

Teachers' Department.

Sabbath School Scripture Lessons.

AUGUST 7th, 1859.

Read—LUKE xii. 41-59: The trial of the servant. GENESIS l.: The death and mourning for Jacob.

Recite—LUKE xii. 32-34.

AUGUST 14th, 1859.

Read—LUKE xiii. 1-22: The parable of the barren fig-tree. EXODUS l. 15-22: The oppression of the Israelites by the Egyptians.

Recite—LUKE xii. 47, 48.

MESSENGER ALMANAC.

From July 31st to August 13th, 1859.

First Quarter, August 5, 11. 17 Morning. Full Moon, " 13, 0. 31 Afternoon. Last Quarter, " 21, 9. 31 Morning. New Moon, " 28, 0. 59 "

Table with columns: Day, SUN., MOON., High Water at Halifax, Windsor. Rows include dates from 21st to 13th.

* For the time of HIGH WATER at Pictou, Pagnwash, Wallace, and Yarmouth add 2 hours to the time at Halifax.

* 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 Sun's setting.

The Sidewalk cleaner's Faith.

A friend spoke of a touching case in our hearing the other day. During one of the snow-storms of the past winter, a kind-hearted lady was importuned, by a very small boy, for the job of clearing her sidewalk and steps.

The child looked up with a perplexed and inquiring eye, as if uncertain of her meaning, and troubled with a new doubt: "Why, said he, 'don't you think God will take care of a fellow, if he puts his trust in Him, and does the best he can?'"

His questioner felt rebuked by the simple faith, and sorry that she had disturbed it by interposing her own doubts. She took pains to investigate the case, and he is now doing well under her care; or rather under that of the God in whom he trusted.

A new Creature.

A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was—"Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure; for everything is different from what it once was."

A very apt commentary on the passage (2 Cor. 5:17) "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

"How wonderfully," says an ancient writer, "does the new-born soul differ from his former self? He liveth a new life, he walketh in a new way. His principle is new; his pattern is new; his practices are new; his prospects are new; all is new. He revels out all he had wove before, and employeth himself wholly about another work."

Evil Suggestions.

Some years since I made the acquaintance of a clergyman. I met him again and again, and esteem was ripening into friendship, when, happening to mention his name in the presence of a mutual acquaintance, he said: "Have you never thought him hollow-hearted?" I had never thought him so, and do not now think him so, yet to the last day of my life I shall not get rid of the impression made by that unkind, and, I think, unjust suggestion.

Looking up.

Mr. Astor, it is said, when once fording the Susquehanna on horseback, found himself becoming so dizzy as to be about to lose his seat. Suddenly he received a blow on his chin from a trapper who was his companion, with the words, "Look up." He did look up, and recovered his balance. It was looking on the turbulent waters that imperilled his life; the blow he received and the looking up saved it.

A parallel anecdote, in reference to a cartoon painter at St. Peter's, is familiar to many of our readers. He was working on a temporary platform, so constructed as to enable him to touch the lofty dome with his pencil. In order to give the last touches to a figure above him, he was gradually backing until he reached the edge of the platform. In a moment he would have been precipitated on the marble floor that lay at an immense distance beneath. One of his associates saw his peril, and with great presence of mind, threw a brush of paint upward against the almost finished painting. The painter sprang forward to arrest, if he could, the injury. He was too late; the picture was ruined, but the painter's life was saved.

It is so often with ourselves under God's discipline. A sudden shock comes to our own persons, or death descends on one of our friends. At the moment, with our eyes fixed on self, or on some objects of earthly idolatry, we may be nigh ruin. Then God's providence comes and disfigures the idol, or forcibly withdraws our eyes from the path in which we were seeking destruction. In earthly relations we would see in such interpositions the presence not only of a wise but a loving friend. Shall we not, when we consider the relations of the soul, infer the same thing from God's chastening providences?

The Geologist's Conversion.

Several weeks ago, a geologist, connected with an exploring expedition some 1,400 miles away from Boston, who was skeptical in religious matters, was remarked by companions to become suddenly changed in his manner and whole deportment. He was much distressed, and feared to hear news from home. He feared lest his wife was ill, notwithstanding he had heard from her only a short time before, and she was in her usual health. His friends called him a spiritualist, and laughed at him; but he could not overcome his anxiety. Finally, in his great distress he opened his Bible, fell on his knees, and prayed as he had not done for many a year. He soon found peace to his mind, and went about his duties as usual. In the next letter he conveyed the happy intelligence to his wife that he had become a Christian; and in the meanwhile his wife had commenced a prayer-meeting with eight of her friends, remembering the absent one especially in their prayers. Strange as it would seem, this man's distress began at the same time that prayer-meeting was commenced; and on the last Sabbath, husband and wife both sat down to the table of the Lord.

Piety the best Reformer.

Moral reforms that do not rest on a religious basis, are not likely to be permanent. They need to be inwrought into the character, by the consciousness of personal accountability to God, to give them vitality and strength. If one abandons any form of vice, feeling as Joseph did, "How can I do this thing, and sin against God?" he is proof against temptation from any quarter. A genuine revival of religion is the best agent for social reform our world has seen. It uproots vicious habits, and purifies the moral atmosphere. A correspondent of the Evangelist refers to the powerful revival going on in Ireland, in a significant manner:

"The cause of Temperance has gained more in a town that needed it, in a week, than by all the platform addresses and pledges in a twelvemonth."

MELONS, CUCUMBERS, ETC.—These are materially improved by pinching off the runner bud after the third rough leaf has been formed. This practice will always insure a number of young shoots instead of a few, and the fruit sets early and near the centre of the hill so as to perfect itself, instead of giving small results at the ends of straggling long vines.—Working Farmer.

It is said of the eccentric John Randolph that a political opponent who wished to draw him into a quarrel, one day, boldly met him on the sidewalk, in the city of Washington, with the remark:

"I do not turn out for every scoundrel I meet." "But I do," said Randolph, and suiting the action to the word, he turned to one side and passed on.

Correspondence.

For the Christian Messenger.

Mr. Oliphant's Epistle.

MESSRS. EDITORS,—

This "Epistle," which professedly contains some "strictures" on a communication published by me, (C. M., June 29th and July 20th,) needs no reply. A few brief remarks, however, may be serviceable by placing certain matters in their true light.

1. Mr. Oliphant's observations and inquiries, however intended, are evidently adapted to convey to ordinary readers the idea, that Mr. Alexander Campbell did not publish a book entitled "The Christian System." But a copy of a work bearing this title, and purporting to be published by Alexander Campbell, at Bethany, in 1840, was put into my hands by one of his "Disciples," resident in Onslow, N. S., by whom it was evidently "accepted and adopted," as he expressed to me his unqualified approval of it. Surely Mr. O. will not deny that this differs in some respects from every other "system" published by any man. If so, it may be properly regarded, in these respects, as the "system introduced by Mr. C."

2. Readers not accustomed to investigate closely, would be naturally led to suppose, that Mr. O. agrees with me as to the scriptural qualifications of a subject of baptism. But, by attentive examination, it may be gathered from his next paragraph, in which he "contrasts a real Baptist with a real disciple of Jesus," and speaks of himself and his fraternity as "all the Lord's enlightened pupils," that he differs widely from me on this important point.

3. Mr. O. says, "Baptism never gives life." But, if I can understand his distinction between "birth and life," he maintains that baptism does give "birth," that is, of course, the new birth, without which none can enter the kingdom of God.

If such be his view, and that of his brotherhood, as their writings plainly indicate, I must say, with all kindness, I should deem a religious "union" with them a much greater "sin" than "disunion." I am not disposed to decline an interview with him, or any of his brethren; but it is useless for us to talk of forming any union in matters of religion till they utterly repudiate this sentiment, which I regard as erroneous and ruinous in the extreme. How, indeed, can he or his brethren consistently profess to desire a union with us in spiritual things, while Mr. Campbell tells us that "They regard all sects and parties of the Christian world," (of course including the Baptist,) "as forming what the Apostle calls 'the apostacy.'"—(Encyclopedia of Religious Knowledge, article "Disciples of Christ.")

Mr. O. tells us that he "does not love the name Baptist, because Jesus gave not this name to his people." Is it for the same reason that he and his co-religionists have relinquished the name of "Christians"? Acts xi. 26. But Jesus certainly did call one of his people "Baptist." Matth. xi. 4, 11. Luke vii. 20.

It is known to all who are acquainted with me, that it has invariably been my earnest endeavour, as it still is, to cultivate and promote union, so far as it can be done with a due regard to the interests of truth and piety. I have, therefore, no upbraidings of conscience, nor fearful apprehensions, in reference to this matter. But if, as alleged by your correspondent, "The sin of disunion is the chief sin of the times," will not Mr. O. and his adherents, who have notoriously introduced and fomented "disunion" to a great extent, "have an unpleasant account to settle with the righteous Master"?

Yours in Gospel bonds,
CHARLES TUPPER,
Aylesford, July 26th, 1859.

For the Christian Messenger.

Letter from Rev. D. Freeman.

DEAR BROTHER,

Since the Eastern New Brunswick Association, I have been engaged in my Agency for the College in the townships of Harvey and Hopewell. My plan now is to finish the work here in Hillsborough, then in Sackville, and then proceed to St. John, in order to prepare for the Convention in Canaan on Saturday the 20th of August.

So far as I have gone the Endowment fund is good in this province. It is to be hoped that this will prove true of other parts, and that Baptists everywhere will arise in their strength and maintain their cause. What is there of greater importance than the religious education of the rising generation among Baptists in these provinces?

In natural resources and beauty, this section of the country is equal, if not superior, to Horton and Cornwallis. The steamer passes every week between St. John and Moncton, touching at Dorchester and Hillsborough. Here are broad marshes and lofty hills, giving richness to the farming interests and beauty to the scenery. Here are ports and shipping, throwing open the place to the commerce of the world. Here are the most valuable mines, industriously wrought to enrich the population,—freestone which is sent to different parts of the world,—coals also of the finest quality,—the species of coal called Albertine, from which the paraffine oil is manufactured,—limestone and plaster in abundance. The inhabitants, in connection with a few enterprising Americans, have erected a large factory for manufacturing the plaster, the grain, and the timber that grow in the extensive forests. Add to this that the population have become so dense that churches and schools can be sustained with ease; and what more can a people need, with the favour of God, to ensure prosperity and happiness?

But still the wickedness of man will mar the fairest scene. A most remarkable law suit has just occurred in Hopewell. During the trial,—a period of eleven days,—the people were so interested that they continually thronged the court house. The case was that of a man who, from want of grace or of natural affection, had disinherited his only child, a daughter, giving her the paltry sum of five pounds, and deeding his whole property, worth two thousand pounds, to his hired man. The plaintiff, who married the daughter, tried to show that his father-in-law was not of disposing mind when he gave the Deed, just before his death, on his sick bed. But he lost his case. Here we have another case of the blasting effects of intemperance, for the father, during his life, was brought under a wrong influence in bad society by the accursed practice of drinking.

I cannot close without referring to the effect produced on my mind on seeing the account of several melancholy deaths in the last Visitor. The Hon. Rufus Choate, Rev. Kingman Nott, and a number of others, among whom is the name of Dr. Belcher, formerly of Halifax. With these persons I happened to be acquainted. I heard the Hon. Mr. Choate several times on public occasions. He was endowed with a splendid imagination, and great reasoning powers, and he could bring all his powers to bear practically upon a case at the bar. In his legal practice he was a cotemporary and oftentimes a competitor with Daniel Webster. Few men except Mr. Choate could contest a case with that distinguished man. And yet in temperament he was the antipodes of Webster. Both were largely endowed with what is called superior understanding. But Webster was cool and calm, while Choate was nervous and impetuous. When Webster died, Choate delivered a splendid eulogy upon the character of his friend. Now Choate has gone, he has scarcely one left to deliver such a eulogy on himself. About the Christian character of Mr. Choate I know nothing, except that I have seen him sitting with devout attention in the church of Dr. Nehemiah Adams, of Boston.

I cannot say that I know nothing about the religious character of Brother Nott. I knew him at Rochester University, while he was a student there. I looked upon him then as a young man of piety and great promise. From my knowledge of him, it caused no surprise to hear that, though very young, he was called to labour with the church where the celebrated Dr. Cone once officiated. It was with deep interest that I watched, in the papers, the rising success of this young Baptist Spurgeon, of New York. But alas, he has fallen! May his people look to the Great Head of the Church who still lives. May our hearts all be impressed with this sad visitation, may our souls be humbled, and may our powers be stimulated with new ardor to engage in the work of the Lord.

Yours in the love of Christ,
D. FREEMAN.
Hillsborough, N. B., July 25, 1859.

For the Christian Messenger.

Ordination of French Missionary.

MR. EDITOR,

The ordination of the Rev. Michael Normonday, as an evangelist among the Acadian French, took place according to appointment. The Ordination Sermon was preached by the Rev. Charles Randall from Mark xvi. 15. It was an excellent discourse,—full of evangelical sentiment, and admirably adapted to the occasion. The Questions were asked by Rev. E. N. Harris, having special reference to the candidate's views of Divine Truth, and his Call to his special work. Ordination Prayer by Rev. J. A. Stubbart and the Hand of Fellowship by Rev. A. Angell.

A very solemn and appropriate Charge was given by Rev. A. H. Munro. The services were closed with prayer by Rev. J. H. Saunders. The Tusket meeting house was well filled, although the rain prevented many from attending.

We trust that the ordination of our Brother will promote the welfare of the mission, and that, through his instrumentality—many souls may be saved.

We again say earnestly, brethren, pray for, and support the mission. "We shall reap in due season," for "God is with us."

Yours sincerely,
HENRY ANGELL,
Secretary of the Board.
Yarmouth, July 25, 1859.