

Youth's Department.

Bible Lessons.

Sunday, April 7th, 1861.

Read—MATT. ix. 1-17: Sabbath Miracles. 2 KINGS vi. 19-33: The Famine in Samaria.

Recite—M. THREW vii. 23-27.

Sunday, April 14th, 1861.

Read—MATT. ix. 18-38: Miraculous cure of the ruler's daughter. 2 KINGS vii. 1-20: The Samaritans abundantly supplied.

Recite—MATTHEW ix. 10-13.

"Search the Scriptures."

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

- 27. Give the name of a person represented in Scripture as a great builder and reformer.
28. When was a want of reverence in the execution of the ministerial office punished with death?

Answers to questions given last week:—

25. There is no record from that time, until God said unto Noah, when all flesh had corrupted his way upon the earth, "The end of all flesh is come before me." Gen. vi. 12, 13.

26. Babylon. Jeremiah i. 23.

SOMETHING ABOUT A DOG.—A touching incident occurred on the banks of the Thames near Richmond, early on Thursday last, which is stated to us by a lady of title, who strolling near the spot, was an eye witness. A young gentleman possessed of a fine dog but for some unexplained cause wishing to get rid of him, took a punt into which he put the animal, rowed to the middle of the stream, and threw the dog into it with the intention of drowning him.

THE TWO RIVERS.—In Switzerland there are two rivers which mingle their waters and form one river. The water of the one is turbid, the other very clear. When they first meet, the waters refuse to mingle. The clean and muddy flow along, forming one river; but you can clearly distinguish the one from the other.

Paragaphs. Remember what a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults!

A SHORT SERMON ON MANLINESS.—Learn from the earliest days to inure your principles against the perils of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death.

Here, then, is your work—here the means for achieving it—appointed by the great Master Builder. Would you evoke from the rugged rock of humanity ethereal forms more glorious than sculptor ever dreamed, or poet ever dreamed? Bear the message of salvation to the darkling and perishing. Seek out the friendless, the wandering, the lost. Pour the sunlight of Hope into the drear abodes where Want and Despair shiver and cower.

When the Scriptures speak of the Messiah as great and glorious, it is evident they refer to his judging the world, and not to his redeeming it.

How delightful it is to behold, with the eye of faith, Darius, Cyrus, Alexander, the Romans, Pompey, and Herod, all conspiring, without knowing it, to promote the glory of the Gospel!

He is the true God to us men; that is, to miserable and sinful creatures; He is the centre of all, and the object of all. He who knows not him knows nothing either in the order of the world, or in himself.

An Angel in the Stone.

It is related of Michael Angelo, that while walking with some friends through an obscure street in the city of Florence, he discovered a fine block of marble lying neglected in a yard, and half buried in dirt and rubbish. Regardless of his holiday attire, he at once fell to work upon it, clearing away its filth, and striving to lift it from the slime and mire in which it lay.

There's an angel in the stone. Aye, in religion even more than in sculpture it is so. As the artist beheld the angel of his thought sleeping in the marble, so may the Christian see, imbedded in the darkest minds around him, capacities out of which angels may grow. True it is, that man, in his present abnormal state, is deeply depraved, destitute of holy affections, sunk in guilt and ruin. But his moral faculties, though paralyzed and dormant, are not destroyed.

There's an angel in that stone. How shall it be brought out? Mere human agencies can never do it. Education may set up her model, law ply its hammer, and punishment its chisel; but no angel will be developed. The stone may in this way be hewn, polished, made square or round—and that is all.

mental in forming, will be live angels, warm with love to the Saviour and to you; angels moving by your side, feeling what you feel, speaking as you speak—helpers in the ministry of mercy here, partners in the recompense of glory hereafter.

There's a devil in the stone. Alas, no labor is needed to bring him out. He comes out of himself. He is the spontaneous growth of human depravity. And all the ungodly influences of the world conspire to aid in his development.

From Zion's Advocate.

Who Killed the Prayer-meeting?

No. 6.

What a singular question that is! "Who killed the prayer meeting?" Why, the meeting was but just alive when it commenced; so it seemed to me one evening, when I went to fill my seat in such a meeting as usual. It was easy to perceive that it was in a dying state before the first quarter of an hour had passed.

A Secure Investment. Says the Baltimore Christian Advocate:—Once, we were in the counting-house of an old gentleman, whose prudence and success in business made him a desirable adviser in the management of money.

A little thing comforts us, because a little thing afflicts us.

Agriculture, &c.

Horse Taming.

At a recent exhibition in Boston of the wonderful power Mr. Rarey has over the horse, the third one introduced was a wild horse from South America, whose numerous antics on entering, made very evident the statement of Mr. Rarey that "he had never been broke except to the halter."

In this subduing process, the first end to be attained by the subduer is a thorough understanding between himself and the horse. The animal must be convinced by a certain course of humane treatment, he never can be by ill-usage—that man is his master, and by quiet submission no harm or suffering will come to him; make this impression upon him, and he yields himself completely to your power.

In mounting a horse, many people go to work with the wrong end first, as indeed they do about everything. It's as simple as possible. You don't want to have all of your weight come on one side of the horse; if you do, the saddle is drawn on one side, and it is not easy for the horse to sustain it.

I see no greater difficulty in believing the resurrection of the dead, or the conception of the Virgin, than the creation of the world. Is it less easy to reproduce a human body than it was to produce it at first?