

Teachers' Department.

Sabbath School Scripture Lessons.

FEBRUARY 8th, 1857.

Subject.—THE MELANCHOLY DEATH OF ANNANIAS AND SAPPHIRA.

For Repeating. For Reading. Acts iv. 33-35. | Acts v. 1-16.

FEBRUARY 15th, 1857.

Subject.—THE APOSTLES PERFORM MIRACLES AND EXCITE DEEP INTEREST AMONG THE PEOPLE.

For Repeating. For Reading. Acts v. 12-15. | Acts v. 17-28.

BIBLE LESSON.

Subject.—"THE GOOD SHEPHERD."

- 1. Who is the Good Shepherd? The Lord Jesus Christ. He claims the title for himself. 2. Who are the lost sheep? Sinners. They are called lost sheep, because they, like lost sheep have wandered from Him who alone can protect them: they are defenceless and sure to be destroyed, for they can never return of themselves. 3. What does the good shepherd do for his sheep? Seeks them, brings them back, feeds, guards, and dies for them. All this Jesus does for sinners. 4. Who are Christ's sheep? Those who follow him and take him for their shepherd. 5. How may you become one of Christ's sheep? By listening to his call, and crying to Him to save you. He will do it, for He loves the lambs of his flock. 6. Where shall Christ's flock be gathered together at last? In heaven. All Christ's sheep will be gathered there—no wolf, no thief can enter.—He will lead them by green pastures and living waters.

"WHEN I was a girl, about your age," said mamma to her little Mary, "I lived up among the hills with my grandfather, and I will tell you what happened one winter to a shepherd who stayed at the foot of the hill during a snow-storm. It will make you understand what a good shepherd must do.

"My grandfather's house stood about half a mile from the shepherd's cottage. It was an old house, with great thick walls, and small windows; a few old trees stood round and sheltered it from the storm. But it was very comfortable inside; I remember the dining-room with a large wide fire-place, and all the wall panelled with oak boards, and polished bright with varnish; how cheery it looked when the blazing fire roared up the chimney, and grandfather took me on his knee after dinner to tell me a story. There was no other house near the shepherd's cottage for many miles, all was high hills and green valleys where the sheep fed.

One evening, soon after Christmas time, the snow began to fall in little white flakes, then it went off again, but great clouds were gathered up in the north, and soon quietly, but heavily, the snow began again. Next morning it had covered everything with a thick white mantle. It snowed all that day, and part of next, and then a cold wind began to blow; and the snow was so deep and so dry that the wind drifted up all the windows and doors of our house, and almost hid the cottage altogether. We could not get out at our back door at all. I was tired with being shut up; and I was standing at the window after tea, breathing on the glass, and clearing a little spot to look out at, when I saw a little black speck moving near the cottage slowly through the snow. "What is that moving at the cottage?" I asked grandfather. "It is James himself, going out to look after his sheep. This wind would soon drift the snow over the sheep and smother them—for the stupid sheep always go to the sheltered side of the hill, and there the snow gathers thickest; therefore, though it is cold, and so deep with snow, the shepherd must go and take his sheep to a safe place. The worse the storm is, the more danger to the sheep, and the more the need of the shepherd."

"This is a fearful night; I hope James will take care of himself," was the reply. But James never returned to his cottage! Next morning his wife anxiously looked for his return, the storm set in again, and towards evening she made her way to our house, to tell us her sad fears. All who could go out set out, but the snow had hid his footsteps, and they soon returned to wait for morning—all search

was fruitless till the snow melted, when his body was found at the foot of a crag, his faithful dog watching near, though hardly able to crawl. At a little distance a dead lamb was found; and it was supposed he had been attempting to carry the lamb to a place of safety, when, through darkness and drifting snow, he had missed the path, and fallen over the rock. James was a good shepherd.

Now, I will tell how you and I are like these poor sheep, and how Christ is like a good shepherd. We are like these sheep, 1st, Because we are sinners, and God's wrath, like the dreadful storm, is ready to destroy us. 2d, Because we try to forget this, and this just makes our ruin more sure. So the sheep stupidly go where their destruction is certain. Christ is like a good shepherd, 1st, Because he seeks to save us from God's wrath, and makes us good and happy. 2d, Because he gave his life to do this; he died on the cross for us. Will you not love that Good Shepherd, and do what he bids you? then you may say with David, "The Lord is my shepherd; I shall not want."

A TEXT FOR EACH DAY IN THE WEEK.

- Sunday.—Know ye that the Lord he is God: . . . we are his people, and the sheep of his pasture.—PSALM c. 3. Monday.—I have gone astray like a lost sheep.—Psa. cxix. 176. Tuesday.—If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?—MATTHEW xviii. 12. Wednesday.—The Lord is my shepherd; I shall not want.—PSALM xxiii. 1. Thursday.—My sheep hear my voice, and I know them, and they follow me.—JOHN x. 27. Friday.—I am the good shepherd: the good shepherd giveth his life for the sheep.—JOHN x. 11. Saturday.—And he shall set the sheep on his right hand.—MATTHEW xxv. 33.

For the Christian Messenger.

Letters from a Father to his Son.

[LETTER II.]

My Dear Son, As I have an opportunity again, I embrace it, to write a few lines to you and I would first say that it was with pleasure that I saw you come forward to the church of Christ, to obey the command of the Saviour by being baptized as Jesus was, and as I humbly hope, to walk in newness of life, and as I feel much interested in your spiritual welfare, I will offer a few remarks that may be for your present, future, and eternal good, and by so doing I would hail the words of our Saviour in Matthew xxvi. 41 "Watch and pray that ye enter not into temptation," words that he spoke on that eventful moment when he said to his disciples that "his soul was exceeding sorrowful even unto death," and said "tarry ye here and watch with me," he also complained of his disciples, "what" said he; "could ye not watch with me one hour."

In the christian Pilgrimage, there are many things the enemy will present, especially before the youthful mind, when they loose their watch, that will lead them in the ways of vice, therefore secret prayer is the surest key ever used by mankind to lock the door against that subtle foe who often leads the children of God astray, not only so, but prayer will also unlock the door of the heart to let the Saviour in. O, What a noble weapon is prayer. Well might the Poet say,

"Prayer makes the Christian's armour bright"

If we cease to pray, we cease to fight. The Psalmist said "As for me I will call upon God and the Lord will save me, evening and morning and at noon will I pray, and cry aloud; and he shall hear my voice." What encouragement for the young professor, when he can read such a chain of sublime language as is set forth in the Holy Scriptures for his guidance.

We hear our Lord praying for Simon, that his faith fail not, and when he was converted to strengthen his brethren, he has also said he will regard the prayer of the destitute, and not despise their prayer. O then never forsake a throne of grace, humbly beseeching him to guide you; who was the safe guide of the children of Israel through the dreary wilderness to the land of Promise. If you continue instant in prayer and watch thereunto, you will never bring disgrace upon the religion of Jesus nor cause the world to speak reproachfully. We find the Apostle James, saying, "the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but

the face of the Lord is against them that do evil."

Knowing therefore that the earthly house of this tabernacle is dissolving, and soon this body must lay in the cold ground. I feel it my duty as did the Apostle, to stir up your mind by way of remembrance, although you may not have the privilege every day to go away by yourself to call aloud upon the Lord for his blessing, yet under all circumstances you can look to him; and he has promised to hear. Study the word of God as much as possible. It will be a light to your feet and a lamp to your path, then the journey will be pleasant. The wise man has said, "Blessed is the man that heareth me; watching daily at my gates, waiting at the posts of my doors." O, let it never be said of you, that you have forsaken the Lord, David when his soul was in bitterness cried unto the Lord, and said, "O Lord make haste to help me give ear unto my voice, let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice, Set a watch O Lord before my mouth, keep the door of my lips."

I will not weary you by more at this time. May these admonitions be to you as the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore.

Affectionately, your father, GARDENER TUFTS.

Selling Christ.

BY THE REV. JOSEPHUS BAILEY, BREWLEY.

THE immortal Bunyan, in recording his temptations says, "I could neither eat my food, stoop for a pin, chop a stick, or cast my eye to look on this or that; but still the tempter would come, 'sell Christ for this,' or 'sell Christ for that,' sell him, sell him."

So tender was the conscience of Bunyan, and so strong his temptations, that he could scarcely do what was right and proper, without remorse. We cannot help thinking that it would be well for us if we had more of this spiritual sensibility; not however, arising from satanic temptation, but from a greater love to Christ. Alas! the spirit of the age is more calculated to blunt the conscience and harden the heart, than to foster a deep sense of the awfulness of sin.

While we mourn over the world which "lieth in the arms of the wicked one," we have cause to be sad at the spectacle which the professing church presents. For much has the worldly spirit been imbibed by professors of religion, and painful are its effects. There are few who do right and question it, but many, who do wrong with unblushing face.

A glance at the church will prove this, men now-a-days seem to be aiming at an impossibility, i. e., serving God and mammon at one and the same time! Instead of trying to "love not the world, neither the things of the world," they seem to be anxious to know how much of the world they may bury in their hearts, and yet retain their connection with the church of God. Like the coachman who boasted that he could drive within a foot of a precipice without falling over, so many professors of religion drive as near as possible to the spirit of this world, but wish to be thought the children of God. Is not this selling Christ?

In many instances it would be impossible to determine whether men belonged to the church or the world; mixed up with the vanities of the world, and differing from the men of the world only in name, it would not be thought that any difference existed. To say they were not Christians, would be thought an "unpardonable sin;" but to look to their lives for the fruit of the Spirit, would be to seek figs among thorns, or grapes among thistles.

Ah, thus it is that Christ is sold. The concert, the ball, the casino, the circus, and in some cases, the card tables, are visited by persons who fill our chapels, and pass for the friends of Christ. The means of grace are neglected, and the doctrines of the Word disowned in order to meet the wishes, and retain the smiles of unchristian men.

Sell Christ, sell him, sell him, the friend of sinners, the Redeemer of men! Yes, men often sell Christ. Some, indeed, there are, who dispose of Christ as the sot does his coat. They put him in pledge on Monday morning, and never see him again till Sunday draws nigh. Pledge, yes they pledge themselves to forget Christ all the days of the week until the return of the Sabbath; they dispense with that form of godliness, which during the sacred day of rest they put on; and as the sun rises to their eyes on the Lord's day, so do their religious

garments rise from the depths of their forgetfulness; but alas! doomed to return at the close of the day.

Worse, indeed, is the cause of others who not content with selling Christ for worldly gain during the week, sell him on the sacred day of rest and worship, for a "trip by rail," or a feast at the house of a friend, SELL HIM for this! Yes, dear reader, there are many who lay aside thoughts of Christ for the trifles of a day, who, for a grain of earth, a moment's applause, or an hour's pleasure and recreation, will deny the God they profess to serve.

Such persons barter away the truth of God, impede the progress of the Gospel, place stumbling blocks in the way of the children of God, and cause many to halt therein, while an exulting shout issues from the lips of the vile, the sceptical, and ungodly. Sell him! oh never, nay

"Rather let life's expiring flame, Desert this animated frame, Than I forget to love thy name, My Jesus."

Temperance.

The Prohibitionist comes to us with a full supply of Temperance information from the U. States. A determined effort is about being made to renewed attacks on the Liquor Traffic. The experience of those states where prohibition to some extent reigned for a short time when compared with the results of allowing the sale at a subsequent period, is so full of instruction that men who are not blinded by interest or prejudice must see the vast advantage of hampering the sale, or destroying the great destroyer.

The following form of petition to the Legislature of New York has been adopted by the Executive Committee of the N. Y. State Convention.

To the Honorable, the Senate and House of Assembly of the State of New York:

In consideration of the fearful increase of Drunkenness, since the decision of the Court of Appeals against some of the features of the Prohibitory Law; and the consequent pauperism, crime, taxation, and premature death, we the men, the women, and the children of the State of New York, petition your honorable body, by every consideration of humanity, and love of country, to pass such a Prohibitory Law, as, without conflicting with the decision of the Court of Appeals, will do most to suppress the traffic in Intoxicating Liquors as a Beverage.

MEN. | WOMEN. | CHILDREN.

In the report of the Convention meetings we are informed "there was not a whisper in favour of a return to the License system. There was a firm and general determination to avoid "entangling alliances" with any one political party, and to persevere, with the press, and other appliances of moral suasion, to influence all parties, and all individuals, to adopt total abstinence as a habit, and to procure a Prohibitory Law from the next Legislature.

TEMPERANCE MEETING IN THE SENATE CHAMBER.

A Special Meeting of the N. Y. State Temperance Society was held in the Senate Chamber, at the Capital, in Albany, on the 18th December. A very large number of Delegates convened and recorded their names.

The President, Edward C. Delevan, Esq, called the meeting to order.

On the following (4th) Resolution being brought up for discussion,

Resolved, That the New-York State Temperance Society declares anew its purpose to ally itself with no one political party, or to array itself against any other, but to labor to imbue all parties and men with the principles of Total Abstinence and Prohibition; so as to persuade the drinkers in every party from drinking, and to prohibit the sellers in every party from selling. And to this end we cordially solicit the co-operation of every clergyman, every editor, and every good citizen, of all religious denominations and all political parties.

Rev. Dr. Marsh said we might pass the Resolution, this Society "will ally itself with no political party;" but if it was a State Convention he would oppose it. We must ally ourselves with a party. If one party adopted our principle, he would go for such an alliance with his might. This Resolution was useless. He opposed it.

Rev. E. W. Jackson, of Maine, would like, if the Society would permit, to say a word on that fourth Resolution. He liked it. He disented entirely from the views of Rev. Dr. Marsh. The experience of every State, with which he was acquainted, testified to its wisdom. He urged the passage of the Resolution, declaring the absolute independence, under all circumstances, of the Temperance movement, above and over all parties whatever.