

Teachers' Department.

Sabbath School Scripture Lessons.

OCTOBER 18th, 1857.

Subject.—OPPOSITION OF THE EPHESIAN IDOL-
METERS.For Repeating. For Reading.
Acts xix. 18-20. | Acts xix. 21-41.

OCTOBER 25th, 1857.

Subject.—PAUL PREACHES AT PHILIPPI AND
ADMINISTERS THE LORD'S SUPPER.For Repeating. For Reading.
Acts xix. 21-22. | Acts xx. 1-16.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 34.]

A martial company is seen advancing in military order over an extensive plain, and directing its route towards a ford, which has just been crossed by a much smaller and more peaceful-looking band, led by a man of pastoral and weather-stained aspect. At present he appears oppressed with anxiety, and after making many careful arrangements, he advances, with oriental reverence, to meet the formidable troop. Their leader, a chief of no common strength and prowess, steps forward, and by his friendly and cordial greeting, puts to flight the painful apprehensions of the other.

QUESTIONS to be answered next week.

79. What were the interruptions in the succession of the kings of Judah from father to son?

80. Name the only instances of birth-day celebrations mentioned in the Bible, and state by what they were distinguished.

SOLUTION to Picture No. 33.

The tenth plague of Egypt.—Exodus xii. 29, 30.

ANSWERS to questions in our last.

77. Esther.—Esther viii. 6.

78. Abithophel.—2 Sam. xvii. 23.

Johnny and his Turtles.

A STORY FOR LITTLE BOYS.

What do you think Johnny's birth-day present was? A wheel-barrow. He was six years old. And how rich he felt. "Now I can wheel mother's dinner home from market," he said, "and I can help father and do ever so many things." That is right. It is so pleasant to do little services for others, especially for our parents.

For two days he often asked, "Mother, what can I wheel for you?" But she had nothing to be wheeled, and so she said,

"Thank you, Johnny; by and by I shall have something for you to do." Johnny wished it was now, and not by and by.

About four days after, Johnny and his barrow and some boys were down by the frog-pond at play. And what do you think they were wheeling? Four mud turtles which one of the boys found in the swamp. I do not know how much pleasure it gave the turtles, for they could not laugh and talk about it, but the boys had good fun.

In a little while Johnny's mother called him. He heard her call the first time, and the second, but he was too busy to mind it. His sister then came to find him.

"Johnny, mother wants you to go down street and bring home some fish."

"Don't want to," answered he.

"Yes, but mother wants you to," said his sister.

"I'm taking my turtles to ride, and I can't," cried Johnny. "I don't want to."

"Come," cried his sister.

"In a minute," screamed Johnny.

How long do you suppose that minute was? It was nearly half an hour, and might have been a great deal longer, only that he pitched into the mud; over went Johnny, wheel-barrow and all. "Oh dear, dear," he cried, picking himself up, and looking at his dirty clothes. Now he thought of mother. He could run to her fast enough, now that he had need of her help, but he could not go when she needed his. O the selfish little boy. His conscience smote him. He was loath to show himself; but go home he must, for who would take care of such a pitiful-looking child but mother?

Home he trudged, leaving the boys to fetch his barrow. It was a sober walk. "Oh, dear," he cried, coming into the kitchen; indeed, he was almost ready to cry, partly for the mud, but most for fear of what his mother would say. She heard him, and turned round.

"You dirty boy, go away," cried his aunt.

"Come here, my child," cried his mother.

Ah, that is mother; she is always ready to receive

her child however sad his plight. The mother took her boy, washed him, undressed him, and dressed him again in clean clothes. She did not talk much, but she was very kind—and very sad too. Ah, she did not begrudge serving him. Johnny felt her kindness, and more and more he felt his own disobedience and disobligingness.

"Mother," at last he said, "I am going to kill my turtles."

"Why?" asked she.

"Because," cried Johnny, "because they wouldn't let me go down street for you."

"Did the poor little turtles beg you not to mind mother?" she asked.

"Not in so many words," answered Johnny, slowly; "but they seemed to say, Stay, stay a minute."

"And do you think it was the poor little turtles that said that?" asked his mother, seriously.

Johnny hung down his head, as well he might, trying to throw the blame of his disobedience on the turtles, and not where it properly belonged, on his own naughty will. Adam and Eve did just so when they did not mind God in the garden of Eden. Eve said it was the serpent who made her do wrong. You see wrong-doing is always cowardly, trying to make excuses, and throwing the blame upon somebody else. Is it not mean?

"Do you really think," asked Johnny's mother again, "that the poor little turtles are to blame for your not coming when mother called you? Do they deserve to be punished?"

"No," cried Johnny, finding it hard to stand his mother's look; "no; it was I, only, naughty I. It was I that said, Stay, stay; and, mother, God punished me; he pitched me into the mud; and you made me feel bad, you were so kind;" and tears streamed down Johnny's cheeks. "Do let me go down street now for you, mother, do."

But his mother no longer needed the little service which he had begrudged her. The fish had come up. "Send me some other errand," pleaded Johnny. But she had nothing for him to do. And all that day, and for many days after, a sorrowful shadow rested upon the child's heart, for that lost opportunity of serving his dear, dear mother.

Don't you think he minded her very quickly next time?—*Philadelphia Christian Observer.*

Clean Faces for the Million.

Several gentlemen are taking active measures to put a new face upon the appearance of the London juveniles, as will be seen from the following handbill, which has been extensively circulated in the locality to which it refers:

"A Boy with a Dirty Face on a Sunday Morning! All the boys in Clerkenwell, from four to nine years of age, who have not convenience at home to wash themselves, are requested to attend at Lamb Square, near the 'Lamb and Flag,' Clerkenwell Green, (London), next Sunday, from seven until ten o'clock in the morning, when they will be washed from head to foot. No charge whatever will be made. Free! Free! Boys who can bring a towel with them must do so; and should there not be time to wash all who make application, those with towels will have a preference. Proper persons appointed to wash the little boys. Any person meeting a boy in Clerkenwell, next Sunday morning, with a dirty face, is respectfully requested to send or bring him to be washed before ten o'clock."

Other cities besides London might supply a field for such philanthropic operations.

Woman's Rights.

The following sensible remarks are taken from the *Ohio Farmer*:

We believe in woman's rights, and to prevent any misunderstanding, shall again define our position.

In the first place, as a laborer, she has a right to engage in any work to which her skill and strength are equal. There is no reason in the world why a dozen fields of profitable employment, now shut against her, should not be opened to her taste and talent—selling dry goods, setting type, keeping accounts, engraving, designing, model-making, &c. There are many such departments of labor in which she could not only succeed in making a living, but in which her success in skill and efficiency is equal to that of persons who now usually fill those places.

This right to a larger field of labor being conceded, we mention it as a second right of woman, to receive full wages for her work. It is a disgrace to a Christianized and civilized community to pay only half-price, because the work has been done by a woman. We cannot conceive of a more unjust thing than to pay a woman half wages, because she is the weaker sex; and yet, with a few exceptions, women will work in many

kinds of labor side by side with men, and when evening comes be paid off in half or two-thirds wages. It might be more unjust, but it could not be meaner, if you required her to work for nothing. *The right of every woman is to be paid equal wages for equal work with man's.*

Then, again, woman has rights as a wife. She has a right to know her husband's business; she has a right to know his friends and habits; she has a right to his company and respect. As a ruler of the house, she has a right to a convenient and comfortable house. One-half of our wives through the country, live out only half of their days in health and happiness, because *their kitchens are not fit to live and work in.* Now, we say, woman has a right to the best kitchen that her husband can build. We doubt, whether, ordinarily, a husband has any more right to put the kitchen in a cellar, than he has to put his wife in the pest-house. The wife, whose days are often all spent in the kitchen, has a right to have it above ground, well-planned, fitted with conveniences of every kind for cooking, washing, ironing, &c. She has a right, and so have her daughters and domestics, to a wood-house, and convenient well, with pumps in order; to a clothes-yard, with posts for clothes-lines, &c. No man has a right to drive his "women folks," every wash-day, to fence-stakes, barn-doors, the neighboring orchard, or some other chance provision, to fasten the wash-line. Let the clothes-yard have a well-kept turf, so that if a piece should get off the line, it need not always be washed over again.

Woman has rights, too, as a daughter. She has a right to as good an education as her brothers receive. She should not be put off with "reading, writing, and cyphering." We do not say she should have the same education, but we say as good an education; and if her father leaves any money when he dies, we, moreover, say that his daughters have a right to an equal share with the sons. It is a great mistake to suppose that because women don't smoke, nor chew, nor keep fast horses, nor drink, &c., that daughters need only half shares.

We would beg to suggest another right which we think a woman is entitled to, and that is, to have something else beside flattery and nonsense talked to her. We would venture to remark to our young men, that a sensible young lady is, at least, as sensible as a fool of a young man; perhaps, in some cases, even more so. Don't think yourself disagreeable, if your face is not always spoiled with a smirk, a moustache, or a simper. The laughing hyena is not the beau-ideal of every young lady. Take our advice, and venture to talk good sense, in good grammar, and with a natural voice and countenance, to the first young lady you meet; it is her right to be addressed in this way, and it is your right and duty to do it.

There are many other "woman's rights" which we might have mentioned, and of which we are advocates, but these must suffice for the present.

The Secret of Preaching.

It is no derogation from an orator's genius to say his power lies much less in what he says, than how he says it. Manner makes the entire difference between Macready and the poorest stroller that murders Shakspeare. The matter is the same in the case of each. Each has the same thing to say; the enormous difference lies in the manner in which he says it. Hugh Miller tells us that he heard Chalmers read a piece which he (Miller) had himself written. Its author never knew how fine it was till then. All this is the result of that gift of genius—to feel with the whole soul, and utter with the whole soul.—*English Paper.*

THE SCOTCH REVIVALISTS.—Mr. Brownlow North was for some weeks in Calthness preaching to immense numbers in various localities. At Thurso he was the guest of Sir George Sinclair. In the afternoon he preached for Mr. Taylor, of the Free Church, and in the evening the meeting which was to have been held in the open air, from the state of the weather was held in the parish church. A very great impression seemed to have been produced on all classes by his earnest and solemn appeal, and it is hoped many may reap permanent benefit. Mr. North officiated to very large audiences in the Free Churches of Wick, Falkirk, Reay, Helmsdale, Tain, Invergordan, Aines, and in the Established Church at Dingwall. We understand he has received pressing invitations from Perth and Glasgow, and that he will visit the South a few weeks hence.—*Edinburgh North Briton.*

SUBJECT FOR A SERMON.—The following occurs among the "religious notices" in the columns of a daily newspaper, in a western city: "Rev. Mr. McMullen, pastor of Asbury Chapel, will preach to-morrow, at 10 o'clock, by request—'The Paraisaical Apology for Sin, by the illustrious Mother of all Mankind.'"

Agriculture.

Work for this Month.

Every spare moment in October should be devoted to collecting loam, muck, weeds, turf, and other materials for the manufacture of manure. Lay in under cover as much as your horses, cattle, sheep, and hogs can turn into compost through the Winter. Every load laid in now will tell in the Spring.

Pruning may be carried on without danger. This is also a good time for removing and pruning evergreens; but it will not do to cut them too close. Dead limbs only, should be removed, and such portions as interfere with the symmetrical shape of the tree.

As the pastures begin to become insufficient, feed the refuse of your garden and green crops to your cattle. It will not do for them to want food at this season. Cattle intended for fattening should be kept particularly well supplied, for they acquire flesh in Autumn with twice as much facility as in Winter. Corn-stalks, sugar-beets, and pumpkins, may be given them with advantage.

Take cloudy or wet days in the early part of October for separating the roots of such plants as you wish to multiply. Spread manure plentifully over grounds designed for Spring gardening, and work it thoroughly in with the plow. If any of your fruit trees have borne poorly, give them also a good supply of manure.—*American Educator.*

Recipe for growing big Men.

[ALTHOUGH we do not admit that men are exactly agricultural productions, (like Topsy, in "Uncle Tom's Cabin") yet as the writer of the following seems to consider that the nature of the soil has so much to do with the development of his bony structure we place it in our agricultural department.—Ed. C. M.]

Recently some wise Frenchman published a learned treatise on the means of getting rid of hideously large paunches, which, reduced to a point, is nothing but to use animal food, especially lean meat, and indulge in vegetables as little as possible. But the greatest discovery of all has been made by Dr. W. Holmes, who tells us that the reason why the human race deteriorates in some regions, is the lack of material in the soil to produce bone. He instances New England as not furnishing limestone in sufficient quantities, except in Western Vermont, where it is abundant, and where the men grow large in proportion. We copy from an exchange paper the following description of the new theory:

"In Kentucky, Ohio, and Western Vermont, men grow to larger sizes because of the limestone formation under the soil. Parts of families have emigrated to these regions, and the result in the next generation has been a larger bone development in those who left Massachusetts than in those who remained. Kentucky, Ohio, and Iowa will grow great men. The finest figures in the world will be found in the valley of the Mississippi in a few generations. Indoor labour, so unnatural for men, will weaken the vital powers and stop the growth in large cities, but the great and glorious West, with its broad prairies, will compensate for the growing feebleness of the Eastern States."

Acting on the limestone theory, we shall expect some of the Agricultural Societies to offer a prize for the biggest man of limestone growth.

Science of eating Grapes.

Dr. Underhill has reduced eating grapes to a science. Here are his directions: "When in health, swallow only the pulp. When the bowels are costive and you wish to relax them, swallow the seed with the pulp, ejecting the skin. When you wish to check a too relaxing state of the bowels, swallow the pulp with the skins, ejecting the seeds. Thus may the grape be used as a medicine, whilst at the same time it serves as a luxury unsurpassed by any other cultivated fruit. An adult may eat from three to four pounds a day with benefit. It is well to take them with, or immediately after your regular meals."

To cook Sweet Corn.

Trim off the husks and immerse in boiling water, with a little salt. Boil gently a half an hour; then take out the cobs, rub over some butter, pepper and salt, and brown before a quick fire. Another plan, and one which most persons prefer, is to boil as above; afterwards, cut off the corn neatly, return to a pan containing a sufficient quantity of milk to cover, throw in a table spoonful of butter, the same of sugar and salt, serve up hot.

TO TELL GOOD EGGS.—If you desire to be certain that your eggs are good and fresh, put them in water. If the butts turn up, they are not fresh. This is an infallible rule to distinguish a good egg from a bad one.