

Youth's Department.

Bible Lessons.

Sunday, May 5th, 1861.

Read—MATT. xi. 1-15: Christ's answer to the message of John the Baptist. 2 KINGS xvii. 25-41: The strange nations which were transplanted to Samaria.

Recite—M. THREW x. 40-42.

Sunday, May 13th, 1861.

Read—MATT. xi. 16-30: The inconsistency and wickedness of the Jewish nation. 2 KINGS xviii. 1-12: Hezekiah's good reign.

Recite—MATTHEW xi. 2-6.

"Search the Scriptures."

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

35. Is the division of time into weeks of ancient date?
36. Can you state of what material the vessel was made, which contained the odor of manna that was "hid up before the testimony?" Exodus xvi. 33.

Answers to questions given last week: —

33. In Gen. i. 2, "And Joseph commanded his servants the physicians to embalm his father."
34. Dan. iii. 6, "Shall the same hour," &c.

Giant Selfishness.

Now, remember, I am not speaking of physical giants; nor of giants of flesh and blood, but of giants made of thoughts and feelings. This giant Selfishness is an intensely ugly looking creature. If he could be caught, in a bodily shape, and carried to some daguerreotype office to have his likeness taken, I am sure that, when you came to look at his picture, you would think it about the ugliest you had ever seen.

How many eyes have you? Two. How many ears? Two. How many hands? Two. How many feet? Two. Yes, God has given us each two eyes, two ears, two hands, and two feet, as if it were to remind us that we are to see, and hear, and work, and walk, for others, as well as for ourselves. But how many mouths have you? One. Yes, for we have to eat for ourselves only, and not for others. But the giant Selfishness never sees, or hears, or does anything for any one but himself. If we had a correct likeness of him, we should see a huge, one-eyed, one-eared, one-armed monster, with his other eye, and ear, and arm shrivelled, and dried up like a mummy's, for want of use. The business of this giant is to take people prisoners, and drag them to his castle. If they stay there long, they begin to grow just like him ugly, one-sided looking creatures. I do not mean to say that this change takes place in their bodies, but it does in their souls. They learn to love none but themselves. They think and care for none but themselves. This giant is trying all the time to bind his chains on people, and make them his prisoners. He likes especially to do this while they are young.

But if he does not appear in a bodily form, how may we know when he is trying to fasten his chains on us and make us his prisoners?

Let me tell you. If you find that you are getting to think more of yourself than others, than be sure the giant is after you. If you see a boy, or girl, enter a room, and go and take the best seat in it, when older persons are present; if you see them pick out for themselves the largest piece of cake, or the biggest and nicest apple, when these are handed round, you may be sure the giant Selfishness is at work on them. He is fastening his chains upon them; and if they don't take care, he will soon have them as his prisoners.

Now, we must all fight this giant. But how are we to do this? This must be a close, hand-to-hand fight. We must grapple him, and wrestle with him. We must fight this giant by self-denial.

Let me show you what I mean by this. There were two little boys, named James and William. One day, as they were just starting for school, their father gave them each a three-cent piece to spend for themselves. The little fellows were very much pleased with this, and went off as merry as crickets.

"What are you going to buy, William?" said James, after they had walked a little way.

"I don't know," William replied, "I have not thought yet. What are you going to buy?"

"Why, I tell you what I believe I'll do, You know mother is sick. Now I think I'll buy her a nice orange. I think it will taste good to her."

"You may do so if you please, James," said William; "but I am going to buy something for myself. Father gave me the money to spend for myself, and I mean to do it. If mother wants an orange, she can send for it. She's got money, and Hannah gets everything she wants."

"I know that," said James, "but then it would make me feel so happy to see her eating an orange that I had bought for her with my own money. She is always doing something for us, or getting us some nice thing, and I want to let her see that I don't forget it."

"Do as you please," said William, "but I go in for the candy."

Presently they came to the confectioner's shop, William invested his three cents in cream candy; but James bought a nice orange. When they went home at noon, he went into his mother's chamber, and said: "See, ma, what a nice orange I have brought you!"

"It is, indeed, very nice, my son, and it will taste very good to me. I have been wanting an orange all the morning. Where did you get it?"

"Pa gave me three cents this morning, and I bought it with them."

"You are very good, my dear boy, to think of your sick mother. And you wouldn't spend your money for cakes or candy, but denied yourself, that you might get an orange for me! Mother loves you for this exercise of self-denial." And then she threw her arms around his neck and kissed him.

Now here you see how the giant Selfishness made an attack on these two boys. James fought him off bravely, by the exercise of self-denial. William refused to exercise self-denial, and so the giant got a hitch of his chain around him. We shall find this giant making attacks upon us all the time. We can only fight him off by self-denial.

Why am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give account of himself to God."

3. Is it because I am not willing to give up all for Christ?

"What shall it profit a man if he gain the whole world, and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh to me, I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid that I shall not "hold out?"

"He that hath begun a good work in you, will perform it until the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

8. Is it because I am trying to save myself by morality, or in any other way of my own?

"There is none other name under heaven given among men whereby we must be saved."

10. Is it because I do not clearly see the way to be saved?

"Repent ye, and believe the Gospel."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.)

"The child is father of the man."

The late Dr. Spencer said that when he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the garden, and the young animal broke off the graft. It was mended, however, on the following day, and continued to grow finely. Years passed, and young Spencer became a man and a minister. Some time after he became a pastor, he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder-shower, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off just where the colt broke it when it was a sapling. Probably the storm would not have broken it at all, if it had not been broken when it was small. It will usually be found that those who are grossly vicious in manhood, dropped a seed of vice in the morning of life; that the fallen youth who was religiously trained, and has become corrupt, broke off his connection with virtuous ways just where he did a very wicked thing in boyhood. Here is a fact to be pondered. The oldest man in the prison could not say that childhood and youth had no connection with his present condition. Perhaps he could point to the very day and hour when he decided his present character.

John Wesley's Dream.

It is said that John Wesley once, in the visions of the night, found himself, as he thought, at the gates of Hell. He knocked, and asked who were within. "Are there any Roman Catholics here?" he asked. "Yes," was the answer, "a great many." "Any Church of England men?"

"Yes, a great many." "Any Presbyterians?"

"Yes, a great many." "Any Wesleyans?"

"Yes, a great many." Disappointed and dismayed, especially at the last reply, he turned his steps upwards, and found himself at the gates of Paradise, and here he repeated the same questions. "Any Wesleyans here?" "No."

"Any Presbyterians?" "No." "Any Church of England men?" "No." "Any Roman Catholics?" "No." "Whom have you then here?" he asked in astonishment. "We know nothing here," was the reply, "of any of those names that you have mentioned. The only name of which we know anything here is 'Christian; we are all Christians here, and of these we have a great multitude which no man can number, of all nations, and kindreds, and people and tongues."

Baptists in other Churches.

The wider our opportunity for observation, the more strongly are we persuaded that scriptural sentiments respecting the ordinances and the nature of a christian church are slowly pervading other denominations. It is now not very uncommon to hear of Congregational ministers, who, when examined for ordination, are found to be "defective" in their views of infant baptism. Some candidates stoutly affirm that they have no belief whatever in infant baptism, and others express strong doubts. We are not much surprised, therefore, at the following statement by the English correspondent of the Christian Chronicle:

"Deacons and members, in immense numbers, of Baptist principles, sustain the Independent churches of England. Multitudes of Methodists are baptized; and there is not a doubt but a large proportion of the three thousand evangelical clergymen of the English church are Baptists in principle. There is scarcely a year but witnesses the baptism of one or more of them." The London Record, the organ of Evangelical Episcopalians, recently said: "If a clergyman leaves our ranks he is sure to become a Baptist."—Era.

The first Eden.

"To dress it and to keep it." That then is to be our work. Alas! what work have we set ourselves upon instead! How have we ravaged the garden, instead of keeping it—feeding our war-horses with its flowers, and splintering its trees into spear shafts!

"And at the East a flaming sword." Is its flame quenchless? and are those gates that keep the way indeed passable no more? or is it not rather that we no more desire to enter? For what can we conceive of that first Eden, which we might not win back if we chose? It was a place full of flowers, we say. Well, the flowers are always striving to grow wherever we suffer them; and the fairer the closer. There may, indeed, have been a Fall of Flowers, as a Fall of Man; but assuredly creatures such as we are can now fancy nothing lovelier than roses and lilies, which would grow for us side by side, leaf overlapping leaf, till the earth was white and red with them, if we cared to have it so.

And Paradise was full of pleasant shades and fruitful avenues. Well; what hinders us from covering as much of the world as we like with pleasant shades, and pure blossoms, and goodly fruit? Who forbids its valleys to be covered over with corn, till they laugh and sing? Who prevents its dark forests, ghastly and uninhabitable, wreathing the hills with frail-floretted snow, far away to the half-lighted horizon of April, and flushing the face of all the autumnal earth with glow of clustered food? But Paradise was a place of peace, we say, and all the animals were gentle servants to us. Well, the world would yet be a place of peace, if we were all peacemakers, and gentle service should we have of its creatures, if we gave them gentle mastery. But so long as we make sport of slaying bird and beast, so long as we choose to contend rather with our fellows than with our faults, and make battle-fields of our meadows instead of pastures—so long, truly, the flaming sword will still turn every way, and the gates of Eden remain barred close enough; till we have sheathed the sharper flame of our passions, and broken down the closer gates of our hearts.—Ruskin.

Spurgeon on "Non-essentials."

That is a thing I frequently hear—non-essentials! There are certain things in Scripture they tell us that are non-essentials, and therefore are not to be taken any notice of. Doctrinal views, and the baptism of believers, for instance, these are non-essential to salvation, and therefore, is the inference which follows according to the theory of some, we may be very careless about them. Do you know, believer in Christ, that you are a servant? And what would you think of a servant who should first willingly neglect her duty, and then come to you and tell you that it is non-essential? If she should not light the fire to-morrow morning, and when you came down, she were to say, "Well, sir, it is non-essential; you won't die through the fire not being lit;"—or if, when she spread the breakfast, there was no provision there but a crust of bread, and nothing for you to drink, what if she should say, "Well, sir, it is non-essential you know; there is a glass of water for you, and a piece of bread, the rest is non-essential;"—if you came home and found that the rooms had never been swept, and the dust was upon them, or that the bed had not been made, and that you could not take an easy night's rest, and the servant should say, "Oh! it is non-essential, sir; it is quite non-essential." I think you would find it to be non-essential for you to keep her any longer, but extremely essential that you should discharge her.

And what shall we say of those men who put aside the words of Christ, and say, "His precepts are quite non-essential?" Why, methinks because they are non-essentials, they therefore become the test-points of your obedience. If you could be saved by them, and if they were necessary to your salvation, your selfishness would lead you to observe them; but inasmuch as they are not necessary to your salvation, they become tests of your willingness to obey Christ. If the Lord had left a record in his word—"He that believeth and picks up a pebble stone shall be saved." I dare not neglect to pick up the pebble stone. And if I found that in holy Scripture there were doctrines even of less value than the great points of our Christian religion, I should still think it were my duty to bow my judgment,

and to turn my intellect to the reception of God's truth just as God set it forth. That idea about non-essentials is wicked and rebellious. Cast it from you; go without the camp. Be particular in every point. To the tiniest jot and tittle seek to obey your Master's will, and seek His grace that you may walk in the way of His coming.

A good conscience will look through the blackest clouds, and see a smiling God. Look, as an evil conscience is attended with the greatest fears and doubts, so a good conscience is attended with the greatest clearness and sweetness.

The more we number our days, the fewer sins we shall have to number.

Murmuring is a black garment, and it becomes none so ill as saints.

Agriculture, &c.

Flowers in succession.

It will be seen that in order to have a continued succession of flowers through the season a judicious selection of sorts, and a proper arrangement of the flower garden, must be made.

The earliest flowers of the spring are those of the Crocus, Snow Drop, &c. If these are cultivated in beds, they should be near the house, so that their beauty may be enjoyed without involving the necessity of a walk over wet and muddy paths, or water-soaked lawn. Many of the early flowering shrubs should find a place near the house for the same reason. After these early flowers come the Tulip, the Hyacinth, Narcissus, and other spring flowering bulbs, with the Dicentra or Dielytra, (the most beautiful and graceful of herbaceous plants,) the early Peonies and Phloxes, &c., and these are succeeded by the great host of herbaceous plants, Roses, the early varieties of Annuals which have been started in a hot-bed and many varieties of shrubs. After these the main army of Annuals enter the field for the summer campaign, leaving a few stragglers to adorn the fall months, with a few varieties of herbaceous plants, shrubs and bedding plants.

A little study of varieties of plants and shrubs and their time of flowering, habit, &c., will enable a person of good common sense and a fair amount of taste, so to distribute and arrange the various sorts throughout the garden, that no portion shall be entirely destitute of floral beauty at any time during the season.—Country Gentleman.

The following rustic doggerel from the Farmer's Magazine, should be learned by heart, by those whose farms are troubled with thistles:

If thistles be cut in April, They appear in a little while; If in May, They peep out the next day; If cut in June, They reappear very soon; If in July, They'll hardly die; But if in August, Die they must!"

TRIMMING FRUIT TREES.—Some people are now trimming their trees, not because this is the best time, but because they have more leisure. Young and thrifty trees should not be trimmed till planting is over. When the leaves appear they will take up the sap that circulates in the tree, and the wounds, on trimming, will not bleed.—Ploughman.

FLAX-SEED SYRUP.—This excellent remedy for a cough is made thus: Boil an ounce of flaxseed in a quart of water for half an hour; strain and add to the liquid the juice of two lemons, and a half a pound of rock candy. If the cough is accompanied by weakness and want of appetite, add half an ounce of powdered gum arabic. Let this simmer for half an hour, stirring it occasionally. Take a wine-glass full when the cough is troublesome.

KITCHEN ODORS.—A skilful housekeeper says that the unpleasant odors arising from boiling ham, cabbage, &c., is completely corrected by throwing whole red peppers into the pot, at the same time the flavor of the food is improved. It is said that pieces of charcoal will produce the same effect.

An Irishman got out of the cars at a railway station for refreshment, when unfortunately the bell rang and the train left before he had finished his repast. "Hould on," cried Pat, as he ran like mad after the train. "Hould on, ye murtherin' old sthame-igin; ye've got a passenger on board that's left behind."

THE BENEFIT OF GOOD ADVICE.—Thanks to Mrs. WINSLOW'S Soothing Syrup, we have for years been relieved from sleepless nights of painful watching with poor suffering, teething children. Unlike all the preparations of opium which are usually got up to make children sleep, and which simply stupefy the child, the Soothing Syrup gives not only rest, but vigor and health the little fellow will wake up bright, cheerful and refreshed. It is sure, moreover, to cure Wind Colic and regulate the bowels. As we freely received the advice which calls forth the above thanks, we freely give it to others and say to all mothers go purchase the Soothing Syrup for your child, and you will thank us for this advice. Sold every where, at 25 cents per bottle. Office, 13 Cedar Street, New-York.