

Correspondence.

For the Christian Messenger.

General Questions for Sabbath Schools.

Dear Brother,—

I have had the following general questions in the school under my care, and found them interesting. In connection with each answer, the Superintendent can prepare himself with a brief sketch of the attendant circumstances, and in some cases make a very profitable application of the subject to the Teachers and scholars. I have thought that possibly other schools would like to take up some such questions, and have therefore arranged them for publication, if you deem them of sufficient interest, to present them to your Sabbath School readers.

Yours truly,
W. J. G.

Bridgewater, Aug. 10, 1868.

1st. To whom was the city of giants given as a reward of faithfulness?

Answer. Joshua xi. 17.

2nd. What persons were destroyed with thorns and briars for refusing food to the hungry, and what tower was destroyed for the same cause?

3rd. Who smote a city and received as a reward the daughter of a great leader of Israel, for his wife?

4th. What individual caused seventy of his brothers to be slain upon one stone? What was his object, and how was he punished for the cruel act?

5th. Who, after a victory in battle, required the jewels of the rich men to be given to him? what use were they put on? and what was the result?

Answer. Judge viii. 24—27.

6th. Who went in the night and pulled down the altar of an idol and erected in its stead an altar to God?

7th. What class of individuals by observing the 5th Commandment secured a blessing for themselves and their descendants?

8th. Name the city where there was no magistrate whose inhabitants in consequence lived carelessly.

Answer. Judge xviii. 7.

9th. Who stole money from his mother—afterward repented and received her blessing?

Answer. Judges xvii. 2.

10th. Who kept idols in his house and made one of his sons "High Priest."

Answer. Judges xvii. 5.

11th. What five kings, hid in a cave, were afterward discovered and put to death? Name the cave, executioner, and the mode of their death?

Answer. Joshua x.

12th. Where is money first mentioned in the Bible?

Answer. Gens. xxiii. 9.

13th. At whose house was the "Ark" deposited for three months after the dreadful death of Uzziah?

Answer. 2 Samuel vi. 10, 11.

14th. Who was at one time a Prophet, and afterward met a sudden and fearful death for disobeying the Word of the Lord, and for seeking counsel of the wicked instead of from God?

Answer. 1st Samuel xv. 3—9.

15th. Who was made "Chief Captain" for being first to smite a strong-hold? Name the place, and what it was subsequently called?

Answer. 2 Samuel v. 7, 8, and 1 Chron. xi. 5—7.

16th. Who prayed for the hand of the Lord to be on him and his father's house? The cause of this strange petition and its good results?

Answer. 1 Chron. xxi. 17.

17th. Who was killed by a lion for disobeying a command of the Lord? Who was his chief mourner and where was he buried?

Answer. 1 Kings xiii. 9, 29, 30.

18th. What persons carried good tidings to a certain city thereby saving the inhabitants from starvation?

Answer. Numbers xvi. 38.

19th. What became of the 250 censers used by Korah and his company, in the great rebellion against God and Moses; or were they destroyed with the wicked rebels when the earth opened her mouth and swallowed them up?

Answer. Numbers xvi. 38.

20th. Was the city of Jericho ever rebuilt? if so, by whom?

Answer. Joshua vi. 26, and 1 Kings xvi. 34.

21st. When was the Prophecy that "the children of Israel should be as the sand of the sea and stars for multitude" fulfilled?

For the Christian Messenger.

Dedication at Arcadia, Yarmouth Co.

On the 12th of July our new house in Arcadia, for the South Yarmouth Church, was dedicated to the worship of God. Three services were held in it during the day. All were of a deeply interesting character. The congregations were very large, so that extra seats had to be placed in the aisles, and wherever they could be arranged. There being no services held in the surrounding churches in the afternoon the building was literally packed.

In the morning, at 10¹/₂, the services commenced. Ministers present with the Pastor, Revds. J. A. Stubbart, Warren L. Parker, and Jacob Whitman, (Congregationalist) and T. M. Lewis, Esq., (Wesleyan Local Preacher). Bro. Lewis read 1 Kings viii. 12—53, and made some very appropriate and interesting remarks. The Pastor offered the Dedication Prayer and Bro. Stubbart preached the Dedication Sermon from Ps. xc. 16, 17, the subject was a bold and clear exhibition of the work assigned the church to accomplish. Brother Parker offered the concluding prayer.

Afternoon Service commenced at 2 o'clock. Ministers present with the Pastor, Revds. J. A. Stubbart, Warren L. Parker, Wm. Hall, Dr. Day and Jacob Whitman, and Brother Charles Myers, Licentiate.

Brother Day preached from Nehemiah iv. 6. "The people had a mind to work." He showed that the workmen were the people. That they had a mind for the work and that the work was required to be done. Brethren Hall and Myers gave addresses after the sermon. Brother Whitman offered the closing prayer.

Evening service.—Ministers present with the Pastor, Revds. W. L. Parker, and J. Whitman. Brother Parker preached from Isaiah xliii. 5, "Fear not, for I am with thee." He showed in several ways how God is with his people in all that he calls them to do and to suffer for him. There was a most striking connection to be seen in the three sermons. It would almost appear that the preachers had so arranged it but they knew nothing of each others subjects before the meetings. The music throughout the day was most magnificent. We humbly trust that much good will result from these services.

The building is neat and airy—very conveniently planned; and pewed to seat comfortably about 320 adults.

On Saturday, the 1st inst., we had our first Conference in it, when God's presence was with us and one candidate was received for Baptism, and the following day was baptized and received into the fellowship of the Church. We hope more will soon yield to their convictions and follow Christ in his ordinance.

Yours in Christ,
A. W. BARRS.

Aug. 10th, 1868.

For the Christian Messenger.

Our Nova Scotia Colleges.

Mr. Editor,—

The following facts, gathered from recent "Calendars" of three of our Nova Scotia Colleges, may be interesting to some of your readers.

At Acadia College the course extends over four years, and upwards of thirty-seven weeks of the year being term-time, the whole period of study is about 148 weeks.

The course prescribed at King's College occupies three years, and the time in actual session each year is say thirty-six weeks, so that the total number of weeks during the course is about 108.

Dalhousie College offers the degree of B. A. to those who attend "the prescribed course of lectures, extending over four Winter Sessions, or three Winter and two Summer Sessions," and who pass the regular examinations. The Winter Session occupies about twenty-four weeks, the Summer Session between eight and nine weeks. Therefore the total time in session is either 96 or 90 weeks.

It appears that the requirements for matriculation are lowest at King's and highest at Acadia,—as can be shown by quotations from the published curricula, etc.

More work is prescribed at Dalhousie College than at either of the others, though the time is shorter. It would require too much of your space to enter into particulars respecting the subjects studied.

It may be added only that the fees required of all under-graduates at Dalhousie during the course amount to \$72,—at Acadia to say \$36, and at Kings to perhaps considerably less.

this does not include any portion of the expense for board, fuel or lights,—and at Dalhousie rent is additional.

Yours very truly,
B. A.

For the Christian Messenger.

Relics and Articles.

The Rev. John Davis, in his letter of last week in support of his views regarding our "Articles," makes allusion to "the preservation of saintly relics," and almost hinting that they have something of that character. In thinking over this illustration I have come to the conclusion that saintly relics themselves cannot possibly do any harm. It depends entirely on what use is made of them. If they are worshipped, why, of course, the sin of doing so rests on the worshippers, not on the relics, any more than it does on the sun and moon and the hosts of heaven when men worship them, or any other object so misused.

In like manner if our "Articles" have been improperly used it does not make them bad or dangerous—one formula is as likely to be misused as another. I think the phrase "the sentiments of the so-called Calvinistic Baptists" about as much like a relic as the "Articles" and perhaps a little more. For myself I do not think that phrase sufficiently definite to express the religious opinions of a body of christians of the present day. A church might object to "Calvinistic" and choose "Fullerite" as more definitive of the opinions held. Would such a church be welcome to the P. E. I. Association? I suppose not, nor, unless they could adopt the chosen phrase.

In reference to "relics," there is a disposition with those who hold them in great veneration, to have them multiplied indefinitely until it becomes doubtful which are the genuine ones and which the false relics, or whether they are not all alike impositions. This might very easily be done with the Definition given in Brother Davis's letter, but I hold that it cannot be fairly charged upon our Articles, for while if we had only such a definition of faith and practice as "the religious sentiments held by the so-called Calvinistic Baptists" an attempt might be made to persuade us that such and such things in our doctrine and practice were according to the teachings of those fathers (relics of them); whereas I can now bring our "Articles" to show what they—the N. S. fathers—did really believe and teach, and to contradict the assertion and prove that the things sometimes offered to us as "the teachings of the fathers" are but base imitations.

Yours &c.,
COMMON SENSE.

August 10th, 1868.

For the Christian Messenger.

IN MEMORIAM.

MARTIN HATT,

Deacon of the Baptist Church, Chester, departed this life July 27th, 1868, at the advanced age of 85 years.

He was born Aug. 30th, 1782, and was blessed with a good constitution and almost uninterrupted health during his whole life; so that within a few months before his death, he was able to work on his farm and superintend his worldly business.

In the year 1820, he was baptized by the venerable Joseph Dimock and received into the fellowship of the Baptist Church. Subsequently he was chosen to fill the office of Deacon, in which capacity he faithfully served the church to the best of his ability, till called to his reward. His mind was richly stored with gospel truth, which frequently found expression in some of the sublimest poetry of Watts, Montgomery and others, of which his active memory—even in his latest hours—seemed ready with a supply.

Perhaps the most prominent feature of Bro. Hatt's religious life was the fervency and power of his prayers. Testimony is borne to this by many whose souls have been quickened in the Divine life through this instrumentality, and there are some now living, who date their first awakening to a sense of their lost condition as sinners, to his fervent appeals to God in behalf of the perishing.

He has passed away from earth to join, we trust, the church above. He has "come to his grave in a full age like as a shock of corn cometh in his season," and in him is strikingly fulfilled the promise made to Abraham, Gen. xv. 15. "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." He has left a widow in advanced life and a numerous posterity to mourn the loss of a kind husband and father.

"Visitor" please copy.

Mrs. ABIGAIL DOUGLASS,
Died, suddenly, at Onslow, County of Colchester, on the 24th July, 1868, aged 39 years,

leaving a sorrowing widower, six children, and many relatives and friends to mourn their loss.

Some twelve years ago Sister Douglass was baptised and united with the Baptist Church of Onslow, and lived a consistent christian life. Though retiring and unassuming she was ready to every good word and work.

At the hour of her departure she was strong in faith, and fell asleep in Jesus in hope of a glorious resurrection. The funeral was numerously attended, and on the following, the Lord's day, the writer delivered a discourse upon the occasion from Rev. vii. 9, to a deeply attentive and large audience. "Precious in the sight of the Lord is the death of his saints." Ps. cxvi. 15.—*Com. by Elder B. Scott.*

Onslow, Aug. 18, 1868.

ELIZA MILLBURY,

Died at East Boston, Mass., May 21, in the 24th year of her age.

She was a native of this Province, where she leaves a father and mother, with a large number of brothers and sisters to mourn her loss. She was married in Boston, where she had been residing a few years. But one short year of her married life had scarcely passed away, before her loving husband was called to give her up to the stern demand of death. Mrs. Millbury was often the subject of religious thoughts, and spoke much of death, and of the necessity of being prepared for that final hour.

When on a visit to her native place last summer, and in perfect health, she made this request of her friends—that if she died away from home, her body might be brought home for interment, and her funeral sermon preached from Matt. xxiv. 44, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh," which request was granted. No pains were spared by her loving husband in accomplishing this. We can hardly suppose she could have chosen this deeply solemn text without heeding its most solemn warning.

"Sister thou has gone and left us,
And thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

We tender our heart-felt sympathy to our dear brother in this trying affliction, and trust God will support him by His almighty grace.—*Com. by Rev. G. D. Cox.*

MRS. AGNES FRAIL.

Died at Peggy's Cove, Margaret's Bay, on the 15th of July, 1868, Agnes, wife of Mr. George Frail, and daughter of John Lambert, of Newtown, in her 42nd year. Sister Frail was of a delicate constitution, and had been afflicted with fits, of which she died very suddenly; having gone to her bed as well as common, but died about daylight without a struggle. Our deceased sister professed religion some years ago and was baptised by the writer, and united with the Baptist Church in Indian Harbour, of which she continued a consistent member till the Lord took her—we trust to that land where the inhabitant shall not say, I am sick. Be ye also ready.—*Com. by Rev. T. Delong.*

Religious Intelligence.

For the Christian Messenger.

MARGAREE, Aug. 11th, 1868.

Dear Bro. Selden,—

I am glad to inform you that the good work of the Lord, at Mabou, has made pleasing advancement since I last wrote you. Since then many have felt their dreadful state, as sinners before a just and holy God; and have been enabled to trust in the merits of a Saviour crucified for deliverance from that state. And still there are some who are dissatisfied with their present condition and desire to become children of God. Oh! may the Holy Spirit press home to their hearts the truth that none can become such but "by faith in Christ Jesus." (Gal. iii. 26.)

I think I never before witnessed such anguish on account of sin as I saw experienced at Mabou. Truly, the Gospel proves itself to be "the power of God."

On Sabbath, the 26th ult., I had the privilege of "burying with Christ, by baptism," four happy converts, on the profession of their faith in Him. It was a new scene to many of the beholders. But all seemed thankful and solemn. Passages from the word of God, bearing on the ordinance, were read, without comment—in answer to the very natural question, "What authority have you for this act?" Oh! that the eyes and hearts of the people may be opened to see and feel the force of the very plain teachings of the Master in reference to this ordinance of His church.

Again, on Sabbath, the 2nd inst., a large company assembled on the bank of a lovely stream in Mabou, to witness the ordinance of believers' baptism administered. After singing and prayer passages of Scripture were read and commented upon by the Rev. William McPhee.

His remarks were appropriate and impressive; and all appeared to hear with earnest attention. Our brother then led one willing convert down