

Teachers' Department.

Sabbath School Scripture Lessons.

JANUARY 30th, 1859.

Read—LUKE ii. 1-20: Birth of Christ. GENESIS vi. 5-22: God's resolution to destroy man.

Recite—LUKE i. 76-80.

FEBRUARY 6th, 1859.

Read—LUKE ii. 21-40: Presentation of Jesus at the temple. GENESIS vii.: Noah's entrance into the Ark.

Recite—LUKE ii. 10-14.

MESSENGER ALMANAC.

From January 23rd to February 5th, 1859.

		SUN.		MOON.		High Water at	
		Rises.	Sets.	Rises.	Sets.	Halifax.	Windsor.
23	SU.	7 21	4 39	11 15	9 46	11 4	3 53
24	M.	7 20	4 40	morn.	10 5	11 53	4 39
25	Tu.	7 19	4 41	0 26	10 26	0 4	5 25
26	W.	7 18	4 42	1 35	10 51	0 57	6 13
27	Th.	7 16	4 44	2 42	11 20	1 39	7 1
28	F.	7 15	4 45	3 46	A. 1	2 34	7 51
29	Sa.	7 14	4 46	4 47	0 37	3 48	8 42
30	SU.	7 13	4 47	5 36	1 30	5 13	9 33
31	M.	7 12	4 48	6 32	2 26	6 31	10 24
1	Tu.	7 11	4 49	6 59	3 27	7 24	11 8
2	W.	7 10	4 50	7 36	4 22	8 9	11 58
3	Th.	7 8	4 52	7 48	5 40	8 45	aft. 43
4	F.	7 7	4 53	8 7	6 45	9 18	1 24
5	Sa.	7 6	4 54	8 26	7 48	9 49	2 5

* 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.

An apt Reply.

A native deacon, named Hagop, now has the charge of the Protestant Armenian church at Trebizond, in Asia Minor, as there is no missionary there.

Mr. Wheeler, of Kharpoat, says of this man, that he has good abilities, an excellent judgment, a good knowledge of the Bible, and a pleasing address.

To show his shrewd quickness in reply, he relates the following anecdote:

"Some years since, the deacon was employed by an English mercantile house in Samsun, and was required to work on the Sabbath. This he steadily refused to do. His employer used all his ingenuity to convince him that it was necessary to do so then.

"What?" said he one day, "if an ass fall into a pit on the Sabbath, does not even the Saviour say that it is right to pull him out?"

"Certainly," replied Hagop; "but if an ass has a habit of going every Sabbath, and falling into the same pit, then his owner ought either to fill up the pit, or sell the ass?"

Ale and the Fairies.

"How do you account," said a north country minister of the last age (the late Rev. Mr. M^r. Bean, of Alves) to a sagacious old elder of his session, "for the almost total disappearance of the ghosts and fairies that used to be common in your young days?"

"Tak' my word for't, minister," replied the old man, "it's owing to the tea; when the tea came in, the ghaists an' fairies gaed out. Weel do I mind when at a' our naborly meetings—bridals, christenings, lyke-wakes, an' the like—we entertained ane anither wi' rich happy ale; an' when the verra dowiest o' us used to get warm i' the face, an' a little confused in the head, an' weel fit to see amaisht anything when on the muirs on yur way home. But the tea has put out the nappy; an' I have remarked, that by losing the nappy we lost baith ghaists and fairies."—Hugh Miller.

No Christian.

The late Rev. Dr. —, of a neighboring town, an eccentric but honest minister, was once preaching on the practical virtues, and having a short time previously bought a load of wood of one of the officers of his church, and finding it fall short in measure, took this occasion to speak thus plain on the subject: "Any man that will sell seven feet of wood for a cord, is no Christian, whether he sits in the gallery, below, or even in the deacon's seat."

A missionary in the Chinese waters, having distributed several copies of the Ten Commandments on shore, they were sent back the next day with the request that they might be distributed among the French and English, for the tracts contained admirable doctrine, and these people evidently much needed them.

Missionary Intelligence.

China.

Extracts from the Journal of Dr. Maggowan of the Ningpo Mission.

Opposite the district city of Tunglu we quit the river and commenced a long land journey, which led us far from home, but was necessary to complete the survey of the province. At the close of the first day we came to a village exclusively occupied by the Hu clan, the descendants of the god of that name.

A fine temple to the god of literature, by the side of the ancestral temple, among other things, indicated the Hus to be people of consideration.

As we were not cordially received, our experience as travellers taught us to make sure of shelter. Happily the door of the literary temple being open, we seated ourselves at the sill, while our people went in search of lodgings. They returned, bringing information that neither lodging nor food could be procured. We then spread our blankets on the floor of the temple, to the displeasure of the Hus, who did not care to go so far as to order us out. In the course of the evening some of the leading members of the clan visited us and condescended to receive books; yet, a most extraordinary thing in China,—they sent us no tea.

As we went to bed supperless, and could get no breakfast in that inhospitable place, we rose early and hurried on to the next village. Here too we could purchase nothing; but as there was a village at every mile or two, went on increasingly confident that at the next, or next place, we should breakfast, or dine, for it was now noon. We subsequently discovered that the laird of the valley had preceded us in a sedan, and had admonished all against receiving us. At their usual dinner-time we arrived at a large village; every man, woman and child turned out to see us, each with a bowl of rice, which the nimble chopsticks were passing into their gaping mouths. Our famished people did their best to make a purchase of food; but to their surprise every family declared that no provisions could be spared. The people would not even allow us to boil our chocolate. To ascend that gorge is hard at any time; it was particularly hard that day. My companion endured fatigue and hunger very well. But I began to feel as travelers do who are perishing from cold; a drowsiness was added to weakness and trembling. But now the laird himself had grown hungry, and remained so long feasting at the last village that we reached the next before him; and as the people had not yet received their warning, we procured refreshments towards the close of the day, before Mr. Hu had come up. It was here that we discovered the cause of the mystery. Some expressions which we let drop were conveyed to the laird, no doubt with exaggerations, which led him to retrace his steps instead of going further up the gorge. So we saw him no more.

We passed through two other walled cities Iwu and Tungang, in all of which we leisurely distributed books and prescribed for patients. At a large village called Taping (Greatpeace), there was a gathering of people. We had arrived on the birth-day of a god. The theatre and the gaming tables were at once deserted, and the most worthless populace in that region surrounded the sedan. By friendly conversation I kept those immediately around me quiet; but the multitude, being unable to see or hear, became uproarious, and pressed so hard that the sedan was being crushed. I got out and walked out of the town, followed by noisy thousands. At last, some, inflamed by liquor, began to throw corn-stalks at me, and next stones. Whenever I faced the rabble and advanced towards them, they retreated, running, not hundreds, but thousands of them, although I had nothing in my hand but a cane. As soon as I turned my back upon them, they took courage and picked up stones. I turned in time to face the volley, and was able to dodge each missile. The sedan was sacked by the thieving part of the mob.

One cannot travel advantageously in China without the assistance of a native literary man to act as go-between in engaging boats and lodgings, but who is needed particularly when things do not move smoothly, to attend to the litigation which is so apt to arise, and to assist in inter-course, personal or written, with literary men and mandarins. We expected to be able to take a Christian with us; but just as we were setting out, the native brother was suddenly detained, and none of the ordinary teachers could be induced to undertake what was considered a perilous expedition. Mr. Le, a pettifogger, was our only available man, and almost a stranger to us. His capacities were small, and he often put our patience on the stretch; but on the whole he did passably well.

When he heard of my disaster, he started back for Greatpeace, against our remonstrances, as we feared that the rabble there might proceed to further mischief. But Mr. Le was too fond of litigation to suffer the loss of a jacket without contesting the point, although he knew that we would make good the loss. Back he went to the court, crowded with players, gamblers and pedlars. "You call this Greatpeace, do you, commenced the orator. "Now what does this mean? Here are some distinguished foreigners, who are passing quietly through your town, and you undertake to rob and butcher them. Do you know what you have been about? These men will lay their case before America, England, France, Russia and Loochoo; and you, ah ye miserable wretches, will smart terribly for these deeds of

violence. Let those dollars, and the watch, and other valuable things, which you rogues have stolen, be brought back instantly." He went on at this rate ringing changes on the whole list of foreign places which he knew, lying outrageously about the amount stolen, until the respectable people of the place became alarmed. The elders and shopkeepers soon recovered the jacket and nearly all the trifles stolen, but were in great trepidation about the dollars and the watch, which our bullying secretary falsely affirmed had been stolen. The leading men made apologies for the row, and promised that everything should be recovered, entreating Mr. Le to give them time. Mr. Le, however, left them, shaking his head, while they called out begging that the case might not be laid before America, England, France, Russia, and Loochoo.

When our lying assistant came up and reported his proceedings and oratory, we were not a little vexed.

Agriculture.

Farmers' Clubs.

We cannot urge upon our readers too much earnestness the importance of forming clubs for the discussion of all matters relating to the farm.

Now is the appropriate time—suffer it not to pass unimproved. You will find amusement, improvement, and capital, in its deliberations which you cannot now appreciate. Form the club, and be determined to take an active part in it, and you will find your thoughts ranging in new and delighted fields through another year. Meet at your own dwellings, and thus while you are interchanging civilities with each other, you will save all expense of hall hire, fuel and lights.

The following is a suitable form of a constitution:—

CONSTITUTION.

ART. 1.—This Association shall be styled *The Farmers' Club*.

ART. 2.—Its officers shall be a President, Vice President, Secretary and Treasurer, who shall be chosen annually by ballot.

ART. 3.—The President shall preside in all meetings of the Club, with power to preserve order, appoint Committees, and assign topics for discussion.

ART. 4.—In the absence of the President, all his powers shall be exercised by the Vice President.

ART. 5.—The Secretary shall keep a record of the proceedings of each meeting, which shall be read by him at the next subsequent meeting. He shall preserve all reports of Committees, and conduct whatever correspondence shall be ordered by the Club.

ART. 6.—There shall be at each meeting a discussion upon a topic previously announced, which shall be commenced by four members designated at the preceding meeting by the presiding officer; and such other exercises as the Club shall deem proper.

ART. 7.—There shall be in the Club twelve Standing Committees:—One on Manures: Hoed Crops; Root Crops; Grain Crops; Grass Crops; Live Stock; Farm buildings and Farms; Farming Tools; Reclaiming Waste Lands; Garden Fruits; Ornamental Gardening; Fruit and Ornamental Trees.

ART. 8.—Select Committees may be appointed as the exigencies of the Club may require.

ART. 9.—Each Committee shall make reports in writing, from time to time, as the Club may order, and the reports so made shall be at the disposal of the Club.

ART. 10.—Any person may become a member of this Club by paying one dollar to the Treasurer.

ART. 11.—The Annual Meeting of the Club shall be holden on the first Monday of November of each year, for the election of officers; and all officers to hold over until new officers are elected.

Aside from the agricultural information that may be gained by such associations, it will make families of the same town better acquainted with each other, excite a bond of sympathy and interest, and promote those delightful social relations which ought always to exist among a rural population. Merchants, manufacturers and mechanics have their meetings to discuss their business affairs and lay down some common platform or rules by which they may be guided, and in this way they strengthen each other's efforts, and profit by each other's example. In the language of the *Working Farmer*, we say, "take your sons and workmen to these meetings, and they will learn to respect an employment which calls into active use the talent of all. If you have a sick animal, you may have advantage by the experience of all your neighbors, and probably save the life of the animal. If you have excess of crops, such as are usually used on the farm, or are short of others, may you not at such meetings learn where you may sell or exchange? Do not such meetings tend to soften asperities, cement friendships, and do away with peculiarities of temper, which always occur with men who work alone? We would sooner forget much of our reading, than to lose the recollection of such practical improvements as we have been acquainted with at farmers' clubs."—N. E. Farmer.

Correspondence.

For the Christian Messenger.

Campbellism in Prince Edward Island.

DEAR BROTHER,

You are not ignorant, that the inhabitants of this Island have been familiarized with the teachings of Campbellism. We have had them, that is, in an oral form. But now we have them distinctly put before us through the press. And coming to us, as you will soon see, in no questionable shape, it is impossible not to notice them. First, that our brethren at a distance may the better understand our position and difficulties, Next, that those among us who are as yet untainted may the more clearly perceive the nature of the seductions which beset them. And, lastly, that the victims of Campbellism may be led to see their delusions, and forsake them. I set about my work in the spirit of love and prayer. Will not you and your readers pray likewise, that it may not be in vain in the Lord?

There lies before me, then, a pamphlet entitled "Conversations on the Christian Religion, with an Essay on Union: by D. Crawford." Mr. Crawford is one of our Campbellite ministers, pastor of a church at New Glasgow. Estimable both for character and abilities, earnest, outspoken. I desire to treat him with all due respect. But he must pardon me if I imitate his own frankness, and say just what I think of his sentiments. I shall bring them to the test of Scripture, and try to deal with them in the spirit of that oft-quoted text, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Mr. Crawford's pamphlet contains much that is true and important—much on which Baptists are wont to insist in expounding and enforcing their peculiarities. Of course I can have nothing to object here. But, alas! it has happened in this case, as in so many others, that the weapons of truth have been turned against her own bosom—that New Testament verities have been employed to give currency to fallacies such as every genuine lover of the New Testament must eschew and abhor. Such are my own deliberate convictions; which I now proceed at once to unfold and to justify.

About one-third of Mr. Crawford's pamphlet (of forty-six pages in the whole) is devoted to an exhibition of "the way in which a sinner can be saved from his sins." Momentous theme! Let us see how Mr. Crawford deals with it. Here is his system in outline:—

"The sinner is bound in sin: and before he can enjoy the pardoning love of God, as did primitive Christians, he must be made free:—

"1. FROM THE LOVE OF SIN,—by faith.

"2. FROM THE PRACTICE OF SIN,—by repentance.

"3. FROM THE STATE OF SIN,—by baptism."

There is Mr. Crawford's way of salvation in outline—in simple, naked, repulsive outline. It might be enough to confront it with that great announcement of the Saviour, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. But it is necessary that we should look at it more in detail—that we should turn our attention to Mr. Crawford's illustrations. In which I think I detect

I. A grave error.

The sinner is to be freed, Mr. Crawford tells us, "from the love of sin,—by faith." Passing by all other matters, both here and elsewhere, I concern myself simply with my author's theology. It is "by faith" then that the sinner is to be freed from the love of sin. Faith, that is, in the great fact set forth by Paul, "that God was in Christ, reconciling the world unto himself." This no doubt is a weighty truth. But the error of which I complain is this,—that Mr. Crawford seems to make little, or nothing, of man's hostility to God. He appears to think, that if a man can only be convinced that God is not his enemy, he is brought into a right position towards God—that in man's dread of Jehovah lies the chief obstacle in the way of his reconciliation with heaven. "Although," says he, "it is natural for us to love those who love us, we must believe they do love us. It is natural for us to be afraid of those we have injured; especially if they have power to punish us. The sinner knows he has sinned against one who is able to punish him; and he is afraid to meet God. His shame, and fear, and aversion combined, grow together, until they assume all the bitterness and malignity of a fixed enmity. The Holy Spirit, through the Gospel, destroys this enmity: and by fixing the love of God in its place the enemy is reconciled." True; yet this is not the whole truth in the case.