

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

July 21st.

The Talents.—Matt. xxv. 14-30.

Prove the Evil of Covetousness.

Repeat Psalm 114. 1-4; 8rd and 11th Commandments; Shorter Catechism, 81.

VER. 14.

What is the rank of this man? You find from v. 10, 20, 21, 23, 30 that he was a great lord or sovereign. What sort of servants are they? Upper servants, persons in responsible situations, like stewards or agents, for he deposes his goods to them. The three cast mentioned are merely specimens of what he does.

VER. 15.

How much is a talent? Three thousand Jewish shekels, or over £900; five talents were therefore above £1500. Why did he not give the same to all? How does he show his confidence in them? He leaves them to themselves, goes to a far country (v. 14), for a long time (v. 19).

VER. 16-18.

How much money does the first man make by trade? Above £1500. The second? Above £600. Why did the third hide his talent in the earth? He thought this the most secure place. In such countries the practice was common, and if the person died suddenly the money was lost.

VER. 19-23.

Which of the servants would be best pleased at the return of his lord? What profit had the first made? The second? How does their lord deal with them? First he commends them, then he rewards them; they are to be raised to higher posts, and they are to share in the festivities in his palace at his return. "Enter thou into the joy of thy Lord."

VER. 24-27.

How does the third servant abuse his master? What is his pretext for not trading with the money? Whose bread had he been eating all the while? He had food, and clothes, and wages, and did no work. Does his lord admit the charge of being a hard man? No. The servant presumed on his master's good nature, and thought he would escape without punishment. If he had believed his master was so severe, he would have lent the money to the exchangers. What is usury? An old name for interest. In our day it signifies excessive interest.

VER. 28-30.

What was the first part of his punishment? How was the first servant rewarded? What is meant by "every one that hath?" Every one that knows the value of what he has, and puts it to a right use. A savage might possess a watch, but because he could not read the marks on its face, it would not be a watch to him. When king David consecrated his poetic genius to God, and became the sweet Psalmist of Israel, he was one of those who "have." The first servant knew for what the five talents were given him, and used them accordingly. How are those punished who do not use their gifts? How was this unprofitable servant punished?

Lesson. 1. We are all the servants of God. "Not slothful in business, fervent in spirit, serving the Lord."

2. We are responsible according to our ability. A child is different from a man. An uneducated man has not the same responsibility as a learned man. A rich man has more to do than a poor man. But every one is responsible "according to his ability."

3. We are left to do our own work in our own way. God gives us his Word to direct us, but He is invisible in his government, and does not interfere with us. He is not a master who every day gathers his servants and tells them what to do.

4. There is a reckoning day for all, v. 19; Ecc. iii. 17; 2 Cor. v. 10; Rom. xiv. 10.

5. We shall be rewarded according to our works, v. 21, 23; Job. xxxiv. 11; Isa. iii. 10; Eph. vi. 8.

6. Men presume on God's goodness, v. 24. Perhaps no servant ever did address his master in this manner, but multitudes act as if God exacted too much from them, and yet that he was easy about sin they might do as they please, Rom. ii. 3-4.

7. The more we improve our talents, the more shall we have to improve, v. 29.

8. Unfruitfulness is a sin that is severely punished. Sins of omission are as great as sins of commission. Who is not guilty here? Who can say, "All these commandments have I kept?" Seek the Saviour, who will pardon all our sins, 1 Cor. i. 30; 2 Tim. i. 9-10; Titus ii. 14.

We must not speak all we know, says Montaigne, that were folly; but what a man says should be what he thinks, otherwise it is a knavery.

Our Young Folks.

KATE.

There's something in the name of Kate Which many will condemn, But listen now while I relate The traits of some of them

There's Jell-Kate, a modest dame, And worthy of your love; She's nice and beautiful in frame, As gentle as a dove.

Communt-Kate's intelligent, As we may well suppose, Her fruitful mind is ever bent On telling what she knows.

There's Intri-Kate, she's so obscure, 'Tis hard to find her out, For she is often very sure To put you with to rout

There's Kari-Kate a stubborn maid, She's sure to have her way, 'Tis ev'ning, contrary fate Objects to all you say.

There's alter-Kate, a perfect pest, Much given to dispute; Her prattling tongue can never rest, You cannot nor refuse.

There's dolo-Kate, quite in a fix, Who fails to gain her point, Her case is quite unfortunate, And sorely out of joint.

Equivo-Kate no one will woo, The thing would be absurd; She is so faithless and untrue, You can not take her word.

There's vindi-Kate, she's good and true, And strives with all her might Her duty faithfully to do, And battles for the right.

There's rasti-Kate, a country lass, Quite fond of rural scenes; She likes to ramble through the grass, And through the overgreens.

Of all the maidens you can find, There's none like edu-Kate; Because she elevates the mind, And aims for something great.

"KIND, AND HAS NO TRICKS."

I read these words in a newspaper the other day. Who do you think it was that was "kind, and had no tricks?" A boy? No, it was only a donkey.

The donkey was for sale. The man who owned him wanted somebody to buy him, and so he advertised him in the newspaper. And in order to sell him easily he gave him a good character—"kind and has no tricks."

I wonder if it is true of the boy who reads these words, that he is "kind, and has no tricks." Is he kind to his little brother or sister, and has he no bad tricks about the house?

I am afraid it is not every boy of whom it can be said that he is "kind and has no tricks," and yet how much better a boy ought to be than a donkey!

A SERMON ON "PUSH."

When Cousin Will was at home for vacation, the boys always expected plenty of fun. The last frolic before he went back to his studies was a long tramp after hazel-nuts.

As they were hurrying along in high glee, they came upon a discouraged-looking man and a discouraged-looking cart.

The cart was standing full of apples before an orchard. The man was trying to pull it up hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push, push!" was the cry.

The man brightened up; the cart trundled along as fast as rheumatism would do it, and in five minutes they all stood panting at the top of the hill.

"Obliged to ye," said the man; "you just wait a minute," and hurried into the house, while two or three pink-aproned children peeped out of the door.

"Now boys," said Cousin Will, "this is a small thing; but I wish we could all take a motto out of it, and keep it for life. 'Push!'—it is just the word for a grand clear morning like this; it is just the word for strong arms and young hearts; it is just the word for a world that is full of work as this is. If anybody is in trouble, and you see it, don't stand back; push! If there's anything good doing in any place where you happen to be, push! If there's any work going on in the Sunday-school, push! Don't drag back, I beg of you. You'll do one or the other. Whenever there's a kind of thing, a Christian thing, a happy thing, a pleasant thing, whether it is your own or not, whether it is at home or in the town, at church or at school, just help with all your might, push!"

At that minute the farmer came out again with a dish of his wife's best doughnuts, and a dish of his own best apples; and that was an end of the little sermon.—Presbyterian.

No, no.—The boy that can say No! sets out well for a happy useful manhood. How many have fallen irrevocably for the want of that little word, No! And if that is not enough, bluntly say, "No, I won't," and run as for life from wicked companions.

Spirit is now a very fashionable word; to act with spirit, to speak with spirit, means only to act rashly and speak indiscreetly. An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.—Chesterfield.

Temperance.

THE DEVIL'S HARVEST.

Sixty thousand lives are annually destroyed by intemperance in the United States.

One hundred thousand men and women are yearly sent to prison in consequence of strong drink.

Twenty thousand children are yearly sent to the poor-house for the same reason.

Three hundred murders are another of the yearly fruits of intemperance.

Four hundred suicides follow in this fearful catalogue of miseries.

Two hundred thousand opians are bequeathed each year to public and private charity.

Two hundred millions of dollars are yearly expended to produce this shocking amount of crime and misery, and as much more is lost in time wasted from the same cause. It is not time to live that which produces such results from our country? Can we be human if we hesitate to lend our aid to such a cause? Let him who reads this lay it to heart.

A HORRID DISCLOSURE.

If the account given by the Dublin Evening Mail of the adulteration of whiskey is correct, it would be advisable for even the most convivial Irishman to be a little moderate in his potations until the Legislature has taken some steps for his protection; and if he advocates the Permissive Bill would circulate extensively among the working classes authentic descriptions of the frightful poison which they often consume under the name of whiskey, they might in the opinion of the Mail, gain a large accession to their ranks. The influence of terror would have a great effect on some who now revolt at the idea of being submissively coerced. The crime of adulteration, it seems, prevails in all parts of Ireland, but the astute people of the North appear to have graduated with high honors in this diabolical chemistry. Dr. Hodges, of Belfast, has recently had occasion to examine several samples of whiskey which he found adulterated with naphtha, cayenne pepper and vitriol. One sample, described as a fair specimen of the drink sold in low-class public houses, was composed almost entirely of naphtha with a slight coloring of whiskey. But even this was outdone by the skill of an itinerant practitioner in a northern county, who by a scientific combination of cayenne pepper, vitriol, spirits of wine, and bluestone, transmutes a gallon of water into a gallon of whiskey at the cost of one penny. The physical effects of the consumption of these concoctions are, it is stated, frightful. Indeed delirium tremens produced by drinking pure whiskey is a joke compared to the consequences of indulging in the adulterated article. The coats of the stomach are corroded, the brain disorganized, and the career of the consumer—when not arrested by the hand of justice in consequence of the crimes committed during the madness produced by it—generally ends in paralysis or insanity.

MAINE AND HER LIQUOR LAW.

In a recent debate in the British House of Commons, on the subject of suppression of the liquor traffic in these parishes or localities where two-thirds of the voters should decide against license, the strong objection urged against the measure was that, in America, and especially in Maine, prohibition had been found to be of no benefit; that liquor was sold in Maine Law States as openly, as freely, and in quantities as great, as in the license States. As the debate is to be resumed in July, "The United Kingdom Alliance for the Suppression of the Liquor Traffic" has applied to Hon. Neal Dow, of Maine to furnish them with certificates from official sources that would have authority and weight, to show what the facts really are. Mr. Dow has accordingly collected and forwarded to the British Alliance certificates from eleven different sources of recognized authority, showing that the liquor traffic is very greatly diminished from what it was before the adoption of the law of prohibition; that the traffic, so far as it exists at all, is carried on secretly and with caution, as other unlawful practices are; and that the fruit of the law is seen, as Mr. Dow expresses it, "in diminished, poverty, pauperism, and crime, and in the increased thrift of our population in every part of the State. This beneficent change is great and so obvious as to strike every observer who remembers the condition of things in the old rum times."

These certificates are from the Mayor and all the ex-Mayors and officials, judges, sheriffs, &c. of Portland, Bangor and Augusta, and the counties they are located in; from the Governor, Secretary of State, and the entire Congressional delegation from Maine; from the church pastors of Portland; from President Chamberlain, of Bowdoin College; from the Convention of the Free Baptist churches of Maine, and from other official sources. The certificate from the Overseers of the Poor of Portland states that the result of prohibition has been

most salutary and marked in diminishing poverty, pauperism and crime; in diminishing arrests for violation of the law, to such an extent that there are not more in a month now than were sometimes made formerly in one day. One of the Accessors of internal revenue—whose business is to explore the liquor traffic of Maine in the course of his official duty—certifies that he knows the State thoroughly in every part, and that the liquor traffic there has been nearly destroyed by the law; that the beer trade is not more than one per cent. of what he remembers it to have been, and the liquor trade not more than ten per cent.

These, certainly, are most encouraging facts, and ought to be published in district-nearer home than in the parishes of Great Britain.

THE CHURCH AND THE PRESS.

The following resolution was passed by the General Assembly of the American Presbyterian Church at its recent meeting at Detroit:—

"Inasmuch as the want of information concerning the nature, operations and wants of several Boards of the Church is one of the chief causes of the lack of interest in them shown by many church members, the neglect of prayers for them and their great deficiency of the means to go forward and occupy the fields of evangelical effort which lie open before them, therefore,

"Resolved, That the General Assembly urges the attention of ministers, church members and heads of families to the duty of circulating those religious newspapers which, though conducted by private enterprise, are distinctly Presbyterian, and have cordially, efficiently, and without charge co-operated with the Boards, Synods, and Presbyteries, in spreading the information referred to before the Church.

The Canada General Assembly also spoke encouraging words to the British American Presbyterian published in Toronto. It is hard to over estimate the good that is done throughout the Churches by the religious Press. The work of the Church, the duty of ministers, the clamor of different enterprises and institutions, are thus brought forward in a way that could not otherwise be attained. The Presbyterians of these Provinces are availing themselves largely of the power of the press. There is the Advocate in St. Johns which often contains admirable articles dealing with Church affairs. The P. E. Island Presbyterian is a credit to the Presbyteries of the Island. The "British American Presbyterian" is lately started in Toronto, and is getting into good working order. Of the Presbyterian Witness it does not become us to speak. All we can say is that we do what we can to promote the cause of Christ in general, and of the Presbyterian branches of the Christian Church in particular. There are four monthlies published by our Churches. It is probable that the Weeklies render more service to the Churches than the Monthlies. Do the Churches appreciate the service rendered by the press? Do they encourage as they ought the enterprise that without cost to the Church does so much of the Church's work? Political journalism has its rewards to which the religious journalist does not look forward. But, after all, we who are outside of the arena of parties and whose chief aim is to promote the glory of God, and the prosperity of His cause on earth, have in our work itself an exceeding great reward.

THE LORD WILL PROVIDE.

In a village near Warsaw, there lived a pious peasant, by name Dobry. Without any fault of his own, he had fallen into arrear with his rent, and the landlord determined to turn him out. It was winter, and evening, and the next day he was to be turned out, with all his family. As they sat in their sorrow, Dobry knelt down in their midst, and they sang,

"Commit though all thy griefs And ways into His hands."

Just as they came to the last verse—

"When Thou wouldst all our need supply, Who then shall stay Thy hand?"

There was a knock at the window. It was an old friend, a raven, that Dobry's grandfather had taken out of the nest and tamed and then set at liberty. Dobry opened the window; the raven hopped in, and in his bill there was a ring, set with precious stones. Dobry thought he would sell the ring; but he thought again that he would take and show it to his minister; and he, who saw at once, by the crest, that it belonged to King Stanislaus, took it to him, and related the story. The king sent for Dobry, and rewarded him so that he was no more in need, and the next year built him a new house, and gave him cattle from his own herd; and over the house door there is an iron tablet, whereon is carved a raven with a ring in his beak, and underneath the verse—

"Thou everywhere hast away, And all things serve thy might; Thy every act pure blessing is, Thy potent unalloyed light!"

Scientific and Useful.

ANTIDOTE AGAINST POISON.

Hundreds of lives might have been saved by a knowledge of this simple receipt. A large teaspoonful of made mustard, mixed in a tumbler of warm water, swallowed as soon as possible; it acts as an instant emetic, sufficiently powerful to remove all that is lodged in the stomach.

BENEDY FOR INDIGESTION.

Half an ounce of ground Turkey rhubarb; one drachm of sulphate of quinine; one drachm of extract of sarsaparilla. Put the sarsaparilla into a cup with three or four tea spoonfuls of cold water; let it stand till dissolved; then add the other ingredients. Make it into a stiff paste; it will then be ready to make into pills with the use of a little flour, making nearly one hundred pills. The dose is two pills every other night.

NEW CURE FOR TOOTHACHE.

Two years ago, says F. Barillet, one of my friends, who was suffering from toothache, thought he would try the effect of cutting a piece of the stem of the Araucaria imbricata; and taking some of the sap (resin), which has the appearance of a white paste, and which is compact, he made a little ball of it, which he placed in the hollow of the tooth. Some hours afterwards the pain ceased, and the substance which still remained in the tooth answered all the purposes of the best stopping. Since that time the sap (resin) has become very hard, and not only has it never moved, but my friend has not experienced the least pain.—The Garden.

ASPARAGUS AS A MEDICAL AGENT.

A medical arrangement, on whose statement we can most implicitly rely (observes the York Courant), informs us that the advantages of this planet are not sufficiently estimated by those who suffer from rheumatism and gout. Slight cases of gout are cured in a few days by feeding on this delicious esculent; and more chronic cases are much relieved, especially if the patient carefully avoids all acids, whether in food or beverage. The Jerusalem artichoke has also a similar effect in relieving rheumatism. The heads may be eaten in the usual way, but ten made from the leaves of the stalks, and drunk three or four times a day, is a certain remedy, though not equally agreeable.—Gardner's Magazine.

TO CLEAN LOOKING-GLASSES.

Take a newspaper, fold it small, dip it in a basin of cold water. When thoroughly wet, squeeze it as you do a sponge; then rub it hard all over the surface of the glass, taking care that it is not so wet as to run down in a stream; in fact, the paper must be only completely dampened all through. Let it rest a few minutes, then go over the glass with a fresh newspaper till it looks clear and bright. The insides of windows may be cleaned in the same way; also spectacle glasses, etc. White paper that has not been printed on is better; but in the absence of that, a very old newspaper, on which the ink has become thoroughly dried, should be used. Writing paper will not answer.

TO KEEP HAMS IN SUMMER.

There are a number of modes given to keep hams through the warm season free from the attacks of insects. Some bag them and whitewash the bags, which is troublesome and somewhat expensive; some cover them with dry wood-ashes and pack them in barrels and cover thoroughly with pine shavings; but we think the best plan of all, and certainly the least expensive with all who have a smoke-house (and every farmer should have a good one), is to keep the hams hung up in a smoke-house, which should be kept perfectly dark at all times. We have eaten hams so kept two years old, and they were among the best we ever tasted. Uniform darkness is a complete protection against the attacks of insects.

HEALTHFUL EFFECTS OF TOMATOES.

The tomato is one of the most healthful as well as the most universally liked of all the vegetables. Its healthful qualities do not depend on the mode of preparation for the table; it may be eaten three times a day, cold or hot, cooked or raw, alone, or with salt, pepper, vinegar, or all together, to a like advantage, and in the utmost quantity that can be taken with an appetite. Its healthy quality arises from its slight acidity; in this respect as valuable, perhaps, as berries, currants, and similar fruits. The tomato season ends with the frost; if hung up in a well ventilated cellar, with the tomatoes hanging to the vines, the "love-apple" will continue to ripen until Christmas. The cellar should not be too dry, nor too warm. The knowledge of this may be improved to great advantage for the benefit of invalids, and of all who are fond of the tomato.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a cast-away.