

Correspondence.

For the Christian Messenger.

DALHOUSIE COLLEGE.

The Dalhousie question is now fairly before the public. It must have been observed, that, those papers known as the organs of political parties, have been unusually silent on this subject, while the various religious journals have devoted a large space to it, and insisted upon this matter as one of grave importance. That silence may proceed from a fear lest some adroit politician might be compromised, or some one prematurely committed to an opinion.

But notwithstanding that silence, the subject of Dalhousie is before the country, and a large amount of information has been supplied, so that the majority of the people are prepared to form a correct judgment. The denominations also have spoken out, and there is no mistaking their views and resolutions concerning Dalhousie. The expressions have been loud and decided, and even the Government cannot be ignorant of the opinions, held by a majority of the people of all creeds on the subject. Those in Power must now see that every denomination, not Presbyterian, are strongly, and on what they conceive to be just grounds, opposed to the present measure, and are determined to seek a modification of the late Act in reference to Dalhousie College.

In viewing this question, as we are now enabled, regret and astonishment fill the mind, at either the unfairness or rashness with which the present Act for reviving Dalhousie, was conceived and matured. The plan, it is said, was to unite all denominations in one College.—Perhaps a very good one, if all denominations wished it—Did the thought never occur that there may be objections,—what suits the Presbyterian, possibly may not be accepted by all! They knew well, that the most of these denominations, had Colleges, and even if the scheme received the sanction of all denominations, present arrangements in the various educational plans would require modification and adjustment to the new order of things. Did the Government forget that men like and expect to be conferred with, on all subjects touching their immediate interests? Why, we ask, were not other denominations consulted as well as the Presbyterians? Surely the Episcopalians, the Wesleyans, and even the Baptists might have been consulted, as the contemplated plan was to affect interests around which the affections and sympathies of these bodies had gathered for years. Prominent men in each denomination might have represented what they know to be the interests and wishes of the people to which they belonged. Why was it then, that a plan for a Provincial College, formed by the Presbyterians, and adapted in every point to advance their peculiar wishes, and secure to themselves a preponderance in the regulations of all its affairs, was, without inquiry, whether other bodies, did, or did not acquiesce in the proposal, forced upon the country, and, because other Colleges, for which Dalhousie could not be a substitute, could not be abandoned, left with all its revenues in the hands of a class of men, renowned, it is true, for their labors in the cause of education, but renowned also, for their sectarian ambition, and very decided political proclivities?

The ordinary courtesy of life, if not, a sense of right, should have suggested at once the propriety of a consultation, with all parties, affected by a measure touching so closely, interests of no ordinary magnitude. It is stated by the advocates of the present measure, that the Opposition was silent, and that even the champion of denominational Colleges acquiesced! All this may be true, but from the inception, the whole scheme bore the aspect of partyism. To the regret I believe of all his friends, not Presbyterian, Dr. Tupper allowed himself to be placed on the Board of Governors, probably with the design of conciliation. And as the measure was introduced at a time, when all things, as a matter of course, were expected to bear upon the approaching election, all felt disposed to make political capital of a scheme which few ever expected to see realized. But with the hope on one side of conciliating, and the fear of offending on the other, crafty men, whose entire wondrous absence of delicacy, is often an element of success, in this instance have been allowed to slip quietly in and secure for themselves, the lion's share, which they had from the first resolved to possess.

But is an evil, an injustice to all denominations of christians in Nova Scotia, without a remedy? Are we to sit by quietly and so consent to the violation of our rights? Are we to

allow one denomination to enjoy the fruits of their selfishness, while the people, whose rights are trampled with, and whose existence as christian bodies is almost ignored, bow, as if by the constraint of power, to a measure they repudiate? From what has been recently seen, we know, and the friends of Dalhousie know, that this adroit plan will not be passed over in silence. I rejoice that as British subjects, we can petition and bring our wishes and wants to that tribunal, where the voice of the people has power.

The present House of Assembly is composed, to a large extent, of new members, whose opinions are not yet known, and who rejoice in freedom from all the measures of the late Government. They will therefore, I hope, be prepared to act with impartial justice.

I trust petitions will be circulated in every part of the province, and that in this matter there will be a manly expression of sentiment befitting the interests at stake.

Attempts are made to let the whole credit of this opposition to Dalhousie rest with the Baptists, this will have little weight, especially with those who have read the recent, able articles in the *Provincial Wesleyan*. The stand taken by the Editor of that well-conducted paper, intimates with sufficient distinctness, the sentiments of the people of whom the *Provincial Wesleyan* is the acknowledged organ? Other denominations have also given utterance to their views. The Baptists therefore are far from standing alone; their opposition is but a part of what the present incumbents of Dalhousie will have to meet.

The petitions will not, I presume have a denominational character, but simply aim to set forth the views and will of the people. It may not be amiss to admonish those in charge of the petitions, and urge the desirableness of energy and thoroughness.

It has been stated, that by the manoeuvre of one denomination, the funds of Dalhousie are appropriated for the immediate benefit of Presbyterians, while this cannot be doubted, yet such stress may be laid on this fact, as may give diminished importance to what is really a more important feature than all the revenues of Dalhousie,—there is a principle involved, one dear I trust to every man in Nova Scotia. If the majority yield to the intrigues of the minority in one instance, they may in another; if we yield up one just claim, another may ere long be demanded; if we bow once to the barefaced effrontery of a party, who can say how soon, that same effrontery, matured and emboldened by success, may with accumulated skill, try its hand again? Let us not for the sake of a few hundreds forget the principle and the precedent. In this province the cause of education is yet in its infancy; plans for the future are but forming, principles are being developed; and who does not know, how much future success, depends upon the application of just principles, and wise plans well adjusted. In the work of education, the various denominations are to be fellow laborers, hence the importance of having our various positions and relations well defined, that no spirit but that of honorable christian rivalry may appear.

If by dint of superior strategy the Presbyterians retain Dalhousie, they will do so against the honest convictions of all other christian bodies in Nova Scotia. If they yield to loud expression of sentiment, relinquish Dalhousie, and submit to a division of its revenues, then will all be enabled to work in the great cause of education with a spirit, becoming our Common Christianity.

ELPIS.

For the Christian Messenger.

LONG ISLAND AND BRIER ISLAND, DIGBY COUNTY.

It is customary to have on these Islands, annually, Festivals which are termed *Bazaars*, got up by the Ladies Sewing Circle for Religious purposes. We, on Long Island, have had two recently, one at Petite Passage, which realized \$72, for the purpose of building a Baptist Meeting house in that section of the Island. The other at the Lower Cove, the proceeds of which were \$110, for the purpose of paying for finishing a Vestry, and purchasing a Bell for the Meeting-house. The ladies of these Islands are worthy of all commendation, for their industry and perseverance in carrying out these annual Tea Meetings.

On Briar Island besides finishing the interior of their places of worship in the most elegant manner, surrounding it with a fence at a cost of \$200, they have likewise purchased a Parsonage, for \$500. On this island they are not behind, having built a House of Worship, (to which the women largely contributed from their funds)

at a cost of \$4,000 enclosing it with a plain and durable fence, and helping the Sons of Temperance to finish the old Meeting-house, for a Temperance Hall and Vestry, and they are now raising funds for a Bell.

Our Meeting-house is well provided with lamps, of a costly description, and other suitable furniture.

The *desideratum* is now a Parsonage which in time will be obtained. Our religious aspects continue favourable. The Bible Class, Sabbath School, Concerts, Prayer Meetings, Preaching Meetings, and Temperance Meetings, are in successful operation.

I have baptized a few since the Association.

Yours,

Long Island, Dec. 25th. WM. HALL.

P. S.—The fishing season has been of unusual prosperity, these two Islands exported to Yarmouth alone \$33,000 worth, and with the proceeds are buying vessels. We have in this island six large vessels trading with the West Indies.

For the Christian Messenger.

To the Baptists of Nova Scotia.

DEAR BRETHREN,

As members of Baptist churches, you understand and appreciate freedom of speech, independence of action, and impartiality of judgment. You are looked to as the enemies of oppression, the advocates of freedom, and the friends of the wronged. Fully confiding in your enlightened judgment, your christian charity, and your benevolent bearing towards the persecuted, I make my appeal to you from the following resolution of the French Mission Board, viz:—"Whereas Rev. A. Martell has for some time pursued a course towards our Missionary, Rev. M. Normonday, detrimental to the interests of the mission, and wholly inconsistent with his position as a member of the Board,—Therefore Resolved, that we do hereby express our decided disapprobation of his conduct."

Now, dear brethren, you would suppose the above resolution to be founded on the most inevitable proof. That a course of conduct so detrimental to the interests of the mission could be easily remembered and definitely pointed out. But I can imagine your surprise, when I inform you that there is not one action of mine to which that resolution can possibly refer,—upon which this charge can be founded. I invite the most thorough scrutiny of my conduct, towards the missionary, and am fully satisfied that the results would clear me.

To the French Mission Board I have sent the most palpable denial of the alleged "detrimental" and inconsistent conduct mentioned in the resolution. I have challenged proof. I have requested the Board to withdraw the resolution, but all in vain. No reasons are assigned, or evidence produced beyond what you see in the resolution, and a short sentence contained in a letter from the secretary, which will soon be placed before you. Since the receiving of this resolution, I have conversed personally with one of the members of the board, who was present when the resolution was passed, and he refused to refer to one circumstance, or in any way to enlighten me upon their grounds of action.

You will perceive I was not present when this resolution was passed, nor had I the remotest idea that the Board or any of its members contemplated anything of the kind. The Secretary of the Board, in replying to one of my letters, in which he professes to give me the opinion of many members of the Board, says:—"The Board will not take back their resolution until they are satisfied that you have not unjustifiably interfered in the troubles between Mr. Trombly and Mr. Normonday, and have not sought to destroy the Mission."

If this is the mind of many of the Board, the charge is somewhat varied from that contained in the resolution, but not modified. If I have sought to destroy the Mission, it is a grave offence. If I have not, this serious charge ought to be withdrawn. Still this last clause from the secretary's letter, opens the way for the introduction of a few facts bearing upon this case. Some time last spring, the Mission received a highly-prized convert in the person of L. H. Trombly. We all were glad when this addition was made, to the Mission. And in some measure rejoiced in this apparent prosperity. Mr. Trombly's name has been sounded through the country, as a valuable accession to the mission, being a convert of very great promise, having received a good education in Canada. His services were secured as a teacher in the Mission School, about to be opened at that time, as the Minutes of the Association will show. After this arrangement appeals were made to the churches for enlarged contributions, to support the new teacher and

his family, now added to the Mission, and also pupils attending the school.

Some few weeks after the Association, a very serious disagreement arose between the missionaries Normonday and Trombly. Much altercation took place between them, which need not be here detailed, which, however, resulted in Mr. Trombly's resignation on his part, and a dismissal from the service of the French Mission, on the part of the Board. Now it would be inferred from the Secretary's letter, that the Board have censured me for interfering in this quarrel. This I also fully deny. But lest I should overlook some circumstance, or take a prejudiced view of my own course, I referred the matter to the church here, and asked for their aid to discover the wrong-doing referred to by the Board. The brethren came together. Every inquiry that could be likely to draw any information upon the subject was made. This meeting composed of a greater number than the Board which passed the resolution,—brethren, too, who for intelligence and impartiality are not inferior to any equal number of brethren in the Province, not excepting the Missionary Board themselves. The chairman of this meeting has now been Custos of this Township for a number of years, and formerly represented it in the House of Assembly. After the most thorough investigation they were capable of making, they passed the following resolution, viz:—

"Whereas the French Mission Board having censured our pastor, Rev. A. Martell, for alleged improper conduct towards the French Missionary, Rev. M. Normonday, and inconsistent with his position, as a member of the Board, we have decided it to be our duty to investigate the matter, as our pastor utterly denies the charge thus brought against him. Therefore after the fullest inquiry our circumstances will permit, (being daily observers of what transpires with respect to Bro. Martell's conduct towards the Missionary, as far as public intercourse is concerned) we fully conclude the charges to be without foundation. And as far as we can discover, Bro Martell has not in any way been the cause of the difficulties and trouble alluded to, and now existing in the French Mission,

Resolved, therefore, that we hereby kindly, but firmly request the French Mission Board to withdraw and rescind the offensive resolution, as being injurious to the French Mission itself, and reproachful to the cause of God.

2nd. And whereas the French Mission Board having professedly passed the resolution above referred to, upon sufficient evidence produced at one of their Sessions,

Resolved, therefore, that in the event of the Board refusing to comply with the above request, that they be kindly but firmly requested to produce the evidence upon which they have acted, that we may have the advantage of judging in the matter for ourselves. We hope the Board will consider this matter and not refuse a request that appears to us so reasonable and so just."

Signed,

ABRAM LENT, Chairman.

W. S. GAVEL, Clerk."

These resolutions passed by good men, in the midst of whom Mr. Normonday and I live, and have daily intercourse, are of great importance in this case.

To these resolutions we have received the following reply, viz:—

"Resolved, that the following, be our reply to the Church at Tusket, viz: as you demand the evidences upon which we acted, in disapproving of the conduct of your pastor, as a member of the Board, we have only to say that at any meeting of the Board, we are willing to explain to Brother Martell, or any of the members of the Tusket Church, the grounds of our disapproval, but as the French Mission Board we consider ourselves as amenable to the Association only."

Here ends the correspondence. Now, brethren, I take exception to the first Resolution of the Board in the following order.—First. It is not true. Second. It is contrary to scripture, which tells us an accusation against an Elder must be only received from two or three witnesses, 1 Tim. v. 19.—Thirdly. As a violation of my civil rights. My standing in the Baptist denomination is very seriously affected by this resolution, and it should not have been passed by the Board, without hearing my defence or explanation. Even criminals about whose guilt there can be no question, have the advantage of a fair trial. I had a right to the same.

To the last resolution exception. First. It misrepresents the resolution sent the Board by the Church. It asserts that the Church "demands" the evidences upon which they have acted, whereas we only ask kindly for the withdrawal of the resolution or the production of the evidence upon which they acted. We do not demand. In the second place I take exception to the manner in which the Board shelters itself behind the Association,—pleading its amenability to the Association alone. This is simply absurd. That the French Mission Board are