

Teachers' Department.

Sabbath School Scripture Lessons.

JUNE 21st, 1857.

Subject.—THE DEATH OF JAMES. THE IMPRISONMENT AND RELEASE OF PETER.

For Repeating.
Acts xi. 25-26.For Reading.
Acts xii. 1-12.

JUNE 28th, 1857.

Subject.—PETER VISITS THE DISCIPLES IN THE HOUSE OF MARY.

For Repeating.
Acts xii. 1-5.For Reading.
Acts xii. 13-24.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 17.]

Behold a tall and stately dome,
That seems of some rich lord the home;
Around it groves and gardens rise,
With flowers of gorgeous eastern dyes:
But, reckless of the beautiful scene,
A lady and her maidens lean
From yon high casement. In her air
We trace hope mingled with despair;
While, with strained eye-ball, o'er the plain
She looks, and seems to look in vain.

Oh that, with ardent longing, thus
We sought a glimpse of Him to gain,
Who shed his precious blood for us;
And there we should not look in vain.

Questions to be answered next week.

44. How large was the first vessel we ever read of, British measure?

45. What great patriarch came out of an idolatrous family?

46. For what are Noah, Daniel, and Job commended, and where?

SOLUTION to Picture No. 16.

Belshazzar's feast. Dan. v. 1-12.

ANSWERS to questions in our last.

41. Enoch. Jude xiv.

42. In the battle between Abijah, King of Judah, and Jeroboam, King of Israel, in which 500,000 chosen men of Israel were slain. See 2 Chron. xiii.

43. 1 Chron. i. 25.

Selections.

Mind what you say before Children.

It is always well to avoid saying everything that is improper; but it is especially so before children. And here parents, as well as others, are often in the fault. Children have as many ears as grown persons, and they are generally more attentive to what is said before them. What they hear, they are very apt to repeat; and as they have no discretion, and not sufficient knowledge of the world to disguise anything, it is generally found that "children speak the truth." See that boy's eyes glisten while you are speaking of a neighbor, in a language you would not wish to have repeated. He does not fully understand what you mean, but he will remember every word; and it will be strange if he does not cause you to blush by the repetition.

A gentleman was in the habit of calling at a neighbor's house, and the lady had always expressed to him great pleasure from his calls. One day, just after she had remarked to him, as usual, her happiness from his visit, her little boy entered the room. The gentleman took him on his knee, and asked, "Are you not glad to see me, George?" "No, sir," replied the boy. "Why not, my little man?" he continued. "Because mother don't want you to come," said George. "Indeed! how do you know that George?" Here the mother became crimson, and looked daggers at her little son. But he saw nothing, and therefore replied, "Because, she said yesterday, she wished that old bore would not call here again." That was enough. The gentleman's hat was soon in requisition, and he left with the impression that "great is the truth, and it will prevail."

Another little child looked sharply in the face of a visitor, and being asked what she meant by it, replied, "I wanted to see if you had a drop in your eye, I heard mother say you had frequently."

A boy once asked one of his father's guests who it was that lived next door to him, and when he heard his name, inquired if he was not a fool. "No, my little friend," replied the guest, "he is not a fool, but a very sensible man. But why did you ask that question?" "Because," replied the boy, "mother said the other day, that you were next door to a fool; and I wanted to know who lived next door to you."—N. Y. Observer

Dividing the Flock.

When Mr. Moody was on a journey, in the western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the Sabbath with him, if agreeable. The minister appeared very glad to see him, and said:

"I should be very glad to have you stop and preach for me to-morrow, but I feel ashamed to ask you."

"What is the matter?" asked Moody.

"Why, our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition on a stranger."

"If that is all, I must and will stop and preach for you," was Moody's reply.

When the Sabbath day came, and Mr. Moody had opened the meeting, and named his text, he looked around on the assembly and said:—

"My hearers, I am going to speak to two sorts of people to-day—saints and sinners. Sinners! I am going to give you your portion first and would have you give good attention."

When he had preached to them as long as he thought best, he paused and said, "There, sinners, I have done with you now; you may take your hats, and go out of the house as soon as you please."

But all tarried and heard him through.

The Happy Man.

THE happy man was born in the city of Regeneration, in the parish of Repentance-unto-life; he was educated at the school of Obedience, and lives now in Perseverance. He works at the trade of diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many a time does jobs of self-denial. He wears the plain garment of humility, as he is commanded in the Holy Scriptures, and has a better suit to put on when he goes to court, called the robe of Christ's righteousness. He often walks in the valley of Self-abasement, and sometimes climbs the mountains of Heavenly-mindedness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. It shan't be said that praying breath was ever spent in vain. He has meat to eat which the world knows not of, and his drink is the sincere milk of the Word of God. Thus happy he lives, and happy he dies. Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a man, to attain which, believe firmly, pray fervently, wait patiently, work abundantly, live holily, die daily unto sin and live to God, watch your hearts, guide your senses, redeem your time, love Christ, and long for glory.

W. G. H.

True Christian Union.

Nothing is plainer in prophecy than that each of the existing sects has, in its form of piety some element to contribute to that Perfect Church, or visible Body of Christ, which the future is to realize. It is very impressive, and it ought to inspire us with reverence for the methods of the Divine Providence, to see how every separate denomination is thus put out to school by itself, fashioned into a peculiar form, nurtured to a peculiar life, qualified for a peculiar task; and then, when their several ideas are developed, how they are to be brought together by the attractions of the Spirit, and their distinctive qualities melted into one homogeneous whole. We stand at the preparatory or transition point, in this process. Protestantism has broken up the old false and formal unity, where the letter has overborne the Spirit, and has installed the new state of divided parties,—a necessary stage on the way to find peace and purity. For, remember purity is as precious to God as peace. There is a false kind of peace; such as was before Luther—the peace of absolutism and tyranny; such as may be again,—the peace of worldly stagnation and religious unconcern. The only union that can satisfy the Almighty, or bless mankind, is where peace stands in agreement with wholesome activity of mind, a ruling love of truth, and holiness of life. It is to accomplish that, that we are passed through all this stir of inquiry and agitation of opinions, incidental to a Protestant age.

What it most concerns us to observe while in it, is not to let differences pass into hostility, vanity run into sectarianism, individuality stirred into dogmatism, and comparisons of doctrine be deformed by a dishonorable proselytism, or a wicked intolerance. And equally does it concern us not to continue divided after the time has fairly come for us to be one, nor maintain opposing organizations when their providential

function has ceased, and their historical significance been taken up into a more comprehensive order. This will be our danger, just as far as we reason away indications of a growing religious harmony, we persist in pushing party projects, when it is plain we can render God better service by acting just as if parties were abolished or had never been.—Huntington's Sermons.

The Dred Scott Decision in Practice.

Slamming the last door of the first car and opening that of the second, the "gentlemanly conductor" of the New York train made his appearance with his bow and smile, and "tickets, gentleman, if you please."

Seated in the front corner surrounded by her personal conveniences, such as a carpet-bag, umbrella, big bundle, little bundle, a few apples and pieces of cake, was a colored lady, whose face, the hue of an inverted saucepan, contrasted with her snow-white ivory and eyeballs, gave that pleasing African expression which is so often the type of humor and good nature.

"Ticket, ma'am," says our conductor, with a civility regardless of complexion.

"I has't got 'em," she replied, "but I'se got money any way;" and she began to fumble in her bag, then in the bundles, searching these articles through in vain.

"Come, hurry up," exclaimed her now slightly impatient friend; "I can't wait all day."

"Bress yer soul, yer don't think I find everything in a minute, but I'se got money somewhar—must be in dis yeah carpet bag," and she felt her pocket accordingly for the key.

"Well, well, I'll pass through, and when I get back perhaps you will have it ready."

"Yes, sartin," said Dinah; but as he passed along, she reached out her umbrella, and giving him a poke upon the shoulder, asked:

"What you gwoin to charge on freight?"

"Freight; what do you want to know that for?"

"Cause I does! I's civil, ain't I?"

"Well, five cents a foot; there, don't bother me any more, but find your money," and he went his way.

There seemed to be a peculiar drollery about the lady's eye and mouth, as the one rolled around in its black sea of flesh, and the other opened to give vent to an involuntary "yah ha."

It was not long now before she found her purse and withdrew some coin, which she kept jingling in her hand, as she kept up her occasional cackinnations.

In due time the conductor returned for his money, and upon extending his itching palm, was somewhat astonished at receiving the precise sum of ten cents.

"What do you mean?" he exclaimed. "The fare to New York is five dollars."

"Yas, yas, I know dat, for white folks—what am white folks—but I'se nobody; I'se freight, I is. Yah, yah! Poor rule as don't work bof ways; five cents a foot, heah they is!" said she, extending a pair of enormous ambulators for the inspection of the conductor and us all.

The nonplused functionary stood undetermined for a moment, among the shouts of the passengers, until an idea of compromise occurred to him, as he exclaimed:

"Well, if you are freight, take yourself off into the baggage car."

But even there Dinah was too much for him, as she replied:

"Jus you pick up your freight, if you want to car em off!"

This settled the point. The conductor vanished, and Dinah offered a pious ejaculation:

"Lord bress dat ar 'Preme Court, and gin'em credit for five dollar bill, any way!"—Journal.

Appearances.

A coat that has marks of use upon it, is a recommendation to people of sense; and a hat with too smooth a nap and too high a lustre, is a derogatory circumstance. The best coats in Broadway are on the backs of penniless, broken-down merchants, clerks with pitiful salaries, and men that don't pay up. The heaviest gold chains dangle from the fobs of gamblers and gentlemen of very limited means; costly ornaments on ladies indicate to eyes that are well open, a silly lover, or a husband cramped for funds. And when a pretty woman goes by in a suit of plain and neat apparel, it is a sign that she has fair expectations, and a husband that can show a balance in his favor.—New York Times

HARTFORD, CONN.—Sixty persons have been baptized within three months, by the pastor of the First Baptist Church, of whom sixteen were heads of families—and two cases of household baptism.

Correspondence.

Selected for the Christian Messenger.

The way to have a good Minister.

[The following has been transcribed and sent to us by "One who tries to keep the rules contained therein."—E. C. M.]

Pray for him.—"Brethren," says the Apostle, "pray for us." And if wishes were audible, such you would find is the earnest, the almost agonizing wish of the heart of every minister. Pray, then, for your minister. He needs your prayers. His labors, responsibilities, anxieties, and perhaps his trials, are great, and all for you. He is sent to proclaim God's truth; and he needs your prayers that he may do successfully. With Paul he may say, "Pre for us, that the word of the Lord may have free course and be glorified." Besides, he prays for you; yes, and for your families and children, and often with deep feeling, and perhaps with gushing tears, and therefore you should pray for him. Pray for him and you will love him. "Pray for your enemy even," says an old proverb, "and you will soon love him." Much more if you pray for your minister—your best friend you will love him. You will hear him too with interest, and hold him in high esteem, and be blessed by his ministry.

Never speak of his faults. He stands to you in a most sacred and tender relation, somewhat like that of the parent to the child, or the wife to the husband. And what would you think of the husband or child that should be found speaking to others of the faults of his wife or parent? What would you think of his honor, his manliness, his obedience to God? From your inmost soul you would loathe and despise him, and justly too. And so will you, if you speak evil of your minister. Besides, God by his apostles tells you to "know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works' sake." And all this you can never do if you speak against them.

Delight to speak well of him. Not to himself, that is needless, but to others. Every one has some good qualities, and so has he. Of every one you can say something good, and so you can of him. Do so, and it will lead others to do the same. It will extend his influence for good. It will aid to make him a blessing to yourself and to all about you.

Support him liberally. "Let him that is taught in the word communicate unto him that teacheth in all good things." This is God's command, and those that disobey it suffer. Many a church has cursed itself by being mean to its minister. Let not this curse be yours. Pay your minister liberally and punctually. Thus his mind will be at rest, free from anxiety, and entirely given to his appropriate work for your God.

Always meet him with kindness and affection. He is a man, and will appreciate and prize your sympathies. So far from his being above them, they will help to make him happy; and the want or absence of them, will often send him to his study with the heart-ache—silent and uncomplaining it may be, but bleeding at the inmost soul. Would you shrink from inflicting a pang like this? Ever, then meet him with a welcome smile a kind encouraging word. It will warm his heart to a deep affection for your self, will incite him to the greater effort for your good, and make him doubly willing to spend and be spent for you.

Call upon him. Not too often, for thus you may interrupt his studies and waste his time; but at proper seasons. Some people never do this. They expect their minister to call and see them, but never think of calling to see him. Be not guilty of this neglect. Your minister, if a man of refined and sensitive feeling, will keenly feel it. An occasional and warm-hearted visit will cheer him and aid him not a little to be useful. And now and then, as you visit him take with you some little present, no matter for its value, that is of little consequence; but take it as a token of your kind remembrance and regard. Such courtesies will bind him to you with strong affection, and his affection it is all important for you to possess.

Ever be attentive to his teachings. If it is his to teach, it is yours to hear. Be then in your place every Sabbath—at every service—at every prayer-meeting. Thus you will encourage his heart, and strengthen his hands, and thus only can you appreciate his many labors. And not only hear but what you hear apply to yourself. Obey it, he will have "no greater joy than to see you walk in truth."