

Alas! husbands, sons, brothers crowd into this carriage. The races symbolize gambling, and this is done at the stock exchange or club room, as well as at the faro-table or the race course. There is betting in Wall or State Street as demoralizing as at the Jerome race-course or Riverside Park. We must expect that crowds will rush to the Epsom or Derby races if the appetite is awakened by betting at elections or "selling short." It we have raffles at religious fairs, why not "gift enterprises" at the stores? If the grossest frauds are hushed up and called "financial irregularities," and great thieves are compounded with instead of being sent to prison, surely it is no great affair to empty a drawer of a few dollars. Each is but a part of the whole.—We cannot evade the moral law. Gambling is gambling, whether at the broker's board or at the faro-table. Stealing is stealing, whether it be by Patrick McArdy or by the Hon. Broadcloth Craft.

We cannot escape the retributions which follow our rascality. We cannot hide from God's all-searching law. Young man, by all that is sacred in life, pure in affection or rich in anticipation, beware of that carriage in which Craft and Lust ride. Trust not to the Mephistopheles, the intoxicating cup, speculation, gambling. Such ride not homeward to happiness and joy—they drive straight to ruin and woe. They lead "To HELL."—*Christian Register.*

Our Foreign Mission.

Mr. Editor,—

It will undoubtedly afford pleasure to many of your readers to learn that letters from sisters Van Meter and DeWolfe, addressed to the Secretary, under the date of June 17th and 22nd, inform us of their safe arrival in Bassin. Sister DeWolfe was well, in good spirits, and labouring diligently in the acquisition of a knowledge of the Karen language. She was evidently making rapid progress in this preparatory work, with the cheering prospect of being soon able to converse freely with the poor heathen females respecting the love of Christ.

Ever Yours,  
C. TUPPER, Secretary.

Aylesford Sept 2nd, 1868.

Christian Messenger.

HALIFAX, SEPTEMBER 9, 1868.

Sectarian Schools vs Common Schools.

SHALL WE HAVE SEPARATE SCHOOLS?

Our present School System is, we believe, as free from denominational bias as it is possible to make it, under existing circumstances. Whilst all are enabled to receive alike the benefits of education, there is no infringement allowed on the religious opinions of any. No sect, as such, is permitted to prescribe what instruction shall be given to the youth of mother, or to prevent the rising generation from partaking of the inestimable blessing of an enlightened course of instruction in the rudiments of all knowledge.

Two petitions are now before the Legislature of an ecclesiastical character asking for changes in the School Law. In some respects they are similar, although in other particulars they appear hostile to each other. The first of these is from the Roman Catholic Bishop of Arichat, his Vicar General, and others, asking for Separate Schools—not avowedly for Roman Catholics—but for appropriations of funds for a separate school under separate arrangements when asked for by the minority in a School District.

The other petition is from the Bishop and Synod of the Church of England, in Nova Scotia, asking, not for Separate Schools, but apparently opposed to them, and asking for a portion of time to be set apart in the School Houses through the province in which the ministers of religion may have the right to enter, and give religious instruction to the children belonging to their several denominations.

The advocates of the Separate School measure have been persistently canvassing the members of the Legislature to induce them immediately to effect the changes they desire in the educational arrangements of the province.

A most potent argument has been urged on behalf of the Separate Schools petition—that the church demands it! Whether those of our Representatives who are but in their first year of service are sufficiently posted in the arts and wiles of political life, to stand firm against the pressure brought to bear upon them in this attack, remains to be seen.

The demand for Separate Schools in years

gone by, has been the destruction of more than one government of this province. The resistance of the people to improper ecclesiastical influences in educational matters, has heretofore been so determined that their representatives have refused to countenance any such principle. Our politicians have found that any compromise on this point must be resisted; the voice of both Catholic and Protestant electors being opposed to it; and we have thus far been saved from the introduction of so destructive a principle, whilst governments have been shattered by submitting to the dictation of parties making these demands. We have learned from members that a most determined attempt is being made upon the local government and legislature, to change the educational current in favor of denominationalism. This would to a very considerable extent give the control of the schools into the hands of the churches instead of the government of them being left in charge of the parents.

We regard this as nothing less than the entering wedge of what, when fully developed, would destroy our Civil and Religious Liberty. It may not be so intended by its advocates, but, virtually, that would be the result.

It is too late in the world's history to advocate the introduction of churches-by-law established. So pernicious have they been found in operation—whether Protestant or Catholic, that the demand has become pretty general for their dis-establishment. The hierarchies of both have acceded to this demand. They find it necessary now to renounce the claims formerly set up.

We are glad that legislation on the subject of Education is not removed from our Local Legislature. It is so much a matter affecting the people themselves, that enactments made outside of the Province would not be satisfactory, and would be liable to the most obnoxious changes and subject to the most detrimental influences.

By adopting the Separate School idea into our educational arrangements we should be offering a premium to disaffection and strife in every School District. The rival schools would become fields for cultivating religious antagonisms and political hostilities. In stead of the Schools being Common to all the inhabitants of the Districts, the minority school would be looking with a jealous eye on the majority one, and the efficiency of both for good would be weakened or destroyed; and many of the best teachers would doubtless be driven from the profession.

The Church of England idea of providing for clergymen becoming the religious instructors of the schools, we regard as altogether unnecessary and illusive, and open to serious objection. Each denomination has its own Sunday Schools, in which specific religious instruction is imparted. This we regard as the legitimate and proper field of the clergyman's labors on behalf of the young. Sabbath Schools may perhaps be found inefficient; and difficulty may be experienced in securing competent teachers for them without remuneration, but the remedy for this must be found in a greater amount of zeal, and the use of improved methods of employing the lay element in this work of love. It may be urged that clergymen are so fully occupied on the Sabbath, that they are unable on that day to give attention to the children of their charge, but that the Day School would afford a more convenient opportunity.

The benefits derived from specific religious teaching on the week-day would be far less we believe than from that given on the Sabbath. The fact of its being given in the Day School would tend to weaken its effect. A little more economy of time would enable the clergyman to employ all necessary effort in this direction.

We suppose that although no direct provision is made in the present law for such religious instruction, there would be no difficulty, where a clergyman and the parents wish it, for such an arrangement to be made with the Trustees and Teachers as would enable the clergy of any denomination to give religious instruction to children of his own people in the School house, out of the regular school hours.

If we saw even the probability of good being effected by changes such as these petitioners seek, even to their own people, we should be ready to seek for their adoption, but, as this is not the case, we must advise an uncompromising stand against the introduction of such an element into our educational machinery.

We ask no privilege for ourselves that we would not accord to, and even demand for, others, whatever their religious opinions. We have no hostile feeling towards Roman Catholics, far otherwise. We believe that they would eventually be the greatest sufferers from the adoption of Separate Schools. Our hostility would be as great to Anglican, Presbyterian, Methodist or even Baptist Separate Schools as it is to Roman Catholic.

Let education be free to all, and let the children of all stand on the same platform in receiving the elements of knowledge. That the people may be intelligent, loyal, and free.

State of the Denomination.

In our account last week of the recent session of the Baptist Convention we omitted to notice the report presented by the Committee on the above subject. It was as follows:—

The state of the denomination, as presented in the Minutes of the Associations appears in the following statistics:

NOVA SCOTIA.			
W. Association,	57 chs.	410 bpt'ns.	8,030 membr's.
C. " "	41 " "	256 " "	5,289 " "
E. " "	61 " "	303 " "	3,844 " "
	—159	—969	—17,163
NEW BRUNSWICK.			
W. Association,	62 chs.	165 bpt'ns.	4,332 membr's.
E. " "	66 " "	347 " "	6,220 " "
	—128	—512	—9,552
Total.....	287	1,481	26,715

The number of baptisms is fifty per cent greater than last year, averaging a little more than six per church in Nova Scotia, and four in New Brunswick; general average, five. The clear increase is nine hundred and thirty-four—being somewhat more than two and a half per cent. in Nova Scotia, and five and a half per cent. in New Brunswick; general average, three and a half per cent.

- Eleven brethren have been ordained—viz:
  - Sept. 3, 1867. J. A. Steadman, St. George, N. B.
  - " 4, " W. D. Manzor, Shediac, N. B.
  - " 23, " J. E. Hopper, Fredericton, N. B.
  - Oct. 16, " Elisha Corey, Canterbury, N. B.
  - Dec. 10, " O. E. Cox, Chegoggin, Yarmouth, N. S.
  - Jan. 24, 1868. Elijah J. Corey, Point de Bute, N. B.
  - Feb. 6, " J. E. Blackeney, S. Richmond, N. B.
  - " 26, " James Meadows, Jeddore, N. S.
  - Mar. 31, " J. W. Manning, Hawkesbury, C. B.
  - June 25, " G. E. Day, M. D., Yarmouth, N. S.
  - July 12, " D. Carpenter, Bayside, N. B.

The formation of four new churches has been reported, viz.—2nd Fredericton and South Musquash, in New Brunswick; and 2nd Sable River and Mill Village, Queen's County, in Nova Scotia.

New Meeting houses have been opened at South Richmond and Hopewell, N. B.; Arcadia, Yarmouth, N. S., and North River P. E. I.

The brethren in Prince Edward Island having formed themselves into an Association, the statistics of that Island, heretofore included in the returns of the Eastern Nova Scotia Association, will be henceforth reported separately, in their proper place.

Our hearts would have been greatly gladdened, if the reports of the year had told of rapid progress and extensive victory over evil. But, grateful as we ought to be for the accessions now recorded, it must not be concealed that our churches with few exceptions, exhibit small increase; that some are even losing ground; and that, in only here and there an instance, does the advance made equal the expectations that might be justly founded on our Lord's commission, the promise which was annexed to it, and the successes of the primitive church. Doubtless, it is a glorious achievement to save a soul from death, and no honor can be greater than that which falls to the lot of him who is employed as God's instrument for this purpose. Yet who among us is satisfied with the existing state of things in our churches? Who does not feel assured that we would have wrought greater deliverance if our faith had been stronger, our self denial more marked, our sympathy with Jesus more powerful, and especially if there had been throughout our ranks, a more conscientious and general devotedness of every talent and opportunity to the extension of the Redeemer's kingdom? We may well be astonished that the Saviour should bless us at all, while we are bound to confess, with humility and shame, our numerous short comings and defects. How much more brilliant would have been the course of our denomination if all its members had been "full of faith and of the Holy Ghost,"—each one living, "not to himself but to him that died for him and rose again!"

That bright course may yet be attained. Let us all follow the example of our Divine Lord, whose pregnant words—"Wist ye not that I must be about my Father's business"—embodied that principle of life and action which should pervade the hearts of all christians, and presented him to us as a model to be devoutly and constantly imitated. Let us realize the truth and faithfulness of God,—

"Whose promise is yea and Amen,  
And never was forfeited yet."

Let us "pray without ceasing," and "always abound in the work of the Lord." Let us adopt for our motto the words of the immortal Carey,— "Attempt great things for God, and expect great things from God." Let every christian show himself a willing follower of our great Exemplar, and "go about doing good." Then will the Lord "bless us, and lift up upon us the light of his countenance, and give us peace."

The review of the past confirms your Committee in the conviction that at least an annual Day for special Thanksgiving and Prayer is desirable for the churches. A blessing has fre-

quently rested on it. The recommendation to devote the first Thursday in December to this object is therefore repeated.

So much good has resulted in many places from the observance of the Week of Prayer at the beginning of the year, that your Committee cherish the hope that the observance will become general in the churches, either by themselves, or in union with christians of other denominations, as may be deemed advisable.

Your Committee regret to learn that no steps have been yet taken to bring about a union between the churches of these Provinces and those of the Provinces of Ontario and Quebec. They trust that the object will not be lost sight of, and that the presence at this meeting of the Rev. Dr. Fyle, President of the Canadian Literary Institute, Woodstock, Ont., and of Professor Wells, of the same Institute, will furnish occasion for such conference and mutual communications as shall ultimately issue in the accomplishment of the desired object.

Respectfully submitted,  
J. M. CRAMP, Chairman.

A curious Episode

In relation to Baptism recently occurred in connection with the death of the Hon. Thaddeus Stevens, a prominent Senator of the United States. It appears that the private life of Mr. S. has been far from unimpeachable. The N. Y. Independent in making a wretched sort of apology for his course of life, says:

"But we have noticed, as an occasional phenomenon in morals, that public spirit sometimes becomes all the more a passion with men who have lost something of private virtue—as if human nature, having stained itself on one side, sought all the more bravely to keep itself bright on another. To all who knew Thaddeus Stevens beneath the surface, it was plain that, having many years ago, parted with a proper pride in his personal character, he sought to make a perpetual atonement to his higher nature by a substituted platonic fidelity to his country's honour."

A poor compliment to the departed, but perhaps a just one. The Theology is worse than the compliment. On his death bed, the Washington correspondent of the N. Y. Tribune affirms, that

"About nine o'clock, on the evening of his death, two colored clergymen, both of the Israel Methodist church, arrived, and requested permission to see Mr. Stevens and pray with him. Mr. Stevens was asked whether they should be admitted. He replied and these were probably the last connected words that he uttered: 'Certainly, certainly.' At about ten o'clock, still following the narrative of the Tribune, two Sisters of Charity entered the room, and remained with Mr. Stevens until his death. Says the correspondent:

The Sisters of Charity had learned through some channel that Mr. Stevens had never been baptized, and requested his permission to perform the ceremony. He said that he had no objections, and one of the sisters took a glass of water, and pouring it on his head, pronounced the words, "I baptize thee, Thaddeus, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Mr. Stevens expired precisely at 12 o'clock, about ten minutes after his baptism. He opened his eyes once or twice, and then closed them forever."

The N. Y. Examiner & Chronicle remarks:—

"The case affords a very pretty illustration of the methods by which the Romish Church swells the number of her converts. Mr. Stevens died of course in the Romish faith. The fact of his baptism will be chronicled more widely and remembered longer than its incidents and surroundings. In order to multiply the number of her proselytes, and thus (incidentally) to save souls, the Church has simplified the act of baptism to adapt it to the death-bed, and confided its administration to any devout communicant, whether lay or clerical, male or female."

The N. Y. Observer, a Presbyterian paper, is highly indignant at this so-called baptism of a dying man. The Ex. and Chron, however, takes the Observer to task after the following fashion:

"SISTER LORETTA" AS SEEN BY THE OBSERVER.—Our neighbor of the New York Observer expresses what he believes to be "righteous indignation," at the so-called "baptism" of the dying Thaddeus Stevens by a Romanist woman. The act is condemned as a "gross outrage upon the religious sense of the country;" and a chief reason for thus condemning it, is that the "sacrament" was administered by persons who "had no pretension to any authority to administer it."

But "Sister Loretta" holds what she calls "baptism" to be a "sacrament" of saving efficacy, and her Church does authorize its administration by women in extreme cases. She thought this an extreme case, and a formula and a mode in which the editor of the Observer himself would find no flaw, she proceeded to administer the "sacrament" to the dying man, while he was probably in an "unconscious state"—a similar state to that in which the like "sacrament" administered to most of the subjects of it, in the Church of which our friend is a member. And furthermore, if Mr. Stevens had come to health again, and wished to partake of the Lord's Supper with our neighbor, he could not have the "narrow exclusiveness" to decline to give him a place at the Table.