

class was demanded. Model lessons were given and model methods of instruction were presented, but it was generally conceded that if any were imitated it had better be David, who refused Saul's armour, and would use only his own. J. M. H.

For the Christian Messenger.

**A word about the "Scripture Catechism."**

Baddeck River, Nov. 5th, 1868.

Dear Bro. Selden,—

I have read your "Scripture Catechism," with pleasure and profit. It is good. Just what was wanted in our Churches, S. Schools, and Families. It places before the reader, in an order superior to any book that I know, a summary of Christian doctrine and practice. I felt the need of such in my own family.—Every church member ought to have one. It is safe. It is completely stripped of the human. It is all Scripture. Surely none can but appreciate it.

Last Lord's day, (which was a good day with us, as we had an interesting baptism at St. Anns, in the presence of a large crowd of spectators), I publicly recommended your Catechism. Several said to me, that it was no good to them, being English. I promised them, that if it could be done, perhaps we would have it in Gaelic. Now brother Selden, this can easily be done. The translation into Gaelic is not difficult, as only the question is to be translated; for the answer, one may open the Gaelic Bible, and he has it before him already translated. I can perform the work in a few days, and want no profit whatever from such work, more than the hope that the book would be of benefit to my countrymen. Cannot we get, say 200 printed in Gaelic? The book in Gaelic can be rendered useful in connection with every Baptist Church on this Island. Remember, I have offered to translate it for nothing, and only that I am too poor, I would very soon have your "Scripture Catechism" in Gaelic, scattered every where throughout this Island.

Yours in the love of Jesus,  
WILLIAM MCPHEE.

[We think the work Bro. McPhee proposes would be found more difficult than he imagines. The cost of type setting for 200 would be the same as for 2000. This would vastly increase the price.—S. S.]

For the Christian Messenger.

**"Distinct Schools."**

No. 3.

Dear Brother,—

The "law concerning Public Schools in Nova Scotia" may possibly be susceptible of improvement in some of its minor provisions and details; but so far as regards religion it is as near perfection, in my opinion, as it can be—and that, just because of absence of enactment.

The Teachers, I observe, are required "to inculcate by precept and example a respect for religion and the principles of Christian morality;—justice, and a sacred regard to truth, love of country, loyalty, humanity, and universal benevolence, sobriety, industry, and frugality, chastity and temperance, and all other virtues which are the ornaments of human society."

In order to assist them in the discharge of their duties they are furnished with "Reading Books" of a high order of excellence, the daily use of which cannot fail to improve the mind and to promote the formation of good moral habits.

In the "Comments and Regulations of the Council of Public Instruction" I find the following passage: "While the law does not sanction the teaching in our public schools of the peculiar views which characterize the different denominations of Christians, it does instruct the teacher 'to inculcate by precept and example a respect for religion and the precepts of Christian morality.' To the trustees the people must look to see their desires in this respect, so far as is consonant with the spirit of the law, carried into effect by the teacher."

The trustees, it will be noticed, are judiciously left at liberty to make such arrangements as they think best, so that they are in harmony with the general principles on which the work of education is to be carried on. Different courses may be adopted. If the teacher is a religious person, it may be judged proper to open the school every morning by reading the Scriptures only, or with the addition of the Lord's prayer. Other varieties, equally unobjectionable, may be adopted. All that the trustees have to do

is to see that their directions are "consonant to the spirit of the law."

But it seems that in some few instances certain persons have felt themselves aggrieved and have complained of the courses taken by trustees. The Council of Public Instruction promptly interfered, and issued the following "Regulation":—

"Whereas it has been represented to the Council of Public Instruction that Trustees of Public Schools have, in certain cases, required pupils, on pain of forfeiting school privileges, to be present during devotional exercises not approved of by their parents; and whereas such proceeding is contrary to the principles of the School Law, the following additional Regulation is made for the direction of Trustees, the better to insure the carrying out of the spirit of the Law in this behalf:

It is ORDERED, That in cases where the parents or guardians of children in actual attendance on any public school (or department) signify in writing to the Trustees their conscientious objection to any portion of such devotional exercises as may be conducted therein under the sanction of the Trustees, such devotional exercises shall either be so modified as not to offend the religious feelings of those so objecting, or shall be held immediately before the time fixed for the close of the daily work of the school; and no children, whose parents or guardians signify conscientious objections thereto, shall be required to be present during such devotional exercises."

Surely, this ought to be sufficient. The schools are free to all. They are so managed as that respect for religion and morality is everywhere inculcated. The peculiarity is, that there is, in a religious sense, no peculiarity, and parents belonging to all denominations may send their children to the district schools without the slightest fear that there will be any tampering with opinions, or any imposition of practices that might be objectionable to them. Is not this perfect freedom?

Strange to say, it does not satisfy all parties. Our teachers are "to inculcate by precept and example a respect for religion and the principles of Christian morality." That, the Hon. Mr. Flynn tells us, is considered by Roman Catholics as "a Godless system of education." Why "Godless?" Because, the Roman Catholic says, the children are not taught to pay their devotions to their guardian angels, the Virgin Mary, and the saints.—Many Episcopalians take up the cry, and say that it is "Godless," because the Church of England catechism is not taught, and the children are deprived of the knowledge that in baptism they were made "members of Christ, the children of God, and inheritors of the kingdom of heaven." It is possible, though not very likely, that here and there some other Protestants may say that the education is "Godless," because the children are not drilled in the Assembly's Catechism.

Now, if in the judgment of these people, education ought to be religious in the particulars indicated—and if they cannot conscientiously send their children to the provincial schools, because their demands are not complied with—the remedy is in their own hands. There is no compulsion. Let them establish schools for their children, at their own expense, where the instruction may be moulded in accordance with their wishes. There is no hindrance. Any one who pleases may set up a school.

This, however, is not what they want. They want the law to be changed to suit themselves. They want schools of their own—Separate Schools—where the Romanism, the Episcopalianism, and any other *ism*, may be taught, at the public expense. The question is, Is this right? Twelve members of the House of Assembly said, "Yes":—fifteen said "No"—at any rate they voted for the postponement of the measure till next Session.—Meanwhile, the people must be enlightened and aroused.

Yours truly,  
J. M. CRAMP.

Acadia College, Nov. 11, 1868.

**Christian Messenger.**

HALIFAX, NOVEMBER 18, 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 REV. A. R. R. CRAWLEY, arrived at Wolfville, via New York, from Burmah, on the 7th Inst.

**Temperance Principles.**

Men in the various stages of intemperance—from that of the most moderate drinkers down to the most wretched drunkard—have boasted that they can cease from drinking when they choose. Facts tell a different story. The habit clings to the poor inebriate and it is only by almost a miracle that he can be rescued from the doom to which thousands have preceded him. The following very instructive case was recited by the Rev. Mr. Heustis in an address given on a recent occasion in the Division room in Halifax:

"A young man in Albany, N. Y., married in 1857. The first four years of wedded life were happy, because he was sober, diligent, and successful. During the next four he began to tipple, and became a drunkard. One day he hastened homeward from his shop, on hearing the sad intelligence that his wife had, by accident been fearfully, if not fatally burned. He seemed overwhelmed with grief. And in the tenderest manner, asked her pardon for his past misdeeds. She lingered till near midnight and then expired. About an hour before she died, she called the husband to her and said, "You say that you love me; then, for my sake promise me you will never drink another glass of liquor." He replied in the most solemn manner, "Never my dear Lottie, God being my helper, never another glass." She waited a few moments, and again proceeded: For the sake of our poor little children that will soon be motherless tell me you will never drink again." His reply was much as before. She again proceeded; "And for the sake of your own poor soul, James, say you will drink no more." And again he promised never to drink. She paused a moment, and turning her blackened face towards the ceiling, exclaimed in a most pathetic manner, "and for God's sake, James, tell me you will never drink any more." He fell upon his knees, and asked God to help him to keep the pledge he was making to his dying wife. Doubtless all felt that the husband was rescued. How could he ever drink again? What moral influence could promise so much? The sequel will tell. In due time the wife was buried, and the day following the husband was staggering drunk in the streets of Albany. Notwithstanding occasional instances of this desperate character, showing the inadequacy of moral suasion to reform the drunkard, yet this kind of effort must not be relinquished. It sometimes succeeds. And perhaps more frequently would do so, if judiciously and persistently applied. He who supposes that the chief object of the temperance reformation is to save drunkards from the evils of inebriety and from the drunkard's doom in the next world, is not correctly informed in reference to the subject. Such an opinion would be but a partial view of the object contemplated. To save every drunkard on earth in the course of one month, would be a matter of less importance to our race than the creation of an active temperance conscience in the breasts of the rising generation.

The value of correct public opinion, on religious and moral subjects cannot be over estimated. The friends of temperance have much reason to take courage, from what has already been accomplished in this direction."

With the above fact before them, and others, many of which may be in the recollection of every observant person, the following recommendation of the Committee on the state of the Order comes with much force and weight:

"Your Committee think that it would be attended with good results were the Clergymen of the various churches favourable to Temperance, respectfully requested to preach occasionally on the subject."

It is only by constant vigilance and persevering effort that public opinion is created and sustained in favor of temperance and every other good cause.

The Baptists of Michigan closed the Annual Session of their Convention on the 11th ult. The case of Kalamazoo College, the educational institution of the Baptists in that State, was before the Convention and caused them much anxiety. Its necessities made it somewhat of a problem as to whether it should live or no. We learn from the *Baptist Tidings*, the Baptist organ of the State, that the presence of Dr. Brooks, the newly, cordially and unanimously elected President of the College, with his calm, frank, and manly utterance, added a higher tone and confidence to the proceedings; and with the others, swelled the flowing tide that finally on Saturday, substantially bore the ship (the College)

over rocks and shoals, and we hope set her afloat on a voyage for life.

Over \$16,000 was pledged there, that day, by noble men, with rich assurances of thousands more to come in due time from some who were represented there. Some very effective and noble speeches, coming from deep full hearts were made, and all, we think, felt that it was the grand turning point in our history as a people in this State, and in the history of our educational life and interests.

Fifty thousand dollars must, however, including what was pledged on that memorable Saturday, be raised in a reliable form within 90 days from that time, to make what was and will be pledged secure, and thus realize the hopes and expectations inspired on that occasion.

This speaks well for the denomination in Michigan.

**The Local Government on Mr. Howe's Letter.**

Having inserted in our last the substance of Mr. Howe's Letter we feel it is due to our readers that they should see how the Executive Council meet the statements it contained:

Provincial Secretary's Office,  
Halifax, N. S., 10th Nov. 1868.

At a Meeting of the Executive Council, held this day, the attention of the Council was directed to a letter in the "Morning Chronicle" of the 7th instant, signed "Joseph Howe," in which the following statement is made:

"On the second day that the Convention met, and after my explanations had been made, this question was put by a member, for whom I have a very high personal respect, 'But cannot Mr. Howe tell us what we can now do?' As nearly as I can remember my answer was—'There are two things. You can declare your independence; but if that is to be done (and I do not advise it) come up to the table here, and sign a declaration, pledging your lives, your fortunes and your sacred honor, to maintain it. If the people respond be prepared to head them, and history will record your martyrdom, if not your achievements.' Nobody seemed inclined to try this experiment, and I then said, 'there is one other thing that neither involves your lives nor your allegiance. It is clear to me that unless something is done on this side of the water besides talking and passing resolutions, you can make no change on the other. But if you wish to startle England and Canada, and play your last peaceful card before you negotiate, let the Executive Council go up to General Doyle to-morrow morning and say, 'From no disrespect to your Excellency—for we all respect you,—from no desire to embarrass, for under other circumstances we would rather assist you; but in order to give the most emphatic answer to the Duke of Buckingham's despatch and speech, and to show the unanimity and strength of public feeling in favour of Repeal, we come to tender our resignations, and to inform your Excellency that we will not work for or under you so long as you hold a commission from Lord Monck, and not from the Queen.' In offering this suggestion I pledged myself that, if it was adopted, I and every member of the House of Commons that I could influence, would back the Council, resign our seats if there was a dissolution, and pile up such a majority as could not be misrepresented in England."

When this proposal was made I looked along the Treasury Bench with some curiosity and interest. Not a man rose to second it, or to give to Nova Scotia her last chance of a peaceful and loyal repeal of the Union. From that moment I have taken no part in repeal movements in which I have no faith."

The undersigned, all of whom were present at the Convention, remember that some suggestion was made by Mr. Howe, as we then believed in a spirit of banter, that one mode of getting free from Canadian Confederation, was that the members of both Parliaments should declare their independence and head an insurrectionary movement; but a proposal so absurd only provoked a general smile around the benches.

With respect to the second proposal, that the Executive Council should "go up to General Doyle," tender their resignations, and inform His Excellency that they would "not work for or under him" while he held a commission from Lord Monck and not from the Queen," we have no hesitation in stating that no proposition in the terms and to the extent mentioned by Mr. Howe was made by that gentleman.

As there was no reporter present, which we now deeply regret, we will not venture to state the exact language used by Mr. Howe, but we are free to say that the advice for the Executive Council to resign, and in conjunction with the members of the Dominion Parliament, appeal to the country, and "pile up such a majority as could not be misrepresented in England," was never given. Had such a proposition been seriously made, by resolution or otherwise, it must have anxiously engaged the attention of the "Treasury Bench," as Mr. Howe is pleased to facetiously designate the members of the Local Government and Local Legislature. But in the absence of any such resolution, or any desire expressed by other members of the Dominion Parliament to vacate their seats and offer themselves for re-election, we are compelled, in justice to ourselves and to those we represent, to protest against the aspersion upon the earnestness and patriotism of gentlemen who will not yield to Mr. Howe in the determination to maintain their honor and integrity unshaken.

WILLIAM ANNAND.  
M. I. WILKINS.  
W. B. VAIL.  
R. A. MCHEFFEY.  
JAMES COCHRAN.  
E. P. FLYNN.

Absent, but assenting by telegraph:

J. C. TROOP.  
JOHN FERGOUSON.

Hon. R. Robertson, absent and not heard from.