

Teachers' Department.

Sabbath School Scripture Lessons.

AUGUST 23rd, 1857.

Subject.—THE LETTER OF INSTRUCTION SENT BY THE COUNCIL AT JERUSALEM.

For Repeating. For Reading.
Acts xv. 18-20. | Acts xv. 21-40.

AUGUST 30th, 1857.

Subject.—THE MISSIONARY TOUR OF PAUL AND SILAS.

For Repeating. For Reading.
Acts xv. 21-22. | Acts xvi. 1-18.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 26.]

A warlike encampment in a wild mountainous region. It is right; but by the clear moon of an eastern sky we distinguished a military group, surrounded by a rudely-cut entrenchment, and buried in profound repose. In the centre lies a stalwart warrior, whose stature approaches the gigantic, and who is evidently the leader of the martial company. We see the gleam of his polished armour, and observe that his weapons are close at hand, as though to guard against sudden surprise. Stealthy footsteps approach, and a youthful chieftain enters the encampment, followed by a single retainer. With cautious tread, they pass among the prostrate figures, and approach the couch of the commander. A whispered colloquy ensues, in which the young chief appears to reject with horror some proposal of his follower, and they retire together.

QUESTIONS to be answered next week.

63. Why were double the number of waggons and oxen assigned to the family of Merari in the wilderness compared with those assigned to Gershon.

64. Give the name of a mountain mentioned in the Scriptures which was the scene of prayer, prophecy, praise, and triumph.

SOLUTION to Picture No. 25.

The return of the ark from the land of the Philistines.—1 Sam. vi. 12-16.

ANSWERS to questions in our last.

61. Og's bedstead.—Deut. iii. 11.

62. The serpent.—Rev. xx. 2; John iii. 14, 15.

The Family Circle.

Ephraim Holding's Homely Hints to Daughters.

I HAVE spoken a word affectionately to the aged members of a family, and I trust they have received it in an affectionate spirit. I have addressed fathers, and mothers, and felt towards them as they feel towards those whom we delight to honour. I have directed to sons my well-meant, however imperfect, observations: and now, I have something to say to daughters, who will wrong me if they take Ephraim Holding to be other than their friend.

If the aged members be the sober and silent monitors, that give a deeper and more pious tone to the affairs of a family; if the father be the roof-tree of the establishment; the mother the centre of the in-door circle; and the son the hope; the daughter is, assuredly, the grace, the ornament, and the joy of the whole. While the mother extends the comforts of those around her, the daughter advances a little farther. She looks about her; observes the prevailing tastes and adopted elegancies of life; blends with the customs of days gone by the manners of present times, and prevents the family from falling behind the rest of the world. How sweetly she jests her grandfather and grandmother out of their old-fashioned notions! How lovingly she coaxes her parents into those desirable changes, which, but for her, they never would adopt! I am speaking of daughters who have passed the age of childhood.

The important part that a daughter has in prospect, give an interest to her character and her actions, from the time of the dressing her first waxen doll, to the age of womanhood. The lily of the valley is not more exposed to danger, though that, in its loveliness and loneliness, may be nipped by every unkindly blast, or rent by every raging storm.

When Ephraim Holding regards the weakness, the helplessness of women, he is only kept from desponding thoughts by the remembrance that "the eyes of the Lord are in every place;" that "the name of the Lord is a strong tower;" and that "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

It has given me pleasure and profit to notice,

in my visits, the dispositions of daughters in different families. I have seen much to admire, and something to lament. Humility has graced the behaviour of one, and pride has disfigured the forehead of another. Here, I have noticed affectionate respect and tractability, and there pertness and obstinacy. On the whole, however, the good qualities have prevailed. There has been manifested an affectionate, docile, obedient spirit; a love of works of charity, and an attention to holy things, that has at times made my heart glad. A little too much of the love of dress and music, and somewhat too little of the love of solid and useful instruction, may be rather general; but for all this, the good qualities, as I said before, seemed to prevail. O that a more fervent glow of Christian love and holy zeal were felt in every breast: and that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost were abundantly enjoyed by us all!

But if Ephraim Holding finds a pleasure in speaking in praise of daughters, he must not, on that account, neglect to give them a word of caution. Who is there in this wide world to whom advice is unnecessary?

There are seasons when the smile of a daughter is like a sunbeam to the care-worn hearts of her parents. Daughters may do much towards enlivening the shadowy hours of domestic life: they may increase its joys, and assuage its afflictions. A daughter should be an assistance to her mother, a solace to her father, and a comfort to her brothers and her sisters.

O how goodly a thing it is to see a family dwell together in unity! and how evil a thing it is for father and son to oppose each other, and for a daughter-in-law to rise up against her mother-in-law! But away with the unlovely picture, for it is hateful to gaze on. Dutiful children value their parents very highly; and none but a parent can tell how much beyond all price is a good son, and an affectionate, diligent, tractable, prudent, and pious, daughter.

Though circumspection be, at all times, necessary, there is a season when daughters should be more circumspect than ordinary; and that is when they are old enough to be sought in marriage. This is too important a point not to be dwelt upon. Daughters, you will do well to mark the observations of Ephraim Holding. Marriage is an honourable estate, and, when entered into under suitable circumstances, not to be undervalued; but there are other things, besides our inclinations, to be taken into consideration.

I have known a daughter labour hard with her hands to support a disabled father, refusing to marry while her afflicted parent stood in need of her assistance. I have known a daughter piously continue to attend the couch of a bed-ridden mother, watching over her declining days, when she might have entered a more cheerful home with her intended husband. These are instances of filial affection that Ephraim Holding loves to hold up to general respect.

But even when there are no restrictions of this kind, daughters, and especially Christian daughters, will do well to use great caution in entering into wedlock. A parent's counsel is of great value at such a season. Many have found, to their sorrow, the bitter consequences of neglecting it.

It is hard for parents to watch over, and water, as it were, their lovely plant, only to see it snatched away by a hand that regards it as a thing of little worth. It is hard when a daughter repays with disobedience the affection of her parents; and yet, how many a father's hope has been blighted! how many a mother's bosom been rent with agony, by the imprudent marriage of a beloved daughter!

Let it be remembered, that hasty marriages are, almost always imprudent, though they may not appear so at the time: unlooked for, and unhappy consequences too often follow. Daughters, I will give you a sketch from the life. Alas! it is too true.

It was but as yesterday that three carriages drove at a rapid rate to — church. Every one might see that it was a bridal party. There was a gaiety, a light-heartedness, a display, that could not but attract the notice of all who caught only a momentary glance of the rapidly passing pageant. The drivers wore their white favours proudly, and cracked their whips ostentatiously; and if the fair bride had a tear on her cheek, the sunny smile that settled there soon chased it away.

Come, I may as well tell the truth at once; I was one of the party. The morn had been overcast; but suddenly the sky became bright; and when the youthful pair quitted their carriages to enter the church, a path of sunshine was before them

What has man to do with pride? And yet I felt proud as I walked along the flat stones of the church-yard, the fair bride leaning on one arm, and a fair bridesmaid on the other.

It was mine to give away her who had been so ardently sought, and so hastily won; and in doing so I breathed a prayer that the gift might be valued and found invaluable.

That must needs be a solemn period when beings of infirmity plight their troth in the presence of the Holy One, faithfully and affectionately to share each other's weal and woe till death shall part them! But let me hasten on. Their hands were joined, and we left the church, while a blithesome peal rung from the tower.

It was a gay and interesting scene when we sat down to the morn's repast. The mother of the bride acted well her part, presiding at one end of the table, while I endeavoured to discharge the duties of the other. I need not paint the scene. The repast was elegant and tasteful. Unnumbered dainties graced the board, and sparkling wines, and ornamented bridecakes, and green-house flowers, formed part of the profusion.

Sunny was the scene; but I will not dwell upon it now. Enough that the sparkling eyes of the new-married pair told of the happiness that glowed in their hearts. How could they, indeed, be otherwise than happy, secure in each other's love, and surrounded by kind-hearted and Christian friends, breathing their ardent wishes for their welfare! Each guest seemed glad: the pair were pledged, glasses were raised to the lip, and the bridegroom gave his thanks.

We knelt together while the minister, who had joined their hands in holy matrimony, committed the youthful pair in prayer to Him who alone could defend them in dangers, direct them in difficulty, bless them with his grace, guide them with his counsel, and bring them to his glory.

The married pair put on their travelling dresses to commence their wedding journey; whether for Brighton, or Hastings, or Margate, no matter. For a moment they entered the banquet-room. All around them was sunshine, and kind adieus, and piles of bride-cake, and papers of white kid gloves, and embossed cards, paired together tastefully with silver wire, bearing the names of those who were happy; and bouquets of flowers met their eyes in all directions. Crack went the whip, whirl went the wheels, and two united hearts, beating quickly, set off on their new career of worldly joy.

Have six months passed away? O no! not near so long a period. Not five, and scarcely four. It was yesterday I passed by the church: well might I pause at the gate, for I had not gazed upon the spot since the happy bridal party alighted there. The sun shone not, no blithe peal rung from the tower, but all seemed silent and sad; yet not sadder than my thoughts.

The happy pair, who so lately entered on their flowery path of domestic joy, had already found it thickly set with thorns. The fairy fabric of happiness, which their fond expectations had raised, had been as completely destroyed as the card-house of a child, blown down by accident. They had disagreed, keenly reproached each other, and parted, with bitter regret that they had ever met; he to live alone and brood over the unhappy past, and she to return home to her friends.

Shall I disclose, at full length, my view of the unhappy causes that led in succession to these events? No: never shall Ephraim Holding cross the sacred threshold of domestic life for the unhallowed purpose of holding up human infirmity to view! Enough for him if he can snatch an impressive lesson from the short-lived joys of an unhappy pair, wherewith to warn the young and inconsiderate. Enough it is to say that the parties had married hastily, without a suitable knowledge of each other.

How necessary is this knowledge to those who are to share each other's joys and sorrows till death! How necessary that they should be willing to bear each other's infirmities, as well as to admire each other's excellencies! Daughters, profit by the caution of your friend, Ephraim Holding.

Temperance.

Departure of Mr. Gough.

PIC-NIC TO JOHN B. GOUGH.—The farewell picnic to John B. Gough, took place on Thursday, on the green in Boylston. The air was cool, but the sun shone brightly, and the road was free from dust. At about ten o'clock a procession was formed, which proceeded to the grove a little distance, where a platform had been erected for the speakers and the band, and tables were spread for 700 persons.

Short addresses were made by Rev. Dr. Paine, of Holden, Rev. Mr. Ashley, of Northboro, Rev. Mr. Houghton, of Berlin, who said that though Boylston claimed Mr. Gough as one of its own citizens, the audience must remember that Berlin furnished his better half. On the part of Berlin he then made a few farewell remarks. Rev. Dr. Paine, of Holden, gave Mr. Gough the right hand of fellowship in the name of the clergy of Worcester county, saying, "Go tell the British people that you have the sympathy and co-operation of the clergy of the heart of the Old Bay State, if nowhere else." He was followed by the Rev. Mr. Bliss, of Boylston, and Rev. Dr. Sweetser, of Worcester.

Mr. Gough then favored the audience with another of his earnest and eloquent addresses, overflowing, as usual, with anecdote and illustration, pathos and humor, each equally irresistible. He said he had supposed this would be his last speech in the United States before his departure for Europe, where he intends to remain three years. But arrangements has been made for him to speak in Worcester next week, and he would do so if he was living.

FAREWELL ADDRESS OF JOHN B. GOUGH.—At Mechanics' Hall, Worcester, Ira M. Barton called the meeting to order, and made a few introductory remarks.

Mr. Gough, on rising to speak, alluded to his birth into the cause of temperance. Sixteen years ago, he wandered through the streets of Worcester, hopeless, homeless, and friendless, with no hope in life, but that of the wicked, which perishes. At that time he was met in Main street, by a person whose manner neutralized his rough, honest words. That man placed confidence in me and I gave him my promise to sign the pledge, and I kept it. That man was Joel Stratton, and he is at my right hand, here tonight. Mr. G. alluded with gratitude to the kindly offices of Mr. Goodrich, at this period of suffering and degradation.

At the close of his address, Mr. Gough spoke with deep feeling of the recent recovery of the old Bible his mother gave him, and to which his audiences have so often heard him allude. Some fifteen years ago, he lost it in a grocery in Bristol R. I. And a few weeks since it was accidentally found in the corner of an old attic, where it was probably thrown at the time. Having Mr. Gough's name, in his mother's hand, it was restored to him through the agency of the daughter of the late Rev. John O. Choules.

How Wesley regarded Revenue from Spirits.

In a letter to the Hon. William Pitt, in September, 1784, republished in the *Wesleyan Magazine* for February, 1850, John Wesley thus treats the revenue question:—"Servants of distillers inform me that their masters do not pay for a fortieth part of what they distill. And this duty last year (if I am rightly informed) amounted only to £20,000; but have not the spirits distilled this year cost 20,000 lives of His Majesty's liege subjects? Is not then the blood of these men vilely bartered for £20,000? not to say anything of the enormous wickedness which has been occasioned thereby; and not to suppose that these poor wretches have any souls. But (to consider money alone) is the King a gainer or an immense loser? To say nothing of many millions of quarters of corn destroyed, which, if exported, would have added more than £20,000 to the revenue,—be it considered, "Dead men pay no taxes." So that by the death of 20,000 persons yearly (and this computation is far under the mark), the revenue loses far more than it gains. But I may urge another consideration to you. You are a man. You have not lost human feelings. You do not love to drink human blood. You are a son of Lord Chatham. Nay, if I mistake not, you are a Christian. Dare you then sustain a sinking nation? Is the God whom you serve able to deliver you from ten thousand enemies? I believe he is, Nay, and you believe it. Oh may you fear nothing but displeasing Him!"

Agriculture.

AUGUST is the month for digging meadow-mud for manure, and, if your land requires ditching, you may kill two birds with one stone by using the mud which is dug out in ditching for manure. But, if your land requires ditching, and you do not want manure, nevertheless ditch! Now is the time to do it.

WORMY APPLES.—Elihu Cross writes as follows to the *Country Gentleman*.

"Having been troubled with wormy apples for the last fifteen years, I thought I would try an experiment on one tree this season, to see if I could not stop these marauders in their wild career. I took half a dozen quart porter bottles, and filled each full of sweetened water. I then suspended them from the branches of the tree in the following manner: I tied leather straps three-fourths of an inch wide around the branches to prevent them from being girdled; to these leather straps I tied hemp strings, to which I attached the bottles, leaving them open to allow millers to enter. I let the bottles remain in this situation five or six weeks, and on taking them down and emptying them, I found the millers had entered in numbers, and were drowned in the liquid. In one bottle I counted fifteen—in another forty.

I had twelve bushels of sound, wormless apples, while the fruit on other trees not experimented upon was wormy."