

Teachers' Department.

Sabbath School Scripture Lessons. FEBRUARY 28th, 1858. Subject.—THE AUTHORITY AND HONOUR OF THE SAVIOUR'S PRIESTHOOD.

MARCH 7th, 1858. Subject.—THE PRINCIPAL ELEMENT OF THE CHRISTIAN RELIGION STATED.

THE QUESTIONER.

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

[No. 53.]

A PUBLIC EXECUTION.

How severe is the demand which Justice makes on the public offender. Having, by his cupidity, caused the death of thirty-six of his associates, he must pay the penalty by his life, not only so, but his family, who have, doubtless, been accomplices, and his property must meet the same doom.

We shall reserve the solution of No. 52 until next week, as that and the above, No. 53, are somewhat connected.

The Child and the Snow-flakes.

[Suggested by the remark of a little girl, who, observing large snow-flakes falling, exclaimed to her sister, who held out her hand to catch them, "Oh, don't hurt them, Mary, there's angels in them!"]

Dark, darker, grew the leaden sky, The wind was moaning low, And, shrouding all the herbless ground, Sad, silently, and slow, Wending from heaven its weary way, Fell the white flaked snow.

A little child looked wondering on, As larger flakes fell near, And, clatching at her sister's hand, Exclaimed, with hushing fear, "Oh, do not, Mary, do them harm, There's angels in them, dear!"

'Twas but, say'st thou, a child's conceit; But, ah, the lesson prize: High instinct is best reasoning; The pure are still the wise: Man's vaunted head, what poor exchange For childhood's heart and eyes!

Things are to us as we to them; Thought is but feeling's wing; And, did but our cold withered hearts To earth less closely cling, We might see angels everywhere, And God in everything.

S. W. PARTRIDGE.

Keep your mouth shut.

Never allow the action of respiration to be carried on through the mouth. The nasal passages are clearly the medium through which respiration was, by our Creator, designed to be carried on. "God breathed into man's nostrils the breath of life," previous to his becoming a living creature.

A new Dog Story.

A large dog had been accustomed to get bits of money from his master to go to a meat-stall to get his lunch of fresh meat. One day, when change was short, his master gave Growler a piece of white paper, on which was an order for the meat.

Let every man sweep the snow from his own door, and not busy himself about the frost on his neighbor's files.

Agriculture.

February

Is the month of winds and drifting snows. The snow is borne by the winds from the hills and level plains, and heaped in deep masses in the valleys and highways, by the fences and walls and in the deep cuttings of the railways.

The snow shoes which bore the aborigines and our forefathers over the pathless fields and through the forests, are now rarely seen. Now the gaily painted sleigh is out, and the merry bells are heard in every direction.

Now that the days are longer, the farmers are hauling home their year's stock of firewood, and the timber for rails and posts, and the board logs to the mill. The prudent farmer has cut the wood and piled it in the woods in December and the early part of January, before the snow became so deep as to impede his labor.

Candlemas day occurs on the 22nd of this month, and we trust you remember the distich,

"Candlemas day, Half your meat and half your hay."

These old rhymes and saws often contain a wholesome truth packed into a small compass, like meat in a nut-shell. This, we think, is one of that sort. How is it, brother farmers? Is half your winter's store yet unexpended?

Cows and Butter.

MILKING.—The time should be equally divided; the udder and teats, if dirty, should be washed with warm water and wiped dry. I never allow any one to go to milk without first washing the hands. We milk fast, and permit no talking while at it; I don't allow the fingers to be put into the milk to moisten the teats; it is an unclean practice.

THE BUTTER.—Should the butter need a higher color, or more grass-like flavor a few yellow carrots, pared, grated and boiled in new milk, and strained, and the liquor put in the churn with the cream, will do it.

WINTER BUTTER.—After experimenting nearly half a century on butter-making in the winter, we have come to the following conclusion as the best way we have tried yet: viz: As soon as the milk is strained set the pans on the stove or some other hot place, till it is nearly or quite scalding hot; then we remove the pans into a closet nearest the cooking-stove where the thermometer ranges from 40 to 60 degrees night and day; then after the cream is well risen and taken off, it is kept in the same closet till churned; an operation which takes us from 10 to 20 minutes, and gives us equally as good and yellow butter as we churn in the summer, provided we keep the cream no longer than in the summer.

At present we milk four cows, and treating our cream in the above named manner, our churnings have caused us but little labor or trouble.

I make no pretension to new discoveries but every year introduces young and inexperienced farmers into action, and it is possible to such the above hints may prove of service.—Ib.

LAMBS IN WINTER.—To keep lambs in good condition and health, get some of the large round oil cakes—the larger the cakes the better. If the lambs do not begin to lick the cakes, within a day or two, put a little salt on, and there will then be no difficulty. They cannot get off enough to injure them, but they will get enough to improve their condition.

It has been humanely suggested that before putting bits in the mouth of horses in winter, they should be warmed. In freezing weather the air is such as to make the iron when put into the mouths of the poor brutes, set like hot iron, giving much pain. Thoughtless persons can prove this by putting their tongues in contact with pieces of cold iron out of doors. They will find how easily it will take the skin off.

Correspondence.

For the Christian Messenger.

A Methodist defending the Bible Union.

DEAR BROTHER,

Will you have the kindness to give the following article, which is from the Christian Advocate and Journal, New York, said to be the leading Methodist journal in America, and edited, I believe, by Dr. Strickland, one of the best Biblical Scholars among the Methodists. By doing so I feel assured that you will confer a favour upon many of your numerous readers.

Were all the religious journals in these Provinces to write in the same truthful spirit, I think that the greatest hindrance to Christian union would be removed, and much good would be done to the cause of truth and righteousness.

Yours very affectionately,

W. H. ROGERS,

Agent A. B. Union.

Pugwash.

After giving a description of the Book of Job, as revised by Dr. Conant, and referring to it as a specimen of the work of the American Bible Union, the article proceeds:—

"There has been a great distrust of these proceedings on the part of other denominations, and even to some degree among the Baptist denomination itself, in which this enterprise arose, and no little prejudices engendered, and obloquy brought to bear against it. We believe that much of this opposition is groundless. It is true that a particular denomination, or rather a portion of that denomination, has originated, and still has charge of the movement; but the same is true of many other useful efforts of a literary kind, and is, perhaps, unavoidable in a case of critical labor in which theology is involved; and they have taken as much pains as appears possible in order to prevent sectarianism from unduly influencing their revision. Their translators are selected from the entire range of American Biblical scholarship; and if they are found to be mostly or even exclusively of the Baptist denomination, that is, probably, because the services of such persons only could be secured, rather than that others were not desired. Their instructions are, in substance, simply this: "Render the text as you find the original to be."

The printed "plan for final revision," seems to contain at once the most simple and reasonable scheme for producing a reliable translation of the Bible, and at the same time as effectually excluding sectarian and partisan views as could well be devised. The following are the "General Rules" prescribed as the absolute and only guide of their conduct in the matter, for the "special instructions," etc., relate only to details of mechanical and personal arrangements on the part of the Committee of final revision:—

I.—The exact meaning of the Greek text, as that text expresses it to those who understood the Scriptures in that tongue, when they were first written, must be translated by corresponding words, and phrases, and sentences, so far as they can be found in the English language, with the least possible obscurity or indefiniteness.

II.—The revision shall be made from the received Greek text, critically edited, and published by Bagster and Sons, octavo edition of 1851, with known errors corrected. The text of "known errors," recommended to the Committee, is, "The general consent of the critical editors for the last hundred years!"

III.—The version in common use, as published by the American Bible Society, in their collated octavo edition of 1834, shall be the basis of the revision; and only such alterations from it shall be made, as the exact meaning of the inspired text, and the present state of the English language may require.

Of course, the value and accuracy of any particular portion of the revision will, in a great measure, depend upon the qualification and skill of the translator having it specially in charge. The parts hitherto published bear evidence of conscientious care and fidelity to the original. The results of these enlarged and concerted labours will undoubtedly be a very valuable contribution to Biblical science. As to its displacement of the authorized version, this could only occur in consequence of the superior character of the new version; and, in that case, the community would be left to be judges. But we suppose no general or sudden substitution can ever occur in favor of any other translation, however excellent; nor, in the present instance, is anything of the kind either proposed or apparently intended. [This society must not be confounded with the Baptist Foreign Bible Society.] The new version is first exposed for criticism; and when completed will be offered to the public, or individuals, to be made use of to such extent, and in such capacity, as they may see fit. We see no danger in the enterprise, nor any reasonable objection to its prosecution. Indeed, in these days of secularism, when the Bible is too apt to lie dust-covered on the shelf of the layman, and to be conned, even by the theologian, for little else than for special texts—when in fact, its real study is too sadly neglected by all—it seems to us that Christians, instead of carping at and disparaging the efforts of those who are willing to spend large sums of money, and devote earnest and protracted pains in developing the true sense of Holy Writ, ought rather to rejoice that any are found ready to engage in this sacred labor, and invoke Heaven's blessing upon them in the toil. Protestants acknowledge no inspired Vulgate; the original Greek and Hebrew alone are entitled to that sanctity. We have no

sympathy with the Puseyite prejudice that has assailed even the Bible Society's revision of typographical errors. If the present revisers have not correctly rendered any passage of the text, let the error be pointed out; this they invite. But let jealousy content itself with this its only useful exercise.

For the Christian Messenger.

LONDON CORRESPONDENCE.

[From our Special Correspondent.]

London, Jan. 29, 1858.

THE ROYAL MARRIAGE.

(Concluded from last No.)

THE CHAPEL ROYAL.

MR. EDITOR,

Beyond the doorway is the passage or ante-chapel, but which is nothing more nor less than a hall passage, low arched in height and mean in width. A door on the left opens directly upon an apartment, neither long nor high, a narrow gallery running along each side, every spot occupied with crimson seats, and the whole of its small interior dressed with crimson and gold. Holbion built the chapel for Henry VIII. Wren married his second wife here. Anne followed, and espoused George of Denmark, who frequented the Chapel rather than used it—sleeping out the sermons, which he accompanied with a nasal voluntary such as even the lungs of Bishop Burnet could not always overcome. That prelate, to put an end to the distracting flirtations which used to be carried on here, persuaded Queen Anne to lighten the pews till they looked like bathing-boxes, and so compelled their occupants, who had nothing but the unappreciated service to occupy their attention, to follow the somnolent example of Prince George. Georges the Third and Fourth were also married here—the latter at ten o'clock at night; and one at least who attended that last wedding, can recollect how the Royal Bridegroom turned from his neglected Bride when the solemn rite was over, and called for brandy. William the Fourth's marriage here also closes the list of the Chapel Royal's antecedents.

Among all the attractions which the Chapel has undergone, those which have been made for this ceremonial are by no means among the least. The old high pews have been entirely swept away, and a sufficiently broad path left up the centre of the building, from the doorway to the altar. On either side of this, rising one above the other, are four rows of seats, covered with crimson, and bordered with gold lace. These accommodate 150 persons—the gentlemen being allowed a space of 20 inches and the ladies not more than two feet. The latter indulgence, however, as it turned out, was a most feeble and inadequate concession to the fashions of the day, and great was the struggling, and grievous the injury to robes of state, before the ladies could reduce themselves to the required standard! Above these seats, and along the walls at each side, at about eight feet from the ground, two galleries were erected. Their cornices are ornamented with a handsome scrollwork of carved oak. Light blue and gold columns support them in the front; and from the spandrels of these arches spring gold beadings. Over each column is a shield with the Royal cipher surmounted with the crown, and a light handsome railing of blue and gold closed the whole in front. These galleries held, when full, rather less than 50 peers and peeresses; making the total number of seated visitors, who could witness the ceremony from all parts of the chapel, not quite 300.

At the upper end of the chapel, round the west pas and altar, all the walls had been hung with the richest crimson silk velvet, with a deep and massive bullion fringe. The altar is draped in the same style, and a beautiful semi-circular communion rail runs round its whole. The communion table is heightened to bear the gold plate, which shows gorgeously upon the crimson velvet. Round the altar, on a right and left, were 50 magnificent settees in crimson and gold, were carefully arranged. The low Chair of State on the left, with five tile stools, two at one side, and three at the other, showed at once where Her Majesty would sit, surrounded by her Royal children.

At ten precisely the first holders were admitted, and in half an hour the whole space was filled. The prevailing style of dress was befitting a bridal; there was so many white bonnets and gawky veils, that it might have been supposed that a large number of brides had been dispersed among the spectators. There were singularly few gentlemen; parties had evidently been made up with on the indispensable amount of male escort. The scene, therefore, was all colour, tier on tier, as a brilliant slope of flowers. The spaces between the pillars of the colonnade were hung with wreaths of ivy, holly, and other evergreens, fastened with rosettes and