

Teachers' Department.

Sabbath School Scripture Lessons.

MAY 24th, 1857.

Subject.—PETER'S JOURNEY TO CESAREA. For Repeating. For Reading. Acts x. 1-4. | Acts x. 21-23.

MAY 31st, 1857.

Subject.—PETER'S SERMON AT THE HOUSE OF CORNELIUS.

For Repeating. For Reading. Acts x. 21-23. | Acts x. 34-48.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 13.]

A bare, dark, craggy mount appears Its form, enrobed in blackest shade; While on its towering brow is seen A diadem, of lightning made. It seems as if a fierce wind blew In restless eddies round, and rain Pour'd down in torrents; while we view Thousands assembled on yon plain, Each face, each look in that dense crowd Is fixed with awe and wonder, where An opening in the mists that shroud The mountain side, discloses there One lonely man; his cheek is white, He seems to quake, he seems to pray; While up that dread, mysterious height He wends his solitary way.

When sinners view this scene, what fear Appals the heart, what guilt and shame! Oh! what relief that word to hear, That grace and truth by Jesus came!

QUESTIONS to be answered next week.

- 32. What female patriots are mentioned in the Bible? 33. Who was David's grandfather's nurse? 34. How was it that the oldest man who ever lived died before his father?

SOLUTION to Picture No. 12.

John, the Baptist, preaching in the wilderness. Luke iii. 3-14.

ANSWERS to questions in our last.

- 29. (1.) When it divided the Red Sea, Exod. xiv. 21. (2.) When it brought quails from the wilderness, Psal. lxxviii. 26, 30. 30. Egypt; deserted by the children of Israel marching in perfect order. See Ex. xiii. 31. Bethlehem. See Micah v. 20.

Not settled yet.

Several years ago, there was a good old man by the name of Very, residing in a certain town in Massachusetts. He being an observer of God's commands, was much annoyed by some of his neighbours who persisted in working on Sundays. One day, as the good man was going to meeting, his Sabbath-breaking neighbours called out to him from the hayfield, "Well, Father Very, we have cheated the Lord out of two Sundays any way." "I don't know that," replied the old gentleman, "I don't know; and the account is not settled yet."

This reply of that pious old gentleman has often occurred to us as we have looked at the conduct of men. Sometimes we have seen persons disregarding the command, "Remember the Sabbath-day to keep it holy," and appearing to think that all the work they can perform on that day, or all the time they can take for visiting, or pleasure, or sleep, is clear gain. They have taken the Lord's time to do what they would not think of taking their own time for. And thus they appropriate what is His to themselves, and call it gain. But is it gain? We think not; and we think they should not reckon so too soon, for the account is not settled yet.

When we see one in his business, making false representations, taking advantage of a customer's ignorance, and cheating whenever he gets an opportunity, and counting money which he thus gets from week to week, calling it gain, we are disposed to say,—Not quite so fast, my dear Sir. Do not put that down as gain with quite so much certainty, for the account is not settled yet.

So when we see one, as a benevolent cause is presented, quibbling and making excuses, and not giving at all, or giving but a little of what his conscience teaches him he ought to give, and then imagining that what his miserly heart thus withheld, is so much saved, and putting it down as gain, we think of Father Very's reply to his Sabbath-breaking neighbours, "The account is not settled yet."

Would it not be well for all of us to think more of this? We settle some things with

our fellow men and imagine that is the end. But it is not so; there is nothing ultimate in this life, and all these accounts are to be reviewed and audited elsewhere. They who oppress the poor, who wrong the widow and orphan, take the advantage whenever they know there is none who can dispute their account, and compel others to settle on their terms without regard to mercy or justice, should remember that there is to be a resurrection of all these things. The account is not settled yet. So far as man is concerned, it may be, but there is a time coming when the Lord will reckon with men. Then, much that is put down to the side of gain now, will be transferred to the side of loss. And it is with reference to that final settlement that we should all learn to act.

Jeremiah Ives and the Merry Monarch.

DURING the reign of Charles II., and for some time afterwards, Jeremiah Ives, a self-taught but learned man, was the pastor of a Baptist Church in the Old Jewry, London; and so distinguished was he as a disputant, that his fame reached the ears of Charles, who determined to witness his skill in polemics. He therefore sent for this renowned Baptist, and having induced him to array himself in the canonical habitations of a clergyman of the Church of England, he introduced a Roman Catholic priest to him, and commanded them to argue the merits of their respective churches in his presence. Though Mr. Ives yielded to his Majesty's wish in assuming an outward disguise, he retained his integrity as a Baptist. The priest opened the debate with an elaborate panegyric on the antiquity of the Church of Rome. Mr. Ives, in a long and acute reply, contended that whatever antiquity the Catholics might claim for their church, yet as their doctrines and practices were not found in the New Testament, they could not be Apostolical or of Divine origin. The priest, finding himself unable to answer this reasoning, and supposing his antagonist to be a clergyman of the Church of England, determined to silence him by an appeal to his own practices; he therefore replied that Mr. Ives's argument applied as forcibly to infant baptism, as it did to the principles and practices of the Catholics. Mr. Ives admitted that the remark was just, and therefore infant baptism was equally untenable. Upon hearing this, the priest immediately broke up the conference, with great indignation at the trick which had been played on him, for he now discovered that he had been disputing with an anabaptist teacher, and not a clergyman of the Church of England, as he had supposed. The Baptist in disguise, and the rage of the popish champion, afforded no small merriment to the merry king and his courtiers.—Baptist Family Mag.

Young Women's Christian Association.

This Association (established a few months since in London) is under the presidency of Lord and Lady Shaftesbury. Among its Vice-presidents are several ministers of different denominations. Its object is to furnish suitable means for the social, mental, and spiritual elevation of the young women of the metropolis; and the plan pursued is similar to that of the Young Men's Christian Association.

The following are among its advantages:—

- I. A spacious and comfortable Reading Room is open from seven till nine o'clock. Periodicals, religious and other newspapers, and writing materials, are furnished out of the funds of the Association. II. Bible Classes.—One of these is held on Friday evening, from eight till nine; the other on Sunday afternoon, at three o'clock. These Classes are open to all who are disposed to attend. On Sunday afternoon, tea is provided free of expense. III. Singing Class. A class is conducted on Monday evenings, from eight till nine, on the tonic sol-fa system. IV. Lectures. A lecture is delivered on Wednesday evening, at eight, in the Lecture-hall of the Sunday School Union. V. Classes for Mental Improvement are held on Tuesday and Thursday evenings, at eight o'clock. VI. Library. VII. A Register Office will shortly be open for the benefit of those who give, and of those who seek employment.

HOOPS DENOUNCED IN THE BIBLE.—The following is an extract from Isaiah iii. 18:—

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their combs, and their round tires like the moon."

We hope "that day" will come soon.—Liverpool Transcript.

[A lady of our acquaintance does not agree with Mr. Allen in the above interpretation. She says the "tire" was a head-dress, and should be spelt *tira* or *tira*.—Ed. C. M.]

Scripture Illustration.

In the sermon on the Mount, says the Eclectic Review, our Lord says. "Whosoever shall compel thee to go one mile, go within him twain." We can all of us easily understand the other part of this command, that when struck on one cheek, we should in humility offer the other; because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions, that the couriers in the service of the Roman government had the privilege of travelling through the provinces free of expense, and of calling on the villagers to forward their carriages and baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second time.

Agriculture.

The Month of May.

Early in this month, THE GARDEN will demand attention. As an art, gardening may be contemplated as the surest indication—the most unerring exponent—of civilization. But let it be borne in mind that in speaking thus of gardening, we do not mean, simply, the cultivation of esculent vegetables; for although this should always form a prominent consideration, yet there are other matters of importance to be attended to. We hold that, in all things, it is ever advisable to mingle the utile with the dulci,—the useful with the agreeable. There should be something of the agreeable and ornamental even in the kitchen garden, which should be laid out with the triple object of convenience, profit and beauty.

The beds, borders and walks should be so arranged and laid out, as not only not to offend good taste, but should be so constructed with regard to each other, as to present to the senses the luxury of a complete and perfect whole—a system in which all the parts and appendages accurately harmonize, and contribute, each in its due degree, to the achievement of the several ends designed. When so managed, the garden dispenses a greater degree of comfort to its possessor than any other portion of the farm. But this can only be the result when it is cultivated with a view to the achievement of high and noble purposes, and an inflexible determination to overcome every obstacle to success.

It is in the garden that some of the most valuable experiments that have contributed to shed light upon the labors of the husbandman, during the last half-century, have been made; and it is there also that ethics has wisely resorted for living illustrations of its most important and impressive truths. The moral influence exerted over the mind and character of the young, by a well-arranged and carefully conducted garden, is certainly a consideration of no insignificant moment. "Flowers are living teachers;" and when we become capable of comprehending their language, and of garnering up the wisdom that emanates in ceaseless, odorous outpourings from their eloquent petals,—the "mysterious mechanism of their being,"—we shall discover the accuracy of the apothegm so curtly, and with so much rhythmical beauty, advanced by the bard of Avon, and find

"Books in the running brooks, Sermons in stones and good in everything." —N. E. Farmer.

"The King himself is served by the Field."

It was long ago truly said that "Agriculture is the most ancient of Arts." It is not only the most ancient, but it is also the most useful. In savage life, where the brutal passions of man have full play; the results of the chase and the spontaneous products of the earth may suffice for the sparse and roving people. But beneath the mild sway of civilization and re-

finement man must expect to receive from the steady culture of the soil his great and permanent supplies of food.

Many distinguished men now living, and many others who have returned to dust, walked in the furrow and guided the plough. But were there no examples such as Cincinnatus, Washington, Webster, or Delafield, agriculture would always be honourable from the fact that it is the daily employment of the masses—the hard handed but warm hearted yeomanry of the world. And if God should see fit to destroy the civilized world, it could be effectually done by removing from every heart the love for the labors of the field.

In surveying the present condition of our profession throughout the world, we see much that is gloomy; much that is cheering.

If we look toward Africa, we see that child of the sun covered with mental and moral shadows, dark as the brow of her sons. The arrow and spear give more pleasure than the pruning knife or the plough. The sight of a foe cringing in nature's agony—gashed by his own hand and weltering in gore—is to the savage more pleasing than the blood of the grape, the blush of fruit in conscious beauty, or the sound of young men and maidens shouting the "Harvest home."

If we look toward Asia, the most populous and extensive division of the earth, we shall find a large part of her soil covered with wandering tribes, who are but little skilled in the labours of the field.

And even in Europe—up to a period within the memory of some now living—the farmers as a class were destitute of both intelligence and enterprise. The fierce jealousies of petty kings and the shock of armies on the field of war, prevented the growth of that quiet rural sentiment which is indispensable to enlightened and Progressive Agriculture. So many were drawn away from home to enter the army, that the fields literally suffered for want of culture. The harsh diet of the army required bread and meat; hence the raising of fruits and delicate vegetables were prevented.

But our class stands far higher in Europe to-day than it did a century ago.—Royal and popular societies are formed.—Agricultural publications and prizes are freely distributed. Kings upon their thrones, princes and nobles sitting in seats of power, are beginning to see that the intelligent culture of the soil forms one of the corner stones of the great columns of national prosperity and happiness. Also that the hills and valleys of Europe should have echoed so long with the shouts and shrieks of deadly strife. But leaving the old world, what do we find the condition of Agriculture in the United States? Is the practice of a vast majority of our farmers such as we would be willing to imitate; and coming still nearer home, is your system of farming and mine, such as we ought to be satisfied with? Are we not conscious of some little holes in our farm management through which the sixpences keep daily falling, although not large enough, as we think, to mind. In a word, do we always practice "Progressive Agriculture?"

And the question may naturally come up, "what is meant by 'Progressive Agriculture?'" I reply that it is profitable, honorable, and happy farming. It needs careful fingers, industrious hands, open eyes, and clear heads. It produces cheap food, demand for labor, and the click of dollars against the jack knife in the farmer's pocket.

Under its influence spring up tasty and convenient dwellings, adorned with shrubs and flowers, and beautiful within with the smiles of happy wives, tidy children in the lap of thoughtful age—broad hearths, and ovens as well as words of welcome. Progressive Agriculture paints barns, and puts gutters on them—builds stables for cattle, and raises roots to feed them. It grafts the wild apple tree by the meadow with pippins or greenings—it sets out new orchards, and takes care of the old ones. It drains lowlands, cuts down bushes, buys a mower, house tools and waggons, keeps good fences, or practices soiling. It makes hens lay, chickens live, and prevents swine from rooting up meadows. Progressive Agriculture keeps on hand plenty of dry fuel, and brings in the oven wood for the women. It ploughs deeply, sows plentifully, harrows evenly, and prays for the blessing of heaven. Finally it subscribes for a good religious, agricultural, and political journal, and pays in advance for them,—advocates free schools, and always takes something besides "the family" to the county fair.

Now, I ask the simple question, if the nature and tendency of Progressive Agriculture be as I have described—is it not worthy of immediate and universal adoption? If there be any course by which the labor of the farmer can be lightened, his home rendered more bright and happy, and his yearly profits increased—then a good reason why we should not all practice it is requested by your friend,

THE YOUNG FARMER.