

For the Christian Messenger.

Aylesford, Dec. 23, 1868.

DEAR BRO. SELDEN,—

A friend who was recently inquiring of me respecting our esteemed Bro. R. S. Morton, suggested that it might be well to publish an additional statement for the information of his numerous friends.

I am sorry to say, that he is recovering, if at all, very slowly. His disastrous fall occurred on the 18th of September last. After more than three months, he can merely move one knee a little. There is, however, much more pain in his lower limbs of late. Though this is distressing, yet it affords some hope of, at least, partial recovery.

It gives me pleasure to add, that Divine grace continues to sustain him in the midst of this heavy affliction.

In different localities friends have kindly furnished means toward the support of Bro. Morton and family, for which he desires to express gratitude. Doubtless many more will cheerfully aid in this "labor of love."

You are very truly,  
CHARLES TUPPER.

[If the Board of the Central Association Infirm Ministers' Fund have not had this case before them, we hope they will give it early consideration. Ed. C. M.]

For the Christian Messenger.

## Seasonable Reflections.

Dec. 25th, 1868.

Dear Editor,—

The year Eighteen hundred and Sixty-eight is drawing to a close. Many of us entered upon it with high hope and firm resolve.—Humbled in view of past failures, we determined to redeem the time. We thought by doubling our diligence, to make up for days recklessly squandered. It is now ours to review. Have our hopes been realized, our resolves carried out? Some perhaps, may cheerfully answer in the affirmative, but to the most of us, I fear, the record of the year just closing, as it lies before us and God, is a dark one. Blasted hopes and broken resolutions beset the path we have travelled.

Our hearts sicken as we look into the misty past. Our courage well-nigh fails us as we turn to the uncertain future. We travel tremblingly on this border land between the *Old and New Year*. It is a solemn season.—Thought ever busy is rushing now with accelerated pace, first backward, bringing in array before us our privileges and mercies, our opportunities for doing and receiving good, on the one hand; on the other, the use we have made of them, or rather our abuse of many of them. Then we are carried forward into the future, and ask with trembling earnestness, will it be different with us in the year to come?

Shall we go the same cheerless round of proposing to do, yea, solemnly avowing we will do, then in act write the same record over again to be held up at the end of Eighteen Sixty-nine to mock us? We were about to say, better make no resolves at all.

But perhaps past experience has taught us wisdom. We have again and again "learned to our own understanding" and the result has proved our folly. All human props fail us. Can we be such dull scholars as not to have learned this? Surely, surely not. Let us henceforth lean upon the *Almighty Arm*, let us hope, pray, and resolve in His strength, and all will be well.

But at this season those who have a *real interest* in the cause of the Redeemer look beyond themselves. We "go round about Zion." We are anxious to learn if she have been largely reinforced. If her outposts have been filled up. If well trained and valiant men have been brought to the front, to assume the leadership in some of her detachments, to *do, to dare, and even to die* if need be in defending her interests, and in assailing the strong-holds of her enemies. Well, narrowing our vision to the *scene of conflict* that our own province presents, what do we see? Have the hosts of sin and hell been routed to any considerable degree? Does the banner of Jesus float over the besieged and broken fortresses of our scattered foes?—Have the forces of the spiritual Israel gone up to possess the land hitherto occupied by the "Armies of the aliens." Nay, nay, sorrowfully I repeat it, no such advances have been made, sin is as rampant and the powers of darkness as defiant as ever. The Church may have held her own, but as far as mortals can see she has done but little more. Now, in view of these facts, may I not venture, humbly, but earnestly, to appeal to my fellow-labourers in the vineyard of Christ. My brethren in the Ministry, together with that portion of the Church to which we belong, are we doing what we can to put down

sin and build up the kingdom of Christ? are we exerting ourselves to the utmost to rescue precious souls from perdition?

Can it be possible that we believe in a Heaven and a Hell, and that there are numbers around us, and many of them our near and dear friends, who are actually flying away from the one, and rushing with mad speed towards the miseries of the other, and we are looking on with comparative indifference.—Surely our position is anomalous. We profess to love our fellows, we believe in a hell, we see our friends on the highway thither. Soon they will be beyond the reach of hope. Another of their years is numbered. Our opportunity to do them good, to save them instrumentally will soon be past. Oh! let us hasten to the rescue, and prove ourselves wise to win souls, lest our garments be found stained with their blood.

Yours in Christ,  
J. E. GOUCHER.

## Christian Messenger.

HALIFAX, DECEMBER 30, 1868.

## The Close of the Year.

By the favor of the Most High we have been brought nearly to the end of another year; and it becomes us to enter upon thereof, our gratitude for mercies received, and our dependance on the same grace in prospect of the future. During the year we have been called to experience much that was perplexing and painful. We have sought to pursue a straight-forward course, and such as we have believed would serve the cause of our Lord and Saviour in the world. Some few of our friends under the influence of prejudice or ignorance may have left us. They have listened to evil counsel, and have deprived their families of what was greatly valued by them. We are glad to be able to state that of these some have perceived their mistake, have come to view things from a more elevated standpoint and have replaced their names on our list. These are to us doubly welcome, we shall continue to cherish the hope that brethren whose hearts are right, who from real or fancied poverty, or any other cause have been induced for the past year or two to dispense with our visits will soon be restored to an improved state of mind and circumstances. The great body of our readers have not however allowed the passing changes to interfere with our happy relations, and to these we again pledge ourselves, and venture to anticipate even greater satisfaction and more happy relations in the coming year than ever before.

The world is progressing. We might indulge in a reference to the important changes that have taken place in various countries during the year now nearly past. In doing so we should find abundant evidence that "The Lord reigns" and that he is over-ruling the affairs of men for the accomplishment of his merciful purposes towards our race. What changes for the better are seen in Spain, in Austria, in Turkey, in the United States, in our own mother country and Ireland. In our own Province too there is less of the cry of distress, than at the end of last year; and we believe more assurance is felt that existing difficulties will be overcome peacefully by legislative enactment. Our religious liberties will need a watchful eye. We must not slumber in fancied security that those who enjoy these privileges in common with ourselves are willing to defend and preserve them for us. We must be on the alert and be willing to relinquish whatever may interfere with the transmission of them to our posterity. "The price of freedom is eternal vigilance." These are some of the feelings and thoughts with which we would look forward to entering upon another period of life.

"Life is the time to serve the Lord."

Our rest will be in a brighter happier sphere. On the threshold of 1869 we would offer cordial greetings to our readers and wish them all a Happy New Year.

## Separate Schools and the Dominion Government.

The people are awakening in reference to the subject of Separate Schools and we doubt not they will be prepared to shew the Legislature when it meets that they wish for no such change in the School Law as that of Separate Schools. We see that at a late meeting of the Truro Presbytery, a series of resolutions was passed against Separate Schools, "pledging itself to use all proper means to render such attempts (as that of last session) abortive, by bringing the question fully under the notice of their people."

There should be no delay in this matter. The question was deferred from last session on purpose to give an opportunity for the

views of the people to be ascertained, and we believe the government are desirous of knowing what are the views of the people on the subject.

We perceive that the Rev. Dr. Cameron, at Arichat, Vicar General of the Roman Catholic Church, has written a long letter to the *Morning Chronicle*, defending the Hon. Mr. Fynn's Distinct School Bill of last session. He refers to the Rev. Dr. Cramp's letters on the subject which have lately appeared in our columns. The editor of the *Chronicle* does not endorse the views enunciated in Dr. C.'s letter, but affirms that he holds opinions adverse on the subject of Separate Schools.

"The British North America Act," in the opinion of the "Confederates," gives, at least, a fair measure of power to the Dominion Government; in the opinion of the "Anticonfederates," it has taken away the rights of Nova Scotians, and has invested the central government with undue authority, which may be exercised at the expense of the liberties of our Province. One party admits, that we have given up enough, and, perhaps, too much; and the other party declares that the bargain for Nova Scotia is altogether a bad one.

This being the case, where is the necessity of handing over to the Dominion Government any of the authority which our Parliament now possesses, and which, by the "Act," is fully conceded to it? This is contemplated by Mr. Fynn's Separate School Bill.

A present, Education is exclusively in our own hands. We can deal with it at pleasure. The present system can be swept away, and a new one substituted in its place. It may be amended or modified, as experience and wisdom may require, in order to its perfection. All this may be done, and the authority to deal with the important question of Education still resides in our Local Parliament. All of this holds true, so long as Separate Schools do not exist. But so soon as Mr. Fynn's Bill becomes law, we have surrendered our right to deal, in some respects, with the question of Education. In the passing of that "Bill," the unlimited power of Nova Scotians over their own Education, would become limited, according to the 3rd and 4th Clauses of the 93rd Section of the "Dominion Act." Is it not astonishing that such a measure was in any way favorably considered by an Anti-confederate Legislature?

These clauses were brought to the notice of our Local Parliament, during the debate on Mr. Fynn's Bill, and the interpretation here given, was then accepted.

The 3rd Clause of the British North America Act reads thus,

"Where in any Province a system of separate or dissentient schools exists by law at the Union, or is thereafter established by the Legislature of the Province, an appeal shall lie to the Governor General in Council from any Act or decision of any Provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.

The 4th clause reads as follows:

"In case any such Provincial law as from time to time seems to the Governor General in Council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor General in Council on any appeal under this section is not duly executed by the proper Provincial authority in that behalf, then and in every such case, and as far only as the circumstances of each case require, the Parliament of Canada may make remedial laws for the due execution of the provisions of this section and of any decision of the Governor General in Council under this section."

Why is Mr. Fynn's Bill so short? why does it aim to secure from the Legislature only the principle of "Distinct Schools," significantly omitting, as it does, to point out, in any way, either vaguely or distinctly, the details of the measure? In the light of the above quotation from the "Dominion Act," the reply to these questions is obvious. The author of that "Bill" had, no doubt, studied carefully this provision of the "British North America Act."

Grant the principle of Separate Schools, and what follows?

We cannot fully reply to this question, but we can see some of the results. The Protestant denominations may support their Public Schools with their peculiar religious views forbidden, whilst the Roman Catholics may draw from the public funds to sustain schools in which all his religious teachings shall find a place. It is also plain that, in case Separate Schools are granted, it will be necessary to build more school houses and to support more teachers, and where can the Province look for the remedy of such abuses, or for deliverance from such grinding injustice? The Local Legislature has indeed the power to inflict the injury, but in the act of doing it, the right to redress the grievance would be surrendered to Canada. The most distinguished admirers of

the Dominion Government, would hesitate to take such a step; and will an Anti-Confederate Parliament do it? We shall wait anxiously to see!

At present the different religious denominations are dwelling together in comparative harmony. Their children are meeting each other in the same classes, and on the same playground. Ignorant of the feuds of the past, their young hearts are entwining around each other, drawn together by the noble instincts of a common humanity. Here are being sown the seeds of future peace and friendship, both for social and for civil life. Must all this be terminated by the ruthless blow of a "Distinct School Act?" Must we have forced upon us the cause of lasting strife which may rage in every school section, and on the floors of our local Parliament; and which can only be finally settled by the dictation of the Government at Ottawa?

## Ecclesiastical Precedence.

The "Order of Precedence" issued a short time since, from the Colonial office placed "Archbishops and Bishops according to seniority," next in order to Lieutenant Governors. This has called forth remonstrances from several of the religious denominations that do not use the term "Bishop," to designate any of their ministers. It is not stated in the Order referred to that any particular churches will be recognized in preference to others, and we presume that it was expected that only the Anglicans and Roman Catholics would be eligible for such "precedence." But it appears that this is a mistake. In Canada it seems that there are four different churches having "Bishops" to whom the above "Order" is applicable,—the Roman Catholics, the Church of England, the Episcopal Methodist, and the African Episcopal Wesleyan Church. It further appears that the "bishop" who is entitled by seniority to "precedence" over all the other "Bishops," in Canada, is a worthy old colored minister of the latter church—the Rev. Willis Nazrey, and the next in seniority is Bishop Richardson belonging to the same church.

The difficulty therefore which has existed between the Anglican and Roman Catholic dignitaries is solved, so far as the first and second personages are concerned. Who shall come next in order will not, perhaps, be contended for very earnestly.

The question has been suggested to us, Whether the "Order of Precedence" respecting Archbishops and Bishops will be attended to on the occasion of our Lieutenant Governor's Levee on Friday next—New Years Day. If it be, and the "Bishops" appear with General Doyle and his suite as in state ceremonies, Bishop Thomas as the head of the African Baptist Church in Nova Scotia may possibly claim a place with the other "bishops" on that day. Will General Doyle invite him with them to a seat at his table? We shall see.

Although we certainly esteem our own pastors—the ministers of the Baptist Churches—to be "bishops" of the true Apostolic Succession, yet we by no means desire to insist on any claim of precedence on their behalf. We do claim however on behalf of the Presbyterian, Wesleyan, Congregationalist, and Baptist Ministers, full equality with those of any and every other church, whether they be styled priests, bishops or arch-bishops, or merely pastors, elders or teachers.

## Sabbath School Work.

The QUESTION DRAWER is an institution in many of the Annual Conventions which awakens great interest. It consists of a drawer in which any member deposits a question or a Request he wishes answered. A committee is appointed to examine the drawer at each session and to decide whether the questions are of such a character as should receive replies; and to supply such answers as may be appropriate. The following is a series of Questions taken from such a drawer at a Sunday School Convention at Chatham, in New York, with the replies supplied:—

Question.—How best to gather in the children?

Answer.—Chiefly by means of good teachers. Kindness and sympathy do much. Don't be ascetic. Make all appear pleasant. Children love details also; give them.

Q.—How to get good, faithful teachers?

A.—By discrimination in selecting, and zeal in enlisting, their interest and services.

Q.—Should any but pious persons teach in a Sabbath-school?

A.—Not if avoidable;—would form large classes, and resort to other expedients before employing them.

Q.—Are teachers' meetings desirable, and how would you conduct them?

A.—Should rely more on individual study;