

Teachers' Department.

Sabbath School Scripture Lessons.

MARCH 29th, 1857.

Subject.—THE APPLICATION OF STEPHEN'S DIS-COURSE, AND ITS EFFECTS.

For Repeating. For Reading. Acts vii. 35-37. Acts vii. 44-60.

APRIL 5th, 1857.

Subject.—STEPHEN'S BURIAL AND THE STATE OF THE CHURCH.

For Repeating. For Reading. Acts vii. 47-60. Acts viii. 1-13.

THE QUESTIONER.

Mental Pictures from the Bible.

Reader, you need but "search the scriptures," To comprehend our Mental Pictures.

[No. 5.]

Behold upon a fertile plain, Where palm trees wave, and bright flowers blow.

A warrior, with his martial train, Stands, while before him bending low, A beauteous lady suppliant lies; Her face upraised to his; her eyes And glowing cheek, all bathed in tears, Though hope seems mingling with her fears, As she observes the kindly grace That lights his mild benignant face, And seems to grant her anxious prayer. Nor has she come alone, for there Servants with laden asses stand, As if awaiting her command.

When suppliants to our heavenly king We come, without one gift to bring, And nought but guilt to plead; Still, blessed thought, we need not fear, He will our Advocate appear, Who suffered in our stead.

QUESTIONS to be answered next week.

- 11. What seven brothers followed each other in doing wrong? 12. Find the name of a country only twice mentioned in the Bible.

SOLUTION to Picture No. 4.

Gideon and his company.—Judges vii.

ANSWERS to questions in our last.

- 9.—(1.) Lying, 2 Kings v. 27; Acts v. 3-5. (2.) Stealing, Josh. vii. 5. (3.) Murder, Gen. iv. 8-12. (4.) Mocking, 2 Kings ii. 23, 24; Numb. xii. 1, 2, 10. (5.) Blasphemy, 1 Kings xxi. 13. (6.) Pride, 1 Chron. xxvi. 16-29; Acts xii. 23. (7.) Presumption, Lev. x. 1, 2; 2 Chron. vi. 6, 7. (8.) Disobedience, Gen. iii. 17; xix. 17-26; 1 Kings xiii. 9-24. (9.) Breaking the sabbath, Numb. xv. 32-36. 10.—Jonah, chap. iv.

Education.

Sabbath School Convention.

Having filled so much of our last number with the report of the above Convention, we shall only add the questions discussed, with a very brief notice or two of the speeches.

Thursday.—The Convention proceeded to discuss the question, "What should be the qualifications of Sunday School Teachers?"

Rev. Mr. HODGKINS, (Toronto) believed this was a question which must be determined not by precise rules; but by the circumstances of each case. It was desirable that those who were to lead others to Christ should themselves know him, that they might speak with the mouth out of the fulness of the heart.

Rev. Mr. MILLER (Ogdensburg) would not have it presumed on account of what he had said the day before that he opposed the principle of doing the best you can, when you cannot do what you would. He remembered the application of an African woman for admission into a Church in Connecticut. They asked her about her evidences of conversion and other questions which she could not answer because she could hardly understand them. They therefore told her, We think perhaps you are scarcely prepared to come to the table. When she heard it her head fell, and she exclaimed, "Oh I think I love my master." Upon that evidence she was received into the Church.

The question next brought up for discussion was:—"Can the giving of rewards be so conducted as to be for the advance of the scholars and the prosperity of the schools?"

Mr. PURVIS (Montreal) believed the subject of rewards was very much misunderstood; but in the scripture there was ample evidence that reward was held out to every human being, and Christ himself had before him his work and its consequent reward. "Who for the joy that was set before him endured the cross." But many had introduced a sort of reward, differing from the Divine rewards which were given according to energy and exertion, and the circumstances of each case, and not according to the mere intellectual power of the recipient. In some Sunday Schools those obtained the reward, who made the greatest attainments, and the rest had nothing but the disappointment of

defeat. He thought the rewards ought to be equally within the reach of all.

It was ultimately resolved to lay all the resolutions upon this subject on the table.

Thursday Afternoon, 2 o'clock.—Half an hour was occupied with devotional exercises.

The following question was then taken up for discussion:—

Are any other than strictly religious books suited for Sunday School Libraries?

Rev. Mr. HODGKIN, (Doon) thought much depended on the precise meaning of the words of the question. It might well be doubted, if there were not scientific works treating their subjects in a religious point of view, and showing the power and goodness of God, which would be suitable for Sunday School libraries. Yet, he should hesitate to admit them to such libraries in this country, where the excellent arrangements of the government created libraries in connection with the Common Schools, and thus removed any necessity in the Sunday School libraries for books, very proper to be found in them in countries not possessing the literary appliances which distinguished Canada.

Whatever the character of the books, they would be given out on the Sabbath, and if he had not misapprehended the question, it might be better stated in this way:—"Are any books, not adapted for Sabbath reading, adapted for Sunday School Libraries?" His idea was that they were not.

It was then moved by the Rev. Mr. Hodgkin, seconded by Mr. Becket.

That it is the opinion of this Convention that those books only which are suitable to Sabbath reading, are suitable for Sabbath School libraries.

Whereupon it was moved in amendment by the Rev. Mr. Jeffers, seconded by Mr. J. W. Taylor, and resolved:—"That this Convention conceives it to be of great importance that the books in our Sunday School libraries be of a strictly religious character, and particularly that books of merely scientific or literary interest, and that books of religious fiction be excluded as tending to produce effects not in accordance with the specific object of Sunday School instruction.

The Convention proceeded to consider, the topic of: "Infant and Bible classes, their importance and management.

Rev. Mr. HODGKIN believed that the great error parents made was not beginning with their children soon enough.

Mr. HARCOURT (Toronto) had given instruction for a long time in an Infant school. Some time ago, a person came to him, and said she remembered the manner in which he (Mr. H.) had illustrated the account of the raising of the Syrophenician woman, and that that illustration had taught her more than anything else, the best mode of explaining the scriptures.

Mr. B. LYMAN (Montreal) mentioned that at the first Sunday School where he attended forty years ago, there were but seven children, and the oldest was but eight years of age. His venerable friend, Mr. Smart, was the means of establishing that infant class. He was seven years old, and had continued a scholar up to that present time. True he had become a teacher, but he had been learning all the time. At one time the teacher of the infant school with which he was connected taught the A B C, but he broke that up and got the children placed under a person who could sing and interest them. Pictures, illustrative of scripture history, were placed in prominent positions in the school room, and the children were catechised upon portions of the bible, as, the parable of the prodigal. The narrative was explained, and from it they were taught that all must return to Christ.

Rev. Mr. CHIDLAW had long tried to find out in any prison a Sunday School graduate and he had not found one there yet, and never expected that he should. He was, therefore, glad to see that Canada had the whole system, infant, Sunday, and adult classes. He repeated that he had never in his experience of the criminal classes an offender who had passed through the infant, the ordinary, and the adult classes. One might as well seek an Angel in the realms of darkness as expect to meet with such a child abandoning the works of light and love and becoming a convict within the fangs of the law. It was, nevertheless, true, that in general, Christians did not begin soon enough with the child. Let the teachers, then, go home and think for the little ones. The child would grow up and be transferred to the second grade, and there he must be held on to, and not allowed to slip away till he was passed to the adult class. Last Sunday, in Cincinnati, he went to the rooms of the Young Men's Christian Association, and saw there one hundred and forty young men, each with a bible in his hand. There was hope for a country where the young men were interested in such a study.

Rev. Mr. BULLARD believed there was no age unsuited to Sabbath Schools, from the mother's lap to the grave. In Massachusetts and elsewhere in the United States, the plan was to have infant classes of one hundred to one hundred and fifty. But they had also succeeded in interesting older persons. As to common schools of course they understood that adults had finished that part of their education; but was there any time when a man could be said to have finished his education in the Bible? Was there any reason why if a man did not go in as a teacher he should not go as a pupil? It was one thing to read the Bible and another to study it. This social manner of study prepared the mind to listen with more interest to the things of God. What advantages a political speaker had over a preacher? How far more fixed the attention which the former

attracted, and why? Because every man present had been prepared by reading the newspapers, for the discussion of the speaker's subject. The following resolution was carried.

That this Convention feels deeply the importance of Infant and Bible classes in connection with Sabbath Schools, and earnestly recommends their establishment throughout the Province; and recommends with regard to their management: 1st, that Bible classes be held in the room with the other classes, unless special reasons exist to the contrary; 2nd, that Bible classes be under the teaching of the minister of the congregation, or of some other person well instructed in the contents of the holy scriptures and apt to teach; 3rd, that it be the constant effort in the Bible class to qualify for entering into fellowship with the Christian Church; 4th, that infant classes be not held in the same room or not at the same hour as the Bible class; 5th, that particular attention be paid to select teachers of known piety and who will enter into the feelings of the children, and who know how to engage their attention, or to hearken to suggestions on this point.

The following topic was then submitted for discussion:—

Missionary and kindred objects—how many children be interested in them?

At the close of the meeting on Friday the thanks of the Convention were tendered to the Hon. James Ferrier for the eminent ability, courteousness and impartiality with which he had discharged the onerous duties of the Chair, and the Convention expressed the hope that he might be spared many years to continue his active labors in the cause of Sabbath Schools.

Controversial.

For the Christian Messenger.

Reply to "Castigator"

OF THE PROVINCIAL WESLEYAN, FEB. 26th.

SYDNEY C. B., March 10th, 1857.

MR. EDITOR.

In December last I sent you several articles on Baptist Missions, at home and abroad. They were penned at my counter, during intervals of business, with the sole intention, as then stated, of drawing the attention of our denomination to the religious condition of our Province, and the urgent, the imperious necessity of, at once making an earnest, active, systematic effort to place our Missions on a proper footing, and make them commensurate with the demands upon them. In the second of these articles, I reminded Baptists of their origin, antecedents, and peculiar tenets, as arguments for increased activity in Missionary enterprises, and in the dissemination of denominational literature.

I supposed that a Baptist had a right to address his brethren on such topics, through their official organ, in a land where we boast so much and so loudly of our rights of free discussion, and our religious liberty.

It appears, Sir, that I was mistaken. I find in the Provincial Wesleyan of February 26th, over the Signature of "Castigator," nearly six columns, of what some uncharitable persons might be led to designate as, a "railing accusation," against me, for penning, and you for publishing that article. Such adjectives as "absurd," "untrue," "shameless," "reckless," &c. &c., interlard the whole document. I have frequently read in the Provincial Wesleyan articles whose tone and temper, I thought unworthy the official organ of so large and respectable a body of Christians, as the Wesleyans; but the communication under review exhibits, perhaps, the most "reckless" disregard of historical facts, of common courtesy, and, that fair play which every man accords to an opponent;—of any thing which has appeared in that paper for some time. It out-herods Herod; even if perchance the writer should be a learned lecturer on Baptism, who once astonished an audience near Bridgetown. Whoever penned it had had sufficient regard for his own reputation, not to affix his name, his initials, or even his place of residence; and I am convinced no Methodist minister in Nova Scotia, or out of it, will be found so "shameless" as to acknowledge himself the author of that production.

The article does not deserve an answer on its own merits, but lest some not acquainted with the merits of the case, might be led to suppose it worthy of credence, I will as briefly as possible disprove the charges and "groundless assertions" of my supposed "Castigator." Before proceeding further, allow me with one breath to demolish his strong hold in this "crusade" against the Christian Messenger—the Baptists and C. U. H. "The Baptists and Baptist Churches, says C. H. H. are the Genuine Apostolic Succession," and rings the changes on the "Genuine Apostolic Succession," ad libitum et infinitum. C. H. H. never said any such thing. I mentioned "Apostolic Suc-

cession" once only, and then placed it among those Papal inventions, those "traditions of men," which Baptists everywhere reject. Does not Castigator know that Baptists one and all, repudiate the whole dogma, and believe that the Apostles were raised up, inspired, and endowed with miraculous powers for a special purpose—that they never had any Successors,—that their miraculous gifts were descended to those who succeeded them in point of time, but died with them? Does he not know also that there is a figure of speech called "irony?" If not I refer him to Johnson, Walker, and Webster. "Uninformed and ignorant" as he tells us the Baptists are, I doubt if one of them mistook your meaning, when you headed that communication, "The Genuine Apostolic Succession."

Castigator next turns his attention to a sentence in my piece, which he puts in large capitals, turns it over and over, deals it a blow now on this side, and now on that, till he imagines he has demolished, not only it, but also C. H. H., the Christian Messenger and the whole Baptist denomination throughout the world! I submit whether "Don Quixote" would not have been a more appropriate Signature to his article. "Baptists disclaim the name of Protestants." Oh! Oh!! Oh!!! You wicked popish Baptists; you have joined the Papists and deserted those who "always hailed you as brethren" (?) It is awful Mr. Editor, but I cannot withdraw the assertion, for we are not "Protestants" in the common acceptance of the word; though in reality the greatest Protestants in existence. We protested against the errors of the Papacy, from its first rise to the present time, and for many centuries before Protestantism, so called, arose.

Ask any Wesleyan minister if he is a "Baptist," and he will at once disclaim the name. "Do you not baptize?" "Certainly I do in the proper manner by sprinkling and pouring, but there is an "uninformed and ignorant" sect, holding unscriptural views, who are called Baptists, and we disclaim the name." &c. &c.

"Castigator" after giving the extract from Cardinal Hosius, says, "Why the quotation is made at all, it is difficult to divine. He (C. H. H.) asserts that "the Baptists existed before the Reformation," and to prove his assertion, he quotes an author who wrote 230 years afterwards, and his author does not say one word about their existence before the Reformation, but simply, that they have been "more generally punished" &c., "for these 1200 years past." C. H. H. must go somewhere else to prove the antiquity of the Baptists, or to prove that they existed at all before the Reformation." Do you doubt the evidence of your senses? you will find it at the top of the second column, first page, Provincial Wesleyan of Feb. 16—Vol. ix. No. 9, whole No. 398. They did not exist, they were "simply" "more generally punished," during the 970 years before the Reformation. How beautifully "simple!" What "Oratorical Logic!" He next tells us to "observe that Dr. Ypeig and Rev. J. J. Dumont are not ancient writers, but wrote their accounts of the Dutch Baptists in 1819." Why he wishes us to observe this, he has neglected to mention, and, being an "uninformed and ignorant" Baptist, and unable to discover the reason; though I can not doubt that it proves to a demonstration, if we only had sense enough to find it out, that Baptists have not existed since the days of the Apostles. He then quotes from the same authors.—"In the year 1536, their scattered community, obtained a regular state of church order. * * * This advantage was procured them, by the sensible management of a Friesland protestant, Menno Simons, who had formerly been a popish priest," as a proof that the Baptist Church was not founded till 1536. It only proves that the different Baptist churches were united under one organization at that time by Menno, by which means they obtained the name of Mennonites. For Ypeig and Dumont tell us expressly that "the Ana-Baptists, and in later times the Mennonites, were the original Waldenses" and—"The perfectly correct external and internal economy of the Baptist denomination. * * * and at the same time, GOES TO REFUTE THE

ERRONEOUS NOTION OF THE CATHOLICS THAT THEIR COMMUNION IS THE MOST ANCIENT," again "They [the Dutch Baptists, alias Mennonites, alias Ana-Baptists, alias Waldenses] were therefore, in existence long before the Reformed church of the Netherlands." Such was the impression which this truthful document made upon the Court, that the Government of Holland offered to the Baptist Churches the support of the State, which was politely but firmly declined, as inconsistent with their