

Teachers' Department.

Sabbath School Scripture Lessons.

SEPTEMBER 27th, 1857.

Subject.—PAUL GOES TO CORINTH. TIMOTHY AND SILAS MEET HIM THERE.

For Repeating. Acts xvii. 30-34. For Reading. Acts xviii. 1-11.

OCTOBER 4th, 1857.

Subject.—PAUL'S MISSIONARY LABOURS AT SEVERAL PLACES.

For Repeating. Acts xviii. 1-4. For Reading. Acts xviii. 12-28.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 31.]

A confused and hurried flight. Painful consternation and deep sympathy are observable on the countenances of all; and a torrent of tears, followed by a loud chorus of lamentations, attest the feeling of all when their leader crosses the boundary line between the cultivated land and the desert. He himself appears deeply moved; but on the approach of some priestly figures, bearing the tokens of their sacerdotal office, he recovers his composure, and waves them back again, with dignified resignation to his own fate.

QUESTIONS to be answered next week.

73. Find a verse in the Old Testament and another in the New Testament, each of which contains a question which no man can answer.

74. What individual in Scripture bore equally well the night of adversity and the day of prosperity?

SOLUTION to Picture No. 30.

Nehemiah and Artaxerxes.—Neh. ii. 1, 2.

ANSWERS to questions in our last.

71. The witch of Endor.—1 Sam. xxviii.

72. Tears. Love, John xi. 35, 36; Humility, Luke vii. 38; Penitence, Matt. xxvi. 75.

A Home without a Daughter.

Boys may not lack affection, but they may lack tenderness. They may not be wanting in inclination to contribute their quota to the Paradise of Home, but they may be wanting in the ability to carry out their inclination. The son of a household is like a young and vigorous sapling—the daughter is like a fragile vine.

We know a home which once rejoiced in the sunny smiles and the musical accents of an only daughter. She was a lovely child—womanly beyond her years:—

"Full of gentleness, of calmest hope,
Of sweet and quiet joy!"

The child never breathed who evinced a more affectionate reverence, or a more reverential affection for her parents than did she. Instead of waiting for their commands she anticipated them—instead of lingering until they made known their wishes, she studied their wishes out. Morning broke not in that household until she awoke—the night was not dark until her eyes were closed. How they loved her! did her father and her mother; and of how many blessed pictures of the future was she the subject.

"It is a fearful thing that Love and Death dwell in the same world," says Mrs. Hemans. "Fearful!" It is maddening—it is truth that is linked with despair.

Suddenly, like a thief in the night, there came a messenger from heaven for the child—saying that the Lord had need of her. She meekly bowed her head—breathed out her life—and, at midnight, "went forth to meet the Bridegroom." The last minute of the last hour of the last day of last month was hallowed by her death. She went and came back no more!

Years have worn away since then, but still there is agony in the household whose sun went down when she departed. The family circle is incomplete,—there is no daughter there! The form that once was hers reposes among the congenial charms of nature and art; they have made the place of her rest beautiful. If the grass grows rank upon her grave, it is because it is kept wet with tears.

Of a truth, "A home without a girl in it is only half blest; it is an orchard without blossoms, and a Spring without a song. A house full of sons is like Lebanon with its cedars, but daughters by the fire-side, are like roses in Sharon."—Anson G. Chester.

It is not good to live in jest, since we must die in earnest.—Greek Proverb.

Refusing to commune.

Some time since, we attended a sacramental meeting in a neighbouring church, and as we were distributing the elements, we observed a worthy deacon sitting on one of the seats appropriated to the portion of the assembly that did not wish to partake of the ordinance. Knowing him to be a very good man, we took occasion, after the service was over, to express our surprise and regret at seeing him in such a position. He replied, that he had a personal difficulty in a pecuniary transaction with one of the members of the church, and having lost all confidence in his piety, could never again sit down at the same communion table with him. He seemed to think he was perfectly justifiable in his course. We replied by asking a single question—Do you consider yourself better than the Saviour? He sat down to his own table with Judas, who, he knew, in a few hours would betray him, and was a thief from the beginning.

The question seemed to puzzle him, and we parted. But as we were about to leave the next day, he came and expressed his great sorrow for having acted as he did. We then took occasion to remark, there was a strong probability that he had harshly judged his brother; but if he had not, the other having done wrong, could never justify him in committing another wrong, in refusing to remember Christ. The command of the Master was—"Do this in remembrance of me." The fact that another had defrauded him could never authorize him to defraud his Saviour of that grateful and heartfelt remembrance of him, in his ordinance, which was his just due. He quoted the sayings of the Saviour—"If thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." We replied that the passage was not more applicable to the Lord's Supper than it was to prayer, or any other approach to God; that if his interpretation of it was correct, he ought never to pray any more until he had settled his difficulty with his brother. We parted, and were happy to learn from him a short time since, that the train of thought then started in his mind, had led him to seek a reconciliation, and that he had been successful. Perhaps the same thoughts may be useful to some of our readers who have been guilty of similar folly with this good brother.

When will Christians learn that they should partake of the Lord's Supper, because the Saviour commanded them thus to do?—and that no course which their brethren may take will justify them in neglecting that blessed institution?—Michigan Christian Herald.

Sinner, look to Christ.

Now I will give the poor sinner a means of detecting Satan, so that he may know whether his convictions are from the Holy Spirit, or merely the bellowing of Hell in his ears.

In the first place, you may be always sure that that which comes from the devil will make you look at yourselves, and not at Christ. The Holy Spirit's work is to turn our eyes from ourselves to Jesus Christ; but the enemy's work is to the very opposite. Nine out of ten of the insinuations of the devil have to do with ourselves. "You are guilty," says the devil—that is self. "You have not faith"—that is self. "You have none of the joy of the Spirit, and therefore cannot be one of his"—that is self. Thus the devil begins picking holes in us; whereas the Holy Spirit takes self entirely away, and tells us that we are nothing at all, but that

"Jesus Christ is all in all."

Satan brings the carcass of self and pulls it about, and, because that is corrupt, tells us that most assuredly we cannot be saved. But remember, sinner, it is not thy hold of Christ that saves thee—it is Christ; it is not thy joy in Christ that saves thee—it is Christ; it is not even faith in Christ, though that is the instrument—it is Christ's blood and merits. Therefore look not so much to thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Christ, the source of thy hope; look not to thy faith, but to Christ, the author and the finisher of thy faith; and if thou do that, ten thousand devils cannot throw thee down, but as long as thou lookest at thyself, the meanest of those devil spirits may tread thee beneath his feet.—Spurgeon.

Jewish History is God's Illuminated Clock set in the dark steeple of Time.—Wilmot.

Lamentation without effort betrays weakness and wickedness.

Correspondence.

For the Christian Messenger.

Meetings of Convention.

(Concluded.)

TUESDAY EVENING.—Rev. D. C. Haynes addressed the meeting on the Swedish Mission, and the A. B. Publication Society. He spoke to the following effect.

Mr. Chairman, Ladies and Gentlemen: I hardly know where to begin in my address, nor where to stop; but the chairman will please bring me up when the fifteen minutes have expired. [This having been the time allotted by the chair to each speaker.] You have been attending to missions at home and abroad, as I perceive by your Reports and addresses, which have not been attended with any remarkable amount of success. Nor is this any thing new or strange. Successful as has been our Burman Mission, you know that Judson laboured a long time before he began to reap the fruits of his labours, as many have done before and since. But it is my happiness to bring to your notice a mission that has already been most eminently successful. I allude to our Swedish Mission, in the north of Europe. In that region there are no less than 60 millions of inhabitants, including Scandinavia and the Russian States, and the only Evangelical laborers among these 60 millions, are the agents of our little colporteur mission. The origin of this mission was remarkable. An educated and talented man, brother Andreas Wiburg, who had been laboring eight years in the Lutheran church, as preacher, was led, through the labors of a sailor missionary, (the cherished Nelson, who had been driven away from the field) first to the Bible, then to the cross, and next to examine the subject of baptism. He came out a Baptist, as men are very apt to do who come out by reading the Bible. But there was no Baptist Minister in Norway or Sweden to baptize him; and, to obtain the desire of his heart, he sailed, in 1853, for America. On his way he met brother Nelson at Copenhagen, where he was detained two days, and at the hour of midnight, in the Baltic Sea, he was baptized by that excellent brother. He reached New York, and after a while applied to the Missionary Union for an appointment to his native land. But the reply was, "Preaching is forbidden in that country, but the press is free. The law forbids the proclamation from the pulpit of any doctrine contrary to the state religion, but you may print and circulate whatever you choose. The American Baptist Publication Society is therefore just the very thing for you." The application was accordingly made, and we gave him an appointment. We have kept him employed there about two years, and the Lord has greatly blessed his labours. Four additional Scripture Readers were added to the force, on his recommendation, in January, 1856. He now reports that twenty-one Baptist Churches have been organized, twenty-four ministers ordained, and about one thousand hopeful converts have been baptized, as the result of these colporteurs going from house to house, reading the Scriptures and talking to the people about the great salvation.

And the work has entered Russia. It is this that leads us to call this mission a North of Europe Mission. There is a little group of Islands belonging to Russia in the Baltic Sea, the Aland Isles, into which our evangelical books have entered. An Alander came from Aland to see our colporteurs last Spring, whose heart had been touched by divine grace, and who desired to follow his Lord and Redeemer in the "fulfilment of all righteousness." He was baptized, returned home rejoicing, bearing with him a supply of our evangelical works, to scatter the good seed among his countrymen. He was arrested, and his house searched, but the word of the Lord is not bound. Two others from that place soon came over to the Missionaries for baptism, one of them was ordained and sent back to labour, as the first instance on record of a Russian subject becoming a Baptist preacher. And we trust that as a little leaven leavens the whole lump, so from those small beginnings the gospel is to prevail all over that country by these means. All we have to say more is: Will you aid in this work? [Mr. Haynes then read a resolution, which was moved, seconded, and ultimately passed, with some amendment, to the effect that the Foreign Missionary Board should at once adopt measures for sustaining a colporteur in Sweden. It will cost about £50 a year.] Now you have been waiting for something to do in the Foreign field. Here, then,

is an object that comes right home to your hearts. We have men all ready for action, and waiting appointments. You may employ one of these men. He shall be your missionary. You can hear from him direct from time to time, and learn the details of his labours and successes. Will you do it?

But I have another Mission to mention. It is in our own country. It is the American Baptist Publication Society. It relates to making books, and to sending out colporteurs to scatter far and wide those leaves of the "Tree of Life" which are for the healing of the nations, just as your farmers scatter the seed broadcast over the fields when you wish to have a harvest. Now what does this do? Why one of its effects is, it increases the number of laborers. It gives something to do to all classes. And recollect this is just in harmony with our views of christian truth and duty. We don't believe that it is the special privilege of one class to labour for the salvation of souls. Remember we are Baptists, and, better still, we are Christians. And real Christians always have something to do. True, there is a class who call themselves Christians, who don't seem to understand what the name implies. They remind one of a certain lady "out west" who professed to keep a tavern. A traveller rode up, and, seeing the sign, he called for some hay for his horse. The lady replied, "We don't keep hay." "Well, can you give him a mess of corn?" "No, we don't keep corn." Concluding that the entertainment was only kept for "man" and not for "beast," the weary traveller asked for refreshment for himself, when he was coolly told that they kept no such thing. "Why?" said the indignant stranger, "what do you keep?" "Why we keep tavern," was the answer. So you go to those so-called Christians, and you enquire, "Are you interested in Foreign Missions?" "No." "Home Missions?" "No." "Sabbath Schools?" "No." "Any other benevolent and Christian cause?" "No." And they think all the time they are Christians. They have the name! alas, that is all! But those who are Christians indeed, and not in name merely, are interested in the cause of Christ, in the salvation of sinners. And they can all do something. There are Christians enough here to convert all this place right off, if they would go at the work in earnest. You may not be able to preach, but you can take a book and go and read it, and sell it, or give it, as the case may be, and thus be the means of conveying a knowledge of the way of salvation to many who otherwise would have never known it. Now resolve to do something, one and all. Don't live any longer in idleness. We want more ministers. We want them now. Important as it is to have them thoroughly trained and educated, we will have to dispense with that in some cases. We must go back to the primitive plan. When the Saviour wanted laborers, he took a fisherman here, a custom-house officer there, and sent them forth to their work. [After he had kept them at one of the best of schools for about three years.—Reporter.] But I have overrun my time. (Cries of, "go on!")

Now we publish annually our Baptist Almanack. It is a Christian Almanack. It is all you want as an Almanack, giving what other Almanacks give, and then instead of nonsense, we fill up the interstices with useful matter—with evangelical truth. We circulated over forty thousand last year, and we mean to circulate fifty thousand this year. I would like to put one of these Almanacks into every man's hands who speaks the English language. We make no money on them. We sell them at the first cost. If anything is made it goes into the general fund for the good of the cause. Come, if you please, after meeting, and give me your names, and secure a supply of these Almanacks. I can send them to you free of postage. They are placed so low that every one can have them. The price is eight cents. Give us your eight cents, and I will send you the book.

God has greatly owned and blessed these books and tracts. I know a minister who was induced to write a tract, though he felt at the time as though it was something which did not belong properly to him; and that little tract has been the means of converting a great many souls. He has reason to think it has done more good in that way than he has ever been the means of doing by preaching the gospel. We make a tract of fifteen pages for a cent, and God has many a time blest a single line to the conversion of a soul. O, that we may all be stirred up to diligence, to labour in faith and earnestness, and hope; and may the knowledge of the Lord soon cover the earth as the waters cover the sea.

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Rev. J.
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