

Teachers' Department.

Sabbath School Scripture Lessons.

DECEMBER 19th, 1858.

Subject.—THE POWER OF FAITH AND PRAYER THROUGH CHRIST.

For Repeating.

1 John v. 1-3.

For Reading.

1 John v. 10-21.

DECEMBER 26th, 1858.

Subject.—EXHORTATIONS TO PERSEVERANCE IN CHRISTIAN LOVE AND BELIEF.

For Repeating.

1 John v. 10-12.

For Reading.

2 John i. 1-13.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 75.]

It is midnight. In a large eastern house is a crowd of anxious men and women. A fire is made in the open court which throws its red light on the countenances of those sitting and standing around. A servant woman is keeping the door, and looks carefully at each person as he enters, lest some should be admitted who would give the inmates trouble. One man of weary aspect appears for admission, against whom the woman makes an accusation. He solemnly denies the charge, and walks towards the fire, where he is again charged with the same; the truth of which he resolutely refuses to admit. Again a woman tries to argue the question with him, when he becomes angry, and with oaths and curses he persists in the truth of what he has stated. After turning his head towards one distinguished person in the large hall, he encounters a glance from him, and hastily retreats, weeping bitterly and reproaching himself aloud for his mean and cowardly conduct.

Key to Bible questions in our last.

42.—THE SCAPE-GOAT.—Leviticus xvi. 7-26. THE LIVING BIRD.—chapter xiv. 4-6.

43.—DANIEL in the Old Testament, and JOHN THE BAPTIST in the New Testament.

Nothing but a Stump.

The immense value of Sabbath School instruction is shown in a most striking manner by the following beautiful similitude of Henry Ward Beecher:

Here is a man who wishes to get a shade-tree for his front yard. He takes him out and shows him a most majestic elm, and advises him to move that to his yard. It will make a splendid tree for that place.

"Why," says the man with astonishment, "I can't move that tree! Its roots spread over an acre of ground!"

"Well, cut off the roots."

"But that would kill the tree unless I cut off as much of the top."

"Well cut off the top."

"But suppose I should cut off the roots and top, and move it into my yard, what have I then got but a great stump?"

And sure enough, what has he got but a great ugly stump?

The way, said Mr. B., to get a handsome shade tree is, to go to the nursery, and get a small tree, so that you can take all the roots up with it; then it will live, and grow, and become a tree of beauty.

So, in bringing persons to the church, you take a man, and it may be here is one root running off into the grog-shop, another root running into the theatre, and so on. All these roots you must cut off, and when you have pruned him, and got him into the church, what is he but a mere stump!

If you would have good, symmetrical Christians, you must go to the nursery—ah, that is the word, the nursery—to the family and the Sabbath School and take the young plants, the children, and train them up to become plants of righteousness and ornaments in the house of our God.

How forcibly does this illustrate the importance of early piety. And how earnest should parents and teachers be, in their labors and instructions to bring our children early into the household of the saints.

AN IMPORTANT QUERY.—A learned "High Churchman" writes to the English Guardian, propounding the following important question for solution: "Whether the cloak which St. Paul left at Troas, was not the garment which Holy Church directs to be used at the celebration of the Eucharist?"

—A day or two ago a passenger on one of the trains to New York had a pet monkey, with which he amused the passengers. Near Port Chester the train suddenly stopped. Nobody could tell the cause, until it was discovered that Master Jocko had mounted to the top of the car, and pulled the cord which communicates with the locomotive, and thus given the engineer the signal to stop.

—A bill has been introduced into the Legislature of Georgia, to prevent the use of any Latin phrase in any of the legislative Acts of that State.

Antiquities and Curiosities.

The collectors of relics will, perhaps, feel interested in the subjoined statement of the prices paid within the last few years for various objects of historical curiosity: The Ivory Arm Chair, presented by the city of Lubec to Gustavus Vasa, sold in 1825 to the Swedish Chamberlain, M. Schmekel, for the sum of 58,000 florins. The Prayer Book, used by King Charles the First, when on the scaffold, was sold in London, in 1825, for 110 guineas. The coat worn by Charles XII, at the battle of Pultowa, and which was presented by Colonel Roson, who followed the King to Bender, was sold in 1825, for the sum of 551,000 francs. A fragment of the coat worn by Louis XVI. at the altar, was announced in the catalogue of a sale in 1829, and would have probably fetched a very high price, but it was withdrawn. The Abbe di Tersan paid a very high price for a pair of white shoes which had belonged to Louis XIV.

A tooth of Sir Isaac Newton was sold in 1815 for the sum of 330l. The nobleman by whom it was purchased had it set in a ring, which he constantly wears. Apropos of teeth, it may be mentioned that at the time when the bodies of Heloise and Abelard were removed to the Petits-Augustins, an English gentleman offered 100,000 francs for one of Heloise's teeth. At the sale of the library of Dr. Soarman at Stockholm, in 1820, the skull of Descartes, sold for a considerable sum. Voltaire's cane was sometime ago sold in Paris for 500 francs. An old wig which had belonged to Kant, the German philosopher, was sold after his death in 1804, for 200 francs. A waistcoat belonging to J. J. Rousseau was sold for 950 francs, and his metal watch for 500 francs. In 1822, Sterne's wig was sold at public auction in London for 200 guineas. In 1824 the two pens employed in signing the treaty of Amiens were sold for 500l. The hat worn by Napoleon at the battle of Eylau was sold in Paris in 1835 for 1820 francs. It was put up at 500 francs, and there were thirty-two bidders.

Lyman Beecher's Courtship.

An eminent divine, who is as well known as he is universally respected, many years since was led to the conclusion that "it is not well for a man to be alone." After considerable pondering he resolved to offer himself in marriage to a certain member of his flock. No sooner was the resolution formed than it was put in practice, and getting out his cane, he speedily reached the dwelling of his mistress. It chanced to be on Monday morning, a day which many New England readers need not be told is better known in the house as washing-day. Unconscious of the honour that was intended her, the lady, was standing behind the tub in the back kitchen, with her arms immersed in the suds, busily engaged in an occupation which, to say the least of it, is more useful than romantic. There was a loud knock at the door. "Jane, go to the door, and if it is any body to see me, tell them that I am engaged and cannot see them." The message was faithfully rehearsed. "Tell my mistress," said Parson B., "that it is very important that I should see her." "Tell her to call in the afternoon," said the lady, "and I will see her." But it was unavailing. "I must see her now," said the minister; "tell me where she is." So saying, he followed the servant into the kitchen, to the great surprise of her mistress. "Miss—I have come to the conclusion to marry; will you have me?" was the minister's opening speech. "Have you?" replied the astonished lady. "This is a singular time to offer yourself. Such an important step should be made a matter of prayer and deliberation." "Let us pray!" was Mr. B.'s only reponse, as he knelt down beside the tub and prayed that a union might be formed which would enhance the happiness of both parties. His prayer was answered, and from this union, thus singularly formed, has sprung a family remarkable for talent, including Rev. Henry Ward Beecher, of Brooklyn, and Mrs. H. B. Stowe, author of "Uncle Tom's Cabin."

—The will of the late Judge William Jay, of New-York, leaves \$1,000 to his son in trust, to be applied in promoting the safety and comfort of fugitive slaves.

An exchange tells of an excitable gentleman, who, at a fire, headed a line of fire buckets, and as fast as they were passed to him he threw bucket and all into the fire, crying out, all the while, "Pass on more buckets!"

—In Saratoga county, N. Y., a man named Fanshaw offered to let his neighbor Sanderson burn his cowhouse if Judge Parker failed to get 5,000 majority for governor. Sanderson touched off the cowhouse and Fanshaw's two cows were burnt in it. The latter has commenced a suit against Sanderson, alleging that the cattle were not included in the bargain.

The Conjugating Dutchman.

We know not where the following story came from; but as it gives a droll picture of a methodical and persevering Dutchman, it may not prove unentertaining. Two English gentlemen once stepped into a coffee-house in Paris, where they observed a tall, odd-looking man, who appeared not to be a native, sitting at one of the tables, and looking around with the most stone-like gravity of countenance upon every object. Soon after the two Englishmen entered, one of them told the other that a celebrated dwarf had arrived in Paris. At this the grave-looking personage above mentioned opened his mouth and spake: "I arrive," said he, "thou arrivest, he arrives, we arrive, you arrive, they arrive." The Englishman, whose remark seemed to have suggested this mysterious speech, stepped up to the stranger and asked, "Did you speak to me sir?" "I spake," replied the stranger, "thou speakest, he speaks, we speak, you speak, they speak." "How is this," said the gentleman, "do you mean to insult me?" The other replied, "I insult, thou insultest, he insults, we insult, you insult, they insult." "This is too much," said the Englishman; "I will have satisfaction: if you have any spirit with your rudeness, come along with me." To this defiance the imperturbable stranger replied, "I come, thou comest, he comes, we come, you come, they come;" and thereupon he arose with great coolness, and followed his challenger.

In those days, when every gentleman wore a sword, duels were speedily dispatched. They went to a neighboring alley, and the Englishman unsheathing his weapon, said to his antagonist, "Now, sir, you must fight me." "I fight," replied the other, drawing his sword, "thou fightest, he fights, we fight;"—here we made a thrust—"you fight, they fight;" and here he disarmed his adversary. "Well," said the Englishman, "you have the best of it, and I hope you are satisfied." "I am satisfied," said the original, sheathing his sword, "thou art satisfied, he is satisfied, we are satisfied, you are satisfied, they are satisfied." "I am glad every body is satisfied," said the Englishman; "but pray, leave off quizzing me in this strange manner, and tell me what is your object, if you have any in doing so?" The grave gentleman now, for the first time, became intelligible. "I am a Dutchman," said he, "and am learning your language. I find it very difficult to remember the peculiarities of the verbs, and my tutor has advised me, in order to fix them in my mind, to conjugate every English verb that I hear spoken. This I have made it a rule to do. I don't like to have my plans broken in upon while they are in operation, or I would have told you of this before." The Englishman laughed heartily at this explanation, and invited the conjugating Dutchman to dine with them. "I will dine," replied he, "thou wilt dine," he will dine, we will dine, you will dine, they will dine, we will all dine together." This they accordingly did, and it was difficult to say whether the Dutchman ate or conjugated with most perseverance.

European Baptists.

In Great Britain the Baptists, next to the Congregationalists, form the most numerous body of Protestant dissenters. In London they have 140 churches. In England the body is divided by their views of the design of Christ's redemption into General and Particular Baptists, the former taking Arminian, and the latter Calvinistic ground. The New Connection of General Baptists seceded from the Old, to exclude Unitarianism, which was creeping in. They are strict communionists. They have a Theological School at Leicester, a successful mission at Orissa in India, and though a small, are a zealous and flourishing body. The Particular Baptists however, are altogether the most numerous and influential. They have 2000 churches, and near 200,000 members and a population of about one million souls. They have 6 Theological Colleges: at London, Bristol, Horton, Haverford West, Pontypool, and Edinburgh. Their 1600 ministers are mostly well educated. Dr. Chalmers pronounced them "for their number the most intellectual body in England." Their periodical organs are the Freeman, a large weekly sheet, and three monthlies, the Baptist Magazine, Baptist Reporter and the Eclectic Review, also the Baptist Messenger. This body hold different views on the question of Conjunction; the prevalent views are those of Robert Hall. In all other respects they are united. Within half a century they have advanced rapidly in numbers and influence. They support the important Missions to India, begun by Carey in 1793, and which has done so much by its preaching, and still more by its literary labors, for the evangelization of the East. They also support a Baptist Home Mission, and the Missions in Ireland,

France, Africa, Honduras, and the West India. The Jamaica Mission is now self-supporting, but the Home Society has established and sustains at Calabar, in Jamaica, a Theological Institution for native candidates for the Ministry, which is in a flourishing condition, and promises much for Africa also. Baptist principles are spreading rapidly in all the widely extended colonies of great Britain, particularly, Australia, New Zealand, St. Helena, New Brunswick, Nova Scotia, and the Canadas. They are taking deep root in the army and navy, in the house of Commons, and the peerage.

On the continent of Europe within twenty-five years, near 10,000 converts have been baptized, and 70 churches planted in the principal cities of France, Germany and Denmark; besides 30 churches in Sweden with 1500 members, baptized within the last 2 years. Many of these converts have suffered severe fines and imprisonments; some have been denied the liberty of marriage; others have had their children torn from their arms to be baptized in the State Church; others still have been condemned to perpetual banishment. But in the face of all this intolerance they have advanced. They have manifested the spirit of the primitive martyrs. Hundreds driven from their homes, emigrate to America, and here sprout their principles among their countrymen, in the Western States. The number now here is about 2500, with 38 churches and 35 ministers. Recent information from France and Switzerland announces the gradual abandonment of infant baptism by the Free Evangelical churches, and also by some in the Protestant National Church.—Baptist Family Magazine.

NEWSPAPERS.—A man, says Doctor Franklin, eats up a pound of sugar, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up in the mind to be used whenever occasions or inclination calls for it. A newspaper is not the wisdom of a man, or two men; it is the wisdom of the age—of past ages, too. A family without a newspaper is always half an age behind the times in general information; besides, they never think much, nor find much to think about. And there are little ones growing up in ignorance, without a taste for reading. Besides all these evils, there is the wife, her hands in her lap, and nothing to amuse her mind from the toils and cares of the domestic circle. Who would be without a newspaper?

The Methodists have a rare preacher among them, if we are to believe a correspondent of the Memphis Christian Advocate, who says of a Rev. F. E. Pitts, one of their divines: "I have repeatedly heard the most famed men of America, but there are times when the *stare of his pathos ticks the everlasting hills with a roar that moves your soul to depths fathomed by few other men.*" Whew!

BARNUM is lecturing in England on "Money-making and Humbug." He is very successful as a speaker, and his morals on these topics have mended. He instances Abraham as the first known instance of a successful money-maker, and enlarges on the real dignity of the commercial mind. He also gives rules of the art, strikingly like Poor Richard's, adding these: "Advertise," and "Never tell more about your business than is necessary." He defends Humbug as the "Art of attracting attention."

RECEIPTS TO MAKE A SPIRITUALIST.—Dr. Randolph, a celebrated spiritualist, has openly recanted. In a lecture at Utica on Sunday last, he stated it has his candid opinion, founded upon his experience of nine years as a medium, that spiritualism was one-third imposture, one-third insanity, and one-third diabolism. Mr. Randolph declares that insanity is the usual fate of trance mediums.

REFORM YOUR TAILOR'S BELLS.—Humboldt tells us that he met, one day in his travels, with a naked Indian, who had painted his body, so as to represent a blue jacket and trousers with black buttons.

Her Catholic majesty the queen of Spain, attended a bull-fight and horse race after church on a recent Sunday, where twenty-three horses and six bulls were killed in about two hours, and the queen manifested the greatest delight.

Mr. John Wood has been awarded by the Baptists of Liverpool G. B. the prize of £1,000 for his picture of "The Baptism of Christ."

The rich are inclined to believe that they are superior to other men, and other men do all they possibly can to fortify them in that belief.

Wealth makes a man proud when he has little else to be proud about.

When success makes a man better than he was before, he must be a good man indeed.