

Wooly's Department.

Bible Lessons.

Sunday, August 13th, 1861:

Read—MATT. xvii. 14-27: Sundry miracles. GENESIS ix.: God's covenant with Noah.

Recite—MATTHEW xvii. 1-3.

Sunday, August 25th, 1861.

Read—MATT. xviii. 1-20: The duty of humanity. GENESIS xi. 1-9: The confusion of Tongues.

Recite—MATTHEW xvii. 22, 23.

"Search the Scriptures."

Write down what you suppose to be the answers to the following questions.

63. Where do we find the first challenge of a duel? and what argument justified it, which can never be applied to private duels?

66. Who was the thirteenth apostle expressly called by Christ to the service?

Answers to questions given last week:—

63. Moses and Paul. The former was a man of a clear head, great thought, and solid judgment; but had not a voluble tongue or ready utterance; St. Paul says his speech was contemptible.

64. "There was not one feeble person among their tribes."

To Sabbath School Teachers.

KEEPING OLD SCHOLARS IN THE SCHOOL.

It is one thing to get in new scholars, and quite another thing to keep the old ones. While all means for enlarging the school should, like the cords of God's love, be constantly drawing children into the classes, the Sunday school itself like the heart of Jesus, should be the grand centre of attraction, holding them together with the bands of love.

It is a prevailing and a very lamentable complaint among the friends of the Sunday-school, that boys developing into young manhood, and girls rounding into womanhood, became impatient of Sabbath-school instruction, and one by one, gradually and finally drop out of their respective classes. Especially is this true of half-grown boys. Although the roots of this evil may run down too deeply into the natural depravity of the human heart to be entirely eradicated by human instrumentalities, nevertheless it is our duty to use all the means in our power to prevent it, and then trust to the power of grace to do the rest. While children and as children, they should be attached to the school by every proper means of cheerful, joyous, attractive influence.

Merging out of childhood into youth, no means, on the part of the teacher, should be spared to increase their attachment to the class and strengthen the bonds of their relation to him. In this way a very strong class feeling may be cultivated and finally established.

During the equivocal and bewitching period around which youth plays the young gentleness and young ladyship, the greatest possible tact and skill should be applied to make the attractions of the school stronger than the counter attractions of the world without, which allures them from its sacred influences, by proffering them more immediate gratifications in the pursuit of its sinful pleasures.

When found to be growing restless in the class, and irregular in attendance, then should be applied the various inducements of advancement in studies, and perhaps a reconstruction of classification; forming Bible-classes, in strict accordance with the laws of natural and intellectual affinities, with the influence of the more honorable titles of "Young men's and Young ladies' Bible classes," providing them the most popular teachers the school can furnish.

Young people are also greatly influenced by example. They are more inclined to follow than to lead in things of religion. This desire on their part may be met by the establishment of adult social Bible classes composed of men and women voluntarily and mutually formed for self-cultivation in the Word of God. And shall parents and church members be wanting to set this example to retain their sons and daughters—the young people in the Sabbath-school? Who is too old to still be a learner in the school of Christ?—Canadian Baptist.

Slaves taking care of themselves.

The invariable argument of slaveholders, when urged to emancipate their slaves, is, "They are unfit for freedom, and would not know how to take care of themselves. They are better off in slavery than if set free." Many in the Northern States have similar feelings, but the following incident from the experience of Dr. Nelson, the distinguished author of the "Cause and Cure of Infidelity," is instructive on this point:

Although himself a slaveholder for many years he could not feel that slavery was right, and when the colonization scheme was started, he entered heartily into it, hoping it would do away with the evil entirely; but, soon satisfied it would never accomplish that for this country, he turned his attention to the duty of "immediate emancipation;" and after long and prayerful consideration of the subject, he consulted his wife about the matter, and they decided to set their negroes free at once.

So, calling them together, he told them of his convictions of the sin of slavery, and that he

had decided to give them free papers. Their joy was unbounded, and he was overwhelmed with their vociferous exclamations of "tank you massa!"

"Old Isaac," as he was called, was a very stupid, careless, indolent fellow, who seldom did anything right, even when he was told. If sent to the barn to feed the horse, he was sure to leave the measure where the horse would kick it over, and everything he undertook seemed to go wrong. So Dr. Nelson and his wife conscientiously concluded it would not be right to set Isaac adrift, for he never could take care of himself, and would be in danger of starving.

Soon after, the Doctor began to reason with his neighbors on slaveholding, and the duty of emancipation, appealing to his own example as evidence of his sincerity. They replied he had not liberated all, as Isaac was still a slave.

Dr. Nelson said that it was very true, and that for conscientious reasons he did not think it would be right to turn off such a stupid fellow, and he retained him merely out of pity for him.

"That's just the case with our negroes," they replied. "They cannot take care of themselves, so we keep them for their own good!"

Dr. Nelson was in a quandary. He saw he must liberate Isaac, at all events, if he would have any influence with others in the matter. So he went to him, as he sat in the kitchen one day, with the same leaden look upon his face, seeming more asleep than awake. "Isaac," said Dr. N.

"Yes massa," drawled Isaac.

"I've been thinking of giving you free papers."

(Isaac looked up rather wonderingly.) "But I'm afraid if I do you will suffer." "Isaac opened his eyes wider than before.) "I don't think you can take care of yourself; I have no idea you can." (Isaac looked anxious.) "But I've made up my mind to set you free."

"O, tank you, tank you massa!"

"And Isaac, if you get hungry, just remember there is enough to eat in my kitchen, and come and help yourself."

Isaac no sooner realized that his master was in earnest than his face lighted up, and he burst out, "O, tank you, tank you massa; freedom is de sweetest ting in de wide world, massa!"

He took his papers and left, and for some months Dr. Nelson heard nothing of him. But one day, as he was travelling, he saw some one approaching on horseback. As he drew near, the "ivory" began to shine, the eyes rolled about in rather an unusual manner, and who should the stranger be but "Old Isaac!" not Isaac the slave, but Isaac the freeman,—in a new suit of clothes, and with a face no longer stupid but full of the consciousness, and importance, and happiness of his new life. He was quite overjoyed to meet his old massa.

"And how do you like freedom Isaac?"

"O, massa, freedom sweetest ting in de wide world! sweetest thing in de world, massa!"

"But what have you been doing, Isaac?"

"O, me been to work; me got forty dollars in me pocket; me own dis brack pony; tell you what 'tis, freedom is de sweetest ting in the world, massa!"

And Dr. Nelson said he never afterwards doubted that any slaves, with the motives of freedom to inspire them to work, could "take care of themselves."

A coloured Preacher's illustration of Free Grace.

I once found myself in company with a party of friends in the gallery of a small village church, listening to a discourse from a colored minister, or rather exhorter. After some preliminary exercises, a gray-headed man, evidently quite a practical personage, arose, and announced as his subject, "The History of Dives and Lazarus which he proceeded to explain and enforce.

One illustration he used was so full of quaint simplicity, and at the same time so adapted to express the idea he meant to convey, that it struck me forcibly. He was trying to show how a sinner should accept the gospel offers of salvation.

"Suppose," said he, "any of you wanted a coat, and should go to a white gentleman to purchase one. Well, he has one that exactly fits you, and in all respects is just what you need. You ask the price, but when told find you have not enough money, and shake your head.

"No, massa, I am too poor, must go without, and turn away.

"But he says, 'I know you cannot pay me, and I have concluded to give it to you—will you have it?'"

"What would you do in that case?—stop to hem and haw and say, 'O, he's just laughing at me, he don't mean it!' No such thing. There is not one of you who would not take the coat and say,

"Yes, massa, and thank you too."

"Now my dear friends, God's salvation is offered you as freely as that; why won't you take it as freely? You are lost, undone sinners, and feel that you need a covering from His wrath. If you could keep His holy law blameless, you might purchase it by good works; but ah! you are all full of sin, and that continually. Prayer and tears are worthless. You are poor indeed, and if this is all your dependence, I don't wonder that you are turning off in despair. But stop—look here—God speaks now, and offers you the perfect robe of Christ's righteousness, that will cover all your sins, and fit all your wants, and say that you may have it without money and without price. O, brethren, my dear brethren, do take God's word for it, and thankfully accept His free gift."

What impression the words had on the old man's coloured auditors, I cannot tell, but as our group left the church, one of the ladies remarked to another,

"What a strange idea that was about the coat!"

"My dear friend," was the reply, "it suited my state of mind, rough and unpolished as it was, better than all Dr.—'s elaborate and eloquent arguments this morning. I am so glad that I came here. This is the way I have been despairingly seeking for years. How simple! How plain! Free grace alone! Yes, I will take God at His word—

"Nothing in my hands I bring, Simple to Thy cross I cling."

Thy rod and thy staff they comfort me."

Did you ever see a man fording the river on foot? Taking his staff, he goes down into the river, feeling his way as he goes; when he comes to a steep place, he puts it down first, in order to find the bottom, and having felt it, he takes the step with confidence, and so passes safely through. Christian, as you walk through the waters of death, and when you come to the deep places, where you say, "surely I shall sink," put down the staff of precious promise, and you shall find the rock—Jesus Christ, and shall cross safely over. When the waves of the Red Sea rolled over the feet of Moses, did he not, with the rod of God, smite them and part them asunder! So with the rod of faith; we can smite the waters of Jordan, part them, and go right across.—Thus the staff of promise and the rod of faith shall comfort us. But the rod that David speaks of here, is the shepherd's rod—the staff, is the shepherd's staff: "The staff of God," saith he, "the crook of my kind shepherd—these comfort me." He thinks of the time when he used to carry the shepherd's staff to guide his father's flock, and keep them from straying, and save them from destruction, and he says, "What though I, a timid sheep, walking through the fearful valley of the shadow of death—what though I walk through the fearful pitfall, and cannot see my way for the darkness, I will fear no evil, for thou art close at my hand to defend me with Thy staff, and though in the darkness I may not see Thee, still I feel Thee near me, for Thy rod and Thy staff they comfort me.—St Louis Observer.

A Stronger Religion.

We have had too much rose-water religion. We have been almost wrecked, as a people, by tolerating error under the garb of philanthropy.—The delicate nerves of our modern civilization have shrunk from capital punishment as a relic of primeval barbarism.

There has been more sympathy with the criminal than with society. This has shown itself in theological statements, modifying the statements of God's word. Many could not bear to hear of the eternal punishment of the wicked. Philanthropy was taking the place of religion; humanity the place of divinity.

There seems to have been almost an actual softening of the brain of the body politic, so far have the people been educating themselves for disintegration and dissolution. Now, as a remedy for this state of things, comes the summons of Divine Providence to stir up the mind of the nation.—Rev. Dr. W. Adams.

WHAT WE WANT.—We want, says an exchange, a lay ministry so baptized with the Holy Spirit that each shall say, "Woe is me, if I preach not the gospel." We want this working element in our churches, created by the Spirit of all grace. We do not lack for sermons in the pulpit; but we do lack for sermons by the fire-side and the wayside, in our shops and counting houses, in our streets and alleys, in our business, on the farm, and in our merchandise. Oncken began in Germany, in 1835, with seven members. In 1860 he had fifty churches, four hundred out stations, and ten thousand members.—How is this? Because all the members are workers. The Karen missions are upon this plan, and where shall we look for such missionary success? We want workers.

INSCRIPTION ON THE DOOR OF A MOSQUE.—On the door of the old mosque in Damascus, which was once a Christian church, but for twelve centuries has ranked among the holiest of the Mohamedan sanctuaries, are inscribed these remarkable words: "Thy kingdom, O, Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations."—Though the name of Christ has been regularly blasphemed, and the disciples of Christ regularly cursed for twelve hundred years within it, the inscription has nevertheless remained undefaced by time and undisturbed by man.

DRINKING IN WARM WEATHER.—Take the twig of a birch, elm or other tree having a pleasant taste, and cut it into several pieces about half an inch in length each. Keep one of these in the mouth while travelling or working in the sun, for about an hour; throw it away and supply its place with another, and thus continue during the warmest hours of the day. By following this advice a person will feel no more desire to drink in warm than cool weather.—Scientific American.

The most extraordinary instance of patience on record in modern times, is that of an Illinois judge, who listened silently for two days while a couple of wordy attorneys contended about the construction of an act of the legislature, and then ended the controversy by quietly remarking: "Gentlemen, the law is repealed."

Agriculture, &c.

Rain.

IN THE COUNTRY.

The rain-drops now fall gladly all around, And light with sweet repose upon the ground: Each leaf and flower, each tiny blade of grass, Rejoices that the rain has come at last! How welcome to the farmer, as now he lays aside His work—and then at close of eventide Gives thanks unto the Sender of the rain For giving all this blessing once again!

IN THE CITY.

Upon the cold, damp pavement, hear it patter! The people now are in a wondrous clatter; The gutters by the side-walks like little rivers seem, As falling drops of rain in the last sunlight gleam; How thankful is the country!—as for the city, never; Its people cannot stop to praise our God, the giver; For 'tis very inconvenient thus to have it rain, And be upon the street with such a lengthy train.

SUCKING COWS.—Several years ago I had a young cow which persevered in sucking herself in spite of all the rigging I could contrive to prevent her, and the only way I succeeded in stopping her was to tie her up in a stall so narrow that the sides of it would touch her sides, and feeding her with plenty of corn meal until she was fat enough to butcher, and then butchering her. Last spring, I had another likely three-year-old heifer, that had just come in for the first time, commence the same vicious habit.—Remembering my former ill success in preventing mechanically, I determined to appeal to her taste, which I did by smearing the teats night and morning with soft grease, and then dusting them thoroughly with pulverized cayenne pepper. After continuing the application for about a week, it was discontinued. The cure was perfect, she never having repeated the offence, up to the present time.—Genesee Farmer.

BEGIN SMALL.—Such is the advice of the California Cultivist to those who are going into the sheep-raising business in that State. After mentioning an instance of individual success, in which the money invested in a small way was doubled in six months, including the shearing season, of course, other instances are spoken of as follows:

We have met with capitalists who have invested largely in sheep, some of them buying their five, ten or twenty thousand head at the commencement, thinking they could make it pay, in accordance with the extraordinary increase known to attend this valuable animal in California. Most of these persons, thus purchasing largely, have failed to meet their anticipations, and in no long time, have been found selling off their large flocks in small parcels, as they could best find purchasers. This exactly demonstrates what has long been an admitted principle of business, that if you would achieve eminent success, it must have its commencement from small beginnings; because, in the small business of an enterprise, one becomes thoroughly acquainted with all those minute details which qualify for the successful management of those of increasing dimensions.

HOW TO TAKE OUR MEALS.—The tables of the rich and the nobles of England are models of mirth, wit and bonhomie; it takes hours to get through a repast, and they live long. If anybody will look in upon the negroes of a well-to-do family in Kentucky, while at their meals, they cannot but be impressed with the perfect abandon of jabber, exclamation and mirth; it seems as if they could talk all day, and they live long. It follows, then, that at the family-table all should meet, and do it habitually, to make a common interchange of high-bred courtesies, of warm affections, of cheering mirthfulness, and that generosity of nature which lifts us above the brutes which perish, promotive as these things are of good digestion, high health, and a long life.—Hall's Journal of Health.

MICE UTILIZED BY A SCOTCHMAN.—A man in Scotland has trained a couple of mice to spin cotton very successfully. The work is so constructed that the common mouse is able to make atonement to society for past offences, by twisting twine, and reeling from 100 to 126 threads per day. To complete this, the little pedestrian has to run 10 1/2 miles. A half-penny worth of oatmeal serves one of these tread-wheel spinners for the long period of five weeks. In that time it makes 110 threads per day. At this rate a mouse earns 7s. 6d. per annum. Take off 5d. for food, and 1s. for machinery, there will rise 6s. clear for every mouse per annum.

HOW TO RAISE CREAM IN HOT WEATHER.—Allow me to suggest to the readers of the Farmer a simple method of management to raise good cream in hot weather; it will cost nothing, and is simply the following: Milk in tin pails, and after milking set the pails into a tub of cold water ten or fifteen minutes—stir it in the mean time, occasionally, before straining off. I have tried it for years, with good success.—S. BYINGTON, in N. E. Farmer.

TO KEEP FOWLS FREE OF VERMIN.—Throw all the refuse from your onions into the hen-house, and all vermin will soon quit the premises.