

of one to train who would use the whip from morning to night upon him, especially if he would make the use of the whip a substitute for good food and and kindly care. The child must have his moral nature fed and strengthened, as well as restrained. "Don't" is good as a rod and a restraint, but it will not do as a substitute for food. If you are determined to press your child into the service of God gently, resolutely and irresistibly, say: "Come this way!" The "Don't go that way any farther" is concluded in this. Back-bone is a good thing. I admit that back-bone is essential to a man, but nobody wants a man who is all back-bone and nothing else. There must be flesh—soft, and warm and sympathizing—on the bones, or else they will be of little use.

The "Gospel of Don't" is the mere skeleton of the Gospel of Christ, and people want the living man and the living skeleton. Don't make your teachings of the gospel consist of "Don't" or the results both to yourself and to others, will bring bitter disappointment. —W. T. Wylie.

For the Christian Messenger.
Education and Public Morals.

Dear Editor,—

I have from time to time of late, noticed brief articles in one department of your paper, the purport of which seemed to be to shew that a general and efficient system of public education may be inimical to the interests of morality. Now, I do not at all dispute the facts as we have had them, but I strongly deprecate some of the inferences drawn from them, and regard the tendency of such intimations injurious.

Suppose it to be true that there have been more convictions for crime, and more known about it, say in Massachusetts, of late years than formerly, does it follow necessarily that this has anything whatever to do with the Educational system of the country? Various have been the changes in the condition, character and habits of the people there within the time referred to. Now, why not attribute the increasing immorality—as I believe some do—to the increase of churches—if you like, of Baptists? Why not regard it as the result of an increase of newspapers or railroads? Why may it not be due to the abrogation of the stringent laws against witches, Quakers, Baptists, and other evil doers? Or why rather may we not have reason for believing it to have some connection with the multiplication of manufactories and the corresponding increase of a population not descended from the old New England stock? One thing is worth remembering, with an increase of Education has come a corresponding increase of all facilities for bringing crime and vice to the light. Is it not just possible that between that and this there may be more connection than some appear to have thought of?

At any rate, before accepting the conclusion that a good system of Education is in any way responsible for such a state of things, I demand a little proof. Let it at least be shown that the criminals themselves have been taught in the schools. Then will be soon enough to argue or conjecture that their criminality was taught them there. Of course education is not everything, but why are our people in such special need just now of having that truism drilled into them? In the school-house is not the place to teach Christianity. The schools will have just as much religion and morality as the people have, nor is it desirable to attempt to introduce into them more, or possible to succeed if the attempt were made. Is it well to condemn anything merely because it is not everything?

Yours very truly,
A FRIEND OF THE PUBLIC SCHOOL SYSTEM.
Jan. 1877.

For the Christian Messenger.
University of Halifax.

My dear Sir,—

I write to express the satisfaction with which I have read in the *Morning Chronicle* the letters of "A Professor" on the University of Halifax; and particularly the *Sixth*, published this day. Having advised the Senate to effect certain improvements, he adds—

"Let the obnoxious provision (section 15) of the *University Act* be cancelled. That this should be done is no doubt the desire of the friends of education. The provision abolishes any likeness the University of Halifax may have to London University or any other one and would make it the subject of inextinguishable laughter wherever out of Nova Scotia it might happen to be

known. For the teaching in our colleges also to be hampered in the departments of philosophy, and for Examiners, in testing the knowledge and the powers of students to be embarrassed and restrained by such a monstrosity, makes the University at once an impotence and a scandal."

A motion for the removal of that clause was presented by the Rev. G. M. Grant, and *negatived*!—Episcopalians were there—and Presbyterians—and Methodists—and Baptists—but it was *negatived*! We know not how many votes were given on each side—nor what arguments were used; but the people of this Province should know that Roman Catholic influence holds sway in the University, and the sects yield to it. So it seems, at any rate, in the absence of a statement of the number of votes.

Yours truly,
J. M. CRAMP.
Wolfville, Feb. 10, 1877.

The Christian Messenger.

Halifax, N. S., February 14th, 1877.

THREE BRITISH PARLIAMENTS

assembled on Thursday last—the Imperial at Westminster, the Dominion at Ottawa, and the New Brunswick at Fredericton. There is perhaps but little significance in this fact. It may have been altogether accidental, yet each being a representative body under the British Constitution, and each illustrating the law-making power in its remarkable machinery from the highest and centre of our great nation to some of its distant branches, may serve to shew the adaptation of our institutions to give stability and progress to this mighty empire.

The functions of these three branches of our ruling powers differ very materially. Whilst one is dealing with peace and war, and endeavoring to allay the troubles affecting millions of people in other nations; another one is talking about commercial treaties, continental railways, and the consolidation of the provinces into something like national life, by having a Winter port independent of the neighboring nation; and at the same time the smaller province is concerned with its municipal corporations, governmental subsidies and maritime union. In each department the outlook is full of facts inspiring hope and giving much encouragement to its enterprising and industrious citizens.

In each parliament our dearly purchased liberties are carefully watched, and whilst liberal enactments are made for the education of the young, religion is becoming more and more free from state control, and persecution for holding and propagating religious truth, is almost entirely a thing of the past. Let us be thankful that the great head of the nation was able to be present over the great Wittenagemot, with none to call her right in question, or to wish it were otherwise. God bless Queen Victoria. Long may she reign.

THE GRAND PARADE AND DALHOUSIE COLLEGE.

At the meeting of the City Council last week, the vote of the previous meeting to give the Governors of Dalhousie College \$10,000 for part of the parade was reconsidered. The reconsideration was carried by a vote of 10 to 5. Alderman Thompson moved the following:

"Resolved, That His Worship the Mayor be requested to make application to the Governors of Dalhousie College, requesting the Board to enter into a case for the opinion of the courts of law on the state of the title to the Grand Parade, and that His Worship do report to this Council the result of such negotiations; and

"Be it further resolved, That until such report be received the Council defer all action on the proposed purchase of the rights of the Governors in said Parade."

which was seconded by Alderman Graham, and after a lengthy discussion carried by the following vote—

For the amendment—Nisbet, DeWolf, Smith, O'Connor, Taylor, Harrington, Connolly, M. J. Power, Forsyth, Hart, Thompson, Graham—12.

Against—McPherson, Murty, L. G. Power, McDonald, McKintosh—5.

So this matter is shelved for the present. Long may it slumber.

The *Presbyterian Witness* thinks that "no one need blame the Governors of Dalhousie for endeavouring to get money for what they believe to be their own—and when such lawyers as the Chief Justice, Judge Ritchie, and Hon. S. L. Shannon, Q. C., declare it to be College property." More parti-

cularly—perhaps it would be as well to add—when they are themselves Governors of the College! Again we ask supposing the Presbyterians in Dalhousie College were all Roman Catholics, How then would the question stand?

CHRONOLOGY OF THE WEEK.

- FEB. 12. Lady Jane Grey beheaded. 1555
- " Death of Sir Astley Cooper, eminent surgeon. 1841
- " 13. The glorious Revolution—Accession of William III and Mary. 1689
- " The Glencoe Massacre. 1691
- " Death of Schwartz the missionary. 1798
- " Death of Sharon Turner, Historian. 1847
- " 14. Murder of Captain Cook. 1779
- " 15. Death of Rev. J. Sherman. 1862
- " Death of Cardinal Wiseman. 1865
- " 16. Death of Lindley Murray, grammarian. 1826
- " 17. Death of Michael Angelo. 1563
- " 18. Martyrdom of W. Sawtre. 1401
- " Death of Martin Luther. 1546

The *Acadia Athenæum* Feb. has an Enquiry opened up by E. M. Chesley on "Does the mind ever sleep?" An article on the offer of Simon Vaughan, Esq., of a prize for the best Essay on Acadia College, appeals to the Graduates and Alumni of the College to help in raising the proposed addition to the Endowment Fund. An editorial expresses high appreciation of the College Library; and another refers to late valuable additions to the Museum. A list of these, as follows, is given with the names of the donors:

- Specimens of coral, turtles and snakes, &c., (in alcohol,) from the West Indies.
- Portion of the stem of the Tree-fern, and Rice-paper mats, from China.
- Specimen of a large species of Starfish, from the West Indies.
- Indian implement (stone), from Aylesford, N. S.
- Supposed Indian implement (stone), found while making cutting for W. & A. Railway.
- Polished specimens of the Red Granite, from St. George, N. B.
- Specimens of Wad or bog manganese, from Berwick, N. S.
- Specimen of Arragonite from Five Islands, N. S.
- Fossils, &c., from Rockland, Westmoreland County, N. B.
- Specimen of the young of Great American Bittern, killed near Kentville.
- Specimen of the Great Horned Owl, shot at Annapolis.
- Several specimens of birds, shot about Wolfville, N. S.
- A series of named fossils from the Mus. Comp. Zool. Cambridge, Mass., U. S.
- Specimen of shark's tail.
- Spotted lizard taken alive in a well, Wolfville.
- 85 pieces of foreign coin, and a piece of Pompey's pillar, Alexandria, Egypt.
- Specimens of slate, and asbestos, from Newton, Mass., U. S.
- Specimen of stalactite (gypsum) from Mammoth Cave, Kentucky.
- A spotted lizard from Great Village.
- Specimens of insects, &c., collected about Wolfville.
- Specimen of Great Horned Owl.

Professor Kennedy adds: In addition to the foregoing the Rev. Dr. Cramp, has recently received a fine collection of shells and some reptiles (in alcohol) from India, which will be placed in the Museum in a short time.

I have also added, from my private collections, specimens of fossils, minerals, and large slabs of "Glaciated Rock" from Montreal, P. Q., and also some crustaceans from New Haven, Conn., U. S.

Additions have also been made from the collections of the Geological Excursions of the Classes in 1875 and 1876.

Prof. C. F. Hart, A. M., at present Director of the Geological Survey, Brazil, writes that he has "given orders to have a large collection of Brazilian corals, fossils, etc., made up for the College," and that "the collection will soon be ready" to send.

Mr. H. A. Spencer of the Sophomore year has also during the past summer made a collection of fishes and starfishes in alcohol and crustacea from Cape Canso, and also a collection of cannon ball, &c., from the old Fort at Louisbourg, which will be soon arranged in the Museum.

"You interpret the Bible in one way," said Queen Mary to John Knox, "and the Catholics in another; whom shall I believe, and who shall judge?" "You shall believe God," said the sturdy reformer, "who plainly speaketh in His word, and farther than that word teacheth you, you shall believe neither the one nor the other."

We are glad to find that our inserting the names of the Treasurers of our Benevolent Funds has borne fruit. May it soon appear in greater abundance!

The Powers arranged to give the discontented provinces of Turkey "amelioration of the system of taxation"; "independence of the judges in the administration of justice"; "complete freedom of religion"; "other languages of the country to be put on an equal footing with the Turkish at tribunals and in offices;" and there were to be "COMMISSIONERS OF CONTROL" appointed by the powers, who would have to superintend the carrying into effect of the regulations and assist the local authorities in all measures relating to public order and security. The Commissioners of Control would have received special instructions.

That is what the Powers would have done; and that is what Turkey would not do.

The Famine in India, caused by drought, extends over 80,000 square miles in the Presidency of Madras, affecting 18,000,000 inhabitants. In the Bombay District extreme want stretches over 54,000 square miles, affecting a population of 8,000,000. Government has interfered. Already 1,090,000 men are employed on roads, bridges, &c. India may bless her stars that Queen Victoria rules over her when there is a famine in the land.

"The Court of Arches" decided that the Rev. Mr. Tooth, a high Ritualist clergyman in London, should desist from processions, from elevating the elements, from tolling the bell, from singing the Agnesi, and from other practices. Mr. Tooth denounced the Court and kept up his offensive practices. The Court pronounced him *contumacious*. The Bishop ordered the door of the church to be shut against Mr. Tooth. Three hundred policeman, driving a mob of 8000 persons, mostly of the baser sort who yelled and threw stones, was one scene in the affair.

The English Church Union, which is said to consist of 2,500 clergymen and 11,700 laymen, held a meeting to protest against the proceedings against Mr. Tooth. The "Union" passed a resolution denying "that the secular power has any authority in matters purely spiritual" (Good Baptist doctrine that). Dr. Pusey sent a letter approving the meeting. Archdeacon Denison spoke as follows: "Mr. Tooth is looking forward to dwelling in prison during the rest of his life; and if I had to go to prison, I should like to go to prison with him. We know what the priests of the Church of England will do. I believe that priests will follow the example of those two men who have fought the real battle, our dear friend Mr. Purchas who was killed by it, and our dear friend Arthur Tooth." This will doubtless all help forward the dis-establishment of the English Church.

MacKenzie Wallace, A. M., has written a work in 2 vols. on Russia. He spent six years in travelling in Russia and in learning her language before he wrote his books.

"So graphic are his descriptions, that we can see before us the grey huts of the villagers, built on each side of the straight road which at times becomes a river of mud; the big white church with its five pear-shaped cupolas rising out of the bright green roof; the meadow in the foreground in which meanders a sluggish stream; the box-shaped, white-washed manor-house with a veranda in front, standing on a bit of rising ground, and half concealed by a cluster of old rich-coloured pines, all combining to make a pleasant picture, especially in the evening twilight." "What is far more interesting is the life of the villagers. He takes us into the peasant's hut and introduces us to its inhabitants, making us acquainted with the administrator of the peasant household, which forms as it were a primitive labour association, of which the members have all things in common. The peasant has a hard fight to maintain himself. He is obliged to make a living in various ways. For whole days he wanders through the trackless forest in search of game, or spends months after month in fishing in some lake or deep-sea-fishing. A prosperous year will give a family £12 : 5. The expenditure was £7 spent on rye-meal, £3 on clothes, tackle and ammunition, and £2, 5 paid in taxes.

The cultivated land belongs to the village as a corporation, and as such they are responsible for the taxes.

After church on Sunday the villagers meet, appoint officers and distribute the land.

The villagers sometimes defy the police, the Governor, and the Central Government, but they never rebel against the decisions of their own assembly. In the whole of Russia proper there are 127 towns; of these 25 contain more than 25,000 and 11 contain more than 50,000 inhabitants. The Empire is 40 times as large as France, and there are 80,000,000 of inhabitants.

Mr. Wallace says: The Russian peasants are ignorant of an inner religious life and are grossly ignorant and superstitious. All they expect of their parson is that he should conform to the rites and ceremonies. He scarcely ever preaches. He neither has nor seeks to have any moral influence over his flock. When the Duke of Edinburgh was married a report spread among the peasantry that Russian girls would be seized and sent to England in a red ship.

About one eighth of the population protests against the State Church. The dwelling place of the Mennonites he calls an "Earthly Paradise." He found another large sect, many of whom seemed to know the New Testament by heart.

Rev. Principal Ross, of Dalhousie College was suddenly taken ill on his way from the College to the Dartmouth Ferry on Friday last. He was observed when near the Police Station, and assistance was rendered. It was supposed to be a fit of apoplexy, but was found to be fainting from weakness, the Dr. having been ill for some time past from bleeding at the nose. He is lying in a somewhat precarious state.

The *Wesleyan* asks:—"Will some one tell us how can Christian journals despising and denouncing as they always ought, intoxicating liquors, and advocating economy, cleanliness and godliness among the poor, take money themselves for advertising tobacco?"

The answer did not appear in that "christian journal" last week.

HOME MISSIONS.

Letter from the Secretary.

Our Home Mission Board met on Monday, the 5th inst. It did us good to read the kind and appreciative words contained in the various letters received during the previous month. It was better still to note the generous donations which had been forwarded to our treasury from friends, near and afar. A little more of this sensible and magnanimous treatment will raise our Board entirely above financial embarrassment. Let all our friends try this simple plan for a little while. Even croakers might participate in the experiment, for a change. It is worth a fair trial. Cheering reports come to us from Bro. Robbins, our General Agent, who is prosecuting his work vigorously. The contributions in some of the churches visited are by no means commensurate with our expectations, but we hope for improvement. Eight or ten dollars are small sums from churches that should contribute eighty or a hundred. Then a good work is being accomplished by our Agent, in the removal of prejudices and remarkable misconceptions, of the very existence of which our Board were entirely ignorant.

It is deemed by our Board to be both undesirable and injurious to our work to enter into any newspaper discussion at present, in reference to the propriety of employing a General Agent. That matter was debated and decided, for this year at least, at the last meeting of our Home Missionary Union. In the Annual Report occurs this sentence: "In view of their own experience, and the experience of many societies in the United States, your Board strongly recommend that a suitable General Agent be almost constantly in the field." And in the Minutes it will be found that "The first clause relating to the employment of a General Agent was on motion adopted after remarks, etc." If the matter needs reconsideration, let it come up at the next meeting of our Union. But any discussion at the present time, just when our Agent is entering upon his work, is a direct interference with his plans and prospects.

The appointments of the following Missionaries have been extended till May 31st:—

1. Rev. D. Freeman at New Glasgow, and vicinity.
2. Rev. W. C. Rideout at Mira, Homeville, etc., C. B.
3. Rev. W. B. Bradshaw at Argyle.