

joy and love, not ice and lead. I don't believe in second conversions; but some people have never seen what their privileges are in Christ. If they wake up to the knowledge of them some bright morning, they may call it what they like, it is only what they might have had long ago, if they had so chosen.

Your affectionate mother,
DOROTHY DOR.
-N. Y. Ex. & Chronicle.

Educational Record.

The annual returns from the Colleges in Nova Scotia call for some consideration. Two hundred and ten students are reported as under-graduates. This would be about eighteen out of every thousand of the population, and would be a creditable proportion, if it fairly represented the facts. But many of these students do not belong to this province, and on the whole we must conclude that the number of young men studying in the full course in our colleges is smaller than it should be. But the figures of the tables do not give clear information in regard to important points; for we have no indication of what a college is supposed to be. Many facts connected with six different institutions are given to the public, but no knowledge is communicated in respect to the real nature and purpose of the organization called a college, what its course of study is, how faithfully it is followed, what sort and quality of work is done. Some of these colleges are said to be only theological halls for the training of young ministers. If this be true the public should know it, and the grant of public money should be withdrawn. The Government have no right to make an appropriation to every institution calling itself a college. This term must be understood to have some definite meaning, and the public must be assured in some way that the work proposed is actually done. The scheme of studies should be published and competent visitors from time to time appointed to see that it is faithfully followed. We have before called attention to this view, and we intend to repeat the call till the appearance of injustice that inheres in the present style of reports is removed.

Some of the colleges have courses of study extending over three, some four, and one five years. This of itself shows that the institutions are not co-ordinate. It passes the range of our arithmetic to make out how a college that advertises to do its regular work between October 23 and April 23, can report only eighteen weeks' vacation a year. One of these colleges returns an income of \$1468, \$1400 of this being the provincial grant, and an expenditure of \$1530. Another reports an income of \$2700, \$1400 of this being the provincial grant, and expenditure of \$1700, or three hundred dollars more than the grant from the public treasury. Here is something that demands explanation. If these institutions are colleges in the sense in which the word is used in this province, it is the duty of the Government to inform the public how they can be sustained with such a meagre expenditure. If they are not colleges, then to report them in the table where they are entered, is a fraud on the people.

The educational system of Germany is described as embracing the universities; the higher schools, classed as gymnasiums, pro-gymnasiums, real schools and upper burgher schools; and the primary or elementary schools. A gymnasium has six classes, covering nine years of study. These are twenty-eight hours a week of school work in the lowest class, and thirty for the five higher. Ten hours a week are given to Latin in all the classes except the highest, which has eight. Six hours a week are given to Greek for the last three years. The vernacular is taught three hours a week to the lowest class and two a week to all the others. The remainder of the time is divided between mathematics, French and geography, with drawing and writing in the first part of the course. Religious instruction is given three hours a week for the first two years, and two hours a week for the other four. The student is expected to graduate from the gymnasium when he is nineteen or twenty years of age.

The university is maintained and controlled by the State. There are four faculties,—theology, law, medicine and philosophy. The lecture fees range from four dollars to ten. A rigid examination determines whether

the student graduating from the gymnasium is qualified to enter a university, and the successful applicant must have been for two years a member of the highest class in the gymnasium.

Foreign Missions.

FORM OF A LEGACY.
I also give and bequeath to the BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND the sum of _____ dollars for the Foreign Missionary Department of that Body. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of the Foreign Missionary Board appointed by said Convention, taking his receipt therefor, within _____ months after my decease.

FORM OF A DEVISE OF REAL ESTATE.
I also give, bequeath, and devise to the BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Convention, their successors, and assigns forever, for the purposes of the Foreign Missionary Department of said Convention.

Letters have been received from several of the Missionaries.

Mr. and Mrs. Sanford are studying Sgau Karen. Bee-ko is their teacher. Miss Armstrong is studying the same language, under Sau Kay.

Mr. and Mrs. Armstrong are studying Pwo Karen, having Thay-ay for their Teacher. Mrs. A's labours have been previously carried on in the Sgau Karen. She will now understand both dialects.

Mr. and Mrs. Churchill and Miss Eaton left Tavoy early in March for Bangkok in Siam. They travelled by steamer via Singapore. The object is to endeavour to establish a Siamese Mission. They will obtain valuable information and advice from Dr. Dean at Bangkok.

Editor Christian Messenger,—

DEAR BROTHER.—Permit me to acknowledge through the columns of your valuable paper the receipt of the following sums for our Foreign Mission:

Table with columns for donor name, amount, and total. Includes entries like 'From Woman's Missionary Aid Societies of Nova Scotia per Mrs. Selden, Treas., \$500 25', 'Mark Curry, Esq. Windsor, N. S., per Rev. D. M. Welton, 18 00', and 'Total \$1,008 75'.

Yours truly,
Z. G. GABEL,
Treas. F. M. B.

P. S.—The two amounts from our esteemed sisters, Secretaries and Treasurers of the Woman's Missionary Aid Societies of Nova Scotia, and New Brunswick, viz: Sister Mrs. Selden of Nova Scotia and Mrs. Allwood, of New Brunswick, should have appeared nearly a month since, and for such neglect the Treasurer asks pardon, and at some future day may explain.

Foreign Missionary Correspondence on fifth page.

Our brethren in England are enjoying more than usual of prosperity in their churches. The last issue of *The Baptist*, April 9th gave a list of sixty-seven Baptist churches in which their had been accessions to their membership. The numbers of baptisms varied from one to nineteen, and in the aggregate amounted to 346.

Rev. G. M. W. Carey, pastor of Germain St. Church, St. John, N. B. is on a visit to England. He left last week in the steamship *Olympia*.

Rev. I. E. Bill is contemplating a visit to Great Britain shortly, with Mrs. Bill accompanying him.

The Christian Messenger.

HALIFAX, N. S., MAY 13, 1874.

New Subscribers.

ONE DOLLAR.

We will send the *Messenger* to any address from the date of receiving the name, up to the end of the present year, 1874, for **ONE DOLLAR.**

TO CANVISSERS.

Ladies or Gentlemen.
We will send the *Messenger* as above to five New Subscribers on receiving the payment for four. Here is an opportunity for profitable employment, and doing good at the same time. To any person wishing to engage in this work we will, on application, send a copy of the paper, as a specimen, without charge.

TO THE BENEVOLENT.

A Christian newspaper is perhaps, one of the best educators that can, week after week, come into a family circle. By getting four subscribers you can, if you wish, by this means, supply the fifth to some family otherwise unable to get it, by whom it would be highly prized, and to whom it would constantly come freighted with pleasant and instructive thought.

Never before were so many able pens employed in contributing to the columns of the *Messenger*. Never before had we so many readers. Never was it so necessary that every body should be regularly provided with good reading; and as we wish to afford all possible facilities for enabling others to participate in these communications we make a sacrifice of profits by the above offer, so that a large number may thus be added to our list of readers.

THE EXAMPLE OF CHRIST.

There are persons who teach that, in the life of Christ, the world has a great example to follow, and nothing more than an example. According to this theory, it is the source of salvation; not, however, in the sense that its author became, in any way, a substitute for man at the bar of infinite justice; but only in the sense in which man is influenced by good example. The life of Christ, regarded as the highest and holiest life ever spent on earth is supposed to be the efficient means of so attracting and influencing those who may attempt to follow it, that they may succeed in securing the favour of God, and in attaining to eternal blessedness. By those holding these views, the life of Christ is made an example, all example, and nothing but example. His life was for the world, his sufferings were for the world, his death was for the world; but in no other sense than that of an illustration, by which, what ought to be done and what could be done, were not given in cold doctrine alone, but in warm, soul-inspiring example.

It is taught by others, that Christ's life is for an example, only in so far as it is a life in common with man's life. Christ being God, as well as man, removes much of his conduct beyond the bounds of anything possible to man, or that is required of man, and therefore it cannot be intended for an example. No part is more jealously guarded from encroachment by the feet of the imitator, than that which is believed to contain the work of atonement. Christ lived and died vicariously—"the chastisement of our peace was upon Him." Here Christ's life is unique, here it is specially sacred. Taking this part of Christ's life, to use as a model, by which to shape the life of a sinful mortal, would naturally strike a reverent mind as an assumption, exceedingly offensive to God. But a careful examination of the matter, conducted with submission and humility of soul, will result in dispelling groundless fears, and in bringing believers into the possession of a great birth-right. The work of Christ is the ground of the believer's salvation. His sufferings satisfy the claims of justice against the sinner, provided he shall exercise faith in Him who suffered for him. Christ, then, suffered for others, and his sufferings answer the demands of the law against any sinner who believes in Him. The burden of Scripture teaching is to be unselfish—to la-

bour for others. In following out these instructions, why should the example of Christ, as found in the word of the atonement, be denied to believers? May they not strive to have the aims, the sympathies and intentions of Christ? If so, with what modifications and limitations? May not every believer have in him the "mind that was in Christ Jesus"? Is it not intended that he should reproduce Christ's life, even into the very spirit and letter of the work of the atonement, excepting the element of vicariousness? Vicariousness was a consequence of Christ's life and death, that had its cause in the purpose of God, and the character of the sufferer. God purposes less in the labour and sufferings and death, if it is required of one man for another, than He did in the death of his Son for sinners. In both cases the means are adopted to the end. But in both cases there is labour and suffering of one for others. And for feeble, hesitating man there is the example of Christ for a stimulus and a support.

Is not this the great want in our day? In the days of Luther, the great want of the church was the restoration of a radical doctrine. All the reformers held up salvation by faith, in opposition to salvation by works. This infused life, courage, and power, into believers. By it believers of that day were led to follow the example of Christ in his work for the world. In the last century the duty of believers and the claims of the gospel on sinners were loosely held. By their revival the church was quickened into activity at home, and into giving the Gospel to the heathen. The doctrines of the reformers are sacredly held at the present time, and the duty of Christians and the accountability of sinners are now recognized and generally taught. From what source may believers now look for inspiration to give themselves wholly to the Lord in Christian work? Is not the natural way to be found in the way of Christ's steps? The way of his agonizing prayers, his unremitting, arduous labours, his intense self-consecration to the work of doing good to others.

Millions of gold and silver have been poured into the coffers of Christians in all the walks and callings of life. How is it used? "He who was rich for our sakes became poor, that we through his poverty might be rich. Do his followers lay down their riches for Christ as Christ laid down his riches for them? He who had honour and glory, made himself of no reputation." What appropriation do the honoured among his followers make of their glory? The time allotted, the Author of the salvation, was spent in doing his Father's will; He was always about his Father's business. To his mission he gave the day; and at times he gave the night. At what shrine do his followers now offer their time? "Were half the time thus vainly spent to heaven in supplication sent," the good cause would be advanced and those who offer their sacrifice would experience an enlargement of soul. Christ lived not for Himself, but for others, He suffered for others, He died for others; and for others He rose from the dead. For whom do his followers live, suffer, and die? Substitution for others was the secret of Christ's mission; and labour and suffering for others constitute the glory and power of his life. He bore the sins of the world. He died for sinners, He rose for their justification.

The adoption of the principle that governed Christ in the work of the atonement, and the conformity of the life thereto, is a right and a privilege of the believer, as, in practice, it will be the locks of his strength, the power of his life. When, having in him that mind which was also in Christ Jesus, the Christian offers himself in suffering and service, for Christ's sake, to others, he follows Christ in the work of the atonement up to the limits of vicariousness; and there he stops. He can follow the example no farther. Vicariousness is a charmed circle, impossible to the feet of all Adam's race, except one, and that one was the man Christ Jesus. Here he treads the winepress alone, and of the people there was none to help, and none to follow Him. But so far as he labored for others, apart from atoning for them, his example can be followed. Into this way, the church hesitates to enter and follow their Lord and Leader. One thing thou lackest, "Follow thou me."

The discontinuance of the mails from St. John across the Bay to Digby and Annapolis is causing some inconvenience to our neighbours.

ARRIVAL OF MINISTERS FROM ENGLAND.

The last mail steamer from England brought out Rev. John Clark, Rev. J. P. Beel, and Rev. John Brown to labor in this province under direction of the Home Missionary Union. We should have mentioned their arrival last week, but what with the interest we felt in their coming, and being located, we found the *Messenger* had gone to press before it occurred to us to announce the fact to our readers. Brethren Saunders and Avery met them at the steamer and directed them to places for temporary residence. Mr. Avery taking Mr. and Mrs. Clark and their three children to his own home.

Brethren Brown and Beel attended the conference meeting of Granville St. Church, on Friday evening, and received a welcome from the brethren and sisters present.

Rev. Dr. Cramp came to Halifax on Saturday and had the opportunity of intercourse with these brethren. Being the president of the Home Missionary Union his visit was very opportune and highly appreciated by these strangers to whom by repute he was well known.

On Sunday morning Dr. Cramp preached in Granville Street Church by previous appointment, Brethren Beel and Brown taking part in the services. At the close of the service Revs. Dr. Cramp, E. M. Saunders and John Miller united in the ordination of two brethren to the office of deacon. Rev. John Clark preached in the North Church.

In the evening Bro. Brown preached in the North Church and Rev. J. Clark in Granville Street.

Brother Beel had been appointed to Guysboro. A member of the Guysboro Church being in town gave him all necessary directions and he left in the *Carrol* for his field of labor. Bro. Brown waited till this week to go in the steamer *Virgo* direct to Cow Bay, C. B. Having a Lord's Day to spare he was invited to spend it at Berwick and went on Saturday for that purpose.

A member of the Bridgetown Church having heard Brother Clark preach on Sunday evening sent home some account of it on the following day. Two days after he received a telegram from the church at Bridgetown inviting Mr. C. to visit them. He left on Saturday last for that purpose.

These brethren bring with them good testimonials, and we doubt not they will be an accession of strength to the denomination. We trust the blessing of the Most High may rest upon them and their labors.

The English Nonconformists—especially Baptists—have grievous complaints in the matter of the burial grounds. The Established Church is peculiarly obnoxious on this account. The last mail brought us accounts of a case just now becoming peculiarly obnoxious. *The Baptist* says of it:

Those amiable optimists who twiddle about religions toleration, and scold Dissenters for not receiving with boundless thankfulness the liberties graciously accorded to them by their superiors of the Establishment, should by no means miss the reports of the doings of the Vicar of Richmond. This gifted ecclesiastic is apparently determined that Dissent shall not be allowed to contaminate, either in life or death, the privileged sect, and he accordingly set to work to build a wall between the consecrated and the unconsecrated portions of the new cemetery. Thinking that such a proposal in the nineteenth century was an insult to the parishioners, the vestry carried a motion against it; but the Rev. C. T. Proctor was not going to have his sweet will thus set aside, and he accordingly proceeded with the congenial task. Inense excitement has since prevailed. During the Tuesday night a large portion of the wall was thrown down, whereupon the vicar offered a reward of £20 for the discovery of the offenders, and so the strife goes on. This flagrant instance of clerical intolerance, coming directly after the Wimbledon Cemetery scandal, should surely open the eyes of the nation to what an "Established religion" involves.

Let us be thankful that we have no such abomination as an Established church in these provinces. Let us also guard any approaches to what may lead towards such a source of mischief—either Anglican, Roman, or Geneva.

Mrs. E. D. Very writes from Geneva, Switzerland, to a friend in St. John, N. B., under date Feb. 16, 1874.

"We were attracted here by the 'Catholic Reform movement,' in which we have felt a deep interest, and my daughter, who is seeking to turn to some profiter published letters, has found here subjects of interest. The hearty sympathy and co-operation given to this cause by the Protestants

make us all... At the present... their prepar... port of the... leave the Rom... come here for... means of the... is delightful... these Reforme... both eagerly... selves to adv... freedom. Per... the cause her... only powerfu... but seems in... tian man."

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