

their sons and their daughters may be educated without the fear of their returning to the bosom of their families, tainted with principles, differing from those of their parents, if not diametrically opposed.

If we believe that the doctrines and principles of the F. C. Baptist Denomination are correct, why should we not make an effort to preserve them to our children, and extend them as widely as possible: but, if we have no faith in our doctrines, then let us abandon them at once like honest men, and seek a home elsewhere.

If our children are to be educated, and educated they will be, then we must not be surprised, if while we send them among other Denominations to obtain their education, they should imbibe different religious sentiments from that of their parents, and become lost to our own Denomination. The words of the poet are appropriate—

"The education forms the common mind,  
Just as the twig is bent the tree's inclined."

Now, let us turn and examine for a few moments, what other religious bodies have done in this respect, and are still doing, (for Educational Institutions are on the increase), so that, every religious denomination in this province can point to its educational establishment, except the F. C. Baptists. Our Baptist friends are in the receipt of \$1000 annually from the revenues of this province for their Seminary in Fredericton, besides \$400 to other schools properly belonging to that Body. The Presbyterians receive in all \$1,800. The Congregationalists \$600. The Episcopalians \$2,070. The Methodists receive for the Mount Allison Institutions alone, \$2,400, besides \$400 for the Varley school in the city of St. John; and lastly, but not least, the Roman Catholics receive \$3,590, for ten schools and Institutions.

In this list I would ask where is the F. C. Baptist Church, it is, "non est," it is no where.

But it may be asked, why need we care what other Denominations receive for their Institutions? Now, Sir, I am not an advocate for Denominational grants. I would be glad to see them all swept away, and the people of the province compelled to take a deeper financial interest in our Schools and Institutions; but, I believe, the principle is now so firmly established in this province, that, in all probability, it will be a very long period before a majority will be found in the House of Assembly to revoke these grants. But why need we care? Let us look at the above figures again. The Roman Catholics, \$3,590; Episcopalians, \$2,070; Methodists, \$2,800; Presbyterians, \$1,800; Congregationalists, \$600; and the Baptists, \$1,400. Now, who pays all this sum of \$14,760. Let me tell you, Sir, the F. C. Baptists pay, and have for years paid, their proportion, which, probably is, very little short of \$1000 annually.

We, then, are helping to support all the different Institutions in the province, while we are refusing, or neglecting shall I say, to place ourselves in a position to receive our share of the public funds. Then, there is the amount paid to our University, making as much more, of which we pay our proportion, \$1000 more, from which we have derived, thus far, very little profit directly.

We will now take a glance at the respective Religious Bodies in this province with regard to numbers.

In the Census of 1861 the two Denominations of Baptists, having been taken together, are put down at near 58,000; of this number, we shall be quite safe in claiming for the F. Baptist 20,000. The Methodists claim 25,000; the Presbyterians, 36,000; the Congregationalists, 1,300; Episcopalians, 43,000; and the Roman Catholics, 35,000.

Now let us see what our claim would be when compared with other bodies of Christians. Assuming that we number 20,000, which I believe is within the mark, we would be entitled to over \$700, when compared with, either the Presbyterians or Baptists. Over \$340 compared with the Roman Catholics.