

Youth's Department.

Bible Lessons.

Sunday, May 12th, 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.

Sunday, May 19th, 1861.

Read—MATT. xii. 1-13: Christ's teaching respecting the Sabbath. 2 KINGS xxii. 1-20: Josiah's good reign.

Recite—MATTHEW xi. 28-30.

"Search the Scriptures."

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

37. In which of the Psalms are found all the letters of the Hebrew alphabet?

38. "Apropos" are sometimes spoken of figuratively for *lightness*, can you name any fact illustrative of such an application?

Answers to questions given last week:—

35. This division of time (but not the name) occurs as early as the time of the deluge; see Gen. vii. 4-10: viii. 10-12.

36. St. Paul, whose judgement is final, says it was of gold, Heb. ix. 4.

The first falsehood.

An aged man who hoped that his sins had been forgiven, said that through his whole life his first falsehood deliberately uttered was present to his remembrance. His mother had forbidden him to go in bathing at a certain place. He had been led to transgress her command by the ridicule of his companions, who taunted him with being afraid of being whipped by a woman. When he came home, she saw from the disarrangement of his dress what he had been doing. She asked him if he had been bathing; and, with a flushed countenance, he answered, "No, ma'am." She gave him a look of pain and retired to her chamber. That first falsehood led to others; yet it was never forgotten by him, and never remembered by him without pain.

There should be no first falsehood; and then there will be no succeeding ones.—S. S. Barber.

Who are your companions?

It is said to be a property of the tree-frog that it acquires the color of whatever it adheres to for a short time. Thus, when found growing on corn, it is commonly of a dark green. If found on the white oak, it has the color peculiar to the tree. Just so it is with men. Tell me whom you choose and prefer as companions, and I certainly can tell you who you are like. Do you love the society of the vulgar? Then you are already debased in your sentiments. Do you seek to be with the profane? In your heart you are like them. Are jesters and buffoons your choice friends? He who loves to laugh at folly is himself a fool. Do you love and seek the society of the wise and good? Is this your habit? Would you rather take the lowest seat among such, than the highest among others? Then you have already learned to be good. You may not have made much progress, but even a good beginning is not to be despised. Hold on your way, and seek to be the companion of all that fear God. So you shall be wise for yourself, and wise for eternity.

Impressive Peroration.

Rev. Dr. Spring, of New York, lately preached his fiftieth anniversary sermon, and closed his discourse as follows:

"The half century is gone; gone like some star that has been twinkling in the curtain of the night; gone like the dying cadence of distant minstrelsy, as it vanishes into air; gone like the clouds which disappear after they have exhausted their treasures upon the earth; gone like the leaves of autumn, that are scattered to the winds as they wither; gone like the phantom which, in pursuit had a semblance of reality, but which, in the retrospect, is melted away—gone, as yesterday has gone. Why do I say here gone? Nothing is gone, whose influence remains. The man, the woman, the Sabbath, the prayers, the weeks, the months, the years that some of us have beheld vanish, one by one, in the mysterious past, live still in God's universe. Past: What is past? What is the momentous present—this now, this accepted time? What is the never ending future? They are but parts that make up the grand unit of eternity—eternity that was, and is and ever will be. All time is a unit, where the angel at heaven's high court records as well the responsibilities of hearers and preachers, and where the great Witness and Judge will render to every man according to his works."

Leave the whole thing.

Do not keep stirring the ashes of dead things in your conscience; do not keep turning over the leaves of memory, debiting the soul with a thousand debts that you can never pay; do not keep looking within, trying if you can strike a balance—that after all, if you are not so very good you are not so very bad; and therefore, that you have a chance of escape. Leave the whole thing, it is a bankrupt concern; look out from the ruin, look up to Him who has taken your debts upon his own shoulders.

From Zion's Advocate.

A Live Prayer Meeting.

Because I have written several articles respecting prayer meetings which were killed, I trust you will not infer that I have attended no others. For indeed, much of the larger part of my experience would lead me to speak of meetings of another kind. It has been only occasionally that the meetings were killed, while month after month, they have habitually been characterized by life and energy. No where have I seen more animation than in such meetings. They were not only alive but enlivening, and no one could attend them without having his soul quickened by a new inspiration. Such meetings are needed in every church and if they cannot be maintained, the church languishes; for no church can prosper in spiritual things, or have much spiritual life, that does not have good prayer meetings. If these die, other things die with them.

It becomes a question, therefore, of much importance, in what way can prayer meetings be kept alive and made interesting? There are many who are concerned in such a question. Some pastors are more discouraged at the want of interest in the prayer meeting than at any other thing in connection with their labors. They can hardly expect much result from their preaching to churches which do not maintain living prayer meetings. And yet the churches do not have these meetings. But how can this evil be remedied? Not by the pastors certainly, though in some cases, undoubtedly, they are in fault. But no pastor can make prayer meetings interesting without the cooperation of others. If he have life and energy, he may infuse some of it into his brethren, but without their own personal effort, it will be but momentary in its influence. And the pastors alone cannot sustain such meetings. What then can be done? What ought to be done to give life and interest to prayer meetings?

1. There ought to be a more general feeling that such meetings are important, yea necessary, to the success and spirituality of a church. There is a great deficiency at this point. The value of prayer meetings is not appreciated.

2. There should be a determination on the part of every member of the church to attend such meetings. The responsibility rests upon all, and unless prevented by the providence of God, each one should take his part or her part of that responsibility. The fact is, not more than one quarter of the members of our churches habitually attend prayer meetings. In some the proportion is even less than that.

3. There should be more readiness on the part of christians to pray and speak in such meetings. Each one should be willing to do this duty promptly so that there will be none of those long and chilling pauses which we sometimes have. All cannot speak with equal ease and propriety, but in other places most of them can make themselves understood and could here also if they would try.

4. There should be increased effort to have the heart interested in religious things before going to such meetings. By meditation, by reading the word of God, by secret prayer, the soul should previously be brought into fellowship with the Spirit. The members should have the fire kindled beforehand, instead of going to meeting to kindle it there. They should be alive when they go, and keep alive during the meeting if possible.

BUNYAN.

Heaven a locality.

It has been made a question whether heaven—this term denoting in general the happy condition of the righteous after death, either before or after the resurrection—has any locality, or is only a state. But no question seems to us more idle. Certainly, the Scriptures—in the phrase "a better country"—and in other instances, assign a place to them or assign them to a place. The Saviour at his second coming, and even on their departure from this world, will receive them to himself, in order that, as he said, they may "be with me where I am," "that were I am there ye may be also." "To-day," said he to the penitent thief, "thou shalt be with me in Paradise." There would have been no doubt as to the obvious meaning of these and other representations, but for the metaphysical notion that space and time belong to our present mode of being, and cannot be as positively affirmed of any other. Hence some persons count it philosophical to limit the idea of heaven to that of a mental state, and would construe the inspired language accordingly. But it never can be shown that space is not as real in all other modes of being as in ours, or that we can ever possibly exist without it. Nor can we so much as conceive of our existence, now or hereafter, apart from any place. That we cannot determine our future locality, unless it be the renovated earth, is not important. Of course, no mere place, apart from a suitable mental state, can ever be to us a heaven; our heavenly condition cannot be external only, but must be internal also; yet still we must conceive of the mental place as having also its "own place." Even if the Scriptures had not used the language of locality in this connection, in entertaining the subject itself, we could not rid our minds of the notion. We have no right, therefore, to reject or overlook it in their representations; we ought to receive them in this their obvious import. It is both Scriptural and rational to speak intelligibly and familiarly, as we may, of our final home as another country and a better country.—Independent.

Telegraphic Dispatches.

Office of the MOUTH: at one end of the line. Office of the STOMACH: at the other end of it.

DISPATCH

Inquiry—Mouth to Stomach: "Are you ready for breakfast?"

Stomach—"Yes. What are you going to send?"

Mouth—"You will see. Prepare!" The table-bell rings. Body hurries—drops into a chair. Mouth opens, and down goes, as quick as possible, a cup of coffee at a temperature of 145 degrees of Fahrenheit. It burns the whole Esophagal track as it passes it, and when it gets into the Stomach, burns it, and the stomach contracts, and shrivels, and cringes, and finally screeches—and the

Mouth says—"Halloo! What is the matter?"

Stomach—"Matter! Enough, I should think. Do you not know that I cannot endure Slush at 140 to 160 degrees of heat?"

Mouth—"Oh, never mind! Here comes some beef-steak with hot fried potatoes, hot rolls and poor butter—some salad with vinegar, some buckwheat cakes and molasses. These will heal it."

Stomach—"Stop! What earthly use is there in sending these down here, all at a time? They'll make a hodge-podge."

Mouth—"Here comes some more coffee!"

Stomach—"Hold on! Wait! Give me some Water!"

Mouth—"Water! Water, when you can get coffee? You must be crazy—water has no nourishment in it. One wants water only when one is dry."

Stomach—"I am thirsty. Give me some water!"

Mouth—"Can not do it—they haven't any water up here. If they have, it is hot, and I doubt if they have any of that. Persons do not like water, and you, O stomach, are eccentric; so stop complaining and get ready for some more food—take the good the gods provide you and be content. Are you ready?—I am in a hurry. Up here, time is money. I have to furnish you with material out of which strength is to be gotten for the Body's use to-day, and I have ten minutes allowed me for this purpose. Now the after part is your lookout, not mine. Take notice? Are you ready? Here comes apple-pie, fried chickens, tripe, tomato-catsup, boiled ham, minute pudding, corn bread, and cucumbers; pepper, salt, gravy, mince-pie, another cup of coffee—so look out!"

Stomach—"Look out! Oh, murder! What am I to do? Do! I must grid away at it, like a horse in a bark-mill, till I am worn out. Under such a condition of things as this, I shall break down in a fourth part of the time, which I might work; but then the mouth—and for that matter, the heart, too, will be still and I shall be at peace!"—Prairie Farmer.

An old Manuscript.

Prof. Levison, an eminent Oriental scholar, and for twenty years Professor of Hebrew in the University of St. Petersburg, has obtained possession of a manuscript at Nazareth, which was found, from an inscription, to be, at least two thousand three hundred and sixty years old. It is endorsed as having been in the hands of Zerubbabel, who built the second temple.

Even this ancient manuscript is surpassed by another, which has long been known to be in existence, known as the "Samaritan Pentateuch," but which has been hitherto studiously withheld from the eyes of scholars, but which Professor Levison has recently been permitted to examine, and of a portion of which he has made fac-simile copies. During the interesting researches connected with this famous manuscript, Dr. Levison found upon it an inscription which places it, he says, "beyond all doubt that this identical parchment copy of the Pentateuch [the Samaritan] was made by a grand-son of Aaron, and the grand-nephew of Moses."

Upon this discovery the *New York Chronicle* remarks:

"Indeed this last mentioned copy of the Pentateuch, if we are to accept the dates assigned it, must have been more than a thousand years old at the time of the Saviour's birth! Who shall say that the eyes of Christ have not rested upon, and His hands handled this thrice sacred volume, or that when He went into the synagogue of this very town, 'and stood up to read,' as His custom was on the Sabbath day,' that He did not sometimes open this very book?"

A Universalist minister at a recent funeral in Boston, however satisfactorily, certainly not very complementarily endeavoured to prove to his hearers that their departed friend had gone to heaven, because "there was no other place for him to go to."

Grace grows by exercise, and decays by disuse. Though both arms grow, yet that which a man most uses is the stronger; so it is both in gifts and graces. In birds, the wings which have been used most, are swiftest: the application is easy.

Woe, woe to that soul that God will not spend a rod upon. This is the saddest stroke of all, when God refuses to strike at all. "Nothing," said one, "seems more unhappy to me than he to whom no adversity has happened."

Though men cannot bring their means to their minds, yet they ought to bring their minds to their means, and learn content in every state.

Deferred Items.

Garibaldi's birthday was celebrated throughout Italy.

Fifty-one thousand persons visited the Crystal Palace on Good Friday.

The first street railway in London has been opened, the line running for about a mile, from Marble Arch in the direction of Notting-hill.

The iron-plated ship *Warrior* will be ready for sea in six weeks. Her steam machinery weighs 600 tons, and will work up to 6,000 horsepower.

The *Bombay Gazette* of the 27th March, says:—"An Indian University will in a few days confer for the first time on a Hindu the honourable degree of Master of Arts."

Lord Palmerston has granted out of the Queen's Bounty Fund, the sum of 100*l.* to the two daughters of Mr. James De Foe, great grand son of the author of "Robinson Crusoe."

CHINA.—The following is an extract of a letter just received from China:—"The notorious Chinese general, Prince San-ko-lin-sin, is to be hung and beheaded for allowing the Fanquies (English) to get to Peking."—*Shipping Gazette.*

RELEASE OF MALEFACTORS AT ROME.—There is a project on foot, and I believe upon the point of being carried out, for the release of all the malefactors now in the prisons and galleys, the term of whose original sentence did not exceed eight years. Such a measure seems incredible, but my information leaves scarcely a doubt of its being contemplated. Indeed, it is commonly talked of in Rome with wonder and disgust. The only conjecturable reason for this strange measure is to save the expense of the prisoners' sustenance.—*Letter from Rome.*

RICCIOTTI, GARIBALDI'S SON.—Ricciotti Garibaldi, a son of the great Italian Liberator, was on the 17th March, presented with a set of accoutrements by the 14th division of the Lancashire Volunteer Corps. The occasion of the presentation excited much interest, and a large number of ladies and gentlemen assembled to witness its acceptance. Sergeant Law, acting as the representative of the corps, expressed on their behalf the high esteem in which General Garibaldi was held by them, and hoped that Signor Ricciotti Garibaldi would accept the gift as it was offered—a simple token of esteem and good will. Signor Garibaldi responded to the sentiments of kindness expressed, after which the corps engaged in some military manoeuvres previous to their retiring.

THE LATE DUCHESS OF KENT AND HER SERVANTS.—It is understood that the Duchess has appointed the Prince Consort her sole executor, and that the bulk of the property is placed at her Majesty's disposal. On the day of the funeral, after the members of the establishment at Frogmore had dined, a paper (as we are informed) in her Majesty's own hand writing was read, in which was communicated the gratifying information that all the servants attached to the household will left three thousand pounds, to which her Majesty has graciously added an additional sum of two thousand pounds, to be divided in proportions regulated according to time of servitude and position in the household in addition to which her servants will be pensioned on a scale similar to that by which her Majesty's servants are provided for.

Agriculture, &c.

Diseases in Horses.

CASE OF CRAMP, OR SPASM.—I was requested, a short time ago, to visit a horse, said to be the subject of "stifle lameness." The patient, a grey gelding, aged eight years, was put up at the stable, on the evening preceding my visit, apparently in perfect health; early in the morning, ere I was called, the "feeder" observed that the horse was incapable of moving the near hind limb, and it appeared to be, as I was informed, "as stiff as a crowbar."

On making an examination of the body of the animal, he appeared to be in perfect health; yet he was unable to raise the limb, in the slightest degree from the stable floor. The case was accordingly diagnosed as cramp of the flexors.

Treatment.—The body and lower parts of the limb were clothed with blankets and flannel bandages, and the affected limb was diligently rubbed for half an hour with a portion of the following liniment:—Oil of Cedar, 1 ounce; Sulphuric Ether, 2 ounces; Proof Spirit, 1 pint.

In the course of a few hours after the first application, the difficulty had entirely disappeared. The owner informed me that the horse had, on the day prior to the attack, been exposed to a cold and continuous rain storm, and probably this operated as the exciting cause of the spasm.—*American Stock Journal.*

CHARCOAL FOR BURNS.—The *Gazette Medicale* of France, says that, by an accident, charcoal has been discovered to be a sure cure for burns. By laying a piece of cold charcoal upon a burn, the pain subsides immediately. By leaving the charcoal on one hour, the wound is healed, as has been demonstrated on several occasions. The remedy is cheap and simple, and deserves a trial.

STEEL may be distinguished from iron by letting fall a drop of diluted nitric acid upon the surface of the metal. It produces a dark grey spot on steel, and a green spot on iron.