the second place, the house or body which the apostle expected and longed to receive was *eternal* in the heavens. In the third place, if the present life is but for a moment compared with eternal life, the same is true of the middle state likewise; even though it seem long when measured by earthly standards, it is as nothing when contrasted with the eternity beyond. And in the fourth place, Paul uses far stronger language when expressing his longing to be clothed upon with his house from heaven, than he does when expressing his preference to depart from the body and dwell at home with the Lord. Nay, he seems to speak of this preference as a result of courage, true courage—a thought which he takes occasion to repeat. These considerations go far, I think, to show that the apostle expected to dwell for a time after death with Christ, but without a body; and they may be said to be our sufficient warrant for accepting the plain teaching of other passages in their obvious sense, and for holding that the resurrection of the dead will take place at the coming of Christ in glory.

For the Christian Messenger.

ROMAN CATHOLICS AND PUBLIC SCHOOLS.

Dear Sir,—

An article in a late number of the *Edinburgh Review* called forth by "The Pastoral of the Irish Hierarchy on Education" has recently come to my notice, and as Nova Scotia, New Brunswick and P. E. Island have to endure, or encounter and defeat, the same assumptions as Cardinal Cullen and the Romish priesthood in Ireland boldly announce, and which the celebrated Syllabus commands of every Romanist in all lands, I have thought it desirable to lay before your readers some extracts and inferences from the article in the *Review*, in order that being forewarned we may be the better armed to resist and repel the wily and sometimes unscrupulous means adopted to further the ends and aims of a repressive and retrogressive ecclesiastical establishment—the Roman Catholic Church.

For forty years past there has prevailed in Ireland a system of non-sectarian Education, known as "The Irish National Schools"—at which eighty per cent. of the Catholic as well as Protestant population has been educated, and which was inaugurated and brought to its high state of efficiency and favor through the control of a Board of Commissioners representing all classes, creeds and conditions of the Irish nation. Foremost among the members of this National Board were Archbishop Whately, (Protestant,) and Archbishop Murray, (Roman Catholic,) working together most harmoniously in founding the system of mixed Education; the latter assisted and sustained by Doctors Crolly, Denver, Kennedy, Haly and many other dignitaries of the Romish Church. Dr. Doyle, Bishop of Kildare, before a Committee of the House of Lords in 1825, stated:—

"I see no objections whatever that the Roman Catholics and Protestants should be educated together; on the contrary, if, by being educated together the harmony of the different sects in Ireland could be promoted, I think that it would be a matter to be desired."

Now, in 1871, Cardinal Cullen has the temerity to assert in his late Pastoral, that no man can approve of mixed education but free-thinkers, infidels and atheists"—thus consigning to perdition his predecessors and equals in the inflexible and unchanging church of Rome. This looks much like the plan of excommunication adopted several generations ago by the Popes against each other.

In several recent manifestoes of the Roman Catholic bishops, they demand in formal and categorical terms, the demolition of the existing system of mixed education, and assert their right to the sole superintendence of both the higher and the lower education, just as if the alphabet and multiplication table were not to be trusted except in ecclesiastical hands. They demand for all schools exclusively Catholic, the removal of all restrictions upon religious instruction, full liberty for the use of Catholic books and religious emblems, and the performance of religious exercises and that the Teachers, the books and the Inspectors shall be Catholic.

No government or Parliament connected with Great Britain can for a moment, consistently, entertain such a request; for this simple reason if no other, that the Imperial Legislature

has with the consent of the Roman Catholics themselves, resolved that there shall be no future endowment of Religion in Ireland. America too stands firmly on the solid platform of "No State Church." There is certainly no difference of principle between supporting a Clergyman and supporting a School-master or a Professor for the purpose of teaching dogmatic religion.

Thus we see in Roman Catholic Ireland the priests are asking but without any prospect of receiving, what by a strange anomaly is granted to them in Halifax, the capital of Protestant Nova Scotia. In Halifax I have been informed, the Board of School Commissioners has sanctioned the opening of school after school controlled entirely by the priests, monks and nuns; having images of the Virgin and Saints set up with sacrifices burning before them, using books purely denominational, and all this supported by direct government grants and taxes from the citizens at large. This seems all the more strange for Nova Scotia when we consider that not only Ireland but all the most Catholic nations of Europe have cast off the incubus of priestcraft ruling in the schools, and have entered upon a brighter career with the schools controlled entirely by the State. In France, in Italy, in Spain, in Belgium, and in Austria this is largely the case; the last named country showing its appreciation of clerical training in 1868 "by suppressing" to use the Pope's own words, "all the influence of the Church over education; declaring that the whole supervision thereof, of literature, and of science, as also the inspection of Schools appertains to the State, and that school-books shall be submitted to the approval of the civil authorities." We see by this, that what the most Catholic countries have tried—some of them for centuries—and have at length repudiated, the city of Halifax has in a measure now to endure; though New Brunswick nobly sustains the same principles which the countries above-named have vindicated—the principle of State rights in Education.

In the Syllabus of the Vatican Council in 1870 are these words:—

"The government of the public schools of a christian state cannot belong and ought not to belong to the civil authority."

We may well ask "When did the bishops first discover that it was their mission to educate at all? If it was the peculiar mission of the Church to take charge of Education, even since the Reformation, why did she not set about educating the people of Spain, Italy and Southern Germany during the last two hundred and fifty years.

For example, over three fifths of those married in Italy in 1869 could not write their own names, and Spanish statistics recently published show that there are nearly twelve millions of Spaniards who can neither read nor write and who were trained wholly under the Roman Catholic system. Mr. Whittle, an Irish Catholic barrister, says "The mission of the church to direct Education was never discovered till the French Revolution, when the democracy threatened to do it with the Church. The clergy then seemed to say "Bad as knowledge is we can no longer prevent its spreading, and therefore we must step in and do our best to narrow its course; the waters will not take their old course; let us prepare a new channel to drain them off, so as to save our ancient walls whose foundations are threatened by their approach." Such has been and is the policy of the Hierarchy which claims to be the infallible and unchangeable church. It is essential for Protestants to understand the demands of this self-styled universal church, and well would it be for Educational prosperity if the intelligent Catholics of these provinces would take the same noble stand with their brethren in Austria, Italy and Spain.

There is another serious aspect of the question: The bishops demand to exercise the most absolute control over all the books, secular and religious, used in the schools or by Catholics everywhere. Now this is a right that the State should never surrender to any body of ecclesiastics. It would be supremely absurd above all things for the State to aid or even sanction the purchase and use of books which inculcate hatred and sedition against itself. Cardinal Cullen himself admitted that the Christian Brothers' History was written for Catholics and not for Protestants. For instance, in a History of England used in the Roman Catholic schools, Philip II. of Spain is spoken of as "one of the wisest and

best kings of his time," and the persecution under Queen Mary is thus described:—"The whole country was diseased with heresy, and it was impossible to stop it by gentle means. In this case, you know, when men are determined to destroy not only their own souls, but the souls of many others, they have to be treated as malefactors, and are given over by the Church to the law to be punished. It is very shocking that people should be burnt, but it is very much more shocking that they should be leading so many more people to be burnt in the flames of hell forever." Such teaching as the above extract indicates, together with questionable moral training such as "Evasion is no lie" and "Mental reservation is permissible and even commendable," is claimed for the Roman Catholic children of Ireland and these British Provinces—such teaching is the most direct training for Fenianism that can be imagined. The Romish bishops assert that Education in Reading, Writing and Arithmetic tends to subvert religion and morality in Catholic youth,—as if one order of truth could ever destroy another order of truth—while in the same paper they assert that Ireland is now the most moral of all the Catholic countries, after forty years experience of mixed schools in which 800,000 Catholic boys and girls annually have received their education. And further it has been proved that in all this time there has never occurred a single instance of proselytism in the National Schools. Thus in the same breath they contradict their own solemn assertions.

The Educationists and Politicians of these provinces should ever keep in mind that the ultramontane hierarchy, and this does not include all Roman Catholics, though it does most of the Priesthood, is in deadly opposition to our excellent system of unsectarian State Schools. In New Brunswick the demands were so distinctly made to have their emblems and forms and burning candles, that the Government could not think for one moment of assenting. In Halifax it seems the plan was different; on the strength of an obscure paragraph in the law, ecclesiastically controlled schools were introduced; the Commissioners undertook all the expense, with none of the control of certain schools, and thus an anomaly and outrage are foisted upon the national system of Free Unsectarian Education.

In Halifax and elsewhere every opportunity is seized with avidity to decry and injure our present system. Only a few days ago a Romish priest from the pulpit of St. Patrick's church in Halifax, denounced the schools of this country as "inventions of the devil for the destruction of society." "I would rather," he exclaimed, "have the children know nothing but the 'Pater Noster' and 'Ave Maria,' than have them taught in Protestant schools; for their natural purity will become corrupted by associations." The spirit and bigotry dictating such attacks are certainly surprising, and it is well for us to know that such hostility is in active operation. Let it come forth openly and it will not be so dangerous, but we must be prepared to defeat it in every form. The principles of Unsectarian Common School Education must be most firmly maintained, leaving the churches to teach dogmatism in any way they choose outside of the school room.

Yours truly,
FREEDOM.

For the Christian Messenger.
MISS DEWOLFE.

Dear Brother,

I have just received a letter from Miss DeWolfe, dated Feb. 8th last. Our friends will be glad to hear that she is busily engaged in school-work at Henthada. "Since last November," she says, "I have been engaged in superintending a school of fifty-eight, twenty-nine of whom were girls, teaching five classes, overseeing their sewing, and giving an hour's instruction every day in vocal music." The progress made by the pupils is spoken of very encouragingly.

It is very gratifying to learn that our missionary is also actively occupied in promoting religion among the young, especially in conducting prayer meetings.

The school is connected with the American Baptist Missionary Union, and Miss DeWolfe, labours in unison with Miss Adams, of that society; Miss DeWolfe in the Karen Department—Miss Adams in the Burmese. They are in some pecuniary difficulty, how-

ever, I quote again from her letter:—"For want of means we have been obliged to dismiss them, and the prospect looks dark for the future. The overflowing of the river at different times this year has killed the paddy entirely in some places; this will make the Karen contributions small. It also seems doubtful whether we will have any help from Government, as for the last two years. But 'the Lord will provide,' and Mr. Smith (the American missionary) is making preparations as in former times. Our great work in the rains is our school, and we feel assured the Lord will not allow us to fold idly our hands."

They were to start the next day on a trip to the mountains, where Mr. Smith purposed to ordain a young preacher who has been labouring there. On their return they would attend the meeting of their Association, after which Miss DeWolfe will write again.

Yours truly,
J. M. CRAMP.

Wolfville, April 12, 1872.

For the Christian Messenger.

PROCEEDINGS OF THE FOREIGN MISSION BOARD.

SAINT JOHN, 8th April, 1872.

A letter from Rev. A. R. R. Crawley, dated Henthada, January 30th, 1872, and addressed to the Treasurer, Z. G. Gabel, Esq., was submitted to the Board, and the Treasurer was advised to conduct such correspondence as he might deem necessary relative to the disposition of funds mentioned by Rev. Mr. Crawley.

The Board went into a consideration of some of the main questions suggested by, and vital to the projected plan of an independent mission—questions which, it is plain, should be settled as soon as may be.

The Board adjourned to meet again on Wednesday, the 10th instant, to receive the correspondence in the hands of the Secretary, and to renew deliberation on questions of prime importance to the mission in prospect.

SAINT JOHN, 10th April, 1872.

The Board met to-day according to adjournment, and having listened to correspondence presented by the Secretary, passed the following:—

Whereas, the time is near at hand when the Board must decide matters submitted to them by the last Convention, to be reported on at the approaching Convention, therefore,

Resolved, that our Secretary be instructed to correspond with the Foreign Mission Board of the Ontario Baptist Convention as to the feasibility of a Union with our brethren of the Upper Provinces in Foreign Mission work; and also as to the prospect of obtaining from the American Baptist Missionary Union the Telooquo Mission, or a position in that wide and interesting field for such united and independent effort.

Resolved, that should the obstacles in the way of Union with our brethren of the Upper Provinces, in the Telooquo country, be found to be insurmountable, then, in the judgment of this Board the Kingdom of Siam presents the next best prospect for the location of our independent mission.

Resolved, that our Secretary be instructed to inform all our missionaries now in the field, viz., Bro. George and wife, Sisters DeWolfe and Norris, that so soon as our own independent mission goes into operation they will be expected, if they continue to be supported by funds entrusted to this Board, to place themselves under our guidance, and to aid us in every possible way in carrying out our plans in such a field as may be ultimately selected.

W. S. McKENSIE, Sec'y.

To all whom it may concern.

As some of our Advance Payment Subscribers have omitted—probably forgotten—to forward the amount of their Subscription for the present year, we take the liberty of reminding them that we shall be glad to hear from all such of our friends, as early as possible. Some of these, also, who do not pay in advance have not yet forwarded the amount for the past year. We shall be pleased to hear from them too, without further delay. We greatly need all amounts due to meet pressing demands.

Least our readers should suppose we have overlooked the Report of the Superintendent of Education, which has been pretty generally noticed by our contemporaries, either favorably, as in the *Evening Express*, or otherwise, as in the *Witness*, we may mention that a copy has not yet reached our office—possibly by an oversight of some parties concerned.

The Christian Messenger.

Halifax, N. S., April 17, 1872.

BIBLICAL THEOLOGY AND SYSTEMATIC THEOLOGY.

From the Genesis to the Revelation the facts of Scripture appear scattered in a disorderly and unrelated connection. These facts as they are found in the Bible constitute Biblical Theology. To store the mind with them, without ascertaining their natural and necessary relation to each other, or the accompanying facts that may be known by legitimate inference from them is knowledge of Biblical Theology. On the other hand Systematic Theology consists in the facts of revelation placed in their natural connexion one with another, and a statement of the principles by which the new arrangement has been made. To study the Word of God in this fashion is to study Systematic Theology. There is Book History and Systematic History. The man who knows historical facts, but does not understand their causal relation, knows Book History; but the man whose mind is stored with the events of history seen in connection with the principles which explain how they came to pass, and what will naturally be their tendencies and results, may be said to be versed in Systematic or Scientific History. There could be no difference in opinion about the merits of these two methods. All study history scientifically, but it is supposed that the scientific study of the Word of God is the business of Ministers and Theological Students.

Education was formerly confined to a favored few, now, it is every where admitted to be the right of the masses. The Fine Arts were also held in possession by quite a small number, now the people generally study sculpture, music and painting. If Systematic Theology has claims over Biblical Theology, ought not those claims to be more generally regarded. The careful study of the chronological life of Paul and the harmony of the Gospels, or the life of Christ in the order of its time are steps in the direction of Systematic Theology. By a knowledge of the latter, according to this method the use of the new faith may be seen at its different stages, its conflict with Judaism and idolatry is set distinctly before the mind. By this method of studying the gospels, the rise, formation and establishment of the organized christian church are brought to view. The wisdom and love of Christ are most touchingly brought forth and clearly manifested in the peculiar way in which he brought his visible organized churches into existence. The prejudices of those devoted to the old organization were most tenderly regarded. No violence was done to the feelings of his followers. The building arose before their eyes. Its external beauty attracted them, its internal arrangements and provisions compelled them to enter within its enclosure; and ere they were aware of it they had forsaken the Temple and its ancient services—their first love; and they were rejoicing in the beauties and pleasures of the new establishment. These are inner chambers entered by the way of Systematic Theology. By systematizing religious lies, Rationalists and other heterodox people undertake to disprove scripture and overthrow the faith of Christ's followers. These attacks can be more effectually met by those who have collected the facts of the bible in their philosophical relation to each other. Careful observers cannot fail to have seen that sceptics, and we would instance the Annihilationists for example, are not unfrequently successful in leading astray christian people who have much knowledge of the Word of God; but as their knowledge has been gained in the Biblical and not in the Systematic method, it does not serve them so well. In not seeing the philosophical relation of their scriptural facts, they have been exposed to the "cunning craftiness" of men who "would overthrow the faith of some."

It is pleasing to see that Systematic Theology is in a fair way to be popularized. The two first volumes of Dr. Hodge's work have appeared, and additional help is offered by their appearance for intelligent christians to study and grapple with Theology in its Systematic forms.

From what we have heard from the lips and seen from the pen of the Rev. Dr. Hovey of Newton, we are led to believe that he is the man of the age to give the people a very valuable addition to the means already possessed of studying the Bible systemati-