

or to be seen of men, or to give ourselves, will not help us in heaven's court. We cannot make a penny pass for a pound in the sight of God. We shall get credit only for what we mean to do.—Observer.

For the Christian Messenger.

SCHOLARSHIP.

SIR,

When a young man has passed through College and obtained his degree it is naturally expected that he should give proof of good scholarship. The character and value of that scholarship, however, will be materially affected by the plan of instruction adopted in the Institution in which he studied, and particularly by the terms of matriculation. According to the foundation will be the building, in all ordinary cases.

I have before me sundry Catalogues of Colleges. They specify the subjects in which applicants for matriculation are examined. I shall confine myself in this paper to our own Province.

In King's College, candidates are examined in English Grammar and Composition—the History of England—Greek and Roman History—Vulgar and Decimal Fractions and Proportion—Algebra to Quadratics—the first two books of Euclid—an elementary book in Natural Philosophy and Natural History—the first book of Homer's Iliad—the first book of Xenophon's Anabasis—Cicero pro Archia—the first and second books of Horace—Grammatical Analysis, Prosody and Latin Composition.

The College Course extends to three years.

In Acadia College, candidates are examined in Arithmetic, English Grammar, Geography, English, Greek, and Roman History; and in Algebra, as contained in the first six books of Davies' Beardon—or an equivalent. They must be thoroughly acquainted with the Latin and Greek Grammars, and be able to translate and parse accurately two books of Cæsar, two books of the Æneid of Virgil, two Orations of Cicero, and two books of Xenophon's Anabasis.

The College Course extends to four years. Candidates for admission to Dalhousie College "must possess a competent acquaintance with English, Latin, and Greek Grammar, with ability to translate and parse a passage from some easy Latin and Greek author, and to scan and apply the rules of prosody in Hexameter verse; and must be able also to pass a satisfactory examination in Arithmetic, Geography, and English History."

The College Course extends, I believe, to three years.

Your readers will have no difficulty in ascertaining which of these Colleges presents the easiest terms of admission, and in which there is the best prospect of acquiring good scholarship.

When Dalhousie College was established, the University of Edinburgh was said to be the model in which it was framed. Now, it is well known that in the Scottish Universities no matriculation requirements exist, or none of any great value. In Dr. Hanna's Life of Dr. Chalmers the following passage occurs:—

"A letter written to his eldest brother James, during the summer which succeeded his first session at College, is still preserved—the earliest extant specimen of his writing. It abounds in errors, both in orthography and grammar, and abundantly proves that the work of learning to write his own tongue with ordinary correctness had still to be begun. His knowledge of the Latin language was equally defective, unfitting him, during his first two sessions, to profit as he might have done from the prelections of that distinguished philosophical grammarian, Dr. John Hunter."

I am glad to learn that a reform is likely to take place in the management of the Scottish Universities. At the recent annual meeting of the Educational Institute of Scotland the following overture from the Glasgow branch was unanimously adopted:—

"That the Committee of management should be requested to urge upon all the branches to petition the Scottish Universities to institute a preliminary examination previous to the admission of students to any of the Arts classes. Were such an examination instituted, it is believed—1st, That the standard of education in those Universities would be considerably raised, while the students entering more on an equality as to the extent of their knowledge would render the work of the Professors less onerous, and much more satisfactory to themselves, and at the same time benefit the majority of the students to a very great degree; 2nd, That the burgh, and grammar, and parochial schools would then have the teaching of certain branches peculiarly their province, and accordingly reap all the advantages accruing therefrom; 3rd, That Scotland would be benefited by a more enlightened, extended, and thorough education, and would resume the position among the educated countries of Europe which she once held and might so easily maintain."

It was further resolved to memorialise the

Universities to have such entry examinations uniform.

This is encouraging. It is a move in the right direction. If it be persevered in, Scotland may "resume" her former elevated position.

Oct. 29, 1864.

M.

For the Christian Messenger.

Day of Humiliation and Prayer.

DEAR BROTHER,—

At a prayer-meeting a short time since, a good brother said that his attention had been directed to a moruntal fact, by a sister whose illness had prevented her from attending the services of the Lord's house on the preceding Sabbath, and who, during the hours when God's people were worshipping Him in public, had been considering with deep grief, the statement in the Messenger, of the very small increase in the membership of our churches during the past year. With earnest feeling, our Brother urged upon those then present the consideration of the fact, as a reason for deep humiliation before God, and for a renewed consecration of themselves to His service. It was also stated that the first Thursday of December had been recommended for the simultaneous observance of a Day of Humiliation and Prayer and for earnest supplication by all the churches comprised in our Convention, that the Lord would revive his work among us, and grant us spiritual prosperity. His remarks were received with solemn attention; and it is believed that a salutary impression was made upon the congregation.

It seems to me very important that this subject should be presented again and again to our churches, that they may be prepared duly to observe the day thus recommended. No one can for a moment reflect upon the facts presented to us in the report of the Committee on the State of the Denomination, without feeling deeply grieved that so few have been added during the year. While the congregations have not diminished, and our temporal prosperity as churches has not been impaired, the converting influence of the Holy Spirit seems, in a great measure, to have been withdrawn.

Without stopping to consider the causes of this, and doubtless there are reasons, "let us search and try our ways." I would urge upon our members, attention to this matter. "By whom shall Jacob arise, for he is small;" "Thus saith the Lord, break up the fallow ground." Let there be a due preparation on the part of us all, for the coming day of fasting and prayer. I am aware that these days are frequently observed as mere formal services, and of course no spiritual benefit results from such observance. But this need not and ought not to be so. I have known blessed effects to follow from a due, conscientious, and spiritual observance of such special services, and it may not be inappropriate to suggest how such a day should be observed. I will just mention the plan on which I have seen the services of a fast day conducted, and it may give a hint to our friends on the subject.

The brethren and sisters of the church met at 10 o'clock, and spent an hour in Prayer and Singing, their hearts being previously prepared by their private exercises; and it was an hour of deep humiliation and confession. At eleven o'clock the Pastor preached a sermon, not a long one, appropriate to the occasion; this was followed by exhortation and prayer from the brethren present, and not from them only, but from the sisters of the church also. At about one o'clock, there was a recess, when those who found it necessary to look after family concerns, returned home for a season, while a good number, especially of those who had come from a distance, remained in the Lord's house for religious conversation and prayer, having brought with them plain food enough to satisfy nature. At 3 o'clock there was another service, similar to the morning, and the same again in the evening at seven o'clock.

God was present with his people, as He always is, when they seek Him, and the season was the beginning of good days to the church. Now let some such plan as this, varying of course according to circumstances, be adopted by all our churches. Let there be a simultaneous observance of the First Day of December: let there be a unanimous turning to the Lord, with prayer and supplication on the part of all our church members; let there be confession and humiliation; and do we not know that our God will come and bless us?

J.

"I am not anxious," said good Mr. Adams, of Falkirk, in the middle of the last century—and he was then near his journey's end—"I am not anxious either to live or die; if I die, I shall be with God, and if I live, he will be with me."

Christian Messenger.

HALIFAX, NOVEMBER 2, 1864.

EDUCATION AND UNION.

The Free Baptists, so called, of New Brunswick have come to the conclusion to commence an Educational Institution, and at a recent meeting in Fredericton came to the following resolution.

"Resolved, As the opinion of the meeting, it is expedient to organize a Free Baptist Education Society for the purpose of promoting the cause of education in our denomination."

A constitution was subsequently prepared which provides for an Endowment by a subscription of \$400 for sustaining Scholarships in the Institution to be formed. The Editor of the C Visitor invites them to a reconsideration of the arrangements so as to enquire whether it could not be better to have a combination between the two bodies—the Associated Baptists and the Free Baptists—and by that means secure a more efficient Institution for both parties than either could sustain separately. Our contemporary proposes a free consultation between the parties immediately interested, at a meeting appointed for the purpose in some central place. The following is an expression of his feeling in the matter.

"Heartily do we congratulate our Free Brethren upon this advance movement. The old Baptists have fought their battles and so thoroughly prepared the way for them, that they have now a clear path, an open field, and nothing to do, but to push forward their plans in the strength of the Lord of hosts. We congratulate Elder Hartt especially, in the happy change which has taken place in his views and feelings on this subject, and that he is giving to his brethren the full strength of his powerful influence to encourage their new educational enterprise. But as our Free brethren have adopted our views regarding the importance of education in its relations to the progress of the ministry and churches of the Redeemer, why not unite with us in some comprehensive plan adapted to meet the necessities of all? We frankly confess we can see no good reason why the two sections of the Baptist family should not unite their energies in this good work. They are essentially the same in their necessities, habits, position, and aims, in this country. In any school which they may establish they would probably use the same class books, be governed substantially by the same laws, and pursue the same object. Would not a union, therefore, be conducive to the mutual interest of all concerned? This educational business, when carried forward effectively, requires large funds, and calls for educated talent of the highest order. It is comparatively easy to form an Education Society, or to erect building; but when this is done, teachers, pupils, and funds must be forthcoming as a continuous supply. Here is the pinch of the undertaking; the load has to be carried, not periodically, but every year and every day of the year. Our judgment and our heart go for union, whenever and wherever it can be attained without a violation of principle.

To which we add our hearty Amen!

Since writing the above, we have received the Intelligencer of Friday last, in which we find the following expression on the subject:

"We may remark that by many of the Free Baptists' education in its relations to the progress of the ministry and churches of the Redeemer' have always been considered as of great importance, but the time had not come for public action in the matter. The heaven has been working for years, and some who, although not opposed to education, could not see the necessity or utility of Denominational action, have at length changed in this respect. There may remain here and there one in our body, as there may probably be in other religious bodies, who suppose that intelligence is antagonistic to piety; but this idea can only be entertained by narrow-minded and ignorant men, who themselves are living evidences of the necessity of intellectual culture. The men who were the principal agents in planting the Free Baptist Denomination in these Provinces were not trained in literary institutions; there were not the advantages in their day for education and intellectual culture as now, neither did the state of society at that time require public teachers to possess the education and culture that is now needed. The time has fully come when the matter must be taken up, and as a Christian Denomination we have got to provide for the higher education of our own youth, or lose them. The Baptist body as an older and more numerous body have been in advance of us in educational movements, and we hope to profit by their experience. They have done much, but not so much as their efforts and expenses have entitled them to expect.

The suggestion to unite the Denominations in some effective and satisfactory plan for educational purposes is liberal and Christian-like. An agreement by which both could be properly represented, and have equal privileges, might be entered into; and of course the two bodies uniting in this movement would be able to build up a large and efficient institution. We are not prepared to say how a proposal of this kind would be received by the friends of Denomina-

tional education among us; we have no authority to speak in the matter, but for ourselves we should be glad to join in any consultation, or agitation, that will further the real educational interests of our people."

"A new argument for Infant Baptism."

In a recent issue of the Boston Watchman & Reflector it was stated that a Congregational minister, under examination preparatory to installation, gave the following reason for believing in the validity of Infant Baptism.

"In reading ecclesiastical history he had found no record of adult baptism from Christian families;" from which he inferred "that Christian parents, at that time, did, universally, have their children baptized in infancy."

The said correspondent asked for information respecting this assertion.

In a subsequent number of the same paper another correspondent replies to the following effect:—

"I can see only two points in which this reasoning is open to objection. The first is, that if the premises were true, the conclusion would not hold; and the second is, that the premises are not true. A few words will make both these statements plain.

1. If it were true that there was no record of adult baptism from families expressly declared to be Christian, it would not follow that the children of Christian parents were universally baptized in infancy. There are, in the pages of ecclesiastical history, many records of adult baptism, in regard to which there is no testimony whatever as to the character of the parents. To assume that in all these cases the parents were unbelievers, is simply to beg the question in dispute. The silence of history no more proves them to have been unbelievers, than it proves them to have been believers. The natural presumption is, that some were of the one class, and some of the other.

2. But it is not true that ecclesiastical history furnishes us with no record of adult baptism from Christian families during the first centuries. Every one who is familiar with the writings of the fathers of those times, knows that there is a class of sermons addressed and entitled, "To Those Who Delay to be Baptized;" and that in these sermons the persons referred to are described as having been instructed in the Christian religion from their childhood. Such persons, mentioned repeatedly in the volumes of Basil, Chrysostom and others of that period, must have had Christian parents; yet they had grown up unbaptized. But this is not all. We have specific instances of adult baptism from Christian families. Basil, Chrysostom, Gregory Nazianzen, and others, known to have had Christian parents, were baptized, according to the express testimony of ecclesiastical history, after they came to years of manhood. The father of the last was a minister of Christ when his son was born; yet he did not have him baptized in infancy. Will any one bring forward a single name, among all the Christian writers of the first four centuries, concerning whom there is any record in history that he was baptized in infancy? After a somewhat diligent examination, the writer has not been able to find one such example."

The Church Record is seeking support for the doctrine of Baptismal Regeneration from the founder of Methodism. The editor says:

"We have, in our hands, a Treatise on Baptism, by the Rev. John Wesley, from the octavo edition of The Works of Mr. Wesley, published by Waugh and Mason, in 1831, under the direction of John Emory. It was published for the Methodist Episcopal Church, at the Conference Office. It contains, therefore, not only the opinions of Mr. Wesley on the subject,—opinions drawn from the Baptismal Services and the Catechism of the Church, of which he was a Presbyter,—but also, being published and adopted, in this official way, by the sect that unfortunately rejected his advice in so many other matters, it contains, too, the recognized and authoritative opinions of the Methodists themselves."

After making a number of extracts from the said work, which, for want of space, we must omit, the Record proceeds:

"The fact is, the 'Treatise,' thus published and endorsed by the Methodist body, is an out and out 'High Church' pamphlet on Baptismal Regeneration. Its statements, every one, are precisely those made by the 'Highest,' so called, now. Its 'guarded corrective' are what they always make, now-a-days, more abundantly than Mr. Wesley needed to do, and the little book itself, in every line and letter, as we have carefully examined it, correctives and all, is just as anti-Calvinistic, as out and out 'High,' as anything on the subject that could emanate from Oxford in 1764.

The pamphlet was written in 1766. It is only bare justice to remember that the doctrine it advocates is at least a hundred years old, on Mr. Wesley's testimony. Snipers about the new heresy of Baptismal Regeneration, imply in all a pitiable ignorance of the 'History of Doctrine.' In the Methodists, they imply more. The sect was born apparently to the inheritance of 'High Churchmanship,' and has never yet officially disowned its birthright."

We are heartily glad that we have not to make a defence in reply. Our paedobaptist brethren will be able to dispose of this question between them without any help from us.