

In contending for Prohibition on scientific grounds, Professor Youmans says:

Alcohol is specifically, and to all intents and purposes, a Cerebral Poison. It seizes with its disorganizing energy, upon the brain, that mysterious part, whose steady and undisturbed action holds man in true and responsible relation with his family, with society, and with God; and it is THIS FEARFUL FACT THAT GIVES TO GOVERNMENT AND SOCIETY THEIR TREMENDOUS INTERESTS IN THE QUESTION.

But Prohibition has been tried. With what effect? The following testimony as to the operations of the Maine Law in Maine, is found in a letter by the Rt. Rev. George Burgess, Episcopal Bishop of that state:

"I am most devoutly grateful for the practical working of the Maine Law, and believe to every family in Maine, it is of more value than can be computed."

A Cottage and Brandy.

Rev. Israel S. Diehl, encloses the following advertisement and editorial remarks, which he cut from a paper published in Sacramento, California. It is painfully suggestive of runic bargains:—

"WANTED.—TO EXCHANGE GOOD BRANDY for a neat Cottage and Lot, in a desirable part of the city, suitable for a small family."

"The above appeared in a morning paper, and furnishes a text for extensive comment and much reflection. These changes are going on daily, and not only are cottages and lots being exchanged for brandy, but farms, ranches, mining claims, fortunes, constitutions, reputations and lives, are all daily being exchanged for brandy. We leave the reader to follow the subject in his own imagination and ask him to reflect."

Correspondence.

For the Christian Messenger.

Female Education.

The columns of the Christian Messenger have already been the medium of much light on the subject of Female Education, and it is hoped that they will continue to transmit all that can be shed upon a subject of so much importance.

To be convinced that, though of such vital importance, Female Education is sadly neglected in Nova Scotia, one needs but to hear the earnest longings of her daughters after that mental culture which is denied to many of them. And why denied them? Truly it is not because the ability to gratify their desires is not possessed by those to whom they look for the means of acquiring it. Is it not rather because an erroneous and limited view of its necessity and results is taken?

We happily feel relieved from the labor of proving either by argument, or from facts, that woman is endowed with an intellect which requires cultivation, and is just as capable of receiving it as man's, for though, we well know that there are some even among those who claim to be educated men, who disbelieve, or act as if they disbelieved it, we neither ask nor expect anything from such, and so leave them to the enjoyment of their soul-expanding theory.

These men will discipline their own minds with the exact sciences, sift with delight the abstruse, revel in classic lore, and then ask woman to satisfy her thirst for knowledge with a smattering of Music, Painting, French, &c. &c., and perchance enough of Astronomy to know that our earth is not the centre of the universe.

Our appeal is to those, who disgusted with mere superficial attainments, and the so called accomplishments, which have hitherto constituted the Education of woman with us, prefer no education for their daughters, to one that will unfit them to meet the stern realities of life. Woman should be educated physically, intellectually and morally. The consequences of neglecting physical education, are far more disastrous to her than to man, for there are but few situations in which woman is placed, where she does not feel called upon, either by affection or necessity, to minister to the bodily wants of those around her; she should therefore be acquainted with the laws of health, the means of preserving and restoring it, should be with her not mere theory, but every-day practice, enforced and exemplified both by precept and example.

With our healthy bracing climate the ranks of Scotia's daughters would soon be freed of sickly inefficient members, were they but properly instructed in this respect, and trained to habits of regular systematic exercise, both within and out of doors, and they would reap an equally rich reward from such a system of education in the increased vigor and strength of intellect it would give them. A sound mind in a healthy body is as applicable to woman as to man, and even more so. Without health she can accomplish but little in literary pursuits.

We ask you to educate your daughters intellectually. Are the rich stores of knowledge to be unlocked by man only? Are the Classic Halls to echo his tread alone? Is science to open her ample doors and admit your favored sons while your daughters linger around the portals? No, let them earn by close application to study and severe mental exertion, a right not only to taste, but to drink deep of the "Piercean Spring," and then admit them to all the privileges of a liberal education.

But we ask of you, fathers, christians, a still higher boon for your daughters. We ask you to educate them morally. When removed from the restraining influence of home, and engaged in study the heart is apt to forget God. Means of stated and regular attendance at His House upon the Sabbath, should be provided. His Word daily read, and His presence and blessing daily invoked, while teachers capable of giving religious instruction and who exemplify their instructions in their lives should be employed. The foundations of an Institution which will secure all these advantages must be prayer and benevolence. It cannot be made a means of worldly gain to any connected with it. Self-denying teachers and patrons must labor for it long and faithfully. Christians of Nova Scotia, will you not have such an Institution? Think much, pray much and work earnestly for it. Lend your sympathies and assistance to all efforts to build up such an one, and you will have your reward in seeing your daughters become "as corner stones polished after the similitude of a palace."

FAUSTA.

For the Christian Messenger.

BAZAARS.

MESSRS. EDITORS,

Some time since an enquiry appeared in the "Christian Messenger," respecting the propriety of christian churches raising money by Bazaars, to support religious institutions, &c. No answer has been given to that inquiry. I suppose that those generally who are favorable to the practice consider the propriety so self-evident that they are satisfied to pursue their money-getting scheme, leaving those who question its propriety to settle the question as they please. There are two sides to most subjects, but why need there be any doubts of the feasibility of this practice.

First, it is a settled question that the church must have money. How can Meeting-houses be built and furnished nicely and tastefully; supplied with all that the eye or ear demands without money. And then such is the advanced state of society that the merely decent and plain that answered well enough for our humble and pious fathers and mothers, will not now suffice. We have outstripped our ancestors in many a sense, if not in every sense. Perhaps we, of the present generation, are not quite so self-sacrificing or spiritually-minded as they were, but, we have more scientific knowledge; more Railroad and Telegraph advantages; more refined and fashionable society. Our neighbours are building costly and splendid places of worship, and we must build equally as grand, yea, if possible, a little superior, for the world is very much attracted by appearances, and we shall be unable to secure an overflowing congregation, (even should we have a pious church), unless we hang out glittering externals. Those old truths of the Bible, be it known, which by the blessing of God, used to convert souls and build them up in Christ, are beginning to be thought, not to be relied on, so much in these days. The masses must be reached in some other way. And then for ourselves as christians how can we bear to worship God in a place that is not in keeping with the times.

Many real professors of religion have already forsaken closet, prayer, and neglect the study of the Bible, because their aims and advantages are the same; while there is a march of improvement in the model of vessels, the structure of counting rooms, the management of farms, and the architecture of Meeting-houses. Money then we must have; and why should we not have an improved way of getting it. There are reasons why true christians cannot be expected to give to every object presented to them.

There are other professors of religion who never dreamed that a profession of religion was in part a profession of benevolence, and will not entertain the idea that they are not their own, or what they have, only entrusted to them. They have always thought, notwithstanding they have been told, and have read to the contrary, that they were their own, and Christ theirs too; that they were to keep all they had and get all they could, and therefore such have so long since ceased to give what they ought, and to what object they should, that to solicit their money for the furtherance of any good cause, is in vain. Some of them will talk and plead with all their

might, the goodness of the cause, but to give money to its support is another matter. We meet too with some who raise objections to every religious institution, and when applied to for aid they skulk into this, their hiding place, and remain there till the buzz of collecting is over. There are some too with whose minds worldly pleasure has so much affinity that what they will not give out of love to God and his Kingdom, they will give for the gratification of their depraved passions. The people of the world too are very generally in this condition. It is evident then, that inasmuch as true christian benevolence is deficient, we must have a substitution for it. Hence the argument in favor of Bazaars, Tea Meetings, &c. "We get money from those from whom we could not in any other way."

The injunction of the Apostle about giving might do for his day, when christians did not pretend to have many luxuries, nor support much that was unnecessary,—when their minds were not so much set upon gaining the world,—when they did not tolerate penuriousness, but could give all for the cause of religion. But to "give cheerfully," and to give "as the Lord has prospered" will suit only a few odd ones now-a-days. Many a person, no doubt, will contribute five pounds to a Bazaar or Tea Meeting, to realize three, that would not contribute one pound directly to the cause of religion, though they would thereby realize the full value of it, and have the promised blessing besides. People cannot be expected to give out of love to the cause of God, when they have no love for it. And then even if we could raise all the money we needed without these measures, we would not have the social improvement they afford,—the good time.

Admitting further that every man and woman can give what God requires, and supposing they have a disposition to do so, still to give in a quiet unostentatious manner, would not get up the same excitement about the object we aim to promote, nor let the public know so fully what we are doing. Nor would the indolent be incited to noble deeds by that warm exhortation that now is addressed to them by this enterprise, "If any are not similarly engaged, go and do likewise." A second consideration is their influence upon society. See how we draw all classes of the world together with us at these places. Is it not the business of the church on earth to "let its light so shine before men that they may see their good works." And how would it be known of many professors, that they had any light, or performed good works, were it not for Bazaars and kindred enterprises, which inform the world that they are doing much to advance the Kingdom of Christ, which used to consist in righteousness and joy and peace in the Holy Ghost, but now is made to consist much in tumult and worldly mirth, to say nothing of the unrighteousness allowably practised in disposing of various articles exposed for sale on these occasions, and procuring money in return. Behold too how the world not only sees, but enjoys the good christian works,—they regale themselves as they please for an evening or longer at those entertainments, and leave with much of their enmity to professors, and their religion overcome. Hear them! "If such are the good things of religion, how delicious." It is not a difficult matter after all to be a christian. There is not now, so much difference between us as we imagined. We have learned."

That religion never was designed To make our pleasures less."

As their argument for Bazaars, &c., is drawn from prophecy. All prophecy must be fulfilled. And divines tell us, that this is an age in which it is rapidly fulfilling. And have not christians to take an active part in its progress, as well as receive glory at its consummation. Now there is contained in the twenty-fourth chapter of Matthew, in which chapter Christ is speaking of the end of the world, and his second coming, an intimation of what would take place among some of his professing people living in the neighbourhood of that event, and also a statement of the Lord's regard of their conduct. This account which occurs in the 48, 49 & 50th verses is given to instruct, and appears very applicable to the state of affairs of which we write. Some of the Lord's professing people were to become very liberal in their sentiments and practices, in relation to the worldly and profane, and unable longer to endure those christians that are more scripturally tenacious about religious order, and more exact in their practice, and more elevated in their spirit, begin to smite them—perhaps only to reprove sternly. While they eat and drink with the drunken,—not intentionally to encourage drunkenness,—but give up religious formality and show how all classes and parties can harmonize in the promotion of religion, regardless of church bases, boundaries or rites. We have this very literal in Bazaars, Tea meet-

ings &c.—"How good is union." The real object for which this enterprise is undertaken, has a natural connection with that portion of the text which brings out the consideration—"My Lord delayeth his coming." Some people have talked about the second coming of Christ, and again and again set the time for his appearing—but He has not come yet. I suppose they think "he delayeth His coming." Christ however teaches us to be ready for that event. He has said "when ye see all these things know that it is near." To many, however, it appears, not only that Christ delays his coming, but that there is with Him a just cause for it. The world is not yet ripe for his reception. Much must we do to prepare the way for that event. And when so much is to be done, it will not do to be "more nice than wise" about the ways and means employed. The end to be accomplished if good, will justify the means used whatever they are.

The Proverb of Solomon is that—"the rich and the poor meet together"—is in one point found true in this matter. For many a rich professor condescends under these circumstances to give less than otherwise would be his duty to give, while many a poor man is honored with an opportunity to give as much more than his duty, as the rich does less, so that if nowhere else, either in the social or religious circle they come upon an equality, they meet here. How good to "consider one another to provoke unto love and good works."

The Bible then is with those who lead in this undertaking. And scripture is being verified. What, if Paul in writing to the churches about raising money, did not, argue; "Brethren, the world is in heathen darkness. Our churches are few, and small, and poor. We have much to do in sending the gospel abroad, in supporting missionaries and pastors, and building places of worship. Much money we need and must have. Your irreligious neighbours have riches and you ought to be zealous in devising measures to get them. Get up a sumptuous entertainment, they will do or give any thing to gratify their appetites. Remember, some that come into the churches succeeded for a time in turning even the sacrament into a feast. You ought to take advantage of every circumstance, and make every thing conduce to forward our great work." What though he did not mention this method, nor offer all these considerations. Be it remembered, he did not pretend to say nor to do every thing. Some things he said nothing about, others he did but little of. He baptized only a few and was thankful for it. He did, however, enjoin upon every christian to do their duty in giving as well as saying. And all out of love to God, truth and humanity.

A fourth consideration is, their advantage to the rising generation. The present is the money-getting as well as the religious age. The two are combining. And how can young people better be taught to give a business transaction a sanctified cast,—to set it off with a religious zest, so as to get for an article double its worth, as in a Bazaar. When the sales-men or sales-women say, if one objects to the price, "Oh, Sir, the money is going to support the cause of religion." Get the principle well established, that religion countenances and encourages extortion, and religion will rapidly prevail. Every rogue in the land will be religious. Every convivial company and gambling party will also be pious, and young men too by this instruction can become adepts in money-making, and get rich enough without digging in California Mines.

Female industry and tact, too, will be richly educated. They find something here to do, and an opportunity to lead in society, so as to prove, that though Eve, by taking the lead, brought much evil upon us, her posterity, are determined to make amends, and redress all our grievances. I will for the present close. Perhaps notwithstanding all I have written in favor of Bazaars, some person will still be found stubborn enough, to write against them. Well let us hear them. ADVOCATE.

For the Christian Messenger.

OBITUARY NOTICES.

NANCY COGSWELL.

DIED, at her mother's residence, Bill Town, Cornwallis, on the 6th ult., Nancy, second daughter of the late Hezekiah Cogswell, in the 20th year of her age. By this afflictive bereavement, a family that not long since was called to mourn the loss of a parent, is again required to resign to death's unwelcome grasp, another tenderly and deeply loved one. Though from early life possessing but feeble health, and during the last year stricken with painful disease, anxious friends nevertheless hoped, that the hand of the destroyer would be averted,—such hopes were not to be realized. During her long weeks of suffering she seemed to enjoy without interruption the sustaining presence of Him in whom she believed,