

Teachers' Department.

Sabbath School Scripture Lessons.

JANUARY 18th, 1857.

Subject.—PETER AND JOHN BROUGHT BEFORE THE RULERS.

For Repeating. For Reading. Acts iii. 19-21. Acts iv. 1-12.

JANUARY 25th, 1857.

Subject.—PETER AND JOHN REPRIMANDED BY THE COUNCIL AND RELEASED.

For Repeating. For Reading. Acts iv. 9-12. Acts iv. 13-22.

The Little Child and the New Year.

The New Year's morning was gay and still, And a thin mist hung o'er meadow and hill, When a fair child rose from her little bed, And out of the window put forth her head. Oh, fair was that little child to behold, With her bright blue eyes and her tresses of gold;

But her brow was shaded, as though a fear Where hid in the joy of the glad New Year And half to herself, and half aloud, From her lips a solemn murmur flowed:—"The good Old Year it is gone away, Not a moment longer it might stay; It brought me all that it had to bring, It scattered blessings beneath its wing; It told me all that it had to tell, And then it bade me a long farewell. New Year, what hast thou brought for me? Wilt thou be as kind a friend as he?"

Ephraim Holding's Heavenly Hints to Sunday School Teachers.

DO YOU LEARN WHILE YOU TEACH? If you could at all enter into the spirit with which I put the question, Do you learn while you teach? you would gladly allow me to catechise you with kindness, for I speak to myself while addressing you. It is an humbling thing to feel ignorant when we have the credit of being wise, and to lack information while we communicate instruction.

I have known many people with too little wisdom and useful knowledge, but I never met with one who had too much. Unsuitable knowledge is not useful to the possessor; were a farmer to learn the art of ship-building, and a sailor to study agriculture, it would be throwing time away to attain what would be useless. It is when seeking knowledge and wisdom suited to our situation here and our prospects hereafter, that the junction of the wise man comes with additional weight, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding." Prov. iv. 7.

On a certain occasion a party lost themselves in a wood, when one of the company undertook to guide them out of it; this he would no doubt have done had he known the way out of it himself, but being equally ignorant with his companions, though more confident, he only involved them in greater difficulty by leading them farther and farther into the leafy labyrinth.

In another case, the driver of a stage coach being taken ill, one of the passengers, a thoughtless, daring young man, boldly occupied the place of the coachman, but being altogether ignorant of the art of driving, he handled the whip and the reins so awkwardly, that instead of setting down his fellow travellers at the accustomed inn, he sat them down half a dozen miles short of it, by overturning them on the road, breaking the bones of some, bruising others, and terribly alarming them all.

All these instances plainly declare that the best intentions in the world, without knowledge, are not enough to enable us to attain our ends. "If the blind lead the blind," said the Redeemer, "both shall fall into the ditch." Matt. xv. 14.

In the days of my youth, young people had not the advantages they now possess in obtaining knowledge; for not only were books of instruc-

tion comparatively few and defective, but schoolmasters were, in many cases, very ignorant.

Had my schoolmaster, who kept a village boarding school, been satisfied in giving lessons in reading, writing, and the earlier rules of arithmetic, he might have done justice to those under his care, being thus far, but no farther, very well qualified as an instructor; but no, he was of too enterprising a spirit to be thus restricted. Vulgar Fractions and Decimals, Algebra, Grammar, History, Geography, Astronomy, the use of the Globes, and Latin, were only a part of that knowledge he fearlessly undertook to communicate.

You will wonder how, with so slender a stock of attainments, he contrived to keep up a reputation for learning and knowledge, for like the schoolmaster in the "Deserted Village," he was regarded as an oracle.

"While words of learned length and thundering sound, Amazed the gazing rustics ranged around! And still they gazed and still the wonder grew, How one small head could carry all he knew."

The way in which he kept up his credit was this: he was quick to discover an error, and woe was the portion of the poor unhappy urchin who committed one. He never attempted to give us information, if we required it, but with a frown sent us back again, that we might obtain it from our books; and then he was so fearfully severe, that however apparent his ignorance might be, no one durst call his knowledge in question. Had it not been for the ushers he employed, we should have left school with very little addition to our mental treasury.

Occasionally he used to mount his horse to attend an establishment for young ladies at a distance of some miles, and now and then I accompanied him. As he knew very little, you will readily suppose that I knew still less. Imagine him, then, up to his knees in high-topped boots sitting on his saddle, and I, a boy of ten or a dozen years, straddling his horse behind him, trotting forward on our hopeful enterprise. A pretty pair truly to communicate instruction!

On one of those occasions, my schoolmaster being called away, I had to give a lecture on the globes, and as well might have attempted a lecture on rope-dancing, being about as much at home on one subject as on the other. To afford useful information to those around me was altogether out of the question, all that I attempted was to prevent their finding out that I knew no more about the matter than they did.

With this object in view, I told them over and over again, which was the top of the globe and which was the bottom; explained clearly that the latitude was different from the longitude, and the longitude different from the latitude. I turned the globe round and round, and allowed them to turn it round too, to gain time, and then I assured them that the world was divided into four parts, and that the four parts and the four quarters were precisely the same thing.

In treating on the celestial globe, I was, if possible, in a still greater difficulty than before, and only kept floundering on from one senseless remark to another. I told them that the odd forms on the globe were not to be seen in the skies, and, that being the case, advised them not to look for them, as it would be all time thrown away. That stars and planets were heavenly bodies, altogether distinct in their character, but I did not venture to explain wherein one differed from another. After mingling together for some time, latitude and longitude, and the signs of the Zodiac, stars, planets, and constellations, in admirable confusion, to my great relief I came to a close; what my pupils thought of my lecture I never knew; but for myself, even now, when it occurs to my memory, I could hide my face with both my hands. Perhaps, on the whole, my young friends had no cause to complain, if I had not made them wise, it was from lack of ability, and not from want of inclination. If I had not communicated to them much knowledge, at any rate I had given them all that I possessed.

Now this was, to say the best of it, a very lamentable piece of business, and my only reason for alluding to it now, is that you may never by want of knowledge, be placed in so humiliating a situation. Do you feel a desire to be equal to your duties? Do you learn while you teach? for unless you do, your power to benefit others will be very limited. Take this as a maxim which I cannot too powerfully enforce: "He who ceases to learn, soon becomes unfit to teach."

My present object is not to point out to you how you are to learn, or what you are to learn, but rather to increase your desire to gain information. When once you fully resolve to get knowledge, you will find that in this as in other things, "where there is a will there is a way." Learning without a determination to improve, is like winding up a watch with a broken main-

spring. A kite will not fly without wind. A hackney coach will not run without horses, neither will you ever become wise without a resolution to improve. "Do you learn," then, "while you teach?"

It is said that "men are but children of a larger growth;" and it is certain that the wisest man has very much to acquire. Instead of regarding scholars as learners, and teachers as those who have nothing to attain, I rather look on scholars, teachers, and superintendents, as only different classes in the same Sunday school. All have need to make progress in useful knowledge, and especially to learn lessons of Him who has said, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. xi. 29.

The Bible is within the reach of every hand; libraries are abundant, and fresh sources of information are continually being opened around. The difficulty is not in obtaining knowledge, but in making up our minds to become wise.

Did Hutton, a poor homeless, moneyless, friendless lad, who was reduced so low as to sleep for the want of a better bed, on a butcher's block in the open street, did he become a wise man and an eminent writer? Did Ferguson, a poor shepherd boy, without books or instructions lay the foundation of his future knowledge as a famous astronomer? Did Saunderson and Huber, though blind, led on by a thirst of science and a spirit of determination, become eminently wise, the latter as a naturalist, and the former as a professor of mathematics? and shall the lowliest Sunday school teacher, blest with the use of all his faculties, and favored with facilities, be discouraged in obtaining knowledge? Never! Never! I hold it as an axiom, that he who tied and bound with a sense of his deficiencies, looks above for heavenly aid with a heart humble enough to feel his own ignorance, and a spirit ardent enough to pursue after wisdom,

Who pants for knowledge, labouring to be free, And says, 'I will be wise!' wise he will be.

I have somewhere met with the remark, that the beginning of an address to Sunday scholars should be made to fix their attention, the middle of it to instruct their minds, and the end to impress their hearts; and as I hardly think that a better plan than this can be laid down in addressing Sunday school teachers, I shall endeavor to bear it in my mind. Whether my present Homely Hints will either interest, instruct, or edify, I cannot tell. With a hallowed influence they may do all three. At any rate, I must now bring them to a close, encouraging the hope that as I myself have often profited by humble productions, your minds also may be moved to learn while you teach, by my common place observations.

Selections.

A Glance at Slavery, as it is

While travelling not long ago in one of the southwestern counties in Virginia, the following thrilling incident took place. Starting in the stage coach soon after breakfast, the morning being a delightful one, in the latter part of the month of May, I took my seat on the box by the side of the driver, and behind me on the top, was seated a bright intelligent looking mulatto boy, apparently of 18 or 19 years of age. After being on the road a few minutes, I turned about and asked him where he was going. He replied, he was going down a few miles to live with Master—, who kept the stage house at the west end; that he had lived with him the last summer, and that his master has sent him down to live with him the coming season.

Turning from the boy, the driver remarked to me in an under tone, "the boy is deceived; I am taking him down to the slave-pen, a few miles on, where slaves are kept preparatory to being sent to Louisiana; this deception is practised to get him from his home and mother without creating a disturbance on the place."

Shortly after, as we drew near to the place where the boy supposed he was to stop, he began to gather up, preparatory to leaving the stage, the few articles he had brought away from his home. The driver said to him in a decided tone of voice, "You are not to get off the stage here." The boy in astonishment replied, "Yes I is, Ise got a letter for Master—Ise going to live there this summer." By this time we had reached the house, and Master—making his appearance, John, (for this was the name of the boy,) delivered his letter and appealed to Master—to be relieved from the command of the driver. The master made no reply, as this kind of deception was no new thing to him. After reading the letter and folding it up, he was about putting it in

his pocket when it flashed on the mind of the boy that he was sold, and was bound for the slave-pen. He exclaimed in agony, "tell me Master, if Ise sold!" No reply was made. He exclaimed again: "Tell me, if Ise sold!" This last appeal brought the response: "Yes, John, you are sold."

The boy threw himself back on the top of the stage, and rolling in agony, sent up such a wail of woe as no one in the stage could endure; even the hotel-keeper walked away in shame, and the driver hurried into his box, and drove off in haste to drown the noise of his cry.

The passengers were all deeply moved in the distress of the boy, and tried in various ways to soothe his wounded and crushed spirit, but his agony was beyond the reach of their sympathy.

When his agony had somewhat abated, he exclaimed, "O, if they had only let me bid my mother good-bye. They have lied to me! They lied to me! If they had a' told me I was sold, and I could a' bid my mother good-bye, I'd a gone without making the trouble, hard as it is." By this time we had passed on some two or three miles since leaving the last stand; when drawing near to a pretty thick wood, the boy became tranquil. Waiting till we had entered the wood a few rods, he darted from the top of the stage, and ran into the woods, as agile as a deer, no doubt with the feeling that it was for his life. The driver instantly dropped his reins and pursued the boy. Proving himself no match, he returned, exclaiming, "You see, I have done what I could, to catch him."

He mounted his box and drove on a mile or so, when he reined up his horses to a house, and calling to the keeper, asked, "Where are your sons?" He replied, "they left home this morning with the dogs, to hunt a negro, and would not be home before night. The driver said to him that Mr.—had sent his boy John on the stage that morning to be delivered at the pen, and that he had jumped from the top of the stage and taken to the woods. His reply was: "We will hunt him for you to-morrow." The driver said he wished only to notify him of his being in the woods.

As we drove on, I made the inquiry, "How long have you driven a stage on this road?" He replied: "about fifteen years." "Do you frequently take negroes down to this slave pen?" "Yes, frequently." "What will become of this boy, John?" He replied: "He will skulk about the woods till he is nearly starved, and will some night make his way up to his master's house, and in about two weeks I shall bring him down again to the slave-pen in hand-cuffs." After a pause, even this driver, feeling his degradation in being the instrument of such misery, broke out in the exclamation: "This is a cursed business; but in this case this is not the worst feature in it. The man who sold him is his own father!"

The Boy and the Basket.

How beautiful is the case of that Jew boy, who in the time of our Lord's incarnation came among the multitudes, and some of the mis-giving disciples asked, and seemed to point to the little supply that he was carrying in his basket as only a sort of measure by which to appreciate the utter hopelessness of the case of the multitude wanting bread:—"There is a lad here with five barley loaves and two small fishes; but what are they among so many?" "What are they?" God only knows what can be done with five loaves and two small fishes, if there is the blessing of "the Lord of the harvest" at hand. For that boy, as it turned out, carried in his basket a right royal, sovereign, plentiful repast for four thousand souls. And what a blessed meal it was! Yet just that kind of meal, spiritually speaking, the "bread of life," and the "river of life," which Missionary Societies are instituted to communicate to a hungry and thirsty world, and with the same pledge of abundance too; for

It streams the whole creation reach, So plentiful is the store; Enough for all, enough for each, Enough for evermore."

How astonished must have been that fanatical myriad of people when they saw their loaves multiplying like the Old Testament widow's cruse of oil, so as to fill every hungry vessel with as much good food as it would hold, and finishing up the meal with the collection of a greater quantity of fragments than the sum total of the original supply. How astonished too must have been the disciples themselves, when at the word of their Master, they carried round their loaves to the ranks of fifty sitting on the grass, and found the loaves growing, as it were, in their hands, multiplying like the manna "white already to the harvest, white as the bright fields of heaven where it grew.

But if the disciples... should not be... brought it... O, how... been at discov... of it, he had c... for four thou... Yet, astonishi... tire is, from... one becomes... giring or dow... times, "he th... way, "shall c... ing, bringing

Heat... Cold is sup... -the absence... cold are only... sensation of... singular effe... fluid compon... wines and vi... as are many... of fruit and... they have un... the seeds of t... will not grow... notwithstanding... less they are... may be owing... than to any r... decomposition... tments. Ma... frozen, and if... under water, change can b... takes place i... carine princ... entrained ju... such was exte... The effect of... altogether... this article to... The potato... positive mis... breadstuffs, o... large portion... instantly put... but is totally... sack of unsa... agreeable od... changed and... state they ar... constantly be... and are as e... earth. This... which may a... vegetables, o... is a fact wor... cautious, meet... especially... collars are di... Torber.

The busin... which we ma... chemistry. This constitut... the soil, or th... place. It i... experiment. applied to o... principally o... we find that... for the potato... for the suste... also teaches... tables or th... after decom... their rest... on their gro... than by their... coarse natur... about the... decay of the... a certain... atmospheric... of their leav... again. The... to be pursu... while matter... reproduced... recognised... their lands... substance w... the most p... helpfully ap...