

Teachers' Department.

Sabbath School Scripture Lessons.

MAY 3rd, 1857.

Subject.—CONSPIRACY AGAINST PAUL'S LIFE AND HIS ESCAPE.

For Repeating. Act ix. 13-16.

For Reading. Act ix. 17-31.

MAY 10th, 1857.

Subject.—PETER'S MISSIONARY LABOURS AND MIRACLES.

For Repeating. Act ix. 17-19.

For Reading. Act ix. 32-43.

THE QUESTIONER.

Mental Pictures from the Bible.

Reader, you need but "search the scriptures," to comprehend our Mental Pictures.

[No. 10.]

It is a forest scene, close to a rapid river, which is beautifully over-arched by the boughs of shady trees, growing on either side close to its banks. A number of young men are busily engaged, cutting down trees and branches, and appear to work right willingly. Sitting near them, beneath the leafy shade, and watching them with interest, is a gentle and venerable man, one to be respected and beloved. One of the youths, who seems filled with dismay, has turned towards him, and is addressing him with an animated and expressive gesture.

Questions to be answered next week.

- 23. How many epistles to the Ephesians are there in the New Testament?
24. What lady presided over a college in Old Testament times?
25. Name four Jewish monarchs, all of whom came to violent deaths.

Solution to Picture No. 9.

King Ahab at Aphek, 1 Kings xx. 30, 31.

Answers to questions in our last.

- 20. Mark ix. 44, 46, 48.
21. When the Syrians fled from their camp, 2 Kings vii. 6.
22. Abba, Mark xiv. 36; Rom. viii. 15; Gal. iv. 6.

Worse Books than the Bible.

The Pope, in his late bull, speaking of the efforts made to send the Bible into Italy, uses the following language:—

"This Society strains every nerve to introduce among them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly among the faithful. At the same time their intention is to disseminate worse books still, or Tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See."

"Worse Books than the Bible! (says a London paper). So then the Bible, in the language of the people among whom it is circulated, is by a solemn decree of Gregory XVI., pronounced to be a bad book!"

Better hopes were entertained of the present Pope, but even if inclined to do better, which upon his election he seemed to be, the essentially Anti-christian and doomed system of which he is a part forbids it. Some of the later kings of Judah were comparatively good men, and the Lord was merciful to them, and for their sake delayed His judgments. But this could not stop the generally downward tendency of an essentially idolatrous people. Pius IX. has fallen back upon the Inquisition, and is, if possible, more intolerant of the Scriptures than Gregory XIV. More enlightened Romish laymen apologize for their priesthood by saying that it is not the Bible which they are opposed to, but only the Protestant translation. But this is not true, for repeated offers have been made to circulate among Roman Catholics, free of cost to them, Romish translations—their own authorized editions, both in English and Italian, or exact reprints in a cheaper form; but the offer has always been refused.

I wonder, and have always wondered, that the Catholics, prohibiting the Scriptures, do not except St. Peter's Epistles. Was ever any Catholic forbidden to read the letters of the Pope? I believe not. But if good Catholics may and should read the "Encyclical Letters" of the Popes, why not let them read the "General Epistles" of the first of Popes, Peter? Why is it any more criminal to read the letters of Pope Peter, than those of Pope Gregory? I cannot explain this!—Dr. Webb.

To-Morrow.

Who ever received mercy "to-morrow?" None. Not to find mercy to-day is to lose it forever. Where is God's invitation to be found for to-morrow? Nowhere! God is too just to be reached, too pitiless to mock. Who ever was put off by God to "to-morrow?" No one. When God says, "now," he means "now." Who ever died on "to-morrow?" No one. Salvation, life, death, hell, all are gathered up in "to-day." To those whose last hour is come, "to-morrow" will be as though a thousand years had rolled away since they heard "come in," or "depart."

A Column of Domestic Receipts.

EVERY MAN HIS OWN PAINTER.

Take half a bushel of nice unslacked lime; slack it with boiling water; cover it, during the process, to keep it in the strainer; and add to it a peck of clean salt previously well dissolved in warm water, three pounds of ground rice boiled to a thin paste, and stirred in boiling hot, half a pound of clean glue which has been previously dissolved by first soaking it well, and then hanging it over a slow fire in a small kettle within a large one filled with water. Add five gallons of hot water to the whole mixture; stir it well, and let it stand a few days covered from the dirt. It should be put on right hot; for this purpose, it can be kept in a kettle on a portable furnace. It is said that about one pint of this mixture will cover a square yard upon the outside of a house, if properly applied.

Brushes more or less small may be used according to the neatness of the job required. It answers as well as oil paint for wood, brick, or stone, and is cheaper. It retains its brilliancy for many years. There is nothing of the kind that will compare with it either for inside or outside walls. Coloring matter may be put in, and made of any shade you like.

Spanish brown stirred in will make red or pink more or less deep according to the quantity. A delicate tinge of this is very pretty for inside walls. Finely pulverized common clay, well mixed with Spanish brown, before it is stirred into the mixture, makes a lilac color. Lamp-black, in moderate quantities, makes a slate color, very suitable for the outside of buildings. Lamp-black and Spanish brown, mixed together, produce a reddish stone color.

Yellow ochre stirred in makes yellow wash; but chrome goes further. In all these cases, the darkness of the shade will of course be determined by the quantity of coloring used. It is difficult to make a rule, because tastes are very different. It would be best to try experiments upon a shingle, and let it dry. We have been told that green must not be mixed with lime. The lime destroys the color, and the color has an effect on the whitewash, which makes it crack and peel.

SOPE THROAT.—Those subject to sore throats, &c., should bathe the neck with cold water in the morning, and use the flesh-brush at night, which will be found to relieve them very soon.

CHAPPED HANDS.—Instead of washing the hands with soap, employ oatmeal, and after each washing take a little dry oatmeal and rub over the hands, so as to absorb any moisture.

RENOVATING FURS.—Muffs, caps, cuffs, and other articles of fur should be beaten smartly with a switch, then brushed with a stiff brush, and carefully examined.

To remove grease from Furs.—Place the article on a table, cover the spot with a layer of blotting-paper upon it, and on the top of that a warm flatiron—not too hot. The heat of the iron softens the grease in the fur, and the soapstone dust then absorbs it. Warm soapstone dust rubbed among furs, then switched out and brushed off improves their appearance. Soapstone dust can thus be employed for all kinds of fur, and of every color.

TO DRIVE AWAY BATS.—Pound up potash and strew it around their holes, rub some under the boards and on the sides where they come through. The caustic nature of the potash gets among their hair or on their bare feet and they disappear.

APPLES.—I had occasion to overhaul some apples the other day. They were picked in the same orchard and on the same day, and were put away the same day; some in flour barrels and some in lime barrels. Those in the flour barrels were much decayed, while those in the lime barrels were sound, and but very few showed any signs of decay. The apples were of the same variety.

PUMPKIN PIES WITHOUT EGGS.—Prepare the pumpkin in the same manner as when you use eggs; take a tablespoonful of flour to a pie—mix it with some milk—stir it in the prepared pumpkin, and when baked you will not be able to tell any difference in the pies made with eggs and those made with flour.

TEA CAKE.—Three cups of sugar, three eggs, one cup of butter, one cup of milk, a small lump of pearlash, and make it not quite as stiff as pound cake.

SOFT GINGERBREAD.—Six tea-cups of flour, three of molasses one of cream, one of butter, one table spoonful of ginger, and one of pearlash.

Review.

THEODOSIA ERNEST;

OR, The Heroine of Faith.

This work contains the principles of Baptists, and the practices of Baptist Churches, in the attractive form of a narrative. Theodosia is a pious young lady, a member of a Presbyterian church, who, on witnessing the administration of baptism, by a Baptist Minister, is struck with the beauty, appropriateness and solemnity of the rite, and goes home, resolved to investigate the subject for herself. The examination is given in a series of conversations with her minister and others. Both History and philology are laid under contribution, and quotations are made from the most eminent Pesto-baptist writers. Being convinced that she has not obeyed her Saviour's command, after much opposition,—she is even called to make the sacrifice of the tenderest affections of her heart—she applies for baptism, and gives up all for Christ.

The book is divided into ten chapters, each one comprising one evening's conversation and study.

Near 20,000 copies have been sold in the United States.

We cordially recommend the book to our readers. It gives a vast amount of information on the subject. The style of the work may be gathered from the following extract.

DOUBTS SUGGESTED.

"Mether, have I ever been baptized?" The questioner was a bright, intelligent, blue-eyed lad, some thirteen summers old. The deep seriousness of his countenance, and the earnest, wistful gaze with which he looked into his mother's face, showed that, for the moment at least, the question seemed to him a very important one.

"Certainly, my son; both you and your sister were baptized by the Rev. Doctor Fisher, at the time when I united with the church. Your sister remembers it well, for she was six years old; but you were too young to know any thing about it. Your aunt Jones said it was the most solemn scene she ever witnessed; and such a prayer as the good old Doctor made for you I never heard before."

"But, mother, rejoined the lad, sister and I have been down to the river to see a lady baptized by the Baptist minister who came here last month and commenced preaching in the school-house. They went down into the river, and then he plunged her under the water and quickly raised her out again. And sister says if that was baptism, then we were not baptized, because we stood on the dry floor of the church, and the preacher dipped his hand into the bowl of water and sprinkled a few drops on our foreheads. And she says cousin John Jones was not baptized either; for the preacher only took a little pitcher of water, and poured a little stream upon his head. Sister says she don't see how there can be three baptisms, when the scripture says, one Lord, one faith, one baptism."

"Your sister is always studying about things above her reach, my son. It is better for young people like you not to trouble yourselves too much about these knotty questions in theology."

"But, mother, this don't seem to me to be a knotty question at all. One minister takes a person down into the water, and dips her under it; another stands on the dry floor of the church before the pulpit, and sprinkles a few drops into her face; another pours a little stream upon her head. Now any body can see that they do three different things; and if each of them is baptism, then there must be three baptisms. There is no theology about that, is there?"

"Yes, my child, this is a theological question; and I suppose it must be a very difficult one, since I am told that some very good and wise men disagree about it."

"But, mother, they all agree that there is only one baptism, do they not? And if there is only one, why don't they just look into the Testament and see what it is? If the Testament says sprinkle, then it is sprinkling; if it says pour, then it is pouring; if it says dip, then it is dipping. I mean to read the Testament and see if I cannot decide which it is for myself."

"Do you think, my son, that you will be able to know as much about it as your uncle Jonas or Dr. Fisher, who baptized you, or Dr. Barnes, whose notes you use in learning your Sunday School lesson, and all the pious and learned ministers of our church, and the Methodist church, and the Episcopal church? They have studied the Testament through and through, and they all agree that a child who is sprinkled is properly baptized."

"Yes, mother, but if the baptisms in the New Testament were sprinkling, (and of course they were, or such wise and good men would not say so,) why can't I find it there as well as any body?"

"Very well, my son, you can read and see; but if you should happen to come to a different conclusion from these great and learned men, I hope you won't set up your boyish judgment against that of the wisest theologians of the age. But here comes your sister. I wonder if she is going to become a theologian too?"

Correspondence.

For the Christian Messenger.

Australian Mission.—A glance at Huguenot's Letter.

MESSRS. EDITORS,

Is it, or is it not, the right of every member of our Denomination, whether lay or clerical, junior or senior, to express his opinion fully, publicly and privately, on any and every subject which concerns the Kingdom of God, that we are labouring to promote?

Now about the Australian Mission. I wish to write a little, if it is not presumption for a junior minister to speak or write, after being so seriously vetoed by Huguenot.

Pray, tell me at what age does a minister become a senior?

As Baptists, we believe that our doctrines and practices are scriptural. The Gospel Commission if not better understood by ourselves, is at least more purely held and more faithfully obeyed than by others. It is therefore our duty both to God and to man, to make the gospel of Christ known as extensively and as rapidly throughout the world as our ability will allow. That it would be very desirable for Australia to have a number of excellent Baptist Ministers, no Baptist acquainted with that country will deny. The two principal points for us to consider are, First, whether it is our duty, at present, to send a man there; and, Secondly, what are the qualifications he should possess, that is, whether he should be "junior" or senior,—whether his gifts should consist in an "aptness to teach," or an ability to persuade. About these qualifications I shall not now offer any opinion. Huguenot appears to think juniors, however, are not the most wise and prudent, even should they wield some influence.

The point to which I will bring a few thoughts, as well as consider some statements in Huguenot's letter, is respecting our duty, at present, to establish a mission in Australia.

Considering the Missions in which we are already engaged, and our inability to support them efficiently, I cannot think it right to enter upon any new one. The Saviour teaches the principle of undertaking no more than we can accomplish. Remember what he says about the king going to war, and the builder to building.—Luke xiv. 28-31.

The whole Christian system requires us to do and to give according to our ability, and nothing beyond.

Look at our Domestic Mission-field in Nova Scotia. There is destitution and entreaty on every hand; but our Boards are deficient both in men and money, to attend to all the calls and wants of the Province. There is our Gaelic Mission.—And then we may say what is one man among so many? There is our French Mission, too, suffering for want of money and more men.—Are not souls as precious in Nova Scotia as Australia? And though the phrase, "Charity begins at home" is not scriptural, yet the Saviour has set the precedent, by telling his disciples to begin at Jerusalem.

Huguenot seems to think that the churches are bound to support the mission, for the strong reason that the Convention decided to. But is this really the case? The persons present at a Convention meeting can vote, to do as they please with their own, but any vote beyond that which affects either the property or conduct of others, can only be commendatory, unless the churches and Associations delegate to the Convention a power, which, in the case of this Mission-movement, has not yet been done.

The particular interests of which the Convention has charge, are the Educational and the Foreign Mission. The Convention acts in these matters as a committee of the several Associations of the Provinces, and cannot, with propriety, in any case, go beyond these limits. Then what the Convention can justly and finally decide for the Denomination, must be first considered in the churches and Associations, and then passed on to the Convention, with certain instructions and recommendations, which secure an acquiescence in its decision. The Convention can of itself recommend, but if the delegates composing it are not instructed, by the respective bodies sending them, how to act, then these recommendations should go back to the Associations, churches, &c., and the minds of the brethren, generally, be ascertained.

Now this Australian Mission I have not heard discussed in any Association that I have attended, nor any resolution passed there respecting it. As far as I have known it canvassed in our churches, an opposition to it exists. The delegates were not then sent from all the Associations and churches, if from any, to the Convention.

By what means can we be enabled to do any thing? It can be by his holiness nor so. Convention, I however speak to you, then a three quickly broken.

Now, about the last two to doubt. I all those opposite men—have differed. It speaks know where the public a contribution in a Convention propose a continuation.

One man out of the measure carrying out of the attention movement to the who honourable this case a leader of a decide the H. thinks cause so I starting. ed to accept enterprized guided in likely got not involvered that who and we a course to when it