

Teachers' Department.

Sabbath School Scripture Lessons.

MARCH 2nd, 1856.

Subject.—THE CRIPPLE AT THE POOL OF BETHESDA.

For Repeating. For Reading. John iv. 43-45. | John v. 1-16.

MARCH 9th, 1856.

Subject.—CHRIST'S DOCTRINE CONCERNING HIMSELF.

For Repeating. For Reading. John v. 14-16. | John v. 17-31.

The Ship "Ragged School."

[The following speech referred to by our London Correspondent was delivered at an annual meeting of the Bermondsey Ragged Schools, at which Sir Charles Napier, M. P., presided.—Ed.]

Joseph Payne, Esq., rose amidst showers of applause, to address the meeting. He said—Sir Charles, Ladies and Gentlemen: I have so many times spoken on Ragged Schools, that I feel I cannot add anything to what I have already said. We have compared it to a ladder, and a railway, and other things. To-night I shall bring out an old ship, which I think has not got impaired by laying by a little while; and from which we may describe the worth and working of the Ragged School. We shall speak first of

The good ship's name, The good ship's fame,

And the good ship's attention to every claim.

Her name is the Ragged School; her fame extends all over the land; and every claim made upon her meets with prompt attention. Secondly,

The good ship's boilers, The good ship's toilers,

And the good ship's band of machinery oilers.

The boilers are the tea meetings such as we have witnessed to-day; the toilers are the waiters thereat; and the machinery oilers are—what you cannot and must not do without—namely, prayer meetings. Then we have

The good ship's stokers, The good ship's pokers,

And the good ship's freedom from dismal croakers.

The stokers are the committee-men, who keep up the fire of your energy; we speakers are the pokers, used to poke you up to bring of your substance to help the stokers keep up the fire. The croakers are those who would disturb us, but we wish to be free from them. Fourthly,

The good ship's captain, The good ship's crew,

The good ship's jackets all true blue.

We have a gallant captain to-night in Sir Charles Napier, K. C. B.; which they tell us means Knight Commander of the Bath. I should also hope it means a Kind Christian Brother. The crew is the large assembly here to-night; and I believe you all wear a true heart towards the object. Fifthly,

The good ship's berths, The good ship's boats,

The good ship's life-buoys, beacons and floats.

The berths are the officers—such as Treasurer, Secretary, &c.; and no doubt they are munificently paid. (A laugh.) At any rate, I believe they will be paid well when they reach the blissful mansions, if their eye be single for the glory of God. The boats are three in number—the long boat, the jolly boat, and the life boat. Now, the children don't like the long boat—that is, a long face or a long speech; but they do precisely like the jolly boat—that is, when you treat them to buns, fruit and cake. Then there is the life boat. Ah! we aim at something more than pleasing them—we wish to get them interested in Christ, the true Life Boat: then they shall be everlastingly safe. Sixthly,

The good ship's flags, The good ship's lights,

And the good ship's signals for days and nights.

There are two flags generally carried—the broad pennant, and the union-jack. The broad pennant shows that we are on the broad guage—we wish to extend our influence as wide as we can. The union-jack of different colours, shews, that though of different denominations, we are all bound in one bond of union for the common good of our fellow-creatures. A steamer at sea must carry three lights; and so must the Ragged School ship—viz., the light

of truth at the mast-head; the light of experience at the paddle-box; and the light of caution at the bow. Her signals are—"Wanted, more teachers; and wanted more friends." Seventhly,

The good ship's compass, The good ship's glass, The good ship's horror of the mumbled mass.

Her compass and glass is the Bible—God's Holy Word, with which she dare not part; and while the Ragged School union is entirely unsectarian, it is essentially Protestant, and no mumbled mass does she want. Eighthly,

The good ship's powder, The good ship's balls,

The good ship's answer to the boatswain's calls. You will want ammunition to repel the attacks of the enemy, and this you must get from the Bible. Look out, friends, for your privileges of the Lord's-day. We want no continental Sabbath in Old England, and we will not have it. Ninthly,

The good ship's log for observation, And the good ship's place of destination.

The log is the Ragged School Union Magazine—the places of destination are respectability dry land, happy family highland, and true religion skyland. Lastly, we have

The good ship's song, To excite the throng,

As o'er the waters she sails along.

The song I shall now read; which is the 714th tail-piece to a speech—

THE GOOD SHIP'S SONG.

On with the Admiral, on to the fight; Hear him, and cheer him, and stick to him tight: Level your guns, for the rescue of youth; Scatter their foes with the broadside of truth!

Seek in the Bible your powder and ball, God's ammunition is mercy for all; Bought "without money," and sold "without price," Fire it at ignorance, folly, and vice!

Down with the pennant, and up with the flag; Follow the leader who never will lag; Crowds of young children release by the fight, Make the decks ring with your triumphs to night.

Call to the drowning to bear up awhile, Keep them from sinking, by kind word and smile; Throw them the life-buoy, and stretch out the arm, Bear them 'tween decks, and keep them from harm.

Beat up for stores, and endeavour to draw, From the good people the "sinews of war;" See that you carry, for use, in your hold, All that is needful of silver and gold!

Comfort the wretched and lighten their cares; Think not of "urgent and private affairs;" Man the yards well, and as loud as you can, Shout for Napier, and the Ragged School plan!

J. P.

Sir C. Napier.—I am sure you must have been all much delighted with the excellent and humorous address of our learned friend; and I hope it has warmed your hearts to open your pockets.

A collection was then made on behalf of the schools, during which Mr. Payne announced that the Admiral had let off a five-pounder.

After the Doxology was sung, the Rev. J. Bodington pronounced the benediction.

That is a Boy I can trust.

"I once visited," says a gentleman, "a large public school. At recess a little fellow came up and spoke to the master; and as he turned to go down the platform, the master said, 'That is a boy I can trust. He never failed me.' I followed him with my eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. I thought a great deal about the master's remark. What a character had that little boy earned! He had already got what would be worth to him more than a fortune. It would be a passport to the best office in the city, and what is better, to the confidence of the whole community. I wonder if the boys know how soon they are rated by older people. Every boy in the neighbourhood is known, opinions formed of him; and he has a character, favourable or unfavourable. A boy of whom the master can say, 'I can trust him; he never failed me;' will never want employment. The fidelity, promptness, and industry which he has shown at school are prized everywhere. He who is faithful in little will be faithful in much."

Piety that is nourished in the closet, and there "holds communion with the skies," is not befriended much by the spirit of the times.

An idle person is like an empty house with a board up—"This house to let."

Selections.

Religion, the first Science.

[We copy the following extracts from Dr. Carson's "Knowledge of Jesus the most excellent of the Sciences." It may afford pleasure to some who suppose there is any opposition between true science and vital religion, to see the view taken of the subject by that eminent author.]

"Let it not be supposed that I intend to undervalue real science, or to dissuade from the cultivation of it in any of its various departments. On the contrary, I urge Christians to become acquainted with all God's works, so far as their opportunities permit. Knowledge in itself is good; it is only the abuse of it, or still more frequently the affectation of it in ignorance, that produces evil. The knowledge of the nature and properties of God's works can not in itself be injurious. To suppose that it is, is a libel on God. But an affectation of knowledge, when there is ignorance, is a thing most pernicious. Geological inferences and metaphysical doctrines, when they presume to dictate to the truths of inspiration, are worthy of no more respect than a madman's dream.

Science, advance! The gospel fears you not. As far as you are worthy of your name, you are delightful and useful to man. Geology, keep thy province, and thou mayest be useful. Go down, then, to the bowels of the earth, and bring up thy treasures. We defy thee to bring a witness that in his own language will testify against Moses. Look at that gourd of Jonah. You exclaim, it is several months old. False; it grew up last night. Look at that tree in Paradise. You say it must have looked at the sun for half a century. False again. It is fresh from the hands of its Creator. Go on, then, geology, go on with your discoveries. We will thank you for your facts; we will trample on your arbitrary inferences.

Astronomy, thou art a noble branch of science! How transportingly delightful must it be with thee to roam through the immensity of space, and view the wonders that thou hast discovered in the heavens! Go on with thy discoveries. Every new world that is pointed out is to us an additional inheritance. All worlds are Christ's worlds; and all Christ's worlds are our worlds. We are heirs of God, and joint-heirs with Christ.

Noble, noble are all the sciences, so far as they are truly science; but more noble, infinitely more noble, is the science of God, the knowledge of our Lord and Saviour Jesus Christ. If it is important and glorious to be acquainted with the works of God, it must be much more so to be acquainted with God himself. What science, then, can in dignity compare with the science that treats of the glorious Creator of the universe! But the science of God, as he is manifested in the gospel, manifests the Creator in the still more wonderful character of Redeemer. In the salvation of his people, it exhibits all the attributes of Godhead operating in harmony. As a mere matter of science, this exceeds all sciences. It is overwhelmingly wonderful in wisdom.

The science of God, as he is manifested in Jesus Christ, is important above all sciences, in that it gives spiritual life to those who are dead in sin, converts the soul from the love of sin to the love of God and of his law. What other science can boast such an effect? Cultivation of mind, by attention to the sciences, it is admitted, has an effect in giving a taste for nobler objects. But the knowledge of all the sciences, in the most perfect degree, will not have the smallest influence in changing the heart, or producing the love of God. The knowledge of Jesus delivers from the bondage of Satan, and makes the captives free. All men, wise and unwise, are by nature the slaves of Satan. Nothing but the knowledge of the gospel will free them from this state of bondage. "Ye shall know the truth," says Jesus, "and the truth shall make you free."

This science is excellent above all sciences, in that it delivers from that eternal misery which is the doom of all who are unacquainted with it. When the Lord Jesus shall be revealed from heaven in flaming fire, we are told that it will be to take "vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." What

a terrible destruction is this! How excellent is that knowledge which delivers from such misery.

This science is the most excellent of the sciences, in that it frees the guilty not only from punishment but from guilt; and exalts the vilest of sinners above the highest archangels, without the smallest appearance of caprice. According to this science, when Christ's people are over all creation, they are only in a suitable rank. This, then, must be the most excellent, and the most wonderful of sciences."

Agriculture.

Selection of a Farm.

What is a farm? A farm means a portion of land cultivated and managed by the owner, who lives upon it; and hence it takes in the thought of home, so that homestead is almost a synonymous term. Hence among things to be considered in the choice of a farm, we shall say:

1. The farm should be pleasantly situated as a home. The health, comfort and happiness of those who are to occupy it are of prime importance—so every social and physical influence which bear upon them should have due weight in determining a choice. However fertile a farm may be, if the locality is an unhealthy one, it cannot make a home. If fertile and healthy, but surrounded by a moral miasma—or with but few social privileges and advantages—it cannot be a pleasant home.

2. The farm should be in agreement with the means and circumstances of the owner. A farmer needs capital as well as land in order to operate profitably. The great error of American husbandry is that farms are almost universally too large for the labor and capital at the command of those who carry them on.

Hence arises a train of evils which we have often sought to bring before our readers.

3. The farm should be suited to the products proposed—and these should conform with the demands of the market, and the taste and experience of the owner. Some farms are best calculated for grain-growing, others for the purpose of stock and wool-growing. In many localities these may be profitable, combined, and land secured which shall be appropriated to such a course of husbandry. The value of a farm will depend materially upon the expense of intercommunication. The domestic demand is also of importance, and always exists, varying with locality. The taste and experience of the farmer should of course influence his choice—he will be most successful who is most favourably and agreeably situated, and who best knows how to employ the advantages at his command.

Other influences exist and should be considered—these we have rather hinted at than discussed—we prefer to leave the latter to our readers. If we can only start topics in such a way as to call out and suggest further thinking by those who read, our object will be accomplished.—Rural New-Yorker.

Milk Paint.

A paint has been used on the continent of Europe, with success, made from milk and lime, and dries quicker than paint, and has no smell. It is thus made. Take fresh curds, and-braise the lumps on a grinding stone, or in an earthen pan or mortar, to make it just thick enough to be kneaded. Stir this mixture without adding more water, and a white colored fluid will soon be obtained, which will serve as a paint. It may be laid on with a brush with as much ease as varnish, and it dries very speedily. It must, however, be used the same day it is made, for if kept till next day it will be too thick; consequently no more must be made at one time than can be laid on in a day. Any color, red or yellow ochre, may be mixed with it in any proportion. Prussian blue is changed by the lime. Two coats of this paint are sufficient, and when dry, it may be polished with a piece of woolen cloth, or similar substance, and it will become bright as varnish. It is only for inside work; but it will last very long if varnished over with the white of an egg after it has been polished.

The annual value of poultry in the United States is estimated at twenty millions of dollars. The city of New York expends yearly a million and a half of dollars in the purchase of eggs alone.