

limit our labors? These are points which all christendom profess. These are matters which almost none of the world attempt to ignore. This love of God is truth important and indispensable. But the abstract admission that God is love; that God loves the world. That Christ is the Saviour of men, signifies nothing definite, it is so variously interpreted and variously appropriated by various men, according to their fancies and predilections. It is necessary that we scripturally teach it in all its relations and connections, with Jehovah's glory, and man's interest and destinies. But this is not all the important truth. All Bible truth, is important. Neither Christ nor his Apostles ever said respecting any truth of christianity, "it is non-essential." A refusal then or neglect to teach the whole revealed mind of God, would render us unworthy the position of christian parents, or religious instructors of youth in the connection we hold. And yet my own observation leads me to fear that much of our Sabbath School instruction is very limited and meagre.

In some instances there may be a hesitation to teach extensively as we have described, arising from a fear of appearing bigoted by such a course. But bigotry is not necessarily sin. If it be bigotry to teach a sentiment, it is also bigotry to believe that sentiment even if it be not taught. An intelligent attachment to all bible teaching is not a bigotry to be condemned. I remember with satisfaction the words of Addison, "If it be bigotry to believe the sublime truths of the gospel I glory in such bigotry. I would not part with it, for a thousand worlds." In some instances the reserve mentioned may arise from the fear of putting undue restraint upon, or giving an involuntary bias to the youthful mind, that will not be agreeable to it in after years. This however is not the product of intelligent piety, but the fruit of a diseased soul. Do we find it good for ourselves to be under the government of the truths of God's word, and can we rejoice in the wholesome, heavenly influence of those truths upon our own souls, and yet make no just efforts to bring our youth under the same? Do we expect them to believe that we are honest in our profession, if we so loosely hold it, or so carefully suppress it? Have any right to find fault with us for this earnest integrity to our faith? Is it not rather everywhere and in all persons commendable? Our pedo-baptist friends, must of necessity rather applaud than condemn us for such a course of active and devoted faithfulness. Consider their religious catechisms for the young. What article of their creed is left out? Surely none. They plainly and emphatically express their sentiments in this connection, and say to their youth "This is the way, walk ye in it." And the result of their teaching is seen in the strong, if not excessive, attachment their youth have for their religious doctrines and ceremonies, and the zeal they manifest in promoting them.

Coupled with teaching is persuasion, in the design of the S. S. The truths of the gospel we teach them, we need persuade them to obey. But instruction comes first. The man persuaded to profess faith in Christ, and unite himself with a christian church who does not understand the nature of that profession, nor the obligation it assumes, will not be likely to sustain his profession very consistently, nor make very marked progress in religious life. Evidences of this are too striking and too numerous to require to be here introduced.

We would persuade those we teach, to love God; to love his truth; to obey his word; to walk in his precepts. We would not only teach them that men are justified by faith in Christ, and live a holy, godly, useful life. I have now dwelt to considerable length upon the design of the Sabbath School. Let us now consider

3. THE EFFICIENCY OF THE SABBATH SCHOOL TO SECURE THIS DESIGN.

Is the work we propose too burdensome a work for it. The adaptation of means to ends is important in every service of life. The gospel advises well, when it persuades that like the wise man who would build the house, to calculate our ability, or like the prudent king who would make war, to reckon correctly our strength. Proper adjustment is always highly advantageous. We think that the work assigned the Sabbath School is not too much, to expect it to perform. We know of no other society of men so well adapted to this labor. The family compact may in some instances be all that is necessary. But in many families parents are not religious, yet willing that their children should be religiously taught. In some cases where persons are pious they are not qualified to instruct their children very far in the christian faith. Nor does the pulpit ministry with all its divine sanctions, gracious purposes,

heavenly claims, and undying interest in human welfare, seem usually so well adapted to instruct the youth as an efficient Sabbath School. The intelligent minister in preaching to a mixed audience usually prepares his discourses with more reference to the advanced in knowledge and experience, and in this the youth are not apt to feel themselves particularly and personally addressed. In many instances we conclude they are about as much interested as a primary scholar would be in witnessing his teacher instruct a more advanced scholar in Algebra. His curiosity may be awakened, but his understanding is not informed, for he does not comprehend the subject. In the Sabbath School questions are proposed and answers elicited as they are not, and cannot conveniently be, from the pulpit. Wrong answers too are scripturally corrected. The attention is gained. The youth is made conscious that he is the person concerned, and religious thought is awakened in his mind, and in some instances religious emotions follow. The Sabbath School then treats with persons individually, while the pulpit deals with the congregation collectively, and can, at best, perhaps only specify classes. The Sabbath School preaches the gospel in its most primitive and sacred sense; in the most simple and effective manner. An efficient Sabbath School must necessarily contain the piety and wisdom of the religious community, and fairly represent its devotion. That the Sabbath School is efficient for the work assigned to it we do not doubt. But efficiency does not consist abstractly in the fact that certain persons form themselves into a society and undertake the work, but that those persons undertaking it, possess the certain elements that adapt them to it. Some of these elements are already suggested by us. We will however, bring them and others out in this place more distinctly. 1st Piety. Piety is put down as a first requisite in religious service, that the service be acceptable to God and beneficial to the interests of christianity. The wicked by engaging in religious service do not glorify God. He says to them reprovingly "what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth," Psalm 1. 16. The arrangements that christian churches, and religious people sometimes make whereby they press the irreligious to take upon them religious responsibilities, and assume religious connections without piety, is sinful in itself and dishonouring to the christian profession. An irreligious person may gratify an active intellect, or an ambitious disposition, in a religious position that furnishes employment for thought, or secures a meed of laudation, and still they have no earnest desire for the regeneration of men to God, nor the spread of evangelical truth. Men too may be legislated into religious service professionally by their associates, or superiors, and yet never understand the heavenly nature of the service they assume. Such cases, have already, however sparingly they are found to exist, secularized the church to an alarming degree, and make it imperative that enlightened piety should remonstrate on the subject. The wicked whether barbarous or refined have no true fear of God. They cannot glorify God in the church, nor out of it, in the Sabbath School nor out of it, in no society formed to show forth the moral grandeur of christianity, to recover to righteousness the fallen, and instruct men in the way of holiness. How can that man describe the deliciousness of fruit who has never tasted it? How can one tell the fragrance of the flower he has never inhaled? Neither can one tell the exceeding sinfulness of sin, who has never felt it. Nor can he teach the love of God and the beauties of holiness, who is not himself educated therein by the living God. Piety is indispensable to the proper working, and the desired success of the Sabbath School. Piety in this connection, may mean love, love to God, to his creatures and to the particular work in hand. A teacher who is not pious cannot give a sound, thorough, religious education to a class of youth. He lacks the essential element which tinges with beauty all service, and without which nothing is acceptable to God.

(Conclusion next week)

For the Christian Messenger.

Revival on Stronach Mountain, Wilmot.

Dear Brother,—

Some years have elapsed since there has been any considerable revival of religion in immediate connection with the Baptist Church of Lower Aylesford and Upper Wilmot. We have held series of meetings in different sections of the Church. These were undoubtedly attended with beneficial results. There were not, how-

ever, such immediate and manifest efforts produced in the hopeful conversion of sinners as were desired and anticipated.

Though this want of apparent success naturally tended to dishearten, yet a few individuals resident on Stronach Mountain were earnestly desirous to have some extra service held there, and cherished the hope that a divine blessing would attend them. The urgent need of a revival of the Lord's work was very evident. The time proposed for determining with reference to holding a series of meetings there was the evening of Lord's day, Feb. 19th, which was, in the regular course my time to preach in that section. By reason of storm and obstructed roads it was with difficulty that the appointment was fulfilled; and the attendance was quite small. Under these circumstances it was judged advisable to hold a meeting the next evening, and then decide what course shall be adopted. The state of the weather and roads being more favorable, a pretty full congregation assembled, and it was determined to proceed with the meetings, and to assemble ordinarily at 10 o'clock in the morning, and at half past six in the evening.

It was not expected that the attendance would be large in the day time; but some could come out then who could not at night. Full congregations, however, assembled in the evenings, even when the weather and roads were very unfavorable. For a number of days nothing special appeared; but from time to time it became apparent that individual believers were becoming more earnest about spiritual things, and that some backsliders were disquieted, and desirous to return. At length some who had not professed faith indicated concern, and expressed desire that prayer should be offered on their behalf.

At times there was talk of discontinuing meetings; but members manifested strong repugnance to this. In consequence of Mrs. Tupper's distressing illness—now somewhat abated—numerous duties demanding my attention elsewhere, and for a few days the failure of my own health, it was not in my power to attend the meetings with constancy; but my esteemed Brethren R. S. Morton and A. Stronach kindly assisted; and their labors were highly acceptable and useful.

When these exercises had been continued nearly three weeks, at our conference on Saturday, March 11th, two young persons related their experiences, and were received for baptism. Of these one frankly confessed, that he came to the meetings at first to make derision of them. It appeared that God's marvelous grace had arrested him, and brought him to bow to the sceptre of Prince Immanuel. On account of recent illness there was an objection made to the baptism of one of the candidates and therefore only one was baptized on the morning of Lord's day, March 12th.

As there were numbers of persons evidently under concern with reference to their everlasting welfare, the religious services were still continued. The nights being dark, and the going extremely bad, in some instances one meeting was held in the afternoon. That on Tuesday, the 21th, was regarded by many as one of the most solemn ever witnessed by them. On Wednesday an extra conference was held, and fifteen candidates were received. There were also two men who had formerly been members of the Church, that now indicated deep penitence, and were cordially restored to fellowship. As it was known that some others wished to go forward, an opportunity was afforded the next morning, and two more were received. Seventeen persons were then baptized in the likeness of the Saviour's burial and resurrection. Among these Deacon B. and his wife, who had been peculiarly earnest in their desires for a revival, had the satisfaction of seeing their only two children who had not previously professed faith in Christ, now following Him in obedience to His command. In another family all the survivors, three in number, at this time publicly put on Christ.

After the baptism the congregation assembled in the house of worship, and an affectionate address was delivered by the pastor to the nineteen persons who received the right hand of fellowship. This was followed by an appropriate address delivered by Rev. A. Stronach to the former members of the Church, with special reference to their duty toward those now received, nearly all of whom are young, Rev. R. S. Morton, also by request, then gave an impressive exhortation to the remaining part of the large congregation assembled on this interesting occasion.

These Brethren continued to aid, the former as much as the state of his health would permit, and the latter constantly, till Sabbath, April 2nd. On that day 15 more were baptiz-

ed, making the recent additions by baptism 33, by restoration 2, and by letter 1, together 36.

While the success attending these efforts must be ascribed wholly to the influence of divine grace, this case illustrates the importance and utility of perseverance in the diligent use of means adapted to further the interests of true religion in the a salvation of precious souls.

Yours fraternally,
CHARLES TUPPER.

Lower Aylesford, April 3, 1865.

Provincial Parliament.

HOUSE OF ASSEMBLY.

We desire to place before our readers as full a digest of parliamentary matters as possible, especially on subjects in which they are more particularly interested. The debate on the School Bill, on Wednesday evening, the 29th ult., was too lengthy to include in our last week's report. As however, we have heretofore spoken out pretty decidedly on the question of Separate Schools, we think it due to our readers, that they should have before them the substance of what was said by the principal speakers on that subject, we have therefore copied the following from the official report.

Separate Schools.—Mr. LeVesconte said that he had looked carefully over the bill before the House, and must confess that the principle of assessment it contained was most unpalatable to the county which he had the honor to represent, as indeed to most of the counties of the Province; but, notwithstanding this, he would be prepared to vote for the second reading of the bill if the Government would agree to introduce into it a clause respecting Separate Schools—one that would protect the rights of minorities which ought to be protected. Now the people were taxed both directly and indirectly for the support of education. First, they were assessed indirectly to raise the large contribution that was given out of the treasury for the schools of the county. Next, they were taxed under this law by an addition made to their county assessment, and if the bill was not altered in Committee they would have to pay a two-thirds taxation, which would be imposed upon them in the various districts. We all knew, that situated as the people of this country are, in those districts where the majority of the people are Catholics and the minority Protestants, the latter, though largely contributing to the support of education, were not likely to send their children to the schools of the former, where a Catholic teacher is employed. Therefore, although paying a large amount of taxation, they were debarred from participating in any of the benefits they ought to derive from these schools, and obliged to provide a teacher for themselves. The same thing occurred in districts where the majority of the people are Protestants and the minority Catholics, and where the latter, with laudable zeal for education, have established a school where a teacher is employed to indoctrinate their children with doctrines that they themselves subscribe to. It was laudable both on the part of the Catholics and Protestants to wish to send their children where they might learn the principles of their respective faiths. He maintained, as a fundamental principle, that the House, in placing upon the Statute Book, a law that was going to assess the people of the country for the purposes of education, should, at the same time, not ignore the fact that there are minorities who have rights to be protected. In his own district the Roman Catholics were in the majority, and a school of that denomination was there established; but was it to be said that he was a bigot because he, a Protestant, was not prepared to send his children to be educated at that school. Or where the Catholics in a Protestant district to be told that they were bigots because they would not send their children to a school where principles were inculcated, inconsistent with those in which they themselves believed?

Every one knew that such feelings influenced the mind of man, whether Protestant or Catholic, and would prevail as long as these denominations existed. There was no doubt that a man in whom Protestants had confidence would be unworthy of his position if he failed to take every opportunity to teach the children that which he believed himself. Any man who did not do so would be forgetful of the welfare of those children both in the present and future world. And a similar argument could be used with reference to any Catholic teacher. Influenced by these convictions, he asked the government to add the clauses which he would read to the house as an act of justice to the minorities now to be taxed for the support of education in this country.

The hon. gentlemen then read the clauses he had prepared.

Hon. Pro. Sec. said that he had been exceedingly surprized at the course that had been pursued by the hon. leader of the opposition. Notwithstanding his strong opinions on the subject of the council of public instruction, yet after all it was but a detail and not a vital principle of the measure, and the hon. gentleman might have quite consistently allowed the bill to go into committee instead of assuming a position of such extreme hostility on its second reading. That was a course that he had not expected from the hon. member, because holding the views he did he was bound to send the bill to committee and there offer his views to the house and endeavor to amend it in that way.