

Teachers' Department.

Sabbath School Scripture Lessons.

JULY 10th, 1859.

Read—LUKE xi. 1-28: Jesus teaches his disciples to pray. GENESIS xlvii. 1-7 and 27-34: Jacob and his family go to Egypt, and appear before Pharaoh.

Recite—LUKE x. 25-27.

JULY 17th, 1859.

Read—LUKE xi. 29-44: Christ rebukes the wickedness of the Scribes and Pharisees. GENESIS xlvii.: The famine in Egypt.—Joseph's policy.

Recite—LUKE xi. 9-13.

MESSENGER ALMANAC.

From the 3rd to the 16th July, 1859.

First Quarter, July 7, 1. 39 Morning.
Full Moon, " 14, 8. 39 Afternoon.
Last Quarter, " 22, 11. 11
New Moon, " 29, 5. 29

Day	Wk.	SUN.		MOON.		High Water at	
		Rises.	Sets.	Rises.	Sets.	Halifax.	Windsor.
3	SU.	4 21	7 39	8 11	10 1	9 55	3 6
4	M.	4 21	7 39	9 29	10 25	10 44	3 57
5	TU.	4 22	7 38	10 46	10 46	11 31	4 45
6	W.	4 22	7 38	11 58	11 6	—	5 31
7	TH.	4 23	7 37	A. 10	11 28	0 46	6 19
8	F.	4 23	7 37	2 21	11 53	1 6	7 7
9	SA.	4 23	7 37	3 32	morn.	2 29	7 56
10	SU.	4 24	7 36	4 39	0 20	3 30	8 47
11	M.	4 25	7 35	5 39	0 55	4 37	9 39
12	T.	4 26	7 34	6 45	1 39	5 50	10 32
13	W.	4 27	7 33	7 22	2 29	6 53	11 24
14	TH.	4 27	7 33	7 57	3 26	7 42	morn.
15	F.	4 28	7 32	8 28	4 29	8 25	0 12
16	SA.	4 29	7 31	8 53	5 32	9 4	1 59

* For the time of HIGH WATER at Pictou, Pugwash, 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 Parisboro', Horton, Cornwallis, Truro, &c.

* For the LENGTH OF DAY double the time of the Sun's setting.

"She hath done what she could."

In a small log-house on the banks of Lake—dwelt a clergyman's widow, with her two sons. Below, in a deep ravine, reached by sixty steps cut in the earth, was a similar cabin, occupied by her daughter and children. Here, in this lonely spot, after a life of deep and varied trial, the widow had gathered the remnants of her family about her, and quietly resigning the refinements and elegancies of life to which she had been accustomed, steadfastly set her face toward the work which God had there given her to do. Hers was no ordinary character; her mind, naturally of a high order, had been carefully trained and highly cultivated. Many have read with delight numerous articles from her pen that found their way into various periodicals. One of our most distinguished journalists visited these lonely cabins, to see the authoress of a poem which had been sent to his parents, and which, though written in poverty, grief and loneliness, rang clear to the ear of the poet. Yet in the scenes around them there was little to inspire the music. "Think," said the daughter, "of never tasting an apple, peach, or pear, or smelling a rose, for four years!" Instead of flowers and fruits, most venomous serpents abounded, and bears often broke into their inclosures, carrying off the sheep. The people of the neighboring settlements were extremely poor, and the missionary who occasionally ministered to them, left his seven children, when the thermometer was 40° below zero, without shoes or stockings, and with no article of food but Indian meal, not even potatoes or pork. In the midst of such scenes did this devoted Christian spend the last four years of a life of entire consecration to her Master's service.

As difficulties increased around her, and life grew darker, she lifted the clear eye of faith to the hills beyond, and labored on. Her numerous letters to absent friends were ever bright and hopeful, showing an undercurrent of perfect peace. "I must give all my time and strength to prayer for the outpouring of Spirit on this people. Let us resolve this winter to speak to every individual who enters our cabins, on the subject of personal salvation."

This resolution was fully carried out. As a result the missionary found his Sabbath congregation greatly increased—the room was crowded. "We must have a church built," said the widow, and immediately commenced seeking contributions. The people, in their deep poverty, gave lumber and promised work, but they could do but little. She appealed to her personal friends; but she did not wait to see their liberal response to her call. She had done what she could. The Master came suddenly and called for her—and she passed on to higher and wider spheres of usefulness and love. The people among whom she labored felt that they had entertained an angel unaware. Her holy life and her solemn

words of warning and entreaty returned with fresh force; a powerful revival followed, in which most of the heads of families in the place were numbered among the converts. The motherless ones turned their faces toward the settlements, feeling that their work lay elsewhere.—*Independent.*

Enthusiasm in Religion.

We need more of it, a hundred-fold more than we have. Enthusiasm in science, in trade, in politics, we have plenty of, and all that is done for the advance of business and learning is done by enthusiastic men.

The word needs to be guarded, but the prudent reader knows that enthusiasm is not fanaticism. The grandest subject in all the universe of God taking full possession of the soul, ought to fill it with intense emotion. It shall profit a man nothing to gain the whole world and lose his own soul; and if we praise him who pursues business with so much industry and tact as to gain a million before he dies, shall we not much more admire the enthusiasm of him who gains heaven?

The world is to be saved. We ought to be in earnest about saving it. Our friends, children, neighbors, the heathen are perishing. We can do something to save them. If they were on a ship wrecked off shore, or in a burning house, we would be enthusiastic to deliver them from death. May we not be enthusiastic in delivering them from hell?

The apostles were enthusiastic. The Saviour himself was filled with zeal. All the best men who have been mighty in pulling down error or building up truth have been enthusiastic. God grant that the church may rise and shake herself from the dust. It is a time to be up and doing. Let us work while it is day.—*N. Y. Obs.*

Reform in the Methodist Church.

An important change is discussed among the Methodists, in regard to the government of the Church and the itineracy of the ministers. The Laymen's Association of the Cincinnati Conference, says a daily journal, recently in session, resolved that it would conduce to the welfare of the whole Church, so to change the present system as to allow of lay representation in the General and other Conferences. They object to being so exclusively governed by ministers. They further say that "the good of their children, the Church, and the world, loudly calls for a more intimate relation between pastor and people, which can only be obtained by a more protracted stay of the pastor with the people." One of the reasons they urge against the present system of itineracy is, that is a grievous and unnecessary burden upon the Church. They calculate that in displacing their 4,000 ministers from fields where they have just begun to labor with success, and in removing them to new ones, where six months will be required to make acquaintance, an expense is incurred, every two years, of £120,000 for removals, and another \$120,000 in the depreciation of household goods, making an aggregate which exceeds the whole sum contributed by the Methodist Episcopal Church to foreign missions. They also reckon that every two years of a thousand years ministerial labor are lost in the process of removal, and argue that the the system is "extravagant." They also protest against the absorption of the time of ministers in editing, teaching Latin and mathematics, and directing book concerns, and hold that laymen may be found to attend to many things which now divert many of the ministers from their proper work.—*N. Y. Ex.*

Recantation of error on Baptism.

CATESBY PAGET, who had written a tract in defense of Infant Baptism in England, comes out with an ingenuous confession of error. He states that he has withdrawn the pamphlet from circulation, having, especially by an elaborate refutation of it by R. Govett, and by an article from Lord Congleton, become convinced of the fallacy of its positions. He adds: "I regret having been the means of confirming any (however few they may be, and I am glad to know from the small circulation of my tract that they must be few) in that which has not Holy Scripture for its warrant. If any wish to see what God says of Baptism, let them search the Scriptures. If any wish to see what a sound critic and incomparable logician has to say against the arguments of men in favor of Infant Baptism, let them consult the work of Dr. Carson."—*N. Y. Chron.*

The natural way of all pure and good thoughts is upward; and God gives a creature no desire without something to meet that desire.

Nothing establishes confidence sooner than punctuality.

Life in Australia.

A recently published work upon Australia, illustrates one of the phases of life in that country by the following anecdote in connection with an Episcopal Bishop of Sydney:

He was riding out one evening in the neighborhood of Botany, when he saw a low-looking fellow, sitting on a horse trough, outside a public house, and swearing most colonially at a potman who had brought him something in a jug. Now this low-looking fellow sitting swearing on the horse-trough was none other but a very rich member of the council—one of those illiterate, affluent vulgarians so often met with in a new country; men as earthly, as rough, and as rich as nuggets. The Bishop, startled by the violent language, pulled up like a good diocesan, and said:

"My dear man, you shouldn't swear like that. Here is a tract. Go home and read it."

"Taste this bad 'bishop,' old chap," answered the man, handing him some mullied spiced claret, "and tell me if you wouldn't swear. Here, try the stuff, it isn't fit for a hog."

"No, thank you," said his lordship, and rode on.

"Do you know who that tall slab is?" asked the sweeper of the potman, who was grinning behind the trough.

"Know him? I should think I did; he's the Bishop of Sydney!"

"Run after him, my boy; tell him I'm sorry for swearing, and that if he'll come back I'll stand a bottle of port."

"Do you know who that rough looking fellow is, sitting on that horse trough?" said the Bishop to a gentleman riding by.

"He, my lord? Why, that's Mr F., the rich member of council. He gave £200 last week toward the new Cathedral."

Revival in Italy.

A writer quoted in *The Independent*, speaks of the progress of evangelical religion in Italy as, "comparatively speaking, not inferior to the great religious revival" in this country last year. He says:

I found churches organized almost throughout the whole of the Sardinian kingdom, even in small villages. In some towns, the members of the church, or communicants, exceed 200; and it is delightful to see their mutual affection.

One of our brethren and friends, an Italian colporteur, in a town of Piedmont, says, in a letter received while we are writing these lines, "Although the sale of Bibles by colporteurs is prohibited, 5,951 Bibles and Testaments were last year sent out from my depository; of these, 5,429 were in Italian, and 522 in various other languages." This relates to a single depository only.

But it is not alone in the kingdom of Sardinia that the gospel is making its way. In Tuscany, in Lombardy, Venetia, and even in Naples and the Papal States, the Bible is secretly circulated and the number of Christians is constantly increasing. It is not long since a count and a priest were imprisoned at Rome on account of the Bible.

The last fact we have to mention as of general interest is the Conference of the delegates from the different Italian churches, which took place at Turin between the 15th and 20th November, 1858. The congregations of Genoa, Alessandria, Asti, Nice, Novara, Novi, Fara, Bergomano, and other localities, sent representatives.

Such were the indications before the breaking out of war. The ravage of hostilities will do much to interrupt evangelical labor. Let us pray and hope that as a final result of the contest, the word of the Lord may have free course and be glorified.—*Ex.*

A strange conceit.

The insane often entertain the most ludicrous idea of their own condition. There is a man in an asylum in one of the neighboring States, who became insane in consequence of a failure in business. He explains the reason of his incarceration as follows: "I am here because of a mere mistake in business. I was engaged during the winter in making mosquitoes' wings, which I expected to sell in the summer. I had ten thousand of them on hand when the season opened, but unfortunately I had forgotten to make them in pairs. They were all left-hand wings, and consequently I lost the sale of them, and was compelled to suspend payment!" He relates this story with a gravity and earnestness which testifies to the sincerity of his own belief in the explanation. [Boston Journal.]

THE BIBLE SOCIETY AND RELIGIOUS LIBERTY IN ITALY.—The Bible Society, taking advantage of the political changes which have just taken place in Tuscany, have sent out a special agent to the authorities in Florence, to plead the cause of civil and religious liberty, and to promote the circulation of the Scriptures, in Italy.—*Advertiser.*

Correspondence.

For the Christian Messenger.

Obituary Notice.

DEATH has been doing its work amongst us during the last year. Among the many who have fallen are three young men, members of the Baptist Church in this place, two of them the subjects of the revival of last spring.—Enoch and Isaac, sons of Mr. Isaac Titus.

Isaac, his youngest son, died at home, of consumption, on the 29th day of November, 1858, aged 26 years. During the revival here in the spring of 1858 he experienced a change of heart. Although extremely weak at the time, he was very desirous to follow his Saviour in the ordinance of baptism; that privilege he was permitted to enjoy: he was taken in a carriage, and seated in a chair at the water's edge during the preliminary services, and then was baptized in the name of the sacred Trinity. From that time and during the summer months he appeared to rally, so that he was able to attend many of the meetings, but with the return of autumn he began again to decline, and with increased rapidity; but during his sickness his confidence was strong in God, and he was happy in the prospect of a glorious immortality. A short time before his death, while bleeding at the lungs, and while struggling with the King of Terrors, a sister entered the room and exclaimed, "Oh! poor Isaac!" "Don't call me poor," said he, "I was poor, but am not poor Isaac now,"—and died.

About the same time fears began to be entertained for the safety of the Brig *John Oliver*, of Weymouth, John Saunders, of Sandy Cove, Master, of which Enoch, the elder son, was Mate. She had left the West Indies for Boston nearly two months before. He was about 30 years of age. A wife and four children are thus left to sorrow on his account. I regret to say that no intelligence has to this day been obtained of either vessel or crew. No doubt she went to the bottom with all hands. He had been a member of our church for about 17 years.

With others that formed the crew of that ill-fated vessel, was Thomas Hanley, eldest son of William and Sophia Kinney, of this place, aged 17 years. Our friends had been heavily afflicted in the loss of their second son, in February before, aged 15 years, by being burnt with fluid, on board this same brig, and also in the loss of an infant about this time, aged six months. Thus were they deprived of three of their children in less than a year; but they are not without hope. Thomas H. was a steady lad, and was one of the converts in last revival.

On the 4th instant, Charlotte Emeline, only daughter of Ambrose and Emeline Potter, of St. Mary's Bay, was drowned in a well near their own door. The parents supposed that she had gone to her grand-father's, a short distance, and some hours passed before any alarm was felt, when the neighbourhood and premises were searched, and, finally, the well, from which she was drawn. She was about 5 years and six months old.

Yours as ever,
CHARLES RANDALL.

Weymouth, June 22nd, 1859.

For the Christian Messenger.

Extract of Letter from Mr. J. A. Davidson.

MR. EDITOR,

In various paths of duty and privilege, I find many Christian travellers in England, as I found them in all the British Provinces during my travels since 1856, and I find many earnest here as well as elsewhere for the promotion of total Abstinence and Prohibition of the liquor traffic. Wherever I have shown my Nova Scotian and Canadian testimonials of character I have met with a cordial welcome, and I hope to have grace so to conduct myself in Britain that none of the enemies of Jesus will be able to say evil of me truly. The young Christian will find in the large cities of England as well as America temptations and trials new and strange, and his only safety is in living close to the good shepherd.—See St. John 10th and 15th chapters. If it were not for Jesus, what would become of me here, 3000 miles from my native land, and this day without two dollars in cash when all my capital in money is counted, and in a city where nothing can be obtained without money excepting hollow sympathy. If I were trusting in man, the probabilities are that I would feel very uneasy this morning in reference to where the guinea is to come from to pay for my board and lodging. But that Providence which has thus far enabled me honorably to pay my way, and ask favors of no one, will not desert me in Britain, I have not the least fear of it.—See Habakuk 2nd chapter and 4th verse. Those engaged in the manufacture, sale, and use of alcoholic liquors will do well to read the whole of the 2nd chapter of Habakuk. It contains truth calculated to make the wicked man tremble!

I trust, Mr. Editor, that my brethren in Christ Jesus in Nova Scotia will not cease to pray for me constantly. I feel my utter helplessness and dependence on God for all things, and while we feel thus are safe; but I hear so much of backslidings and luke-warmness and worldliness and covetousness and idolatry of various kinds and degrees, that I am well satisfied, if left to myself,