

Teachers' Department.

Sabbath School Scripture Lessons.

APRIL 5th, 1857.

Subject.—STEPHEN'S BURIAL AND THE STATE OF THE CHURCH.

For Repeating. Acts vii. 47-50. For Reading. Acts viii. 1-13.

APRIL 12th, 1857.

Subject.—THE IMPIETY OF SIMON MAGUS AND HIS CONDEMNATION.

For Repeating. Acts viii. 5-8. For Reading. Acts viii. 14-25.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 6.]

A ship rides at anchor in the port of an Eastern city, whose walls and towers overlook and are mirrored in the blue waters of the Mediterranean.

Not far from the city, and near the waterside, a little company are assembled. It is a touching scene. Men, women, and little children are kneeling together upon the sea-shore, and with the sound of the rushing waters is mingled the voice of earnest prayer. Some appear full of sadness; but the speaking countenance of one, who is the principal figure, seems inspired with noble and holy resolution.

QUESTIONS to be answered next week.

13. At what period of Jewish history was there one particular class of artisans entirely absent amongst the trades of the people?

14. What people rejoiced in their homes, though in an enemy's land? and why?

SOLUTION to Picture No. 5.

Abigail.—1 Samuel xxv. 18—31.

ANSWERS to questions in our last.

11. The sons of Sceva.—Acts xix. 13—16.

12. The land of Tob.—Judges xi. 3, 5.

A Poor Man's Wish.

I asked a student, what three things he most wished? He said, "Give me books, health, and quiet, and I care for nothing more."

I asked a miser, and he cried, "Money, money, money!"

I asked a pauper, and he faintly said, "Bread, bread, bread!"

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame, and pleasure."

I asked a poor man, who had long borne the character of an experienced Christian. He replied, that all his wishes could be met in Christ. He spoke seriously; and I asked him to explain. He said, "I greatly desire three things: first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ." I have thought much of his answer; and the more I think of it, the wiser it seems.

Is the Sun Inhabited.

Sir David Brewster makes the following remarks relative to the sun:—"So strong has been the belief that the sun cannot be a habitable world, that a scientific gentleman was pronounced by his medical attendant insane, because he had sent a paper to the Royal Society, in which he maintained that the light of the sun proceeded from a dense and universal aura, which may afford ample light to the inhabitants beneath, and yet be at such a distance aloft as not to be among them; that there may be water and dry land there, hills and dales, rain and fair weather, and that as the light and the seasons must be eternal, the sun may easily be conceived to be by far the most blissful habitation of the whole system. In less than ten years after this apparently extravagant notion was considered as a proof of insanity, it was maintained by Sir William Herschel as a rational and probable opinion, which might be deducible from his own observations on the structure of the sun."

The Bible.

An old man once said, "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty, I lay it aside and call it a bone. Why should I choke on the bone, when there is so much nutritious meat for me? Some day, perhaps, I may find that even the bone may afford me nourishment."

Mr. SPURGEON preached a sermon at Birmingham lately which was based on seven texts, each of which contained the same sentence, "I have sinned," a sentence which was uttered by seven individuals, Pharaoh, Balaam, Saul, Achan, Judas, David, and the Profligate, who were considered as types of different characters. The sermon throughout was most impressive and powerful.

Who are the ticket-of-leave men.

Up to September, 1853, persons who had committed certain crimes were sentenced to be transported for seven and ten years. The colony of Van Diemen's Land, which had willingly taken convicts, objected to take more, and desired to be relieved immediately. The Government were thus left in the dilemma of having a number of men under sentence to be transported, but with no place to which the majority could be sent. Referring to precedent, the sentences would, as a matter of course, have been changed into imprisonment for half the period, with release at home. Such was the invariable practice with invalids and any others, who could not, from circumstances, be embarked for a colony and at one period it was the general practice in regard to all male convicts under sentence of seven years' transportation. Instead of closely following this precedent, an Act was passed in August, 1853, enabling the Secretary of State to impose an additional restriction upon their liberty by granting them a revocable pardon or license instead of a free pardon. The periods when the men referred to should become eligible for release, with a license or ticket-of-leave, were determined at three years for the seven, and four years for the ten years' sentences, with good conduct, and the men have respectively been brought forward for release with tickets-of-leave at those periods.

Between the years 1848 and 1847 no less than 3,450, chiefly of the class sentenced to seven years, were released from the hulks with free pardons. Under the new system there have been released on license between September, 1853, and the 15th of December, 1856, a period of about three years and a quarter, 6,730 male convicts; the great part being from convict prisons in England, the remainder from Bermuda and Gibraltar. Out of this number 881 have been reconvicted, and sentenced to penal servitude, and a like number, 381, have been convicted of trifling offences, and have had their licenses revoked. This is eleven per cent. of the entire number. But the criminals convicted during the period, the ticket-of-leave convicts, are but three in 1,000.

Agriculture.

Re-bottoming a Pear Tree.

A few years ago, I grafted a large quince tree with the Duchess d'Angouleme pear. Not understanding then, as I now do, the importance of working the quince below the surface of the ground, I grafted it 6 or 8 inches high. The growth of the scion, the first two or three years, was rapid and vigorous. In examining it the third spring, the quince stock was found to be cracking, and showing signs of "giving out." As an experiment, I took a thrifty pear stock of the second year, set it out as near the tree as the roots of the quince would allow, and budded it into the pear scion, just above where it was grafted, confining it with matting, and covering it well with grafting composition. Before autumn, the more vigorous growth of the side of the graft in which the pear stock was budded, plainly showed, to my great satisfaction, that my experiment had succeeded. Late in autumn, the composition and matting were removed, exhibiting a most perfect and beautiful union of the pear stock and the graft.

I then set out on different sides two more pear stocks. As the bark of the graft would not peel, these stocks were fitted into grooves or mortices, and fastened as before with matting and composition. The next autumn showed that these had also united. Now the original quince, with its roots, is entirely dead; and my fine, tall thrifty Duchess d'Angouleme, having been re-bottomed, stands on three legs, on pear stocks! The quince stock has not yet been removed, as it still renders some support, though no nourishment, to the tree. The tree has become flattened in the centre, directly above the quince, where it gets no nutriment, being quite thin. It has fruited two or three years. As this tree is quite a curiosity to those who have seen it, and believing that a similar process would save many dwarf pears that would otherwise be lost, I have ventured to communicate my experiment for the benefit of any who may not know of this remedy. —N. E. Farmer.

SNOW BREAD.—We find the annexed paragraph in one of our exchanges. It is curious, if true:

All persons, where snow abounds, are not perhaps aware of the value of the fleecy flakes in making light, delicious, and wholesome bread. There is no "raising" in the world so perfectly physiological as good, fresh, sweet snow; it raises bread or cakes as the best yeast, or the purest acids or alkalies, while it leaves no taint of fermentation like the former, nor injurious neutral salt like the latter. Indeed it raises by supplying atmosphere wherewith to puff up the dough, while the other methods only supply carbonic acid gas.

A CHEAP PAINT.—The following is both fire and water proof, besides being very durable: Dissolve potash in water, and mix the liquid with fine clay till it is as thick as molasses; then apply with a paint-brush.

Temperance.

For the Christian Messenger.

MR. EDITOR,

The friends of Temperance throughout the Province expect much from the elevated position of the Hon. Mr. Johnston, as the leader of our Government. While the leader of the opposition, he perseveringly urged the passing of the Prohibitory Bill. Will he now venture to introduce that Bill as a Government measure? This is a subject of great doubt with many, and perhaps for many weighty reasons it would not be prudent nor politic to do so at the present. But in the absence of such a law, much might be done by the Government to check the tide of intemperance in our midst, which is evidently on the increase,—at least on this island. More stringent Acts should be passed by the Legislature, and the power of the Magistrate, to punish offenders, should be extended, and the mode of procedure made more speedy and summary than it is at present. Would to God that the power of the Magistrate could be made to extend to the retailer of the poison to every unfortunate inebriate. But unfortunately, many of our Magistrates are retailers of the poison themselves, and shame that it is so turning the office of the Magistrate into contempt. In a long list of applicants for license to retail ardent spirits, laid before the Court of General Sessions, in Sydney, on the 5th inst., we saw the names of several Magistrates among the number. In no part of Great Britain can we meet the keeper of a grog-shop in the Commission of the Peace, and there is no necessity for having such characters in the Magistracy of Nova Scotia, but a great necessity for excluding them. It is but two months, since one of our Magistrates had a person fined 10s. for disorderly conduct, while in a state of intoxication. The man declared that he got the Rum in the grog-shop of another Magistrate, two miles distant. Could the latter official dare to fine that individual, or any person else, for being drunk, while he himself supplied the means. If he did, his victim could successfully retort, in the language of St. Paul,—“Thou art therefore inexcusable, O man, that judgest: for wherein thou judgest another, thou condemnest thyself.”

The eminent man who is now at the head of our Government, distinguished alike as a statesman, and as a staunch friend to the Temperance movement, cannot be ignorant of the evil under consideration, and he would render no small service to the cause of Temperance, and to the important administration of Justice, by bringing the case under the notice of the Legislature, and giving the weight of his own high position to the removal of the nuisance.

The writer was lately present at a trial for assault and battery, in one of these Magisterial Grog-shops, and the moment the trial was over, the Plaintiff asked for Rum, and the worthy Magistrate placed the decanter on the table. I felt indignant, and determined to lay the case before the public; and will thank you, Mr. Editor, to give these remarks insertion in the pages of the Messenger, which will oblige many, besides

Your obdt. servant,

J. A. M.

North Sydney, March 11th, 1857.

A SENSIBLE LANDLORD.—A little incident transpired some weeks ago at one of the Frankfort hotels, which is not unworthy of notice. A little girl entered the tavern, and in pitiable tones told the keeper that her mother had sent her there to get eight cents. "Eight cents," said the tavern-keeper, "What does your mother want with eight cents? I don't owe her anything." "Well," said the child, "father spends his money here for rum, and we have nothing to eat to-day. Mother wants to buy a loaf of bread." A loafer remarked to the tavern-keeper to "kick out the brat." "No," said the tavern-keeper, "I will give her the money, and if her father comes here again, I'll kick him out."

A BAD MARK.—"I've got a boy for you, sir." "Glad of it; who is he?" asked the master-workman of a large establishment. The man told the boy's name, and where he lived. "Don't want him," said the master-workman, "he has got a bad mark." "A bad mark, sir; what?" "I meet him every day with a cigar in his mouth. I don't want 'smokers.'"

"PRESCRIBING WHAT WE SHALL EAT."—At the National Theatre in Cincinnati, the following is one of the published rules:—

"Pea nut eating most positively prohibited."

"You don't come to our house now for cold victuals." "Oh, no sir; the Maine Law is passed, and we have warm victuals now of our own." —American paper.

Correspondence.

For the Christian Messenger.

Female Education.

Remembering

"How much, with earnest love and purpose true, The lowliest daughters of our land may do," I am persuaded to say a few words to the young ladies of Nova Scotia.

The question which was put to our fathers, (for I would include myself in your number) a few weeks since,—“Will you have an Institution for the education of your daughters?” it occurs to me, might with equal propriety be asked of us, Young ladies of Nova Scotia shall not we have an Institution? An Institution based upon such principles, and so conducted that we may learn how to live, not only “the life which now is,” but be prepared for “that which is to come.”

Nothing can be more self-evident than that the answer to this question will, in a great measure, depend upon the solicitude which we ourselves manifest with regard to it. No real effort will be made on their part, unless we are anxious,—unless they see and know that we are tired of the shadow, and would find the substance.

Do we not all feel that the popular and superficial style of education amongst us is not satisfying, that it will not fit us for life and its great work? We would then have an improved system; we feel the want of it, and would see it supplied.

Perhaps, however, there are those amongst us, who prefer the mere surface of an education to one which is practical and solid; if so, wonder not that your good brothers often say, “that women prefer amusement to instruction.” A single glance at the manner in which the time is usually occupied at your evening parties is sufficient proof that this opinion is well authenticated. Wonder not, we say, when they hear you converse upon nothing else than dress, concerts, balls, the last new song, the last new novel; and when these fail to interest, recourse is had to silly games, dancing, &c.

Ought these things to be? No! you reply, they certainly ought not to be; and we are as much dissatisfied with ourselves as you are with us. Why is it so? Permit us to reply, by asking another question. Would it be so, if your hearts and minds were cultivated: if they were stored with useful knowledge? What you need, is an education beginning with the elementary, and thence on to the higher studies; teaching you to think, to reason, to investigate, and it may be to originate.

Shall we, living in the middle of the nineteenth century, rest satisfied with a display? Shall we longer give occasion for the remark to be made,—that we are only fit for parlour ornaments, toys frail as glass? Shall we not rather wake from this long sleep, and make an effort, at least, to bring about a reform? It may be asked, what benefit will accrue from it, suppose we had an institution in our Province?

Benefit! did you ask? Go to the thousands who have been educated at Mount Holyoke Seminary, and ask them if any good has resulted from the establishment of that Institution, and weigh the answer.

We know that the opinion is very generally entertained, that if women cultivate a taste for knowledge, and become interested in the classics and higher mathematics, that it will render them forgetful of domestic duties, that they will make their attainments a plea for assumption, and become rude and masculine in their manners; that they are seen in a disordered dress, with dishevelled hair and ink fingers.

We know that such things do exist amongst those purporting to be literary women, and we would make a wide distinction between such and those seeking to discipline their minds to systematic thought. The former is apt to make its possessor proud; the latter humble. We would not be literary women, but we would store our minds with that knowledge which shall make us more useful, more lovely in disposition, more refined in taste, more gentle in manner, and have a more “delicate consideration for the feelings of others, which is the gentle dew of benevolence on the intercourse of life.”

Let us, then, who ought to feel the deepest interest in this question, urge it onward with all the powers God has given us. In order to do it, we must deny ourselves. How shall it be done? That is the question.

Why I sometimes think if we were only so disposed we might dress less expensive, and in this way aid those who would enter upon this great enterprise, did they know that we were willing to make sacrifices.

Are there not some Mary Lons in Nova Scotia?