

## Teachers' Department.

## Sabbath School Scripture Lessons.

NOVEMBER 21st, 1858.

Subject.—THE DUTY OF COMPARING THE PRINCIPLES AND PRACTICE OF TEACHERS WITH THE SCRIPTURES.

For Repeating. For Reading.  
1 John iii. 20-22. | 1 John iv. 1-11.

NOVEMBER 28th, 1858.

Subject.—LOVE IS OF GOD, HE IS ITS AUTHOR, AND THOSE WHO EXERCISE IT ARE LIKE HIM.

For Repeating. For Reading.  
1 John iv. 9-11. | 1 John iv. 12-21.

## THE QUESTIONER.

## Mental Pictures from the Bible.

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

[No. 73.]

A rich African is riding in a chariot of great magnificence through a dreary desolate country. He holds in his hand a roll of parchment, and appears to be reading aloud, when a traveller comes along the road by his side. After listening awhile he accosts him, and is invited to take a place in the carriage. The proposal is accepted, and as they proceed a deeply interesting conversation ensues, in which the traveller becomes the principal speaker. They converse together, until they come to a river side, when they both alight, and descend together into the stream. On coming out of the water, the traveller, by some invisible agency, is lifted up from the ground, and is taken far away from his agreeable companion, who also goes on his way with great joy and animation.

Key to Bible questions in our last.

38.—PAUL.—1 Cor. xv. 9. He received his commission direct from the Lord Jesus,—verse 8, and Acts xxii. 13-16.

39.—Eight: Matthew, Mark, Luke, John, Paul, James, Peter and Jude.

For the Christian Messenger.

## Hints to Sunday School Teachers.

Allow nothing which you can control to cause you to absent yourself from your class even for one day. Having engaged in teaching expect to make sacrifices of feeling, inclination and ease. Reflect on the high privilege you enjoy in being permitted to labour together with God, and if that consideration be insufficient to insure punctuality you have reason to fear all is not well with your own souls.

Keep a class roll large enough to contain a register for at least one year. Take the books in regular order. In no class should there be more than ten scholars, and although, in many there will be less than that number it would be well to allot ten volumes to each teacher, and require him or her to retain them the same number of weeks. Let class A have from one to ten, B from ten to twenty, C from twenty to thirty &c. This arrangement would probably be unpopular when the library was old; but when we take into account the time thus saved, the confusion prevented and the certainty afforded to every scholar of ultimately having the reading of every volume it will be admitted that the advantages exceed the disadvantages, with even old books, and when a new supply is obtained it will remain new to the school as many weeks as there are volumes.

Remain with your class till school is dismissed, and require your scholars to do the same.

Retain no one in your class, whom you cannot control. If there be any whom you find it impossible, to persuade to conduct themselves properly speak privately to the superintendent and have them removed to another class.

Require your scholars to commit the lessons to memory.

Acquaint yourself with the spiritual condition of every member of your class, and adapt your advice to the peculiar circumstances of each.

Make yourself familiar with the subject of each lesson. Ask for and expect the guidance of the Holy Spirit.

While striving to benefit your scholars in every way, let it be your chief object to teach them the way of salvation by Christ, and to persuade them to be reconciled to God.

Yarmouth, Nov. 4th, 1858. M.

The pious John Newton says: "I was once in a large company where very severe things were spoken of Mr. W., when one person seasonably observed, that though the Lord was pleased to effect conversion and edification by a variety of means, he had never known anybody convinced of error by what was said of him behind his back. This was about thirteen years ago, and it has been on his mind as a useful hint ever since."

## The Newspaper as an Educator.

The gifted and experienced editor of *Barnard's Journal of Education*, in a recent address delivered at Madison, Wis., during the sessions of the editorial convention, took the position that to "the weekly newspapers of our land were the people indebted for a large share of their education." The school might have its power for good, the college exercise a life long influence, and books and lectures exert their sphere of usefulness, but even the humblest paper of the country press did more than all of these to fashion and to furnish, for weal or wo, the minds and hearts of the masses.

There is no more responsible position in the world than that occupied by the news paper editor. The child, just indulging its new born zeal in reading and committing to memory the tit-bits of newspaper prose and poetry; the youth of both sexes who eagerly peruse the columns of the regular weekly visitor, and remember what they read; the "children of a larger growth," who for a score of years or more have sat down regularly to the weekly feast; all of these can testify by words and by the actions of their lives, that to the newspaper, more than to all other sources, do they owe the fund of knowledge they have acquired.

The truth of this assertion of Mr. Barnard will be acknowledged by every observer of newspaper influence. The constant and long continued droppings of the water-fall wear away the hardest rocks, and the silent but powerful influences of the regular paper—however humble its pretensions—tell for weal or wo upon the life histories of millions. We need a higher standard of editorial aim, a feeling consciousness of the responsibility of editorial life, less sacrifices of the future to the present, and a loftier and more noble ambition on the part of the fraternity to live and labour for the elevation of all classes to a higher plane of physical, intellectual and moral existence.—*N. W. Home Journal*.

## EXCUSES.

BY HENRY WARD BEECHER.

"And they all with one consent began to make excuse."—Luke xiv. 18.

Excuses are not few, founded upon the difficulty of understanding doctrines, and founded also upon the confusion which is produced in the world from the quarrels, the disputes, and the doctrinal differences among Christians. How many persons there are, who, when approached and urged to enter upon a Christian life, say, "Oh, there is no telling what to believe; nobody seems to believe alike; churches are all quarrelling and have been since the beginning of the world. And I am bewildered and mystified; I don't know where I stand, and I won't have anything to do with it." Although there is misconduct in the disputes of the church, and has been from the beginning—great and reprehensible violence in the discussion of their doctrines—yet, in respect to the things that really pertain to the salvation of the soul, there is almost no difference at all. I will take the inquirer, and he shall go round with me to every church, and ask. As we are going, we meet a Baptist minister, and I say to him, "Tell me, what shall this poor soul do that asks to be saved?" and he will say, "Do? why let him break off from sin, and believe in the Lord Jesus Christ, and he shall be saved." And that minister will begin to labour with him. While he is talking to him, there comes over the way a Presbyterian minister, and the Baptist brother says, "Here, this man asks what he shall do to be saved: tell him." "Do? why let him repent of his sins, and believe in the Lord Jesus Christ, and he shall be saved."

Close by, coming round the corner, is a Congregational minister, and as he draws nigh, he says, "Well, brethren, what are you talking about?" "Oh," the Presbyterian says to him, "here is an inquiring soul; tell him what he must do to be saved." "Do? why, if he has been living in sin, he ought to break off his sin by righteousness, and live by faith, and love Christ." There comes now, in his canonicals, an Episcopalian clergyman. Now, here is a man from the true church, and we shall have a different doctrine. They stop him. "My dear sir, we were just talking to this man, inquiring what he must do to be saved; what do you think he ought to do? And he looks upon him. "Why my dear friend, I don't know your history; but if you have been living in worldliness and sin, you ought to cease that, and turn from it; and if you have been living without God in your heart, you ought to love Christ and believe on him, and by repentance, and faith in Christ, you shall be saved." Here are four. Now, I will go and bring in a Lutheran, a Methodist, a Reformed Dutch, and Associate Reformed; and, one after another, they will say the same thing. Finally, there comes

by Bishop Fenelon, of the Roman Catholic church. "I say Bishop, come here and see a man inquiring what he must do to be saved. I don't want to talk about the things that divide us as Protestants and Catholics, but this poor soul wants to know what he ought to do." "Sir," says the Bishop, "the Scripture is plain on that point. Break off your sins and turn to Christ; and he will have mercy and will abundantly pardon. Why do you ask me such a simple question as that?"

Now, if you went one step further than that, asked about forms of government, or which is the true church, the Baptist would say, "It is my church;" the Presbyterian, "It is my church;" the Congregationalist, "It is my church;" the Episcopalian, "It is my church;" the Roman Catholic Bishop, "It is my church." But when you go to them with a simple question, "What must a man do to be saved?" you see how they all join hands and say one thing, "Believe in the Lord Jesus Christ, and thou shalt be saved."

Now, so far from there being any ground and reason of excuse, "that you don't know what to do, because there are such differences of doctrine," it is just the other thing; it is because you do know what to do; it is because you know there is consent of Christian men on this one point, namely, renouncing self, accepting justification through Christ, breaking off sin, and beginning to live for God. They all agree about that, though they disagree about other things. And you pitch at those other things, and search them out, and dwell among them. The points on which they agree, you take care to steer clear of. You say your reason is, that Christians do not agree; but you know, while you are saying it, that you are mean, and cowardly, and a liar. My voice is but the echo of your own consciousness!

There are, again, excuses for not being a Christian, which are founded upon the inconsistency and the misconduct of Christians. There are a great many persons who will not be Christians "because professors of religion act so." Well, I think they do "act so." There is no doubt about great inconsistency. There is great weakness. They live far below their light and their privileges; far below their own intention. I am not here to bind up, with justifying excuses, the delinquencies of professors of religion, whether minister or layman. I freely admit that they are very sinful, very imperfect. In fact, they never profess to be anything else but that. They never profess to be saints.

But, as I was going to say before, even if the worst were true, that worst would not be any excuse for the men who find fault with it. It would not touch the ground of their moral obligation, on which each man individually stands. God's claims and man's duties stand on no such foundation as the consistency or the inconsistency of Christians. If every man in New York cheated, the obligation for you to be honest would be unimpaired.

But this keen perception of Christian delinquency, instead of excusing men, only makes them the more guilty. No person can look at the rule of Christian life, and at the discrepancy of individual conduct compared with that rule, without convicting himself of what is right. For he must know what is right, or he could not condemn men for not practising it. He sits in judgment upon others, forgetting that he is at the same time judging himself!

## PROMISSORY NOTES.

If you had made as many notes—written them, signed them, and in the presence of witnesses given them out—as you have made solemn promises to God, covering the whole sphere of your being, and if all these notes were to be brought to your notice now, you would be bankrupt. Think of all that you made when you were sick! Beginning at childhood, and coming down through five, ten, fifteen, twenty, forty, fifty years—most solemn promises in your trouble that if God would remove that trouble; that if, in the sickness of your child, God would spare that child, and let it be restored to life; all the promises that you made to God, that if he would fulfil certain conditions, or forget certain threatenings, you would fulfil certain duties. All that you made for the future, which you made only to forget. How many times have you adjourned present performance with the avowed solemn promise that you would perform your duty at some other day?

When a man will give promise after promise, and pledge after pledge—he forgetting them all but God never—till, by and by, he shall come to stand up in judgement,—he will then find that his promises were no justifying reasons for neglecting his duty.

## WHAT IS MAN?

There is something in the soul of every man that, first or last, cries out for God! And no

man can frame a justifying reason why he should deny his better nature, giving himself up to live as if he were a beast. If you were a mere animal, if you were only an ox, browsing and horned, then your life would not be so very bad. If you were a bird, feathered and flying, it would not be so inexcusable. You would do very well for an ox; very well for a bird. You would do very well if you were a dog, or if you were a horse; and many men would ascend a great way to become so. You would make very good animals; but God has made you in the likeness of his own self. God made you to form such a character as should make heaven possible to you. God made you for the upper part of your nature, and not for the lower part of it.

And now, to live for the pampering of the lusts of the flesh and the pride of life; to live for the enjoyment of that which perishes in the using; to live so that truth and love and all things that endure shall be marred, and flawed, and neglected, and starved—there is no excuse for that! There is no excuse for that! And when you come at last, in the Judgment Day, to look upon the face of God, you will not then think of urging these excuses! It is declared—and I can imagine the reason why—that when we stand at last convicted before God, we shall stand speechless! There will be nothing to be said! When the wicked rise to shame and everlasting contempt, no man will choose to speak, but will be bowed down, and sink for ever and ever.

## Temperance Facts.

It is a fact that nine-tenths of the inmates of our poor-houses were brought there directly or indirectly by the use of ardent spirits.

It is a fact that three-fourths of all the convicts in prison were hard drinkers previous to the commission of the crimes for which they are imprisoned.

It is a fact that the greatest sufferers from disease, and those whose maladies are the most difficult to cure, are those who are addicted to the use of ardent spirits.

It is a fact that of all who commit suicide in this country, 99-100ths are the immediate or remote victims of ardent spirits.

It is a fact that in all families where the children are dirty, half-naked and ill-fed; the rooms filthy and in disorder; the husband cross, discontented and peevish, and the wife slatternly, ill-tempered and quarrelsome, one, if not both the parents, are drinkers of ardent spirits.

It is a fact that those who least frequently attend the worship of God in the sanctuary, most of those, who, by their oaths, blasphemies and horrible execrations, shock the ears of modest people, are spirit-drinkers.

It is a fact that those who are most easily led to ridicule and profane sacred things, and to join in every kind of dissipation and profligacy, are spirit-drinkers.

It is a fact that of all who have died of cholera in Europe and America, seven-tenths were spirit-drinkers, and one-half decidedly intemperate.—*Temperance Adv.*

QUALIFICATIONS FOR A "CLARK."—The deacons of Surrey Tabernacle, London, in advertising for a clerk, after saying that he must be one that lives as well as professes the gospel, add: "It is not desired that the hymn, in giving out, should be growled out, nor squeaked out, nor bawled out, nor whispered out, nor hurried out, nor dandled out; but given out as dictated by common sense and a feeling heart, in a voice distinct, earnest, and impressive."

DON'T GIVE, BUT PRAY.—In a missionary concert of prayer, in the State of Maine, one of the fathers in the congregation, who happened to be rather hard of hearing, was asked to lead the hearts of his brethren in prayer. Some one observed the old gentleman putting his hand into his pocket, and shouted in his ear, "Not give, father Sewell, not give, but pray." "Ay, ay," he responded, "but I must give first, then pray."

RESURRECTION.—As for the resurrection of the dead, I do not conceive it so very contrary to the analogy of nature, when I behold vegetables left to rot in the earth rise up again with new life and vigor; or a worm, to all appearance dead, change its nature, and that, which in its first being crawled on the earth, become a new species, and fly abroad with wings.—*Berkeley.*

The Spiritualists of Manchester, N. H., were struck speechless lately by the return from a whaling voyage of a person they had declared dead, and whose spirit had freely visited and rapped out the alphabet for them.

THE WRONG CHILD.—While a gentleman was giving his only child—a boy about six months old—an airing in Madison Park, a well-dressed woman, and an entire stranger to him, suddenly and violently demanded the child as her own, and would undoubtedly have carried it away, had its protector been the weaker vessel.

Good men are the stars and planets of the age wherein they live, and illustrate the times.