

speech, remarked, that man (Knibb) came to this country on a noble but a difficult mission. After a conversation with me in my room, in which he appealed to me to unite with him, he rose at my table and said, "Well, sir, I had hoped to have obtained your aid. If that be impossible"—(I felt it desirable to look at the worst before I took up the case)—"if that be impossible, then I wish you to know that I have come to England prepared not to risk my union with the Society alone, but"—pressing the table with both of his hands, or rather smiting it—"I have come prepared to risk my life, my all; but they shall be free!" Now this was the result of an incident which deserves to be named here. Sam Sharp, a deacon of his church, was accused of high treason—I think they called that the offence,—and he was hung for it. Knibb sat under the gallows, and saw his brother turned off. The man said, "I confess I have broken the laws of my country, but I have not broken the law of God; and into His hand I commend my spirit." They turned the ladder, and he fell; and Knibb, who saw him fall, took an oath and swore by God that if his breath were spared to him he would never rest until his brethren were free. In something of that spirit he appeared in England, and occupied our place in Prescott-street; and then came that strange meeting at Spafford; and finally he gained a status from which he advanced to the attainment of a glorious victory. It was when he came as a refugee from America, whither he had fled to save his life, that he consulted with me and I with him; and the first letter that was addressed to the Christian Churches in America on the subject of slavery was penned with this hand, and sent from our Baptist Board amidst immeasurable reproach from those who now exult over the event. (Great and uproarious cheering.) "My time for things of this sort is hastening away, but this I say, that if I could breathe into these young men that I see around me something of that that filled us in those old times—lead them to tread in the steps of that man—to breathe something of his fire—to be decided as he was decided—to share his toils and then look forward to share his triumph, I shall be indeed glad that I have seen this day. (Tremendous applause.)"

An evening session of the Baptist Union was held in the Walworth Road Chapel. The subject of the position of Baptist churches in the Rural Districts occupied the time. An able paper on the subject was read by Rev. J. T. Brown of Northampton. Speeches were subsequently made by Revs. C. H. Spurgeon, W. Woods, Davis, G. Gould, Capern and Underhill. The following is the resolution unanimously adopted in reference to the subject:

"That the Session is deeply affected with the difficulties which beset Baptist ministers and churches in villages in the work of spreading the Gospel, and more especially those difficulties which arise from the unjust and oppressive conduct of clergymen and other members of the Established Church; that it be therefore an instruction to the Committee for the ensuing year to appoint a sub-committee to act as a committee of privilege, whose duty it shall be to receive, and report to the Committee of the Union, cases of ecclesiastical oppression and interference with liberty on account of fidelity to conscience in matters of religion, and to report whether any plans can be devised for increasing the efficiency of churches in villages, and of meeting other difficulties with which they have to contend."

### Christian Messenger.

HALIFAX, MAY 17, 1865.

TO THE SUPERINTENDENTS AND TEACHERS OF SABBATH SCHOOLS CONNECTED WITH THE NOVA SCOTIA BAPTIST S. S. CONVENTION.

Dear Brethren,—  
The time is approaching for holding our annual meetings; when we hope to hear from the several Sabbath Schools associated together, and learn what has been the experience of another year; receiving their Statistics and Reports of progress and present state.

It will be unnecessary, we think, for the General Board to forward blanks for Returns as heretofore. It is, however, exceedingly desirable that every Sabbath School should prepare a statement of their numbers and condition, so as to furnish the means of publishing a correct summary for the information of all. Lest any have forgotten the particulars that should be stated in said Returns, we copy for their information the Questions to which answers should be given:

- 1. What is the number of male Scholars in your S. School?
- 2. What is the number of female Scholars?
- 3. What is the total average attendance?
- 4. What is the number of male teachers?
- 5. What is the number of female teachers?
- 6. What is the number attending Bible Classes, besides the above?

How many of the Scholars in the Sabbath School and pupils in the Bible Classes are members of the church?

What number of volumes are in the S. S. Library?

What is the amount expended during the past year?

Mention any other interesting facts connected with your School.

The Boards of the three Associations are:

WESTERN—Rev. H. Angell, Chairman; Rev. J. H. Saunders, Secretary; S. Brown, Treasurer.

CENTRAL—J. W. Bars, Chairman; Rev. D. Freeman, Secretary; Rupert Eaton, Treasurer.

EASTERN—Rev. J. E. Balcom, Chairman; T. H. Rand, Secretary; David Page, Treasurer.

Let each of the above questions be answered, and let the Return containing such answers be forwarded to the Secretary of the Board, as early as possible.

The Secretaries will take charge of the Returns from the Schools in their several Associations, and prepare an abstract of them for the public meeting, to be held in connection with the approaching session of the Association. A brief report of their contents with any suggestions likely to be beneficial would also be desirable.

The friends in different parts of the province engaged in this work will be looking for these accounts. I trust they will not be disappointed.

Our Lord taught his disciples the important lesson of regarding the religious interests of the young, when he inculcated the leading features in the character of those who compose his church,—humility and entire trust and confidence in Him. He laid a foundation for Sabbath Schools when he said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." In the spirit of this injunction the Sabbath School Teacher should proceed with his work. It is not enough that those who receive instruction from you should be good readers and well acquainted with Bible truth and christian doctrine, although these are unspeakable blessings with which to commence the journey of life; but you must lead your youthful charge to Jesus,—the source of wisdom and blessing,—and introduce them to Him, the friend of sinners, and the only way of approach to the Father. Cultivated intellect and sweet voices are no guarantee of future happiness, if the heart is not right, and the will be not brought into submission to the Divine will.

By engaging in this work heartily, my fellow laborers, you will be following in the footsteps of the Great Teacher who came from God. I trust that you may be honored by being successful in bringing many young persons to the Saviour, who shall be your crown of rejoicing; and that you may receive the promise made to those who turn many to righteousness,—they shall shine as the stars for ever and ever. (Daniel xii. 3.)

Yours very truly,  
S. SELDEN,  
N. S. Sabbath S. Convention.

P. S. The Fifth Annual Meeting will be held this year with the Central Association at Canard.

#### "BE OF GOOD CHEER."

is a text on which, if we were charged with the ministerial office, we might preach a sermon suitable to many christians, on the duty of Christian Cheerfulness. It would seem almost an absurdity to speak of the duty of cheerfulness, as if it were some unpleasant task to perform, whereas it is but the natural expression of the heart filled with blessing. Look at the pardoned criminal, the sick patient restored to health, the shipwrecked mariner lifted to a place of safety, and the poverty-stricken debtor released from his crushing liabilities. If either of these could be otherwise than happy and cheerful it must be because he does not realize his true position. Is not the christian the recipient of far greater blessings than either of those individuals.

This text is found in seven different places in the New Testament. Five times it was spoken by our Lord, once by an angel, and once by the Apostle Paul.

Let it never be supposed then that gloominess is part of the christian character. On one occasion this remark of our Lord's was connected with the forgiveness of sins, once when the disciples were troubled by contrary winds on the sea at night they supposed that an apparition was approaching them, he quieted them by saying "Be of good cheer, it is I." But perhaps the most striking occasion of its being said, was, when the Saviour was leaving his disciples and predicting the tribulation which should overtake them. Then he said to his sorrowing friends, "Be of good cheer I have overcome the world." The fact of his having "overcome the world" was what was to assure them of a state of security

and bring cheerfulness where fear would otherwise control and paralyze them.

In contemplating the triumphs of divine grace how much there is to inspire a spirit of cheerfulness. When thinking of the world and the vast amount of evil to be overcome, and removed, by the influence of the gospel, the christian may well be appalled at the prospect, but this must arise from unbelief instead of trust in the word and power of Him who has overcome and is multiplying his victories day by day. Human wisdom and power are not sufficient to effect such changes in men's hearts as to bring them into the obedience of faith, and thus render the gospel efficient in the accomplishment of its glorious purposes. If they were we might be distressed with the prospect, but it would be unwise to indulge in sadness on that account. Our Lord knew what was in man, and understood the laws of mind. His injunctions in favor of cheerfulness are in harmony with all our experience. The presence of the cheerful physician at the bedside of the invalid, often imparts hope and health, and does more towards the restoration of the patient than his nauseous doses. This appears to have been the case even in Solomon's day. He puts his observation in the laconic form of a proverb "A merry heart doeth good like a medicine; but a broken spirit drieth the bones."

Melancholy is a species of physical and mental disease, and unquestionably piety, is in an unhealthy condition, when it assumes this characteristic. A health piety comprises faith, hope, joy, love. We would not make the mistake of putting forth boisterous levity and frivolity as ingredients in christian cheerfulness, any more than that moroseness and gloom are synonymous with seriousness.

Some christians may seek to assume the "golden mean" of the stoic—refusing to allow sorrow either personal or relative to depress, or circumstances of a pleasing nature to elevate the mind, keeping the pulse beating at one uniform rate under all circumstances. This is no doctrine of our holy religion. Cheerfulness must not be confounded with thoughtlessness. Although a large part of most people's trouble arises from the ills that never come, yet it will not do to banish care and make no preparation for the future. We must have thoughtfulness with reference to the right employment of time and property, but not such as would drive away the blessed effects of faith in Christ as a saviour and friend. It is supposed by many that this world, being a wilderness and the abode of sin and death, renders it unsuited to a cultivation of cheerfulness and joyous emotion. This we think a great mistake. Those who teach such a doctrine lose sight of the many objects placed in the world evidently for the very purpose of giving pleasure and raising men's thoughts above what is earthly, sensual, devilish. The world of nature and art are full of beauty and loveliness, but, beyond all this, the beauty of holiness and of a life devoted to the service of Christ are sources of cheerfulness of a far more elevated nature. Activity in promoting the good of others will confer more pleasure than any amount of personal indulgence. Those who will not deny themselves the luxury of doing good will have living streams of gladness which the worldling and sensualist cannot begin to appreciate.

Let it not be supposed that this joy is confined to those who spend their time in preaching the gospel or in direct efforts for the salvation of others. The christian farmer, the mechanic, or the merchant, is no less serving the Master than the official personage who is called to labor in word and doctrine. Planting, sowing of seeds, and building of houses are employments which our Lord honored by associating them with the life on earth, and his instructions to his people. We may worship at work, and render service by manual labor. Active and constant employment indeed is one of the conditions of cheerfulness, so that the curse pronounced upon man becomes changed into a blessing.

The most prolific source of gloom and depression is the consciousness of a neglect of duty or a want of proper occupation. Outward circumstances are no rule by which we may judge of the amount of real joy possessed by any person. There may be disease in the physical organization, but, even this may often be greatly mitigated, or entirely removed, by cultivating cheerfulness and hope. Now, by way of a brief application of our homily, we would say to our readers, one and all, "Be of good cheer."

FOREIGN MISSIONS.—Rev. Dr. Tupper, Secretary of the Foreign Mission Board, writes:

"Aylesford, May 9th, 1865.

Dear Brother Selden.—Years of the 5th inst. was received on the 8th. I hope some other church or individual will speedily join Upper Stewiacke Church, so that I may remit for support of two or three Native Preachers at once."

The following appeal from one of the Young Ladies studying in the Female Department of the Horton Academy, will, we hope, touch the hearts of some of the working men in the churches and congregations, for whose benefit the Seminary was commenced. We shall be glad to do anything in our power to promote such an important movement as the erection of new Seminary Buildings at Wolfville:

MR. EDITOR,

We were all on the tiptoe of agreeable excitement a few months ago at the news that the 'Governors' were about taking steps for the speedy erection of new Seminary buildings and placing the school in a more thorough state of efficiency, and although the subject seems to have quieted down we are still living in hope. It is not of course for school-girls to obtrude themselves or their suggestions upon the grave councils that meet on the Hill to forward the interests of the Institutions; but Mr. Editor, even we school-girls could do something if properly organized and directed in our efforts by wiser heads.

There has been more than one Temperance Hall and more than one place of worship in the Province raised by heads as weak as ours, and why not the new Seminary? Have we not a right in the name of our sisterhood throughout the Province to demand that the interests of Baptist female education be not allowed to suffer for want of proper appliances to carry them on. Form us into committees in all the Churches and we guarantee the funds.

It is a source of great concern to us that perhaps on account of the insufficient accommodations for the school, as it should be, we may be obliged to part with our present beloved Preceptress, a loss which we well know how to appreciate if others do not.

The fact that we are crowded is a good sign, and the strongest possible argument for extension, enlarge the buildings and the school will enlarge proportionally. We are cheerfully submitting to all necessary inconveniences, but only in the hope of having at an early day our new Seminary, and Miss Townsend still as our Teacher.

Do Mr. Editor, since you of course know every thing, let us know before the Anniversary what is going to be done for us, and whether we will not be allowed to do something for ourselves, and those who intend, when we leave, to fill our place.

Grand Pre Seminary, May 11th 1865.

THE BABINGTONIAN SYSTEM OF PENMANSHIP comprises a series of beautifully executed cards with instructions printed on the back. The author has divided the various lines and strokes which go to make up the letters of the alphabet, and classified them under the elements of which they are composed. The pupil is thus gradually led on from his imperfect idea of beauty in penmanship to those of the graceful finished performance of a master penman. By the use of these directions, a little study and care will make a superior writer without the aid of the living teacher.

Mr. Thomas K. Jenkins is appointed by the proprietor the agent for these provinces. He has also two kinds of the Babingtonian Steel Pen an excellent article, superior in some respects to gold. These, we are informed have been used in some of our banks, and pronounced superior to any they have before used.

Messrs. Dickson Bros., of Antigonishe are agents for the Counties of Guysboro and Cape Breton.

Miss Katzman will supply by retail single copies of the Penmanship at \$1.50.

#### NEWS SUMMARY.

THE news by Telegraph from the United States has for some time past almost wholly related to the investigations going on by the Cabinet at Washington with respect to the assassination of Mr. Lincoln. Several persons have been arrested under suspicion, but with the exception of Harold who was captured with Booth when the latter was shot, nothing very decisive appears to have transpired. Harold is said to have made important disclosures, but what are their nature or extent, has not been made public. It may well be questioned whether Booth, although he may have had sympathisers, ever made his immediate intention known to any accomplice. His intentions were very likely confined to his own benefit. Had he at once given himself up, he would no doubt have found those among the enemies of the late President, who would have justified the means, however nefarious, for the sake of the end, and considered him a hero. As it is, his name will descend to posterity as a base and cowardly assassin.

JEFFERSON DAVIS is captured, as will be seen in another column. The attempt to implicate him, in the assassination of President Lincoln, however the Cabinet at Washington may be led by their zeal to give credit to the story, we believe to have been trumped up to prevent his escape. Mr. Davis' whole character hitherto effectually contradicts so base an accusation. We sincerely trust that whoever may have been concerned in the diabolical plot, if plot there were, may be discovered and brought to justice.

Deep interest will be taken in the disposal of the President of the late Confederacy.