

For the Christian Messenger.

Mr. Editor.—

Allow me to give expression, through the *Messenger*, to the surprise and grief with which I have read an article in the last *Wesleyan*, written as an attack on the Baptists, by a man whom a memory of the regard I once cherished for him forbids me to name. The spirit of it is such as never could have been expected by me from the writer. As far as I can understand his belief, he holds that in the Apostolic times, Baptism never was performed by immersion. Now, if this is his view, why should he single out the Baptists and direct the violence of his arguments against them alone while he must know that if they are in error in this matter, they hold the errors in common with nineteen-twentieths of the Christian world! Is it because he loves us so much more than all the other benighted victims of superstition, that he is so vehement in his exhibition of what he conceives to be our absurdities?

This prophet who comes to reclaim the Baptists, attempts to interpret the first verses of the sixth of Romans in harmony with his peculiar view, and to show that in the passage there is no reference to any mode of baptism. In this he is opposing the interpretation of many of the ablest men of his own denomination, and the general opinion expressed by writers of other denominations. We may take patiently all the buffetings of this eager controversialist who, in striking at us, first hits the leaders of his own church. But it is sad to think of this man, who has been a power for good in his day, passing into a gloomy old age, compelled, as he observes the growth of the Baptist denomination in his section of the province, to feel that a cloud of "baleful superstition" is gathering and settling over the people—sad indeed. Nevertheless, wisdom is justified of her children.

The want of candor on the part of the editor of the *Wesleyan* in admitting the article, is about as conspicuous as the disingenuousness of the writer; for he must know that the doctrine of his correspondent, presented in his paper as if to brand with absurdity and indecency the belief of the Baptists, is opposed to the accepted teaching and common practice of his own church. Wesley distinctly says that the form of expression used in the first part of the sixth of Romans has reference to the ancient mode of baptism by immersion. Our brother of the *Wesleyan* has been writing some severe and unreasonable things about the Baptists; and now, as if he felt the need of some assistance, when this ally comes in from a different denomination ready to fight a good fight, he leads him out into the crowd to strike right and left, and in his desire to see the fray go on, does not mind being knocked down by his own champion, if only some Baptist can get a good rap.

And so the millenium of love and peace is coming,—is almost here? Well.

## The Christian Messenger.

Halifax, N. S., February 2nd, 1876.

### SEPARATE SCHOOLS IN THE NORTH-WEST TERRITORIES.

Since our last article on this question appeared, we find that the matter is being taken up and carefully examined by writers for the English periodicals. An elaborate article appears in the January number of Macmillan's Magazine as "A chapter of Canadian History." The writer takes a similar view of the case to that we presented to our readers a week or two since. He goes into a careful review of the history of Canada from earliest dates, especially in reference to its acts for promoting Common School Education among the people. The writer is well posted in the facts of history on this matter and the influences that have been at work bringing forth the various changes which have succeeded each other from time to time. The New Brunswick School Law and the various and persistent attempts made to break it down by its Ultramontane enemies is shown to be but a part of the plan which is in operation throughout the Dominion and the United States to wrest the power of directing the education of the people from the people themselves and placing it in the hands of the Roman Catholic hierarchy. The political aspects of the question as they have developed themselves under the two parties seeking to hold or obtain the government of the country, are

pretty cleverly exhibited. Whilst the "Pacific Scandal" was the ostensible matter on which the last Dominion elections were run, the School question had much more to do with them where Roman Catholics could exert any influence.

Inasmuch as these things have passed away and are now parts of history we may have but little to do with them; but as they affect the educational question of the present and future we cannot ignore them, and at the same time be faithful to the trust committed to us in conserving the best interests of our country and the rights and liberties of our children.

After reciting the various movements in the Dominion Parliament aiming to control the New Brunswick Provincial Legislature and make the representatives recede from the ground of free common schools—no Separate Schools—they had taken, the writer comes to the motion of last session made by the Hon. Mr. Blake, that an address be sent from the Dominion Parliament to Her Majesty, asking that she would be graciously pleased to use her influence with the Legislature of New Brunswick to procure such a modification of the School Act as would remove any just ground of discontent. The following are the concluding paragraphs of the article to which we have referred:

By inviting the Royal influence, the Dominion Government, no doubt, hope that such a pressure will be brought to bear on the Legislature of New Brunswick as to induce it to yield the demands made by the minority, and thus relieve them from their embarrassment.

So the question stands for the present awaiting Imperial action on the Royal Address. The Government of New Brunswick, backed by an overwhelming majority in the Legislature has not receded from the position taken in the protest of the 29th of May, 1872; it rests on constitutional ground. Though on that ground the Government has been supported, it has received little sympathy from the political leaders and representatives of the Dominion at large. The Parliament of Canada is seemingly governed by the traditions of the past; that it is still under the influence of the minority that has done so much to shape the course of history in the past, a significant action has shown. During the last session the Government carried through Parliament a measure erecting the North-West Territory into a separate Government, with the responsibility of settling the primary institutions—not of one province only but of the several provinces that may in the future be carved out of that vast region—under which, as the Hon. Edward Blake observed, "we hope to see hundreds of thousands—and the more sanguine among us millions—of men and families settled and flourishing." A special provision was inserted in the clause of the constitution relating to education, determining in perpetuity that the minorities, Catholic and Protestant, shall have the right to establish separate schools, and this was done with the avowed intention of letting people, who might emigrate thither, know what they might expect, and with special reference to the trouble in New Brunswick. But the same section of the British North America Act, which grants to the Legislature of New Brunswick the exclusive right to make laws in reference to education, grants in no less degree like powers to the Legislatures of all future provinces throughout the Dominion. This action of the Parliament of Canada is obviously *ultra vires*, since it seeks to abridge powers conferred by the Imperial Parliament.

From this sketch of a trouble which has, during the term of Earl Dufferin's rule, arisen in Canada, it may be inferred that "the epoch" has not been so halcyonian as the glowing description drawn by His Excellency would lead one to imagine; but it is to be hoped that the position of affairs is still not of such gravity as to be beyond the political wisdom, experience, and ability which, we are assured, have grown with the growth of wealth and happiness within the New Dominion.

THE HALIFAX YOUNG MEN'S CHRISTIAN ASSOCIATION held its Annual Meeting on Saturday evening. The total membership is now 645. The various reports of Committees shewed that the Society is doing a large amount of Christian work, and doing it well. The dining room is found to be a great convenience to many members. An average of 20 dine daily; in the summer the average was 40. About 200 members and others use the rooms daily. The finances of the Association are in a healthy condition. The whole amount received in 1875 exclusive of rents was \$1782.18. The building yielded \$1600 rent, and the charges against it for interest, expenses, &c., were \$1265.63. The balance for the benefit of the general fund being \$434.37.

The President, Mr. John S. Maclean, and the Treasurer, Mr. S. H. Black,

were re-elected by acclamation. The ballot for Vice-Presidents gave the following names: J. B. Morrow, M. M. Lindsay, Edward Lloyd, Wm. Roche Jr., Dr. Delaney, W. B. McNutt.

THE OKA INDIANS AND THE SEMINARY OF ST. SULPICE.—We have received a pamphlet giving the Roman Catholic side of this trouble. It is entitled, "An historical notice of the difficulties arisen between the Seminary of St. Sulpice, of Montreal, and certain Indians of Oka, Lake of Two Mountains—a mere case of right of property." The object of the pamphlet is to shew that the Gentlemen of the Seminary had the exclusive right to the property and the land on which the Methodist Chapel was built, and that it was built by the Indians for the purpose of getting possession of the land. It affirms:

"That the Indians with their indolent characters would not avail themselves of the means offered them to earn an honorable livelihood. That giving hear (ear) to intermeddlers and following their perfidious councils they apostatized with the ridiculous view of possessing themselves of the seigniority of the Lake of Two Mountains, and to obtain authority from the government for the expulsion of the Gentlemen."

We may, perhaps, judge of the character of the treatment the Indians received by the language here employed.

THE BOOK OF RUTH.—Revised by Prof. H. B. Hackett, for the American Bible Union. The printers Lange, Little & Co. have presented the Union with three thousand copies. We are informed that this was Dr. Hackett's last and favorite work. The simple and beautiful narrative is here told in language that makes it more than ever beautiful.

"A Traveller" writing from the western part of the province, questions the wisdom of holding "Union" meetings in Baptist Meeting Houses for the purpose of building up other churches, and Baptists neglecting to build up their own. He thinks the Methodist friends will not love Baptists any more for it, or whip them less for receiving such favors.

It must give joy to every pious heart to learn that Revival influences are being enjoyed, to some extent in the city, and much more largely by many of the churches in the western parts of the province. It will be seen by our present issue that we have reports from some of them. We learn that those blessings are being conferred more or less on several other churches from whom we may expect to hear shortly.

### Macmillan's Magazine and Freedom.

My dear Sir,—

There is a well-written paper in Macmillan's Magazine for the present month, entitled "A Chapter of Canadian History," and containing a lucid sketch of the affairs of Canada, and of the Dominion with special reference to education, pointing out the methods by which interference with the just rights of the people in that respect has been attempted. It is a fair statement and a calm discussion. Without declamation or invective, the writer quietly and convincingly shows that while the British North America Act, by authority of which the Dominion was constituted, provided that every Province in the Dominion should legislate for itself in the matter of education, such freedom has been utterly distasteful to the Ultramontane party and their upholders. The Province of New Brunswick having refused to introduce the Separate School System, and the Imperial Privy Council, when appealed to having declined to interfere, we should have supposed that the question would be regarded as settled, and that all parties would bow to the decision of the highest Court of the Empire. As the writer in Macmillan's observes, "it is to be hoped that the position of affairs is still not of such gravity as to be beyond the political wisdom, experience, and ability which, we are assured, have grown with the growth of wealth and happiness within the New Dominion."

We are so far off from England, and so little is known there of the affairs of these Provinces, that the admission into a popular Magazine, of such a paper as that under notice, is a peculiarly favourable omen: The people of England will have the opportunity of learning the true state of the case, and will be prepared to sympathize with us in our struggles for liberty. For we are on the eve of another contest. In the Act which was passed by the Do-

minion Legislature last year for the formation of a government of the North-West Territory, a clause was foisted in, while the Act was passing through the Senate, and on the motion, as it is stated, of a Roman Catholic member, providing for the establishment of Separate Schools, and in fact imposing them on the people by the authority of the Dominion Legislature, without giving the said people the opportunity of legislating for themselves. This is clearly contrary to the British North American Act, and is a gross and audacious violation of the rights and privileges granted by the same; and it is well that our friends in England should know the perils we are still exposed to, and how difficult it is, even in this nineteenth century, to preserve our justly prized liberties from infringement.

The intrigue that is now in operation has probably this object in view—as if the scheme should succeed, and the North-West Territory be saddled with the Separate School system, there will be a vantage ground from which to attack the Provinces in which that system is not yet planted, and Nova Scotia and New Brunswick will be called on to wheel into line.

They have no intention of doing so. The Baptists are prepared to take their proper position. The Committee on Public and Denominational Education, appointed at the last meeting of the Convention, have the matter under advisement, and will send petitions to Ottawa, praying for the repeal of the obnoxious clause. Committees formed in other Denominations will doubtless take similar steps. When the Dominion Legislature refuses to grant the prayer, Her Majesty the Queen must be asked to disallow the Act.

Yours,  
J. M. CRAMP.

Jan. 28, 1876.

### NOTICES.

#### RECEIVED FOR FOREIGN MISSIONS.

Jan. 25. W. C. Bill, Esq., Bill town, N. S. \$ 5.00  
" Friend to Miss., Charlottetown, P. E. I. 10.00  
THOS. P. DAVIES,  
Treas. F. M. Board.  
St. John, Jan. 28, 1876.

Rev. E. O. Read has resigned the pastoral charge of the church at Gaspereaux, (2nd Horton) and accepted a call to the pastorate of Lower Aylesford and South Wilmot church. He began his labours there on the 1st inst. Dr. Tupper, the former pastor, heartily concurs in this movement. Mr. Read wishes to inform his friends that his Post Office address is Kingston, N. S.

#### RECEIVED FOR HOME MISSIONS.

Dear Editor,—  
Please announce in the *Messenger* that our Board have received the following sums for Home Missions.  
Brookfield church, Queen's, per A. J. Leadbetter, Esq. \$ 8.37  
" Pleasant River Branch, per Jno. Freeman, Esq. 7.00  
Great Village church, per Rev. M. P. Freeman, 10.40  
H. A. Davison, Esq., River Philip 2.00  
Total \$27.77  
Yours, &c.,  
G. E. DAY.  
Yarmouth, Jan. 29, 1876.

THE NEW BAPTIST MEETING-HOUSE in Centreville, will (D. V.) be dedicated to the worship of God, on the first Sabbath in February, ministers and friends are respectfully invited to attend.

Yours faithfully,  
E. B. COREY.

CORRECTION.—In making up the Annual Report of contributions to W. M. A. Societies, two sums—\$15. received May 3rd, and \$2.40 received Oct. 29th from Guysboro—were incorrectly added to \$4 received from Melrose, Guysboro County, and credited as \$21.40 from the latter place; also \$5.05 credited to Mrs. C. Cunningham, New Canada, should have been, New Canada, &c.

These sums should have appeared in the Report as follows:  
Guysboro, per Mrs. J. McG. Cunningham, \$15.00  
New Canada, " 5.05  
Manchester, " 2.40  
Melrose, Guysboro Co. 4.00  
M. R. SELDEN,  
Sec. and Treas.

#### CORRECTION.

The minutes of Central Baptist Association, held in Halifax, June last, gives the statistics of Chelsea Baptist church: Rev. H. Achilles, pastor. Baptized none. Dismissed none. Present membership 112. It should have been, Rev. A. J. Cogswell, pastor. Baptized 23. Dismissed 1. Present membership, 134.

By order of the church,  
J. FAULKNER,  
Church Clerk.

ERRATA.—In Rev. J. C. Bleakney's letter last week, 24th line, for "all of whom belonged to other denominations" read, "all of whom belonged to other churches"; 27th line for "Hantsport churches and its pastor" read, Hantsport church and its pastor.

CORRECTION.—In letter from Newport last issue, page 30, column 2, line 50, instead of \$4,600 read \$3,300, as the cost of the buildings, &c.

A. E. INGRAM.  
Newport, Jan. 31st, 1876.

#### Acknowledgements.

Permit me to acknowledge another handsome donation, made on the 12th of January, by the churches and congregations under my care. The weather was quite unfavorable and the travelling very bad, and to my surprise, my house, which I had thought too large, was now too small. All was very pleasant. A purse, presented me by Deacon Johnson, accompanied by an able speech, contained about eighty-four dollars. Other useful articles were given, amounting in all to one hundred and five dollars. This is another indication of the continued interest these people have taken in my welfare since my settlement with them in November, 1874.

The salary has been paid promptly, and the donations have been large since I became their pastor. Our people have expended nearly two thousand dollars on their meeting houses and in support of the Gospel. These churches believe in supporting their minister. May God bless them abundantly and grant that their minister may serve them faithfully as a good steward of the manifold grace of God.

J. E. BLAKENEY.

Port Williams, Jan. 22, 1876.

Dear Bro. Selden.—I feel called upon to acknowledge the kindness of the people of New Glasgow. Last Friday evening, at our Teachers' meeting and bible class, while at the close, the young people and others were, according to our custom, occupying a short time in singing; at the end of a lively piece of music, Bro. Linton rose, and, after a neat and appropriate speech, presented the writer with a sealed envelope containing good bank bills. While from an old, rich church, the sum of fifteen dollars would not be large, from this church in the circumstances it was as creditable as it was unexpected. After deciding to form a church they immediately fell into line, and pledged themselves each one to pay a specified amount "on the first day of the week," to support the cause. When the winter came, and with it hard times and low wages, at a meeting appointed for that purpose, the pastor suggested that they adopt a lower scale of weekly payments, but not one was willing to lower the scale, though, to my knowledge, some were earning much less, and some had been out of employment. These circumstances make it encouraging to work for, and to aid such a people.

Our Sabbath School in New Glasgow have also instructed me to acknowledge the receipt of a bundle of Sabbath School papers, and a beautiful prize volume, to be given to the most punctual scholar for the first six months of the year, from the librarian of the Baptist Sabbath School, meeting in Gerrish Hall, Halifax. It is cheering to us to receive from that Sabbath School, so promptly, such a tangible expression of good will. We are pleased to hear of their prosperity as a Sabbath School and church, while we are made to feel that they are praying for us. "Thanks be unto God for His unspeakable gift" from which flows this fellowship.

Yours in the Lord,

D. FREEMAN.

New Glasgow, N. S., Jan. 25, 1876.

Dear Bro. Selden.—Having spent a short but very pleasant vacation at Melvern Square and Margareville, please allow me, through the *Messenger*, to acknowledge the kindness of the friends in those places.

During the time of my visit I was warmly welcomed to the homes of the people; the meetings were well attended and deep interest was evinced in the preaching of the Word. On the eve of my departure I was, very unexpectedly, made the recipient of favors which gave me a fair idea of the large heartedness of the people.

A company of brethren and friends met at the residence of Capt. Jos. Harris, at Margareville, where the luxuries of the season were provided in great abundance by the ladies, and partaken of by all present with evident satisfaction.

When ample justice had been done to the viands, Dea. Leason Baker was appointed chairman of the company. He informed me that the friends had congregated for the purpose of expressing their good will, and to bid me God speed in the work; and, at the close of his very excellent speech, presented to me, on behalf of the company, the sum of \$32.

This amount, with collections taken at the different preaching services during the three weeks of my visit, gives me the handsome sum of \$60 as an aid to the pursuing of my studies.

The friends will please accept my sincere thanks. May they who devise