

within its narrowest bounds. All peoples outside the commonwealth at home were regarded as aliens to the privileges of humanity. The light of modern christian benevolence did not shine even in the boasted periods of Grecian and Roman civilization. The glories of art, literature and learning were present; but the race was not morally disenthralled. A few rare instances of superior minds were exceptions. All history must admit that with the advent of Christianity came a new era, an era in which man found in man a brother outside the narrow confines of the family and the clan. The currents of private benevolence then first set outward into the broad ocean of national and fraternal charity. But how was this great principle of christianity, the brotherhood of man, forgotten by some of its followers!

Let us now turn to other and darker features of our subject. New York City is full of misery and destitution. Hungry and half clad children may be seen on its streets crying for bread and shelter. Gaunt poverty terribly afflicts the lower classes. What a struggle to live! How unthankful are we oftentimes, yet more highly favoured! We do not realize the sufferings of the unfortunate. As one passes along the street he looks into the eyes of some despairing ones. Life has been so hard to them. Afflictions have come upon them and hope has gone! And many other hearts are breaking within while the face tries to look cheerful and unconcerned. Recent practical investigations under the auspices of the Y. M. C. Associations have brought to light the fact that respectable and moral families in the City of Boston, during some of the late coldest nights, have been covered with a few scanty rags and shivering with cold and even without food and drink for twenty four hours. To the lasting honor of such societies of christian men and women these cases are sought out and relieved. Such scenes of suffering and misery as are always to be found in large cities, when indeed the innocent and the guilty alike suffer are most sad and pitiful. And in view of such facts, how strange do God's dealings with men sometimes appear! Human reason is powerless to solve His mysterious dispensations. Faith alone remains, faith in the Infinite Wisdom and the Infinite Justice.

Again New York abounds in crime and evil. Human life seems but lightly valued. Iniquity is abroad by day and by night. Professional thieves and robbers parade the most fashionable streets and dishonesty reigns in the highest places. Prostitution holds its revels in mad forgetfulness of the natural and Divine laws. Vice seems even loved and worshipped; and the enduring beauty and majesty of Right appear to have lost their power over men. The Rev. Mr. Talmage of Brooklyn, in one of his recent sermons said in substance: "Just so it is with our great City. You look around from some tall tower and you see much that is good and great. But after all, what a horrible sink of iniquity it is! Sin is on every side of us; and it seems as though it is impossible to find anything that is good and true. The temptation to commercial dishonesty were never so strong as they are to-day. It has become almost an impossibility for a christian business man to exist. The Shylocks of trade fill all the stores and the great marts. They care only for their gains, and despise God. They are rotten through and through and will go down to hell. The whole commercial world is rotten, rotten. There is not one man in a thousand of our politicians who is pure and upright." But we leave these darker pictures.

In conclusion, the Central Park and great public Playground of New York deserves a brief reference. It is situated in the northern portion of the city, contains eight hundred and forty three acres of land and is from two to three miles long. At first we are told it was but little else than a huge marsh, destitute of natural beauty. Now it is one of the most attractive spots in America. It contains about fifteen miles of carriage roads and twenty-five miles of walks. Within these beautiful pleasure grounds are found spacious promenades, lawns and terraces, imposing views of natural scenery, rambles over hills and dales, winding among rocks and caves, shaded and bordered with trees, shrubberies and flowers. Its lakes and ponds are at this season of the year visited by hundreds of skaters. The avenues bounding it are being fast lined with palatial residences. Thousands of dollars are being every year spent in its improvement and adornment; and Central Park, already the admiration of thousands, bids fair to rival in its mag-

nificence and beauty even those most noted Parks of the Old World.

Respectfully,
E. M. CHESLEY.
Dec. 30th, 1875.

For the Christian Messenger.

The Ministerial Education Board.

At the last meeting of the Convention a motion was passed, instructing the Nova Scotia Ministerial Education Board "to make an annual report to the Convention of their proceedings and expenditures." The form of this motion and the responsibilities of the Board to which it refers, demand serious consideration. The origin of the Ministerial Education Board is found in the following resolution presented to the Convention, in 1859, by D. McN. Parker, M. D.

Resolved, That the pastors and officers of the churches connected with this Convention be urgently requested to organize a system in their several churches by which each member may contribute a sum not less than 1s. 3d per annum for the support of young men studying preparatory for the Ministry, at Acadia College, or at the Academies of Horton and Fredericton; and that Committees be appointed by this Convention, one in Nova Scotia, and one in New Brunswick, for carrying into effect the above suggestion and for appropriating the funds collected.

This resolution was adopted and the Committees were appointed. At the next meeting of the Convention, the Committee for Nova Scotia presented a report, which together with the business growing out of it, occupies four pages of the Minutes for that year. In the succeeding year, the Committee for Nova Scotia report through Rev. W. H. Humphrey, and they now style themselves a Board. This designation has been continued in use till the present time. A full report appears again in 1862, signed by Rev. A. H. Munro. After this date, nothing appears from this Board in the Minutes of the Convention, except the annual account of the Treasurer. And indeed, for two years there is no copy of this. Instead of an increase of interest in the object for which the Board was created, a declension followed, from which there has been no revival. For seven years as I can testify from personal recollections scarcely an allusion to the object, has been made in the Convention. At St. Stephen, when the motion was made, in the routine of business, to reappoint the Board, one member arose and said that he wished to know what the Convention had to do with this subject. Another replied that for many years such an appointment had been made by the Convention, and as the Board must be continued, at least for the present, it would be necessary to take the same action again; and so the motion passed. No great interest could be developed in any subject that received so little attention, and the wonder is that any contributions should be made in such a condition of things.

The constitution, as it was revised in 1871, distinctly mentions the duty of the Convention to appoint a "Ministerial Education Board or Boards." The phraseology used evidently contemplates some such state of things as was designed at first, that is, that two Boards might be created for the two larger provinces, each superintending the collection and distribution of funds for its own territory, and both reporting to the same body. Something like this was designed at one time for our Academies at Fredericton and Horton. But in both cases only the N. S. Board has been in active operation. Fredericton Seminary continued to be managed by authorities having no connection with the Convention; and our brethren in New Brunswick have raised and disbursed funds for ministerial education through their Home Mission Board.

The action of the Convention at Hillsburgh again requires their Ministerial Education Board to make an annual report to that body; and yet the form of the resolution restricts the action of the Board to Nova Scotia. This incongruity, if it is allowed to remain, will in a short time repress all activity in the cause which it is our desire to promote. The inconsistency of reporting to the full Convention on a subject that can be viewed in the report only in relation to one province, while the relation of the same subject to the other provinces comes constitutionally before a different body, will be so glaring that few will be willing to keep up such an inconvenient form.

Three methods have been suggested to relieve us from this maladjustment;—first, that a Ministerial Education

Board for New Brunswick should be appointed by the Convention, which which should sustain the same relation to that body as the N. S. Board;—second, that one Board should be created by the Convention to act for all the churches in the three provinces;—third, that the work designed to be done by the present Board for Nova Scotia, should be transferred to the Home Missionary Union. Whatever advantages the first and third may have, they perpetuate the inconvenience of double Boards to provide for the wants of students in the same institutions. The second method is the simplest, and it will probably prove to be the most satisfactory. This would require no constitutional change; for while the records of the Convention introduce the name—the Nova Scotia Ministerial Education Board, the Constitution styles it a Ministerial Education Board. The Board might be located in St. John—we may presume that the brethren there would be willing to bear the responsibility with power to act for all the provinces. By such an arrangement unpleasant distinctions, which now exist, would be removed and an opening would be found for bringing the needs of our ministerial students fairly before the Convention, and thus awakening a measure of public interest in their behalf which would certainly result in increasing contributions for their assistance.

Whatever opinions and preferences others may have, regarding the way in which money should be raised to aid candidates for the ministry, all will agree that the time has come when the relation of the Convention to this object shall be modified so that a Ministerial Education Board may have a fairer opportunity for its work. What the change shall be, I am willing to leave to others to decide. But present needs demand that the subject should be studied at once and some decision reached before long. The amount of self-denial and want which oppresses a large part of our ministerial students, is known to but few. With the increasing cost of living, the expense of an education is increasing. Such labor as these students can find, brings them small remuneration. At all times in the past the need of assistance for such young men has been great; but now it is especially pressing. Within a year eleven students have been compelled to leave their places in the College because they were not able to meet the expense of continuing in their studies. Others will probably be forced away by the same cause, before the close of the year. Some may return after a time, but the larger number probably will never resume their places in their classes. By the want of a little timely assistance, they will be compelled to pursue their life-work under disadvantages to which they should never have been subjected; or else they will seek assistance in other institutions and give their services to strengthen churches by which they may have been aided. What can a Board do with fifteen applicants on its lists and only two hundred dollars subject to its order? The directors of our educational institutions cannot command the position as educators of the ministry of the future without an appropriation of something like one thousand dollars a year in aid of the needy licentiates of our churches, who wish to pursue a course of study, but without assistance cannot. Five hundred dollars are needed for this purpose to-day. Our educational work must be studied from all sides; and it is certain that any one who will consider the case in this way, will see that it is quite possible that the large sums which we are expending for carrying out other parts of our plans, may prove comparatively fruitless of good, because of neglect to furnish timely aid to the young men who are struggling to maintain themselves in studies by which they may be better fitted to be the pastors of our churches.

A. W. SAWYER.

The Christian Messenger.

Halifax, N. S., January 19th, 1876.

OUR NORTH WEST, AND SEPARATE SCHOOLS.

We last week noticed the action of the Dominion Parliament in reference to the forcing of Separate Schools on the North-West Territory, and the recent movement in Prince Edward Island, and the N. S. Evangelical Alliance remonstrating against it. We then quoted Sec. 11, Chapter 49, of the Dominion Acts of 1875, as the text for a few remarks. In further considering the matter it may not be amiss to re-

publish this remarkable Section. It reads as follows:—

"When, and so soon as any system of taxation shall be adopted in any district or portion of the North West Territories, the Lieutenant Governor, by and with the consent of the Council or Assembly, as the case may be, shall pass all necessary ordinances in respect to Education; but it shall therein be always provided that a majority of the rate payers of any district or portion of the North West Territories, or any lesser portion or subdivision thereof, by whatever name the same may be known, may establish such schools therein as they may think fit, and make the necessary assessment and collection of rates therefor; and further, that the minority of the rate-payers therein, whether Protestant or Roman Catholic, may establish Separate Schools therein, and that, in such latter case, the rate-payers establishing such Protestant or Roman Catholic Separate Schools shall be liable only to assessment of such rates as they may impose upon themselves in respect thereof."

We have always supposed that the extensive territories referred to in the above legislation were dependencies of Her Majesty Queen Victoria, and that no power on earth could interfere with them in any way without the sanction or authority of the Imperial Parliament!

Has the Dominion Parliament received this authority? How stands the case, apart from the question as to whether such power, if granted, has been wisely exercised?

It will be remembered that at the union in 1867, "the North West Territories and Rupert's Land formed no part of the Dominion of Canada, but remained a distinct dependency of the Crown, chiefly under the local government of the Hudson's Bay Company. The Act of the Imperial Parliament, known as the "British North America Act of 1867," however, clearly prescribes the terms and conditions on which these Territories may be admitted into the Dominion and become subject to its legislation. On turning to this Imperial Statute we find Section 146,—the only Section, in any way making reference to the North West,—as follows:—

"It shall be lawful for the Queen, by and with the advice of Her Majesty's Most Honorable Privy Council, on address from the Houses of Parliament of Canada, to admit Rupert's Land and the North-Western Territory, or either of them, into the Union, on such terms and conditions in each case as are in the addresses expressed, and as the Queen thinks fit to approve, SUBJECT TO THE PROVISIONS OF THIS ACT; &c."

Such of "the provisions of this Act" as are of a general character, and refer to education, are too clearly stated, we think, to be misunderstood. They may be briefly stated thus:—(1.) Generally, in "each Province the Legislature may exclusively make laws in relation to Education." (2.) Vested rights with respect to denominational schools held by any class of persons in the particular Province, or Territory, at the union must be respected, subsequently, by the local Legislature, otherwise the party aggrieved may appeal to the Governor General in Council, whose decision may be enforced by Act of the Dominion Parliament. In other words, according to "the provisions of the Act" of the Imperial Parliament, which we have cited, the Dominion Parliament may not legislate in the matter of education except only, to enforce the decrees of the Governor General and Council in cases of appeal. As we must look elsewhere for the assumed authority, we turn to the "terms and conditions" of the Address from the Houses of Parliament of Canada, dated December, 1867, but find, only, that the Address is entirely silent on the subject of education. Indeed, as we read it, the legislation of the Dominion Parliament, to which we have called attention, is in direct contravention of the "terms and conditions of the address," for it unjustly limits and prescribes the people now living, or who may hereafter live in these Territories "in their rights of self-government," and that too, in a matter which lies at the foundation of their moral and intellectual growth as a people, a matter which, by the "Act of Union,"—the very basis of our constitution as a Dominion—is remitted as we have seen exclusively to the control of the Local Legislatures; while the "Address" states distinctly, that in the event of Her Majesty's Government agreeing to transfer to Canada these North West Territories, "the Government and Parliament of Canada will be ready to provide that the legal rights of any corporation, company, or individual shall be respected."

That we are right in the conviction that the Dominion Legislature acted *ultra vires* in passing the act in question is confirmed, we think by the Dominion Acts of 1870, Chap. 3, entitled "An Act to establish and provide for the Government of the Province of Manitoba." The Province carved out of these North-West Territories, as our readers will recollect, and the Act

which provides for its constitution, contains no provision whatever for the establishment of Separate Schools, but honestly and righteously remits the whole question of Education to the Local Legislature of the new Province, "Subject to the provisions of the British North America Act of 1867." See Section 22 of that Act. Nor can our Dominion Legislators take refuge behind the "British North America Act of 1871," for that act empowers them to legislate for these North West territories, only, "from time to time" as need may require, and in no wise empowers them to reach into the future and frame for these territories a constitution, differing essentially from that shaped by Imperial legislation for the Dominion generally, which shall mould the destinies of millions of the thousands who shall populate our Great North West, in all time to come.

We have failed then, to find the sanction or authority of the Imperial Parliament for the strange and unjust legislation which we have been considering, and we naturally ask, at whose back, and by whose authority, have our Legislators acted in this matter? A voice from Ottawa has thrown some light on this subject. The "obnoxious clause," was introduced into the act during its passage through the Senate, and the Hon. R. W. Scott the author of it, and a Roman Catholic, has unblushingly avowed for whom he acted, and what was his true purpose in the matter. The recurrence of a "New Brunswick case" must be rendered impossible. "We took precious good care," said he, "that Separate Schools should be introduced as a fundamental principle in the constitution of new Provinces! We cannot therefore hide from ourselves, the fact that an authorized outrage has been committed by our Legislators at the dictation of the Roman hierarchy. Shall we quietly submit, or shall the wrong be redressed? We repeat it, Our liberties are in danger. Repeal is our remedy, and it must be demanded."

DEATH OF REV. DR. SPURDEN.

By telegram from St. John we learn that Dr. Spurdin, of Fredericton, died last week. We have no further particulars at present.

Dr. Spurdin has been pretty well known by the Baptists of these Provinces—especially in New Brunswick—for a number of years. He came to Fredericton in Dec., 1842, and was for about twenty years engaged in the Fredericton Baptist Seminary. He had been more recently a teacher in the High School of that city, and, of late, chaplain of the House of Assembly. His amiability made for him a large place in the affections of all who knew him. The Baptist Church at Fredericton has for a good while past been profited by his pulpit and other ministrations, when without the regular services of its pastor. His unaffected christian spirit and evident sincerity of heart as a christian, commanded the admiration of the entire community.

Of these things, however, we may leave others to speak more fully. We shall greatly miss our brother in our Conventional gatherings. His age must have been near seventy years.

MISSIONARY ANNIVERSARY.

The annual meeting of the Women's Missionary Aid Societies in connection with the Granville Street and North Baptist Churches, was held in the North Baptist Church on Tuesday evening of last week.

Mr. S. Selden was called to the chair, and gave out the hymn,

"Shine, Mighty God, on Zion shine." Rev. E. M. Saunders read the Scriptures and offered prayer.

"The morning light is breaking," was then sung, after which the chairman referred briefly to the origin of the W. M. A. Societies in this Province by Miss Norris, now Mrs. W. F. Armstrong; and noticed the spirit in which Carey and his coadjutors entered upon the work of missions, when there was great opposition to such work, even among christian people. When he arose to propose for a subject of enquiry, "Whether something could not be done to give the gospel to the heathen nations," he was met by the reply from the Moderator of the Association, "Sit down young man, when God means to send the Gospel to the heathen he will do so without your help or mine." It was then supposed that another gift of tongues would be necessary before such a marvellous thing could be brought about.

In response to the call for the an-