

world-wide evangelization drags for the want of them.

Many a father could support his own daughter in mission work, which an angel would deem it an honor to do, for less money than it costs him now to support her in idleness and fashion, and I expect to live to see the day when fathers and mothers will not only send out their own daughters to Burmah, but support them there. The Lord hasten the day. The work of female education in India is going forward gloriously. Zenana schools are increasing all over the country. A zenana is that part of the house which is set apart for women, to which a stranger is never supposed to have access. Christian women have, by God's blessing, unbarred these long-closed doors, and carried the light of life to many a perishing mother. Eight years ago there were only two zenanas under visitation—now there are three hundred in Calcutta alone. In Bengal and the north-west provinces there are seven hundred and ninety-four female schools with fourteen thousand four hundred and seventy-five pupils.

For the Christian Messenger.

The letter from Mr. DesBrisay referred to in our last is on our fifth page. The following has come to hand since:

Mr. Editor:

I have read the letter of Rev. I. J. Skinner, in your last number. In referring in my History to early Baptisms in this County, I stated that the party assembled "at the house of the Parents after the ceremony, and passed the rest of the day 'right merrily.'" There is in this statement no legitimate ground for the inference that the ceremony was performed "in the midst of the costly and gaudy preparations," &c. The Rev. gentleman says, "we will not attempt a description of what may be included in the phrase 'right merrily.'" I will tell him that, so far as I can learn from many who have been present on such occasions, there was the same kind of innocent enjoyment which we may suppose occurred at the marriage "in Cana of Galilee," and of which the Saviour himself did not disapprove. Every body at all acquainted with the customs of modern times, is aware that in many families of the most pious and worthy people, it is customary in our own day, for the party assembled on baptismal occasions, to meet at the house of the parents, and without doing violence to any principle of the Christian religion, to partake of the same innocent enjoyment. As to "unconscious babes," "incapable of faith," and the like phrases, I forbear comment, knowing that religious controversy generally ends only by leaving each disputant in full possession of his previous belief.

Yours truly,

M. B. DESBRISAY.

Bridgewater, Dec. 1870.

For the Christian Messenger.

NON-SECTARIAN COLLEGES.

The Address which has been disseminated through the country by the Governors of Dalhousie College, advocates the abandonment of the Sectarian Colleges now in existence, and the union of all in one non-sectarian college. There must be some misapprehension on the part of the writer in respect to some, at least, of the existing institutions. The following is an extract from the Charter of Acadia College:—

"And be it further enacted, That no Religious Tests or Subscriptions shall be required of the Professors, Fellows, Scholars, Graduates, Students or Officers of the said College; but that all the privileges and advantages thereof shall be open and free to all, and every person and persons whomsoever, without regard to Religious persuasion; and that it shall and may be lawful for the Trustees and Governors of the said College to select as Professors and other Teachers or Officers, competent persons of any Religious Persuasion whatever, provided such person or persons shall be of moral and religious character."

It is difficult to see how any institution can have a more liberal basis, so far as religious preferences are concerned. The Charter seems to meet completely the demands made in the Address for a non-sectarian College. And it will be found that, in fact, the College is maintained in harmony with this theory. The following is the glowing description given in the Address of a non-sectarian University in Scotland:

"There is no religious test at entrance or at exit. From first to last a Student's religious opinions are never enquired into, nor, if known to the College authorities, would they be held to have any bearing on his standing as a Student. The Prizes, Bursaries, Degrees, all College privi-

leges and honors are open to all, Briton, American, Turk or Hottentot, without restriction. A man's Calvinism may be sound or his views of Predestination faulty; he may be High-Churchman or Low-Churchman; he may be simple Monothiest or he may even have a weak side to Fetish-worship; still the College is open to him, his religious creed being ignored, for intellectual culture, and such distinction in study as he can fairly win."

Now all this is literally true of Acadia, and it may, therefore, boldly claim to be considered a non-sectarian College. It seems to have been supposed by some parties, that because Theological classes are instructed on the same premises, therefore the College exists for the purpose of teaching Theological dogmas. No supposition could be wider of the mark. The exercises of those classes are entirely distinct from the Arts course. The Theological Department might be at once transferred to another Province, and its removal would not diminish by one the exercises of the Arts course, nor change the character of a single one of its appointments. We are confident that it would take a practiced observer a long time to make out from any thing that might occur in the Lecture rooms of the different Professors, to what denomination of Christians each one belongs. We affirm, then, that according to the standard which has been placed before the people, Acadia is a Non-sectarian College; and we advise the young men of the Province to avail themselves of its advantages.

KINGS.

For the Christian Messenger.

Mr. Editor,—

I think many of the friends of Dalhousie will regret the action of its Governors in endorsing and publishing Professor MacDonald's address. The subject of the address is one of grave importance, and of great interest to all friends of Education in the Province, and it ought, therefore, to have been treated in an earnest, candid spirit. If a Provincial University is the best thing for the country, it surely ought to be possible to shew, by fair argument that such is the case. It ought not to be necessary to misrepresent other colleges, or to sneer at the man who happens to hold a different opinion from that entertained by Prof. McD. and the Governors of Dalhousie.

Every well informed man in Nova Scotia knows that there are no denominational tests or restraints applied in any of our Colleges. Students are required to attend some place of worship on the sabbath, but they are left free to worship with whatever body of Christians they choose. In the class-room, all enjoy the same opportunity of earning reputation or reward quite irrespective of their religious views. Young men could not enjoy more entire liberty of conscience in the proposed Provincial University than is now enjoyed at those colleges stigmatized as sectarian. Why then so stigmatize them? Why insinuate that Dalhousie is the only place in which religious freedom is allowed?

Prof. McDonald would have done more service to the cause he undertook to advocate, if he had been a little more respectful toward those who differ from him. He should have remembered that their differing from him is no certain proof of their ignorance, and that their holding firmly by their opinions is not of necessity an indication of stubbornness. He should have dealt more largely in logic and less in sarcasm. Above all he should have remembered that assumption is not argument, and that the most positive assertions do not always produce conviction, even though supported by such elegant and dignified illustrations as that of the Irishman and his horse.

A BAPTIST.

Christian Messenger.

HALIFAX, DECEMBER 7, 1870.

BAPTIST LITERATURE.

There is doubtless a great want of Baptist literature in Nova Scotia. The position and circumstances of our people are in many respects unfavorable to their being supplied with our denominational publications. Until recently there has been comparatively little of travelling between the capital and the country districts, and there has consequently been but little effort to procure from the United States and Great Britain, books illustrating our views and sentiments. In several cases those who have imported them, have found that doing

so is any thing but a profitable speculation; there being no organization for introducing them to persons and families in the country who would be glad of them if brought within their reach. In some of the more intelligent families, of course, there are more or less of valuable books, but the people generally have not had the opportunity of obtaining the works of Baptist authors as in many other countries.

The Presbyterians and Methodists have been very differently circumstanced, and have in many cases supplied their denominational publications to their own people, and to Baptists also, simply from the circumstance of their possessing facilities of doing so which we have not.

The colporteur work in this province was formerly principally in connection with the American Tract Society, whose works are supposed to be of an undenominational character, and, of course, was not of much service to Baptist principles or Baptist churches as such. Of late this work—that of colportage—done in Nova Scotia has been either wholly Presbyterian, or in connection with the British American Book and Tract Society, and not intended or adapted to supply information on what we believe to be the truth respecting the ordinances of religion, or gospel principles of church organization and government.

Good has doubtless been done in this way by the diffusion of general religious truth, and probably our brethren have reaped some of the advantages of such labor, but this has gone only up to a certain point, where the institutions of Christ present their claims on the believer. Beyond this Baptists must expect no fellowship with their brethren of other denominations, but are required to do their own work in their own way: or others will do it for them in their way.

This being our state, we believe, nothing is so much needed amongst us, as a larger supply of books and tracts adapted to correct the errors by which we are constantly being assailed; and furnishing the members of our churches and congregations, with the principles which are the true foundation of the privileges and blessings we so bountifully enjoy.

Our brethren in St. John, N. B., feeling the same necessity, some time since organized a Baptist Tract Society for obtaining such literature as it was felt their churches and the people generally require on the principles we hold; but nothing of this kind has been done in this province. Under these circumstances, therefore we hail the letter of the Rev. W. C. Child on another page respecting the American Baptist Publication Society, and shall be glad to hear of any organized effort to bring the works of that society more within the reach of our brethren. Formerly we found it quite difficult to obtain the Society's publications from Philadelphia; they had no Depository in Boston until recently. Mr. C. has commenced an agency for the Northern States and British Provinces. We shall be glad to hear from any of our brethren on the matter of an organization for co-operating with this Society in colportage or otherwise.

We were also glad to receive, a few days since, from Mr. J. Parsons, the Superintendent of the Halifax North Baptist Sunday School, the following communications respecting "The Baptist Teacher," and can cordially endorse his commendation of that periodical of the A. B. P. Society.

Mr. Editor:

Permit me through the columns of the Messenger to bring to the notice of Sabbath School workers, the claims of "The Baptist Teacher." This is the title of a monthly periodical, published by the American Baptist Publication Society, and furnished in clubs of ten or upwards at the small price of fifty cents each per annum. Where single copies are mailed to one address the price is 75 cents a year. Beginning with January 1st 1870, the paper will consist of twelve pages monthly, about the size and style of printing of the "Young Reaper." The Editors are, Rev. A. E. Dickinson and Rev. George A. Peltz, two of the foremost Sabbath School workers in America, who say, "we shall aim, in a vigorous yet sprightly way, to aid Superintendents, Librarians, Secretaries and Teachers in all departments of Christian education, as understood by Baptists, we shall aim to promote. In short to elevate the standard of Sunday School instruction, to extend Sunday School missions, and to bring together all our Sunday School forces, shall be our chief pleasure. Sunday School intelligence from all parts of our land, and from the old world, will be carefully collected. Improvements in means and methods will be noted, and all done, which may by God's blessing, advance our great work in real interest and efficiency.

In the first volume, now about completed the promises quoted above have been well fulfilled. Nearly a third of the space in each paper is taken up with hints, explanations, and suggestions to Teachers on a course of Lessons adapted to all classes and to all circumstances of Sabbath

Schools. During this year the course of Lessons has been "The Life of Jesus the Christ," and the Editors in discussing each lesson, have generally proceeded on the following plan:—First, the Lesson itself is printed; then the Golden Text or central idea of the Lesson, together with references to passages of the Old and New Testament bearing upon the Lesson; next a number of terse, apt questions with additional references. After this is a column of expository notes, explaining the meaning of all the unusual words or expressions, followed by special suggestions to teachers as to the method of treating the subject with adult classes, with juvenile and infant classes, closing with suggestions for general review. It is apparent that a paper performing such work must be a great aiding power in the hands of Teachers and Superintendents, not to take the place of the Bible or Bible study, but as an auxiliary helping us to wield "the sword of the Spirit" with greater power and efficiency; not to supersede or destroy our own individuality, but to strengthen it for greater exertion.

The course of Lessons for 1871 will be "The Words of Jesus;" the special lessons for the Sabbaths in January are:—Words on the new Birth; The way of Salvation; True worship; The sermon at Nazareth, and thus they proceed through the year, closing in December with the following:—The Judgment; Words of Comfort; Another Comforter; Vine and Branches; The last words of Jesus.

The Comments, explanations and suggestions for each lesson will cover a full page of the paper giving four or five pages each month, to directly aid the teacher. The Sabbath Schools in connection with the Granville St., and North Baptist churches of this city have adopted the course for the coming year. The Secretary of the British American Book and Tract Depository of Halifax will supply all orders for clubs or single copies at prices previously named, prepaid.

Where only a single copy of the paper is taken in a school, it can benefit all the teachers by having it read and commented upon at the Teachers' meetings. The better way is for each teacher and officer to have a copy. Knowing how difficult it is oftentimes for teachers to secure the time or the means for adequate preparation in their great work, I take great pleasure in recommending the above mentioned paper, which, more than any other he'll, will aid us in imparting sound gospel truth to the pupils of our Sabbath School.

Yours truly,

J. PARSONS.

Halifax, Dec. 1st, 1870.

Every Baptist family should have the weekly visits of the "Christian Messenger."

WEEK OF PRAYER.

At a meeting of the managers of the Halifax Branch of the Evangelical Alliance on Monday afternoon, it was decided to adopt the Circular of the Alliance respecting the Week of Prayer, and recommend it to the Evangelical Churches of this Province. The following is the series of subjects named for the several days of the week:—

SUNDAY, Jan. 1.—Sermons.—Subject—Inspiration of Holy Scripture; its sufficiency and sole authority for religious faith and practice.

MONDAY, Jan. 2.—Prayer.—Grateful review of the past, calling for renewed confidence and for an increased devotedness; humiliation for the worldliness of the church; and for national sins provoking divine judgments.

TUESDAY, Jan. 3.—Prayer.—For nations; for all in authority; for soldiers and sailors; for all who have suffered in recent wars; and for the blessings of peace.

WEDNESDAY, Jan. 4.—Prayer.—For the conversion of children; for Sunday schools, and all seminaries of learning; and for the raising up of more laborers in Christ's service.

THURSDAY, Jan. 5.—Prayer.—For the outpouring of the Holy Spirit on all who profess and call themselves Christians; for the increase of charity; and of affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

FRIDAY, Jan. 6.—Prayer.—For the circulation of the Word of God; for a blessing on religious literature, for an end of religious persecution; and for the removal of all hindrances to the spread of the Gospel.

SATURDAY, Jan. 7.—Prayer.—For Christian missions; for the conversion of the world; and for "the glorious appearing of our Lord Jesus Christ."

SUNDAY, Jan. 8.—Sermons.—Subject—Faith, Hope, and Love—essential witnesses for the truth.

The arrangements made for meetings in Halifax, are as follows:—

On LORD'S DAY afternoon, at the Barrack Street Mission Chapel, at 4 o'clock; and on each morning during the week at the same place, from 4 past 9 to 4 past 10.

On MONDAY evening, at 4 past 7, at Grafton Street, Wesleyan, and the North Baptist Churches.

On TUESDAY evening, at Granville Street, Baptist, and Kaye Street, Wesleyan, Churches.

On WEDNESDAY evening, at St. Matthews, Church of Scotland, and St. John's, Presbyterian, Churches.

On THURSDAY evening, at Chalmers, Presbyterian, and Brunswick St., Wesleyan, Churches.

On FRIDAY evening, at St. Andrews, Church of Scotland, and at Poplar Grove, Presbyterian.