

whether individual members "had the right per se to control" the Sabbath Schools within the "ecclesiastical limits" of the Churches to which they might belong.

But before proceeding, let us stay a moment longer to inquire what really constitutes Popery, in Rev. W. G. Goucher's opinion. It is then neither more nor less than the belief that individual churches have "a right per se to control" such Sabbath Schools as may be organized within their respective limits—not geographical, but ecclesiastical.

Indeed, it might be an interesting question just here, whether Rev. W. G. G. thinks a "true Church" has any authority whatever, or whether this is all vested in its pious and leading members, by virtue of their christianity?

And now, as respects her duty—the first of the side issues, by the way. I maintain that an important part of this is to provide for and promote the religious instruction of the young within her ecclesiastical limits."

And first, as respects the "Articles," and the one he has quoted, I admit that they do not say in so many words, any more than does the New Testament, that this work is committed to the Church, and yet, I maintain that such a sentiment is directly in conformity with their spirit.

But we have other Articles as well as the 1st. Take, for instance, the 7th. "Every believer is commanded to be faithful to improve every gift and talent which is bestowed on him," &c.

Now this is Sabbath School work,—if that work is adapted to promote such end—and requires it of the Church as such. If it is not, as I have already shewn, it is beneath the dignity of Christians "as such," to engage in it.

But this is not the only authority to which I would appeal. John Angell James, in his "Church in Earnest"—a book the whole tendency of which is in the same direction—on the 147th page says, "It is now a universal custom for every congregation to have its Sunday School."

A little book called "the Sunday School Worker," urges the same idea, when it says, "The Church of Christ is the grand centre and radiating point of all our Christian efforts."

Dr. Hiscox, in his Baptist Church Directory," page 117 to 123, advocates similar sentiments, and declares that "Where the school is sustained in their house of worship, and the officers and teachers belong to the same Church, it seems most appropriate and desirable that it should be created by, responsible to, and under the authority of the Church directly."

And the Association of which Rev. W. G. Goucher is a member, has evidently most heartily entered into the spirit of the same views. In the report on Sabbath Schools, written by Rev. T. A. Higgins and adopted by the body in the session of 1862, I read, "Your Committee are of opinion that the plan adopted in some places of working the S. School by a society separate and distinct from the Church may have a tendency to weaken the sense of responsibility upon the part of Church members, and would therefore recommend that the Church, so far as is practicable, assume the responsibility of the S. School."

"What a Popish set they all are," will of course be the involuntary exclamation of Bro. Goucher. But softly! for I am not yet done. I wish to ask him if he himself—though of course, inadvertently—has not advocated the very same idea?

In his Essay (C. M. Ap. 12th.) he says "We satisfy ourselves that the work is of God, and on whom the responsibility of its performance rests, and then set ourselves about it in the most consistent manner we can possibly discover; the way most likely to insure the greatest possible success." (The Italics are mine.)

And again, "the church can have a Sabbath School if it wishes." Thank you, Bro. Goucher, for the permission.

And near the close, "Let the Church prosecute its mission of mutual encouragement, of love, and good will towards mankind."—Italics mine again.—"Let it have one or a dozen Sabbath Schools if it wishes."—Small favors thankfully received, larger in proportion.—And as the final summing up, "The business of the whole Church in both its officers and members is not to legislate, but to comply with Christ's legislation, and make that known to all mankind."

And my comment is this; Brother Goucher not only permits the Church to have a Sabbath School but declares that it is her "duty to see that the young are properly religiously taught," that her "mission" is one "of love and good will towards" the race, and that it is her "business to comply with Christ's legislation."

But the great difficulty with our Bro. seems to be that the Churches are not perfect. He says "if one and all the (Members?) are alive to this matter" &c. And in his Essay, "When the whole of any local church view the matter as they ought," &c.

Well now, two or three further inquires here suggest themselves. And the first is, How does he recollect the fact that Sabbath Schools are such important organizations that none but perfect people can safely guide their affairs, with that other fact that it is beneath the dignity of Churches, as such, to engage in them?

But now comes the question of individual rights and duties, another of Bro. Goucher's side issues, but one in which I presume he expects me to follow him, since it forms the great bulk of this remarkable production.

Why, upon a simple inquiry, that had to be subjected to a severe twist before it would exactly answer the purpose of a text for such a preachment. Surely there must be wondrous force in interrogations!

But let us be serious, and calmly consider the facts once more. Our Bro. supposes that I hold very strange views upon this subject. If not he has been fighting "a man of straw," of his own manufacture;—certainly the laborious and thankless work for one so occupied as he. And to present his idea of my view of the subject, he has supposed a case which may do very well to illustrate the whole thing.

Now allow me to show how it will far better define my true position. A mother is herself earnestly endeavoring to save her child, while I,

an older son, am desirous of assisting her. Now which will be the greatest wisdom in me, to resolve that I will act on the "independent principle"; or unite with her and second her efforts, under the guidance of her superior judgment?

Or suppose she seems indifferent, not knowing or realizing the true state of the case, would it not be as great wisdom in me to seek to interest and arouse her, as to wholly 'ignore her existence' or natural affection?

Or if you wish to put it still more strongly, you have only to suppose that she is perfectly willing the child should drown, while I have arrived at "the full stature of man" and am determined it shall not. In this case I break off entirely from my allegiance to her, and independently employ my own methods for accomplishing my laudable work.

And now, what is the application of all this? Simply, that until I have evidence to the contrary, I am to regard the Church—my Mother—as entertaining the same feelings toward children that urge me to the performance of Sabbath School work. That if she is in any measure indifferent, I should not "keep quiet," but seek to arouse her; since my affection for her should be as strong as for them.

The case of Bunyan is not in point, since he was not opposed by the Church with which he was connected.

But all this only applies to those circumstances where the Church is in a position to engage in this work. Where such is not, and cannot be the case, of course it then becomes the privilege and duty of individuals to act—as upon the supposition of the mother being entirely beyond the reach of her suffering child.—Nor do I argue that they would be justified in waiting for any other authority than that of our Lord which they already have, or even that of a Church who wilfully neglects such action has a right to find fault with those who perform it.

And now to recapitulate, this is the point precisely. Though the individual has rights and privileges, the Church has, likewise,—and those which he may not trample upon with impunity. The Church and the individual have duties too, but these cannot conflict with each other without one party yielding and submitting.

The importance of the subject is my only additional apology for the length of this communication.

And so, "with best wishes for" truth, and all its advocates.

I again subscribe myself, A SABBATH SCHOOL WORKER. June 13th, 1865.

For the Christian Messenger.

OBITUARY NOTICES.

Dear Bro. Selden,— So numerous are the deaths of valued members of the Church under my care—5 within 25 days—that it is not consistent to occupy much space in your columns with a Notice of any of them.

Yours in gospel bonds, C. TUPPER.

Aylesford, June 12, 1865.

MRS. SARAH ANN MARGESON.

Wife of Bayard Margeson, of Upper Wilmot, was suddenly called home on the 1st day of June, (inst.) at the age of 37 years. It seems to us, indeed, a mysterious dispensation of Providence that has thus early removed this amiable and excellent wife and mother from a sorrowing husband and four children, of whom the youngest was only five days old.

MRS. SERAPHINA BANKS.

When the writer first became acquainted with Mrs. B. in 1851, she was not a professor of religion; but he was soon satisfied that she was a possessor of grace; and that her husband, bro. Alden Banks, had obtained that blessing spoken of by Solomon, "A prudent wife is from the LORD." (Prov. xix. 14.)

For a length of time sister B.'s health had been declining from a consumptive complaint. Five days before her decease her Pastor visited her the last time. She still expressed unshaken confidence in the Saviour, cheerful submission to the divine will, and gratitude to God for exemption from great suffering.

On the morning of June 7th, (inst.) aware that the time of her departure had arrived, she took an affectionate leave of her beloved husband, her three children—the youngest was 14 years old—with suitable admonitions; and then at the age of 37 years, made a joyful exit in the triumph of faith.

At her funeral a numerous assembly, including many relatives and connections, was addressed from 1 Cor. xv. 57.

CHRISTOPHER MARGESON.

In the triumph of christian faith passed away on the morning of May 20th, Mr. Christopher Margeson, aged 71 years.

Converted about 29 years ago, under the labors of Rev. I. E. Bill, he was baptized into the fellowship of the Nictaux Church, of which he continued to be a consistent and valued member until that church was divided in 1862. From that time till the time of his death, he was one of the most active, benevolent, and exemplary members of the Pine Grove Church.

WALTER LARKINS, ESQ.,

A successful merchant and worthy member of the Baptist Church, departed this life at Pubnico, April 8th, 1865, in the 71st year of his age. The community lost a valued citizen, the church a good member and the poor a cherished, tried friend.

TRYPHENIA CONDON,

The beloved wife of Mr. A. C. Condon and third daughter of the late Enos Churchill, Esq., died at Locke's Island, on the 2nd inst., aged 35 years, leaving a husband three children and a large circle of friends and relatives to mourn their loss. Sister Condon was baptized when 16 years of age, by Elder T. Delong and united with the Ragged Island Baptist Church of which she continued a most consistent member up to the time of her death.

Blame not this memorial that we raise, 'Tis to the Saviour's not the sinner's praise; Sin was the whole that she could call her own, Her goodness was derived from Him alone, To sin her conflicts pains and griefs she owed, Her conquering faith and patience he bestowed, Reader may'st thou obtain like precious faith, To smile in anguish and rejoice in death.

—Com. by Rev. A. W. Barrs.

FAITH AND WORKS.—'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet put out the candle and they are both gone, one remains not without the other; so 'tis betwixt faith and works.—Selden.