

Teachers' Department.

Sabbath School Scripture Lessons.

SEPTEMBER 5th, 1858.

Subject.—WAR, THE FRUIT OF HUMAN WICKEDNESS.

For Repeating. For Reading.
James iii. 17-18. | James iv. 1-8.

SEPTEMBER 12th, 1858.

Intended to be committed to memory and recited by all.

Doctrine.—FAITH IN CHRIST.—John i. 29; iii. 14-18; Math. xvi. 16; Acts x. 48; xiii. 39; Rom. i. 16; Gal. ii. 26; 1 John iii. 23.

THE QUESTIONER.

Bible Questions.

28.—Where is the last mention made in Scripture of the Virgin Mary?

29.—What was the name of the master who said to his servant, "I have learned by experience that the Lord hath blessed me for thy sake?"

Solution to Mental Picture from the Bible No. 67.
Nehemiah before the king.—NEH. ii. 1-6.

The Window Plant.

From Cottage Bread.

"MOTHER, I turned it yesterday—
And see, it's moving round again;
The naughty thing will have its way.
And minding nothing I can say,
Peeps through the window-pane.

"It will keep turning to the light.
Buds, flowers, and leaves, and all;
It has no sense, I'm sure, nor sight,
Yet seems as if it reasoned quite,
Or heard its sisters call.

"I want to make it bend this way,
And watch me at my book;
But if I read, or work, or play,
If I'm sad, or if I'm gay,
I cannot get a look."

"My Annie, dear, it seeks the scourge
Of heat, and life, and light;
Its motions you can never force,
No hand can turn it from its course—
Be sure it moves aright.

"It has a word for thee, my love,
Though mute, a voice divine;
It bids thee turn to One above,
In whom we live, and breathe, and move,
Thy mother's God and thine."

The Blessing of Little Children.

[We take the following articles from the manuscript of the forthcoming "History of the Christian Church," now being prepared for the American Baptist Publication Society, by Rev. J. NEWTON BROWN, D. D.—*Baptist Almanac*.

There is a singular beauty in the scene which immediately followed the conversation between our Lord and his disciples on the sacredness and utility of the marriage relation. While some, or all of them, struck by the strictness of his doctrine on Divorce, were questioning the general expediency of Marriage, little children—the precious fruit of this very relation—were brought unto Jesus, that he might put his hands on them and pray. Who does not at once appreciate the feelings that prompted this desire for the Saviour's benediction? Yet, in the mood of the moment, the disciples rebuked those who brought them, and perhaps the eager little ones themselves. "When Jesus saw it he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them."

Can any human comment add to the exquisite tenderness and moral charm of this act of our Redeemer? Could any thing more fully express the breadth and depth of his love to our race? How foreign to the letter and spirit of this entire passage is the idea of infant baptism? Jesus himself baptized not, nor were those children brought to Him for any such purpose. The arbitrary and unwarrantable association of such an idea with this passage encumbers, nay, absolutely profanes its simple and holy beauty. It is the infallible mark of a late and degenerate age. The exact criticism of our own age rejects it altogether. "Of that reference to infant baptism, which it is so common to see in this narrative," says Olshausen, "there is clearly not the slightest trace to be found." Schleiermacher goes farther still, and says, "all traces of infant baptism which one will find in the New Testament, must first be put into it." (Chris. Theo. 383.)

The golden lesson taught us by this whole passage, is, that little children are to be brought to Christ, and to be blessed by His grace without baptism.

Christian Duty to little Children.

But how, and by whom, are the religious interests of little children to be duly cared for? Of the persons who brought these children to Christ, nothing is said. And this very indefiniteness is full of wisdom. For now, Christ may be said to speak to all classes alike—to the parents, the nurse, the teacher, the guardian, the pastor, the church, in short, to every friend of the race: *Suffer little children to come unto me, and forbid them not.* But a command not to hinder, is, in this case, equivalent to a command to help, by all means, little children to come to the Saviour. It assures us, beyond all doubt, of the gracious disposition of Christ towards children, and enjoins the same disposition on us. Every facility is to be given them for seeking His salvation; every obstacle is to be removed, every necessary instruction imparted, every motion urged, every encouragement offered by our personal influence and example, begun, carried on, and crowned by the spirit of prayer. Especially are we to watch and tenderly cherish the first movement of the infant heart towards the Saviour. As Neander truly observes on this passage, "The whole transaction illustrates the love with which Christ goes to meet the dawning sense of God in human nature." (*Life of Christ*, 331.)

A Child in search of its Father.

One evening last week, just as the bell of the Sing Sing Prison was ringing "all right," and most of the officers were about taking their departure from the Institution, a little girl about seven years of age, entered the Warden's office. On being questioned as to her name and errand, she said that her name was Agnes W—, and that she had "come all the way from New York to see her father, whom her mother had told her was in prison at Sing Sing." The intelligence and mournful looks of the child soon enlisted the sympathy of the Warden and other officers, and it was at once decided to gratify the wishes of the little heroine.

But a difficulty at once arose—there being no less than four convicts bearing the same name as her father; but this difficulty was soon overcome by the little girl herself.

She said that her father was a cooper by trade, and it became apparent at once that the J— W— employed in the "Shook Shop," was the looked-for father. He was brought from the cell to the office, and the scene which took place between the convict father and his child will not be soon forgotten by those who witnessed it. Accustomed as were the officers to affecting scenes between the convicts and their relatives, yet this one was too much for their feelings, and a tear stood in the eye of many of those stout-hearted men.

The story of little Agnes to her father was "that her mother was very poor, lived out at service, and could not come herself; that she left New York that morning without a cent of money—walked through the city till she came to the railroad that some boys told her passed through Sing Sing; that she crept into one of the cars and hid herself away, and when found by the conductor, he allowed her to ride all the way up for nothing, and that some boys in the village told her the way to the Prison."

After spending some time with her father she was kindly taken care of for the night by one of our citizens, and the next morning a lady of our village accompanied her to New York and had her placed in an asylum devoted as a home to the children of the destitute there she will be taken care of, and properly and kindly treated.

SCOTLAND is a mountainous country, and deeply indented by arms of the sea, especially on the W. side, where the scenery is beautiful. The Friths of Forth and Clyde penetrate far inland, in the S., and in the N. W., Moray Frith and Loch Linnhe form a N. W. peninsula. The W. and N. are the most mountainous parts, and large tracts in this region and some in the S. are fitted only for pasturage. The S. E. is level, or more gently undulating, and being very carefully cultivated, produces fine grain and other farm produce. Coal and iron are abundant in the region between the Frith of Clyde on the W. and the Friths of Tay and Forth on the E. Salt and chalk do not occur. There is good building stone everywhere, and the greater number of houses are of stone, and very high,—the dwellings being in flats or storeys, as in Paris. The climate is similar to that of England, but cooler, in both winter and summer, owing partly to its more northern position, partly to its elevation. The Scotch, like the English, are of two distinct races: a Germanic race, occupying the Lowlands in the S. and E., speaking a language of the same family as the English, and now hardly to

be distinguished from it except in accent; and a Celtic race, called the Gaels or Highlanders, occupying the mountainous regions of the N. and W., and speaking a Celtic tongue—the Gaelic. The Presbyterian form of the Protestant religion was finally established in Scotland at the revolution in 1689; and at this day, the great majority of the people are Presbyterians, though large numbers dissent from the establishment, from which several secessions have taken place; that of 1843, forming the Free Church, was the most notable. Considerable numbers of the gentry adhere to Episcopacy; and there are a few Roman Catholics, Congregationalists, Baptists, Methodists, and other Christian sects. The government of Scotland has been incorporated with that of England since the union of the parliaments in 1707. But Scotland retains her own system of law, and law courts, judges, &c., quite distinct from those of England. There are extensive iron works in the counties of Stirling, Lanark, and Ayr. The cotton manufacture, in all its branches, is carried on in Glasgow and the vicinity, where also machinery and steam-engines are made. The linen trade is carried on extensively in Fife and Forfar, at Dunfermline, Dundee, &c. Scotland is notable also for a certain description of woollens, tweeds, tartans, carpets,—the manufacture of which is chiefly in Stirling and some towns in the South. Large quantities of fine ales and whisky are also manufactured; the latter chiefly in the west. Considerable quantities of cattle are exported; and as farmers and horticulturists the Scotch stand high.—*Reid's Geography for British America*.

An Important Trial.

The public will be pleased to hear the following suit, and the judgement which has been given in favour of the defendant. We think that the plea set up was a good one, and we hope for the future that Mr. Heart will either be compelled to change his quarters, or the most effectual step be taken to reform him from his bad habits. We have long been of the opinion that he has had much to do in inciting to mischief this otherwise innocent personage; and that the principal should be held to strict accountability for the numerous evils which this agent has done and is doing. We call attention to him, and would warn the public to be on their guard, and we have reason to believe that of late he has been principally busy in his deceitful works:—

Trial of Mr. Tongue.—Mr. Tongue was charged with being "an unruly evil, full of deadly poison," and in proof of the charge the law-book was produced, and a passage cited from James iii. 8. The defendant replied, that if it were not for Mr. Heart, who lived a little way below him, he should be as innocent as his neighbors, Mr. Nose or the Messrs. Eyes; and in support of this position, he cited a passage from the same law-book, Matthew xv. 18. The Court decided the defence was a sound one, and that nothing really good could be expected from Mr. Tongue until a radical change should take place in his neighbor, Heart.

BIBLE REVISION.

PRESBYTERIAN REVISION OF THE BIBLE.

"An Independent Revision of the Bible, or the Holy Bible translated from the original languages of the Sacred Books, with improved divisions of chapters and verses" by the Rev. L. A. Sawyer, of Westmoreland, N. Y., is to be issued in volumes so soon as may be; the first within a few months. Mr. S. has devoted twenty-five years to his great undertaking, for which several competent authorities pronounce him eminently qualified. He is a minister of the Presbyterian Church; and, so far as we can learn, stands well in his denomination. We wish him much success in his noble effort. If he shall succeed in opening the eyes of any considerable portion of the members of his religious connection; showing them the importance of a more accurate rendering of the Word of God than that contained in the Common Version, he will be entitled to the reward promised to the faithful. God will bless those who are earnestly striving for the purity of his own word. The time of trial will be followed by the hour of triumph. The farmer is no more sure of his harvest, than is the honest translator, or reviser of God's word, of a reward lasting as eternity itself. Press on the work.

THE JEWS COMING TO CHRIST.

Rev. Mr. Baas, a converted Jew, stated lately, while lecturing in Boston, that the prejudices of the Jews against Jesus, were gradually giving way. He has recently received a letter from England, giving an account of a meeting of Rabbis in that country, to discuss the question, whether Christ was the true Messiah. "They

had agreed, if the Messiah did not come in fifteen years, to accept Christ as a true Messiah."

RELATION OF THE MODERN TO THE ANCIENT GREEK.

Professor Sophocles, teacher of ancient Greek in Harvard University, himself a native of Greece, and author of a Modern Greek Grammar, remarks, on the fourth page of that work:

"The modern dialect is so intimately connected with the ancient, that a critical knowledge of the former, without a corresponding knowledge of the latter, is wholly out of the question. In fact, a Greek's mastery of his native tongue, is just in proportion to his acquaintance with ancient Greek."

A JUDICIOUS COMPARISON.

The Greek now used in Athens, does not differ from that in which the New Testament was written, more than the English language now in vogue in Great Britain and this country differs from the English in use in the days of Chaucer. Suppose that a society in St. Petersburg were determined to make a thorough and accurate translation of Chaucer's work into the Russian tongue, and that one of the members of the Committee of Translators, had lived in England and made personal observation of the use and force of English terms and the idiomatic distinctions in their application, the question has been asked, whether their work would be as accurate and reliable without such an advantage as with it. No one can doubt the reply which a man skilled in languages would give to such a question.

NOT A MERE EXPERIMENT.

Dr. Hackett visited Greece, and spent some time there about thirteen years ago. At that time he was not in the employ of the Bible Union, or engaged in the great work which now absorbs his energies; yet he was prosecuting studies which have prepared and qualified him for such a work, and he then made such observations upon the usages of modern Greek and its close affinity with the ancient, as convinced him of the necessity and importance of the measure now adopted, in order to make a thorough English version. The embodiment of some of the observations, which he then made in his work on Acts, has given it a superiority over other works on the same book, which has justly procured for him a world-wide reputation as a judicious and discriminating biblical scholar.

THE ENSUING ANNIVERSARY.

The Anniversary of the American Bible Union will be held in New York, commencing on Wednesday, the 6th of October next, at nine o'clock A. M., in the Meeting House of the First Baptist Church, on the corner of Broome and Elizabeth Streets.

As heretofore, provision will be made for dinner and tea on the premises, and the exercises will be continued through two entire days.—*Bible Union Quarterly*.

Agriculture.

How to Exterminate the Weevil.

In reference to this subject which is of so much interest to farmers, the *New York Evening Post* says:—

J. L. Booth, now of this city, who has made some valuable improvements in grain-cleaning machinery for flour mills, sends us the result of some experiments with his machine for scouring grain. He obtained from a farmer thirty bushels of wheat from a bin of two hundred bushels, and after passing it through the machine, placed in glass jars samples of the cleaned and uncleaned grain. Upon examination some time after, he found the latter alive with weevil and badly eaten, while that which had been scoured was perfectly free from any appearances of the insect. This led him to a microscopic examination of the berry of the wheat, which resulted in convincing him that any grain infested with weevil can be entirely cured and preserved by the simple process of cleaning. In proof of which he states that a large portion of the grain seemed to have a single blister or slight prominence upon the germinating end of the berry, which was readily removed by the point of a knife, and the egg of the weevil discovered. Mr. Booth is satisfied that this thorough scouring and agitation of the grain removes the glutinous covering of the cell containing the egg, and that its exposure to the air destroys its generating properties. And if the wheat is taken in any condition, after this insect has passed into the larvæ or perfect state, and treated as above mentioned with any effective smutter, this pest will be completely eradicated. There are other species of the same destroyer—one in which the egg is deposited in the berry while in a soft state before harvest, and the depository being capped over to exclude the air, the egg remains thus protected until the grain is again sown, and does not change until decomposition commences from the action of the earth and process of germination. As Mr. Booth's process is within the reach of all, it is worth the while of those whose grain is infested by the weevil, to try it.