Educational Record.

Bryce's First Latin Book, & Bryce's First Greek Book have for some time been the authorized books for classes beginning the study of Latin and Greek. They have many good qualities. A great amount of information is contained within a small compass; though much of it is packed into brief expressions in notes, and will not impress the student as important, unless particular explanations and illustrations are given by the teacher. But they lack some sections that should not be omitted from such elementary works. There is not a line, so far as we can discover, concerning the sounds of the letters, the rules of syllabication, or the determination of the syllable on which the stress is to be laid. Probably it was expected that the teacher would be an authority for all this. But the expectation is unreasonable, at least in regard to the schools of this country. For the most part, our teachers are not so well established in correct pronunciation of Latin and Greek, on any of the systems, that they can be left without any guide. Besides, they are trained on different systems, and, in the consequent confusion, the pupil naturally concludes that it makes little difference how he pronounces, if he can only manage to translate the portion assigned him.

This style of work cannot be favorable to that thorough and exact scholarship, which is claimed as one of the good results of the study of the ancient classics. If higher text-books were so used in the schools as to make up for the deficiency that has been noticed, the case would not be so bad. But the evidence on this point is by no means encouraging. If the authorized books for beginners in Latin and Greek are to be continued in use, the Council of Public Instruction should take measures to have a number of sheets, prepared, of six or eight pages each, and of suitable size to be pasted into the books, in which the principles and details of the English method of pronouncing these languages should be clearly set forth, and have one of these placed in every copy of these books intended for sale.

———In the October number of the *Bibliotheca Sacra*, Professor Wells, of Woodstock, has an able discussion of Law and some related ideas. Accepting the doctrine of the scientist that uniformity is the expression of Law, the writer calls attention to the fact that absolute uniformity is unknown in nature, and questions whether it is right to say that law is shown to be universal by induction, when the induction omits all notice of the dissimilarities. The advocates of the supremacy of Law are constantly obliged to refer to some "unknown cause" to account for particular characteristics of the individual. Amidst the fixed laws of human life, the will of man finds room to work as a distinct force It surely is conceivable, then, that a power, higher than the human will, may be present, not only in the operation of the fixed law, but also, in the countless modifications that are ever occurring, and may produce these for special purposes. Hence, while assenting to all that is properly claimed for the reign of Law, we find sufficient room for a belief in a divine providence, and in the efficacy of prayer.

The point is well taken, and the article deserves study.

———A writer in the *Baptist Quarterly* presents the reasons for the opinion that the Homeric Poems, as we now have them, are a late compilation, perhaps about 450 B. C., and that these Poems were originally solar legends. When Odysseus is made to mean the setting God, and the name of his faithful spouse denotes the mantle-weaver who hangs the evening sky each night with fleecy clouds, to be dispelled before the morning, and when the adjective, describing the home of the hero, is explained as meaning the evening island, it is all quite charming. But when Ulysses boring out the single eye of the giant, is described as representing a sun-set, we feel, that if such interpretations must be accepted as philosophical criticism, we ought to look back with great respect to the style of preaching common with some of "the fathers," who could read the most important spiritual truths in the knives, spoons and snuffers of the ancient Tabernacle.

———The *London Quarterly* reviews the situation of the education question after three years under the new school-law, and finds many things that are not satisfactory. It affirms, in the first place, that the increase of attendance, as compared with the rate of advancement for several years under the previous system, does not induce a favorable opinion of the virtue of compulsion in education—in the second place, that the expense of the new system for the same work promises to be greater than the old—and, in the third place, that the prominent advocates of the new law seem determined to use it as an engine of destruction against the Church schools, which already have the ground, and in which large sums of money have been invested. The reviewer states his case with much plausibility and force; but probably other parties will see another side of the question.

We confess that we have not complete sympathy with any of the three parties that have been developed by the recent changes in the educational policy in England. The extreme Church party, while proclaiming invincible faith in the benefits of ecclesiastical authority to keep and guide the people in religious matters, object to the new school-law that it rests on the theory of *paternal* government, a theory that has never, as they say, found much favor with Englishmen. The same party, while defending the support of the church by funds taken from the national treasury, earnestly advocates the voluntary system in the support of the schools The opposite party is entangled in corresponding contradictions. They are ready to use all practicable means to break up the existing connection between Church and State; but if the views of prominent leaders of the party should prevail, a system of education will be established, that at the best will be called non-religious, but which will practically be irreligious and atheistic. Multitudes try to find some place to stand between these extremes, but, unfortunately they are not able to give any clear enunciation of principles that should guide them. Between parties thus related, the discussion will continue for a long time, and various experiments will probably be tried; but whatever plans may be adopted, it is hardly to be expected that they will serve as models for communities, which are carrying on their work in quite different conditions.

Home Missions.

OUR HOME MISSIONS.

Dear Editor,—

Our General Agent, Rev. I. Wallace, after a four months' tour in the Eastern part of the province, arrived at home on Christmas Eve. The report of his work was very satisfactory to the Board. We think he has been abundantly successful in his mission. He will leave next Monday to visit Barrington, Shelburne, Clyde, Jordan River, Middlefield, Greenfield, Chelsea and other places in Shelburne and Queen's Counties. He will probably visit Halifax again, and then proceed to Cumberland County. We hope the brethren in all these places will be prepared for his coming.

Our Board having learned with pleasure that brother John R. Ruhland, of Halifax, has been visiting Hammonds Plains and vicinity, and trying to teach the destitute the way of life, unanimously requested Bro. Ruhland to continue his labors in that field. His suggestions will be considered by the Board, and any assistance given that may be thought necessary.

A grant of $25 was made to the little Church at St. Anns, Cape Breton, to help them retain the labors of their pastor for a part of the time for the next six months.

The Board expect to have at their disposal in April next, quite a large number of men of respectable ability and attainments. In the mean time, we shall do our utmost to fill vacancies as rapidly as possible with the best material we can command.

COLLECTIONS BY OUR GENERAL AGENT.

Brother Wallace was instructed to explore the field, report the destitution to the Board, and offer suggestions as to the best way of meeting the wants of the fields. He was requested to collect all the money he could without interfering with his other work. He reports that, although he made no strenuous efforts to collect funds, no less a sum than $604 57 was handed to him freely and cheerfully. He further states that he was everywhere received most cordially by pastors and people. The following is a list of his collections:—

Deacon T. H. Parker, Barwick	$ 2 00
South Rawdon	1 82
Antigonish	11 50
Hawksbury	17 29
Sydney	30 50
Homeville and Mira	6 82
Cow Bay	10 00
Little Glace Bay	25 75
South Bar	2 46
North Sydney	111 67
Baddeck	19 00
Mabou	17 05
Margaree	9 22
Guysboro and Manchester	42 85
Canso	29 60
Isaac's Harbor	21 75
Goldenville	4 50
Wine Harbor	14 45
Indian Harbor	3 50
1st St. Mary's	12 65
2 d St. Mary's	9 23
Marie Joseph	3 00
Tangier	2 25
Jeddore	21 64
Hammonds Plains	6 38
Sackville	4 50
Halifax	45 80
St Margarets Bay	9 13
Chester	16 80
Mahone Bay	15 00
New Cornwall	1 00
Chelsea	6 10
Lunenburg	4 00
Mills Village	2 45
Port Medway	3 93
Milton Queens Co	7 00
Liverpool	12 60
Michael C. Olding	1 00
Barney's River	1 37
Capt. J. F. Raymond	2 00
Capt. E. Lockhart	2 00
A. W. Smith	1 00
John Ehler	0 24
K. Sweet	1 00
J. Belman	0 50
Bridgewater	18 75
Capt. W. Giffin	0 50
John Bew, Arichat	8 00
Mrs. Sangster, New Harbor	0 50
Seal Harbor	0 49
John Lloy, Lawrencetown	1 00
A. K. White, Sherbrooke	0 50
David Fraser, Ecum Secum	0 50
Richard Bundridge, Sheet Harbor	1 00
	$604 57

HOME MISSIONARY MEETINGS IN YARMOUTH.

As Bro. Wallace was to be with us a few days, it was thought best to hold at this time our Annual Home Missionary Meetings. The first was held in the Temple Church, on Monday evening. After addresses by Brethren Wallace, Gallaher, Day, Williams, and the pastor, collections were taken and a subscription list opened. The amount reported was $209. After the meeting the brethren agreed to raise the amount to $300. Subsequently they have concluded to make it $400. On Tuesday evening a very excellent meeting was held with the church at Arcadia, and the amount subscribed was $50. On Wednesday evening a most intensely interesting meeting was held in the First Yarmouth Church. After addresses had been made by Brethren Wallace, Warren, Gallaher, Williams, the pastor, and several lay brethren, we stated to the audience that $10,000 must be raised this year in Nova Scotia for Home Missions, and that we must do our share. The collections and subscriptions of the meeting showed no less a sum than $465.03. We intend to run it up to $600. Thus beside all our other donations we this year double our contributions to Home Missions. Hence it will appear that the old mother church has still the dew of her youth upon her. We are thankful, not to say proud, to report this concerning her liberality. The Chairman of our Board, although an exceedingly modest man, will perhaps excuse us for saying that his subscriptions was $250. On Thursday evening, the meeting was held with the Chebogue Church. After an interesting service the sum of $50 was pledged. This evening after the installation of Bro. Gallaher as pastor of the Milton Church, the meeting will be held with that people. The result of this meeting we will report at another time. "One word more," as Dr. Dobbs says. Baptist Churches in Yarmouth are supposed to be very wealthy, and that they give largely because they are able. This is not altogether correct. The brethren here give liberally because they have *learned how* to give. And we know that some members of the First Church and of the Temple Church during the past year have given *till they have felt it.* They have found it necessary to curtail other expenses so as to give to the cause of God. If the rich churches in Halifax, in the Annapolis Valley, and in Cumberland will give in proportion, we shall easily raise $20,000 instead of $10,000 this year for Home Missions. We wish christians would realize that religion means something more than folding the hands and shouting Hallelujah. It means benevolence. It means work. Give, brethren, if you would be useful. Give, if you would be happy. Give largely. Give freely. "The Lord loveth a cheerful giver."

G. E. Day,
Cor. Sec'y of Union.

Yarmouth, Jan. 2, 1874.

What is resignation? It is putting God between one's self and one's grief.—*Madam Swetchine.*

For the Christian Messenger.

THE SALVATION OF INFANTS.

Dear Editor,—

I am pleased and edified with the letters of "Senex," and usually find no difficulty in accepting what he writes, especially when backed up by a "Thus saith the Lord." But in his last—Dec. 24th—I notice the following statements, "No one perishes unless he has made Adam's sin his own by personal transgression," "Infants know no guilt," "Infants therefore do not perish," "The Bible nowhere tells us that infants will be among lost souls in another world."

May I be allowed, through you, to ask Senex a question or two, that I may have all the light he is so capable of imparting.

In the first place, Does the Bible anywhere tell us that all infants will be among *saved* souls in another world? Is it certain that in the eyes of Him in whose sight the heavens are not clean, infants know no sin? If so, why is it that in *this* world they suffer, and, as respects existence here, *perish?* "Must we not ascribe all misery to sin?"

Senex tells us that "Adam would not have died if he had not sinned." How is it then that infants die? And if they die naturally and spiritually because of sin, is it certain that none of them may eternally? Where is the proof that the death, in its full result, falls only on those who have, in our estimation, "become accessory to the disobedience by personal sin?

Senex declares that "the life is secured to those who become partakers of the obedience by making it the forerunner of their hope towards God." That "the restoration which divine love devised and carried into effect, through the atonement of the Son and the sanctifying grace of the Spirit, involved not only pardon, but grace and joy, and strength, and comfort and liberty—even all spiritual blessings." Do infants who "are insusceptible of moral impressions experience" all this? And are there to be some in heaven who cannot join in the song, "Unto Him that loved us and washed us from our sins in His own blood"?

I do not wish to be impertinent. But I do wish to know the truth, and to affirm nothing that I do not know.

Elihu.

Dec. 29, 1873.

For the Christian Messenger.

WORSHIP FOR THE SABBATH SCHOOL.

On Sabbath evening last, the Granville Street Sabbath School assembled in the church and spent an hour and three quarters in exercises of a most pleasing and impressive character. The studies of the past Quarter having reference to the latter portion of our Lord's life, were reviewed, the pupils showing themselves quite familiar with the subject matter. Mr. E. D. King, the superintendent, conducted this exercise in a very happy way. After this, each class was called upon to repeat some portion of Scripture, having reference to the birth of Christ. Even little boys and girls were distinctly heard all over the house. It was heavenly to listen to the word of God recited in the clear tones of their sweet voices. Prayer, praise, announcing the Word of God and exhortation made up the services, which pleased both old and young.

THE BAPTISM OF TWO MEMBERS OF THE SCHOOL

was an interesting part of the evening's devotions. After the exercises had been commenced by singing, the account of John's baptizing, the baptism of Christ, and of the Ethopian Eunuch, together with other passages of Scripture, referring to the same subject were read by the school in concert, the Superintendent reading every alternate verse alone—prayer was offered by the pastor of the Church. This was followed by an address on baptism. The remarks were made especially for the children. They were told that Jesus required them to repent of their sins, believe on Him and love Him. Then they were qualified to follow Him in the example he had given them in baptism· Christ going down into the Jordan, being laid beneath the flowing stream, and coming up out of the water and the descent of the Spirit in the form of a dove which alighted upon Christ, was sketched for the capacity of the youngest, and by this means made all the more interesting to the congregation present. It was also stated that the privileges of the children now were greater than were the privileges even of the apostles when they were children. In the days of their youth, they did not hear of Christ. He had not then been baptized. Then followed the baptism. Each immersion was accompanied with singing, in which the whole school joined heartily. The two members of the school who were baptized, after the change of apparel, joined their class, and participated in the exercises of the evening. The third one had been a member of the school, and was there led to Jesus·

A BIT OF ENCOURAGEMENT FOR THE UNION BOARD.

Many years ago, a sainted missionary, the late Rev. Ebenezer Stronach of Aylesford, was at St. Margaret's Bay, at work for his Master. He spoke to a little girl about twelve years old; and arrested her attention by the Word of God He led that little girl to Christ; and baptised her. The work extended and more of the children of that family gave their hearts to God. Two of those baptized on Sabbath evening in Granville Street church, are daughters of those brought to Christ years ago by this aged missionary now gone to his rest. Go on with your Home Missions, brethren. The fruits will be seen after many days. May the Lord pour out His Spirit upon all Sabbath Schools.

The house was well filled and the Sabbath School is in a prosperous state. Mr. C. L. Weeks, the Sabbath School organist, with members of the choir, rendered good service in conducting the singing exercises.

There should be arrangements made for worship in which children could be interested. The ordinary preaching of the gospel is beyond their comprehension and is liable to become irksome to them, but an evening spent in reciting scripture, singing, exhortation and prayer they can enjoy —*Com.*

The Christian Messenger.

HALIFAX, N. S., JANUARY 7, 1874.

1874.

O fair as Hope was the New Year's morn,
That broke through the night, o'er a world forlorn!
The glad bells toll'd for the Old Year gone,
And rang for the New, a merry sweet song.

—From the *Aldine*, January, 1874.

With this number we enter on another period of life. The old year has passed away and with it another volume of history has been written. What is to be our experience in the year 1874, we have no means of ascertaining. We live by moments, and yet we combine them, for convenience of reference, into days, weeks, months and years. We may have failed in the past to realize all that we desired or perhaps expected, and with the experience obtained have learned something of the value of trust in the God of Providence and grace. To many the past year has taught a serious lesson on the folly of trusting in man, and indeed in all that he holds as having in it anything more than *earthly* good.

In anticipation of the year to come we have much to encourage Hope, and may anticipate that each week will bring forth blessings beyond anything which has been supplied in the past.

Every year that has gone has been but a preparation for the further developments of the holy and benevolent designs of God towards his people; we may feel assured if we read correctly the signs of the times, that there is yet good ground for believing that God intends to bestow upon us even more largely from his bounty. If we have been wise we have learned, by what we have seen during the past few years, that earth is incapable of supplying all our wants, and that we must look higher and seek nothing less than the heavenly riches and divine wisdom in working for the Master, Why should we not expect the highest good?

Systems of error have been shaking and now are ready to fall. The Scriptures were never so much searched as at the present day, and with a knowledge of the truths of God's Word may we not look for an increased amount of Christian activity and a higher type of Christian life. The proofs of what Christianity can do for the world will more and more appear. The gospel has not yet spent all its power, and with a "Week of Prayer" at the opening of the year may we not look for a more general outpouring of the Holy Spirit and a more extensive revival of genuine religion in the world that has been hitherto seen.