THE SUNDAY SCHOOL.

From the New York Observer.

INTERNATIONAL LESSONS.

BY REV. HENRY M. GROUT, D. D.

FEBRUARY 24.—Thessalonians and Bereans.—Acts 17 : 1-14.

GOLDEN TEXT.—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scirptures daily, whether those things were so.—Acts 17 : 11.

Released from prison, Paul and Silas very soon take leave of what must have been a promising band of converts at Philppi, and set forth once more on their missionary journey. Passing through Amphipolis and Apollonia, they come to Thessalonica, whence after a little time they push on to Berea.

Then, as now, Thessalonica was a populous and prosperous city. With its modern name, Saloniki, its a present population of some seventy thousand. Berea, a place of less size and importance, is now Verra, and has a population of twenty thousand. There were Jews in both places ; and it was doubtless for this reason that they was preferred to other places through which Paul passed. It was still his first desire to preach the gospel to his own people. From the account given of his work and experience in these cities, we learn :

1. *The manner of a primative preacher.*—Reaching Thessalonica, "Paul, *as his manner was*, went in unto them (the Jews) and three Sabbath days reasoned with them out of the Scriptures." On the week days he was earning his living by his trade (1 Thes. 2 : 9, and 2 Thes. 3:8 ;) meanwhile, no doubt, improving every opportunity to converse with such as came in way. But the Sabbath brought him leisure, and gave him audience.

Respecting his manner, three things are noted : (*a*) He "reasoned." he sought to convince his hearers: faith must have some solid ground on which to rest. (*b*) He "reasoned out of the Scriptures," *i. e.*, their Old Testament Scriptures. To a believer in the Bible its plain teaching is ever the end of argument. (*c*) The burden of his preaching was "the suffering and risen Christ." Jesus, who died for our sins, and rose as the first fruits of them slept, had been long foretold as the world's hope. What Paul did was to set this Jesus before them as the ground of *their* hope, their Saviour. This is the manner of all true and successful preaching. For many years Henry Verne preached morality and witnessed no improvement among his people ; then he was led to preach Christ, and straightway souls began to turn from their sins ; fruit unto holiness began to abound.

2. *A good sign of true faith in a supposed convert.*—"And some believed and consorted with Paul and Silas." Toward these missionaries they were irresistibly drawn ; it was the "fellowship of kindred minds." The true Chistian best loves the society of Christians. Michael Faraday, with all his learning and greatness and world-wide celebrity, never lost his interest in the little group of obscure and unlettered Chirstians with whom he cast in his lot in his early life. He loved no spot more than the place of their weekly prayer-meeting, which h en led, and where his face often "shone like the face of an angel." There is safety and joy in the companionship with fellow disciples. If one does not seek and find pleasure in it, he lacks important evidence of newsness of heart, of true faith.

3. *The common spirit and arts of opposer.*—When converts began to reward the faithfulness of Paul and Silas, the unbelieving Jews began to be envious. They set themselves to stop the good work. They did not wish to have their own lives condemned by the better living of others, nor to lose their influence with the people. To accomplish their wicked purpose they stirred up the rabble to do their work for them. The idle loungers about public places are always ready tools of unscrupulous leaders. The safety of the church and of the State, in these modern times, largely depends upon their abilities to restrain this rabble. The surest way to restrain them is to go among them in love, and give them the gospel, and they are often far more hopeful subjects of couverting grace than those who lead or set them on.

4. *An important effect always to be expected from successful Christian work.*—Failing to find Paul and Silas in the house which they assaulted, their opposers dragged Jason, their host, and other brethren before the rulers with the cry ; "These that have turned the world upsidedown are come hither also." The words were meant in a bad sense. The gospel does produce strife. Jesus predicted that it should. He fortold that it should set men at variance. But that is only because so many will neither submit to it, nor willingly suffers others to do so. The strife is the strife of opposition. And, if things are turned upsidedown, it is only because, before its coming, they are wrong side up. Its corruption, its selfishness and sin, need to be overturned and buried. It is the glory of the gospel that it does this. If our Christian work produces no revolution in character, in life, in society, we may fear it is not full enough of the apostolic method and power.

5. *Some noteworthy marks of a noble spirit.*—Assaulted at Thessolonica, Paul and Silas proceed to Bera, and of those at the latter place it is said : "These were more noble than those of Thessalonica." The signs of their nobleness were two : "They received the word with all readiness of mind," and they "searched the Scriptures daily whether these things were so."

It is not a sign of a noble spirit that one gives a willing ear to all kinds of new teaching. It rather depends upon whence the teaching proceeds, and what it is. "Beware," said our Saviour "of false prophets ;" and added, "ye shall know them by their fruits." The teaching too, as well as the teachers, is to be known by its fruits. If it humbles pride, leads to repentance and produces holiness in the heart and life, it is safe to hear it ; it is noble to listen to it. But any and all words are to be subjected to another test. Do they accord with the teachings of Scripture? Some persons seem to be ashamed to be seen studying their Bibles, testing new doctrines by the Word of God. But the noblest spirits keep closest to God, are most eager to know his thought. They would be sure to be right. And to whom else should they go but to him who knows all ?

6. *What is well-nigh certain to come of careful and candid study of God's word.*—"Therefore many of them believed." Such is the record of those at Bera. The word "therefore" points to the result as a natural one. So it is. The Bible is its own best argument and defence. Get men candidly and patiently to read it, and they soon discover that it is not of man. Its message of salvation is also found to be suited to their need. Among such readers of the word there will be some, in the long run many, to believe.

PRACTICAL SUGGESTIONS.

1. Men who earn their bread by manual labor on week days should prize their Sabbaths not for rest and personal improvement only, but for Christian work for others.

2. Neither by example or word did Paul teach that ministers of the gospel should support themselves. He accepted support where it was offered as his right, and declared that "the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor 9 : 14 ; Phil. 4 : 16.)

3. He who would effectually teach or preach Christ should make himself at home in the Scriptures, since it is from these that he will draw all his best arguments, appeals and motives.

4. The church is the outgrowth of the Christian heart's need, as well as an institution ordained of God ; those who love a common Saviour would be self-impelled to band together for united worship and work.

5. It is the business of Christians not to conform to the world's principles and fashions and pleasures, but to overturn them, and substitute those of Christ in their stead.

6 One sign of a genuine minister of Christ or Christian teacher is that he sends his hearers to the gospel to see if his teachings accord with that. Beware of the man who insists that you shall blindly submit to his words as final. Since each must give an account of himself unto God, it is his privilege and duty to read and interpret the word for himself.

7. The Bereans "searched the word daily." To search implies diligence, labor, patience. They who do this daily reap great intellectual and spiritual reward. The seeker finds.

8. If knowledge of the gospel is so precious, the first step towards saving faith, how earnest should we be to teach our children or the young about us its saving truths!

Captain Mary Miller Talks.

Mrs Miller is a trim, bonney little woman, whom nobody would credit with years enough to be the mother, as she is, of a family of four children, two of whom are almost grown.

"I come of a steamboat family," said the lady ; "my father was a steamboatman, and after I married Captain Miller—that was seventeen years ago—I, of course, spent much of my time on the river. We have a beautiful home at Louisviile. and my little ones are all there now, but for the last four years I have been living mainly on a boat. My husband used to do nothing but pilot, and I spent much of my time in the pilot house, and learned to manage a boat and how to navigate certain rivers in spite of myself. There is no reason why a woman should not know or learn how to manage a boat as well as a sewing nachine."

"Women often lack confidence in their own ability," hazarded the reporter.

She stared a bit, and then : Yes, that is true. They know what to do, but prefer to stand by and tell some man how to do it for them. But, as I was saying, I learned to handle a boat as well as any man on the river, and several years ago I had occasion to test my ability. Once my husband fell ill with fever, and we had a run of half a hundred miles to make, with several landings, in a verry crooked bayou. I took the boat's wheel and got through all right, although you would have laughed over the amazement of the native to see a woman piloting. Several years ago we had to go and take off loaded barges from a large boat stuck on a sand bar above Cairo. My husband had to leave our boat to remain on the other, which was leaking badly, and so I took the deck. had the barges made fast to us, turned the baat round and carried her down to Cairo. Captain Cannon said that I had as good a right to a Captain's license as any man on the river."

"What do you do with yourself all the time, Mrs. Miller?" asked the reporter.

"Well I manage all the money matters. When we are up in the parishes I buy and load the boat with cottonseed, which I buy after inspecting samples, and bring them to New Orleans and sell out to merchants. We carry other freight, of course, and I buy all the boat's provisions, and provisions also to sell to the plantation hands up the country. Then I do all the collecting and banking business. At first the merchants thought it odd to see a woman come in collecting, but I have never yet been treated with anything but courtesy and kindness ; and, besides, they never halloa out to me to 'call again,' as they might to a man."

"Possessed of your Captain's license, what do you mean to do?"

"I shall keep on just as I am moving, except that I shall be often on deck and looking after the boat when she lands and puts freight off or on. I wanted a license because I had earned it, and wished to undertake when necessary the free duties of a steamboat Captain."

ALLIGATOR HUNTING.—Florida alligator hunters, when successful, earn from $1,000 to $3,000 in a season. They generally hunt in couples. They go for their game in the night in a skiff or light boat, along the margins of a lake or stream. One man holds a lantern in the bow of the boat to attract the alligators—they, like all wild animals, being readily lured toward a torch—and when they have come close enough the second man who stands in the stern with gun in hand, pours a volley of large shot into the eyes, killing in a moment, as the leaden bullets go direct to the brain. If the gunner misses fire and sends his shot into the body instead of the eyes, the reptile lashes the water into foam with its tail or boldly charges the skiff and either upsets it or breaks a piece out of the gunwale. This is the only danger the hunters have to encounter, as an alligator never attacks a man in the water unless the latter is bleeding freely or is too crippled to keep afloat.

NEW BLOOMFIELD, MISS., Jan. 2, 1880.

I wish to say to you that I have been suffering for the last five years with a severe itching all over. I have heard of Hop Bitters and have tried it. I have used up four bottles, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but wish to bless you for such a relief by your medicine and from torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic ; another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, my skin is well, clean and smooth as ever.

HENRY KNOCHE.

Good and Bad Cooking.

Housekeepers or cooks do a vast amount of mischief by the perversion of taste and the subsequent derangement of the stomach. Making sour bread is one of their most common sins. Many do not know when bread is sour, and supply it with a distinctly acid flavor believing that it is very "nice" because it is so very light. They suppose bread is sour only when all the vinous fermentation has changed to the acetic. Bread is sour as soon as it tastes at all sour. This may go on increasing, but to the best bread maker the least acid flavor is a source of grief. Really good bread is positively sweet and will be just as light and spongy as the nicest sour bread if good material and proper care are used. In families where the taste is perverted by sour bread other abominations are usually tolerated—biscuits tasting either of excess of soda or of bitter buttermilk ; vegetables seasoned with bad butter ; piecrust strongly flavored with lard or tallow ; cake tasting of rancid butter, etc. Along with this diet naturally goes a deal of spicing to cover bad flavors, or much washing down with hot or strongly seasoned coffee or tea. Sour bread is never good in milk, and children prefer to lunch on pie or cake rather than on sour bread and milk or butter. The whole family eat as little bread as possible, and the butcher's bill is very heavy—and they call this "good living!" Just count the empty bottles labeled "bitters" or "blood purifier" that lie around the house where sour bread and "good living" (as generally understood) either or both hold sway.

The plainest cooking can be made to taste very good simply by selecting, preparing and preserving it. Those who eat food selected and prepared with chief reference to its nourishing qualities, eating moderately to gratify a natural appetite, instead of a morbid craving, really enjoy eating more than the gourmand or glutton, whose chief pleasure is in eating, and must have everything fixed up "good," with condiments or hot sauces, and washed down with stimulants. He becomes incapable of detecting and appreciating delicate flavors, and so wears out the sense of taste that it is hard work to find anything that he can relish ; while a dish of good bread and good unskimmed milk seems very delicious to people with undepraved appetites. Bread made of good whole wheat flour, stirred up with nothing but water, spread with creamy butter, is a most excellent diet and always relished. Thorough chewing adds to the pleasure of the sense of taste ; this sense resides in the tongue and in the soft palate and its arches. One common way of abusing the sense of taste is by eating fast with but very slight chewing so that the food is not retained in the mouth long enough to give the nerve. of taste a chance to fairly taste the quality of the food eaten. But for this rapid eating and washing down with agreeably flavored drinks, much that is usually eaten would be rejected as either bitter or tasteless.—McVeytown *Journal.*

How he Became A Mormon.

SALT LAKE MERCHANT'S STORY OF HIS SECOND COURTSHIP.

A Salt Lake correspondent writes to the *News* the following story as a fair sample of the social amenities of Mormondom :

"The superintendent of the great co-operative store has told me how he contracted a polygamous marriage, and I will try and repeat his story as nearly as I can just as he gave it to me :

"You see, I was a Mormon in England before I ceme here. In fact I was born a Mormon. In 1866, when I was quite a lad, I came to Salt Lake City and got a position in the stores. Bringham Young took a fancy to me and advanced me rapidly, and in a few years I was a cashier, at a salary of $1000 a month. About that time I met my first wife, herself the child of a polygamous marriage and a believer in polygamy. After a short courtship in which there was romance enough to make it interesting, we were married You can readily understand that at the time I was more interested in making myself a position than anything else. I don't mind saying that I was, if not opposed to polygamy, at least not an advocate of it, and I never deemed it a possibility that I would marry a second wife. We had two children, and my wife did do everything to make our home happy. She was successful too, and I have never forgotten it, either.

"One evening we were at a party, and I saw there the prettiest and most attractive girl I ever saw. I was dead struck with her before I knew it, and I went around trying to get an introduction to her. I didn't succeed, but finally I came to my wife and asked her who that girl was. She says : 'That's Belle Wells, daughter of Gen. Wells, the Mayor of Salt Lake. 'Well,' says I, 'I want an introduction to her. My wife says : She's my oldest and best friend. I will secure you the introduction., She did, and Miss Wells made such an impression on me as no woman had ever done before.

"But it didn't stop. We didn't see each other for some days, but I was really very much distressed, and so was she for some days afterward. Mrs. Wells herself, one of five wives, and Belle's mother, came to the store to see me. 'What's the matter with you and Belle?' I told her nothing that I knew of. 'Well, she's sick and wants to see you.' 'All right,' says I, 'I will go and see her.' I went up to the house and found Belle in bed, very pale and sick-looking. Now, you could have got bets of a thousand to one right here in Salt Lake, that Belle Wells would never marry in polygamy. She was opposed to it."

"What did you say to Belle?" I asked.

"Well, I forget exactly. I said : 'You sent for me.' 'No, I didn't send for you,' she replied. 'Well, you wanted me to come,' said I. 'Yes, I did, very much,' she replied, and in less than ten minutes we had arranged to be married."

How did you ask the question?"

"I really don't remember, but I said if she wanted to try it, why, I was willing. So I went down stairs and met General Wells, and said to him ; 'General if you are willing. I'm going to marry Belle.' 'All right,' says he, 'you can have her, or any other daughter I've got, or as many of them as you want.' 'I only want one of them,' says I. 'You had better think it over about Belle,' says he. 'This only an infatuation is between you, and will die out, and you don't want to make any mistakes at this stage.' I told him, 'No, it was not any infatuation ; it meant business from the start.' He says : 'Go ahead. Belle is a flighty girl and perhaps fickle, but she is a lovely girl at heart, and perhaps it will turn out well.' I went back to Belle and told her. She asked me to tell my wife. I said I would, and she said she would call on her the next day. After supper, at home, that day, I says to my wife, abruptly : 'Do you remember that Miss Wells you introduced me to?' She said she did. 'Well,' says 'I, I'm going to marry her."

"Well," I asked in breathless interest, "what did she say?"

"She said that she had expected that I would marry again, and while she would not attempt to deny that the news was a blow to her she was glad that it was a woman she liked as she did Belle Wells. Then she said she would call on her. I told her Belle was coming to-morrow. The next afternoon Belle came while I was at the store, and the two women had a long and satisfactory talk."

"Do you know what passed between them?"

"No, any further than they were both satisfied with it."

"It was in the fall we were engaged, but it was not until April that we were married. I furnished two houses adjoining each other just alike, and we occupied them."

"Did you your first wife go to the wedding?"

"Certainly

"And to the reception?"

"Yes! She saw the house was in order for Belle's coming."

"Are the women good friends?"

"Like sisters."

"Which do you love the best?"

"Both alike. When my business endeavors bore fruit I gave my first wife a house before I gave Belle one. I gave them both alike. I've fixed them so they'll have $25,000 apiece if I should die."

"How many children have you got?"

"Six by each wife."

Love them all alike?"

"That's easy to do. I'm happy in my family. Come around and dine to night ; you will see all the chrildren and my first wife. Belle's in the east now."

A DANGEROUS COUNTERFEIT.—There are dangerous counterfeits in circulation purporting to be "Walnut Leaf Hair Restorer." The strongest evidence of its great value is the fact that parties knowing its great efficacy try to *imitate it.* Each bottle of the *genuine* has a *fac simile* of a walnut leaf—blown in the glass ; and a Green Leaf on the outside wrapper. The "Restorer" is as harmless as water, while it possesses all the properties necessary to restore life, vigor, growth and color to the hair. Purchase only from *responsible parties.* Ask your druggist for it. Each bottle is warranted. Johnston, Holloway & Co., Philadelphia, and Hall & Ruckel, New York, Wholesale Agents. 4-1y

Quick Railway Time.

Rockford, Ill., Jan. 1880.

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TAUNTON, Sept, 18, 1881.

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S. P. HUBBARD, M. D.

This is to certify that the Rockford Watch bought Feb. 22, 1879, has run very well the past year. Having set it only twice during that time, its only variation being three minutes. It has run very much better than I ever anticipated. It was not adjusted and only cost $20.

R. P. BRYANT.

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