

Teachers' Department.

Sabbath School Scripture Lessons.

DECEMBER 2nd, 1860.

Read—JOHN XIX. 23-42: Circumstances attending the Crucifixion of Christ. 1 KINGS X. 14-29: The richness and greatness of Solomon.

Recite—JOHN XIX. 1-4.

DECEMBER 9th, 1860.

Read—JOHN XX. 1-18: Visit to the sepulchre. 1 KINGS XII. 1-15: The people's complaint to Rehoboam.

Recite—JOHN XIX. 25-29.

MESSENGER ALMANAC.

From November 25th to December 8th, 1860.

Full Moon, November, 28, 7 23 Morning. Last Quarter, December 5, 1 45 Afternoon. New Moon, " 12, 8 33 Morning. First Quarter, " 20, 1 55 Morning.

Table with columns: Day, SUN., MOON., High Water at. Rows for days 25 to 31.

* For the time of HIGH WATER at Pictou, Pugwash, Wallace, and Yarmouth add 2 hours to the time at Halifax. * For HIGH WATER at Annapolis, Digby, &c. and at St. John, N. B., add 3 hours to the time at Halifax.

Heaven not far away.

During a recent journey on missionary business, I stayed a night in the house of some Christian people, who had a little girl that was very fond of singing Sunday-school hymns; and very sweetly she did sing them.

There is a happy land, Far, far away; but instead of singing it as it is written, she had altered the second line, and made it

There is a happy land, Not far away.

"Well," I thought, "that is prettier and better than the old version; for if a child loves Jesus, Heaven is not far away." I spoke about the new version of the hymn to her friends, who told me that a little playmate, who was on her death-bed, taught their child to sing it in that manner; for the little dying girl said she should very soon be in Heaven with Jesus, and she was sure it was not far away from her!

There is a happy land, Not far away.

—Dial J. LIEBERKIND

Children.

A house full of children composes as powerful a group of motives as ever moved a heart and hand, and the secret of many a gallant struggle and triumph in the world's battle may be found throned in its mother's lap at home, or done up in a little bundle of white flannel.

What we can never catch.

Children, what is it that you can never catch, even if you were to chase after it, as quick as possible, with the swiftest horse in the world?

You can never catch the word that has once gone out of your lips.

Once spoken, it is out of your power; do your best, you can never recall it.

Therefore, take care what you say, for "In the multitude of words there wanteth not sin; but he that refraineth his lips, is wise." Proverbs x. 19.

Why are pen-makers very bad persons? Because they make people steel pens, and say they do write.

Is Wine a Blessing?

Mr. John B. Gough treated this topic with no little dexterity in a recent speech in Boston:

I wish to say here that the clergymen of the Church of England are positively doing more for the temperance movement than dissenters; and the same is true of their wives. I was invited to church, with a clergyman who is now the Bishop of Carlisle, and we had a discussion for about two hours.

"The Bible permits the use of wine," said he. "Very well," said I. "Suppose it does." "The Bible sanctions the use of wine." "Very well, suppose it does."

"Our Saviour made wine." "I know he did."

"Why, we thought you were prepared to deny this?"

"I do not deny it. I can read," (Laughter.)

"Wine is spoken of in the Bible as a blessing." I replied, "There are two kinds of wine spoken of in the Bible."

"Now, then, you are not a learned man, prove it."

"Well," I said, "I know there is." (Laughter.)

"Prove it."

"I know there are two kinds of wine spoken of in the Bible." Renewed merriment.

"Prove it."

"I do not know that I can, but I will tell you what it is, the wine that is spoken of as a blessing."

"is not the same wine that is a 'mocker'; and the wine that is to be drunk in the kingdom of heaven, cannot be the wine of the wrath of God." (Great cheering.)

"So that although I cannot prove it learnedly, I know it is so."

Now, there are others who go farther than I go, but you will please let me go just as far as I can understand it, and if I cannot go any farther, don't find fault with me.

I hold that the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weaker-headed brother, who stumbles over my example into sin, than to show how far I can follow my own propensities without committing sin, and bringing condemnation upon any one's soul.

Another gentleman, who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: 'Our Saviour made wine at the marriage of Cana in Galilee.'"

"I know He did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it of water."

"Yes."

"Well, he performed a miracle to make that wine."

"Yes."

"Then he honored and sanctified wine, by performing a miracle to make it. Therefore," said he, "I feel that if I should give up the use of wine, I should be guilty of ingratitude, and should be reproaching my Master."

"Sir," said I, "I can understand how you should feel so; but is there nothing else that you put by, which our Saviour has honored?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why?"

"Because I don't like it." (Laughter.)

"Very well, sir," I said, "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people with barley oaves manufactured by a miracle. You put away barley bread from the low motive of not liking it. I ask you to put wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that that man signed a pledge three days afterwards. (Renewed cheering.)

I only mentioned this that I may give you some idea of the manner in which we have to advocate the movement in Great Britain.

A tabooed subject.

It is a noticeable fact, that in most social circles the subject of religion is excluded by common consent. No matter how much interest those present may personally take in the subject if any one happens to introduce it, he is set down as "eccentric," and the company labors under a feeling of constraint till a different topic of conversation is started.

The estimated weight of Americans is about 6 lbs. more than men in Belgium, 10 lbs. more than Frenchmen, and 4 lbs. less than Englishmen.

The Lord's Prayer—its brevity.

"Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen."

How short! Only eight lines. It can be distinctly and deliberately pronounced in less than a minute. How forcibly does this teach us that the worth of prayers is not measured by their length. How seldom does any one in a prayer-meeting offer so short a prayer as this. Would not such a short prayer often be better? It is a heathenish notion that God will bear us for our much speaking. Yet do not Christians sometimes study to prolong a prayer, instead of simply speaking what is in their hearts, and then, just as simply, stopping?

Yet, though the length of a prayer is not a recommendation of it, so neither is it always a fault. A long prayer may be acceptable to God, and a short prayer may be an abomination. The prayer of the Pharisee was short, though longer than the publican's. It was not its length that condemned it. We are told that our Lord, on one extraordinary occasion, "continued all night in prayer."

A prayer may be short for two reasons: it may be because he who prays is simple-hearted and will not say more than he feels; and it may be because he is in haste to be about his worldly business or amusements, or does not like to tarry long alone with God.

A prayer may also be long for two reasons: either because he who offers it makes a merit of long prayers, or because his heart is so full that it cannot quickly unburden itself. Let not one who goes thus to his closet fear to stay there until he has told all that is in his heart in the indulgent ear of his Father in heaven—until he has spread out the whole detail of his cares, his sins, and his wants, under the eye of Him "who seeth in secret."

There is nothing in the words or in the example of our Lord which forbids you staying alone before the throne of grace just as long as, in the simplicity of your heart, you feel disposed to stop there. But the laborious effort to prolong even secret prayer is to be avoided.

The time which you spend in the closet should not all be spent in prayer. Besides reading the Bible, some time should be spent in meditating on its truths; an effort is needed to learn to meditate—to learn to fix and hold the mind in contemplation of God and of his word. Probably we all can be helped in this by reading, besides the Bible, some book of devout meditation, such as Baxter, and Boatzky, and Jay, and Chalmers, and Hannah More, and many other devout men and women, have furnished us.

Especially is it well to make specific preparation for the act of prayer, by turning the thoughts directly upon Him to whom we are to pray, reminding ourselves of his greatness and majesty, and of our own vileness, and seeking to gain a vivid and solemn impression of his actual presence with us. It is well also to call to mind the specific sins which we have to confess, the particular mercies for which we should thank him, and the new favors that we need to ask. We should not talk at random when we "take it upon us to speak unto Jehovah."

If the result of such reflection be to make your words few, and full of solid and solemn, earnest meaning; if that your prayer be made short as our Lord's or as the publican's, fear not; if it be humble and sincere, it is accepted. —American Messenger.

Value of the Title D. D.

A correspondent of the Brunswick Telegraph tells of the late Dr. Tyler: "Dr. Tyler, the President of the East Windsor Hill Seminary, one of the fathers in New England theology, and well-known in this region as the successor of Dr. Poyson, used to say that it took him a great while to find out the worth of his title; but after a long time it proved to be just eight cents."

"I went into an apothecary store in Hartford," said the doctor, "to purchase some medicine, and on inquiring the price was told it was twenty-five cents. But while the clerk was putting it up, a gentleman of my acquaintance came in and said,

"How do you do, Dr. Tyler?" "And when I threw out my quarter to pay for the medicine, the clerk handed me back eight cents."

"How is this?" said I. "O," said the clerk, "we ask common people twenty-five cents, but ask doctors only a shilling."

"Then," said the doctor, "I told him I was only a D. D.—one who preached, and not a practicing doctor; but he refused to take the money back; and so I have always been ready to testify that a D. D. might be worth a sixpence."

Deferred Items.

A LITERARY CAB DRIVER.—A prize of \$100 for the best essay on the effects of Sunday cab driving has been won by John Cochrane, a London cab driver. At the meeting at which the prize was awarded, Cochrane told his audience that the essay consisted of 19,000 words, and was all written in the open air, on the top of his cab.

A LION and a tiger had for some time lived together in one cage on the most friendly terms, in a menagerie at Havre. A violent storm, accompanied by a terrific wind, arose in the night recently, and in the morning the tiger was found strangled, and the lion walking around the dead body with all the triumph of a conqueror.

THE inhabitants of Paris are to be gratified with another magnificent promenade. The Emperor has given orders for the construction of a road around Paris, within the fortifications. It will be twenty miles long and one hundred and twenty feet wide. The footpaths will be bordered with trees.

It is said that more persons are killed and injured in London every year, by accidents resulting from the negligence or misfortune of drivers, than upon the various lines of railway in the kingdom, in consequence of collision, explosion, and the various changes of the iron way.

A SUCCESSFUL experiment has been made in protographing from a balloon. The city of Boston has been thus photographed from the height of 1000 feet. The experiment proves the feasibility of producing by this means bird's-eye views of cities, harbors, water-courses, etc. The photographs can be reduced to a size adapted to the stereoscope.

THE LATIN RACES AND THE SABBATH.—A Turin letter of October 23d says:—

Among the Latin races, Sunday is regarded as the day most appropriate for election. On a Sunday, Napoleon was elected President; on a Sunday, he ordered the vote to be taken first for the Presidency for life, and later for the Empire; on a Sunday, the Emilia and Tuscany decided, by a universal suffrage, their annexation to Upper Italy; on a Sunday, Nice and Savoy were annexed to France; the day before yesterday, all Naples and Sicily cast their vote for annexation and Victor Emmanuel into the ballot box, and on the 4th of November, the Marches and Umbria were called to follow their example.

POISON BOTTLES.—The Lancet, in referring to several recent cases of accidental poisoning, strongly recommends the adoption of bottles with contracted necks for all liquid poisons. From those the contents can only be poured by drops—guttatim et gradatim—by which means it would become apparent to any person using them that caution was necessary in the use of the contents.

The wife of a wealthy New York merchant wore a dress at the great Academy of Music Ball, the three flourishes of which alone cost a thousand dollars each. The lace used upon the dress was only two hundred and fifty dollars a yard.

A woman in Smyrna lighted a candle in honor of the Virgin, and while absorbed in her devotions, a fire was kindled by the candle that destroyed seven hundred houses.

More than eighty blind men have been distinguished in literature, science, theology, and the mercantile arts. The Encyclopedia Britannica has an article on eminent blind men who have attained high positions who were blind from early childhood.

On a train of cars which left Pontiac, Mich., lately, there was a bridal party, four prisoners, and a funeral party with a corpse.

The city of Venice, in Italy, is supplied with rain water, which is carefully collected in cisterns and filtered for both public and private use. There are no less than 2,000 large public cisterns in the city, and these supply the inhabitants generally with good, pure water.

The German front doors all open by magic—a secret spring, which communicates with the porter's cellar, doing the work.

A "Fashion" writer in a New York paper says the Winter bonnets promise to be as severely plain as a Shaker meeting-house; feathers and flowers will be seen as rarely as birds on a prairie. Dark velvet depressed over the forehead, with almost straight sides, plain crown, and decoration of rich, real lace only will be recognised as *ton* by the initiated.

The Emperor of China is represented to be in a state of drunken, helpless imbecility. The Chief Censor, whose duty it is to rebuke the faults of the highest Chinese officials, protested, some months ago, against the conduct of the Emperor—his drunkenness and dissipation, his attachment to actors, and love of low society. This reproof to His Majesty was published in the Peking Gazette, and circulated throughout the Empire.

INFANT BAPTISM.—The London Freeman reports the wide dissemination of Baptist views in the British colony of Australia, and the extraordinary decline in at least the public practice of infant baptism in the Independent body. In one large Independent church the practice of infant baptism, in the church, is expressly prohibited, and in few Congregational churches does it ever occur. This is an encouraging sign of the times.

Were riches ever true to them that trusted them? As the bird hops from twig to twig, so do riches hop from man to man.