

teachers because their knowledge is limited, if their piety is sound; if they are inclined to extend their researches and increase their acquaintance with truth. Put within their reach the necessary advantages. Give them the bible and such help to the study of the bible as their case demands; and the circumstances will bring out their energies and make proof of the material of their minds, and they vastly benefit themselves by the responsibilities of their calling.

2nd. A second help to efficiency is the pulpit ministry. Listen to its instructions, which if at all thorough, consist in expositions of scripture truth, and inducement to christian life and labor, as well as general expostulations. The ministry that is no help to a Sabbath School teacher is not worth supporting. It cannot be of much benefit to a community. A man has no claim to be sustained in the pulpit with respect and reverence, upon the ground merely that he holds that position, but upon the ground that, in holding it, he is a public benefit. He instructs and elevates society. If he cannot inform you, of what advantage is he to you? He has voluntarily assumed the position of public instructor; and if he cannot teach, he is either to be pitied for his mistake or detested for his annoyance, but not applauded, because he has succeeded in placing himself within the wooden enclosure—the pulpit. Far better, than this, would it be for society that a wooden man occupied the place. It would propagate no error; it would assume no authority; it would cost nothing to maintain it; no information would be expected from it; and no one would be disappointed. Men are deserving of respect, because of their devotion and usefulness, and not pride, and arrogance. Upon the conviction that all our Sabbath School teachers sit under an intelligent ministry—we say learn from it. Direct attention particularly to the ministry, as a source of information, because I fear that many Sabbath School teachers do not obtain the information they should from the pulpit. Many persons, and amongst them, some S. S. teachers, if inquired of could not tell you what was the subject of the minister's discourse, to which they had just listened. There is obviously a fault here.

3rd. A third help that I would suggest is, frequent meetings of Teachers. Let there be a teachers' meeting preceding each meeting of the Sabbath School. The lesson for the approaching session of the school may be considered; and each teacher at that interview, should contribute his item of knowledge of the lesson; and assist in discussing and examining it, for the purpose of getting out the whole truth in a simple and tangible form, for the better and uniform instruction of the classes and edification of the school. I conclude that much information may be gained in this way. That teachers may aid each other, by this social meeting. And be prepared to go from it, refreshed in spirit, encouraged in hope, and equipped with a stock of knowledge, that will have a lasting, and salutary effect upon the moral and intellectual character of the young.

4th. Again, I consider that a Sabbath School Convention, may do much to raise the standard, regulate the quality, and give efficiency to a Sabbath School education. In this is supposed to be brought together the intelligent of our religious body in a county or given portion of the country, and subjects interwoven with the prosperity of Sabbath Schools are considered. Its aims, and methods and successes are brought under review, and such improvements suggested, as wisdom may originate, and circumstances seem to require. Such an assemblage of wisdom and piety for mutual consultation, suggestion and review, may prove both instructive and inspiring; and send back to the schools an amount of benefit incalculable in its magnitude and duration.

5th. We believe that christian parents, in that relation, may do much to promote the object of the Sabbath School. Their course at home will tell, for or against it. That is, for or against the proper religious training of the young. Very many religious parents never attend the Sabbath School. They give no help to the work. And yet some churches largely composed of such individuals claim the right to direct and control the institution. They vainly would hold the golden prerogative to direct others in doing what they have no disposition themselves to do. When the whole of any local church view the matter as they ought; when all christian parents interest themselves as they should in this matter; then may they with more show of propriety claim more influence over its affairs.

In connection with all this there should be much prayer. Paul planted, Apolos watered, but God gave the increase, 1 Cor. iii. 6.

6th. In conclusion we think that in the way

and by the means pointed out, our Sabbath Schools may be raised from their present state of weakness, and rendered very efficient. That they should be improved, we presume no intelligent christian will deny. We urge increased efficiency from the fact that all participating in it are profited. The very responsibility that the teacher assumes, will if he have any honorable ambition, move him to qualify himself for the work;—and prove the means of leading him to that research, that he would not, perhaps, have otherwise committed himself to. The young need the information and training that an efficient Sabbath School is capable of giving. Children and youth are not intuitive as respects knowledge of righteousness. And they very rarely form settled conclusions, respecting religious truth very early in life. But influenced they will be. If we do not influence them to good, they will be influenced to evil, and the more effectually so if we show indifference in the matter. They will be taught too, and perhaps mortally taught, if we refrain from giving them their true knowledge. The street swarms with the educators of youth; the empty jest, the profane oath, the obscene talk all make their mark. The world too is full of its "isms." The teachers thereof are legion. Their productions like a poisonous miasma are floating along the path of our youth, in some instances quietly, but in every instance designedly. Profusion of kindness, cries of bigotry, entreaties for union, are some of the snares set for youthful inexperience and unstable souls. The devil perhaps, never had more persons employed in his service than now. Never were there such efforts making to turn religion against itself. Never was the devil more religious than he is at the present time. How variously, and vaguely and contradictorily does he attempt to interpret the bible, and set up not one but a host of new theories, to confuse men's minds, and if possible disgust them with all true religion. And some are taken captive by him at his will. Could any one of us bear to see the children God has given us so victimised. We can only hope for their protection through the grace of God accompanied by our own efforts to direct them to God and build them up in a knowledge of his truth.

We plead then for the Sabbath School. For its greatest possible efficiency:—

- 1st. From the wants and dangers of our precious youth.
- 2nd. From the scantiness of parental instruction.
- 3rd. From the love of Christ to both us and them.
- 4th. From the design and objects of the christian religion.
- 5th. From a consciousness of christian responsibility.
- 6th. From the saving influence of true knowledge upon men.
- 7th. From the conservative influence of truth upon society.
- 8th. And lastly, From the fact that the bible is an open volume, designed not only for ministers, but people, not for the few, but the many, not for the old only but the young also.

We claim for them the advantages of our research, wisdom, and experience. We urge the magnitude of the design of our Sabbath Schools, and pray that the time may soon come, when the results of their labors shall be commensurate therewith.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER IV.

LABORS AS A LICENTIATE.

(No. 15.)

The state of society in Sussex Vale appeared strictly to verify the scriptural language of Dr. Watts—

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveller."

After preaching several times in that region, I proceeded to Norton, and held meeting there. On the 17th I visited the late venerable Elder James Innis. He was evidently on the confines of eternity. It was cheering to see with what serenity and joyfulness he was passing over the swellings of Jordan; desirous to depart and be with Christ, and yet calmly and resignedly waiting for his release from present sufferings. On my being introduced to him as one who had recently entered on the work of the gospel ministry, he expressed much consolation at the thought, that while he was called to close his ministerial labors, others were being sent into the field. At our parting he uttered a fervent desire, and strong hope, that God would abundantly bless my efforts for the salvation of my fellowmen; and that the cause of Christ might greatly prosper in our land.

Elder Innis had not enjoyed the advantages of literary culture; and he was not considered a polished workman. He was, however, regarded as a faithful and useful laborer in the Lord's vineyard. It was related to me, that at the commencement of his public labors some persons of another denomination opposed him in the presence of the assembled congregation, alleging that he was an illiterate man, incapable of expounding the scriptures, &c. He waited patiently in silence till they ceased speaking; and then asked them, if they had not anything more to say against him. On being answered in the negative, he replied, "O! I could have said a great deal more against myself." Having thus quietly taken the wind out of the sails of his opposers, he proceeded in the exercises without further interruption.

It may be added here, that Elder Daniel Harris, who passed through Norton a few days after me, attended the funeral of this good man, in whom was verified the statement of Solomon, "The righteous hath hope in his death."

At two of my meetings on the way to Fredericton an individual exhibited much indiscretion by delivering long and uninteresting addresses at the close of my discourses. After a sermon a few appropriate remarks, adapted to impress the subject more deeply on the minds of the hearers, may be beneficial; but prolix speeches, containing tiresome repetitions, are evidently injurious. In the cases to which reference has been made, the people manifestly winced at the commencement of each additional discourse, from the well-founded apprehension that a tedious and unprofitable harangue was about to be inflicted upon them.

At Canning it was my privilege to form an interesting and highly satisfactory acquaintance with the late justly venerated Elijah Estabrooks. Probably few preachers have been more universally esteemed by persons of all denominations, and of all classes. To meet with an aged Minister of Christ whose views are sound, his whole demeanor irreproachable, and his zeal fervent, is truly delightful. Bro. E's conversation was affable and edifying.

On arriving at Fredericton I spent the Sabbath, June 22nd, there. A remark made to me by our venerable Brother Jarvis Ring, who has subsequently labored in the ministry, as we were returning to his hospitable mansion after the morning service, has often occurred to my mind. It was to the effect that my text (Rom. v. 10.) contained enough to occupy my attention all my lifetime. On reflection it will be perceived that the words, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," contain a very extensive range of thought, and a vast amount of important gospel truth.

There were two other brethren there, Coy and Wilmot, who also appeared to be men of influence; but the members of our church were few in number, and the state of religion among them was evidently low.

On Wednesday, June 25th, our Association was commenced with a satisfactory Introductory Sermon preached by Bro. Joseph Dimock from Isaiah xi. 10. The letters from the churches generally indicated a state of depression with reference to religious matters. Our prayer meeting on Thursday morning was animated and encouraging. Brother Joseph Crandall delivered an interesting missionary discourse from Matth. xxviii. 19, 20. A collection was taken up for our Domestic Mission; and Bro. D. Harris—a very suitable man—was appointed as a missionary to travel on the North Shores of New Brunswick.

After addressing attentive congregations on the next Sabbath in Canning, (then called Waterbury,) I proceeded on Monday some 8 miles further down the river St. John, and, surely it may be correctly said, as sometimes noted in my Diary, "tried to preach" in a tavern. Nearly all the men that came to the house, went into the bar-room, and conducted as men usually do in such a place. By earnest efforts I succeeded in getting seven persons, besides the members of the family, collected in the apartment appointed for worship. The exercises occupied about 40 minutes; but before the sermon was ended several of my congregation—not hearers—were evidently fast asleep! It may be naturally concluded, that this was not a pleasant season to me, nor either interesting or profitable to others.

The next evening, however, it afforded me much consolation to meet with my Brethren Dimock, Crandall, and Munro, and to hear the first named preach a good sermon at Bellefleur, where there was manifestly very serious attention paid to the word of truth. It was a delightful season, especially as contrasted with that of the previous evening.

For the Christian Messenger.

The Common School Law.

DEAR BROTHER,

I want to speak to our Legislators through the columns of the *Messenger*. I ask them to pause before they finally pass the Bill to Assess for Schools, and add at least two more clauses. First, an Income tax on every source of income, however derived. Secondly, a Poll tax of five shillings per head on all young men over 21 years of age.—As they can go into any School house in the Province and get an education, it is but just and right they should pay something for the privilege. How little some of them think of spending ten times the amount in rum and tobacco.

Is it just, I ask, to tax holders of Real Estate for every dollar that it is appraised at, and not touch the income of salaried men? I very much mistake the temper of the people of this province if they tamely submit to such flagrant injustice. However they may favour Free Schools by taxation, I, for one, believe in a general system of education, and that by a general taxation, and not in a particular one,—framed to bear the hardest on the Farmer. All can participate in the benefit, then why not all bear their fair share of the burden. Every well regulated mind will, I am quite sure, come to the conclusion that any privilege granted to a part of the community at the expense of the rest, must become distasteful, and will be resented sooner or later. I want our Legislators, before they finally commit the Bill, to so amend it that it will commend itself to all.

A COLCHESTER FARMER.

Stewiacke, 10th April, 1865.

For the Christian Messenger.

Morse's Geography versus Lovell's.

MR. EDITOR,—

Morse's Geography is used, perhaps, in half the schools in this province. It possesses many good features, and yet it is obviously unfit for the use of schools in Nova Scotia. It is positively untruthful in its statements respecting British America. Let us quote the two first paragraphs on New Britain.

1. "New Britain, a name given to all British America north and west of the Canada, is a cold, barren country, thinly inhabited by Esquimaux and other savages.

2. The soil is so rocky and thin that only moss, shrubs, and a few stunted trees can grow upon it."

Nothing whatever is said of that vast district in the interior, including the valleys of the Athabasca, Sa-katchewan, Red, and Mackenzie Rivers, second in fertility, water-power, and natural facilities, to no country in the world. No mention is made of British Columbia, including Vancouver's Island, as being not only exceedingly fertile, and well adapted to agriculture, but also most celebrated as a gold-bearing region. In fact, if the student take Morse's Geography for his authority, he will be led to believe that of all British America, no part is fit for the habitation of civilized man, except the small portion in the south-east, already settled. The western and north-western parts are made to appear similar, in climate and in soil, to that icy and barren district in the north of Russian Asia—viz. Liberia.

Now is it right, Mr. Editor, that the minds of our youth should be fed with such false trash? Is it right that they should be untruthfully taught that part of their native country is incapable of ever becoming more than a barren wilderness?

But some will say, "The Teachers should correct all such false impressions." And so, no doubt, they should. But allow me to say, Mr. Editor, I firmly believe that many of the Teachers themselves know no better. I have been a Teacher for years. When I attended school I studied Morse's Geography. Of course I took it for granted that all therein stated was quite correct. I was never undeceived until I obtained a copy of *Lovell's Geography*. I find that in British America the iso-thermal lines take a north-westerly direction. In latitude 60° N. The climate is as warm in the western part of the continent as in 45° N., in the Eastern.

In *Lovell's Geography*, British America is fully and fairly treated of. The United States occupy as much space as they should in a Geography designed for the use of Provincial Schools. I believe it would be a great advantage to our youth if it could be introduced into every school in British America. We have long had too much trash in our schools. I think we ought to patronize *native* productions.

W.