

THE SABBATH SCHOOL.

Teachers' Meetings.

THEIR IMPORTANCE.

A PAPER READ AT THE SABBATH SCHOOL CONVENTION AT AMHERST, 20TH SEPT., BY REV. H. BOOL.

Our denominational Sabbath Schools should be regarded as a branch of church work. The churches are responsible for the instruction of the young, and Christ has conferred gifts on some members of every church, qualifying them, in a measure, to become teachers of youth. All, therefore, who engage in this work should proceed in perfect harmony with the church of which they are members. Thus, while the Sabbath school may, for convenience, have a separate organization, in spirit it should be one with the church. The officers and teachers should represent the church engaged in the cultivation of this particular part of the gospel field.

With such an understanding we are prepared to urge the importance of Teachers' Meetings.

For several years the writer was connected with a school in a village where the teachers met once in three months for business. An aged brother, lately gone to rest, was forty years Superintendent of that school, and fifty years deacon of the church. Neither the superintendent, or the pastor of the church were ever absent from the business meeting of the Sabbath school. Mainly as the result of these meetings the utmost harmony and regularity have prevailed in the school during its whole history. Many souls were won for Christ, as years rolled on, until nearly all the additions to the church came from the classes of the Sabbath school.

Latterly education has made such rapid progress, books have so greatly multiplied, and the anxiety for the prosperity of our schools has become so intense, that teachers cannot meet too often to promote the interests of their noble work.

Three purposes, principally, call together the teachers and officers of a Sabbath school—business, preparation and prayer.

1. Regarding the first of these, it is a good rule never to have any more meetings than we have business for them; and we should carefully avoid meddling with matters merely because they do not exactly agree with our own ideas. We sometimes hear of "running" a Sabbath school. The only way of running an enterprise such as this is for each individual member to go forward himself, in the observance of his own duties, with a single eye to the one object in view.

There must, however, be a thorough understanding amongst the teachers and officers; and a successful and well ordered school cannot be obtained without consultation. The election of officers, ways and means of conducting the school, management of library, the choice of books, finances and other matters will require that a business meeting be often held. It is essential to the harmony and success of these meetings that the rules which govern all such assemblies be strictly observed, in a spirit of Christian love and forbearance.

2. It is important that Sabbath school teachers should meet for mutual improvement in the art of teaching. In Sabbath School work, there is scope for the exercise of the greatest talent, and it will repay for the most careful preparation. All engaged may help each other by meeting for the study of the word of God. The International Lessons have a tendency to bring teachers together, and some of the happiest hours are spent in conversation on these lessons. But the real pleasure of such occupation is exceeded, when the teacher meets his class on the Sabbath with his mind fully prepared and his heart warm with love to Christ and the dear youth he teaches. Such a teacher cannot fail of success. He wields a power eternal in its consequences. Meetings of this kind are within the reach of the teachers of nearly every school. Let them be followed up to a point of interest, and all will enter into the spirit of their work.

3. Lastly teachers should meet for prayer. Perhaps it would be more correct to say, teachers should never meet without prayer. The business of a school can be done best in a prayer-

ful Spirit; and we should never meet for preparation without prayer for divine teaching. It is well to devote an hour on a week evening to prayer for the Sabbath school. In many schools the teachers retire for prayer as soon as the scholars are dismissed. Such meetings are the most ready means of uniting a staff of teachers heart to heart in their work. We cannot help feeling drawn toward a brother who prays earnestly for us. When the prayer is offered that we may be united together in our labours, we always feel that while yet speaking God is answering our petition. The effect of this upon the school is immense. Many a scholar has been converted to God through the privilege of attending the teachers' prayer meeting.

Teachers' meetings, such as we have attempted to describe, will be productive of order, method, interest and harmony in the school. They will promote a proper understanding, together with a spirit of forbearance and love amongst the teachers. The permanency, efficiency and success of the school are secured by a singleness of heart and purpose in the teachers and officers.

In conclusion, we would advise that while diligently engaged in their own particular work, Sunday school teachers should be careful to make it plain that they have not lost interest in other enterprises of the church with which they are connected, and no obligation should be neglected. On the other hand we claim, on behalf of beloved brethren and sisters engaged in Sabbath school labours, the kindness and confidence of every member of the church.

HOME MISSIONS.

Letter from the General Agent.

Mr. Editor,—

It may be that some are asking "Where is our Home Mission Agent, and what is he doing?" I have thought I could do as much in the work without filling one of your columns every fortnight, as the Board knows my movements, and the churches visited are notified in advance. But perhaps I have been mistaken, and it may be profitable for the many friends of Home Missions to hear occasionally from the agent through your paper. I will therefore venture a few notes now, and perhaps an occasional note in the future, though I prefer doing the work to writing about it.

My last Quarterly Report shows:

Miles travelled.....	1890
Sermons preached.....	43
Special Home Mission Meetings.....	19
Other meetings visited, as Conference and Prayer Meetings, Funerals, Temperance Meetings, &c.....	37
Total No. of meetings.....	99
Total No. in Congregations.....	6093
Families visited.....	150

My work has been largely of a missionary character, among the feeble churches in the Eastern part of the Province and in Cape-Breton. From the Eastern Association I first visited Acadia Iron Mines, Londonderry. Here is a growing business community with a small Baptist church quite recently organized. It is very important that the Baptist church in this place have regular preaching. The few brethren are willing to do largely, but need help. The Board, upon my advice has granted them \$50.00

Your readers are acquainted with the New Glasgow Mission. It is a wise Mission, doing a vast amount of good, and exerting an extensive influence in the right direction. Pray for it, brethren, and help it.

On Cape Breton there are eleven Baptist churches. Port Hawkesbury, 38 members; West Bay, 18; North Sydney, 173; South Sydney, 69; Little Glace Bay, 14; Cow Bay, 48; Homeville, 40; Mira, 50; Grand Mira, 21; St. Ann's, 12; Margaree, 48, and Mabou, 24. Rev. J. B. McDonald, supplies North Sydney; South Sydney has secured the services of Rev. F. Crawley. Rev. W. Rideout, as missionary, is laboring with Little Glace Bay, Homeville, Mira and Grand Mira, also making occasional missionary visits to Louisburg, Gabarus and Fourche. Rev. D. McLeod holds meetings with the little church at St. Ann's. The other churches are at present without ministers.

At Margaree is a very hopeful field for a good minister. A large congregation assembles to hear the word. Many young people are yet unconverted, but

are Baptist in sentiment. A good earnest devoted minister would there find a field white for the harvest. O for a laborer and a Divine blessing of converting power for Margaree! Mabou, forty miles distant, could also be supplied by the same man. The cause now is very low at Mabou. The brethren are somewhat cast down, but not in despair. Good earnest Christian effort under the blessing of God would bring forth fruit. There are also various other mission stations where interests might be worked up.

In all the churches on the Island there is a spirit of liberality. They are far more ready and willing to give of their means than our churches in the central and western parts of the Province generally, though very much poorer.

Upon the whole, Cape Breton presents a very inviting field for usefulness. There are needed men of good ability who can present and defend the truth intelligently, forcibly, and in love. There is good mental ability in Cape Breton, and the minister who would be successful there as elsewhere, must have mind, and use it.

The Scotch, also, are very observing of moral character, and it is especially important that a minister show the beauty of a Christian life. This is, of course, true in any place, but emphatically so in Cape Breton. Where is the man or two men ready and willing for hard work on Cape Breton? The bread will be sure—for the Home Mission Board will help—and the reward abundant.

In Guysboro' Co., also, are some points of interest. Guysboro and Manchester needed help. A destitute field was discovered at New Harbor and vicinity. I asked the brethren if they would still do the same (all they could) for their pastor, and let us send him one quarter of the time to this mission field. They nobly responded and the arrangement was made.

The church at Cape Canso has also been doing much mission work by sending their pastor out one quarter of the time in poor, destitute fields. Other churches might very profitably do the same—as a brother once remarked, "Give the poor some flour from your own barrel."

There is a large extent of missionary ground along the Atlantic coast from Cape Canso to Isaac's Harbor, a distance of sixty miles, including White Haven, Cole Harbor, Tor Bay, New Harbor, Coddle Harbor and Seal Harbor, where there is seldom a sermon preached. A good Baptist interest is found at Isaac's Harbor, where the brethren are making praiseworthy efforts to build a good commodious meetinghouse; Rev. J. B. McQuillin, pastor.

Rev. H. Eagles labors with the Indian Harbor Church and the church at the mouth of St. Mary's River. These churches are small and the people are very generally poor, and the fact that they are doing without mission help is a worthy missionary consideration on their part.

But from the mouth of St. Mary's River to Jeddore, along the Atlantic coast, a distance of one hundred miles, are a number of Harbors, settled by fishermen, to whom the Gospel is seldom preached, presenting a strong claim for missionary work. Other churches and mission fields might be mentioned. Surely the east is the mission ground for Baptist Home Missionary work. There are many churches asking for help. There are many fields needing missionaries. Shall they be supplied? Shall the poor have the Gospel preached to them? Shall the hungry be fed? Brother, sister, it is for you to answer. The Home Mission Board can answer only as you give the authority. If the Board is to say, "Yes, we will 'Rescue the perishing,' we will 'Care for the dying,' we will 'tell them of Jesus the Mighty to save.'" You, as individuals to whom God has given means, more or less, must first answer by sending your vote to the Treasurer. I would ask every member to look at your Association Minutes and see how strong a voice your church has given in favor of Home Missions. Some of our churches seem to have weak lungs, probably they need expanding by exercise. Speak louder, brethren, on Missions. Send up a good strong half yearly vote to J. P. Anderson, Esq., the Treasurer, in Yarmouth, and you will breathe more freely at home.

Without extending these notes, Mr. Editor, I will close by expressing thanks to all who so kindly and generously received the missionary and manifested such interest in the work.

I am now on a tour from Yarmouth to Liverpool visiting intervening stations. I will next week send a list of collections received. Still requesting a remembrance in the prayers of friends, I remain,

Truly yours,  
J. H. ROBBINS,  
N. S. B. H. M. Agent.

Correspondence.

For the Christian Messenger.  
Endowment Agency.

Dear Editor,—

It is not that I have a passion for seeing my name often in print that occasions the frequency of my communications in your pages, but the conviction that notices of the progress of the Endowment enterprise may be advantageous to the cause and also interesting to your readers.

During the past week I have obtained in cash and reliable pledges the handsome sum of \$500. A list of the names of the donors will be furnished for your pages as soon as my canvass in this County shall have been completed. A brief reference to the places visited and "jottings by the way" may here be appropriate. My last was written from Wentworth, where I enjoyed the hospitality of Dea. W. Smith, who, many of your readers will regret to hear, is seriously afflicted. My meeting there was almost a failure, owing to insufficiency of notice. And as the leading men had previously given pledges that had not been paid we were unable to accomplish anything there at present, but received assurances that something ultimately will be done.

At Wallace River (Middleboro') we had a good meeting. Ephraim Howard, Esq., headed the list with \$100, and I have just learned that he designs, within the next four years, to make it \$400. Bro. H. is an enterprising and successful farmer, and the College may depend on a firm friend in him. He has a promising son now studying at Oxford, who will enter the Institution at Wolfville within a few days, probably, with a view to the Christian ministry. Several smaller subscriptions were given, and the list will be considerably enlarged. Bro. Howard will act as our agent there.

At Pugwash I had a most enjoyable visit. \$127 were pledged. Dea. A. McDonnell will act as our agent there. We held two gracious meetings in this pleasant little town, and the brethren seemed much encouraged. Pugwash needs a minister. There is a large population with a prevailing sentiment favorable to Baptist principles. Wallace River, too, is vacant. These two churches should be associated in the support of a pastor. They present a very desirable and attractive field. The scenery is delightful, the climate healthful and the prospects of success hopeful. At present the Baptist cause is rapidly declining in these places for the want of judicious pastoral care and labour.

At Goose River we met Rev. E. B. Corey, to whom I feel under obligation for kind co-operation. He gave \$20, and did what he could to encourage his people to aid in this noble work. He has the pastoral care of the Goose River, Centreville and Mount Pleasant and Amherst Shore churches and gives much time to missionary labours. He is a worthy brother and has done much to extend the cause of truth in the destitute portions of this County. Goose River Church gives about \$100. One of the most enthusiastic meetings was held at Centreville. John Bigelow, Esq., gave \$50, and the list was run up to \$139. Bro. B. cherishes the intention of doing something considerable for our Institutions of learning at some future day. He will act as our medium of communication for that place with the Treasurer of the College.

We held a service at Oxford on Tuesday evening. This is a nice little town that has sprung up during the last ten or fifteen years, situated on River Philip. It has recently suffered much from several heavy fires. Dr. Howard and other prominent Baptist brethren were absent, and Dea. Read was ill so that but little was done. Still we are not without hope that the brethren of Oxford may yet do their part in this grand undertaking. Bro. J. B. Woodland who has re-

sided here for some time past is preparing to leave next week for his new field of labour in Cavendish, P. E. I., under appointment from the Home Mission Board. He bears with him the respect and best wishes of the entire community.

Wednesday evening we held a meeting at Little River, with results entirely unsatisfactory.

Oxford and Little River are without a minister. A good man should be settled in the town of Oxford as quickly as possible and extend his labours to Little River and other places.

Pugwash and Oxford, as centres, both need pastors, and unless they are supplied, five years will scarcely have passed before these little churches will have lost their visibility.

Last evening we had a gracious meeting at Amherst Shore. God was in our midst and there were cheering indications of rich spiritual blessings for that people. They gave upwards of \$40. This sum, though small, is creditable, for Dea. Rockwell informed me that the whole church does not represent over \$5,000 worth of property. Here sister Bleakney, the widow of the lamented Rev. Thos. Bleakney and daughter of Rev. Dr. Tupper resides. She has a pleasant home and is happy in her Saviour.

I have a meeting to-night at Amherst Head, and have arranged to spend next Lord's day in Amherst, and hope to have something very cheering to chronicle in reference to our Endowment work there.

Yours truly,  
ISA. WALLACE,  
Amherst Shore, N. S., Oct. 5th, 1877.

For the Christian Messenger.

Notes From the Third Baptist Church Sabbath School.

During the past week our "Little Helpers" have been right busily at work. When the appeal was issued to the Sabbath School children it was not our intention to give them to our scholars seeing that they had already done so nobly by their weekly contributions to the Building Fund. But when they saw the appeal to you dear young people they said, "Let us have them as well," so last Sunday week some were distributed in the school and already the result is very cheering. Twelve scholars brought in their appeals and the result was \$29.71 in cash, so that we expect by the end of next week to have a good report to give you, especially as we know they are working like bees, and collecting quite a store. Already they begin to say, "What are other schools doing?" We tell them you must give time. In the country the "Little Helpers" have to travel much further to collect, and no doubt when the returns come in, you will prove to them that you love us not in word only, but in deed, and do unto others as you would that they should do unto you. We therefore anxiously wait and expect that by your efforts you mean to help us into our new building this fall.

The Sabbath School at Port Williams sent us \$5.00 and a very hearty vote of sympathy. A good brother who has a mission school of colored children, too poor to obtain papers for themselves, sends \$1.00 to aid us.

And now that our Superintendent has stirred the children's minds by way of remembrance, suffer me, dear Editor, to say a few words to your readers concerning our Industrial Exhibition. Already we have quite a long list of the business men of our city who have signified their intention to exhibit, and our most worthy Mayor has expressed his willingness to open the same for us, and to aid us as far as we can. You remember, in the spring you were asked to reserve a small plot of land, and thus to aid us by the fruits of the earth in building our house for God. In faith we started, and have gone on with the building, and so far have met our expenditure. And the contractors promise it shall be ready for the Exhibition to open on the 23rd of this month.

We want you to help us now while the building is in the rough, so that we may gain means enough to finish at least the main audience room, and then we will open with a series of religious meetings when the building is thus far complete and we trust the result will be a gracious revival of religion.

Dear friends, there are several ways in which you can render assistance. For example, by sending a donation in cash or otherwise, by talking the matter over with your friends, and then proposing to visit the city during exhibition week. We hope our friends will make up a little excursion party.