

"Do you suppose Mr. Orton has pursued the upright course he has, just to please himself? I believe he has pursued it because he knew it was right."

"So do I. Still there was an element wanting—love to God—and that renders all his good deeds defective. His acts of honesty and kindness were not sins in the sense that dishonesty and cruelty are sins. He meant to say, that inasmuch as he had not acted from love to God, actions in themselves right were not right as performed by him, that is, were not perfectly right—were defective, and every moral act that is defective is so far sinful."

"I see what you mean. There may be something in it, but I think he carried it too far."

"God requires us to be perfectly holy. We cannot be perfectly holy without acting from perfectly holy motives. You now see how Christians look upon their lives. They see that they come short in all things, and hence feel their need of mercy every moment. The clearer men's views of duty are, the deeper is the sense of unworthiness. Hence Paul spoke of himself as less than the least of all saints. The confessions of Christians are not to be set down to exaggeration, but to clearer views of truth and duty."

### Christian Messenger.

HALIFAX, DECEMBER 20, 1865.

#### Adult Classes in Sabbath Schools.

The Sabbath School institution presents a wide field of usefulness for christians of all ages and classes. Its capabilities of meeting the wants of adults, have not yet been fully developed.

The following communication to one of our exchanges is a specimen of an approximation of rendering it useful to all, such as we do not often find:

"Some Sabbath schools are composed almost entirely of children, and the older members of the church seem to take no interest in Bible study. It is difficult to gather or sustain adult classes, for want of a good example on the part of influential Christians.

No such difficulty exists in the school connected with my own church, and nearly one-half its members are found in adult classes. One of those classes is worthy of special mention: I have never seen one quite like it elsewhere. It numbers eight members, and the youngest is nearly seventy years of age, while the oldest is eighty-four. The teacher is eighty-one, and has been a deacon in the church over half a century. The average age of the class must be considerably above seventy, but it is probably the most regular class in the entire school. The seats are generally full, and it is a pleasant sight to look on that company of gray-haired men, eagerly engaged in the study of God's word. Every eye is intent, every face lighted with enthusiasm, and one sees at a glance that their whole souls are engaged in the work before them. Two or three of them are profoundly acquainted with the Scriptures, and few ministers can explain so well its higher doctrines, or quote so readily its promises and comforting truths.

With such an example before the young there is little danger of boys just growing into manhood thinking they are too old to remain in the school. They pass naturally into the adult Bible classes, for there are classes for young men, for married men, and for old men, as well as for young ladies, and married ladies, and old ladies.

These aged veterans find the hour spent in the Sunday school one of the pleasantest and most profitable of the week, and their instructive discussions of great Bible truths furnish food for thought in the days that follow. It would be well for every Sunday school, if such a class could give it dignity and social power."

A most important feature of Sabbath School work too, is that of instructing adults to read. In almost every locality may be found those who have had but few opportunities in early life; and are able to read but imperfectly, and who might be much benefited by being gathered together for an hour—once a week—for Bible instruction. We commend this matter to our readers as well worthy their serious attention.

#### The Baptist Body in London.

The Baptist Churches in the city and suburbs of London have for many years past been without any regular co-operation in the way of an Association. Although united in many good works, and recognizing each other on fitting opportunities, yet the obstacles of city life have interposed barriers against a formal combination such as exists in all other parts of England. Efforts have, however, been recently made to organize such a body, and a meeting of pastors and church officers was held on the 10th of last month in the Metropolitan Tabernacle with this object in view. Representatives of eighty churches were present, and it was resolved to form "The London Association of Baptist Ministers, holding evangelical sentiments, and the churches under their care."

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It is proposed to hold Quarterly meetings of the same. Besides the ordinary objects of such Associations, it is intended to take active progressive measures. The following are the expressed objects:

"The co-operation of the Associated Churches in efforts to advance the kingdom of Christ in connection with the Baptist denomination in London and its suburbs;—the promotion of Christian union amongst their officers and members;—the erection of at least one chapel in each year in the metropolis or its suburbs;—and the adoption of such measures, as shall from time to time be deemed conducive to the prosperity and consolidation of the Associated Churches."

Under the influence of such men as Messrs. Brock, Landels and Spurgeon, we doubt not the movement will be highly successful.

#### Revival Intelligence.

It is gratifying to find in our U. S. exchanges signs of religious revival and progress. There have been of late pleasing accounts of religious services of a more than usually interesting character. A movement has been inaugurated in Boston of meetings alternately in the Baptist churches for the purpose of bringing the members of the several churches into more harmonious co-operation. The monthly Ministers' Conference appears to have become increasingly interesting. At the last meeting there were reported the following baptisms:

"From Union Temple church, 1; South Braintree, 17; Sheldonville, 1; Lexington 1; South End Baldwin Place, 3; Harvard Street, 2; Old Cambridge, 4; Broadway Cambridge, 6; First Charlestown, 3; Bunker Hill, 1."

In addition to which we learn from the *Watchman & Reflector* that a Rev. Robert Caldwell, from Leavenworth, Kansas, was introduced by Rev. Dr. Warren. "He addressed the brethren in a forcible and picturesque speech of half an hour, unfolding a volume of Baptist history which, if drawn out in detail, would read like a romance and stimulate like a battle hymn. He was listened to with breathless interest. Bro. Caldwell is a mulatto of about forty-five years, an ordained Baptist minister, and a man of great business ability and strong religious faith. He is pastor of a church numbering 396, begun by him about ten years ago with seven members."

Prayer Meetings are held daily at the Tremont Temple Young Men's Christian Association Rooms, from 5 to 6 o'clock in the afternoon, especially for a revival of religion in the city of Boston.

In addition to the above we gather the following from the *Philadelphia National Baptist*:

PENNSYLVANIA.—An interesting revival is now in progress in the church at Pittston, Luzerne county, Rev. J. R. Shannaleit pastor.—About fifteen, mostly from the Sunday school, have asked the prayers of God's people. Several have professed conversion, and the work is only rightly commencing.

So far as we have been able to learn, the additions by baptism to the churches in Philadelphia and vicinity, within the last month, have been as follows:

Martins' Church.....	72
North Camden Church, (N. J.).....	34
North.....	21
Chestnut Hill.....	12
Spring Garden.....	8
Cumberland St.....	8
Fifth.....	4
Tenth.....	4
Broad St.....	3
Manayunk.....	2
Berea.....	2
Union, (Col'd.).....	2
Tabernacle..... (Camden).....	2
1st St. (Col'd.).....	2
Fourth.....	1
First West Phila.....	1
Ballisomango.....	1

#### New Publications.

##### A CATECHISM OF CHRISTIAN BAPTISM.

By J. M. CRAMP, D. D.

"We are buried with him by baptism into death."

"Buried with him,"—alluding to the ancient manner of baptizing by immersion.—John Wesley.

"Do we not know that solemn words, that we are buried with the Lord?"

Baptized into his death; and then put out of the body of our sin.—Dr. Watts.

The above is the title page of this pamphlet, just published at the "Christian Messenger" office, Halifax.

The following is its very brief preface, and will show the character and design of the work, perhaps better than anything we might say respecting it:

"This Catechism has been prepared for the use of members of our churches and congregations, especially the young. It has been judged desirable to place in their hands a brief abstract of the argument on believers' baptism, as held and practiced in our Disunionist Churches."

been taken to present the subject in a condensed form. At the same time, it is hoped that nothing important has been omitted."

We doubt not it will be very useful to many of the members of our churches.

THE JOURNAL OF PROCEEDINGS OF THE GRAND DIVISION OF NOVA SCOTIA for the Annual Session held in Halifax is received. It gives full statistical information of the "Sons" and the progress made. There are now 131 Subordinate Divisions with a membership of 5842. Since the last Annual meeting there had been fifteen new Divisions instituted.

During the past three weeks we understand that two or three other divisions have been organized in Halifax County.

BELCHER'S ALMANAC FOR 1866 has made its appearance in due time, and is, as usual, full of what everybody from time to time, wants to know. Its information is reliable. Its weather predictions too may be found correct, if not interpreted too closely! Of course in the middle of February you have to "Look out for a snow storm," and in the middle of June it is quite safe to say "Getting much warmer." Mr. Belcher knows as much about what weather we shall have in 1866 as most other people do. As people generally like to look into the future he gives these predictions by way of indulging them in this particular; like the conjuror contrives to please his observers with his clever tricks. The advice given to farmers for each month of the year is very good, and worth more than the price of the whole Almanac.

The Provincial Almanac for 1865 is also out, and is fully equal to its predecessors in the amount of useful information it contains. It is also embellished with weather predictions. This department was omitted for 1865. Is it not a retrograde movement to take it up again? or, Do the compilers believe that the people like to be gulled?

We have received No. 10 of Murdock's History. It contains several matters of great interest in the settlement of Halifax and Dartmouth. The trouble with the Indians and their massacres of the people kept the people in continual dread at the date of which this number treats.

The LECTURE ON "The Elizabethan Age," by J. Y. Payzant, Esq., was listened to by a large audience in Temperance Hall on Tuesday last. The host of illustrious literary men of those times, beginning with Spenser, the author of the "Faerie Queen," who died in 1599, and coming down to the days of Milton, who died in 1674, were brought graphically under review.

The remarkable advances made in English literature during that period, as compared with any preceding times, and, in many respects, far greater than during any subsequent similar period, was traced in a great measure to the character of Queen Elizabeth and her government. By the writings of this age England's glory was established, and has continued to advance more or less rapidly to the present day.

The same lecture was delivered on Friday evening last before the Acadia Athenaeum, at Wolfville, and was listened to with deep interest.

We are glad to see that historical subjects are being more chosen for popular lectures. A more intimate acquaintance with the past history of Britain cannot but enhance our appreciation of the institutions under which we live, and induce us to guard with greater care the liberties which have been secured to us by generations of conflict and the expenditure of vast amounts of treasure and human life.

The press of Great Britain appears now to be fully awakened to the true state of matters in Jamaica. Our contemporaries in Halifax have lately manifested a more just estimate of the conduct of the governing classes, and the position of the governed, than at the commencement of the outbreak. The last one of our townsmen to denounce emancipation, actually, a few mornings since, inserted a letter from one of the Baptist missionaries, those whom two or three days previously, he termed "creatures who styled themselves ministers of the Gospel." We are glad to see so much improvement. The following article from the *British Standard* gives some further light on this dark subject:

"The political and social state of the island is entirely out of joint. Between white and black the division of interests is complete; and, as the former have gone on wholly disregarding the latter, it is not wonderful that the patience of the latter should have given way. If oppression drives the wise man mad, what may not be its effect on those who have been suffered to grow up in barbarian ignorance? The Government and Legislature of England have much to answer for in leaving the island to the care of

an order of men who, by their habits and addictedness to a selfish and therefore mistaken view of their own interests, were obviously unfitted for the trust. They had no just sense of responsibilities attaching to a public care; and, having to administer the island after a social revolution to which, under its moral aspects, they were utterly opposed, they were nearly certain to do precisely the things which they ought not to do, and to leave altogether undone the things which they ought to do.

The legislation and taxation of the island have been in the hands of men hardly superior to a parish vestry, either in the calibre of its component minds or in the number of its members,—men of two classes chiefly, the heartless middlemen whom slavery at its death bequeathed to the island, as a curse rather than a legacy; and mulattoes, some of them, no doubt, virtuous persons, but, as a race, leaning in sympathy towards their profligate paternity, and having little except the shade of their complexion in common with the generation of their mothers. These men are elected by a constituency of two thousand five hundred voters, being one in 176 of the whole inhabitants, and not more than one in 5.6 of the whites themselves. Under these selfish or incompetent law-makers, the island has drifted into peril of utter wreck. That diminution of sexual vice, and that increase of early marriages, which under other circumstances, should have proved a fountain of social blessing, have, by perverse rule, become an aggravation of political mischief. For the more hands there has been the less work, and, through the deficiency of capital, a falling wages fund. To make matters as much worse as possible, the Assembly have spent half a million of money on the importation of coolies to take the last slice of bread out of the negroes' mouths. As the means could only be raised by general taxation upon an island under general impoverishment, the final pressure of the burden fell upon that part of the population least able to bear it. The heavy import duty on made up articles of dress, for example, being no heavier, however, than that laid upon the mere materials of which they are composed, there was the double consequence of dearth of clothing and decreased occupation for island industry: that is to say, the negroes were at one stroke deprived of the opportunity of earning a trifle by making garments for the whites, and garments of the meanest sort were made too dear for them to continue to clothe themselves. As though the return to bare backs had suggested to the parliamentary mind a return to the cowhide and cat-o'-nine-tails, and that mind had discerned an incompleteness of misery in hunger and nakedness uncrowned by the deprivation of a home, the Assembly passed the Whipping Act and the Law of Eviction. The simple meaning of statutory enactments such as these is, that, as want of work and want of wages beget larceny, the wise and humane legislators will punish it with flogging, and, more wisely still, prevent it from degenerating into burglary and incendiarism by turning the poor creatures loose upon the roads!

How admirably adapted the M. E.'s of Jamaica are to teach honour and honesty by any means, may be judged from the conduct, character, and personal position of not a few among themselves. A Member for St. Andrew's has been convicted of theft and forgery, and has been an inmate of the penitentiary. Another, when Master in Chancery, embezzled the money of the suitors. A third absconded deeply in debt; widows and orphans, with whose all he was entrusted, being his principal creditors. A fourth was detected in defrauding the revenue; and a fifth, of the same kindred, put into his own pocket money voted for repairing the roads of the parish which he represented. Others are placemen: among these, the printer to the House, the Government stationer, the Superintendent of Prisons, the Receiver-General, a Government contractor, an official assignee, two road-inspectors, four clerks of the peace, and so on. To those who receive no salaries or profits under Government, the privilege from arrest attaching to a representative is of essential value in this beautiful model of a colonial Parliament. With the reins in such hands, what was to be expected but a disastrous overthrow?

As are the law-makers, so are its ministers; at least, in those local courts to which the negro's appeal is restricted. The prisons are full, most of the inmates having been condemned for larceny, and others for common assault, in which case the magistrate is empowered to commit to the felon's jail, where the unfortunate creatures are damaged for life; while the work of the crowded penitentiary inflicts a new grievance on those not under sentence by deprecating the value of honest industry. The prevalent complaint among those who work for wages is, that they are defrauded, in many instances, of the scanty pittance really earned. The hire of the labourers who have reaped down the fields, is of the owners kept back by fraud. The cries of those which have reaped, we know, are entered into the ears of the LORD OF SABAOth; and they have been exhorted, to be "patient unto the coming of the Lord." But patience is easier to preach than to practice; and its bounds have in this instance been passed. The wretched labourer appeals to the district tribunal; but the seat of justice is occupied by that most unjust of judges, blundering self-interest, and the brother planter takes the view, not of the complaining labourer, but of the defending employer. A striking thought luridly lights up upon this part of the subject by the *Standard* which consumed the court-house of St. Thomas.

The English mail arrived on Monday morning, after the above was in type, and we are thereby put in possession of a mass of facts, and further proceedings in reference to the Jamaica affairs. The people of England ap-