

Read this.

Dear Editor,—

Allow me to state briefly, that recently I attempted to introduce your invaluable paper to the notice of a few of my good neighbors who did not take any, and suggested the desirableness of their taking such a truthful and reliable paper, as I and many others who have week after week for a number of years perused its pages with profit and delight, believe it to be. I find that people in general are not easily persuaded to believe that it would be for their own temporal and spiritual good, and that of the rising generation, to take a religious weekly newspaper.—However, I am persuaded that if the proper means were used, very many would be induced to avail themselves of the privilege. I trust the growing interest in the *Christian Messenger* will continue to increase in Brookville and elsewhere throughout the province, until every Baptist family especially shall be cheered and encouraged with its contents in their pilgrimage to the better land.

Wishing you, Mr. Editor, every success in your arduous and indefatigable labors,

I am very truly yours,

A SUBSCRIBER.

For the Christian Messenger.

Annapolis Co., Baptist Ministerial Conference—Revival at Clements.

Dear Brother,—

It may be well to give your readers a brief statement of the operations of our Ministerial Conference. We met in September last, at the residence of Rev. W. H. Porter, Pine Grove—six ministers were present. After much prayerful consideration on the state of religion in the County, we resolved in addition to the usual exercises of the Conference, to hold protracted services in connexion with our meetings with a view to the revival of God's work.

Accordingly, since then, meetings have been held at Pine Grove, Granville Ferry and Clements—all of which have been accompanied with more or less of the divine blessing. The results have evidently been most salutary. Pastors have been encouraged in their arduous work, backsliders have been reclaimed, sinners have been converted, and the churches generally strengthened.

It seems especially desirable that pastors unite from time to time in assisting each other in promoting the revival of God's work in their respective fields. The mutual sympathy, counsel, and aid connected with such combined effort must be apparent to all. Let all our ministers, not only in this, but in other counties, thus unite in strengthening each others hands by laboring together at stated periods for the salvation of souls, and the results will be glorious.

The last meeting held at Clements, was a remarkably pleasant and useful one. Upon our reaching Clements we were rejoiced to learn that our dear brother Cox, the Pastor, was already enjoying a precious revival at Walden, one of his preaching stations: 5 were baptized on Sabbath the 22nd Nov., and probably about 20 more last Sabbath. The work appears to be deep and powerful. The converts are courageous and happy. The revival is extending to Clements. Oh may it extend east and west, and north and south, until all our churches are blessed with God's reviving grace!

Yours truly,

ISA. WALLACE.

Granville, 30th Nov. 1868.

P. S.—I received a copy of your Scripture Catechism—thanks. I am pleased with it, and believe it will be useful in our Sabbath Schools and families. Already I am receiving aid from it, in imparting Scriptural instruction to my own children. May its mission be an extensive and successful one!

Please send me 25 copies. I will probably order others soon.

I. W.

For the Christian Messenger.

The recent Letters of Rev. J. Davis.

To these there is obviously no need of a reply. An attentive re-perusal of my communication (Sept. 30th.) will show to every unprejudiced reader, that my arguments in favor of the publishing, by each body of professing christians of a plain and candid statement of their views of the leading points of doctrine and duty, have not been met in any measure. As, however, my esteemed Bro. Davis seems to be under misapprehension relative to some things written by me, it appears requisite to offer a few remarks by way of explanation.

I beg to assure him, and all others, that in writing my real object was, not to offend him, or to "point at" him, but to promote

union among Baptist brethren. In my reference to the well-known fact, that some who decline to publish a compendium of their views have taken advantage of their concealed position to make inroads into our Churches, take possession of our Meeting Houses, &c., I had no intention to insinuate that Bro. D. would do any such thing. He is mistaken in thinking that I "kindled into severity," or designed to use an "authoritative air." My article was written in a spirit of calmness and modesty, as every reader of it possessing the same spirit will readily perceive.

When individuals are dismissed from any of our Churches to join another, or to constitute a new Church, it is invariably with the "arrangement," either expressed or understood, that they are to unite with one "of the same faith and order." Certainly the nature of the case and the language employed were adapted to lead me to conclude, that there was such an "arrangement," at least implied, with reference to the new Association.

I was indeed grieved by Bro. D.'s communication in C. M., Aug. 5th, because it was evidently calculated to produce disunion among the Baptists, and to countenance the opposition of our most determined opponents, whose arguments against us it reiterated and endorsed. It is, however, consoling to me to know, not only that our island brethren refused to have his attack on our Articles published in their Minutes, but also that his statement, "Neither are we Baptists in the sense of the Articles of the Faith and Practice of the Baptist Churches of Nova Scotia," was altogether unauthorized by them. It is, moreover, cheering to me to see the following extract from the Letter of the Church of Three Rivers, P. E. I., to our Eastern Association, (Minutes, page 35.) "Although separated from you by sea and land, yet we are one with you in the spirit and fellowship of the Gospel. We ask leave to be dismissed—not separated—in order to unite with sister Churches in the Island, to form an Association here. Separated from you! No, dear brethren, we are still united in the best of bonds." It may be reasonably presumed, that this expresses the feeling of all the Churches of the new Association. May they and we ever be "perfectly joined together in the same mind and in the same judgment!"

I have no desire to restrict "the soul liberty" of any; nor am I aware that in my long-continued study of the Scriptures my judgment of the import of a single passage has ever been influenced by regard to our Articles—never quoted by me in proof of any point—but as I believe them to be accordant with Scripture, I am willing to avow it. If they accord with the sacred Oracles, it is immaterial by whom they were at first drawn up; but why this should be attributed to "Newton Brown" is unknown to me.

In conclusion, I beg to assure my good Brother Davis, that I am "a Baptist in the sense of the Nova Scotia Articles." Moreover, while I sincerely "love all who love our Lord Jesus Christ in sincerity," I do not hesitate to declare my firm persuasion, that the first Christians were, in reality, Baptists; that is, that our faith and practice are substantially the same as theirs, and consequently, if we are Baptists, so were they. If I did not believe this, I would not be a Baptist.

CHARLES TUPPER.

Aylesford, Dec. 2nd, 1868.

For the Christian Messenger.

"Distinct Schools."

No. 6.

Dear Brother,—

In my last letter I endeavoured to show that the Hon. Mr. Flynn's Bill for the establishment of "Distinct Schools" is extremely objectionable in various respects. I now proceed to remark that it is entirely without precedent.

Very large sums of money are appropriated every year, under the authority of the British Legislature, for the support of education. Schools of all kinds receive assistance—Secular schools—Religious schools—Presbyterian Schools—Baptist Schools—Congregational Schools. But that assistance is rendered in form of "grants-in-aid." Whatever else may be taught in those schools, there is a certain amount of secular learning which must be communicated. It is the duty of the Inspectors to see that all the Schools come up to the mark in that particular: they do not interfere with the religious instruction. There is this difference, however, between the English and the Nova Scotian method:—all the assistance given in England, whether for building School Houses or sustaining Schools, is derived from the public revenue;—there is

no local school-tax—no school-tax of any kind. This is very unlike the "distinct school" system proposed to be established here, as it differs also from the ordinary operation of our school-law.

In the United States, as is well known, the education sustained by the public money is wholly secular. Mr. Flynn's school policy is unknown there.

Advocates on the "distinct school" side usually refer to the "Dissentient" or "Separate" schools of the provinces of Quebec and Ontario. These are schools for minorities, whether Roman Catholic or Protestant. But the Dissentients only are taxed for them. If, for instance, there are fifty Roman Catholics in a Protestant district, each party may have a Separate School, and receive a due share of the provincial grants for School buildings and for Teachers. Each party is assessed for its own School, and for no other, and they may add to the assessment whatever amount of voluntary contributions they please. They receive no aid from any local funds, and are not allowed to take any part in their management. Here, again, is a very different case from that contemplated by the Hon. Mr. Flynn's Bill. He proposes to lay a twofold burden on the School Section in which a "distinct School" is located, charging it with the support of two institutions. There is nothing like this any where else.

Some of the speakers in the House adverted, I observe, to schools in the City of Halifax; and in some other places, which are purely Roman Catholic Institutions, but are allowed to take their share of the public money. Of the latter, all I can say is, that if this is done, it is in contravention of the law. The Schools in question are bona fide Roman Catholic Schools, in which the pupils are sedulously indoctrinated in the principles of Romanism. If those Schools are placed on the same footing as the public Schools, and assisted by the local taxation, there is a breach of trust and violation of law, and some change is peremptorily required. A grant-in-aid from the public revenue is the only mode in which assistance can be legally rendered them, since it has been expressly declared by the Council of Public Instruction that no Teachers in our public schools are authorized to inculcate "the peculiar views which characterize the different denominations of Christians." I know it will be said that the Schools now under notice are "free to all;" but this is too flimsy a pretext to deceive any reflecting person. A Mohammedan school in Constantinople might be "free to all," and the Government might affect to wonder that christian parents did not send their children to it; but those christians would not be caught in the snare. The educational condition of the City of Halifax at the time of the introduction of the School Law was exceptional. No strictly public schools existed. Education was sadly neglected. The schools that did exist had for years participated in the Common School grant. The New Law entrusted the provision for public schools to a Board of Commissioners, and authorized them (evidently as a temporary measure) to make such arrangements with the governing body of any school, then in operation, as they deemed just, in order that the advantages of such school might be made available without fees. Some such provision was almost a necessity. The law however directed the Commissioners to erect public School-houses in the city and provided the means whereby this large expenditure should be made a charge upon the future. It must be observed that the law does not permit the City Commissioners to erect buildings for Separate Schools, nor to use public funds in any way to assist in their erection, nor to treat with the governing body of any Schools which might be founded subsequently to the passage of the present School law. The educational provisions were to be in harmony with the system of public Schools. It appears to me that the law by no means contemplated that the Commissioners should be authorized to grant public funds to any school that did not adopt the books prescribed by the Council of Public Instruction, or in all respects conform to the Regulations respecting religious instruction. If the School Commissioners of the City of Halifax grant aid from the City funds to pay interest on moneys invested by private parties in erecting new school houses, or towards Schools in which "the peculiar views" of any Christian denomination are taught, whether Roman Catholic or Protestant, they have, it appears to me, exceeded their authority. The powers they enjoy were entrusted to them "for the purposes of the Act," and not otherwise, and they ought to govern themselves accordingly.

Reviewing the whole case, the conclusion is inevitable. We must petition against this Bill. I trust that our brethren will be on the alert in every part of the Province, and that no Church will neglect to petition.

The following form may be deemed suitable:—

"To the Honourable the House of Assembly [or, the Legislative Council] of the Province of Nova Scotia, in Parliament assembled.

"The Humble Petition of the inhabitants of

"Sheweth:—

"That your Petitioners regard with satisfaction the Law concerning Public Schools in Nova Scotia. *Amendments*

"That any attempt to alter or amend the said law by establishing Separate or Distinct Schools will impose heavy burdens on the people by the increased expenditure required, promote discontent and strife, and inflict great injury on the educational operations now happily in progress.

"That your Petitioners therefore most earnestly entreat your Honourable House to withhold assent from any such alteration or amendment.

And your Petitioners will ever pray."

The Petitions should be prepared immediately, and the respective neighbourhoods well canvassed for signatures.

Yours truly,

J. M. CRAMP.

Acadia College, Dec. 7, 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.

Christian Messenger.

HALIFAX, DECEMBER 9, 1868.

The visit of Rev. A. R. R. Crawley

on Lord's day last, was an occasion of much interest to the churches in Halifax. He preached in the morning at Dartmouth. In the afternoon his address to the North Baptist Sabbath School was listened to by a large number of other friends besides those belonging to the School. In the evening Mr. Crawley gave a most interesting address in Granville Street Church to a crowded audience. After the pastor, Rev. E. M. Saunders, had commenced the service by giving out the opening hymn, Rev. G. F. Miles read the Scriptures and offered prayer.

Mr. Crawley referred, in the commencement of his address, to the deficiency of information amongst Christians generally respecting the great fields of missionary operations. In this respect "the children of this world are wiser in their generation than the children of light." He illustrated this truth by reference to the intimate knowledge commonly possessed of the field and movements of the late Abyssinian campaign. He then proceeded to show the great barriers the missionary has to meet and overcome in his work in Burmah. The first of these was the language—having no analogy to the English.—Its written characters being altogether different. Then the prejudices of the people against all foreigners. Next the pride of the people in what they regard as their more ancient religion—Buddhism. And add to these the natural depravity of the human heart, and they become sufficient to deter any but those under divine influences and direction.

Mr. C. also referred, by comparison with other countries, to the sources of encouragement. One of these was the absence of caste which presents such a terrible obstacle to christian labor in Bengal. The ability of the Burmans generally to read and write he shewed to be a highly encouraging circumstance, which the missionaries did not fail to employ on their behalf. He related some cases where established christians had been found far off from where a missionary had ever gone—having received their knowledge of the truth from the printed page.

Mr. Crawley's delineation of the character of several of the Native Preachers was full of interest. One of these he described as a man of much thought and discernment before his conversion. He had renounced idolatry, and had become a worshipper of "pure law"—the eternal principles of right and justice. After hearing the gospel, and at first despising its great doctrine of salvation by faith in Christ, he had become a believer, and was now an ordained minister—Ko Aing, and has been for some time past sustained by the contributions from Granville Street Sabbath School and congregation. The expression of