

for the most part, severely critical of the Government, has had the effect of exciting to curiosity many who had not previously assisted at Protestant worship; and thus, as it has happened before in Spain, the means employed to extinguish the light of the Gospel have been overruled for its wider dissemination."

The London *Freeman* of the 20th ult. informs us that in the previous month, the Pope received a body of no fewer than six thousand Spanish pilgrims at the Vatican. He hailed their presence as an evidence that the revolutionary spirit would not succeed in destroying the faith. He further congratulated the Spanish people on having decided to preserve their religious unity. One of the methods adopted for this purpose is recorded in a Madrid telegram, which states that the Bishop of Minorca has issued a circular enjoining the masters of primary schools not to admit the children of Protestants and other Dissenters as pupils.

At a meeting held in London to offer united prayer for the Protestants of Spain, extracts from letters were read to the effect that the Protestants at Port Mahon, Minorca, were in a critical position.

For the Christian Messenger.

Higher Education in Nova Scotia.

ART. II.
DENOMINATIONAL GRANTS WRONG IN PRINCIPLE.

My first article on this subject closed with some considerations following the question: "Are grants to Denominational Colleges right?" The answer to this question appears to be, that it is neither right for the Government to make such grants, nor for the Colleges to receive them. Denominational Colleges are founded and sustained for the implied or expressed purpose of advancing denominational interests! They make their appeals for moral and material support to churches and to individuals, on the ground that their work is denominational, or, at least, religious. They strive to arouse the denominational enthusiasm, and the religious feeling of Churches and individuals in their favor. Their support, they say, is the bounden duty of the Church and the Christian. Now, it is evident that the Government should not bestow grants on Institutions thus having their existence, and claiming their support for denominational and religious purposes; for it thereby applies the public revenue to objects conscientiously opposed by some of the contributors to that revenue. This difficulty is not avoided by the attempted equalization of the grants to the different denominations. For, in the first place, some quite large religious bodies in the province have no Colleges, and these with a respectable body of the religionists and no-religionists receive no share of the revenue, but are, at the same time, made to contribute to objects which they conscientiously oppose. And in the second place, no legislation can so balance the scales of distribution that no conscience will be violated. Questions of conscience are not so decided. That is a strange conscience indeed which consents to support what it condemns, provided, it can thereby force another conscience to do the same, to an equal extent. In brief, Government, by bestowing these grants, necessarily interferes with the religious and conscientious convictions of those it governs, and exceeds its rights.

Not only does the Government thus exceed its legitimate functions in the case of those whose money it applies to objects opposed by the conscientious convictions; but it also necessarily infringes on the rights of conscience of those upon whom grants are bestowed. Government Grants necessitate Government control. One of the first axioms of Responsible Government, government by and for the people, is its right and duty to control public expenditures. It may and must, therefore, determine what ends shall be subserved, what means shall be used, and what results shall be obtained by the bestowment of any grant. This is the case with grants to Roads and to Bridges and to Common Schools. It is no less legitimately the case with Grants to Denominational Colleges. Their professorships, text-books, curricula, and examinations become subject, more or less to Government legislation. But it is, at the same time, a matter of conscience that these should be subject for Denominational or religious ends to denominational control. A conflict ensues. The Government cannot constitutionally, nor can the denomination-

alists conscientiously forego their respective claims. But it may be said, that a mutually satisfactory adjustment is possible. The present state of the question in this province hardly favors such a supposition. From the nature of the case no adjustment can be final much less right; for it can contain nothing else but the terms, concessions, obligations and mutual rights of a partnership between the church and the state. Such a partnership is condemned by the Word of God and proved pernicious to both parties by all history.

The conclusion therefore is that Government cannot bestow aid upon Denominational Institutions without leaving its own sphere and wrongly interfering with matters of religion and conscience, both in the case of those who are supporters of these Institutions and in the case of those who are not.

The same reasons that make it wrong for Government to bestow grants to denominational Institutions make it wrong for these to receive Grants. By demanding, accepting and using the grants, they employ the arm of Government to obtain monies the use of which is conscientiously opposed by its contributors, and thereby violate the religious rights of others. By accepting State aid and consequent State control they infringe on their own religious rights and effect an unholy alliance.

By accepting State aid and refusing State control they act unworthily, unconscientiously and unconstitutionally. Their only course therefore is non-acceptance of grants. Every reason for their existence and support as denominational institutions wielded in denominational and religious interests, is conclusive against any connection with the State.

WILMOT.

Nov. 8th, 1876.

For the Christian Messenger.

Prize of Twenty Pounds Sterling.

Mr. Editor,—

You are aware that for several years past, the Associated Alumni of Acadia College have been in the habit of giving Prizes to undergraduates of Acadia for successful competition in certain subjects connected with their course of study. I have much pleasure now in stating, especially to inform all who are entitled to become members of the Alumni Association, that Simon Vaughan, Esq., of Liverpool, G. B., one of our Alumni, will give £20 stg. as a prize for the best essay to be delivered at the next Anniversary, on the following subject, viz.:

"Acadia College—Its inception and history to the present time, and the influence exerted by its students (as far as estimable) religiously, commercially, and politically, on the world, and especially on the Dominion of Canada, and its future prospects and capabilities."

The donor desires that this prize be competed for by members of the Alumni Association and the undergraduates of the College. In order to give the referees time to examine the competing essays it will be necessary that they be delivered to the Secretary of the Alumni on or before May 1st, 1877, and no essay received after that date will be allowed to compete.—Should there be an essay (and it is hoped there will be many) worthy of the prize it will be printed and widely published, but if, in the judgment of the referees none of the competing essays are sufficiently up to the mark, then the prize will form a nucleus of a fund for supplying Acadia with a printing press.—It will now become a very interesting question to many what class of persons are "entitled" to become members of the Alumni Association. For their information I quote Article 3 of the Constitution. "All persons shall be entitled to become members of this Association who have been students either at Acadia College or at the Baptist Academies, at Horton or Fredericton for the space of one year and who shall have complied with the provisions of Article V of the Constitution provided they shall have left the Institution in regular standing"—Article V. requires an annual payment of two dollars, and any of the persons mentioned in Article 3 by remitting that sum to me will thereby become members of the Association, and fully entitled to compete for the splendid prize now offered.

Any further information that I can give will be furnished to intending competitors on application to
Yours, &c.,
B. H. EATON,
Sec. A. A. A. C.

The Christian Messenger.

Halifax, N. S., November 15th, 1876.

HOME MISSIONS have large claims on Baptists. In common with other Christians we have received the gospel from those who had it before us, and who, under the influence of Divine love, have communicated it to us; and we should do the same for others. Common gratitude demands this of us. As a body we owe our progress largely to combined efforts to evangelize the destitute parts of the province.

The brethren who have given their efforts to direct our Home Missions have devoted a large portion of their time to that business and should be cheerfully helped by their brethren. Time hastens and life is short; O how short it is! "Whatever thy hand findeth to do, do it with thy might."

We have learned that the money sent to the four Associations last summer for Home Missions was not sufficient to pay more than half of the debt of \$3000, reported at the closing of the year's accounts. Further appointments have since then been reported in our columns, which, in most cases, means increase of liabilities. The churches must, therefore, know that their Home Mission Board is greatly in need of funds.

If each church would but endeavour to make a contribution for the Home Mission Fund, and that at an early date, the work of spreading the gospel in our own land may still go on without interruption. Let the pastors consider the matter and take it up at once.

"SIX MONTHS" HENCE!—A new pastor has been recently settled over the First Congregational Church, Montreal. He comes from Manchester, England. The following passage is taken from his inaugural discourse:—

"He had been asked if he was in substantial agreement with the doctrines of the trust-deed, portions of which had been sent to him in Manchester. He had looked at them—not very carefully—for he never did look at any doctrinal statement carefully; and as far as he remembered them he was in some kind of accord with them. He could not well define his theological position. He could not draw up a theological Catechism. What he would regard as settled and stereotyped to-day, he might want to unsettle in six months. He professed to be nothing more than a student of the gospel, and was willing to receive any message Christ gave him." So are all true Christians students; but in the passage now quoted there is a flippancy of style and manner, and a pretentiousness, auguring ill for the future. He who trifles with truth is in great danger.

There was a Baptist minister in England at the close of the last century—a man of learning and genius, but unstable. "I have delivered my present sentiments," he would say to a ministering brother—"but I am going down the garden: when I come back I may think differently." He preached his last sermon in Dr. Priestley's pulpit!

Great complaints are being made against the Intercolonial Railway Sunday arrangements—the night train now stopping at Truro about 6 o'clock on Sunday morning till Monday, instead of finishing the journey by coming on to Halifax—a run of about two hours longer. If it were matter of the 24 hours observed as the Lord's Day it would be better to stop at Amherst or some place nearer to midnight than at Truro, and then start from there again on the following night at the same hour, but as it does infringe on part of the day, and of course the detention of passengers at Truro must occasion Sunday labor at the hotels there, and make it necessary that the passengers shall expend money which might be avoided if they finished their night's rest, and in many cases came to their homes, in Halifax, we think the choice between Truro and Halifax is in favor of the latter. This would be especially the case if the night train could be made to arrive here about an hour earlier than it did formerly.

Mr. Arnold Doane has, perhaps, done more than any other man within the past ten years to popularize vocal music in Halifax, and is now bringing out some excellent pieces and part songs, arranged by himself and adapted to the large class he is teaching. We have before us a collection of eighteen of these pieces; several of them are old popular ballads of fine healthy sentiment. We wish for his efforts the largest possible success, and for his music an extensive circulation. See Advertisement.

THE PRESIDENTIAL ELECTION.

It is a long while since there was such a state of excitement over a Presidential election as there is over that which has now just taken place. After the Republican party having been in office for sixteen years it is hard for them to think of their opponents—the Democrats—coming into their places, and a complete overturning taking place in all the offices under government. It would seem rather difficult to see how it is that there can be two great parties in the United States bearing such names as those which they are known by. Of course the Republicans are as democratic as the Democrats, and the Democrats are no less republican than the Republicans. The names, therefore, are in themselves meaningless. The broadest distinction, perhaps, is that of South and North, the latter being generally regarded as Republicans and the former as Democrats. In commercial matters the Republicans are generally in favor of protection and the Democrats the advocates of free trade. If it shall appear that Tilden is elected there will therefore be more probability of our coal and produce going into that country and of reciprocal trade relations being revived. We shall know before our next who is elected for the high and responsible office of President of the United States.

POLITICAL.—We learned from the *Morning Chronicle* on Monday that the Local Government had dismissed the member for Guysboro, Mr. Otto S. Weeks, from the office of Attorney General, stating that:—

"Several weeks ago circumstances, which need not be detailed here, produced an estrangement between Mr. Attorney-General Weeks and his colleagues in the Local Government. Satisfied that his presence prevented the existence of that mutual confidence and cordial co-operation which are necessary for the successful carrying on of the public business, they intimated to him their desire that he should resign. After the amplest time had been allowed for his consideration of the matter, Mr. Weeks, on Saturday, declined to comply with the request. Thereupon, on the recommendation of his advisers, His Honor the Lieutenant-Governor was pleased to remove Mr. Weeks from the offices of Attorney-General and Member of the Executive Council of this Province; and Mr. Weeks was notified accordingly."

After what has appeared on this matter we need not further refer to the subject.

Who is to succeed Mr. Weeks in the office has not yet transpired. It must shortly be made known, and will of course be freely discussed in the public press.

The editor of the *Witness* has been to the Centennial, and, on returning, gives his readers some of the impressions he received there. He says:—

"The people are really the first and most notable—the most irrepressible feature of the Show."

"No section has fared better than Nova Scotia for Medals. More than one out of every three Exhibitors has won a medal. This is a proportion of which the Province may well be proud. There will be in all 44 medals for our people,—thirty International and fourteen Dominion,—four of the latter being silver and ten bronze. DeWolf has two medals for his three carriages. Dr. Honeyman has his Fish trophy strewn with medals—I will not venture to say how many. The Oxford Manufacturing Company sustain well their high reputation."

In needle work and lace, Mrs. Sutcliffe, the Misses Farrell and Miss Isabella Fairbanks have won medals, and Mrs. Constant has a medal for her leather mirror frame. Crosskill and Knight show their cordials to advantage and win many a longing look from thirsty pilgrims. Brockley's Piano is pretty, but it was foully dealt with before the judges had to examine it. A villainous sneak deliberately destroyed the tone of it and put it out of competition. The fellow had a Piano of his own to show, for which he hoped to win a medal, but he was disappointed in spite of his rascality.

The Nova Scotia Apples are noticed for form and colour,—not for size. You would not be ashamed of them, but you would feel no special call to be proud of them among the samples of fruit from various States.

The St. Croix Wood Paper is much admired, and it has won a medal. Of the Starr Skates it is needless to say a word. Here they are peerless and bright, the centre of attraction to successive groups of admirers.—The Cordage from the Dartmouth Rope Walk is likely to be sent to Australia. An offer has been received for it, and Dr. Honeyman is awaiting instructions.

P. E. Island is invisible here—a fact to be regretted. I am told that there are two articles exhibited, but I have not been able to see them."

Church of England Temperance.

A meeting was held on Thursday evening in the Mason Hall for the purpose of forming a Temperance Society in connection with the Church of England. The intention of its promoters seems to be to enlist its members in efforts to prevent drunkenness, but not by total abstinence, except in the case of drunkards. This is the plan which existed thirty or forty years ago, and was then pronounced a failure, considering that moderate drinking was the sure path to drunkenness, and that safety exists only when total abstinence is professed and practiced.

THE METROPOLITAN PULPIT is a new monthly, edited by Rev. I. K. Funk, and published by *The Religious Newspaper Agency* at 96 Nassau Street, New York. It is devoted exclusively to giving the themes, texts, and carefully prepared condensations of leading sermons preached in New York and Brooklyn. Each number is to contain the outlines of 15 to 20 sermons, and the themes and texts of 75 additional ones. The aim of the publishers is to give the exegesis, skeleton, and essential thoughts and illustrations of each sermon clearly as possible, so as to enable the careful student easily to grasp the entire discourse. The November number, just issued, contains full outlines of sermons by Revs. J. H. Rylance, D. D., Howard Crosby, D. D., A. C. Wedekind D. D., Morgan Dix, D. D., Thomas Armitage, D. D., R. S. Storrs, D. D., John Hall, D. D., J. I. Burrell, Justin D. Fulton, D. D., Noah Schenck, D. D., Frederic Bell, H. M. Scudder, D. D., Reuben Jeffery, D. D., H. W. Beecher, and T. DeWitt Talmage, D. D.; also 75 themes and texts of other sermons. This publication is invaluable to Clergymen and Students of Sermons. The price is \$1.00 per year, 15 cents for a single number.

There were four or five successive days of rain last week. Some of the jokers said it was appropriate weather for the Grand Division Sons of Temperance to hold its Annual Session, and for the other Temperance demonstrations held in the city. But they came and did their work whilst it rained, and they went to their homes and still the rain continued into the present week, making business dull and stopping outside building operations. Yet the mildness of the season is a cause of thankfulness—shortening the winter and diminishing the demand for fuel—an important item to the poor.

ALL NEW SUBSCRIBERS prepaid for 1877, will have the *CHRISTIAN MESSENGER* sent to their address from the time of our receiving their subscription to January 1st, 1878.

A kind word from each of our present subscribers to their neighbors or friends is respectfully and earnestly solicited. It would in many cases induce them to send on their names, so that they may henceforth have their families supplied weekly with a Christian newspaper containing valuable and wholesome information, and instruction for both young and old.

Respected Reader, a little effort made now may do much good. Your reward is sure.

"Kind words shall never die."

Our best thanks are tendered to the friends who send us words of cheer and encouragement with their subscriptions.

One says: "I would rather miss my dinner than the *Messenger* on the day of its arrival."

Another writes: We could not possibly do without its welcome visits.

And another, "I can pretty nearly tell what households take it without asking the question, by the interest the people take in the concerns of our denomination at home and abroad."

And so on with others of similar import. If all our subscribers were equally prompt and kind we should regard our relations with them as most enviable; and our days and nights spent in their service would be divested of anxiety and full of the most pleasurable emotions.

We have good reason to know that the times are hard, and many doubtless have found it difficult to do as they desired in paying for their paper at the proper time. Yet if they would reflect that it is only by the payment of small sums such as theirs that we are enabled to meet the large demands made upon us every week for paper, labor and postage. Such of our friends then would not fail to send on what is due without delay, and save us the inconvenience and loss which tardiness occasions.