

ing the Scriptures, who have not had early opportunities.

This might be done to advantage, sometimes in private houses. The reading of hymns might afford a very pleasing variety in such Classes. Persons who can read but imperfectly, find that having a hymn-book, and attempting to sing the hymns used in public worship, is an immense help to them in improving their reading. One great object of our Sabbath Schools is to prepare for a more intelligent appreciation of Divine Worship. All the operations of a Christian Church should tend in this direction.

Our correspondent "Enquirer," writing in relation to this subject whose communication will be found on another page, wishes to know if a larger "Selection of Hymns" could not be published, which should be sufficient for all purposes of Public Worship, and supersede the Psalmist. We would say in reply, Most certainly it might, if that were the general wish of the Denomination, and some sufficient guarantee were given to a publisher against loss. Without these there would be great risk, and a probability of the enterprise becoming a ruinous speculation.

The principle adopted in the numbering of the hymns in our "Selection," will enable parties having the Psalmist to use either one or the other—the number of the hymn in the Psalmist being given out as well as that in the Selection. Our desire is to see—

All people that on earth do dwell,
Sing to the Lord with cheerful voice.

and if by any humble effort we can make we shall in any measure aid in this, we shall be thankful, and feel that we have our reward.

Rev. G. W. Hill has written to the *Morning Chronicle* in reply to what has appeared in the *Christian Messenger* of last week respecting his speech. He says:

"I proposed, clearly as language could express, that one central University should be established, in which every branch of art and science and literature should be taught by a faculty composed of some five and twenty or thirty learned men; and that Theology, as held by different bodies of Christians, should be taught in different Theological Halls."

"God may be honored in a college in which no lectures are delivered on the questions which have vexed and divided the Church of Christ for eighteen centuries. Surely the day can begin and end with prayer, and all be done in His sight and to His glory. Placed in a city, where alone according to my views, a University should be, the students would be, as regards their education in religion, just where their parents or guardians would desire them to be—under the instruction of their own clergymen, whose ministrations they would be bound to attend just as much as they were bound to attend any lecture in a close room, and for which attendance a certificate would be required as much as for attendance on any series of lectures on secular subjects."

Concerning the two remarks we quoted referring to the students of Kings and Acadia Colleges, Mr. H. says:

"On reading them as they stand in the report, and they are, as far as I can recall, word for word what I said,—I am not surprised at the warm friends and supporters of either King's or Acadia not thoroughly endorsing them. They were made in the most good-natured way to illustrate some general ideas which I had endeavored to express. My theory was, that in spite of all intention to the contrary, denominational colleges fostered a sectarian spirit; that they tended to create a species of religious rivalry, which is far from wholesome in itself, and by no means conducive towards that much to be desired end in any country, but especially in a young colony,—a unity of feeling and interests amongst the inhabitants; that separate interest were sustained by these different communities and that youths educated in them were so completely moulded after the pattern of each, that they went out into the world with a sort of conviction that they were 'the people, and wisdom dwelt with them.' I said that, unhappily, the particular interests and views of the religious denomination owning and governing the college imperceptibly insinuated themselves into the mind of the pupils through various avenues, some of which I specified, such as the class of books in general circulation within the walls of the institution, and the ordinary tone of sentiment and conversation; and moreover, that when young men lived with those only of their own way of thinking, and met little or no opposition, but each echoed the sentiments of the other,—always as it were, looking into the mirror which reflected themselves,—they unconsciously came to the conclusion that their opinions were alone orthodox. Still, I utterly repudiated the intention of casting a sneer at either Acadia or King's college. I am not forgetful of the debt of gratitude which I owe to both those institutions, and I should be thankless indeed if after their fostering care I should turn round and abuse them. They have both performed a great work for the Province, ripe scholars from each have adorned the various offices in Church and State. Many of them I have known and revered. Many still living and acting their part I know and

love. Able and learned men fill the Professorial chairs, and at the feet of some of them with whom I am intimately acquainted I would humbly sit down and try to learn from their utterances. The writer of the article in the "Christian Messenger" would intimate to the public that I was not in a position to speak of Acadia, as my name was merely put on the matricula in 1839. Perhaps I may be better authority than he. Present at the first inaugural address delivered at that institution, I continued steadily to attend the lectures of the President, of the Rev. E. A. Crawley, of Professor Isaac Chipman, for two consecutive years,—intimately associating with the students drawn from different parts of the country, and when next he visits the collegiate grounds and sits beneath the shade of the now spreading trees on some bright day in June he will be indebted to the hand that pens these words—which planted and watered them in a time now far distant, and reverting to which calls back some sad, some pleasant memories. Has the writer known Acadia for more than a quarter of a century?

We may reply to Mr. Hill—Yes, the writer has personally "known Acadia for more than a quarter of a century," and has had the best possible means of learning its history from the beginning. We have also pretty generally known its students, and many of the large-hearted men who have been its teachers and supporters.

The cry for one University was raised long ago; and when Dalhousie College was built, the promise was made that all denominations should there be placed on an equality, but this proved a sham and a delusion. Afterwards Acadia College was built, and it has ever since done good service in the cause of liberal education. And it stands to-day second to none in the province for its Faculty or its Curriculum.

Perhaps we ought to state in justice to Mr. Hill that when speaking of the denominational Colleges. He said:

"Dalhousie, the Principal had said, was not a denominational College. In theory it was not, but in practice it must be one to a large extent. As one body had legitimately a preponderance of influence in it, young men sympathizing with that body would attend, while others would go to the Colleges with which their sympathies were."

Mr. Hill concludes his letter by saying:

"The question lately introduced is one of great importance; let it be well ventilated. But let us discuss the matter simply and solely on its own merits, and not take up time and thought with side issues. No bitter and acrimonious personalities need mar our work. As I seem already to have caused offence, without due cause, let me ask for a patient hearing when next the point comes up for consideration, which I trust, will be at some early day, in some public place, when I shall endeavor to show to my countrymen why, in my humble opinion, we have reached a time in which it would be wise to create one efficient University for all, and convert our present Denominational Colleges into Divinity Halls."

We have generously given the above large extracts for the purpose of shewing Mr. Hill and our readers that we shall be pleased to have the subject "well ventilated," and have no more desire than Mr. Hill for bitter or acrimonious personalities. We shall be prepared to discuss the matter calmly as it deserves, and shall not allow any remark made in a good natured way, although we may believe it unwarranted, to prevent our listening with all due respect to his proposals. We regarded Mr. Hill's remarks as not consistent with facts, and believed it our duty to tell him so.

We accept Mr. Hill's statement, quoted above, that he had no intention of casting a sneer at either Acadia or Kings, and regret that he allowed so many days to elapse before seeking to correct the misapprehension he admits those remarks were calculated to produce. He can hardly say that the offence was 'without due cause.' We are glad that our strictures have enabled him to do himself justice. In so grave a matter, exaggerated statements are not in place, particularly when expressed in language calculated to offend those, who, in the past have borne no small part in fostering collegiate education in these provinces, and whose sympathy and support may be of some service in its further progress.

"A Churchman" writing from St. John, N. B. to the *Church Chronicle* is in great distress on account of the operations of Young Men's Christian Associations, so far as the members of the Church of England are concerned in them. Speaking of the Y. M. C. A. Convention recently held in St. John, he remarks:

This Association will no doubt be of great benefit to young men who have not the priceless blessing and privilege of being within the sheltering fold of the Church of England, but with regard to the members of her Communion, who have been admitted by baptism into the Ark of Christ's Church, I wish to show that His Church can supply all their Spiritual wants, and that these voluntary religious associations, which are beyond her control, are fraught with great peril

to any of her children, who belong to them. Many of the speakers at this Convention, who were of all shades of religious belief, and some of them Clergymen of the Church of England asserted that this Association would be a great engine for spreading "The Church of Christ," and in reading their speeches, one cannot help wondering what they meant by "the Church of Christ." When those words are spoken by a man who, every Sunday at least, announces his belief in "One Catholic and Apostolic Church," of which one of the evidences is the government by Bishops, Priests, and Deacons, and without whom it would cease to exist, the meaning is plain. But when used by them who look with disdain on the doctrine of the Apostolic Succession, and consider Episcopal government as the offspring of the Dark Ages, and a relic of Popery, it is not so clear; but if by "the Church of Christ," they mean their own peculiar denomination, how can the Clergy and Laity of the Church of England, by countenancing the Association aid them in their efforts to draw away her members, and make them Methodists, Baptists, and Presbyterians, as the case may be.

Towards the close of his letter this outspoken "Churchman" waxes warm in appealing to his brother "priests," and asks:—

Will they, I say, boldly and faithfully use their priestly power to stem the current which is slowly but surely setting away from Church towards Dissent and Infidelity, and strive to induce the people committed to their charge, "to walk in the ways of their fathers, and hold fast to that Church, for which Laud and his King suffered on the scaffold, and the noble army of our earlier Martyrs at the stake;" or will they, by their theory and practice, proclaim to the world, that the Church for the first time in eighteen centuries, finds herself powerless to cope with sin, the world, and the devil, and that all who are seeking "so to pass through things temporal that they finally lose not the things eternal," must look for succour and comfort beyond the pale of her Communion?

The use of the term "Dissent" in connection with Infidelity is a pitiful exhibition of feeling that savors more of Churchianity than of Christianity.

CHURCH CONGRESS.—A meeting of this body was held last month at Liverpool, England. A great many papers were read, and the sayings of some of the reverend members were remarkable.

The Dean of Durham said that "the English clergy were the best-educated body of gentlemen, and the worst-educated body of theologians in the world."

Archdeacon Denison "did not feel at all horrified about dancing, and advocated a game of cricket between services on Sundays." "He had twenty-seven reasons to urge against Revision of the Prayer Book."

Dr. Littledale thought one means of removing the indifference of the working classes to the church services would be, "allowing people to go in and out of the church as they liked, five minutes' attendance being better than none at all."

At a great meeting of working men held in connection with the Congress, the bishop of Oxford was one of the speakers: "as he was received with mingled cheers and hisses, he complimented those who had indulged in the latter mode of expression as great geese, and said he did not care for the noise they made."

The Dean of York said "they must get rid of the pews and pew system, if they would progress—have daily prayer in the churches—the weekly celebration of the communion, and that it should be frequently choral."

The Pacific Railway has given great facilities for visiting Utah, the Mormon territory. We consequently have in our exchanges almost weekly accounts of that people. The system under which they are held, is being made known pretty fully to the United States people. The degrading doctrine of polygamy is boldly defended by the Mormon leaders; and whatever of preaching or lecturing is done by Christian ministers in the great temple, that is supposed to touch that part of their system, is soon met, and made the subject of ridicule or blasphemous argument. Another new feature developed by the Pacific railroad is the rapid increase of Chinese emigrants, with their paganism that is thus being brought into the great republic.

These two subjects are likely to exert a powerful influence in the political discussions of coming years. It is not unlikely that the former will cause trouble before long. With Woman's Rights in the Eastern States, and Woman's Wrongs in the Western, there will be something for politicians to reconcile, and to harmonize with the democratic principles on which they are supposed to rest. We do not envy our neighbours their responsibilities in these matters. They have a vast field for Christian labor within their own borders.

Vice President Colfax was in the Mormon Capital a week or two since, and made a bold and lengthy speech in condemnation of polygamy—showing it to be both unwise and illegal. His speech was much cheered by the "Gentiles." It might have been less safe for a person of less note to have said the same things publicly. The trickery of Brigham Young and his Apostles, would however, soon remove any impression likely to be troublesome. His government appears to be a most complete despotism; under the semblance of a republic.

Some of our friends who are in arrears appear to think that we were not in earnest in making our late appeal for payment of amounts due, as they have not yet sent on either the cash or any explanation. If they have any doubts we would entreat them to dismiss them at once. We are most anxious to get all arrears paid before the close of the year, and shall be much obliged if parties owing will send on as early as possible.

MINISTERS' INSTITUTE.—We are requested to state that a second meeting, in relation to this project, has been held, and that arrangements are now in progress. The lists of Lecturers and Subjects will be published shortly.

It is intended to hold the Institute in the Library of Acadia College, on Monday, December 20th and following days. Brethren travelling by the Windsor and Annapolis Railway will have return tickets free. The same privilege is already enjoyed on the Nova Scotia Railways.

To-morrow, THURSDAY is appointed by the Provincial Government as a DAY OF THANKSGIVING. The blessings enjoyed in this land, call for thanksgiving at all times, and we cordially accept the invitation to devote a day specially to this delightful exercise. We would at the same time call the attention of our brethren to the appointment made by the Convention of "the first THURSDAY IN DECEMBER as a DAY OF HUMILIATION AND THANKSGIVING," for the Baptist Churches throughout these Provinces. We shall probably have some further suggestions to make in reference to this subject next week.

Notices, &c.

THE NEW BAPTIST CHURCH IN GOTTINGEN ST., will be opened for Divine Worship, on Lord's Day next. Revs. Dr. Cramp and D. M. Welton, are expected to preach on the occasion. Other ministers may also be expected to take part in the services; of which due notice will be given in the city papers.

Acadia Athenaeum.

The next lecture before the Acadia Athenaeum will be delivered on the evening of Friday, Nov. 19th, at 7 o'clock, in the vestry of the Baptist Meeting house, Wolfville.
Lecturer,—Rev. James Robertson, L. L. D.
Subject,—The present Century—viewed as an Age of Progress.

J. B. OAKES, Cor. Sec'y.
Acadia College, Nov. 2nd.

Grand Pre Seminary.

The first semi-term at Grand Pre Seminary, having closed, its friends will be glad to learn that the present state of affairs promises much for the future, and that young ladies need not be deterred from coming to the Institution by the fear of its discontinuance. There will be but little difficulty in sustaining the Seminary until a new building can be erected free from rent. Some ladies have already commenced to raise funds for this object, and will be encouraged to put forth greater efforts by the knowledge that gentlemen also are taking the matter in hand. To the friend who offers Eighty Dollars towards the erection of the new Seminary, most hearty thanks are due; surely others will soon follow his example.

The amount due on Seminary furniture—Two Hundred and Seventy Dollars—was paid at the close of this quarter.

A gentleman in Halifax gave Twenty Dollars, and another in Liverpool, Eight Dollars towards this object; these sums with smaller contributions, and assistance in other ways have enabled us to meet this demand.

Revs. S. W. DeBlois and T. A. Higgins have been appointed Trustees, to hold the furniture for the use of the Institution.

M. R. EATON.

Rev. P. F. Murray has removed to Granville near Bridgetown, and wishes all letters and papers for him to be addressed to Ya. mouth.

Rev. ALFRED CHIPMAN requests that letters and papers for him be addressed to Ya. mouth.

Western Home Missionary Board.

The next meeting of the Domestic Missionary Board of the Western Association will be held (D. V.) at Wadeville, on Tuesday, Nov. 23rd, at 1 o'clock, P. M. Ministerial Conference at 9 o'clock, A. M. Preaching on Monday evening previous by Bro. W. G. Parker.

Wise counsel; prompt action, a full attendance, and earnest prayer for God's blessing, are greatly desirable.

W. H. PORTER,
Sec. of D. Miss. Board and Min. Con.