

quire what external appliances may be conducive to the prosperity of Sabbath Schools.

The first external arrangement that we would suggest as conducive to Sabbath Schools, is that of keeping them up throughout the whole year. We cannot expect much efficiency in our Sabbath Schools, till they become permanent institutions. They cannot occupy much place in the mind of the public, till they occupy more space in the mind of those engaged in conducting them. Let superintendents, teachers, and church members become "terribly in earnest" in the Sabbath School, and the people and the youth will become earnest too. Only a few of our schools are continued in the winter season. The report from Indian Harbor, an obscure locality on the coast, says, "Our school is kept up, all winter, with punctual attendance."

Another means for promoting the Sabbath School is the monthly Concert. All schools which have adopted the Concert invariably testify to their utility. There can be no doubt of their advantage, provided they be conducted in harmony with the great design of the school. The school in Bridgewater reports that they adopted the concert two years ago, and that it "worked very well indeed." The order of one of their concerts is given.—"Singing, reading Scriptures, prayer, essay, life of Paul, by male scholar. Small classes repeat each a verse of a hymn, or from the Bible. Singing, essay, life of Ruth, by female scholar. Pupils repeat verses, essay, life of Jezebel. Comments by Superintendent, singing, essay, life of David, by a scholar. Brief remarks by friends present.—Singing, close." Sometimes each scholar would repeat the verse they would rather have preserved if the remainder of the bible must be destroyed. These exercises are very interesting.

The report adds, "we would recommend their adoption in the Sabbath Schools."

The same report suggests that superintendents keep a record,—note down attendance of each scholar, date of teachers and scholars entering school, death, &c., together with such other items interest, as, from time to time, come under observation."

It also recommends that each month the weekly Prayer meetings of the Church may be specially devoted to the interests of the Sabbath School. Surely this institution is worthy of a frequent mention in our prayers.

Another auxiliary to the Sabbath School is the furnishing a suitable literature for the pupils. This is a subject surrounded by difficulties.—There are evils connected with a too voluminous literature, and worse evils still in an indiscriminate literature. We believe that small as our libraries are, some of them might be expurgated to good advantage, and in selecting books for the school, we should steadily keep in view the explaining, and enforcing, the truths and principles of the bible, and of the bible alone. On the other hand we are hardly prepared to go the whole length to the other extreme, of abandoning all literature and books, except the volume of the Bible. Berwick school uses no library. Books are given as prizes to induce the pupils to commit to memory large portions of Scripture. A reference to the tabular report of this school, shews that the experiment has succeeded so far. Not only is the number large, but the whole number are in regular attendance. This shews that in this case the bible is not a repulsive book to the young.

Of the two extremes spoken of, we should infinitely prefer to confine ourselves to the Word of God. We believe that too much literature, will occupy that attention which should be given to the Scriptures. The children of our Sabbath Schools have many of them, but little time for reading. It is better then, that that time be devoted to the Word of God, than to human compositions however excellent.

But yet we would incline to adopt a middle course. There are many books valuable because they throw light on the sacred volume. There are others, which illustrate the development of the principles of the bible during the past ages; and others still of a more strictly denominational character, with which our youth should be familiarized. A library might be formed of such standard works, which would be adapted to the youthful mind. It would not be so large as though it embraced the whole range of juvenile novels, but it would be far better. And we believe if such a library were judiciously selected, and used, it would awaken a love for the bible, instead of leading the young mind from it.

An idea has come to prevail too, among many of the friends of our youth, that something like a catechism should be drawn up for use in our Sabbath Schools. It would, doubtless, be of great advantage for children, to have them more thoroughly "drilled" in the teachings of the Word of God. It is a fact to which we ought

not to close our eyes, that a large majority of our youth are growing up like the wild ass's colt, without that culture, which we as a denomination, should afford them. The idea of liberty of thought, is very good in its place, but very bad when abused. We have no right to neglect the duty prescribed, "Train up a child in the way he should go," neither need we fail of the promise, "That when he is old he will not depart from it." It is believed a suitable Catechism or Manual for the use of all our Sabbath Schools would be of great service.

Another powerful auxiliary in this work is the establishment of Sabbath School Conventions. Such conventions, providing that all the schools may unite in the common cause, and that all teachers may be mutually stimulated, and that the whole public mind may be aroused, we believe, would be highly beneficial. This convention should be encouraged by the fact that already, it has been the means of awakening an interest throughout the Province which, we trust, will never be lost. Our statistics are improving, but they are still imperfect. We would urge fuller reports. Already county Conventions are established in Yarmouth, and Colchester. So in this central association; on the 17th of last September, a Sabbath School Convention was held in Windsor, as we learn from the *Christian Messenger* of Oct. 1, 1862, at which resolutions were passed, providing for the holding another Convention next September; providing too, that an essay be read, and an address be delivered on that occasion. Judging from that held in Windsor, we should anticipate a profitable season. In view of these facts let us thank God and take courage.

Let us go forth from this meeting prepared for renewed efforts in the Sabbath School. The cheering intelligence that God has made the school the birth-place of souls, is enough of itself to animate us anew in the good work. While we adopt every appropriate external arrangement, and introduce every needed reform, let us remember that the only indispensable qualification is a heart burning with love for souls. The only indispensable weapon is the sword of the Spirit, the only indispensable auxiliary is the power of God, the only indispensable encouragement is the promise of Jehovah that His word shall not return to Him void. And "he that goeth forth weeping bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him." Covered with this divine panoply, the Sabbath School army may march forth boldly against the powers of darkness, assured by the Spirit of God, the world shall be regenerated, the church reformed, and all shall become disciples of Christ.

The greatest discouragement encountered, is the apathy of church members with reference to the Sabbath School. But we hope this indifference will soon be dispelled, and we shall see the churches unitedly putting their hands to this work. Then will the church rejoice in large accessions from the youth of our land, and the knowledge of God shall cover the earth.

For the Christian Messenger.

Donation Visit.

DEAR BROTHER,

Allow me to acknowledge, through the *Christian Messenger*, a very kind and liberal donation of \$102 during last winter. The evening first named proved very stormy, yet a number came. Among them, were six of my ministering brethren, who gave us excellent speeches and cheerful conversation; the next evening, the mass came, and although Ministers were not as numerous, yet we had no lack of speakers, and much pleasing and profitable matter was afforded us. It cheered my heart and strengthened my hands, and I have no doubt was a blessing to those that attended. An act approved by our gracious Lord, how could I be otherwise than pleased and thankful. May the God of constant donations abundantly bless my dear people.

N. VIDITO.

Paradise, June 22nd.

For the Christian Messenger.

Obituary Notices.

WILLIAM J. BISHOP.

Died at Williamstone, Annapolis Co., on the 7th of March, William Judson, third son of the lamented Deacon Thomas Bishop, in the 30th year of his age.

He professed religion when young, joined the Baptist church in Nictaux, and walked in fellowship with his brethren until death. Our brother was comforted in his sickness by the presence of the Saviour, and would often say—

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

A sorrowful widow, three children, and a large circle of relatives and friends feel that they

have thus met with a great affliction: May the widow leave the fatherless children in the hands of God, who has promised that he will, be a father to the fatherless and the widow's God.—*Communicated.*

MR EDMUND MORTON,

Of Middleton, Wilmot, was removed by death, after a short illness, on the 11th day of June, in the 79th year of his age. Mr. Morton, who was a son of the late justly venerated Deacon Joseph Morton; has left a sorrowing widow, with whom he had lived in great harmony fifty-three years, and eight children.

He was a benevolent and hospitable man, and was especially kind to the Ministers of the gospel, and all the Lord's people. It was known that he was a praying man; but, though he entertained a hope, yet fears with reference to his state kept him back from making a public profession of religion. In answer to an inquiry made by his wife, a short time before his departure, he said, "I put my trust in God, and feel that I am on the Rock."

In the absence of the Minister resident there, a funeral sermon was preached at the time of his burial, by Rev. James L. Read, of Upper Aylesford from Rev. vii. 9.

MRS. LYDIA SPINNEY,

Wife of Deacon Daniel Spinney, of Argyle, died in January last in the 66th year of her age, leaving a large family and circle of friends to lament their loss. Her sickness was lingering and very painful, which she bore with great patience and christian fortitude. Through life she evinced great firmness and stability of mind. She ever manifested the greatest attachment to the Baptist church, of which she was a consistent member for more than 40 years. Our missions, Domestic and Foreign, always received her prompt and cordial help. She was "a mother in Israel"—even ready to make her own, and other Ministers of the Gospel perfectly welcome in her comfortable attractive home. She died as she lived, reposing in the merits of her Saviour.

Argyle, June 24th, 1863.

OLIVIA ROLAND CLARK,

Daughter of John and Mary Clark, Stronach Mountain, Wilmot, died on the 22nd day of May, 1863, aged 12 years, 1 month and 22 days.

This dear child seemed to have been early exercised by Divine grace. She possessed an amiable and loving disposition; was very dutiful and obedient; and was a great favourite among all her young associates. Her illness, which was short, was borne with remarkable patience and resignation.

A short time before her death she said to her mother, that she was not afraid to die. She requested her friends not to weep for her; particularly her sister, who was watching by her a few hours before her departure, she entreated very affectionately not to weep.

A consolatory discourse was delivered on the occasion of her death, by Rev. Charles Tupper, to a large and sympathizing assembly, John xi. 35. "Jesus wept."

MR. JOHN WHEELOCK.

Died at Canaan, Annapolis Co., on the 21st day of April, Martie, Widow of the late John Wheelock, in the 76th year of her age.

Mrs. Wheelock was baptized by the Rev. I. E. Bill, October 11th, 1829, and united with the Baptist Church at Nictaux, of which she continued a worthy member until she was called to her rest above. It may truthfully be said of our sister, that she lived not to herself but to the Saviour, who loved her and gave his life a ransom for her. The church and community at large have sustained a great loss. Her end was peace.—*Communicated.*

Religious Intelligence.

BAPTISM IN ACTON.—Mr. Wm. Lyman, a local preacher in the Episcopal Methodist Church in Erin C. W., was immersed at Acton, on the 17th of May last, by Rev. W. P. Hazelton, of Beverly, and is now a member of the regular Baptist church in Acton, Esqueing, C. W. Bro. Lyman bore a good name among the Methodists during the time he belonged to that body, and they seemed unwilling to part with him. He was sprinkled a few years ago, and, since that time, he has had his doubts as to sprinkling being the scriptural mode of baptism; and, after nearly two years close study of God's word and prayer, he came to the conclusion that immersion was the only apostolic mode of baptism. Rom. 3: 4. Bro. Lyman is preaching in the church at Acton every two weeks with acceptance. The Lord bless the little church there, and may we soon hear of a spiritual increase to their number.

AN INTERESTING BAPTISM.—Rev. John Toomath was baptized on Sunday last by the Rev. J. S. Holme, in the Pierrepont street Baptist church, Brooklyn. Mr. Toomath has been for many years a minister in the Congregational Church in Ireland. He has been blind from his infancy, but is a very earnest and interesting preacher, reminding one very much of the "Blind Preacher," so touchingly described by the eloquent pen of William Wirt.

HEATHENISM IN LONDON.—While London sends 50 or 60 missionaries to heathen lands every year, it has 5,000 heathen and Mohammedans living in its own bounds. They are said

to be more wretched and degraded than those in their own country. Of late years an institution has been founded: "The Home of the Foreigner, a Refuge for Asiatics, Africans, and South Sea Islanders in London." A missionary is laboring among them, who, for this purpose, has acquired a knowledge of the Persian, Malay, Arabic and Hindostanee languages.

A LARGE LEGACY.—Information has been received that the late Dr. Schumann of Salem, N. C., has left a legacy amounting to about \$80,000 to the Foreign missions of the Moravian church. As this is not a Northern cause, but one in which the whole Moravian church is engaged, it is supposed that the Confederate government will not attempt to confiscate the legacy.

New Hampshire is remarkable for the number of its aged clergymen. Among the venerable ministers in the State are the following: Rev. Peter Clark, of Upper Gilmanton, aged eighty-two years, has been in the ministry about fifty-three years. Rev. Enoch Place, of Strafford, aged seventy-seven years, in the ministry fifty years. Rev. Nathaniel Berry, of New Durham, aged seventy-four years, in the ministry forty-seven years. Rev. Thos. Perkins, of Hampton, aged eighty years, in the ministry forty-seven years. Rev. Jos. Boody, New Durham, aged ninety years, in the ministry sixty-five years.

The six surviving sons of the Rev. Isaac Sawyer met last month at the house of their eldest brother, in Indiana, after a separation on the part of some of them of forty years. The original family consisted of nine sons and a daughter, all of whom were baptized by their venerated father, and five of the sons and four of their children became Baptist ministers. On the very interesting occasion of the late reunion, a commemorative sermon was preached by the Rev. Conant Sawyer, of Gloversville, N. Y., and the singing was by the brothers, in the old tunes which they were accustomed to sing at their old Vermont homestead.—*Examiner.*

A novel mode of lighting has been introduced at a Baptist church just built in Philadelphia. There is not a gas burner in the audience-room. In the panels of the ceiling are circles of ground glass, two feet in diameter. Above each of these, in the loft, is an argand burner, and over the burner is a powerful reflector. The effect is just about the same as if there were thirty full moons shining in the ceiling. The light is not sharp and intense, but abundant and mellow, and not painful to the eyes.—*W. & R.*

On a recent Thursday evening, says the *Watchman & Reflector*, Rev. Samuel Brooks and wife were visited by more than one hundred of the people of South Framingham, Mass., and made the recipients of many valuable gifts, amounting to about \$125. In his reply, Mr. Brooks said money was spoken of in the Bible seventy-five times; once it is said, "The love of money is the root of all evil," but he was willing to bear his part of the evil. Again, it said, "Money answereth all things." He related an anecdote of a pastor who was in the habit of borrowing five dollars of his deacon every Saturday night, and returning the same every Monday morning, saying he felt more like a man, and could preach better with money in his pocket.

PAYING THEIR DEBTS.—We see by the *Chronicle*, that the first Baptist Church, Newark, has provided for a debt of \$25,000 since the commencement of the year. The Reformed Dutch Church of Brooklyn Heights, have done the same for a debt of nearly \$30,000. Dr. Bellow's church, New York, have cleared off an indebtedness of \$39,000. The Clinton Avenue Congregational Church, Brooklyn, have overcome a formidable enemy in the shape of a mortgage for \$25,000, and the equivalent of a second mortgage of \$28,000—\$53,000 paid up in a month! The Broadway Tabernacle have caused \$25,000 of a debt to dissolve away. And the St. Paul's Methodist Church, New York, at a meeting called to devise means for wiping out the large amount of \$70,000 of a debt, raised in a few minutes \$30,000. They will need to draw their breath before they attack the remaining \$40,000.

CHURCH OF ENGLAND IN ENGLAND.—Convocation has been meeting. It has found much to talk about, but, as usual, little to do. Its chief action has been condemnation of Bishop Colenso. But even here it can do nothing but speak. It is powerless to enforce its decision. Of what possible use can a Convocation be, which may talk as much as it pleases, but, as soon as it begins to act, finds itself bound hand and foot by fetters of State forging?

The correspondent from the United States to the *Freeman*, says: "The Rev. Henry Ward Beecher is to visit Europe on a pleasure excursion. He will speak to the English people on war matters, and discuss the American question. We are glad Mr. Beecher is to cross the ocean at this time. He is the foremost minister in America—the preacher who does more than any other, from his pulpit and the press, to form public opinion. You will find him a very different man from Mr. Spurgeon, or any of your London celebrities. At the last communion season Mr. Beecher took leave of his church in a most affecting manner. It will be as hard to fill Mr. Beecher's place, as it would the pulpit of the Metropolitan Tabernacle if Mr. Spurgeon should be absent six months."