

Teachers' Department.

Sabbath School Scripture Lessons.

JULY 19th, 1857.

Subject.—PAUL PREACHETH AT ANTIOCH THAT JESUS IS THE CHRIST.

For Repeating. Acts xiii. 25-26. For Reading. Acts xiii. 27-39.

JULY 26th, 1857.

Subject.—THE EFFECTS OF PAUL'S SERMON.

For Repeating. Acts xiii. 38-39. For Reading. Acts xiii. 40-52.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 21.]

The scene is in a prison room. A lamp, in part, dispels the gloom. Behold two men—the riven bands Just fallen from their unfettered hands, Which now, with joy, they seem to raise In their Divine Deliverer's praise; While, with a look of calm surprise And pity, they have fixed their eyes On one who at their feet doth lie In supplicating agony, And seems, impelled by inward strife To plead for something far more dear than life.

Reader, seek out the scene, and read The gracious words that met his ear. Do thou the same petition plead; The same reply thy heart will cheer.

QUESTIONS to be answered next week.

53. How many tabernacles were erected previous to the building of the Temple?

54. Find the names of six female characters in the Bible, the initial letters of which will spell "Rachel."

SOLUTION to Picture No. 20.

The coronation of Joash.—2 Chron. xxiii.

ANSWERS to questions in our last.

51. Judges xiv. 20.

52. Ishmael, Gen. xvi. 11. Isaac, Gen. xvii. 19. Josiah, 1 Kings xiii. 2. Solomon, 1 Chron. xxii. 9. Maher-shalal-hash-baz, Isa. viii. 1. Cyrus, Isa. xlv. 28. Jesus, Mat. i. 21. John, Luke i. 14.

Faults in Prayer.

It is remarkable how skilfully men will contrive to avoid all real interests, and express almost wholly those which are not real to them. A man prays for the glory of God, for the advance of his kingdom, for the evangelization of the world; but, in that very time, he will not allude to the very things in which his life may stand, nor to the wants which, every day, are working their impress upon his character. The cares, the petty annoyances, the impatiences of temper, pride, self-indulgence, selfishness, conscious and unconscious; on the other hand, the gladnesses of daily life, the blessings of home, the felicities of friendship, the joys and successes of life—in short, all the things which one would talk of to a venerable mother, in an hour of confidence, are excluded from prayer among the brotherhood. Without a doubt, there is to be reserve and delicacy exercised in the disclosure of one's secret and private experiences. But this is not to be carried so far as to strip prayer of all its leaves and blossoms, and leave it like a formal bush or tree in winter, with barren branches standing in cold outline against a cold sky.

We must enter a solemn protest against the desecration of the name of God, so very common in prayer. There would seem to be no necessity, in a prayer of ordinary length, of more than one or two repetitions of the divine name. Instead of this, it is often repeated from twenty to forty times. Many prayers are rolling full of O's, and the voice runs through half a semicircular scale of gracious intonation with every other sentence. It is O do this, and O do that, O send, O give, O bless, O! O! O! through the whole petition, with every variation of inflection. Some O's are deep and sad; some are shrill and short, some are blunt and decisive, but more are long, very long, affectingly long!

It is painful to see men getting their prayers to a close. After advancing through the topics for a proper time, it seems as if it were thought needful to throw in a collection of very short petitions, or to come to the close through a certain cadence of petitions, until at last the gate is reached, and the man comes out in regular style through the "forever and ever, Amen!" And so habitual have men become to this, that a prayer that begins without a certain conventional opening and closes

without the regular gradations, is thought singular and irreverent. The familiarity of deep feeling, the boldness of love, the artless sentences of unconscious sincerity, are to some undervalued, while the cramming a prayer with all manner of conventionalisms gives no offence if the manner is only solemn.

The use of Scriptural language in prayer becomes often a serious vice. Of course, when fitly used, no language can be more elevated and appropriate. But when texts, or scraps or fragments of texts are strung together, or when certain favorite texts recur in every prayer, long after they have ceased to convey to the hearer the thoughts originally coupled with them, the use of Scripture, instead of edifying, injures.

Some men are always "opening the windows of heaven," "raining a rain of mercy," "laying down the weapons of rebellion." "Stony hearts," "unclean hands," "blind eyes," "deaf ears," at length transfer the thoughts to the outward symbol, and quite hide the inward specific spiritual state. Some men never say humble, or humility, except by such expressions as "on the bended knee of the soul," and "going down into the valley of humiliation."—Independent.

An original Sermon.

The Richmond Christian Advocate contains the following sermon for the times, which another paper calls "a skeleton in want of meat:"

Subject: Personal Poverty. Text: I am poor

In discoursing to you on this subject to-day, I shall, by God's blessing, be enabled to establish the position assumed in the text with but little effort. Let it be borne in mind that the subject is personal.

1. What I must pay by the 1st of April, 1857: 1. My note to A. B., for horse, etc., \$135; 2. Board bill to C. D., one quarter, \$125; 3. Servant's hire, \$15; 4. Washing bill, \$12; 5. Necessary for other expenses, \$10. Total, \$297.

2. What I have got wherewithal to pay it: 1. Salary for one quarter—if paid—\$200; 2. A wife; 3. A child, which, though both excellent of their kind, must, in this account, be put down as \$00.00. Total, \$200.

3. What I must have to get through with the right side up, and no mistake; 1. The sum of \$297; 2. A friend to give it; 3. The thing itself, \$297.

Application.—1. Will you give it or, 2. Shall I quit the ministry to try to make it? If so, who will be responsible, and for how much?

Vocal Voluntaries.

In churches whose choirs indulge in vocal "voluntaries," unless they have a tolerable collection to select from, there is danger that the minister may find the doctrines of his sermon flatly contradicted by the performance at the other end of the church. Poor H. used to tell a good story. In a town in Massachusetts a man of distinction died, and being a man of distinction, his funeral was celebrated in the meeting-house. The audience was very large, and the choir, being ambitious, thought it highly proper that something should be done, on their part, beyond the common routine. Their collection of anthems was very limited, but with a disposition to do the best they could, they sung with great apparent unction a familiar old piece:

"Believing, we rejoice To see the curse removed."

A noble Sentiment.

A few days since, a young man came several miles out of his way to bring me a letter containing information respecting a sick friend, about whom I was anxious to hear. He was an entire stranger, and when I offered to reward him, resolutely refused saying, "We were not made for ourselves; we were made for one another;" and with these words he hastened away.

Who does not commend this principle of action? It is like God, not only as he is revealed in his word, but in the works of his hand. The sun in the heavens scatters abroad his beams. The fountain sends forth its life-giving waters. The earth teems with its various productions. The birds sing for our pleasure. Man should copy the example, and live for the good of others. He is the happiest who makes others happy; experience verifies the words of our Saviour, "It is more blessed to give than to receive."

The high price of Upper Leather has been somewhat checked, in France, by a substitute of prepared moleskin—thick cotton twill, with a nap.

Dr. Chalmers as an Orator.

Among the recent British orators, Chalmers was an extraordinary example of the power of sheerly physiological action which distinguishes the born orator from the merely cultivated speaker. He was a man of large and heavy build, whose demeanour, when he was not himself speaking, was so far from being fidgety or excitable, that he sat like a mass of stone, perfectly placid and unperturbed, either not moving his head at all or moving it slowly round as if it turned on a weighty pivot. All the more impressive was it to see this heavy frame under the influence of the oratorical agitation. How the whole man was moved while he moved others! It was not speech; it was phrensy. Even on lesser occasions, when he still kept within bounds, it was plain that in hearing him the audience was subjected not merely to the influence of his meaning, but to the influence of the sheer physical excitement which accompanied his own sense of that meaning. And on greater occasions the sight was absolutely terrible. His heavy frame was convulsed; his face flushed and grew Pythic; the veins in his forehead and neck stood out like cordage; his voice pealed or reached to a shriek; foam flew from his mouth in flakes; he hung over his audience almost manning them with his shaking fist; or he stood erect, maniacal and stamping. More than once after such an exhibition there were fears of apoplexy; and once he lay for three hours on a sofa, having his head laved with vinegar, before sufficiently recovering himself. And often, when one remembered and carried away the exact words spoken by him in one of these phrensies, they would seem plain enough, and such as any one else might have delivered without any approach to the same state of fury. Once, for example, when his agitation was at the uttermost, the sentiment which he was expressing was simply this—that if the landed aristocracy of the country did not pay heed to certain social tendencies, the importance of which he had been expounding, "their estates were not worth ten years' purchase."—British Quarterly Review.

The use of Difficulty.

MANy men have never risen to greatness, have never known the powers that were in them, until they were confronted with difficulty, and had to grapple with it or play the coward. It is the raw material out of which the finest characters are made. The pilot in the storm, the commander in the battle, the statesman in a national crisis, has displayed qualities of which others were ignorant, and which he, himself, did not know before. Heroes would have gone down to their graves as very ordinary men, if the emergency had not offered for the calling out of what was in them. But you have no ambition to encounter difficulties which, what you call extraordinary men meet but once in a lifetime. Well, but you may be a hero in small things; you may cherish such a spirit within you, that the little difficulties of your station shall not eat your peace, and render you something less than what you aspire to be—a man.—Lister's How to Succeed in Life.

The Watch.

A valued correspondent has transcribed the following lines for our columns, from an old book. They were written by S. Deacon, a Baptist minister and versifier.

THE INFIDEL TO HIS WATCH.

You wretched piece of insolence, Shall I keep you at such expense To tell me nothing else but lies? Your saucy counsel I despise; Go better or I'll break your face, And make a snuff-box of your case.

THE CHRISTIAN TO HIS WATCH.

Thou little delicate machine, How close thy counsel, and how keen, Thy errors don't belong to thee, As mine, alas! belong to me; Do thou the hours and minutes tell, And O, may I improve them well!

Eccentric Prayers.

Rev. Nathaniel Howe, of Hopkinton, exchanged with a brother on a Sabbath when the morning chanced to be rainy, and the afternoon pleasant. Observing a much larger attendance at the second service, he commenced his prayer with the following: "O Lord have mercy on afternoon hearers, and fair weather christians." When Dr. Smalley was ordained, this said in the ordaining prayer: "O Lord, may thy young servant put down the Methodists, and the Baptists, and the Universalists, and the Episcopals, by preaching better, and praying better, and living better than they."

Not an Enthusiast.

The energy of manner of the late Rowland Hill, and the power of his voice, are said to have been at times overwhelming. While once preaching at Wotton-under-Edge, his country he was carried away by the impetus rush of his feelings, and raising himself to his full height exclaimed, "Beware, I am in earnest; men call me an enthusiast, but I am not; mine are words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud, that I was heard in the town below, a distance of a mile. Help came and rescued two of the poor sufferers. No one called me an enthusiast then—and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them in an eternal mass of woe, and call on them to escape by repenting and fleeing to Christ, shall I be called an enthusiast? No, sinner, I am not an enthusiast, I am so doing."

Varieties.

A Paris correspondent says "a prayer meeting for the emancipation of American slaves was appointed to take place at the French Evangelical Church, in the Rue Chanchat, on the night before last. Yesterday morning, in passing the church, I saw a bill on the bulletin board, which announced that on account of 'unforeseen circumstances' the meeting would not take place. I inquired what were the unforeseen circumstances, and received for answer, 'The Police.' Was such a meeting dangerous to 'public order,' or was it suppressed through politeness to the American government?"

Quite a flurry of controversy is going on in Boston and vicinity, on the subject of table moving and kindred phenomena, the parties on one side offering \$5000 for the first demonstration of the kind by the spirits, or aside from ordinary instrumentalities, and the other pretending to have succeeded, though not to the satisfaction of the adjudicators. The adjudicators are Professors Agassiz, Pierce, and Horsford, of Harvard University, and Dr. B. A. Gould, of Boston.

A recent arrival at Charleston, from Nassau, N. P., brings the intelligence that the "legislature of Barbadoes have appropriated an annual sum, amounting to £2,500, in furtherance of the project to lay down a line of submarine telegraph to connect the North and South American continents, through the islands of the lesser Antilles, the line to be placed in North America in connection with the transatlantic line, connecting the British Islands with the continent through Newfoundland."

CHIMNEYS.—It is said that if a chimney when built is plastered with mortar well mixed with salt, it will never need to be swept, as in damp weather the salt will melt and the soot fall down.

VALUABLE REDEEMED LAND.—The water so long lying stagnant in the even glades of Florida, is said to have recently found an outlet through which it is discharging itself into the Gulf of Mexico, leaving many millions of acres of land fit for cultivation, and believed to be eminently adapted to the growth of the sugar cane.

FIRE PROOF BUILDING.—The elegant edifice erecting in Philadelphia by the Pennsylvania Railroad Company, on Third Street near Walnut, will be fire proof. It is constructed of stone, brick and iron. All the joints and girders are of iron. A beautiful stone, almost cream colour, is used for the front, from Nova Scotia.

SUGGESTIVE.—It appears from the Custom-house books of Portland, Me., that while the "Maine Law" was in force, only twenty-three pipes of brandy came in from New York in six months. During the last six months 1040 pipes were entered.

A BALLOON EXPLORATION.—A novel and amusing scheme has been propounded for exploring the vast unknown interior of Australia. Mr. Charles Green, son of the veteran aeronaut of that name, proposes, in conjunction with J. J. O. Taylor, who has invented a screw propeller, to explore the interior of Australia, by means of the famous Nassau balloon. Scientific men are invited to witness experimental ascents, and their patronage is solicited.

CHURCH RATES.—Illegal Distraint.—An action at law has been sustained, and damages of £16 awarded, in Aberystwith county courts, for seizing and riding off with a pony for a church rate of seventeen shillings.