

today-ack, as the Malisets call their town, (the Micmaos calling it *oodunk*) and was kindly invited by several friends in the city to make myself at home at their houses; an invitation of which I was often glad to avail myself. And I may here tell the dear brother whom I called up out of his bed late one rainy evening, that I would not have done so had I had at my command the means of paying for a night's lodgings at an inn. The slight inconvenience to which I had to submit for the sake of a "principle," because the "prophet's chamber" was pre-occupied, was much more cheerfully enjoyed than it would have been had either he or I been to blame. Like Paul I would love to be able not only to be "content" in "whatsoever state I am," but also to "take pleasure in necessities, in distresses, &c., for Christ's sake."

Before I returned home I visited Quaco, where I had never been before, and the intervening places between Quaco and St. John viz., Lake Lowond, and Ten Mile Creek. I cannot soon forget the kindness and christian fellowship I experienced in all these places, nor the liberal donations which were there, and in St. John, handed in for the Micmac Mission. I had no reason to be dissatisfied with the "Life of Trust." I had my family to supply, my Indian teacher to pay, and my own personal wants to meet. Sometimes my purse would be empty for days, or with but a few cents in it. At father Chiniquy's lecture I threw in literally all the money I had in the world. It amounted to *one cent*, and I knew not—and the ignorance gave me no concern—where I was to obtain another. Of the state of my finances at such times, no one but He to whom I am learning to look and to lean, had any knowledge. But I was enabled to meet every real emergency. And sometimes supplies came to me so timely, and from quarters so unlooked for, as to almost startle me, and shame my unbelief. What I received in the city of St. John, Lake Lowond, Ten Mile Creek, added to what was sent to my address at Hantsport during the nine weeks or thereabouts, I was in New Brunswick, amounted to *one hundred and forty dollars*, and, were every thing to be mentioned, the amount would be swelled considerably beyond this.

Some people imagine that I am *laying up money*. I beg to state that I am doing no such thing, and have no desire to. I am indeed, I hope, laying up treasure, but I confide it to no earthly bank. Such banks "fail," but the bank where I would fain deposit my riches "FAILETH NOT." There "no thief approacheth," and no rust corrupteth, and there are no earthquakes there. Oh that many more would be induced to abandon their airy unsubstantial dreams of wealth and worldly good, and deal in substantial realities, "gold tried in the fire," "yea durable riches and righteousness," "the merchandize of which is better than the merchandize of silver, and the gain thereof, than that of fine gold." Alas for those "who lay up treasures for themselves and are not rich towards God."

S. T. RAND.

Hantsport, N. S., Oct. 31st, 1868.

P. S.—I beg to acknowledge the receipt of two and a half dollars "from a friend at Baddeck, Cape Breton," and also four dollars "from a friend to Missions in Shelburne County."

For the Christian Messenger.

### "Distinct Schools."

No. 2.

Dear Brother,—

The duty of the State with regard to the education of children has long been a fruitful theme for discussion, and the policy of countries has greatly varied.

Soon after the Reformation in the sixteenth century provision was made in Scotland for the children of the poor by the establishment of a School in every parish, where, for a small weekly payment, instruction was given in the elementary branches. Every child had the opportunity to learn to read and write, and to acquire moderate skill in arithmetical computation. The results have proved highly beneficial, as is well known by every reader of history and every one acquainted with the character of the peasantry of Scotland.

No general arrangement of the same kind has been yet made in England. Immense sums have been bequeathed and contributed in aid of educational endowments, both in Colleges, and in great public schools, such as Eton, Winchester and Rugby; and Charity Schools have been established from time to time, in various parts of the kingdom, which have met with liberal support. But all these efforts have been connected with some religious body, the tenets held by which body have been inculcated, generally in the form of Catechisms. A large portion of school-time has been spent in learning and reciting those Catechisms; and to these have been sometimes

added Collects and Prayers, to be also learned. Not infrequently, when children have left those Schools, they have been found in a lamentable state of ignorance, and their education has had to be commenced *de novo*.

George III. is said to have uttered the patriotic wish that "every child in his dominions might be able to read the Bible." In order to assist in accomplishing that object he patronised two Institutions, which were ostensibly founded for the purpose of providing general education and facilitating the means of acquiring it.

One of these, Dr. Bell's plan, was adopted in what were called "National Schools." They were in fact Church of England Schools, as the Catechism of that Church was learned by all the scholars, and they were in other respects trained for its services. This was, therefore, a sectarian Institution.

The other was the Lancasterian system, so called from Joseph Lancaster, a benevolent and enthusiastic Quaker, who spent his life in advocating and carrying into effect the scheme which he had invented. The "British and Foreign School Society" was founded in accordance with his views, and has accomplished a vast amount of good. The fundamental principle of the Society is, that no denominational instruction is to be given in its schools. They are emphatically "Schools for all." The religious lessons taught in them are taken solely from the Scriptures. No sectarian book is allowed to be used. The Queen contributes annually one hundred pounds sterling to this Society.

Large parliamentary grants for the education of the masses have been made for many years past, but their distribution has not been very satisfactory. A change in public opinion is evidently taking place. Hitherto, the Protestant Dissenters have held that education, like religion, must be entirely free, that is, supported by voluntary contribution; but it begins now to be admitted that the well-being of the State requires that the education of the children be provided for, and that it is proper to charge it on the public revenue. Then, as the parents of those children belong to different denominations, the peculiar tenets of the denominations must not be taught in Schools sustained by public money. Hence it follows that the education furnished in such Schools must be mainly secular. I say "mainly," because it may be possible to select such lessons of moral and religious truth as may be acceptable to all parties. At any rate, the books used should be characterised by good moral tendency, and scrupulous care should be employed to prevent the introduction of any paragraph, or sentence, or even word, which might be so construed as to be unfriendly or unfavorable to religious influences.

The Common Schools in the United States are constructed, I believe, on this plan. They supply good secular education, on a liberal scale, to the entire population of the several districts. All denominations are comprised in this provision, in which, however, there is no reference to their distinctive religious sentiments. They cannot be taught in the Schools. The reason is obvious—it would be wrong—an infringement on religious freedom, to levy public taxes for such an object. The Roman Catholic must not pay for the religious instruction of Protestant children, nor the Protestant for the inculcation of Roman Catholic doctrines and practice. These are introductory remarks. The application will be made in future letters.

Yours truly,

J. M. CRAMP.

Acadia College, Nov. 6. 1868.

## Christian Messenger.

HALIFAX, NOVEMBER 11, 1868.

### A Proposal—Great Inducements.

We hereby offer to send the *Messenger* WITHOUT CHARGE for the remainder of this year, to New Subscribers for 1869 from the date of receiving their names, with the payment in advance.

We also make the following proposal. We will send a copy of Dr. Cramp's Baptist History to every person who sends us

FOUR NEW SUBSCRIBERS as above, before the end of this year.

Will our friends who are in arrears for the *Christian Messenger* have the kindness to forward the amounts due at their earliest convenience. Demands which must be met are pressing upon us. If we had the whole of what is owing, we should be relieved from a vast amount of care and anxiety. Delay causes us expense and trouble. What is owing by any one may seem a small sum, but when they are numerous they become in the

aggregate a large amount, and a serious inconvenience.

We are sorry to afflict those of our Patrons who pay promptly in advance by inserting such a paragraph as the above. If all our Subscribers, who have not heretofore done so, would imitate their good example, we should be greatly obliged, and be under no necessity of referring to money matters,—a consummation devoutly to be wished.

THE CHRISTIAN MESSENGER brings Happiness wherever it comes. Education it supplies for all the

Children who can read, as well as their parents. Home is thus made more attractive; Reform of abuses is advocated, Intemperance and idleness are discouraged. Shipping Intelligence is given every week. Thoughtful persons write for it and read it. Independent in politics, it is Approved by the three N. S. Baptist Associations. New Testament religion it inculcates, and

Makes Christianity its foundation. Equal rights it demands for all. Sabbath Schools and Teachers receive Special attention and respect. Every Farmer should read the "Agriculture &c." No family should be without its weekly paper. Great advantages flow from its general circulation. Enterprise and progress are encouraged. Reader, try and get your neighbours to Take the Christian Messenger.

### Provincial Day of Thanksgiving.

To-morrow is appointed, by command of His Honor the Lieutenant Governor, as a day of general Thanksgiving. Services suitable to the occasion will, we believe, be held in all the Protestant Churches in Halifax. Wherever the proclamation reaches in time to make arrangements, we presume the recommendation will also be generally observed in the country.

### Day of Thanksgiving and Prayer for Baptist Churches.

At the Annual session of the Baptist Convention, a recommendation was given to the Churches comprised in the Convention that the first Thursday in December, be devoted to special Thanksgiving and Prayer. We mention this now, for the purpose of reminding brethren, so that they may have time to make appointments in their various fields of labor. Whilst we may and should offer grateful acknowledgments for temporal good, and exemption from many of the sorrows and ills that have befallen some other countries, of what avail are these blessings if they do not bring us nearer to the Giver of all good, and if men are not brought to recognize the Lord Jesus as their Saviour and Redeemer, and submit to his laws and ordinances? Earthly good unless becomes a snare and a trap.

Our denominational Day of Prayer is for special attention to this matter. Some of our churches during last year were greatly increased and blessed, but others, and a large number of them, were either stationary or suffered diminution, and are still without any indication of revival. What are the appropriate means to be used under such circumstances? "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel to do it for them; I will increase them with men like a flock."

Let there be then no restraining of prayer. Blessings have frequently been given evidently in answer to such special seasons of devotion. "Behold the Lord's hand is not shortened, that it cannot save, neither his ear heavy that it cannot hear."

Our readers will receive benefit by the perusal of the Convention Sermon on another page. The preacher has so condensed it and given the substance, as requested by the Convention, as to enable us to insert it in one issue. It is much more satisfactory to read such a production at one time than to divide it into two or more parts. We heartily commend its teachings to serious consideration, and to practical exemplification.

PRESBYTERIAN PSALMODY.—It is proposed by a Committee of the Synod of the Presbyterian Church of the Lower Provinces to publish a new Tune Book. They have sent to the Session of each congregation the following enquiries:

1st. What tunes do you wish to have inserted for use in your congregation? It would be well to send a M. S. copy of any tune especially desired, as the harmonies vary in different books; and the Committee desires to be guided by plurality of voices, both as to the tunes and their arrangement.

2. Would you like to have a few Anthems, say six appended to the book for use at practice meetings, &c.? If so name them.

3. How many copies of a book of the description indicated in this Circular, and prepared as far as possible in accordance with the replies which it may elicit, do you agree to take?

### Mr. Howe's Second Letter.

In our last, we noticed a letter that had appeared in the *Morning Chronicle* from the Hon. Joseph Howe, on his political position, and gave some extracts therefrom for the information of our readers. On Wednesday last a letter appeared in the same paper from Judge Marshall animadverting upon the said letter and taking Mr. Howe to task for what it contained, or rather for what it did not contain. On Saturday last another letter appeared in the *Chronicle* from Mr. Howe, in reply to that from Judge Marshall, and still further defining his views in reference to the political situation of this Province.

We have no inclination now to discuss this matter, but as we know many of our readers are much concerned in the question of Repeal vs. Confederation, on which Mr. Howe's letter treats, and have no other opportunity of learning its contents, we have concluded to copy the larger portion of it, sufficient for that purpose.

After giving in the first part of his letter some details respecting the difficulty he found in opposing the passage of the British North America Act, and the amount of labor that he and the other Repeal Delegates expended in getting the attention of the British people enlisted on behalf of the Repeal question, Mr. Howe proceeds:

"Now let us look at the results of the last delegation, and see how much encouragement we have to send another. We went instructed to demand Repeal. Our first interview satisfied me that it would not be got if Her Majesty's Ministers could help it; and we naturally addressed ourselves to the ordinary means, by which pressure may be brought to bear upon a reluctant Government. Resolutions, Addresses and Resolutions were struck off, arguments and explanations to suit every taste and capacity were prepared. These were addressed to every member of both Houses, and to all the leading newspapers of the three kingdoms. Correspondence was opened and personal interviews sought with members of Parliament and other influential persons. This sort of thing went on for months. With what result? Let the country judge.

When it became necessary to shape the resolution to be submitted to Parliament, Mr. Bright told us frankly that though he would go down and ask for "Repeal," pure and simple, if we insisted upon it, it was so unusual, so opposed to English habits of thought and Parliamentary practice, to repeal in such haste an important statute, without any precedent enquiry by a Parliamentary committee or a Royal Commission, that he did not know at that moment two members who would vote with him, and should expect to be left in a minority of ten.

With this cheerless prospect before us, we had no alternative, and consented to modify the resolution. Availing ourselves of an invitation from the Duke of Buckingham to discuss the general subject again, we used every argument we could think of to induce His Grace to yield either a committee or a commission. The issue of the two debates all the world knows. What others felt I know not, but when I walked out of the lobby of the House of Commons, it was with the full determination never to go there again, on any such errand."

"Of forty members who represent the great financial and railway interests of the three Kingdoms, every man was against us.

And in both Houses almost every prominent Whig, who was in the last Cabinet or expects to be in the next, led by Earl Russell in the one House, and by Mr. Gladstone in the other, voted against us.

Of the thirty-one great governing families, whose names are interwoven with the most striking events of history, whose vast estates are to be found in every county, who largely control elections and influence governments, whatever party is in power, every one is against us.

We cannot assume that all these people have any desire to do us wrong, or that the great majority of them have any personal interests to serve. But the causes of their unanimity lie upon the surface. The United States have flourished as a great Confederacy. It is assumed that we may and ought to do the same. Then again the whole tendency of European thought, for many years past has favored consolidation. The small States of Greece have been united into a Kingdom, and Great Britain gave up the Ionian Islands that the territory might be rounded. All the small States of Italy, but Rome, have been united under Victor Emmanuel. All the small States of North Germany, after the battle of Sadowa, were united to Prussia; and those lying to the South either have sought or will seek to be incorporated into the Austrian Empire.—These changes English statesmen of the most elevated intellects and blameless reputation believe to be salutary and beneficial, and overlooking the argument urged by us in 1867 that we were already part of a great Confederacy, they cannot be made to believe that what is good for Greeks, Italians, and Germans, should not be good for Nova Scotians.

Then again, outside the British Islands there are more than two hundred millions of people occupying sixty great colonies and dependencies. Each of these in its turn presents its grievances for redress, its complaints for investigation; so that either in the Press, in Parliament, or before the Judicial Committee of the Privy Council, Colonial questions are continually turning up, and often create less interest than an ordinary suit at law. Seriously pondering all these matters, nobody will be much surprised at my con-