100

of t

JOHN PRYOR AND MATILDA BURTON.

Died at Margaree, C. B, March 31, 1860, John Pryor, also, April 15th, 1860, Matilda, son and daughter of Mr. Robert Burton, of that place. That young and happy family are by this dispensation thrown into deep affliction and sorrow, and are called to mourn the early death of a promising son, and an only daughter. Surely God's ways are not as our ways. But this thought should ever comfort and support us in affliction, that the Almighty One cannot err, by suffering disease to remove us from this life of sorrow and sin.

My afflicted Brethren and sisters have many things to comfort them in their troubles, and especially in the reasonable hope given by their children of their preparation to die and a willingness to depart and be with Christ, "Blessed are the dead who die in

the Lord."-Communicated by Rev. W. Burton.

MRS. SARAH HALL,

Daughter of the late Samuel Lavinia Beardsly, and wife of Charles Hall, Esquire, of Long Point, Cornwallis, died on the first day of June, inst., in the fifty-third year of her age, leaving behind her to mourn their loss, a beloved husband and four children and a number of other relatives. About a year ago her life was despaired of. She patiently waited for her change to come, in confident hope of dwelling with Christ above, but God was pleased to raise her up, and to afford her a measure of health until about twelve weeks before her demise, when she was again prostrated by sickness, which continued until her death. Five of the last weeks she took no nourishment, except a small quantity of milk and water. Mrs Hall suffered greatly, and was unable for some time to speak intelligibly. Amidst all this she was very patient and sweetly resigned to the will of God, and was joyful in the expectation of going home to be with Jesus, often express. ing herself in such a manner as to evince a composed mind with no fears of death, and having an assured hope of happiness beyoud the grave. No one, acquainted with her, can doubt of her eternal happiness in heaven. She made a public profession of religion when quite young, then residing on Hanly Mountain, and was baptized by the Rev. I. E. Bill, and united with the church at Nictaux. Afterwards she removed to Long Point, Cornwallis, united with the Baptist Church, and continued a consistant member until her death. Often fearing that she was not truly born from above, yet all her fears were removed when brought near the gate of death. This was strikingly the case with her late father, and who, too, was made triumphant for some months before his death. Not long since she was called to part with her dear sister Goold, whose experience of the love of God was remarkably clear and satisfactory, not only to herself but to all who were acquainted with her, consequently her confidence was strong in the Lord, and her joy at times was unspeakable; but she, too, has gone to rest above. I think they were both baptized at one time, and both united with the same church militant, and now both are with the church triumphant. They were divided by the river of Death but for a short season, and now have met joyfully to part no more. O what sweet consolation this consideration affords to survivors,-that their believing friends are only separated for a short time, only gone before them to welcome thein to their unspeakably happy and eternal home. The funeral occasion was improved by the writer of this notice from the text in Phil. i. 21, "To me to live is Christ and to die is gain," Theme,-Christ the believer's life, Death the believers gain.

May God in his rich mercy sustain and comfort the bereaved.

Communicated by Rev. W. Chipman.

For the Christian Messenger.

Sabbath School Convention.

In compliance with the request of the Committees appointed by the Central and Eastern Associations to make arrangements for organizing a Provincial Sabbath School Convention, the following Delegates met at Windsor, on Tuesday the 19th day of June, 1860.

From the Baptist Church at Amherst, Rev. J. E. Balcom, W.

1st. Horton, Rev. S. W. DeBlois, J N. Fitch. 2nd Horton, Rev. E. O. Read, W. Hall, A. Caldwell, A. Dorman and James Pick.

South Rawdon, Rev. James Stevens, John McLearn. Chester, Rev. J. C. Hurd, David Hume. Sackville, Rev. S. H. Portor, David Ellis. 1st. Cornwallis, Rev. A. S Hunt, G. R. Eaton. Rev. E M. Saunders, Abel Parker. Rev. James Parker, M. Kinsman. 3rd. Rev. ----, Gideon Beardsley. Hantsports, W. H. Porter, S. Young. Falmouth, Andrew Shaw, C. Bacon. 2nd. Yarmouth, Rev E. N. Harris. Upper Aylesford, " J. L. Read, E. Harris, Pereaux, Walter Witt, B. R. Foster. Niciaux, W. Gates, B. H. Parker and S H. Randall. Granville Street, Halifax, Rev. W. H. Humphrey, S Selden and

R. N. Beckwith. Truro, Rev. D. W. C. Dimock, W. Faulkner. Portapique, Rev. D. W. C. Dimock. Long Island, Horton, M. P. Freeman, B Ward. Brooklyn, W. Porter, - Reid, - Harris. Bridgewater, J. B. Parker, W. I. Gates.

The meeting was organized by the appointment of Rev. N. Vidito, Chairman, and Rev. J. E. Balcom, Secretary. Moved by Rev. S. W. DeBlois, seconded and passed,

That we now proceed to organize ourselves into a Provincial Sabbath School Convention.

Moved, seconded and passed, That the Convention meet with the Western Association, and adjourn to meet with the Central, and thence to the Eastern Association.

Resolved, That three Committees be appointed-one to draw ap a Constitution, another to appoint officers, another to make arrangements for a public meeting in the evening.

Revds. W. H. Humphrey, R. R. Philp, T. H. Porter and D. M. Welton, were appointed the Committee to draw up a Constitution, and Revds. E. N. Harris, G. Armstrong, D. W. C. Dimock, Brother S. Selden and W. F. Cutten, the Committee to nominate officers; and Rev. N. Viditoe, T. A. Higgins, E. M. Saunders, J. E. Balcom and Bro. Rupert Eaton, the Committee of Arrangements for the evening meeting.

Met Tuesday Evening, 74 o'clock, according to adjournment. The Constitution as below was presented by the Committee and adopted. The Committee to nominate officers reported, -Adopted at sale . 12 1 date man range

President, S. Selden, Esq. Vice Presidents,-Western Association, Samuel Brown of Yarmouth and D. W. Morton, Nietaux. Central Association, Thomas Rand, Cornwallis and Daniel Mosher, Windsor. Eastern Association, David Page, Onslow, and W. F. Cutten, Esq., Amherst.

Secretary and Treasurer, J. W. Barss, Esq., Wolfville. Secretary for Western Association, Joseph Rogers. Central T. S. Harding, Esq.

Eastern, Cyrus Black, Esq. The office bearers, together with Brethern Henry K. Eaton. N. .T Harris, Josiah Raymond, Abel Parker and J. King were elected to be a Board of Managers, who as soon as possible are instructed to obtain a man who shall become a Sabbath School Missionary to enter the field and carry the good

work forward. The Committee of Arrangements presented the following Resolutions, which were ably spoken to and adopted at the subsequent meeting in the evening.

Rev. I. J. Skinner, seconded by Rev. R. R. Philp 2nd. Resolved, That in the opinion of this Convention every church of Christ is accountable to God for the moral training and Salvation of every child that can be brought under the influence of Sabbath Schools, as well as that of the preaching of the Gospel. Moved by Rev, T. H. Porter, seconded by Rev. J. E. Balcom.

3rd. Resolved, That while it is the duty of the Ministers of the engaged in promoting the interests of the Sabbath School. Moved by Rev. A. S. Hunt, seconded by Rev. E M. Sanders.

4th. Resolved, That Sabbath School Conventions properly conducted, are admirably calculated to excite those engaged as Teachers to increased effort, and to extend the blessings of religious instruction in localities which are liable otherwise to be neglected. Moved by Rev. E. N. Harris, seconded by Dr. Harding, and ably supported by Rev. David Freeman.

The meeting was deeply interesting, and well calculated to impress the Congregation with the importance of Sabbath School instruction.

The Convention adjourned to meet with the Central Association, at Wolfville, June 8th, 1860.

CONSTITUTION OF SABBATH SCHOOL CONVENTION.

Article 1. This society shall be called the Provincial Baptist Sabbath School Convention of Nova Scotia.

2. The object of this Convention shall be to promote the aims and interests of Sabbath Schools within this Province.

3. The Convention shall be composed of Pastors, Superintendents, Teachers, and any Church members delegated by their respective schools, together with as mary others present at its meetings as may be invited by the Convertion to take part in its delib-

vice Presidents, two from each Association, a secretary and three much good will result from such social gatherings and discussion Assistant Secretaries, one from each Association. Treasurer and Auditor, all of whom shall be chosen annually by ballot, unless otherwise ordered, and who, gether with three other members shall constitute a general Executive Committee, five of whom shall be a quorum.

5. There shall be three meetings of this Convention, held in connection with the three Associations, one of which according to turn among the Associations from year to year, shall be considered the Annual Meeting, at which the Officers shall be chosen, the Reports of the Secretary and Treasurer presented and any other appropriate business transacted.

6. This Constitution may be altered or amended at any Annual Meeting with the concurrence of two-thirds of the Members prea lempty dende a binoria a charch request a

For the Christian Messenger.

New Brunswick Correspondence.

DEAR MR. EDITOR,

We have a small Baptist Church here called the Marsh Bridge Church of which the Rev. E. B. DeMill, A. M., is Pastor. The Church is small but I think it is in a healthy condition, and is increasing. There has been a steady enlargement of its numbers by letter and baptism for some months past.

Her Institutions are prosperous and finances progressing-out of debt and funds in the Treasurer's hands. We have one of the best of Pastors but in writing to Nova Scotia friends our testimony respecting him is unnecessary. He is too well known by them to need commendation. Suffice it to say his heart is in the work, he is an earnest advocate of the Institutions connected with our churches, not in word only, but in deed and in truth. He fails not to declare the whole counsel of God, as the following outline of a sermon preached by him to his Church on their duty towards the Sunday School will shew :-

ture of these sanctuaries was deeply significant, the table of shewbread,-the seven branched lamp-stand, and the golden altar of incense-were the pictures of great spiritual realities.

There was also a priesthood who ministered in the sanctuary whose business and privilege it was to keep the table supplied with shew-bread, and the lamps with oil, and to cause the incense ever to flame from the golden altar and to ascend as a sweet smelling savor before him who sitteth between the cherubim.

Under this dispensation there is also a tabernacle of God, a splendid temple, composed of materials more precious than gold or silver, possessing furniture essential to the true worshipper. It contains hearts, wasting holy desires, the bread which came down

from heaven and the true light. There is also a priesthood. They minister in the sanctuary. and see that the incense ever ascends—that the light ever burns

and that the bread of heaven is ever provided. As the Jewish priests fulfilled their offices for the benefit Israel, making intercession for the people, and continually presenting the emblems of illumination and nourishment; so do the presenting the bread, and the light.

The Christian priest is bound to fulfil his office, to aim, prayer, example and instruction at the conversion of sinners-If he neglects this duty he commits a sin of no ordinary magnitude, he

is guilty of sacrilege of the worst kind. of God, and in behalf of those who without these ministrations would perish for ever.

There is no distinction of priest and layman; minister and people I have especially wished to mention this, as incorrect information alike constitute " a holy priesthood."

1. But when as priests we seek to intercede for sinners, or to instruct them, we meet with a difficulty, - many are bold blasphemers, who will not hear, who ridicule the Christian example. We are doubtful as to the propriety of seeking to instruct or exhort such, lest in doing so we should be casting pearls before swine. But suppose we meet with a congregation of persons, gathered together not to ridicule or to cavil, but to receive instruction, and to be the subjects of prayer. Such a congregation is the Sunday School. It comes to the hely priesthood and asks for their minis-

2. When, in the world, we meet with those who will listen with any degree of patience to our words, how often are our hopes chilled by the knowledge that these sinners are hardened in sin, that years of degrading servitude have blinded the mind, hardened the heart, and seared the conscience to such a degree, that their conversion is exceedingly improbable. Suppose we were brought means of leading the young to Christ and of training them for into the society of those whose minds were yet teachable, whose usefulness in the Christian Church and the world. Moved by babits had not yet become inveterate, whose emotional nature had hopefully we could discharge our duties. The Sunday School presents to us a congregation of teachable persons, whose habits are yet to be formed, who, more than any class of mortals, inviteby the reasonable prospect of success-the prayers and exertions

3. But when our labours for sinners have been blessed, how often we may feel that those who have been converted have only a few Church, their position demands that they should also be actively years to spend in the service of Christ,—that they shall carry to that they will ever carry the scars of their old sins. Suppose we could find those, in whose conversion we may hope, and who, also, from their age and condition, give promise of a whote life-time of service in their Master's cause, and of service not rendered spiritless or barren of results by old habits, what a glorious opportunity would be presented to the believer, of fulfilling his priestly office. The Sunday School presents us with a congregation of persons who, if converted, will probably be able to render years of service

DUTIES .- It is hence the duty of believers to exert themselves in a field of labour so hopeful, presented by God; especially,

1. To aim that the number of scholars be increased.

To see that there is no deficiency in teachers. To see that the School does not lack funds.

4. To see that the Bible Classes be filled, At the last Quarterly Meeting of the Sunday School Convention embracing the Baptist Sunday Schools in the City and suburbs,

the following questions were discussed : How may a more general attendance of adults be secured in our Sunday Schools?

What method can be devised to secure the best talent in the Church for the Sunday School?

Revds. E. C. Cady and E. B. DeMill were present and took 5. The officers of this organization shall be a President, six part in the discussion. The meeting was interesting, and I think JAMES E. MASTERS.

St. John, N. B., June 22nd, 1860,

Religious Intelligence.

THE REVIVAL IN SCOTLAND, -The following from the Glasgow correspondent of The Freeman will interest many of our read-

Iona.—The revival movement has at length reached this sequestered spot-the ancient luminary of Caledonia, when "roving barbarians" and savage tribes derived the true light of Christianity at a time when almost the entire world was lying in the moral darkness of heathenism. In this lone Isle of Iona there are at present many anxious souls seeking the way to Zion. The movement is making general and unostentatious progress. The work is not confined to one class-the old, as well as the young, are brought under no ordinary seriousness and concern, which, in many cases we trust, will issue in sound conversion to God.

CARNWATH .- The Revival Movement is spreading wide around all this district, and deepening in intensity. At Firkurd, Broughton, Newbigging, Liberton, Quothquan, Carnwath, Braehead, and Forth, meetings for prayer and religious exercises are regularly held, and numerously attended.

JOHN O'GROAT'S .- Some of the Portnockie crews here, on their way to Lewis the other day, engaged in worship in their open boats in early morning. The singing of hymns and pealins could be heard distinctly around the quays-rather novel sounds in this baroour, and presenting a striking contrast to the bacchanalian orgies which used to be indulged in on like occasions.

A series of revival meetings have been commenced in the Theatre Royal, Edinburgh, respecting which The Scotsman remarks: -" Without saying a word about the singular taste which has pitched upon the deserted, delapidated, and condemned hulk of our poor old Theatre Royal as the scene of a series of revival prayermeetings, we merely chronicle the fact that the second, or, rather the second group of the series was held there on Wednesday 1st. Peter ii. ch. 5th v. Under the old dispensation there was a night. The first service began at half-past eight, and was attendvisible habitation of God. The tabernacle and afterwards the ed by between 500 and 600 people, most of them belonging aptemple-built of the most splendid materials-were the sanctuaries parently to the working classes, and the majority young women where God manifested himself to the worshippers. The furni- and girls, though persons of both sexes and nearly all ages were

BAPTISM OF A METHODIST MINISTER .- On Sunday, the 20th, the Rev. J. H. Bevers, of the Primitive Methodist Society, was baptized-in the General Baptist Chapel, Cemetery-road, Sheffield. In the course of an address delivered by Mr. Bevers on the occasion, he remarked that for at least four years he had been dissatisfied with the arguments usually urged in defence of infant baptism. At the time his views began to be unsettled, he was stationed at Nottingham. His attention was called to the subject by the circumstance of many of his hearers and members going to Stoneystreet Chapei, Rev. H. Hunter's, to be baptized. He determined at the special request of his superintendent, to study the question of baptism that he might defend the views of his denomination, and so prevent, if possible, the continuance of a practice which caused so much annoyance. The result of reading and study (which he confessed were all on one side, for up to the day of his baptism he believed he had never either read a book or heard a discourse by a Baptist), was the deep conviction that infant baptism was useless and unscriptural; and thus conviction had repriests of the spiritual temple officiate for the welfare of man, ever cently become so strong that he felt he could no longer tamper with it. Mr. Bevers leaves the Primitive Methodist Society, amidst the regret of many attached Irlerus.

MERLE D'AUBIGNE'S HISTORY OF THE REFORMATION.-The following is an extract of a letter from Dr. Merle D'Aubigne, What an honor it is to be called of God, consecrated by the Geneva, to Messrs. Oliver and Boyd, 15th May, 1860 :- "The Spirit to minister in the Holy place, in the immediate presence principal cause which delays the publication of my sixth volume is, that in place of writing one I have by certain circumstances been led to write two—the sixth and the seventh. I am now occu-Now in the Christian church, all real members hold this office, pied with the revision of the sixth. I cannot say when this volume will be ready, but I am in hopes that it will not long be delerrat.