

Teachers' Department.

Sabbath School Scripture Lessons.

FEBRUARY 24th, 1856.

Subject.—THE NOBLEMAN'S SON HEALED.

For Repeating. For Reading.

John iv. 20-24. | John iv. 27-54.

MARCH 2nd, 1856.

Subject.—THE CRIPPLE AT THE POOL OF BETHESDA.

For Repeating. For Reading.

John iv. 43-45. | John v. 1-26.

Education, the Business of Life.

THE whole subject of education is one that, perhaps, can not be thoroughly discussed, except by one who has devoted his years of manhood and maturity to the task of instruction. It requires a closeness and comprehensiveness only to be gained by years of labor and experience. Like a question in law, or theology, or politics, it is one on which every head may have an opinion, and every tongue its say.

Education consists of two parts, or departments; the education of the boy, which is rudimentary only, and goes to the laying of a foundation for the superstructure afterwards to be raised upon it. This is the object of school education. The other department of education is that of the man, which consists in the development, expansion and application of the rudiments. This is effected, first, by a more intimate research into the body of knowledge, of which those rudiments were little more than the shadow; and, second, by experience and practice in those matters, to which the rudiments apply. It is this last department which makes the superstructure, completes the edifice of education. It is this which forms a professional education, which mere rudimentary knowledge is wholly inadequate to do.

The place for the study that comprises the education of the man, and completes it, is not the school. In the case of the lawyer, it is the office and the court-house. In that of the physician, it is the study and the sick chamber. In the case of the farmer, it must be the fireside and the farm. And the time, is the interval of labor through life. If a man designs to go thoroughly into the study of any particular science, to make himself a master of it, he makes that particular study his business for life, or until he has accomplished it. Such is the mode, and only mode, in and by which, a man masters any science. So Linnæus made himself—and was not made by the school—the greatest botanist in the world; so Herschel, Newton, La Place mastered the knowledge of the stars, and sounded the depths of mathematical science. The knowledge, such as these men obtained, comprises the education of the man, and is attained, and must be, by the man himself, and cannot be imparted by the school or college. The full knowledge of any one or more of the sciences, is to be gained in the same way, and in that way alone. And so is the knowledge which may be necessary or useful in the business of life, to be acquired in the same way.

There cannot be, from the nature of the case, any school that can thoroughly educate a man, in any science. The instruction there obtained must be rudimentary and limited. The education of the man is beyond the capacity of the school or college. They can educate the youth;—the man must educate himself in whatever science or pursuit, in whatever department of knowledge he may choose. This education consists both in the practical application of the rudiments learned in a course of study, and in an accumulation of a body of knowledge in detail neither of which can be taught in a school.

Schools in New York.

From the Message of Governor Clark, sent to the Senate of the State of New York, on the 16th January, it appears that the amount of school money apportioned for the current year, is \$1,110,000; of which \$800,000 are derived from a general tax. The number of school districts is 11,784; of children of suitable age to draw public money, 1,233,987. Number in attendance at district schools 900,532, in academies 38,784, in colored schools 5,243, and

53,764 in unincorporated private schools; leaving 225,854 not in attendance at any place of instruction, excepting colleges. The number of volumes in District Libraries is 1,105,370; of school-houses, 11,028. The Governor recommends that the schools of the State be made entirely free; and that it be discretionary with the educational officers of each town to establish schools in different localities in the town.

The total population of the State is 3,470,063, being an increase since 1850 of 372,024; since 1845, of 864,924.

He upholds the Temperance Law morally and constitutionally. It has accomplished much good, especially in the country. In large cities it has been disregarded, through the connivance of the officers of the law.

Miscellaneous.

The One Cherished Sin.

Often from my window on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not. Why is this? Approach nearer and you will see. It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchains it, and will not let it go. Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; means, privileges, sermons, move them not—yes, they move them; a slight elevation by a Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath, as the last, this year, as the past. Some one sin enslaves, enchains the soul, and will not let it go. Some secret, unseen, allowed indulgence, drags down the soul, and keeps it fast to earth. If it be so, snap it asunder; make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill out every sail, and waft you onwards over the ocean of life to the haven of everlasting rest.—N. Y. Evangelist.

A Pleasure for a Child.

Blessed be the hand that prepares a pleasure for a child; for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him kindness in the quiet days of his childhood? The writer of this, recollects himself at this moment as a barefooted lad, standing at the wooden fence of a poor little garden in his native village; with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a wood-cutter by trade, and spent the whole week at work in the woods. He was come into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations, it was streaked with red and white, he gave it to him. Neither the giver nor the receiver spoke a word; and with bounding steps the boy ran home; and now, here at a vast distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but it now blooms afresh.—Douglas Jerrold.

Good Security.

"Uncle Oliver," said the pastor of a country church to an elderly farmer, of his flock "I wish you would carry a load of wood to old Mrs. W., the widow of our Christian brother, who lived so long just beyond you, on the road to D."

"I will try to do it," said the farmer, "but to whom shall I look for the pay?"

"Read" said the pastor, "when you go home, the first three verses of the forty-first Psalm, and then if you want any better security for payment, call on me."

Popery in Europe.

With all its show of active zeal and strength, Popery in Europe exhibits counter signs of weakness and loss. The reformation in Ireland is a fixed fact, beyond dispute. Thousands have forsaken Popery and accepted the gospel. Signs of promise reveal themselves in France, and as for Spain, the prospects of the gospel are happy beyond precedent in that country. Even the Papal power has shown itself too feeble to renew persecution there, and the truth is published in that country with comparative freedom, and with encouraging signs of success.—N. Y. Exam.

Disputing with Satan.

An old and excellent writer gives the following valuable advice: "If you would not be foiled by temptation, do not enter into a dispute with Satan. When Eve began to argue the case with the serpent, the serpent was too hard for her; the devil, by his logic, disputed her out of paradise. Satan can mince sin, make it small, and varnish it over, and make it like virtue. Satan is too subtle a sophist to hold an argument with. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory."

Romanism in Burmah.

The earliest notice of the arrival of a Catholic priest in Pweekhyá was from the pen of a native Christian, who wrote among other things that were said on their first interview: "He asked, 'why do not your teachers baptize children? If they die will they not go to hell?' I replied, 'It will be with them according to the will of God. Should they become nominal disciples, but not have new hearts, they could not be saved.'" In the lapse of eight or ten years, one priest died at his post, with a resolution worthy of a better cause; another labored on alone till he became so discouraged that he abandoned his station at Pweekhyá; and the final result of the experiment was announced to me in a letter recently received from Burmah. "We have just heard," writes my correspondent, "that the Catholic priest at Mergui has been ordered away. His Bishop visited the place, and said they could do nothing there, as the Baptist missionaries had so scattered the Bible among the Karens that there was no hope of doing anything for them. Yes, those simple, pious Karens, can use the sword of the Spirit to defend themselves from all the devices of Satan through the Catholic priests."

Have you ever read the Bible entirely through?

A plan for reading the Bible through every year—

During January, read Genesis and Exodus.

" February, " to 10th Deut.

" March, " to 15th of 1st Samuel.

" April, " to 15th of 2nd Kings.

" May, " to 5th Nehemiah.

" June, " to 100th Psalm.

" July, " to 50th of Isaiah.

" August, " to 20th of Ezekiel.

" September, " to end of Old Test't.

" October, " to end of Luke.

" November " to end of 1st Cor.

" December " to end of New Test't.

About sixty-five to seventy-five pages per month, or about two pages for every week day, and four pages for every Sunday.

The author of the above simple plan has rigidly adhered to it as a daily devotional exercise for twenty-four years; and feeling that this is the "Bread of Life," he is afraid now to discontinue it.

Reader! paste this or write it on the inner cover of your Bible, and TRY IT.

A SUGGESTIVE FACT.—It is said that every one of the 250,000 soldiers around Sebastopol has cost on an average far more to France and England than a gospel missionary would have done in any part of the globe.

THE APOSTLE PAUL'S SALARY.—Hunger, thirst, fasting, nakedness, peril, persecution, stripes, death. Very much like the salaries of some preachers now-a-days, only Paul received more.

Two classes of things you need never fret about, viz.—1st, Things that you cannot help; 2nd, Things that you can help.

Agriculture.

Old Oxen.

A yoke of oxen, nearly 20 years old, were slaughtered by Madison Tuck, of Hallowell, on Wednesday the 14th Nov. They were originally owned by Dea. Joseph French, of Chesterville, and outlived him fourteen years. From him they descended to his son Isaac French, by whom in connection with his son E. R. French, they were owned till the time they were driven to the market.

The latter, when a boy about eight years old, used to yoke the then year-old calves, hitch them to his hand-sled, and drive about the barn-yard, and up and down the road, and he has driven them more or less ever since.

They were calved the 7th and 14th of February, 1836, and consequently were 19 years and 9 months old at the time they were killed. They were what is called high-strung, high-mettled steers, hard to break, but when once broken, tractable and kind to labor, quick in their movements, and ready in an instant when the word was given. They were below the medium size, not girting 7 feet till some 12 or 15 years old, yet strong, the nigh one in particular never failing, when put to it, to either open his yoke or break his bow if the load did not go; thus breaking 6 yokes and several bows in 3 consecutive years.

The amount of labour they performed was immense. They have been from Chesterville to the Kennebec with masts, spars and other ship timber, 345 times, averaging 50 miles to a trip, besides about half as much other teaming in the same line of business to other places, making in all, at least 25,000 miles that they have travelled on the road since they were 5 years old. Their labor on the farm, logging, &c., was equal to more than twice the above amount; so that it may safely be said they have travelled in the yoke miles enough to measure the circumference of the earth at least three times.

The nigh one retained his vigor to the last, and, to all appearances, was as active and fit to labor as ten years ago. The off one failed rapidly after he was 18 years old, at which time he was lamed by some means in his hip, and, for a year past, has been unfit to perform any great amount of work. Had he been as active as his mate, they would have been kept some years longer. They resembled, in more respects than one, the old people whom we notice among us; comporting themselves with a kind of dignity and lofty bearing among the other animals of the farm.—Rural Intelligencer.

Open Questions among Farmers.

Probably, in no human pursuit, are there so many unsettled and contradictory usages, as among the agriculturists. Other professions have their thoroughly-settled principles, and these are regarded as axiomatic truths—as the basis of further advancement, and of definite, practical results. Richard Cecil tells us, that when he had once thoroughly examined any question in theology or morals, and had made up his mature opinion upon it, he put that question on the shelf, as one never to be opened again. And the lawyers have their "res adjudicata," or principles which have been adjudicated and forever settled. But how far are the modes of farming among us which have been "placed upon the shelf?"

It is yet an open question among farmers, whether the *Ayrshire*, or the *Devons*, or the *Durhams*, or the *Harcords*, or even the *natives*, are the best cows for milking purposes.

It is an open question among them, whether the *Suffolks*, or the *Essex*, or a mixture of breeds, make the most profitable swine.

It is an open question what kind of potatoes it is best to cultivate, and whether the seed should be large or small, and whether it should be cut or uncut.

It is an open question, whether corn should be topped, or cut up by the roots.

It is an open question, whether common plowing, or deep plowing is, on the whole, the best.

It is an open question, whether sward land, intended for corn the next year, should be plowed in the fall or not, or whether it should be plowed twice in the spring.

It is an open question, whether corn stalks should be taken into the barn before the juices are entirely evaporated, or whether they should remain in the field, exposed to all the rains of autumn, till they are "done up brown."

It is an open question whether potatoes liable to disease should be dug early or late in the fall.

It is an open question, whether green or dry wood makes the best fire; but when the mercury is ten degrees below zero in the morning, there is little doubt in the mind of the "hired girl" who is compelled to make it, which she had rather have provided.—N. E. Farmer.