

Teachers' Department.

Sabbath School Scripture Lessons.

OCTOBER 11th, 1857.

Subject.—PAUL PREACHES AT EPHESUS, AND CONFIRMS HIS DOCTRINES BY MIRACLES.

For Repeating. Acts xviii. 24-26. For Reading. Acts xix. 1-20.

OCTOBER 18th, 1857.

Subject.—OPPOSITION OF THE EPHESIAN IDOLATERS.

For Repeating. Acts xix. 18-20. For Reading. Acts xix. 21-41.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 33.]

THE hour is midnight; but a glorious full moon sheds her silver rays over a royal city, affording no imperfect idea of its imposing architecture, studded at almost every point with some figure of beast, bird, reptile, or monster. A broad and placid river, bordered by rich pasture and cultivated lands, gleams in the moonlight, while beyond lies a sandy desert, with many a pile of vast yet simple masonry rising from its midst. As we contemplate the scene, our attention is suddenly drawn back to the city by a loud shriek of horror and dismay from the palace, instantly followed by a chorus of piercing lamentations from every street. The monotonous death wail of the hired mourner cannot be heard; but in its stead, a burst of real and living anguish from numberless desolated homes.

QUESTIONS to be answered next week.

- 77. What lady of the Bible was distinguished for her patriotism.
78. Give an instance of disappointed pride leading to suicide.

SOLUTION to Picture No. 32.

David and Achish. 1 Sam. xxix. 1-11.

ANSWERS to questions in our last.

- 75. "A soft answer turneth away wrath." Prov. xvi. 1.
76. Herod, in Matt. ii. 13, tried to prevent the fulfilment of Micah v. 2.

Temperance.

[We give insertion to the following communication without however endorsing all the views expressed. We are not pleased with the heading of the article, "The Abstainer versus The Templars," yet as the writer has chosen that caption we let it stand.]

Brother Hurd, we believe, is a staunch and uncompromising friend and advocate of Temperance, and although he wishes to introduce a new organization into the Province he is still desirous of seeing the Order of the "Sons" prosper, at the same time that the "Templars" are engaged in their chivalric operations. All true "Sons," we believe too, rejoice to see the work of Temperance reform progressing, whether by "Templars," "Watchmen," or even "Daughters" of Temperance. That the Editor of the Abstainer may speak for himself to our readers, on the subject of the communication, we insert below the whole article referred to.

There is work enough to be done. Let there be no time or energy wasted by one part of the Army fighting against the other, but let all, whether cavalry, infantry, or artillery, unite their efforts against the common foe, which is doing more injury to the human family than all the hosts of India and Russia combined.—Ed. C. M.]

"We observe in the Christian Messenger a letter from the Rev. J. C. Hurd, of Canso, stating that he has received authority to introduce the Order of the "Templars" into this Province, and enunciating the various excellencies of that Order.

"There is very little difference between the "Templars" and the "Sons." If it be argued that the expense of membership in the former Order is less than in the latter, the reply is, that the Subordinate Divisions have now the entire control of their funds, and may regulate their fees and dues at their pleasure, so as to suit all persons. The admission of females to full membership, which is also a peculiarity of the Order of Templars, will not be so popular here, we think, as in the States. Our female friends are admitted as Visitors, and that is as much as the majority of them desire. Were they to become full members it is not at all likely that they would be inclined to take part in our discussions. Probably their influence is greater under the present arrangement than it would be under any new modification.

"A temperance man should pause before he takes any step that is likely to produce division and weaken existing organizations. It would be far better, in our opinion, to take measures for the revival and increase of Institutions already in the field, than to pander to the love of novelty by setting up rival Societies.

"Doubtless the "Templars," as well as other Orders, have rendered good service to the cause of temperance, and we wish success to all of them. But we do not desire to see one Order prosper at the expense of another, nor do we think that any thing is gained when men pass from one to the other, and "Templars" become "Sons," or "Sons" become "Templars." A year or two ago the Grand Division of the Sons of Temperance of Michigan ceased to exist, in consequence of the irruption of the Templars into that State. We do not believe that the "Sons" of Nova Scotia would allow themselves to be supplanted in that way; but it will do no harm to put them on their guard, for fickleness is characteristic of fallen human nature.

"Should efforts be made to establish other Orders in the Province, besides those now existing, we trust that those who engage in them will be scrupulously careful to avoid collision or interference. Let them break up as much new ground as they can find. But it will do no good to enter into fields already occupied, and tempt the labourers to change their mode of service or wear a new livery.

"The National Division has responded to the expressed wishes of the brethren, by sanctioning successive changes, tending to adapt the internal arrangements of the Order more fully to popular tastes and feelings. The "Sons" will recognize the duty of firm and unswerving allegiance."—Abstainer.

For the Christian Messenger.

"The Abstainer," versus "The Templars."

MR. EDITOR,

I perceive by an editorial in the last number of the Abstainer, that an attempt to introduce the Order of the "Templars" into this Province will be likely to meet with considerable opposition from the "Sons." The reason of this is obvious, and does not, therefore, give us the least surprise. I beg, however, to offer a remark in reference to one or two points contained in the editorial referred to. The Abstainer avers that there is "very little difference between the 'Templars' and the 'Sons.'" Every one who has any acquaintance with the former Institution knows that the difference is distinct and important. Out of several points I notice that only, which relates to the admission of females to full membership, and even to office. Speaking of this in reference to the "Sons," the Abstainer says:—"Our female friends are admitted as visitors, and that is as much as a majority of them desire. Were they to become full members it is not at all likely that they would be inclined to take part in our discussions. Probably their influence is greater under the present arrangement than it would be under any new modification." I would ask in reply: Has such an arrangement enlisted the ardent sympathies, and hearty co-operation of our female friends in the cause of Temperance in this Province? Has it rendered them active and efficient workers in the great movement we are seeking to promote? Or has it interested them enough in the matter to induce them to make their appearance even generally in our Division rooms? I think not. In the "Templars" it is far otherwise. There, our fair friends are regularly at their post; clad in "appropriate regalia," they take their stand with characteristic firmness and decision; their cheerful countenances beaming with hope, they inspire all around them with increased energy and determination. They do not take part in our discussions, it is true; but their work is nevertheless important. Through their influence our meetings are much better attended, and our discussions more animated and interesting. Besides this they bring over to our cause from the ranks of our enemies, many upon whom all other influences would be lost.

But the Abstainer presumes, that the admission of females to full membership "will not be so popular here as in the States." I reply that the arrangement has been received with much favour in Canada; and I have yet to learn that there is any marked difference between the tastes, habits, or talents of Canadian and Nova Scotian ladies. And if it is their duty to labour for the cause of suffering humanity in one Province, it is not less so in another, and we have good reason to believe that our fair friends in N. S. will not be behind their neighbours in this respect.

In attempting to introduce the "Templars" into the Province, I am charged by the Abstainer with taking "a step likely to produce division, and weaken existing organizations." I know not why such apprehensions should be indulged. It is well known that there are large settlements in N. S. where the "Sons" have never had an existence; others, where they have ceased to exist, and many more where they are in the last stage of decline. All attempts to revive them in a majority of these localities, will, as they have done, prove a failure. What then must be done? Shall we entirely neglect them till they are steeped in liquid fire, and fallen into the hands of the enemy, lest our efforts to save them from such direful consequences, clash with existing or-

ganizations! These are questions which every true-hearted temperance man will readily answer. Let us take heed, therefore, lest by throwing unnecessary barriers in each others' way, we impede the cause we profess to uphold. There is more danger in pandering to selfishness, than to the love of novelty in this matter.

The Abstainer informs us that, "a year or two ago the Grand Division of the Sons of Temperance of Michigan ceased to exist, in consequence of the irruption of the Templars into that State." Now if the "Sons" of N. S. have no more energy or life than to allow themselves to be supplanted in this manner by the efforts of a rival Institution, the sooner they are aroused from their slumbers the better, or else give place to a more active and efficient body. We have no reason, however, to cherish any such fears. There is plenty of work for all the forces that can be brought into the field; only let us work with a will, and work together, and success will inevitably follow.

These remarks are offered with all deference to the rank and superior judgement of the learned, and highly esteemed Editor of the Abstainer, and I hope they will satisfactorily explain the course I have pursued in this matter. By inserting the above in the columns of your esteemed journal, at your earliest convenience, you will much oblige; meanwhile, I remain, Mr. Editor,

Very truly yours,

Canso, Sept. 21st, '57. J. C. HURD.

Correspondence.

For the Christian Messenger.

Rev. W. Burton's Missionary Visit to Cape Breton.

DEAR BROTHER,

As the Baptist Missionary Board in Nova Scotia will have some interest in my agency to this Island, I beg leave, therefore, to trouble you with a few lines.

I left home on the 29th of July and reached Sydney Bar in time to preach on the evening of Lord's-day, August 2nd; and as the object of my agency was "To explore the ground, preach the gospel to the destitute, collect funds, and report on my return," I first directed my way out to Mirá Church, and preached once with them. I found them and their pastor, Rev. D. P. McQuillan, walking in Christian harmony, and although the notice was short, yet quite a number got out to worship. After the service closed I called the attention of the Church to the object of my agency. I found them much attached to their pastor and very anxious to support him to the utmost of their ability, but they were not able to do so for the whole of his time, and have sent by me a written memorial to the Board, on that subject; they also pledged with their pastor to do all they could to assist the Board in the objects of their new organization. Of their willingness to do so they have since sent for the Board a respectable proof, which will be noted in a proper place.

As there had been much said about Brother Hugh Ross's Mission to the people speaking the Gaelic language on this Island, I felt it my duty closely to inspect that whole Mission. In the incipient state of the Mission, as well as from the circumstance, that no one Board assumed its entire control and management, nor made itself liable to the missionary for his entire support, nor obliged him to publish a full report of his labours from year to year, it was not surprising that unfriendly surmises should have gained a hearing in some quarters, both as respected the utility and efficiency of the Mission. It was needful, in order that the Mission exist from one year to another, that the missionary should visit Nova Scotia, for the purpose of collecting funds; otherwise the whole project would likely have failed. This fact being felt, as well as the lack of funds, the Central Association passed a resolution at Chester, in 1856, "that the missionary should have leave to absent himself from the field for 6 or 8 weeks, or thereabouts, to collect funds in N. S., for the general purposes of the Mission;" such collections were acknowledged in the Christian Messenger at the time. This absence from the field, it is true, took a portion of the best part of the season for missionary work, but as the circumstances were it could not well be avoided. But from this time onward the Mission, I trust, will be put on a firm foundation, and the absence of the missionary no longer be rendered needful; but his whole time will be devoted to the Mission, if the Missionary Board act upon the Report? which I shall feel it my duty to lay before them. I have visited and preached in every part of the field, in company with the missionary, who kindly conveyed me from place to place. I everywhere explained openly before the large congregations which assembled, the object of my visit, viz.:

"to examine the Mission, and to inquire of the people whether they approved of the missionary, and whether they wished his services to be continued among them, and whether they were willing to aid the Board, by helping to sustain the missionary to the utmost of their ability." I also told them if they wished the Mission to cease among them that we would at once withdraw the missionary. In answer to these inquiries a number of the leading people in each place told me that they were well pleased with the missionary, that his preaching was highly valued by the people, that they regarded him as a man of God sent among them for the good of their souls, and that they could not think of parting with his services. They further promised me that they would do all they could from this time out to assist the Board in sustaining Brother Hugh Ross, and that they especially preferred his labours among them.

In St. Ann's and the Beddeck Glen there are four stations, in all, connected with this Gaelic Mission. I was delighted with the large gatherings of the people in each of these places, but more for the earnest and respectful attention given to the preaching of the gospel, not over half, if so many, could appreciate an English sermon. But Bro. Ross occupied nearly the same length of time that I preached, in translating my sermon to them in their own language. I consider that Mission a very encouraging undertaking. I hope God will greatly bless our Brother, whose heart and soul seems to be in the work of the Lord among the people of his own nation and language. I esteem Brother Ross as a man of God, and wish him every success. I hope these remarks will satisfy all interested in this Mission.

I also visited Margaree and spent two Sabbaths with them, and assisted them in making arrangements to settle a pastor in that Church. They gave an unanimous call to Rev. Samuel McLeod, of P. E. Island, to take the charge of that Church. He has both the English and Gaelic languages, so that he is well adapted to the wants of the people in that station. I have also visited and preached on Boulardrie Island, where there are a few Baptists. I preached four times to them, and had very interesting meetings. I found Brother Ronald McDonald willing to undertake a Mission to this Island, where the people informed me he would be kindly received. Brother Ronald McDonald was ordained by our ministers at Margaree, where he lives. He and his wife belong to the Margaree Church, and are in good standing with it. He sometimes preaches in English, though his use of the English language is imperfect. As the brethren on Boulardrie are destitute of Baptist preaching I advised Brother McDonald to commence preaching there immediately. The brethren on that Island will do all they can to sustain the Board in an appointment there.

I have spent in North and South Sydney and the region round about three Sabbaths, besides the first Sabbath evening I reached here. The meetings have been well attended in every place I have visited on this Island, I hope some good may be accomplished under God by the efforts employed to lead precious souls to the Almighty Saviour.

My visit has been one of unmingled pleasure to myself. May it be of good to all. The brethren in all the churches promise to put in train judicious means of adding to the Home Mission funds. There is not over two, and probably not more than one Church on this Island able to support a pastor the whole of his time. A much more systematic plan to support a pastor is needed, and a much stronger determination to do it is also greatly needed. They have not yet, any of them, put forth all their strength. Still they are gaining and have shown a measure of liberality in contributing to the funds of the Board, as will be seen below.

I have preached in all the following places, viz.:—Mirá, Schooner Pond, South Sydney, North Sydney, Bras' d'or, the Mines, Boulardrie, St. Ann's, Baddeck, the Glen, and Margaree. I have preached thirty-five sermons, attended two Conference meetings, and visited many families, and collected the following sums for the Home Missionary Board:—

Table with 2 columns: Location and Amount. Locations include Mirá Church, Schooner Pond, Margaree Church, Baddeck, the Glen, St. Ann's, Boulardrie, South Sydney, John Peters and family, C. H. Harrington, North Sydney, and Back lands. Total amount is £23 7 3.

Having been on the Agency eight weeks, less two days.

WM. BURTON. North Sydney, C. B., Sept. 15, '57.