

Correspondence.

For the Christian Messenger.

Central Sabbath School Convention.

DEAR SIR,—

It seemed to me, on seeing the notice of the Sabbath School Convention in your paper, that some one ought to give the matter a little more notice, so that, our Convention may excite a reasonable amount of attention. Much is said, and much felt in these days, as to the importance of the Sabbath School interest, but much more might be said, and ought to be said. We have been engaged in the work long enough and with sufficient success to feel something of its importance, but surely the work is only just begun. We feel certain that the Sabbath School is to become a power in the world, such as the most interested once scarcely hoped for.

What has been done, has been done by the few comparatively. They have done nobly. The pioneers in the Sabbath School like the fathers in the ministry, have done wonders. But it won't do to remain where they leave us. The very spirit of the day is, forward. To remain standing still is certain death.

The need demanding our most immediate attention, is the creating a healthful activity among the masses of our people in Sabbath School work. Old and young should feel, or some how be brought to feel, a personal interest in the matter, and if I am not mistaken, the Sabbath School Convention is designed to arouse a public interest in our work.

Now in many places this design has been realized, but, though painful to admit the fact, yet I think it is a fact, that our Sabbath School Convention, has not come up to our expectations in securing for us this, or indeed any other issue. So far, our Convention has not been very successful. It is not necessary always to state causes; better to proceed to remedies in most instances. And it occurred to me, that a little attention might make our coming gathering all that could be desired, both for pleasure and profit. But we need the attention of all the friends, and workers in Sabbath Schools. A few can't make up the deficiencies of others however much they may seek so to do.

I will mention a point or two requiring immediate notice.

1. Make out immediately and send to the Secretary, Mr. G. V. Rand, the statistics and returns of your schools. The amount of work is so small, but the deficiency so felt when it is not done that it seems little short of culpable to neglect it. Will not the Superintendent see to it at once that this is done?

2. Send to the Convention some items of interest culled from your past year's history. There will surely be a little something to glean that will interest the friends of Sabbath Schools. But let us have brief statements any way. A warm heart will dictate how much or how little.

3. Appoint some one to represent your schools who will have interest enough in the matter to come, to stay after he has come till the business is done, and to work in any position his brethren may place him. We don't want any merely honorary or ornamental members in our Convention, but real, homely, hearty workers. And don't send men who have a matter of business in that direction and would like to do both Convention business and their own at the same time. Send real Sabbath School men.

And now will not our brethren, though other matters do press upon their time and attention rather heavily, make an effort to render this year's Convention worth something to the church and the world.

S. B. KEMPTON.

Canaan, Sept. 4, 1868.

For the Christian Messenger.

Missionary papers and Contributions.

Dear Brother,—

I was glad to notice in your last issue some extracts from the *Macedonian and Record*. I trust that the proposal made at the Convention in St. John respecting the circulation of this paper will be carried out, and that until we have a similar one in these Provinces, it will find its way into the hands of all our members.

The Cape Breton Churches have not yet fully adopted the system of Missionary meetings of late advocated in the *Messenger*, although something of that nature has been in existence among us for several years, in connection with our Quarterly Meeting. But, at the commencement of the present year, I ordered

twenty-five copies of the above paper for free distribution among our members. I am happy to say that, in addition to our usual Foreign Mission contribution, we have since, easily raised \$100.00 for the support of a Native Preacher. To just what extent this is the effect of such reading I do not pretend to say, but simply allow the facts to speak for themselves. At the same time I would be sorry to believe that no other or better results will follow the circulation among us of this deeply interesting and very instructive little sheet.

Yours very truly,

T. H. PORTER, JR.

North Sydney, C. B., Sept. 2nd, 1868.

For the Christian Messenger.

Mr. Editor,—

Your readers have probably heard enough of that celebrated resolution, yet as its advocates still present a bold front, it is difficult not to write. I congratulate the advocates of the resolution on the freedom they enjoy in the columns of the *Messenger*—a freedom not so freely accorded by your contemporary the *Visitor* to the opposite party. Mr. Cady's long letter deserves further notice.

Mr. Cady asks you to publish the resolution, that your readers may see for themselves wherein its great harm lies; although the first edition had appeared in the *Messenger*, and its mischievous nature been shown up.

The basis of the resolution, "that Baptist churches are constituted on the associated principle," has already been shown, in the *Messenger* and *Visitor*, to be unbecoming Baptists. I hoped at first that the expression was used inadvertently; but as the resolution has been modified in another part, and this still remains, and without any apology, I conclude the expression must have been a choice one. It almost seems to me now, upon further consideration, that the Baptists who maintain that Baptist churches are constituted on the associated principle, are themselves deserving "disciplinary chastisement."

Another element of the resolution is that a church must not discipline a minister, however evident it may be that he deserves it; as though he were lord over God's heritage, as though the Scriptures have made him thus to differ. It is not, I think, deemed essential for a church to have the aid of a minister in disciplining a member, because a minister baptized him, though this work is committed by Christ to him; nor likewise would it follow that a Council is essential in expelling, because it was used in ordaining, especially when the work of ordaining was not committed to Councils. When the church reports the excluded, the question is never asked whether the church acted with the advice of a minister; they sometimes act against the advice of the minister, and such exclusions are deemed valid. A church disciplines a minister, having been for months acquainted with facts, which occurred within the limits of the church, and there is no one found to impugn the action of the church; but a committee far away from the locality where the accused committed transgression, in less than a half hour readjudicate, and then the disciplinary action of the church is respected! What marvellous institutions, committees and councils are! It is probable that the above policy of the resolution, is what is meant by the independence of the minister, in the church polity of the *Visitor*. The resolution seems to say, that when a minister has been guilty of indiscretion or immoral act, a Council must be called to defend his character.

The strong hold of the resolution seems to be that it "recommends" not "requires, binds." Even recommends is a strong term, when its object is inconsistent with the requirements of the word of God. It only recommends the independency of the minister, and the dependency of the church. It recommends that the "decision of the Council be taken as a final settlement of the questions at issue," without any respect to the opinions of the parties. Now if a person accepts what he does not believe to be according to truth, is he not bound? Then the resolution does not bind the church, it only recommends that it be bound. The Council then claims more than a court of arbitration, which claims a legal acceptance of their decision, but not a moral one, an approval. The litigants very likely have no better opinion of each other after settling, according to the arbitration, than before; and would not be likely, either to apply to the other, for a letter of recommendation. If the passage quoted for Councils 15th of Acts, shows any thing with regard to them, it shows this, that the church does not accept doctrine or decisions without adopting them heartily.

Objects sometimes borrow a foreign colour from contiguous objects; so also words from circumstances. Circumstances are at hand which invest the word recommends with a grave import. A certain church did not see fit to accept the decision of a Council; grievous things are written against this church; the *Christian Visitor* is the organ of the accusers of the church; the movers and defenders of the resolution in question are also the defenders of the church polity of the *Visitor*. What then is the practical signification of the word recommends?—'perfect freedom, no coercion;' but woe be to the church that does not accept the decision of a Council, for it has certainly joined the synagogue of Satan.

It appears somewhat mysterious, that after Mr. Cady had learned personally from the pastor and clerk of the church that Mr. Sprague had been excluded, he should base his resolution on "incidental" knowledge and "report," and move for a committee to ascertain the facts. How was a committee to obtain more evident facts than he had already received. The association could have no faith in the church, so as to respect its discipline, no faith in the pastor and clerk, so as to accept their report of the church's act, and no faith in Mr. Cady, so as to accept the report at second hand from him; unless through the golden channel of a committee. A committee then seems to be to the Association what the senses are to the septic. But a committee was necessary to get the name off the minutes. Did the name get on through the agency of a committee, or the report of a church? Is the enrolling of the ministers' names on the Minutes an essential part of an Association? Is the Association an association of ministers, or of churches through their delegates?

If the rules of an Association stand in the way of any church that has acted in conformity with the rules of God's word, would it not be better for the Association to "resolve" its rules into harmony with the church, rather than the church into harmony with its rules.

The resolution was drawn up in Mr. Todd's house, and we judge from what Mr. Cady has said, as well as from what he has not said, that it was not written by some one not a member of the Association; and if brought in by foreign influence it was only just that it should be withdrawn through respect to the same power. I believe the resolution would have been among the last things thought of by any member of the Eastern Association.

Proposed amendment of the resolution, *Whereas*, the disciplining of its members has been committed by Christ to the church; *Therefore resolved*, that the church should not act upon any advice given, unless such advice shall be in harmony with their own convictions.

*Whereas*, the churches are constituted on the independent principle; *Therefore resolved* that the discipline of each be respected by sister churches, unless reason is shown why it should not be.

*Whereas*, associated churches should be enabled to respect the discipline of each other; *Therefore resolved*, that it is competent for any church to prefer a charge against any other church, for unrighteous discipline, with a view to exclude such church from the Association.

The churches would thus be regarded as innocent until proved guilty.

J. MOSER.

[We hope the discussion of this matter will now be regarded as closed. The principle of church independence has been pretty fully ventilated. Some of our friends may have had injustice done them in certain quarters, but we must exercise a prayerful, patient, and forgiving spirit, and we shall have the right vindicated, and truth will become triumphant.—ED. C. M.]

Political Official Correspondence.

Although we gave, in our last, a brief notice of the Correspondence between His Honor the Lieutenant Governor and the Attorney General, yet as there are many of our readers who will be much interested in reading the documents in full, but have no opportunity of doing so except from our pages, we have thought it well to insert them. It is as yet uncertain what may grow out of these speeches and letters:

BELLE VUE HOUSE,

7th September, 1868.

Sir,—I am commanded by His Honour the Lieutenant Governor to request that you will insert the accompanying correspondence in your paper this Evening.

I am, Sir,

Your obtd. Servt.,

HARRY MOODY.

The Lieutenant-Governor has had his attention directed to a speech delivered in the House of Assembly yesterday afternoon by the Attorney General.

In the absence of any official report of the Debate, the Lieutenant-Governor is obliged in making this communication to the Attorney General to refer to the unofficial account given in the Morning and Evening newspapers. As these Newspapers are widely circulated and as the statements made in them of the occurrences in the House of Assembly will, unless contradicted, be believed in by a large number of persons, the Lieutenant-Governor requests the Attorney General to inform him whether the disloyal sentiments attributed to him in the enclosed extracts were really uttered by him.

(Signed)

HASTINGS DOYLE,

M-General and Lt-Governor.  
Government House, Halifax,  
4th September, 1868.

(ENCLOSURES.)

(From the Reporter of Sept. 3.)

The Attorney General has been going down rapidly with his constituency, owing to his "brave words" not having been followed by his brave deeds he had promised. To-day he has done his utmost to chime in with the wishes of the annexation part of his constituency, after calling the Confederation all manner of names, he said, "I give notice now to England and to Canada, and they will hear my voice—that if before the next Session of this Assembly redress is not given and the constitution restored to the people, the people will no longer submit. You'll hear no more of constitutional law after that. We'll not be without a revenue. We'll pass a revenue law. We'll send for the Collector of Customs at Halifax and bring him to obey our law. This will be done before next session." Blanchard asked who would obey the revenue law. Wilkins replied, "If these means won't avail, we'll appeal to another nation." The Speaker immediately cleared the galleries amid great uproar. This scene occurred near five o'clock.

(From the Morning Chronicle, Sept. 4.)

He desired to give notice to the Governments of Great Britain and Canada—and they would hear him—that if the constitutional liberties of Nova Scotia were not restored and her grievances redressed before the next session of the Legislature, it would be necessary for us to proceed to redress them ourselves. A tariff bill would be passed, and the Collectors of Customs instructed to obey it. If Nova Scotia was too weak to perform the task herself, she would appeal to other people to assist her.

ATTORNEY GENERAL'S OFFICE,

Halifax, N. S.

September 5th, 1868.

The Attorney General informs the Lieutenant-Governor that he is incapable of entertaining sentiments of disloyalty, and if His Excellency will wait until the official report of the speech of the Attorney General is published, he will find that it is entirely free from disaffection.

The Attorney General is pressing with all his might for a restoration of the Constitution of Nova Scotia with the Queen at its head, and opposes Confederation because he is convinced that it will ultimately lead to annexation to the United States, which is above all things dreaded by the Attorney General.

He is therefore actuated by the strongest emotions of loyalty, and no one has a right to torture his expressions used in debate into an evidence that his principles are tainted with disloyalty.

The Attorney General has inculcated the strictest principles of loyalty into all who have come within his political influence, and will continue to do so; and nothing occasions him greater pain than to witness the daily-increasing discontent of the people in consequence of a refusal to restore their Constitution.

(Signed)

MARTIN I. WILKINS,

Attorney General.

HALIFAX, 5TH SEPT.

My Dear Attorney General,

I presume you can have no objection to your loyal sentiments being made public. I therefore intend to publish the correspondence which has just terminated between us, with a view to rectify the unfavourable impression which will otherwise exist as to your want of loyalty, when the paragraphs which have led to this correspondence are read throughout the Province. The imputation which has so unfortunately been cast on yourself, has also to some degree attached to the entire Ministry, of which you are the recognized leader in the House of Assembly; and therefore on their behalf, as well as my own who are liable indirectly to be compromised by the language of my Ministers. I am glad to be able to show publicly that you still actuated by the same loyal sentiments to which you have so often give utterance in a more private manner in my presence.

I am,

My Dear Atty. Gen., &c., &c.

(Signed.)

HASTINGS DOYLE.

The Hon. Attorney General.

Attorney General's Office,

Halifax, 7th Sept., 1868.

The Attorney General will thank the Lieutenant-Governor to add the subjoined paragraph to his note of the 5th inst. He deems this necessary to make that paper a perfect synopsis of his political creed, and then the Governor will not only be at liberty, but the Attorney General will thank him to make the paper as public as possible. The Attorney General would have proposed to publish the correspondence himself, had he not feared that such a course might be disagreeable to the Lieutenant-Governor.

(Signed.)

MARTIN I. WILKINS,

Attorney General.

To be added as last clause of note:

"Should it be the will of Providence that Nova Scotia shall be deprived of her old Constitution without her consent and against the will of her loyal people, it is the opinion of the Attorney General that the political system of any other civilized country would be preferable to the constitution which has been provided for her by the 'Act of the Union of Canada, Nova Scotia and New Brunswick.'"

BELLE VUE HOUSE,

7th Sept., 1868.

My Dear Attorney General,

In order to carry out your wishes, I have sent your letter of this day's date, containing the additional paragraph to be added to the rest of the correspondence.

(Signed.)

Yours truly,

HASTINGS DOYLE.

The Honble Attorney General.

Recorder.