

Teachers' Department.

Sabbath School Scripture Lessons.

MAY 10th, 1857.

Subject.—PETER'S MISSIONARY LABOURS AND MIRACLES.

For Repeating. For Reading. Acts ix. 17-19. Acts ix. 32-43.

MAY 17th, 1857.

Subject.—AN ANGEL APPEARS TO CORNELIUS. PETER IS SENT TO HIM.

For Repeating. For Reading. Acts ix. 32-35. Acts x. 1-20.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 11.]

See a long procession moving, Slowly, o'er yon desert drear; Some in chariots, some on horses; Weary, some on foot appear. Every brow among them clouded, Silently they seem to go; Every manly form is shrouded In the solemn garb of woe. At their head a leader marches; Wild, but sorrowful his look: The foremost of the band have halted To camp beside yon brook.

Sad hour, when in the tomb to fade, The form that most we loved is laid: One thought alone sweet comfort gives, We know that our Redeemer lives.

QUESTIONS to be answered next week.

26. What deliverer of Israel was denied his greatest earthly wish?

27. Find the five most striking cases of resignation to God's will the Bible contains.

28. What city was once the glory of the world, but is now the humblest of dwelling places?

SOLUTION to Picture No. 10.

Elisha and the sons of the prophets. 2 Kings vi. 1-5.

ANSWERS to questions in our last.

23. Two: one by St. Paul, and one from Christ himself, written by St. John, in the Book of Revelations.

24. Huldah the prophetess, 2 Kings xxii. 14.

25. Saul, 1 Sam. xxxi. 4, 5. Amon, 2 Chron. xxxiii. 21-24. Joash, 2 Chron. xxiv. 22-25. Jehoram, 2 Chron. xxi. 6-19.

The Faithful Wife.

God had revived His work in many churches in the city of B—; multitudes of weary sinners had sought and found rest in Him who is exalted to give repentance and forgiveness of sins. J—H— was a skeptic and scoffer, but one evening was led by his affectionate, pious wife to hear the Gospel. On their return home, he solemnly asserted his intention to go no more, "Why not, my dear husband?" said the alarmed lady. "I was both provoked and insulted," said he; "that entire sermon on infidelity was preached at me; and scarcely one in the house but knew it. I have forever done with church-going and preaching."

Weeks elapsed; the wife prayed, and friends prayed for this deluded man—and God heard their cry. Said the deeply concerned Mrs. H— one evening, "Dear, will you grant me one little request?" Being unwilling to promise till he knew its purport, she continued, "Go with me to-night to meeting." "I will go to the door, but no further," said he. "That will do," said this amiable Christian. They went together parted at the entrance, as she took her seat her heart was absorbed in fervent prayer for her beloved partner. Some minutes elapsed and service commenced, when suddenly the door opened, and a heavy step advanced, and to her unspeakable joy, her husband calmly seated himself near her.

That night Mr. H— was interested and affected. Hope beat high among his friends. The next evening after tea, as Mr. and Mrs. H— sat conversing at their pleasant fire-side, he rose and while a tear dropped from his cheeks "Wife," said he, "is it not time to go to church?" She sprung from her chair, and though it was early by an hour and a half, she feared delay; and taking hat and cloak they went. That was the happiest night of her life, for Mr. H— presented himself a humble inquirer for the way of salvation, and numbered many years in his Redeemer's service. All who knew him believe that, under God, he owes what he is to the sweet influences of a loving, patient, meek, Christian wife; "For what knowest thou, O wife, whether thou shalt save thy husband?"

A COLUMN FOR BOYS AND GIRLS.

Asking a Blessing.

ROLLO was sitting one morning by the fire-side, before breakfast, reading a little blue covered hymn-book. Presently Mary brought in the breakfast; and Rollo was glad, and jumped up from his little low chair at the fire, and went and brought his high chair, and put it at his place at the table.

When they were all ready, they stood still, while Rollo's father said, in a slow and serious manner, "Almighty God, we thank thee that thou hast again spread this table for us, and prepared this food. Help us now to receive it thankfully, and may it strengthen us to obey thy commands this day." Then they sat down.

Rollo knew that this was called asking a blessing, and he had always been taught to be very attentive while it was done. He did not know, however, exactly what it was for, and he thought he would now ask his father.

His father told him that it was to thank God for their breakfast.

Rollo asked his father whether God gave them their breakfast.

"Yes," said his father, "God causes our breakfast to be brought to us from many distant places."

"Well, but, father," said Rollo, "how does God give us our breakfast, then?"

His father said, "Why, God made the iron in the ground for the knives, and the clay for the plates and cups. He brings the summer and the sun. He makes the wheat sprout up and grow, and brings the showers of rain. He takes care, too, of all the men who shape the cups, and make the knives, and gather the coffee, and grind the wheat. He kindly does all this for us; so that Rollo, and all the other boys in the world, may have some breakfast. I think we ought to thank him."

Rollo did not say anything, but he thought so too.

The way to obey.

WHEN Rollo was about five years old, his mother one evening took him up in her lap, and said,

"Well, Rollo, it is about time for you to go to bed."

"Oh, mamma," said Rollo, "must I go now?"

"Did you know," said his mother, "that it is wrong for you to say that?"

"Why, mother?" said Rollo, surprised.

"When I think it is time for you to go to bed, it is wrong for you to say or do anything which shows that you are not willing to go."

"Why, mother?"

"Because that makes it more unpleasant for you to go, and more unpleasant for me to send you. Now, whenever I think that it is time for you to go, it is my duty to send you, and it is your duty to go; and we never ought to do anything to make our duty unpleasant."

Rollo then said nothing. He sat still a few minutes thinking.

"Do you understand it?" said his mother.

"Yes, mother," said Rollo.

"Suppose now, any mother should say to her boy, 'Come, my boy, it is time for you to go to bed;' and the boy should say, 'I won't go.' Would that be right or wrong?"

"Oh, very wrong," said Rollo.

"Suppose he should begin to cry, and say he did not want to go?"

"That would be very wrong too," said Rollo.

"Suppose he should begin to beg a little, and say, 'I don't want to go now; I should think you might let me sit up a little longer.' What should you think of that?"

"It would be wrong."

"Suppose he should look up into his mother's face sorrowfully, and say, 'Must I go now, mother?'"

"Wrong," said Rollo, faintly.

"Suppose he should not say a word but look cross and ill-humoured, and throw away his playthings in a pet, and walk by the side of his mother reluctantly and slowly. What would you think of that?"

"I think it would be wrong."

"Suppose he should look good-humoured, and say, 'Well, mother, and come pleasantly to take her hand, and bid the persons in the room good night, and walk off cheerfully.'"

"That would be right," said Rollo.

"Yes," said his mother; "and always when a child is told to do anything, whether it is pleasant to do or not, he ought to obey at once, and cheerfully."

A bill to prevent the circulation of Abolition documents and newspapers has been introduced into the Louisiana Legislature. This bill makes it a criminal offence to take an Abolition paper.

Protestantism in Paris.

SABBATH SCHOOLS.

There have been found to exist in Paris and the immediate neighbourhood, about thirty Protestant Sunday-schools, belonging to seven different Evangelical denominations. The teachers of most of these have been brought together for a monthly concert of prayer, and have already, in the first of these meetings, fully realized the union of Christians, such as it is promoted by the Evangelical Alliance. A few of the schools have been re-organized on a better footing, and the consequence is that within the last two months, the number of children has greatly increased.

Last week, a meeting of all the scholars and teachers was convened in the Church of the Oratoire, our largest Protestant place of worship, and nearly 2000 children were gathered together, with about 500 adults, representing 22 different Sabbath-schools. The audience would even have been much larger, had there been more room, for hundreds were refused admittance, after every available space had been occupied. The children sang beautifully some English and American tunes, for which French words had been specially written, and addresses were delivered by Pastors Montandon, who presided, F. Monod, who had organized the first Sabbath-school in Paris, thirty-five years ago; Cazalis, a returned missionary from South Africa, and others, together with Messrs. Woodruff of Brooklyn, and Miller of Halifax, (Nova Scotia.) It was the first meeting of the kind in France, the largest by far which the Protestants have had for many a year in Paris, and was very successful. It has revealed to us our Sunday-school strength, rejoiced our hearts, and cheered many a discouraged or timid teacher.—News of the Churches' Correspondent.

[It will be pleasing to the friends of Mr. Miller, (of the firm of Doull & Miller,) to see that he is the same warm friend of Sabbath-schools abroad as at home. Oh that the number of such devoted young men may be increased a hundredfold. Ed. C. M.]

What an Established Church must do.

The Churchwardens of Bexley in Kent a short time since, under cognizance of the vicar, in the execution of their duty placed a bailiff in the study of the Rev. Mr. Hoskin the pastor of the Baptist Church, for six-days previous to seizing and selling his books for the payment of a Church-rate. He had a flourishing Boarding School to assist him in the maintenance of a rising family, and yet because he is conscientiously opposed to the union of Church and State, and consistently refuses to support the same, he is subjected to this imposition and persecution.

A SECOND SPURGEON.—A young gentleman of the name of Guinness, a relative of the great Dublin brewer, has lately been creating a sensation among the religious public of Devonshire. His admirers say that he has a voice quite as powerful as Mr. Spurgeon's, and much more sonorous and persuasive. He preached at Crediton on Tuesday, last, when the Baptist chapel, not being found capable of holding half the applicants for tickets, the Music-hall at the public rooms was hired for the occasion, and although more than 500 people were there crowded together, great numbers went away, who could not gain admission.

ROYALTY IN A DISSENTING PLACE OF WORSHIP.—Old George the Third, when at Windsor, used now and then to slip in incog, amongst the congregation of that excellent Nonconformist minister, the father of the present Dr. Redford; and, in due time, we daresay, amongst the thousands of female head-dresses at the Music Hall, a modest little bonnet will find its way, beneath which will be the evidence of the Royal countenance afforded, in spite of it may be of mitred protests, to the uncanonical ministrations which have taken such a hold of the lieges.—Eng. paper.

JOHN BUNYAN THE BAPTIST PREACHER atlas "THE IMMORTAL TINKER"—The Rev. W. M. Punshon, a Methodist minister of Leeds, has created quite a stir by his lecture in Exeter Hall on "John Bunyan," one of the course of the Young Men's Christian Association. There was an overflowing audience, estimated at some 4,000. A correspondent of the Daily News, referring to the lecture, says, "Perhaps there never was so eloquent an oration delivered in the building. Such force and fervour, such judgement and fancy, such winged words, weighty matter, and splendid manner, I never before witnessed. And this seemed to be the universal feeling on the platform, in the galleries, and throughout the vast area, for not content with the usual demonstrations of applause, the great congregation once and again rose from their seats, and burst into a loud, prolonged, and triumphant hurrah. The speaker, thus occupied, delighted, transported us for upwards of two hours; and, I doubt not, he could have held us for hours longer, had his own strength permitted, graphically and gloriously describing the life, writings, and the preaching of the immortal tinker."

Correspondence.

For the Christian Messenger.

The Church at Hantsport.

DEAR BROTHER,

During the winter now past, God has visited us, both in judgment and mercy. On the 25th of October last it pleased the Lord to remove from among us, Mrs. R. D., the beloved wife of Mr. George Goulie, and daughter of Mr. Wm. Felden, of Lower Horton, in the 27th year of her age. She has left a husband and a little daughter, with many relatives to mourn their loss. She was comforted in view of death, by faith in her blessed Saviour. Her end was peace. About mid-winter, one of the members of the Hantsport Church, Brother James Lynch, was also called to his eternal rest, in the 61st year of his age. He has left a wife and large family to mourn the loss of a kind husband and christian father. He was baptized by Elder Vaughan, a former pastor of this church. The consolations of religion supported him in life and in death. Capt. John Toye, also of this place, buried one of his children,—a lovely little daughter, ten years of age. Others of our neighbours have been long sick, some of them we fear are nigh unto death. But God has graciously visited us in mercy. The cold, back-slidden state of the church distressed me much. During the winter I have felt deeply for the cause of God and truth, in the field of labour. Serious errors have long existed in this region, of both practical and experimental religion, which had greatly marred the beauty of Zion, and had shorn her of her strength and perfectness, while the unconverted slumbered on in their sin, and infidelity, in various forms, was seizing them with vital and deadly grasp, so that for a time I felt almost in despair of seeing the cause of truth and godliness rise. In the church there are no cases of recent division, but I find, by making inquiry into the cause of absent members, that some trifling causes of trouble of years' standing has kept the people apart, and therefore cold both to God and their brethren. However, I was convinced that God only could better our condition, and, believing that he works by means, I was resolved to buckle on my armour with fresh vigour and courage, and leave results with God. At times I felt much aided in preaching the great truths of the gospel, which greatly strengthened my soul. Through rain and snow—the like of which I have not witnessed since I have been a preacher—I toiled on, and God has blessed the efforts. In the early part of the winter, one sister obtained a clear hope in Christ, and requested baptism. This encouraged us much. Subsequently, two were received for that ordinance in Upper Falmouth, not yet baptized, but will be next Sabbath. While in Hantsport nothing beyond a good congregation could be perceived, until the morning after the Donation Visit paid myself and family. Presently, Brother Rand came in, looking pale and solemn. He soon told me that he had a gracious manifestation of the power of God with his own family, and encouraged me to hope that God was about to bless our labour. It greatly moved me, and I called a special prayer meeting at our house. It was well attended, and a blessed season it was to many. We soon followed it up with a series of meetings, and God has given tokens of his saving power. There have been some cases of conversion, and others, having hope, came forward, and were received and baptized. Two Sabbaths ago I baptized three; the next Sabbath I baptized one, and Brother Benjamin Christmas, the Micmac assistant to Brother Rand, came forward of his own accord and related his christian experience, and requested baptism. After a suitable examination and inquiry as to his relation with the Micmac Missionary Society, he was unanimously received for baptism. He stated "that a sermon preached by the pastor here a year ago, on regeneration, had convinced him that he was a lost sinner, and that he needed the salvation of Jesus Christ, in whom he now believed, to be his Saviour." He will be baptized next Sabbath with some others who have requested baptism. Other portions of my field on Chester Road, a distance of 20 miles off, are also revived. The cause of God is taking strong hold of the people. I expect to baptize there soon, and organize a church in that place. Thus God has crowned our feeble labours, and has put forth his power to save. I preached yesterday on Chester Road, and shall return there to preach this evening and through the week. I desire to thank God and take courage. I rejoice in the revivals west and east. Brethren, pray for us!

Yours as ever, W. BURTON.

Hantsport, April 20, '57.

P. S.—Brother Rand is hard and diligent at his work in the translation of the sacred Scriptures into Micmac. His whole soul is in that work. In the evenings he has greatly aided me in the Lord's work here. His soul is deeply stirred for the salvation of the scattered tribes for whom he labours, as well as for those who are equal sinners, if not much greater, for those who have felt fresh encouragement in of our own race, he has felt fresh encouragement in his work, seeing "a sort of first fruit" in Benjamin Christmas. W. B.