

Teachers' Department.

Sabbath School Scripture Lessons.

OCTOBER 30th, 1859.

Read—LUKE xviii. 18-43: The danger of riches. EXODUS xii. 1-28: Instructions respecting the institution of the passover.

Recite—LUKE xviii. 15-17.

NOVEMBER 6th, 1859.

Read—LUKE xix. 1-21: The parable of the nobleman and his servants. EXODUS xii. 29-51: The departure of the Israelites from Egypt.

Recite—LUKE xviii. 24-27.

MESSENGER ALMANAC.

From the 23rd October to the 5th November, 1859.

First Quarter, Nov'r. 2. 0. 4 Afternoon. Full Moon, " 10, 9. 5 Morning. Last Quarter, " 17, 8. 5 " New Moon, " 24, 9. 28 "

Table with columns for Day, SUN., MOON., High Water at Halifax, and Windsor. Rows include dates from 23rd Oct to 5th Nov.

* 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 Parrsboro', Horton, Cornwallis, Truro, &c.

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

Reward of Honesty.

We find the following in the St. Louis Republican of the 4th inst.:

Johnny More is the name of a bright-eyed, jolly-faced lad, twelve or fourteen years of age, whose invalid widowed mother, living on Morgan street, he helped to support by the sale of newspapers and by such errands and small jobs as he may chance to fall in with.

"Have you lost anything?" asked Johnny. "Yes—my pocket-book," was the gentleman's answer, "have you seen it?"

This led to an adjournment to a neighboring store, where the flushed and almost breathless individual "of the first part" proceeded to say that the pocket-book was a large black one, containing \$1200 in bank-bills, and some accounts, a strip of red morocco binding underneath the flap being inscribed "Robert Thomas, Covington, Ky."

Mr. Thomas hardly seemed to know which to feel most—relief on the recovery of his money and papers or gratitude to the lad and admiration of his honesty. Taking Johnny by the hand, whose heart (he knew not why) had by this time "splashed tears into his eyes," the gentleman took him to a clothing-store and dressed him out, from top to toe, in a brand-new suit.

We shall not attempt to portray the emotions of the boy. If his quivering lip and choked utterance, and the smile that strove so hard to get through the great watery globes that troubled in his eyes, failed to tell what was going on in his heart, how shall we tell it?

A Mystery of the Past.

An immense Catacomb can be seen at Rothwell, in the interior of England, near the direct route from Liverpool to London. It is an immense vault built of masonry, under a church which dates back apparently from its first erection to about the year 1150, and contains the skeletons of thirteen thousand men, probably warriors of great size, piled up in regular order, so that skulls and large bones only appear on the outside of the piles.

The best of Servants.

If you would wish to have a good servant—one that is faithful, honest, and attentive, and whom you will never quarrel with; one that will never bother you for wages, nor drink your wine behind your back; one that will never object to wear the clothes you have been wearing yourself, nor make a fuss over what meals you give him; one that will not grumble if you keep him up half the night; one to whom you could at any time give with a clear conscience the very best of characters; one that will never wish to leave you, but would rather be remained with you all the days of your life, then you must be your own servant—and that is best achieved by your diligently learning how on all occasions to help yourself.—Punch.

The Humorous Priest.

Among humorous and eccentric preachers, Father Andre holds distinguished rank. Preaching in a monastery which had recently been struck by lightning, Father Andre expatiated upon the goodness of God, who took, as he would show, special care of his children. "For," said he, "among other evidences, consider what has happened to this holy house, in which I am preaching. The lightning struck the library and consumed it, but injured not a single monk. If, however, it had, unfortunately, fallen upon the dining room or buttery, how many brethren would have been killed—how many tears shed—what desolation would have ensued!"

Follow the Right.

No matter who you are, what your lot, or where you live; you cannot afford to do that which is wrong. The only way to obtain happiness and pleasure for yourself, is to do the right thing. You may not always hit the mark; but you should, nevertheless, always aim for it, and with every trial your skill will increase. Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer, or whether no other person than yourself knows of your action; still, always, and in all cases, do the right thing. Your first lessons in this rule will sometimes seem hard ones, but they will grow easier, until finally doing the right thing will become a habit, and to do a wrong will seem an impossibility.

HEIGHT OF WATER-TROUGHS.—Water-troughs for horses should always be countersunk in the earth or stable-floor, on a level with the horse's feet. The natural mode of an animal's drinking is on a level with the stream. Anatomists will agree that the throat of a horse is so formed that this position is necessary in order that the water should have those parts of the throat which particularly need such refreshment. It may be urged that it is more convenient for a horse in harness to have the water brought up to him, instead of his having to lower his head to the water; but such is not the case.

BEAUTIFUL SIMPLICITY.—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 every thing is different from what it once was."

Correspondence.

For Dr. C. Tupper and Brethren.

BANNER OFFICE, BRIGHTON, } Canada West, Aug. 23rd, '59. }

Editors Christian Messenger:—To-day while looking over the journals that come to this office, on turning the pages of the Messenger of Aug. 3d I noticed a few lines from neighbor Tupper. Not for his sake especially, nor for my own sake but to serve Him whom I joyfully call Master, I am ready to offer a word of review.

My friend at Aylesford made himself a volunteer to speak of myself and others whom I love in Christ, and to represent to all your readers, 1., that we are entitled only to the name of a man with an affix as a proper religious designation; 2., that we are a sect rallying round an ism, as others who are fastened together by Calvinism, Arminianism, Andrew Fullerism, John Knoxism, and the like; 3., that a religious system had been introduced by one of our number; 4., that we are so wary and unchristian that it is habitual with us to conceal and disguise our true views; 5., that notwithstanding our concealment and subtlety, leading errors could be detected with certainty by some discerning Baptists; 6., that with us the ordinance of baptism was magnified into an agency far beyond what is taught in God's oracles; 7., that we really held, though not always willing to state, that the dead in sin are made alive by baptism. Such, with others, were the unhappy errors which this Baptist brother permitted himself to attribute to myself and the spiritual friends with whom it is my joy and my honor to labor in Nova Scotia, New Brunswick, and Canada.

With the advice of several devoted men, laborers and friends who are dear to me, I sent a message to friend Tupper through you, Messrs. Editors, that if he and brethren with him would appoint a meeting, whereat the oracles of heaven would be opened, and Baptists and Disciples freely and faithfully look into the 'perfect law of liberty' to see what complexion and dress we have, and to see whether there are differences enough to keep us apart or agreements sufficient to induce brotherly acquaintance and fellowship and act accordingly, without compromise,—that if such a meeting were appointed, it was intimated that Disciples would attend it. Should nothing more than common courtesy be the result of such an interview, inducing Disciples and Baptists to treat each other as one gentleman treats another, so that each might state the others' positions fairly, the result, not to speak of its influence on ourselves, would be of very considerable service to all neighbors who are non-professors. But how grandly superior the result, if, on bringing out one another's budget of views, aims, and acts, we could find sufficient of the pure gold of truth, the sweet wine of love, and the true life of the Spirit, as to recognize each other as brothers in the same family.

How is the proposition to meet in this manner, for this purpose, received? How does my good friend treat the proposal to have an interview with an open bible before us, question each other, and open-facedly compare ourselves with the Lord's standard? Practically he says NO. Emphatically he says NO. I accord to him the right to answer as seems good in his sight. A No or a Yes will equally satisfy me personally. But meanwhile it is not to be granted that he has the right to utter and re-utter what is incorrect; and hence if we are not to have an open, face to face, friendly and frank interview, there is another but slower, though very effectual, way of reaching the public mind and public heart, by the periodical press and by printed addresses and essays. There are thousands in these Provinces who are called the Lord's Disciples;—there are tens of thousands of those called Baptists; and the ground is taken at once and unequivocally that there are men called by both names who have so put on the Lord Jesus and who have within them the divine spirituality sufficiently to walk in the unity, harmony, and bliss of the gospel; and if there be Campbell-ites or Fuller-ites, Tupper-ites or Oliphant-ites, among the Baptists and Disciples in these British realms, let them by all means be pointed out, marked, separated, and told to go to Jerusalem and learn better things and better manners. They are not to be countenanced. They are not to be brothered. They are not to be fellowshiped. Let these ites, whatever their number or whatever their character, be allowed to separate or unite, quarrel or be at peace, as they please; but let all who are rightfully the Lord's people, and who therefore determine in his favor and through his power to walk by the oracles of his will, stand in perpendicular harmony upon the living Word of the living Jehovah, to move forward or halt, work or rest, be slow to speak or fast to speak, at the bidding of the Prince of spiritual and eternal life.

Disciples, or at least some of them, have the advantage in any baptismal encounter, though indisposed to make a selfish use of this advantage. Quite a few of us have been Baptists and therefore we know the whole Baptist territory, all the smooth and all the uneven places, in the water, below it, and on each side of it. The Baptists however do not, and apparently will not, become so thoroughly acquainted with Disciples as we are to be seen, heard, and known in Canada New Brunswick, Nova Scotia, and the Island of Prince Edward.

It is affirmed indeed that we disguise our real sentiments and hide our true aims; that we believe one thing and avow another. Therefore not readily known at our proper value and currency. There is a double incongruity on the face of these statements. For if such arrant deceivers as to hold one set of views and profess another, our jesuitry could be easily seen and exposed, for the character of jesuits is readily contrasted with the character of true men; and again if our hypocrisy was so unblushing and

palpable, it were needless to pay the slightest attention to us, for would not all honest men, in every community where we are, perceive without the gift of second sight that we were deceitful?—and why then such efforts by press and pulpit on the part of our neighbours the Davidsons, the Tupper, the Davises, the Robertson to explain and re-explain to the people generally and to their brethren particularly how deceitfully we speak and act?

One manly observation would correct as by the power of a thunderbolt the whole theological portraiture concerning our disguising and concealing. Men who, in England, in Scotland, and in these realms of Her Majesty, are brave enough to meet weekly in threes, in sixes, in twenties, as well as in hundreds, to worship publicly not after popular custom but against popular influence and surroundings, are not chargeable and cannot possibly in truth be charged with being so cowardly and subtle as to attempt for a moment to disguise any item of religion they hold, teach, or act; nor, from the same stand-point, will any clear-eyed and conscientious observer be willing to say or think that such world-rebuking men have not courage and manliness to acknowledge their sentiments wherever they find them, heralded from pulpits of pen, by saint or by sinner. The religion that Jesus has taught us is too sacredly dear to our souls, and we are too fond of letting all persons know what sanctified bonds do sweetly bind us to Jesus, and what joys we have in his fellowship, to disclaim or disguise one iota that we hold or practise.

Let false worship and false men be exposed and righteously repudiated. Let truth be hurled against error, love flow out in a grand current against hatred, and spirituality be pitted against carnality. Let the sword of eternal power be drawn against all ungodliness of men, high, low, middle, or mixed, from the darkest side of paganism to the brightest side of sordid partyism; but, in the name of all that is pure, and true, can we not repudiate men upon what they do hold, and not upon what they do NOT hold? and hand over the whole trade of misrepresenting to the care and keeping of non-professing men.

Without one unkindly feeling toward any Baptist on the footstool where we all dwell, let us now see if we can arrive at a fair understanding relative to how an unconverted man is constituted a Baptist, and then it will be in good order to ascertain, if it be possible to ascertain in British America, how an unconverted man is constituted a Disciple of Jesus.

HOW A BAPTIST IS MADE.

- 1. The sinner hears preaching. 2. The Spirit, apart from what he hears by preaching, operates upon his heart. 3. He prays. 4. He is under conviction. 5. Then repents. 6. Believes. 7. Gives his experience. 8. Hence regained a justified man, and a member with Christ. 9. But while at the time of believing he is a member with Christ, he needs baptism in order to be a member with Baptists in the Baptist church.

Now, while stating in terms not to be misunderstood that a person so taught may have enough of Jesus in him and on him to be accounted a brother, we as distinctly state that the oracles of heavenly truth teach as follows in reference to—

HOW A DISCIPLE OF JESUS IS MADE:

- 1. The sinner hears Jesus by his glad tidings termed the gospel. 2. He is thus taught Jesus' love, power, favor, divinity and headship. 3. Believes in Jesus. 4. A penitent, with soul, heart, mind, turned Christ-ward. 5. Gladly, in faith and affection, confesses Jesus. 6. Puts on the Lord Jesus by an appointed descending and rising with him. Thus he is a disciple of the Lord, with the following promises and privileges clearly certified in language dictated by the Spirit of the living God:—1. Forgiveness of all sins up to date; 2. The sweet sealing of the Holy Spirit; 3. Fellowship with Jesus, and therefore fellowship with all who are his; 4. Pledge of Father, Son, and Holy Spirit that he is a saved man, as also pledge of continued salvation if watchful, prayerful, and faithful by the faith of Jesus; 5. Liberty, glorious liberty, to enjoy the spiritual furniture, food, good cheer, helps and governments embraced in the Lord's spiritual house.

So, therefore, in the main, I have responded to the whole utterance of my social friend Tupper with a sparing mention of his name or his language. But as it would no doubt be regarded as an omission if his late statements were not specially noted, please let me glance at one or two of them. Upon my asking for proof that a theological system was introduced by a Disciple in this century, brother T. responds and points me to a book published at Bethany in 1840. The principal portions of this work I perused before it was thus issued; but, from some cause, it has never been my fortune to discover a theological system in it. If my friend has been more fortunate, let him be social and develop to us the system of theology the Bethany book contains. His former expression, with his present language to interpret it, must, meantime, read thus: "I call the book published at Bethany in 1840 Campbellism, and all who favor it Campbellites." So testifies neighbor T. Now I have a work published by Andrew Fuller, an ordained Baptist; a book that contains excellent truth; and applying the same rule, what would friend T. say of the book and me? He would say, if consistent with himself: "I call Andrew's book Fullerism, and all who favor it Fullerites." Agreed, then, for the sake of good-will—Oliphant favors a book written by Fuller and is therefore a Fullerrite, if Dr. Tupper's logic be genuine.