

quarter in the universe can there come a speck of gloom or a pang of distress.—Whatever the external glories, heaven would be joyless, or at best little better than this world, without a conscience "sprinkled from all uncleanness." With this,

"Not a wave of trouble rolls  
Across the peaceful breast."

American Messenger.

## Christian Messenger.

HALIFAX, JANUARY 13, 1869.

THE FIRST WEEK OF 1869.

The engagements of the past week in Halifax as well as in many other places in this province, will form an item for an interesting chapter of our religious history.

The Union Meetings for Prayer were held in the churches of each of the Protestant denominations, except those of the Church of England. Announcements were made of the places and times of meeting, and the subjects suggested for each day's consideration, exhortation and prayer. Beyond this it was not known, except by the Committee, who would preside, or who would participate in the meetings. Each morning and evening, however, there came together a large number of christian people with one accord, and united in prayer and exhortation on behalf of the various objects presented.

The interest seemed to gather strength each day up to the last.

On Monday the meetings were held in Salem (Congregational) Church. Rev. Mr. Almon (Episcopal) presided in the morning, and Rev. Mr. Maxwell, (Presbyterian) in the evening.

On Tuesday at Granville Street (Baptist) Church, the Rev. John Forrest (Presbyterian) in the morning, and the Rev. Mr. Turner, (Methodist) in the evening.

On Wednesday in St. John's (Presbyterian) Church the Rev. Mr. Milligan (Wesleyan) presided in the morning, and in the evening the Rev. J. E. Goucher (Baptist).

On Thursday at Brunswick (Methodist) Church, Rev. Mr. Simpson (Presbyterian) in the morning, and the Rev. G. W. Hill (Episcopal) in the evening.

On Friday at Poplar Grove (Presbyterian) Church, the Rev. G. M. Grant (Church of Scotland) presided. In the evening it was deemed advisable, the place of meeting being so near to Temperance Hall, and that being so much larger, that it would be better to hold the meeting there. The Rev. Mr. Elliott (Congregationalist) presided. This was a very large meeting. It was estimated that about 1200 persons were present. It was a meeting of much solemnity.

On Saturday the meetings were held in St. Matthews (Church of Scotland) the Rev. E. M. Saunders (Baptist) presided in the morning, and the Rev. R. F. Uniacke in the afternoon.

Several other ministers besides those mentioned above, attended the meetings and took part in them, either by addresses or prayer. Throughout the whole there was an earnest seriousness prevailing in the meetings in harmony with approaches to the throne of heavenly grace. The weather was highly favorable to attendance. There were no special manifestations of good to individuals, nor could we shew the results of these meetings by any statistics, except that of continued attendance on the means of grace, and yet we hope that many were awakened to enquiry, and others to greater earnestness and decision of character.

To ascertain the results of offering prayer on behalf of the different specified objects, there must be watching of those objects and comparing their state in the future with that in the past. The attitude of intercession assumed by the various christian bodies is one well suited in which to receive personal good by individuals, and other more general blessings by the churches. We doubt not many will find what is implied in the Apostle's declaration when he says that God "is able to do exceeding abundantly above all that we ask or think," and it will be realized by them—that in asking blessings on others, and opening the arms of our charity towards the whole world, we shall be blessed by more spiritual prosperity ourselves, and see the work of Christ progressing in our borders.

A correspondent, signing himself "M. B.," has appeared in the *Morning Chronicle*, who very ably contends with Dr. Cameron on the question of Separate Schools. He shews with a great deal of clearness and force the consequences of admitting the

principle that minorities may demand a Separate or Distinct school in any district. We do not know who the writer is, but have no hesitation in saying that his letters are of themselves quite sufficient before intelligent minds to neutralize the effect of what has appeared from the Vicar General of Arichat. We make a quotation or two of the argument, of which will commend themselves to our readers.

"It is unjust, says the Bill, an infringement of religious liberty, to tax all for the support of public schools; there are thousands of good citizens who have 'a conscientious repugnance' to such schools, and it is quite proper and reasonable that they should have such a repugnance; therefore liberty of conscience demands that they should have, and they are hereby allowed to beg that they may have schools of their own, such as they can conscientiously patronize; but this privilege they shall not have unless they are a minority, less than half the people of the section. That is to say, minorities are to have the ruling power under this Bill. That is to say, if your *ism* counts less than half the heads in the section, you have a right to keep a conscience; if more than half, you have no such right, you are too numerous to have a conscience.

Mark the pernicious tendency of this absurdity. Suppose there are in a given section twenty adherents of A-ism, and fifteen adherents of B-ism. The fifteen are the governing power. Being a minority they have the right to decide whether that section shall or shall not have a public school; and the majority must bow to their will,—unless, indeed, A-ism should happen to be most influential with the Star Chamber, petty or superior, in which case it might fare badly with conscientious repugnance of B-ism. The fact remains, however, that the fifteen if they desire it, and can find favor in the sight of the Star Chambers, may secure a school which they can patronize with a clear conscience,—one in which the specialties of B-ism may be freely and diligently inculcated. But not so with the twenty adherents of A-ism. Their consciences receive no thought from the framers of this admirable Liberty-of-Conscience Bill. They may have conscientious repugnances, but they must only swallow them the best way they can. So long as the fifteen are satisfied with a public school, the twenty have no option but to be satisfied with it also. Suppose the fifteen are quite satisfied with a well-conducted public school, think such a school the only true plan for carrying on the education of the section. And suppose the twenty have a conscientious repugnance to a public school, being convinced that they ought to patronize no school in which A-ism is not taught. How shall they set about gaining liberty of conscience?

Only one way under this Bill: By forcing the minority to exercise its ruling power. By contriving to make the public school odious and intolerable to the weaker party. By losing no chance to irritate and provoke their fifteen neighbors, and render the public school a galling burden to them, so that at length, in order to escape the persecution, they may be willing to withdraw and support a school of their own, or at least explore a Star Chamber for the privilege of doing so. And if the twenty fail by these means, they can, by the experiment of voting down all provision for a public school year after year, and so starve the weaker party into submission."

"The bill, we are told, is 'short.' As if it were therefore a mere trifle. As if shortness were always a sign of safety and goodness. The shortness of the bridge that pretends to span the chasm and reaches only half-way over, is but a very questionable virtue. Alas for those who trustingly walk such a bridge in the dark.

Short, no doubt. The more shame on it that it should contain inconsistency, false pretence, and danger to the public weal. That in the compass of 15 lines of parchment, it should first contradict the truth by assuming the existence of a wrong, and then contradict itself by denying the existence of a wrong. That it should offer insult and call it Rights of Conscience. That while pretending to afford men protection it should expose them to persecution. That it should invite men to oppress their weaker brethren in order to win for themselves Religious liberty. That in the name of promoting Education it should place a premium on the destruction of Schools. That under pretence of allaying 'heart burnings,' and preserving peace, it should be like a million of bellows to blow up the dead fires of sectarian bigotry and irreligious strife.

"Short? Yes, if anything can be called short that has such a comet-trail of evils behind it. A Lucifer match is short also, very short; but there is fire enough in it to lay a city in ashes.

Do but pass that bill. Send a dozen of men before a Star Chamber to beg for a distinct school, having first dinned the idea in their heads that it is no less than Religious Liberty they are begging for. Send their neighbors to oppose them. Get up petitions and counter-petitions; memorials and counter-memorials; with decisions, protests, appeals and redecisions and reversals of decisions. Get up meetings, agitations, excitements and feuds, with a basis of *isms*, and an unflinching mine of sectarian animosities to be worked up evermore. Then when the "*isms*" are wholly ripe for separation, separate them, and set them a-wrangling about the division of existing school property, and the payment of existing liabilities; with a plenty of suing and counter-suing, crimination and recrimination to follow. That bill, short as it is, would do all this and more, and give you in the end only what you might have got by pursuing a straight path at the first—the abolition of public schools."

Dr. Cameron's letters were principally directed against the statements of Dr. Cramp in his recent letters in the *Messenger* on "Distinct Schools." Dr. Cramp intimated more than a week ago to the Editor of the *Chronicle* his intention of replying to Dr. Cameron so soon as he had completed his series. There are, however, only two or three points in the letters of the latter that bring forth anything fresh to answer. His argument is, We object to Common Schools therefore we have a right to Distinct Schools. The statement by Dr. Cameron of the source of the objection to Common Schools is a new idea for our legislators. He says:—

"Conscience is moulded by any utterance which is recognized as religious truth; and the utterance so recognized has denounced the System of Common Schools in Nova Scotia by denouncing a system identical in principle elsewhere. So long as we are Catholics we cannot give to it our adhesion, since to do so would be an act of disobedience to authority of which we acknowledge the competence, acting in a capacity which we admit to be obligatory"

The "authority" referred to here we presume is the Pope of Rome.

This then is the reason given for the demand for "Distinct" Schools. The Bill itself did not state the character of the minorities to whom Distinct Schools should be allowed, whether religious or political, Protestant or Roman Catholic. But now we are called upon to enact laws virtually for propagating the doctrines of the Roman Catholic Church. Are we prepared to do this? What if the Church of England should set up a claim that the Church Catechism must be taught in all the Public Schools or their consciences would demand a Separate School? or the Presbyterians insisted on the Assembly's Catechism being one of the books to be used in the Schools or else they would form a minority requiring a Separate School. And so on with all the different religious bodies, Methodist, Congregationalist, and Baptist. What if every one required that, to satisfy his conscience, he must have his own religious views taught in the Schools? or each would form a "minority" party and demand a Distinct Schools? Would not such demands from them be scouted?

Why should Roman Catholics have endowments and privileges accorded to them which would not be thought of for other religionists? To set up a conscience claim and cover it by saying that a 'conscience is controlled by an utterance which has denounced the system of Common Schools in Nova Scotia; because it has denounced a system identical in principle elsewhere,' is introducing a new principle of government in Nova Scotia and one we are persuaded the people are not yet prepared to adopt.

We are taxed to support schools, but they should be neither Protestant or Roman Catholic Schools, Presbyterian, Methodist nor Baptist, and yet not godless schools. The Trustees have full control over the religious, as well as the other exercises of the Schools, and may permit a large amount of religious instruction, in accordance with the law. This we think should satisfy all and displease none.

GOOD DESPATCH.—A friend recent returned from Illinois informs us that the *Messenger*, printed in Halifax on the 3rd of December reached him in the far west in the space of five days on the 8th of the same month. When separated so far from his friends he says the weekly arrival of the paper afforded him inexpressible pleasure. Nova Scotians at home feebly realize how much their friends abroad value newspapers coming from home, or we think that more would send them on to them regularly from the office of publication.

THE LATE CHARLES TWING, Esq.—By the last mail from England was received the sad intelligence of the decease of this well known and highly respected member of our community. Only a few weeks since Mr. Twining left his home, intending to spend the winter in Jersey with one of his daughters, for the benefit of his health, which had been of late somewhat impaired. On reaching London he was unable to proceed further, and on the 14th expired at Lee, a short distance from London. We abstain from further remarks at present, respecting the position and antecedents of Mr. T. as we are promised a fuller notice for our next, from the pen of an intimate friend. Mr. Twining will be greatly missed, and his departure deeply lamented by his numerous family connections, the church of which he was a member, and a very large circle of friends.

THE SCHOOLMATE, an illustrated monthly for Boys and Girls, published by Joseph H. Allen, Boston, at \$1.50 per annum, is

got up in first-rate style, and contains much that will please and profit its young readers.

THE AMERICAN GUARDIAN, a Weekly Temperance, 16 page Paper, is published by George S. Ferguson & Co., 25 North Sixth Street, Philadelphia, Pa., at \$2.00 a Year, or \$1.00 for 6 Months. The first number for January is now ready, and contains the first chapter of a thrilling story by Mrs. M. A. Denison, entitled *Clyde; or the Drunkard's Doom*.

One or two Temperance Tales will run through every number during the year, besides Sketches of Travel, Adventure, History, Science, etc. There will also be a Children's Department, which will be illustrated by beautiful engravings. Every article will have a high moral tone, and will be calculated to make men better and wiser.

Among its contributors are, Horace Greeley, Oliver Dyer, "Colley Cibber," J. W. Van Namee, T. S. Arthur, Mrs. M. A. Denison, Mrs. Mary J. Taylor, "Winna Breece," and others.

Send for a specimen copy, which will be sent free. Agents wanted, Address, American Guardian, Philadelphia, Pa.

We have received No. 3 of the MOUNT AUBURN INDEX. It contains articles from members of the school, and shows in part the work done by the classes.

The Index is published by the Mount Auburn Young Ladies' Institute of Cincinnati, and is edited by the Senior Class, assisted by Rev. A. J. ROWLAND, Pres.

### IMPORTANT DESPATCH.

THE SECRETARY-OF STATE FOR THE COLONIES TO THE OFFICER ADMINISTERING THE GOVERNMENT OF CANADA.

COPY

CANADA.

DOWNING STREET,

No. 235.

8th Dec., 1868.

SIR,—I have received Lord Monck's Despatch, No. 169, of 8th September, enclosing a copy of a Minute addressed by the Executive Council to the Lieut.-Governor of Nova Scotia.

On the 22nd February, 1868, the Assembly of Nova Scotia adopted an Address to the Crown, adverse to the measure of Union, but expressed, as was to be expected, with calmness and dignity. On the 4th June, 1868, I conveyed to you, on behalf of Her Majesty's Government, the answer to that Address, in terms, I believe, not wanting in appreciation of the ancient loyalty and well known merits of the people of Nova Scotia; and this reply has for the present closed the communications between the representatives of the people and the Crown.

The Executive Councillors of Nova Scotia, have, however, addressed the Lieut.-Governor, commenting on the Despatch which it was my duty to write for the information of the House of Assembly.

They dispute certain facts alleged in my Despatch. They protest against the Union of that Province with Canada; and while professing to speak in the name of the people of Nova Scotia, they declare that, though they are not at present willing or prepared to resort to force, they will, when the time shall arrive, avail themselves of every practicable means of setting themselves free. They further state that they will not attempt to withdraw their allegiance until they find that the Queen intends permanently to deprive them of Her protection; and, after a reference to the United States, they declare that there is no change in their political relations which they would not prefer to their present place in the Confederation.

As I do not find any inaccuracy in the statements of fact contained in my Despatch, I am surprised that the Executive Councillors should question the correctness of those statements. As, however, that correctness can be easily ascertained by those who choose to refer to the proceedings of the Provincial Legislature, I consider it unnecessary to enter further upon the point.

I leave it to the inhabitants of Nova Scotia, who have long deserved, and I hope and believe still deserve the character of loyal and faithful subjects of Her Majesty, to judge of the announcement so confidently made on their behalf as to the circumstances under which they will be disposed to withdraw their allegiance from the British Crown, and the means to which they will be prepared to resort for effecting that withdrawal.

You will request the Lieut.-Governor to communicate a copy of this Despatch to the gentlemen who have signed the Minute to which it refers.

I have, &c.,  
(Signed) BUCKINGHAM AND CHANDOS,  
The Officer Administering the Government of Canada.

### Notices, &c.

THE FOREIGN MISSIONARY BOARD will meet (D. V.) in Tremont, Aylesford, on the third Tuesday in January, at one o'clock, P. M. A full attendance is very desirable.

C. TUPPER, Sec'y.

Aylesford, Dec. 29th, 1868.

### Letters Received.

M. Kinsman, \$5. W. F. Cutten, Esq., Mr. K. paid to June 30, 1866. James Higgins, \$14. A. McDonald, \$16. John A. Reeves, \$2.50.—A. H. Patterson, \$1. R. S. Lowden, Esq.—John Bew, \$2, and \$4 for Bible Cause. John Douglass, Rev. I. J. Skinner. N. Freeman, Jun., \$2.50. S. Brown, Esq. Rev. P. F. Murray, \$2. Weston Hall, Esq., \$34. Rev. Jas. L. Reid, \$1. Rev. J. Kempton, \$6. Rev.