

example. We are thrown back on Christian expediency, always taking care to harmonise our plans with first principles. What would Paul do in this matter, if he were living now? and Paul's Master?

In our own case, it has been designed to ensure for the CANADIAN INDEPENDENT a sufficiently representative character, while leaving to it that liberty without which no journal would be worth a straw. It is owned by a company, whose members, not having invested capital but personally liable for any loss, are mutually pledged to devote any profits to the cause of denominational literature. There can be no private transference of shares; but the remaining members fill any vacancies from among the ministers or members of the Congregational Churches of B. N. A. The company choose the Editor, and, so far, have chosen him year by year. This arrangement is of course no model. It would hardly suit a case where capital, salaries and profits were prominent features in the plan. But we hope that it will succeed, in this instance, in enabling our little bark to keep its even way between the ecclesiastical Scylla and the commercial Charybdis.

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### THE EDUCATION QUESTION IN NEW BRUNSWICK.

During the winter of 1866-7, a debate before the Young People's Society of the Congregational Church, St. John, N.B., on the question, "Ought the State to provide Education for the Young?" was opened by Mr. James Woodrow, by reading the following essay in the affirmative.

*Mr. President*—Time was, when the education of the masses was neglected. The Jews made provision for the instruction of their youth, but the Christians thought it was only necessary for the few. In fact, Christian teachers, and the wealthier and educated classes, believed that general education was injurious. The Reformation of Luther enfranchised a part of Christendom. That Reformation was partly based on the principle that some at least had a right to think for themselves. It had no intention that the right of full free thought should reach down to the masses. Luther struck a heavy blow at Rome, and then settled into a conservatism that would have been fatal to the Reformation. Among others, John Calvin took up the work to carry it forward. Exiled from France, he established himself by Lake Lemane, and proclaimed the doctrine that the people had a right to think for themselves as well as priests, and teachers, and "upper classes." Calvin advocated the education of the people, and their right to govern in both Church and State. If the people have triumphed against priestcraft and power, we owe it more to Calvin than to any of the Reformers. Calvin knew that if the people are to govern, they must be educated, and he borrowed a lesson from the Jews. Calvin may be said to be the founder, or one of the founders, of our modern school system. He did not see the result of his own teachings while he lived, and had no idea of the great influence those teachings would have upon the world, and the results to which they would lead. Scotland drank deeply of Calvin's theology; and Scotland early put into practice his educational views. Scotland and New England got their common schools from John Calvin, and those schools have had much to do with making Scotland and New