

Teachers' Department.

Sabbath School Scripture Lessons.

MARCH 28th, 1858.

Subject.—THE SUPERIORITY OF THE PRIESTHOOD OF CHRIST TO THE JEWISH, ARGUED.

For Repeating.
Heb. vii. 1-3.For Reading.
Heb. vii. 11-19.

APRIL 4th, 1858.

Subject.—THE SAME SUBJECT FURTHER ARGUED.

For Repeating.
Heb. vii. 11-12.For Reading.
Heb. vii. 20-28.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 57.]

A vast and populous city, where architecture, painting, and sculpture, all of colossal size and regal magnificence, attest the power and grandeur of the nation. Temples and palaces, whose massive proportions are covered with profuse decorations, meet the eye in every direction.

Traversing the streets, we see a solitary stranger, of mien and dress widely different from the luxurious inhabitants of the city. He casts around a severe and threatening glance, and, pausing in his walk, utters a single brief but fearfully emphatic sentence; then advancing the length of another street, stops again, pronouncing the same words. Arrested by their fearful import, a crowd begins to gather. But now the gates of the principal palace are thrown open, and a regal procession issues forth. From between the colossal figures that guard the portals comes the Monarch in his chariot of state, surrounded by the noblest and bravest of his subjects. The pride and pomp of earth seem embodied before us, and, as the populace gaze, the procession approaches the spot where the audacious stranger has just been pronouncing the doom of all around. If he be an imposter, he has doubtless slunk away into some obscure corner, till the guard, with their bristling swords, shall have passed by. No, "prophet like, that lone one" stands in the very front of the imperial chariot, and undauntedly again raises his voice, and sternly delivers his appalling message, while consternation overspreads every countenance before him.

SOLUTION to Picture No. 56.

Jesus and the blind man of Bethsaida.—MARK viii. 22-26.

The Love of Jesus.

"I have seen Jesus," said a poor imbecile, who for many years had been the terror of his neighborhood, but who, under the divine influence, had become a mild and gentle creature; "I have seen Jesus," was his only reply, to those who inquired what had induced a change so wonderful; and as the years passed on, and the love of Jesus showed itself in his every act, this simple testimony to the power of the cross won many a stouter heart to yield to the blessed Redeemer.

"Does Jesus love foolish boy?" asked an idiotic lad of the Superintendent of the idiotic Asylum at Essex Hall, England. On being told that he did, the poor child could not contain himself for joy.

"Jesus love, Jesus love me," he cried—"nobody love foolish boy before," and as time passed on, consciousness of the love of Jesus made even the lack-lustre eye and grinning face of the boy to assume a look of intelligence, and his struggles to subdue the evil propensities of his wayward nature, showed that grace had indeed found a lodgment in his heart.

Wholesome Education.

Of all the know-nothing persons in this world, commend us to the man who has "never known a day's illness." He is a moral dunce: one who has lost the greatest lesson in life, who has skipped the finest lecture in that great school of humanity, the sick-chamber. Let him be versed in mathematics, profound in metaphysics, a ripe scholar in the classics, a bachelor of arts, or even a doctor of divinity, yet is he as one of those gentlemen whose education has been neglected. For all his college acquirements, how inferior is he in wholesome knowledge to the mortal, who has had but a quarter's gout or a half-year of ague!—how infinitely below the fellow-creature who has been soundly taught his tic-doloureux, thoroughly grounded in the rheumatics, and deeply read in the scarlet fever! And yet what is more common than to hear a great, hulking, florid fellow bragging of an ignorance, a brutal ignorance, that he shares in common with the pig and the bullock, the generality of which die, probably, without ever having experienced a day's indisposition?—Thomas Hood.

Bad luck is a man with his hands in his breeches pockets, and a pipe in his mouth, looking on to see how it will come. Good luck is a man to meet difficulties, his sleeves rolled up, and working to make it come out right.

The American Bible Society.

(From the Bible Union Quarterly.)

ANOTHER crisis has been reached by the Board of Managers of the American Bible Society. Thursday, January 28, 1858, will be memorable in its history. On that day, a special meeting was held on the subject of its late Revision of the Common English Version. It is generally known that the Society have recently reconstructed their English copies of the Bible, introducing numerous corrections, chiefly relating to punctuation, capital letters, orthography, headings of chapters, and in some instances entirely altering the meaning, so as to conform the Common Version to the unquestioned authority of the divine originals. As early as 1852, the Report of the Committee on Versions was adopted by the Society and published, setting forth the facts, so that no one need to have been ignorant of what was really done. Still, very little attention was given to the subject outside the Board; and, indeed, so ignorant were the people in all places where the advocates of the Bible Union appeared, that when its agents referred to the American Bible Society's partial Revision, as a reason for the more thorough work undertaken in the same direction by the Union, it was really believed by multitudes that these men invented the plea. Intelligent men, ministers, even doctors of divinity, opposed to the Union, boldly asserted that the American Bible Society had not made a revision. But, gradually, the whole truth has forced itself upon the friends of that institution; and for the past year, there has been a lively excitement upon the subject. Some of the strongest and best men in the Presbyterian, Methodist, Episcopal, Reformed Dutch, Congregational, and other Churches have defended the Revision; and urged the importance of extending it still further. Others have demanded a return to the copies circulated ten years ago. Some were for a middle course—the circulation of both editions, as people should desire. And many were for calling together a grand congress of the friends of the Bible, who should pray over the subject, and deliberate upon the wisest and best course.

The special meeting of the Board, January 28th, was to hear the report of a special committee of nine, composed of ministers and laymen of various denominations, to whom the subject had been referred. The meeting was an exceedingly animated one. No subject has troubled the Board so much as this for twenty years past, when they refused to circulate the faithful versions of the missionaries in Burmah, who had translated the words relating to baptism by words meaning immersion. There are three reports from the committee.

Of the three reports, one was presented by Rev. Dr. Storrs, of Brooklyn, in the shape of three resolutions, which were rejected by a large majority. Another report was presented by Dr. Boardman, of Philadelphia, and James Lennox, Esq., consisting of four resolutions.

These shared a similar fate.

Next came up the report which had been approved by the majority of the Committee of nine.

The resolutions were adopted after a very exciting debate, Dr. Robinson giving notice, on behalf of Committee on Versions, that a protest would be submitted against the action of the Board. The resolutions passed are as follows:—

Resolved, That this Society's present standard English Bible be referred to the Standing Committee on Versions, for examination; and in all cases where the same differs, in the text or its accessories, from the Bibles previously published by the Society, the Committee are directed to correct the same by conforming it to the previous editions printed by the Society, or by the authorized British presses, reference also being had to the original edition of the translators, printed in 1611; and to report such corrections to the Board, to the end that a new edition, thus perfected, may be adopted as the standard edition of this Society.

Resolved, That, until the completion and adoption of such new standard edition, the English Bibles to be issued by this Society shall be such as to conform to the editions of the Society anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present standard edition now on hand or in process of manufacture.

The discussions lasted nearly six hours.

On Thursday, February 4th, the Managers held their regular monthly meeting. The usual and ordinary business was soon dispatched. Dr. Vermilye arose and read the Protest which had been announced the week previous by Dr. Robinson, and requested, on behalf of the protestants, that it be entered on the minutes. The exciting scenes of the former meeting were now reenacted. The purpose of the majority was taken, and, after a long and earnest discussion, the reasonable request of the Committee to have their Protest recorded was refused.

The Rev. Dr. Turner, Episcopal; Rev. Dr. Edw. Robinson, Presbyterian; Rev. Dr. Vermilye, Dutch Reformed; Rev. Dr. Floy, Methodist Episcopal; Dr. Cock, Society of Friends; and Rev. Dr. Storrs, Congregationalist; each, in his own behalf, offered his resignation.

Our confidence and hope are in the people. Let the light shine. Let all the facts go before those for whom the Bible is designed. Truth can not suffer by being brought into conflict with error. The Bible is safe in the hands of those who love the truth. Let them know the true character of the version they are required to use.

This work the Lord is committing, by His wonderful providence to the American Bible Union.

BIBLE UNION PUBLICATIONS.—The Gospel of Mark, the Gospel of Luke, the Acts of the Apostles, and the first three chapters of Matthew are announced as nearly ready for circulation. The Book of Proverbs, also, is in press, and will go steadily through without interruption.

Little Things.

THE SCHOOL BOY makes his first mistake in supposing that it is of no importance if he is heedless about his spelling, his hand-writing and his reading. If he plays truant it is of little moment to him. But if he persists in neglecting these apparently little things, he will certainly grow up to be a bungler in great things. I have seen a boy spurn with contempt a subject proposed for composition, as for example, a bee, regarding it altogether beneath his attention. But Baron Cuvier, one of the most learned men the world ever saw, attributed his whole success as a scientific man to the study of insects. Sir Walter Scott, who is known to every literary person, at least, acquainted his success by his attention to little things. Suppose he was visiting the ruins of some abbey, with pencil and note-book in hand, he would note down every insect, plant, rock or tree that he saw, and then interweave them all into his next book, to be read with interest by those who despise little things.

Every man in active life must attend to little things. Carry a check for a thousand dollars into a bank and the cashier would attend to the little circumstance of your signing your name on its back. It is a little thing of itself, but neglected it would soon ruin a bank. The sea captain must attend to little things or his ship will be wrecked.

Agriculture.

March.

All kinds of stock should be well cared for this month. The oxen should be so fed that they may be in good heart for the season of hard labour that is before them. The cows must by no means be neglected. If cows are reduced in flesh in the spring, it takes half the summer for them to recruit, and of course the profits from them is small.

Sheep require special attention this month. A pint of oats a day, or a few turnips cut fine, to each of your ewes, will be amply repaid by more vigorous lambs and the better health of the sheep. See that their pens and yards are kept dry, lest you find the foot-rot among them, before you suspect it. March is considered a trying month for all kinds of stock. They have been so long without green food, that they begin to suffer for the want of it. If you have kept a portion of carrots or ruta-bagas for this season, they will supply the wants of the animals better, probably, than any other kind of food.—N. E. Farmer.

Vegetation in California.

I see many accounts of the enormous size of vegetables grown in California, which would seem almost incredible were they not authenticated by many witnesses beyond all doubt. A few specimens may be given for comparison with the same species raised in this region.

At a meeting of the Farmer's Club at the rooms of the American Institute, New York, several years since, two gentlemen who had recently returned, made some statements in regard to the size of vegetables grown there; for instance, an onion weighing twenty-one pounds; a turnip one hundred pounds; a beet sixty-three; carrot, forty; a cabbage, seven feet in circumference, weight fifty-six pounds; and bunches of grapes weighing from seven to ten pounds each. These, it is true, are extraordinary specimens, but the average size of vegetables far exceeds any thing of the kind with which we are acquainted in this section. Every one is familiar with the description of the groves of gigantic trees found there, in comparison with which our largest ones are mere walking sticks; one called the "father pine," which is dead and fallen, measures four hundred feet in length, and one hundred and ten in circumference; two hundred and fifty feet from the roots it is twelve feet in diameter!

There appears to be something peculiar to the soil or climate of California which favors this enormous growth of vegetation.—*ib.*

A NOBLE SET OF FARMERS.—Sixty-four farmers, living in and about Middletown, Ct., have given notice to the citizens that on Monday, at 11 o'clock, they will come in with their ox-carts laden with wood and provisions for gratuitous distribution to the poor, under the management of the Mayor and a committee of the citizens.—*Boston Transcript, Feb. 8.*

Correspondence.

For the Christian Messenger.

Language. No. 1.

The subject which now invites our attention is one of great and universal interest. We propose to treat briefly of language,—the vehicle of human thought, the medium of intercommunication between man and man.

When taken in the largest scope of the term, language is of two kinds, natural and artificial or articulate. The first belongs chiefly to the inferior animals, the last is peculiar to man.

Artificial language may again be divided into oral or vocal, which constitutes speech, and legible or literal, which constitutes writing.

From the vastness of the subject, we shall confine our attention to a few points connected therewith.

1. Whence the origin of language.

This is a problem which has engaged the attention of many of the ablest scholars in different parts and periods of the world.

Some philosophers maintain, that speech is a science that was determined on and inculcated in an early period of the world, by one or by a few superior persons acting in concert, and inducing the multitude around them to adopt their system of arbitrary, articulate sounds. Others maintain that it has grown progressively out of what they call the natural language.

The former of these hypotheses was started by Pythagoras, and was afterwards supported by Plato with all the rich treasure of his genius and learning. This view was ably and correctly opposed by the Epicureans, on the ground that it must have been equally impossible for any one person or for even a synod of persons, under the necessarily supposed circumstances, to have invented the most difficult and obtruse of all human sciences.

It will be pleasing to many readers, to see the course of argument pursued on this subject, beautifully presented by the Latin Poet, Lucretius, which is given in the following English dress:

"But to maintain that one devised alone,
"Terms for all nature and th' incipient tongue,
"Taught to the gazers round him, is to rave.
"For how should he this latent power possess,
"Of naming all things and inventing speech,
"If never mortal felt the same besides.
"And if none else had e'er adopted sounds,
"Whence sprang the knowledge of their use?
"Or how
"Could the first linguist to the crowds around
"Teach what he meant? His sole unaided arm
"Could ne'er o'erpower them, and compel to learn
"The vocal science; nor could art avail
"Of eloquence or wisdom, nor with ease
"Would the vain babbler be long allowed
"To pour his noisy jargon on the ear."

Whilst many strive in vain to untie this Gordian-knot, and wander in "endless mazes lost," with one master stroke does the immortal bard sever the knot and solve the problem, in the words put in the mouth of our first parent:
"To speak I tried, and forthwith spake,
"My tongue obeyed, and readily could name
"Whate'er I saw."

This is at once, in the writer's humble opinion, the natural, common sense, and christian view of the origin of language. Its first principles were received by intuition. Or to speak more correctly, they were at once innate and connate. For let us reflect how very materially the case of the first man must have differed from that of any of his descendants. They coming into the world infants, and having parents to care for and instruct them, feel not the necessity of innate ideas and intuitive knowledge. But Adam, without these, would have been, as it is well expressed by some writers, a child at man's estate, which is the exact position of an idiot.

By "the true sayings of God," we are made acquainted with the fact, that up to a certain period the whole earth was of one language and of one speech. It is a very interesting and natural inquiry:

2. What was this one, or primitive language?

This question, we believe, is more difficult to solve than the one just answered. The high honor of priority in time has been warmly claimed by various writers for different tongues.

As the seven cities of Greece contended for the birth place of Homer, so have different writers assigned respectively to each of the seven Shemitic languages, the high renown of its being the primal vehicle of human thought. Of these, the Chaldee has many to maintain its claims. Dr. Webster, author of the English Dictionary, in supporting this claim, says:—"That before the dispersion the whole earth was of one language, and of one or the same speech; and that the descendants of Noah journeyed from the east, and settled on the plain of Shinar, or in