

Youth's Department.

Bible Lessons.

Sunday, June 9th, 1861.

Read—MATT. xiii. 1-23: The Parable of the Sower  
2 KINGS xxiv. 1-20: Jerusalem besieged and taken.  
Recite—MATTHEW xii. 35-37.

Sunday, June 16th, 1861.

Read—MATT. xiii. 24-43: The Parable of the Wheat  
and Tares. 2 KINGS xxv. 1-21: The Nobles of  
Judah slain.  
Recite—MATTHEW xiii. 10-12.

"Search the Scriptures."

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

- 45. What was the general name of the Kings of  
the Amalekites, and what passages prove it?  
46. By what name were the Kings of Syria known?

Answers to questions given last week:

- 43. Death. Exodus xxxv. 2; Numbers xv. 32-36.  
44. Deuteronomy xviii. 15, 18, 19; fifteen hundred  
years elapsed ere it was accomplished, Acts iii. 22,  
23: vii. 37.

Who is a Gentleman?

We have heard many attempts to define a  
gentleman in a few words, but we have never  
been satisfied with the constituents set forth.  
We will not say what a gentleman is, but we  
can with some positiveness declare what he is  
not. He is not a man to pry into other people's  
business, and to alarm his neighbor's creditors  
with false rumours. He does not pronounce  
arrogantly or disparagingly on the religion, morals,  
taste, or manners of those about him. He does  
not try to unsettle or disgust his neighbour's re-  
ligious views or feelings. He does not offend the  
sensibilities of others with impious and in-  
dicate language. He is not rude to the ladies,  
negligent of the poor, insolent to the reduced in  
circumstances, or ill natured in his family. He  
is too brave to lie, too proud to deceive, too hum-  
ble to assume. Put these negatives together  
and you have pretty nearly a positive gentleman.  
—Cor. Watchman.

Wanted to see "the Machine."

A few nights ago a little boy residing near  
one of our railroad lines, gratified his curiosity  
by a rather dangerous experiment. He piled  
up a lot of fence rails across the track and pa-  
tiently awaited the approach of the train. The  
engineer saw the obstruction in time to stop be-  
fore he got near it, and when he and the con-  
ductor alighted to ascertain the cause of the  
trouble, a small boy made his appearance, and  
the following dialogue took place between him  
and the conductor:

Conductor—"Who piled these rails across the  
track?"

Boy—"I did sir."

Conductor—"What did you do it for?"

Boy—"Why, I wanted to make you stop so I  
could look at your machine. When I come  
down to the road to see it, you go so fast that I  
can't look at it."

The conductor was amused and surprised at  
his answer, and at the same time vexed at the  
detention, but thinking it best to take a cool view  
of the matter told the boy to take a good look  
at the engine while he had a chance. The little  
fellow went around the engine, viewed its wheels  
and underworks without saying a word. After  
he had seen all he wanted to look at he told the  
conductor that he might go on.

Had it not been for the care and caution of  
the engineer, the curiosity of this boy might have  
resulted in a serious accident, involving the loss  
of property, and perhaps life.—Indianapolis  
Journal.

Weak Christians.

It is often asserted that the health of people  
in this country is degenerating, and children are  
more sickly than their parents. The assertion  
seems to rest on a foundation of facts, and is  
alarming to every good citizen. The Missouri  
Baptist thinks there is a similar degeneracy in re-  
ligious health, and specifies some classes in  
proof:

- 1. There are some brethren so physically  
weak that they cannot raise their hand as high  
as their pockets, and some not so weak but that  
they do that, who are not able to lift it out again.  
2. There are some brethren so weak from the  
labors of business, that they have not strength  
to walk to church on the sabbath and some not  
quite so weak, who can get there only once on  
that day.  
3. There are some so weak after the toils of  
the day, that they are not able to walk to prayer-  
meeting; and then again, others who can get  
there, who are too weak to speak or pray.  
4. There are some brethren so weak as to be  
unable to rise early enough to have family wor-  
ship before business hours; then there are others  
who do rise early, but are too weak to reach  
down the family Bible.  
5. There are some brethren so weak in talents,  
that they are not quite so weak when a political  
meeting is at hand.

The grip of faith.

John Welsh, one of the early reformers of  
Scotland, born 1570, has given a lively picture  
of faith, which may serve to encourage some  
trembling believer:

"It is not the quantity of faith that shall save  
thee. A drop of water is as true water as the  
whole ocean. So a little faith is as true faith  
as the greatest. A child eight days old is as  
really a man as one of sixty years; a spark of  
fire is as true a fire as a great flame; a sickly  
man is as truly living as a well man. So it is  
not the measure of thy faith that saves thee.  
As the weak hand of a child that leads the spoon  
to the mouth, will feed as well as the strongest  
arm of a man, for it is not the hand that feeds  
thee, albeit it put the meat into thy mouth, but  
it is the meat carried into the stomach that feeds  
thee; so if thou canst grip Christ ever so weakly  
he will not let thee perish.

"All that looked to the brazen serpent, never  
so far off, they were healed of the sting of the  
fiery serpent; yet all saw not alike clearly, for  
some were near at hand and some were far off.  
Those that were near at hand might see more  
clearly than those that were far off; nevertheless,  
those that were far off were as soon healed of  
the sting, when they looked to the serpent, as  
those that were at hand; for it was not their look  
that made them whole, but He whom the ser-  
pent did represent. So if thou canst look to  
Christ ever so meanly, he can take away the  
sting of thy conscience, if thou believest; the  
weakest hand can take a gift as well as the  
strongest. Now, Christ is the gift, and weak faith  
may grip him as well as strong faith, and Christ  
is as truly thine when thou hast weak faith, as  
when thou hast come to these triumphant joys  
through the strength of faith."

Illustration of Faith.

A correspondent of the Methodist writes of a  
sermon which he heard preached by Bishop Ba-  
ker, and cites the following impressive illustration  
used by the preacher:

One step further in our discourse brought the  
feelings of the assembly to a crisis. "What,"  
exclaimed the bishop, his voice trembling with  
emotion, "what substitute have you for the faith  
of the Christian in the hour of affliction and  
mourning? I had a little child, the joy of my  
heart and the delight of my eyes; she clung the  
last to my neck when I left home on my itinerant  
journeys, and was the first to meet me with  
her cherub smiles when I returned; her little  
life was bound up with mine. I left her once at  
my door, blooming with health and beautiful  
with her loving looks, as I passed away from her  
eager gaze. When, after laborious days, I re-  
turned, I found her—what? a blackened cin-  
der—she had been burnt to death! My heart  
was broken—no, it was not broken, for my  
faith came to my support. It whispered to my  
agonized soul, that though my lost child can  
never return unto me, yet I shall go unto  
her—that she still lives—that her charred frame  
shall even be restored to its beauty. Would you  
take from me my faith, and leave me desolate  
and hopeless with my dead? What can your  
philosophy or infidelity do in a sorrow like  
this?" The effect was irresistible, tears seemed  
to jet out from all eyes around us. The story  
could not but touch every heart of parental  
feeling there, especially the heart of woman.  
There were probably many mothers present  
who had lost their children; at all events, wo-  
men in the galleries and below broke out into  
audible exclamations and sobs; and strong men,  
standing in the aisles, looked as if they would  
sink down.

This was natural eloquence—the right kind  
of eloquence. There is nothing else like it for  
popular assemblies, or, indeed, for any kind of  
assemblies. How salutary it is! How it enters  
the soul like a healing balm, though it wrings  
tears from the very heart! We all went home  
better people for that sermon.

The Solitude of Death.

We must die alone. To the very verge of  
the stream our friends may accompany us; they  
may bend over us, they may cling to us, there;  
but that one long wave from the sea of eter-  
nity washes up to the lips, sweeps us from the  
shore and we go forth alone! In that untried  
and utter solitude, then, what can there be for  
us but the pulsation of that assurance—"I am  
not alone, because the father is with me!"

Testimony to the Truth.

Dr. Shepherd, one of the ablest Pedo-baptists  
in New England, in the Christian Union, says  
—"In my inquiry in Italy, of Catholic priests,  
why their ancient Baptisteries were so construct-  
ed, they all, as with one voice, replied they were  
built when immersion was the practise of the  
church, and that such was the practise till the  
eleventh century." This Pedo-baptist testimony  
exhibits a candour truly commendable.

Baron Humboldt, when over eighty years of  
age, quoted the saying of Benjamin Constant:  
"Principles survive, but as for me I am not a  
principle."

THE least controverted points are usually  
most weighty and of most necessary frequent use  
to souls.—Baxter.

No obedience but hearty obedience is accept-  
able to Christ; nothing takes Christ's heart but  
what comes from the heart.

Paper Charms among the Chinese.

At this time, numerous pieces of yellow pa-  
per, covered with rude pictures and Chinese  
characters, are either pasted on the doors or  
doorposts, or hanging down from cross-pieces  
above the doors of the native houses. These  
strips of paper are used for warding off, or driv-  
ing away from the houses, evil spirits and bad  
influences in general. The common name for  
them in this dialect is *Hu*, which means spells or  
charms.

On the occasion of the Dragon Festival, which  
occurs on the first five days of the fifth month in  
the Chinese year, the natives of this place use  
an immense number of these charms. They are  
posted up during the fifth day, commencing ab-  
out noon. Every house has some thus posted,  
except those under the control of the converts to  
Christianity. I suppose there is not a single  
house in all this vast city, inhabited by heathen  
Chinese, which has not at this moment several  
of these paper charms adhering to its doors,  
door-posts, or some other part. A very poor  
family in my neighbourhood has about a dozen  
sticking to its miserable hovel.

These charms are very cheap, several of them  
costing only a cent; but they present a very  
gaudy appearance. Some of them are only two  
or three inches wide, and four or five inches  
long. Others are more than a foot wide and  
two feet long. Others consist of two narrow  
strips of red paper, on each of which is printed  
or written line of a couplet of Chinese poetry  
one being pasted on one of the door-posts, and  
one on the other. Some have, besides other  
devices, several Chinese characters, writ-  
ten together in such a manner that the uninitia-  
ted and the ignorant are unable to dissect and  
recognize them. These are considered very  
powerful. How many kinds of these spells there  
are, I am not able to tell you. I suppose there  
are several tens. I have examined eighteen or  
twenty, and will try to describe some of them.

One slip has a picture of a very ugly-looking  
man who lived more than a thousand years ago.  
It is said that the Emperor of China, at that  
time, was troubled in his sleep by evil spirits.  
One night, he dreamed that the spirits saw a  
certain man, and immediately fled away. On  
awaking, he sent for that man, and afterwards  
was no more troubled by the bad spirits; so the  
people made a picture of him, and used it as a  
charm to expel demons and evil influences, and  
the custom has been handed down to the present  
day. He is represented as having a hideous  
countenance, and holding a sword in one hand,  
ready to strike.

Another has pictures of the five thunders (i. e.,  
the thunders which, according to the Chinese,  
rule over the North, the South, the East, the  
West, and the Centre). Besides, it has a rep-  
resentation of the drums which they beat when  
they produce thunder, and also of poisonous and  
destructive animals. Another has a picture of  
one of the thunders, with upraised mallet, astride  
of the five-clawed dragon. Another has the pic-  
ture of a certain Buddha, who is believed to be  
very efficacious in expelling demons and wicked  
spirits. He is represented with one of his arms  
lifted up and holding in his hand a kind of whip,  
as though in the act of driving something away.  
Another has the picture of a winged tiger stand-  
ing upright, with each of its hinder feet on a  
ball or wheel, and grasping in its fore paws the  
representation of the Chinese diagram, which is  
believed to be very useful in warding off evil  
influences. The Chinese characters on these  
papers express some high sounding sentiments  
about "expelling wicked influences," and tran-  
quillizing men.

Instead of praying to God, for Jesus' sake, to  
forgive their sins, and to keep them from tem-  
ptations of the evil one, the heathen Chinese de-  
pend on pieces of paper, having upon them hide-  
ous images of persons, animals, and things, to-  
gether with magical sentences and combinations  
of letters, to keep them from evil. They need the  
Gospel. Will you not do something to give  
them the Gospel? Who of you will come, by-  
and-by, and teach them the precious truths of  
the Book of books?—*Juv. Mis. Herald.*

Cromwell's Heroes.

Speaking of the men of Cromwell's time,  
Carlyle says, "They prayed, actually prayed;  
and it was a capability that old London and its  
preachers and populations had, to us the incredi-  
blest." The following instance is on record of  
the way in which they prayed. When Essex left  
London to march against the King, then at Ox-  
ford, he requested the Assembly of Divines to  
keep a fast for his success. They acceded to  
his request, and this is the way in which, accord-  
ing to Baillie, it was done: "We spent from  
nine to five graciously. After Dr. Twiss had  
begun with a brief prayer, Mr. Marshall prayed  
large two hours, divinely confessing the sins  
of the members of the Assembly in a wonderful  
pathetic and prudent way. After, Mr. Arros-  
mith preached an hour; then a psalm. There-  
after, Mr. Vines prayed near two hours, and Mr.  
Palmer preached an hour, and Mr. Seaman  
prayed near two hours; then a psalm. After  
wards, Mr. Henderson brought them to a sweet  
conference of the heart confessed in the Assem-  
bly, and other seen faults to be remedied, and  
the conveniency to preach against all sects, especi-  
ally Annabaptists and Antinomians. Dr. Twiss  
closed with a short prayer and blessing. God  
was so evidently in all this exercise, that we ex-  
pect certainly a blessing."

A BIG HORSE.—A big horse named the Great  
East rn is being exhibited in Boston. He is  
twenty hands high; girths nine feet six inches,  
and weighs upwards of twenty three hundred  
pounds. He is a native of Belgium.

"He breathes."

A laborer fell from the top of a building on  
which he was working, and was taken up insen-  
sible. for a time it was supposed he was dead.  
At length, one whose powers of observation  
were peculiarly nice, remarked, "He breathes."  
It was true that the lungs had begun to  
perform, in a very feeble manner, indeed, their  
office. His friends were thus encouraged to  
make renewed efforts for his full resuscitation.

There are Christians who fall from their stead-  
fastness, and seem to be dead to all spiritual life.  
In such, those who watch for the slightest in-  
dications of spiritual life may see something to  
encourage effort. They follow the example of  
Him who never quenches the smoking flax. In-  
stead of leaving them to perish, they strive to  
bring them back to life. God looks with appro-  
bation on such labors, and will bestow upon them  
a large reward.

A Practical Sermon.

At Kinghorn ferry, Scotland, it was the practice  
of the boatmen, whose turn it was to sail, to  
call the loungers and passengers from their po-  
tations and lurking-places by bawling from end  
to end of the town, "The boat, ah! to Leith,  
ah!"—Mr. Shirra was preaching in the Burg-  
her tent at Kinghorn, on a Fast day, and observ-  
ing long Tam Galloway, with some boatmen and  
passengers, in the bustle of passing down to  
Pettycur, he stopped short in his discourse, and  
addressed them with an energy peculiar to him-  
self, "Boatmen, ah!" The boatmen and at-  
tendants stopped. "Boatmen, you cry, 'The  
boat, ah! to Leith, ah!' We cry, 'Salvation  
ah! to Heaven, ah!' You sail aneath skipper  
Galloway, there; we sail aneath Christ! We hae  
Christ for oor skipper, the Holy Ghost for oor  
pilot, an' God hissel' at the helm! Your boat,  
let me tell ye, is but a bit fir deal fra' Norawa;  
the kneel o' oor boat, was laid in Bethlehem,  
built in Judea, rigged in Jerusalem, launched  
on Mount Calvary; we hae the cross o' Christ  
for a helm, a Cedar o' Lebanon for a mast, an'  
the redemption o' mankind for a freight. Your  
voyage, under your earthly skipper, short as it  
is, may end in shipwreck and disaster; but oor  
voyage, lang as it may be, wi' Christ for oor  
skipper, will end in everlasting joy and glory  
unspeakable! Slip awa, noo, for time an' tide  
will nae man bide; but mind what I've said t'ye  
—dinna swear n'er tak' the holy name o'  
God in vain, as ye are wont to do, an' I'll pray for  
ye."

A RECEIPT FOR CONTENTMENT.—Try to  
compute your artificial wants—the number of  
things which you fancy come under the list of  
"must haves" merely because other people pos-  
sess them, and not because you would not be  
quite as well off and as happy in their absence.  
Try it for one week, whenever your fingers are  
tempted to dally with your purse-strings. Re-  
cord in your memorandum book what in view of  
this you sensibly resolve not to buy, and see  
what a nice little sum will be left you for real  
necessaries. It is seldom by these last that one  
is hampered and annoyed. Take the experi-  
ment, and see if it is not so. A just economy is  
not niggardliness; one need not be a miser in  
avoiding the extravagance of a spendthrift.

The following is a specimen of the estimate  
in which Canadians are held in the South, or at  
least by those represented by the New Orleans  
*True Delta*. The editor of that paper says:—

"Better, a thousand times better, to come  
under the domination of free negroes or gipseys,  
than of Yankees, low Germans or Canadians.  
Gipseys and free negroes have many redeem-  
able and noble and generous traits; Yan-  
kees, sour-kroust Germans and Canadians none.  
Senator Wade says and Seward too, that the  
North will absorb Canada. They are half true;  
the vile, sensual, animal, brutal, infidel, supersti-  
tious democracy of Canada, and the Yankees  
will coalesce. But when Canada and the whole  
beastly, puritanic, sour-kroust, free-negro, in-  
fidel, superstitious, licentious, democratic popu-  
lation of the North become the masters, what  
then?" To which the Montreal Gazette re-  
plies:

"We will teach you manners Mr. *True Delta*."

The printers of New York city are joining  
in for war quite enthusiastically. Six have gone  
from the *Times* office, six from the *News* twelve  
from the *Tribune*, twenty three from the *World*  
eight from the *Herald* six from the *Express*,  
eight from *Harpers*, six from the German dail-  
ies, and eight or ten from the *Journal of Com-  
merce* and *Courier*. These make a total of  
eighty-five. All about two hundred numbers of  
the craft have enlisted for the campaign.

The boiler of a locomotive on the Fort Wayne  
and Chicago railroad, exploded with a terrific  
crash, on the 11th, the locomotive leaping ten  
feet into the air, and burying itself five feet in  
ground when it came down. The station engi-  
neer was hurled about sixty feet upward, alight-  
ing on nearly the same spot from which he was  
driven. He was instantly killed.

THREE THOUSAND LIVES LOST.—In addi-  
tion to the six thousand lives lost by the earth-  
quake at Mendoza, South America, we learn  
that San Juan, situated one hundred and twen-  
ty leagues north of Mendoza, had been nearly de-  
stroyed by the same earthquake, with an estima-  
ted loss of three thousand lives. The earth-  
quake approached from the direction of Val-  
paraiso, and great anxiety is manifested to hear  
from that quarter.—*Journal.*