

Teacher's Department.

Sabbath School Scripture Lessons.

JANUARY 6th, 1856.

Subject.—THE DIVINE NATURE OF CHRIST. For Repeating. For Reading. John i. 1-14.

JANUARY 13th, 1856.

Subject.—TESTIMONY OF JOHN THE BAPTIST. For Repeating. For Reading. John i. 15-34.

THE NEW YEAR.

A FEW WORDS TO SABBATH-SCHOOL TEACHERS AND PARENTS.

We expected to commence this Department with a New Year's Address to Sabbath School Teachers, from one who has been successfully engaged in establishing and promoting S. Schools, but as his other engagements have prevented him fulfilling our expectations in this respect we will offer a few thoughts on the instruction of the young, such as we deem appropriate to Parents and Teachers.

In the first place, we most heartily wish them and their children a HAPPY NEW YEAR, and shall do our utmost, from time to time, to lay before them such information and reflections as will aid them in their work and render it so in reality.

In the work of instructing young persons it is necessary at all times to bear in mind that until you have sowed the seed of the word in the fallow ground of your pupils' hearts and watered and nourished it with prayer and Christian love, and the dews of heavenly-grace have descended to refresh, and the sun of Righteousness has shined in, to give life and beauty to what is by nature desitute of all real excellence, you should not expect to see the blossoms of holy thoughts or the pleasant fruits of righteousness appear.

We shall endeavour occasionally to give a few hints on the above lessons such as will assist in this highly important work, and render the labour really pleasant and profitable.

We do not believe that any benefit can be conferred by administering an ordinance of the Christian Church to the young, when they are in a state of insensibility to its nature, but we do believe in the words of the Saviour, and hold that, as one of his most delightful and important precepts, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." This directs us not to bring them whilst perfectly indifferent, and perform on them what they dislike, but to tell them of His love to our race and willingness to receive even little children, by this means reiterate the Saviour's invitation so that they may in reality come to Him and receive his blessing, accept his words as those of the "teacher sent from God" and believe him to be the Son of God with power to forgive sins and to save their souls.

If in the course of the year we are able to assist pious parents and teachers to interest the young committed to them in the examination of the Scriptures and treasure up portions of the Word of God in their hearts, our object will be accomplished.

We are sometimes charged with want of regard for the spiritual welfare of the young because we refuse to give them some mystical connection with the church, until they believe in the Lord Jesus Christ. Let this slander be refuted by a diligent use of all the helps you can command to give them a personal acquaintance with the Lord Jesus as he is made known in His word.

When they want bread do not give them a stone. When they need counsel and instruction do not give them mere forms, but copious strains of "the sincere milk of the word that they may grow thereby."

Brief communications on Sabbath Schools and general education will be thankfully received.

EDUCATION IN CANADA.

It affords us pleasure to see that our brethren in Canada, are alive to the importance of female education. A large building has been erected for this purpose, at Longueuil, near Montreal, in connection with the Grand Ligne Mission. It is three stories high, 72 feet by 36, and cost about \$8,000, of which sum \$6,000 has already been paid. They are expecting to pay the balance during the winter.

The addresses made at the opening on the 15th ult., in both English and French, were of such a character as to show that the promoters of the work take an enlarged and enlightened view of what is demanded in the present day in that country.

The Rev. N. Cyr, who from his past experience is well able to form an opinion said "the education given in the convents was very imperfect, inasmuch as it made the young ladies passive, obedient to the priest, and destroyed the activity of the mind. Examining and thinking for one's self, is an unknown thing among our French Canadian females; hence they were inferior, though naturally, they were as well gifted as the females of Anglo-saxon origin. Mr. Cyrdwelt a little on the kind of education which should fit them to be not only ornamental but useful in their family circle at home. The education of the heart was the great thing, and should go before intellectual improvement, though this should not be neglected. He had heard it said that there was no professional education required for women, but, in some sense he thought that a good mother was required to exercise all the liberal professions. She had to be a teacher, a doctor, a lawyer, and a pastor in her family! He ended by saying that, he had hopes for the future of his fellow country-men, the French Canadians. God would gradually raise up many other institutions throughout the country and from them the inhabitants of the country would hear the loud cry: "Arise, be enlightened, for thy light is come and the glory of the Lord is risen upon thee."

Selections.

WILLY'S TO-MORROW.

Night, dreary, dismal, winter night, had folded earth in its dusky embrace. The day, with which it had been struggling was conquered at last, and the great sun, veiled in angry clouds, had long parted with the western hills.

It was a sad night, a wailing, sorrowful night. The cold bleak wind reigned triumphant, and was storming and raging mercilessly through the streets of the great city. It was late, and in many homes tender mothers were bending over little beds, carefully arranging the warm coverlets over little forms, and imprinting kisses on the closed lids of tiny sleepers. But there were other mothers, as tender and loving, who had just such treasures—little bodies with souls but lately from the Great Father—who heard that dreary wind, and answering it with sighs, looked with anguish upon loved ones they could not shelter from its blast.

And that same cold wind, how it strove to enter those splendid mansions; and filling, how it raged and stormed; and hastening through narrow lanes and gloomy alleys, burst with a shriek of triumph into that miserable old tenement with the broken windows and decaying blinds. It burst in, rushing up and down the narrow, creaking stairs, and at last by many a gaping hole, came with its cold, damp breath into this dismal room.

There is a feeble fire there to receive it, and the little flames—not vigorous, merry little flames, but timid, blue, fainting ones—shudder and almost expire at the rough salute of their visitor.

A single candle, with its feeble glare, just makes darkness visible; but this were too great a luxury, were it not that, without its aid, yon weary woman could not finish that dainty piece of work, for which she hopes on the morrow to obtain pittance sufficient to sustain two sad lives a little longer in a world of misery.

On the straw by the flickering fire is stretched the slight form of a dying boy. The years of happy children are reckoned by Summers; four Winters might have passed over the head of this child of the poor—this only son of a widowed mother. Hunger and cold made sad havoc in that childish face, and consumption had wasted the infant form, and the weary look of one old in sorrow was stamped upon the youthful features. He had laid long in the troubled sleep, moaning, as if even, in dreams he were fighting the cares of life anew. But now the lids slowly rise from those blue eyes, and a feeble voice cries, in imploring accents, "dear mother, I am very hungry."

The mother pauses—tears blind her eyes. If her idolized child could but have nourishing food and cordials, he might revive, and with returning strength resist the stern destroyer. But she knows, and is wild with anguish at the thought, that she has nothing, and can procure nothing till she receives the scanty reward for the article

on which she must toil all the weary night. She has laboured long, but ah, how willingly would she coin her heart's blood, as she meets the glance of those wishful eyes. But she tries to smile.

"Willy," she says, "to-morrow I shall have money, bright, beautiful money, and you shall not be hungry then. To-morrow, dear Willy, only to-morrow," and she tries to smile again. Then Willy repeats hopefully "to-morrow," and closing his eyes again, wonders if the Father in heaven heard him when he prayed that morning "Give us this day our daily bread." To-morrow how distant it seems to the hungry child. An the wind sobbed and moaned, and came moaningly in at the broken panes.

Then, after a while, when the boy seemed to sleep again, the mother paused in her way work, and mourned with heavy sighs and groans of mortal anguish; and the wind caught that, and hurrying away, left them at the window of a noble house. The rich sleeper within staid and woke, and thought it was a strange night, and the wind had a very uncomfortable sound. In the morning he would see to those shivers, and stop their dismal creaking. "Why, it aye one think of—" but he had buried his head beneath the luxurious coverlid, and forgott all. And the mother wept on till her watch ear caught the restless motion of her child, and then the wishful words, "Is it to-morrow yet, moer?"

She clasped him in her trembling arm, but spoke not. Then the child seemed troubled, and the spirit wandered. Strange, unmeaning words burst from his lips; but ever and anon blisped "to-morrow," sometimes inquiringly, then mournfully. But this was soon over. The lie form grew quiet, and the mother, looking by at dim light, saw the beautiful spirit so glorious in the large eyes that she knew it was ready to take flight. There was a smile of recognition about the lovely mouth, a world of love in the spirit eyes, a whispered "to-morrow, dear mother," and death opened the casket, while Greclaimed the jewel.

The solemn bells with brazen tones tolled far and near the requiem of the night hour, and Willy's "to-morrow" had begun. The wind sobbed itself to rest with low wailing, while in that lonely room knelt a stricken fan, striving to think, mid the tumultuous heaving of its bitter woe, of the Good Shepherd who carried another lamb in his bosom to the green pastures, and "beside the still water" where he should hunger no more, neither thit any more, and of that angel Willy, whose ever-ending "to-morrow" had dawned so gloriously in the "better land."—N. Y. Evangelist

WHICH COSTS THE MOST;

To Support the Gospel, or to Without it?

It is a sad mistake that small congregations are unable to support the gospel when the fact is that no congregation is able to without the gospel; for the tax of the desolon is four times as expensive as the tax which requisite to support the institutions of religion. This is no fiction. Go to those societies who judged themselves unable to support the gosl; go to parents and demand the items squandered by their own prodigal children, besides bracing their hearts by their undutiful conduct; go to the tavern on the Sabbath and on week da; witness the decayed houses, fences, and llage, the falling school-houses, and tattered ciren of barbarous manners; and then return your own little paradise, and decide whether you will exile the gospel, as too expensive to supported. If you are too poor to support the gospel, you are too poor to do without it. A few families may thrive in a waste place, but it wibe upon the vices of the rest; the greater part will be poor, and ignorant, and vicious.

Do you demand how poor people can support the gospel? Let the first appreciate the privilege according to its importance, and then let the father, and the mber, and the son, and the daughter, and the serant, lay weekly a slight tax upon their pride, or another upon appetite needlessly gratified, or add to these savings another item acquired; some special effort for the purpose, and another God shall have prospered their lawful industry, and the result of the whole would be an abundant supply. Any ten families of ordinary perty could better afford to support the gospel an do without it. When societies calculate wh they can afford to give for the gospel, they upon the supposition that what they do give is much subtracted annually rom the whole amount of their income; a sup-

position which is utterly erroneous; for in fact, as it respects the diminution of property, they give nothing. The gospel is not a depton to those who support it, but they are debtors to the gospel. It does not subtract from the property of a society, but adds more to it than it takes away. It is God himself who has said—"Honor the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This duty of supporting the word of God has not ceased with the Jewish dispensation, nor has this promise been repealed; and the whole providence of God to this day, has been a practical confirmation of his faithfulness in its fulfillment.

The same rule of administration is regarded still; the curse of heaven still fastens upon communities that despise the gospel and neglect its support. Their decline in outward prosperity is notorious; and their restoration is no less manifest when, convinced of their folly, they make a competent provision for the public worship of God. Nor is the fact mysterious or miraculous, since the life of man, his health, his wisdom to plan and strength to execute, the life and vigor of his flocks and herds, every stalk of grain and every blade of grass, are in the hands of God. In ten thousand ways he can add to or subtract from your income. A fit of sickness, a broken bone, a profligate child, a vexatious lawsuit, a drought or a flood, a murrain among your cattle; or a blast in your field, may cut off at once, all your sacrilegious savings, while his blessing can, in many ways, make you rich, and add no sorrow with it.—Dr. Beecher.

Carrying away the Lambs.

When the shepherds of large flocks of sheep cannot succeed in separating the dams from the rest, because their young ones are among them, they will carry away their lambs in their arms to a better pasture, and then the dams willingly follow. Ah! "the good Shepherd" has often to adopt the same method! To separate his chosen ones from the rest of the world, he is compelled to carry away the lambs of the human flock in his warm bosom to heaven; and then bereaved parents gladly follow. The poet has drawn a very beautiful and touching simile from this well-known practice of pastoral life:

"A shepherd long had sought in vain To call a wandering sheep: He strove to make its pathway plain Through dangers thick and deep. But yet the wanderer stood aloof, And still refused to come; Nor would she ever hear reproof, Or turn to seek her home.

At last the gentle shepherd took Her little lambs from view! The mother gazed with anguished look— She turned—and followed too!"

Revival in Canada.

On Friday evening the 10th Dec., the Rev. E. Ryerson, of St. Catharines, took leave of his brethren and friends, belonging to the Baptist congregation in that town, with a view to a journey in the Southern States or West Indies for the recovery of his health which has been for some time in a shattered state. The parting was perfectly kind, very solemn and affecting. It took place connected with a Donation gift, amounting to 150 dollars, which was presented with strong expressions of love, affection, and ardent wishes for the future health, usefulness and happiness of their retiring Pastor. A gracious work of revival, is now going on in the Church at St. Catharines; nineteen have been baptized, and others are inquiring the way to Zion with their faces thitherward.—Ch. Mess.

EVERY FAMILY SHOULD HAVE A NEWS-PAPER.—It is worth more than it costs simply for educational purposes. Parents have hardly a right to deprive their families of its advantages in these times. Children will learn more, as they go to and from school, to drive the cows to pasture, or pick berries by the way, if their observation is quickened, by what they hear their parents read or talk over from their paper; and when they form habits of reading for themselves, such reading is both safe and useful. Reader, if your neighbor has no paper, persuade him to take one. Even if he is poor, he can better afford to take one than to do without it: for if he takes one, his children will be likely to be better off—to make a good home for themselves, and it may be, for him in old age; we advise no parent, who feels that he may sometime be dependent upon his children, to bring them up without the means of instruction.—American Paper.