

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

[Editor and Proprietor.

**Whole No. 455.**

SUNDAY SCHOOLS IN ENGLAND AND ON  
THE CONTINENT OF EUROPE.

The committee of the Sunday School Union has taken advantage of the present International Exhibition season, when so many persons from the provinces and foreign countries are drawn to London, to

And they seem to have been in great honour, and to be forgiven, as Christ himself does, that they were once rebels, "alienated in their minds by wicked works."

Again, all the saints of the Old and New Testament are there.

We are apt to forget this—at any rate, we do not realize that any day we may be called to join "the general assembly and church of the firstborn"—"the spirits of just men made perfect" (Heb. xii. 23). I am serious in saying that you, dear children, have walked and talked with those who are now waiting and living with their fathers, Adam, Eve, with Abraham, who saw the smoke "of the cities of the plain going up like the smoke of a furnace"—with Joseph, who told Pharaoh his dreams—with Moses, who marched through the Red Sea on dry ground—with David, who slew Goliath of Gath—with Solomon, who wrote the Book of Proverbs—with Daniel, who spent a whole night unharmed in a den of lions!

A few years more, and you and I—I trust!—will have conversed at our leisure with John the Baptist, Christ's g.-eat forerunner—with Mary, his highly-favoured, with the disciple who lay on his bosom at supper—with Lazarus, who "travels" as "weepy!" We hear now of the patriarchs—the prophets—the apostles—but soon for us shall have seen them, and be praising God with them!

Again, all the GOOD and GREAT of the LAST EIGHTEEN HUNDRED YEARS are GATHERED THIRRE.

You have read of the Roman martyrs, who would rather be torn to pieces by wild beasts than deny Christ. You have read of the Waldenses, who lived with the wild goats in the rugged rocks that they might "keep the faith." You have read of Rogers and Ridley, and Latimer and Bradford, who were burned alive here in England, because they would hold fast to the Bible. You have read of Martin Luther, the great light of the sixteenth century—of good Dr. Watts, whose hymns are the first lesson to our mother's knee, and who would walk even on the deadbones of Whitfield, whose trumpet voice stirred up the sleeping churches a hundred years ago—of Heber, Martyn, Carey, Williams, and Judson, the devoted missionaries—of Hannah More and William Cowper—of Howard, the friend of the prisoner, and Wilberforce, the friend of the slave—of Romaine, and Cecil, and Leigh Richmond, and the long array of such like,—whose praise" is still "in the churches." You have read of these and others, and have you ever thought whilst reading of them, that they are all in heaven, waiting till the morning of the resurrection gives them back the bodies which they were out or laid down in Christ's service?

Once more, many of our BELOVED RELATIVES AND FRIENDS are THIRRE.

The resurrection was in heaven" whilst they were on earth." "They declared plainly that they sought" that new and better home, "they said, they would be glad to stay with us a while longer, if it pleased God, but, if otherwise, they were willing to go. And, one by one, they "were

not, for God took" them to. And now we speak of them as dead; and, indeed, their "outward man has decayed," and we have buried it out of our sight, but "I heard a voice from heaven saying, write, BLESSED ARE THEY THAT DEAD IN CHRIST. LORD, I know thou wilt do with death as thou wilt. BLESSED, for they have done with sin now. BLESSED, for they rest from their labours! BLESSED, for they are present with the Lord! Yes, dear children, they are as truly in heaven today as they were here in England a year ago you remember!"

"And they used to be so far from all fear, but now they are with him." They used to talk of the "many mansions," but now they are in them! They used to go with us to the house of God, and kneel by our side, and sing from the same book with us, but now they are before the throne singing, "*Worthy is the Lamb*."

"And they are now fathers and mothers, and brothers and sisters! And they are really enjoying all that I have endeavoured to describe—all the delights of the NEW JERUSALEM! There

very difference had a tendency to provoke discussion and to keep alive an interest in religion. Mr. Wilson was loudly cheered at the conclusion of Essay.

The Rev. Dr. Urrick, of Dublin, read a paper, the object of which he had made a great tour in the country for the purpose of collecting facts. Having briefly sketched the commencement of the movement (which was begun in 1770 by the Rev. Dr. Kennel, a curate in the county of Down), the Rev. Gentleman proceeded to quote copiously from his notes. There were now upwards of 21,000 Protestant teachers and 233,000 scholars in Ireland. (Hear, hear.) The Roman Catholics held catechisings in all the chapels, and he would not wonder if the number of children attending them numbered eight hundred thousand or a million. Saving, however, that these were held on a Sunday, they had no claim to be placed in the same category as the schools which were in communication with this convention.

The president, Mr. Wilson, then read a paper, the substance of which was as follows:—Providence

wondering what we are doing, and when we shall be announced as in sight of the glittering bottle

wondering what we are doing, and when we shall be announced as in sight of the glittering battlements—expecting us every hour—ready to give us such embraces, and to tell us *such* wonders!—*British Messenger.*

THE LOST HUNTER.—Several years ago, a hunter with his faithful dog went among the Adirondac mountains in northern New York, in pursuit of game. Days and weeks passed, and he did not return. At length the half-famished hound came back without his master. The winter spread its snows upon the summits and in the valleys, and no tidings from the hunter reached the settlement from which he had started. When spring lifted the winding-sheet of her burial from the earth, and

the boats were again upon the lovely lakes, the skeleton form was found on the shore of one of the numerous waters, in sight of his humble dwelling. What a bitterness must the fact that he was so near home when he laid himself down to die, have given to his lonely death.

And thus will it be with very many who are lost for eternity. Pursuing the objects of pleasure or ambition amid the wastes of time, they wander on from the warm centres of love and mercy, till, bewildered and disappointed in the chase, they perish with the refuge of the soul in full view.

Then comes the burning tide of memories, and the pang of self-exile and ruin, with the shining windows of the glorious morning on the sight through the darkness and storm.

Oh, sinful hunter after a portion for the mocked and weary spirit, turn to that single oasis in the boundless desert in which stands the cross of Christ, around whose form is gathered the church of the living God.—*Am. Messenger.*

**THE BLOOD OF THE LAMB.**—It is said, "They have washed their robes, and made them white in the blood of the Lamb." (Rev. vii. 14.) It is this that has taken out all the stains of sin, and made them so white and fair. Nothing can make a soul clean but the blood that cleanseth from all sin. It is in the Fountain opened for sin and for all uncleanness that we must wash our sins away.

ing. Generally, however, having been extensively prevalent. Formerly, in Glasgow, when a young man wished to be married, he went to the minister, who examined him as to his qualifications to become the head of a family. (Laughter.) If he were found to be not properly qualified, marriage had to be deferred. (Continued laughter.) Catechisings by the minister, embracing all the members of the flock, were also an old feature in the Scottish Church-system. The formal introduction of Sunday Schools may be said to date from the year 1782, and so greatly had they since spread that there were 40,000 teachers and 400,000 scholars, which must be added some 70,000 or 80,000 young men and women in ministers' Sabbath schools. At the first introduction, Sunday-schools were not wanted both by the Church and the State. The ministers believed that Sunday teaching by laymen was a breach of the fourth Commandment, and threatened any one that engaged in it with cut off from the communion of the Church. (Laughter.) Now, however, Sabbath-school teaching is no more earnest supporters than the Scottish catechists (hear, hear). There had, moreover, been no prejudice against female agency in Sabbath-school teaching; but this had given way, and now there were as many female teachers as males. The Gentleman proceeded to give many other in-

It had been intended that there should also be a paper on Wales; but Mr. Hugh Owen, who had been engaged to prepare it, was unavoidably detained from attending. The proceedings of the evening closed with a hymn and the benediction.

SECOND DAY—TUESDAY.

The delegates reassembled at 8 A. M. to breakfast. At 9 o'clock a prayer meeting was held, and at 10 the members of the Convention met in the Lecture hall for business. Alderman Abbiss again presided, and Mr. Charles Reed opened the subject of the morning by a paper on "The Great Object of Sunday

The evening was occupied by a large and interesting meeting in the Egyptian Hall of the Mansion house (opened to the Convention by the Lord Mayor to hear addresses from the foreign and colonial delegates on "The state and prospects of Sunday-school abroad." The spacious hall was well filled, and the proceedings were of an enthusiastic character. Alderman Abbiss presided, and after a hymn had been sung, prayer was offered by the Rev. W. Cuthbertson, of Sydney. The worthy Alderman then made a few remarks, expressive of a very hearty welcome to the foreign delegates. (Great applause.)

England was this one of Sunday-schools." (Cheers.) He strongly insisted that Sunday-schools ought to be regarded as an integral and essential part of the Church, and not as a mere appendage. (Hear, hear.) Pointing to Deuteronomy xxxi. 12, 18, as an example of the Divine authority of Sunday-school teaching, he spoke at some length on the developments and results of the Sunday-school system in America, passing, incidentally, a high eulogium on the efforts in this cause of Dr. Tyng, of New York, an Episcopalian clergyman, and a warm hearted and catholic spirited man. (Cheers.) Mr. Vincent closed with eloquent peroration, touching, among other things, on the relations between America and England. This was followed by Mr. Chapin, from Massachusetts, who gave some American Sunday-school statistics, showing the entire population of America, free and slave, civilized and uncivilized, one in 8½ attended Sunday-schools. In Massachusetts (excluding the Roman Catholics), the number attending the schools was 1,000,000. In the United States the number of Evangelical churches was one in 5½, and this was almost the general average in the New England States. In New York the attendance at the Evangelical schools was 1 to 11 of the population. Speaking generally, the spirit and life of the Churches was found to be in the Sunday-school. He strongly urged the frequent holding of these Sunday-school Conventions, describing the mode of procedure and the success attending such meetings in America.

Protestant population was silent, that in the last the clergyman had to find his flock in three different departments. Then, again, there was the prevalent ignorance of the Bible, and the lack of lay people knew of a case in which an attempt was made to preach to the peasants of a village in the south; they did not understand French, and they would allow the minister to address them in *patois*. (Laughter.) The result was that the congregation, understanding a word, could not do otherwise than sleep the whole time. (Laughter.) It was not surprising that under such circumstances French Protestants should often be very ignorant, and should fall under the influence of the priest who knew of a peasant who, though a Protestant, had his cow and his daughter to church, and had a word for them both. (Laughter.) A lady afterwards asked him, "How could you, a Protestant, believe a mass could do any good either to your cow or

Switzerland was next represented by the Rev. Professor Nagel, of Neuchâtel, who said that Sunday-schools had existed in French Switzerland for more than thirty years. In Geneva there were about 62 children in attendance on those of the Evangelical churches, and some 1,666 children, divided into classes, were accustomed to attend five catechetical services. In the city of Neuchâtel there were now 766 Sunday scholars, without reckoning about 100 infant scholars, in a population of from 7,000 to 8,000, of which about 1,000 were Roman Catholics and Jews, and 2,000 were Germans. In the canton of Neuchâtel, with a population of about 75,000, there were about 90 Sunday-schools, with from 4,000 to 5,000 children. [The chairman mentioned that the Rev. Professor had learned what he termed "our beautiful language," expressly with the view to his attendance at this Convention.] (Great applause.)

The succeeding speakers represented the British Colonies. The Rev. W. Cuthbertson, of Sydney, gave a favorable account of the spread of Sunday schools in Australia, notwithstanding various practical difficulties, on which he desired the advice of the Convention. All denominations of Protestants took a lively interest in the work. There was nothing which Dr. Barker, the Metropolitan Bishop of Sydney, had more at heart, and the same might be said of the other ministers. He estimated the total number of Sunday scholars in Australia at from 110,000 to 150,000.

The Rev. Mr. Rycroft followed, with information respecting the Bahamas. There was not a settlement in those islands in which there was not a Sabbath school. Let them go into any of those settlements on the Lord's-day, and they would find brethren like this. Here the Rev. Gentleman made a vigorous strain, and embraced him in the sight of the meeting who loudly applauded the spectacle. Then, turned to Mr. Chapin, he exclaimed, "Your flag will never shine bright until the stripes on it cease to be emblematical of the stripes which are laid on my brethren of color." (Great cheers.)

THE WINGS OF LOVE.—"The greatest of these loves" for love is the seraph, and faith and hope; but the wings by which it flies.

THE REASON OF TRIAL.—Creature comforts are of no use to the soul who suckers are to a tree; and God will cut off those that may thrive.