Jeachers' Department.

Sabbath School Scripture Lessons.

MARCH 13th, 1859.

Read-Luke iv. 33-44: The possessed man healed. Genesis xviii. 1-8, 16-33: Abraham's hospitable entertainment of the angels. Recite-Luke iv. 16-19.

MARCH 20th, 1859.

Read-LUKE v. 1-17: The miraculous draught of fishes. GENESIS xix. 1, 12-26 : Sodom and Gemorrah destroyed.

Recite-Luke iv. 42-44.

MESSENGER ALMANAC.

From March 6th to 19th, 1859.

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D.M.	Day Wk.	SUN.				MOON.				High Water at Halifax. Windsor		
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7	M.	6	21	5	39	7	29	8	55	9	49	, 2 11
8	Tu.	6	19	5	41	7	53	10	5	10	19	2 59
9	W.	6	18	5	42	8	19	11	19	10	51	3 50
10		6	16	5	44	8	57	mo	rn.	11	23	4 45
11	F.	6			46		42	0	31		-	5 45
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18	1	6	3				-24	5	46	7	.42	morn.
19		6	2	5	57	7	3.9	6		8	25	-0 16

- * * For the time of High Water at Pictor, Pugwash, Wallace, and Yarmouth add 2 hours to the time at
- * * For High Water at Annapolis, Digby, &c., and at St. John, N. B., add 3 hours to the time at Halifax. * * The time of High Water at Windsor is also the time at Parrsboro', Horton, Cornwallis, Truro, &c.
- * * For the LENGTH of DAY double the time of the

The sad Walk.

We were going homeward, the other day, and on State Street, a short distance south of the spot of the Busch homicide, we overtook two gentlemen. They seemed, from their dress, to be nearly related, and a close look made us regard them as father and son.

The elder looked like a hearty liver of about forty-five. His frame was well-knit and symmetrical, and his face looked as if disease and he were strangers. His companion had much the same hearty look, the same sinewy frame, the same round, smooth features. Like the elder, he was richly and tastefully dressed, and the two seemed wending their way homeward.

"Surely there was nothing sad in that," says the reader. No, not in the fact that the sire and son were homeward moving-that the arm of the younger was drawn through that of the elder, and that the son leaned upon the arm of the father.

No, not in that alone, but we saw that there was more. We saw that the young man walked unsteadily and thought he must be ill; but we step of drunkerness. Young, manly in appearance, surrounded by competence, if not wealth, he reeled down State Street, at high noondrunk. What were the feelings which must have agitated the central soul of that father, each reader who has a son may imagine-our pen cannot paint them.

" Guilt is the source of sorrow!" Who shall tell the emotions of his mother, as she looked from her window, and saw her boy reeling along the street? What strange influence came upon her, as in one moment she saw all -saw his baoyhood, his childhood, saw all the sports of his boyhood, and so onward, until she came up to the sad present! And O, what vision is that which will not away? She sees-nay, lady, close not your eyes, the vision will not down-she sees the opening future; sees her son bloated, marred, bruised in street brawls, and battered by licenti--through whose rusted bars she catches the wild glare of eyes she knows only too well. Why does she start? Does she see blotches of blood upon that hand? Does sto see in the background a gallows? Alas' all this may be; that mother's vision may have been prophetic.

But why write or think so much of this young the same road.

dens, to send him and others on that way. We shelve any man, before a nominating convention of the whole.

to know that he has ever made an honest, manly effort to suppress those nests of murder? Is it not even an essential to success, that he shall "stand fair" with the saloon and coffee-house keepers?

But some other destroyer may have had a hand in the overthrow of the young man on State Street.

"Think'st thou there are no serpents in the world, But those which glide along the grassy sod, And sting the luckless foot that presses them? There are, who, in the path of social life, Do bask their spotted skins in fortune's sun, And sting the soul. Aye, till its healthful frame Is changed to secret, festering, sore disease, So deadly is the wound."

Can any one tell where that young man made the call on New Year's day and had the wineglass pressed to his lips by the jewelled fingers of wealth and fashion? Can any one tell? And can any one tell how many young men were started towards the drunkard's grave, and the drunkard's hell, by the leaders of the fashion in this city during the late holidays? How many resolutions to touch no more the cup, broke down on New Year's day before the pleadings of gay young ladies to pledge them in a glass of wine? Ruin is to follow. It seems too hard, but we ask; do not such deserve the heritage of the drunkard's wife ?-Chicago Ch. Adv.

M. Kossuth on National Charac-

A lecture was lately delivered in London by to hope for from them. M. L. Kossuth (late Governor of Hungary), on the Characteristic Differences of the European Nations. After a brief allusions to the social and political condition of China and India, M. Kossuth observed that the population of Europe presented a great diversity of organic elements and tendencies personified in distinct national characters. This fact ought to teach us that difference of national character was not a fit object for reciprocal contempt, but was a providential ordinance, commanding mutual forbearance and respect. He illustrated his subject by referring to not know when he will return. He has been what great things the Lord has done for me, my the distinctive characteristics of the Germans, French, and English. The predominant feature of the German was individualism and idealism; that of the French was sociaoleness and communicativeness; and that of the English (being a compound of a balf Saxon and balf Roman) was individualism likewise, but connected with practical activity. The German was the profoundest thinker. His mind was essentially contemplative. The English were a matter-of-fact people; the German is a man of ideas. The German individualism caused the development of nationalities, converted Jew, whom you met with in Stockabhorring contralization, preserved Europe from a revival of the Roman Empire in the shape of spiritual or of a secular universal monarchy, either of which would have made both political and religious freedom impossible. For the practical English and the social French to deride the German genius was as if the soul and the heart were to deride the mind. The various manifestations of the opposite geniuses of English and French nations were remarkable in the manners customs, laws, and institutions of the two countries. With the English the man, the individual, was everything; society was to him but the looked again, and saw that his was the unsteady frame in which he expanded his individual energies. With the French, on the contrary, society was everything. People in England say, "I am an Englishman." A Frenchman, on the contrary does not say, "I am a Frenchman," but "I am French," dropping the personality. The French genius centralized—the English individualized. The French levelled individualities—the English distinguished them. An Englishman appeared to have the notion that he, in his individual capacity of an Englishman, was the aristocracy of ly discharge the ordinance as he had previously mankind. Yet this was not insolence; it was oped individualism. M. Kossuth contrasted the social relations of the two countries, observing that the Englishman would live twenty years in a house without much caring to know who was his next door neighbour, while a Frenchman would get acquainted with all his neighbours in 24 hours. An Englishman would not assimilate: a Frenchman would. M. Kossuth then alluded to the subject of Colonization, and said that the result of the exertions of the French was restricted to a few inconsiderable establishments. ousness. She sees a prison-an iron-grated cell doors, and after 29 years of gigantic sacrifices, besides being a grave for proscribed patriots, was to this very day rather a military training school Advocate. than a thriving colony. While if they looked at the English colonies and dependencies, what a of spontaneous activity. Was this proud title Rev. A. M'Laren, now of Manchester. man? Why? There are hundreds of young gaine by collective national exertions or by the men in this city, as good as he, who are going centralized instrumentality of the Government? No; it was gained by private enterprise - by in-And then, we have our hundreds of licensed dividual energy. The English constitution is not the logical emanation of a principle; it is an agglomeration of compromises. Adverting again have them for that express purpose! O, we are to the national characteristics of Germany,

Religious Intelligence.

Persecution and progress of Baptists in Sweden.

A letter from Rev. A. Wiberg at Stockholm to Dr. Steane of London, appears in the Freeman. From this we learn that the New Conventicle Law of that kingdom passed last year is even more oppressive than what they have had here-

It seems strange to speak of the Evangelical Lutheran Church as interdicting all meetings where there are "religious discourses leading to viour. Another U. S. ship has drafted a detachseparation from the Established Church order, or disregard for the public services of the Established Charch." By this Act Lutheran Priests are to be above description; and where any unlawfulness or disorder occurs they have the power of breaking up the meetings; and parties holding said meetings are liable to fines of from 50 to 300 -rix-dollars.

He concludes his letter by saying:-

"Before this, all trespasses committed under the old Conventicle Law must be referred to the Chancellor of Justice, who had the power to take up the matter or lay it over, at his pleasure. But now every offence committed under the new law is to be referred to the church council, which consists of the priest of the parish and a few men selected by himself, the priest being the chairman of the committee. Thus we are very much left to the mercy of the priest, and we have not much

With regard to the cause of Christ among us, I am encouraged by accounts constantly received of the steady progress of the work, notwithstanding the difficulties which are thrown in the way. In a letter which I send with this to Brother Hinton, I have given some particulars of the increase on Gotland and Dalarna. Our hope and trust are in the Lord Jehovah, whose promises are yea and amen in Christ Jesus. God be for us, who can be against us?""

REV. A. WIBERG'S LETTER TO THE REV. J. H

absent since the month of July, in Skane. In family, and he people of my charge. letters received from him he speaks of the Lord's blessings upon his labours. I have no doubt but that your present of books to him will be very thankfully received when he returns,

Brother G. Palmquist, who has been on a missionary tour to Norway, since October, has just returned. He speaks of an encouraging prospect

for the spread of the Gospel in that country. It is encouraging to us that we have manifest tokens of the Lord's blessing on our labours in this country. In Gotland since the month of June there have been baptized 321, and three churches organised. Brother Rechnitzer, the holm, and who has been the principal instrument in propagating Baptist sentiments in Gotland, is now arraigned to appear before the Svea High Court on the 7th of February. Also in Dalarna the number of baptized believers has greatly increased recently. We have there one church (that of Orsa) numbering 300, and another 200 to 300. In Stockholm we continue to be harmoniously united. Our meetings are well attended, and fourteen have been baptized since September."

"STRANGE CONDUCT IN A MINISTER."-This is the heading which The Glasgow Bulletin gives the following announcement:-"On Sabbath, January 2, the Rev. J. B. Robertson; of Hamilton, supplied the pulpit of the Rev. F. Ferguson, Blackfriars-street (Morisonian) Church. At the conclusion of the atternoon diet, the ordinance of baptism fell to be dispensed. The the good news in a former letter, which was pastor of the church (who had been sitting as a hearer) having gone up to the pulpit, stated to the congregation that he could not conscientiousdone, for that he now thought only believers fore venture on doing so. Our readers, we beonly the strong active will of a strongly devel- ought to be baptized-in other words (though he lieve, will have but one opinion on the subject, did not so express himself,) he had become a Baptist. After his refusal to perform the ordinance, the Rev. Mr. Robertson at once proceeded to do so before a bewildered and astonished congregation." In one sense The Bulletin is correct in calling this conscientious act of Mr. Ferguson "strange conduct in a minister;" it is so seldom that ministers act so conscientiously Mr. Ferguson has been one of the most useful to the denomination to which, from its rise about fourteen years ago, he has belonged. His con-Even Algiers, situated as it was before their very gregation is, we believe, one of the largest in Glasgow. May he have faithfulness and encouragement to follow the Lord fully .- Christian

The Rev. J. A. Spurgeon, of Regent's-park prodigious contrast did they behold! Coloniza- College, has accepted a cordial and unanimous tion appeared to be preserved by Providence for invitation to the pastorate from the church and individual energy clustered in masses, not by congregation assembling in Portland Chapel, Government machinery, but by the daring spirit Southampton, and formerly presided over by the

New York Daily Prayer-Meetings.

The Five Points,-The state of religious feeling of Christ. among both pupils and teachers, at the House of fools, or worse, when we open those traps of France, and England, M. Kossuth observed that Industry, continues deep and tender. The boys damnation, and then shed crocodile tears over nationalities were great intermediary moral per- cannot be prevented from gathering daily by should humble us all, and lay us under still the wretches who fall into them! What party in kind, the distinct genius of each contributing in concerned in this movement. The prayers of name. this city dare oppose them? It is not enough to its own particular direction to the advancement the children are simple, artless, unaffected petitions for salvation, and for strength to do right.

One little boy, bred a Romanist, says to his teacher, "I've been praying for some time to God, to reveal to me the true religion"-his very words. "What will your Roman Catholic friends do to you, if God shows you that the true religion is only to be found in his Word, and you become one of these Bible Christians-won't they persecute you?" "Yes," he replied, "I know they will. But I've thought of all that, and I've made up my mind, if God will reveal the true religion to me not to mind what anybody can say or do to me."

The Navy.-The work of grace abates not in the ship North Carolina. Sailors, from two to five in a day, says the Rev. Mr. Stuart, are still coming out the conquered subjects of the Sament of these praying men, in number six, and with them goes out upon the ocean the daily prayer-meeting, which they, with the wholeheartedness of sailors, are pledged to sustain. This the judges of whether the discourses are of the is the storeship Relief, just ordered to the Gulf of Mexico. There are certainly seven or eight of our national vessels on which the daily prayermeeting is now sustained .- N. Y. Examiner.

For the Christian Messenger.

Progress of the Gospel. Yarmouth County.

MR. EDITOR, I am glad to inform you that the Lord is refreshing his cause in this place. The Church is being much revived, and those who have been entertaining hopes are deciding and putting on Christ in his appointed way, by being baptized; and sinners are giving their hearts to God. I have enjoyed the exalted privilege of baptizing (on a profession of their faith in the Lord and Saviour Jesus Christ,) fifteen, all young persons, between ten and twenty-five years of age. Nothing can so cheer the heart of a minister of the Gospel as to see the work of God among the people, proving that the Gospel which he preaches is owned of God in the comfort of his people and the salvation of precious souls. Two of the number baptized are my own children. I desire to "Brother Mollersward is not at home, and I do be thankful and take courage, when I remember

happy in hearing of Divine favour being manifest-

The above was marked for insertion in our last week's issue, but with some other articles was crowded out. Since then we have received another letter from our venerable brother, who gives us a very gentle reproof for making public written for our private perusal. In the following one, however, our friend almost gives us liberty to publish a portion, and we shall thereand that is, that such intelligence is the most welcome we can give them; and that some one ought to make it known. " The Lord reigneth: let the earth rejoice." Give unto the Lord the glory due unto his name."

"February 25, '59 .- Since I last wrote to you the Lord's work has been steadily and gradually progressing; every day we could perceive new cases of returning, and more and more of, as we trust, the saving power of Divine grace operating upon those without the church. On Friday the 18th and Saturday the 19th Feb. there were twenty-one candidates received into the church, and on Sabbath the 20th there were 20 baptized -making 40 on three succeeding Sabbaths, and there remains now 4 more received, and upwards of 10 received by letter and restoration, and probably a considerable number more will be received to-morrow and baptized on the following Sabbath. The attendance on the church also has been marvelous .- Many backsliders have returned, and much union is enjoyed. Many of the church members are active labourers in the glorious work, and the prospects are favourable for a still greater ingathering into the fold

"How much such a manifestation of God's infinite, unbounded, and undeserved goodness

In much haste, my dear brother, as ever yours, W. CHIPMAN,"