

Youth's Department.

Bible Lessons.

Sunday, December 8th, 1861.

Read—MATT. XXIV. 32-51: Christ's predictions, continued. EXODUS III.: Moses commissioned to deliver Israel.

Recite—MATTHEW XXIV. 29-31.

Sunday, December 15th, 1861.

Read—MATT. XXV. 1-13: Parable of the Ten Virgins. EXODUS XII. 1-28: The Institution of the Passover.

Recite—MATTHEW XXIV. 42-44.

"Search the Scriptures."

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

97. Give the Apostle Paul's inventory of a Christian's possessions, and say what powerful enemy is numbered among them.

98. Refer to an affecting scene in which three monarchs were in the humble attitude of suppliants, before a lowly husbandman.

Answers to questions given last week:—

95. The captains of thousands, &c. E. xviii. 25; Deut. i. 15, xx. 9.

96. In the reign of Saul, who retained two thousand for his body guard, and one thousand for Jonathan's guard. 1 Sam. xiii. 1, 2.

Robert Robinson and his Visitor.

The abhorrence with which Mr. Robinson was disposed to treat that perversion of Scripture which is not very unfrequent in our day, may be inferred from the following circumstance:

A good old Baptist brother called on the Saturday evening, and having informed Mr. R. that he had come from a great distance on purpose to hear him on the approaching Sabbath, was startled at the reply which was immediately made.

"Then, brother, you shall preach for me."

"O, no, no," said the old gentleman, "I cannot preach in Mr. Robinson's pulpit."

"Why not? my pulpit is a wooden one; is not yours?"

"Yes, sir; but I cannot preach to Mr. Robinson's people."

"Why not? my people are like other people, some good and some bad; are not yours?"

"Yes, sir."

"Well, then, I dare say the sermons you preached last Sabbath at home would be very suitable; what were they?"

"Why, sir, in the morning I preached from that text (Esther 7: 9.) 'Hang him thereon.'"

"Very, well, brother, you had a good opportunity of showing that the wicked is snared in the work of his own hands; did you take it up in that light, brother?"

"No, sir. I considered Haman as the devil, who is always endeavoring to injure the the Lord's people, and would be glad to destroy them."

"Very good, brother, nothing can be more suitable. Here is old Nanny, the pew-opener at our place, she can never get to meeting in time, for she says the devil always finds her something or other to do. Then there is old farmer Jones, who lives about three miles off, he says that before he has got half-way to meeting, the devil tells him that somebody is breaking into his barns and he is obliged to return. Now, brother, if you can prove that you hanged the devil, nothing in world can be more suitable. That will do for the morning. Now what is the afternoon subject, brother?"

"Why, sir, in the afternoon I preached from 2 Kings 18: 36.—Answer him not."

"Very well, brother, you had an opportunity of showing, not only that the King's business requires haste, but that it is sometimes good policy not to reveal secrets of State affairs; did you handle it in that way, brother?"

"No, sir. I endeavored to show that the devil would be always harassing and distressing the people of God; but the best way was to pay no regard to his temptations, answer him not a word."

"Ha, ha! brother," said Robinson, "that will never do; now in the morning, you see, according to your sermon, you hanged the devil. That was very fortunate; but in the afternoon you brought him to life again. At any rate, it must be wrong for those two subjects to follow each other."

"Such was the substance of the above conversation, and it is given nearly verbatim, according to the writer's recollection, and he heard it some years since from a worthy minister, on whose veracity he was always disposed to rely without the least hesitation."

Memory of an Elephant.

A female elephant belonging to a gentleman in Calcutta, who was ordered from the upper country to Chittagong, in the rout thither, broke loose from her keeper, and making her way to the woods, was lost. The keeper made every excuse to vindicate himself, which the master of the animal would not listen to, but branded the man with carelessness or something worse; for it was supposed that he had sold the elephant. He was tried for it and condemned to work on the roads for life, and his wife and children sold as slaves. About twelve years afterwards, this man, who was well known to be acquainted with breaking elephants, was sent into the country with a party to assist in catching wild ones. They came upon a herd and this man fancied he saw among a group his long-lost elephant, for which he had been condemned. Having reached the

animal, he spoke to her, when she immediately recognized his voice; she waved her trunk in the air in token of salutation, and knelt down and allowed him to mount her neck. She afterwards assisted in taking other elephants, and decoyed three young ones to which she had given birth in her absence. The keeper returned, and the singular circumstance attending the recovery being told, he regained his character; and as a recompense for his sufferings, had a pension settled on him for life. This elephant was afterward in possession of Warren Hastings, when Governor General of Hindostan.

Importance of presence of Mind.

- 1. If a man faints, place him flat on his back and let him alone.
2. If any poison is swallowed, drink instantly half a glass of cool water with a heaping teaspoonful each of common salt and ground mustard stirred into it; this vomits as soon as it reaches the stomach; but for fear some of the poison may still remain, swallow the white of one or two raw eggs, or drink a cup of strong coffee, these two being antidotes for a greater number of poisons than any dozen other articles known, with the advantage of their being always at hand; if not half a pint of sweet oil, or lamp-oil, or "drippings," or melted butter or lard are good substitutes, especially if they vomit quickly.
3. The best thing to stop the bleeding of a moderate cut instantly, is to cover it profusely with cob-web, or flour and salt, half-and-half.
4. If the blood comes from a wound by jets or spurts, be spry, or the man will die in a few minutes, because an artery is severed; tie a handkerchief loosely around near the part between the wound and the heart; put a stick between the handkerchief and the skin, twist it round until the blood ceases to flow, and keep it there until the doctor comes; if in a position where the handkerchief cannot be used, press the thumb on the spot near the wound, between the wound and the heart: increase the pressure until the bleeding ceases, but do not lessen that pressure for an instant, until the physician arrives, so as to glue up the wound by the coagulation or hardening of the cooling blood.
5. If your clothing takes fire, slide the hands down the dress, keeping them as close to the body as possible, at the same time sinking to the floor by bending the knees; this has a smothering effect upon the flames; if not extinguished, or a great headway is gotten, lie down on the floor, roll over and over, or better, envelop yourself in a carpet, rug, bed-cloth, or any garment you can get hold of, always preferring woollen.
6. If the body is tired, rest; if the brain is tired, sleep.
7. If an the bowels are loose, lie down in a warm bed, remain there and eat nothing until you are well.
8. If an action of the bowels does not occur at the usual hour, eat not an atom until they do act, at least for thirty-six hours; meanwhile drink largely of cold water or hot tea, and exercise in the open air to the extent of a gentle perspiration, and keep this up until things are righted; this suggestion, if practiced, would save myriads of lives every year, both in city and country.
9. The three best medicines in the world are warmth, abstinence and repose.—Hall's Journal of Health.

The Rise of the Rothschilds.

When George III. came to the throne there was a little boy at Frankfurt who did not dream of ever having anything to do, personally, with the Sovereigns of Europe. He was in the first stages of training for the Jewish priesthood. His name was Meyer Anselm Rothschild. For some reason or other he was placed in a counting-house at Hanover, and he soon discovered what he was fit for. He began humbly as an exchange-broker and went on to the banker of Langrave, of Hesse, whose private fortune he saved by his shrewdness, when Napoleon overran Germany. How he left a large fortune and a commercial character of the highest order, and how his five sons settled in five great cities of Europe, and have had more authority over the war, and peace and the destinies of nations, than the Sovereigns themselves, the world pretty well knows. Despot monarchs must be dependent upon money-lenders, unless they are free from debt, and can command unlimited revenues for untold purposes,—which is never true of despotic Sovereigns.

Bunyan's Wife.

Elizabeth Bunyan then told how she had traveled to London to see if she could get her husband's liberty, and how Lord Barkwood had told her that the House of Lords could do nothing for her, Bunyan's release had been committed to the Judges. "This he told me," she added, "and now I am come to you to see if anything may be done in this business, and you give me neither release nor relief." "My Lord," cried Chester, "he is a pestilent fellow; there is not such a fellow in the country again;" though even Twisden seemed a little touched, for he exclaimed "What will your husband leave preaching? If he will do so then send for him." "My Lord," replied the heroic wife, calmly, "he dare not leave off preaching as long as he can speak."

A DYING TESTIMONY.—Patrick Henry, on his death-bed, said to his children: "If I could will to you the religion of Christ, it would make you all rich; but if I could will to you the whole world without it, you would still be poor."

"The Friends" advice to business men.

"The Society of Friends" or as they are commonly called "Quakers" are, in general, pretty well known for their correct business habits, and avoidance of the reckless courses of trading often indulged in by others. A circular is addressed to their members every year, which gives them wholesome advice that might be beneficial to others as well as Quakers. The following are a few extracts from the English Friends' Address in different years. Although some of them are not of very recent date, they may be no less applicable to the present day.

1675.—Let friends and brethren, in their respective meetings, watch over one another, in the love of God and care of the Gospel; particularly admonish that none trade beyond their ability, nor stretch beyond their compass; and that they use few words in their dealings, and keep their word in all things, lest they bring, through their forwardness, dishonor to the precious truth of God.

1726.—We particularly advise young persons to be cautious not to enter too hastily into business; and, from the time of their being thus engaged, to be very careful to make themselves well acquainted with their annual income and expenditure. This would be greatly facilitated by their early adopting, and regularly pursuing, a clear and methodical system of keeping their accounts, in regard both to trade and domestic expenses.

1815.—We entreat friends frequently to inspect the state of their affairs, and not to delay the performance of this duty, either from an apprehension that things are going on well, or from a fear to know how their accounts really stand. It is a practice that can be injurious to no one, and, if reversed should occur, it is the duty of all to ascertain and know for themselves that they are fully justified, as honest, upright men in going on in their business. Such an examination would be greatly facilitated by all being very careful to keep clear accounts; and whether they may be taken off by death, or it may appear perspicuous and intelligible.

We would affectionately encourage friends who find themselves embarrassed, or even in doubtful circumstances, not to hesitate, nor to be ashamed, to disclose their affairs to men of upright character, in whom they can confide.—Such a timely procedure would, we believe, often save the reputation of individuals, call forth the respect and compassion of their creditors, and prevent the keen sufferings of tender wives and innocent children. And such reproach as in some instances, has been brought upon our high profession.

1824.—Speculations of any kind which may seem to hold out the prospect of a rapid accumulation of wealth, greatly endanger tranquility of mind. They often involve in perplexities which disqualify us for exercising a patient dependence upon Him from whom cometh our strength.—They not unfrequently lead into acts unbecoming the character of upright men, and, in some cases, their effects are deplorably felt by innocent sufferers.

1771.—We are engaged to caution every individual against imprudently entering into joint securities with others, for by these practices many innocent wives and children have been inevitably and unexpectedly involved in ruinous and deplorable circumstances. We therefore earnestly desire friends to keep strictly on their guard that none, through any specious pretences of rendering acts of friendship to others, with safety to themselves, may risk their own peace and reputation, and the security of their families: in order thereto we recommend this salutary advice of the wise man to their especial notice and regard: "Be not thou one of them that strike hands, or of them that are sureties for debts. It thou hast nothing to pay, why should he take away thy bed from under thee?"

1782.—It is the judgment of this meeting that monthly or other meetings ought not to receive collections or bequests for the use of the poor, or other services of the society, of persons who have fallen short in the payment of their just debts, though legally discharged by their creditors, for until such persons have paid the deficiency, what they possess cannot, in equity, be considered as their own.

1826.—And we would tenderly invite those who may have acquired a competency of outward substance, to watch the proper period at which they may withdraw from the cares of business, and when disengaged from the regular concerns of trade to beware how they employ their property in investments which may involve them anew in care and anxiety.

Signs of approaching Insanity.

In the early period of insanity, the most material elements of character undergo strange transformations. The man naturally remarkable for his caution and circumspection, becomes reckless, extravagant and imprudent. If orderly and economical, he is confused and prodigal.—If noted for his preciseness, he exhibits great carelessness and negligence. If gay and communicative, he is sullen and morose. If previously neat and particular in his dress, he becomes slovenly, dirty, and indifferent as to his attire.—If timid, he is brave, resolute, overbearing and presumptuous. If kind, gentle and affectionate, he is rude, austere, irritable, and insulting in his intercourse and communications with others. If benevolent, he becomes parsimonious and miserly, hoarding up, with the greatest care, the smallest sums of money, sometimes under the in-

sane apprehension that he will eventually be obliged to go into the workhouse. If, when in health, the patient is known for his attention to his religious duties, he becomes, when insanity is casting its dark shadow over the mind, sadly neglectful of them, not paying even decent respect to the ordinances of religion. The man of business, who never, when well, was found absent from his counting-house, or known to neglect his vocation, now shows great indifference as to his affairs, and refuses to take any part in or even to converse about them.—Dr. Forbes Winslow's Obscure Diseases of the Brain and Mind.

The Dumb Girl.

She is my only girl; I asked for her as some most precious thing, For all unfinished was Love's jewelled ring, Till set with this fair pearl; The shade that Time brought forth I could not see; How pure, how perfect seemed the gift to me!

O, many a soft old tune I used to sing unto that deadened ear, And suffered not the lightest footstep near, — Least she might wake too soon: And hushed her brothers' laughter while she lay— Ah! needless care! I might have let them play!

'Twas long ere I believed That this one daughter might not speak to me; Waited and watched, God knows how patiently; How willingly deceived: Vain Love was long the untiring nurse of Faith, And tended Hope until it starved to death.

O! if she could but hear For one short hour, till I her tongue might teach To call me mother, in the broken speech That thrills the mother's ear! Alas! those sealed lips never may be stirred To the deep music of that lovely word.

My heart it sorely tries To see her kneel, with such a reverent air, Beside her brothers at their evening prayer; Or lift those earnest eyes To watch our lips, as though our words she knew, Then move her own, as she were speaking too.

I've watched her looking up To the bright wonder of a sunset sky, With such a depth of meaning in her eye, That I could almost hope The struggling soul would burst its binding cords, And the long pent-up thoughts flow forth in words.

The song of bird and bee, The chorus of the breezes, streams and groves, All the grand music to which Nature moves, Are wasted melody To her; the world of sound a tuneless void; While even silence hath its charm destroyed.

Her face is very fair; Her blue eye beautiful; of finest mould The soft, white brow, o'er which, in waves of gold, Bipples her shining hair. Alas! this lovely temple closed must be, For He who made it keeps the master-key.

Will He the mind within Should from earth's Babel-clamor be kept free, E'en that His still, small voice and step might be Heard at its inner shrine, Through that deep hush of soul, with clearer thrill? Then should I grieve? O murmuring heart, be still!

She seems to have a sense Of quiet gladness in her noiseless play, She hath a pleasant smile, a gentle way, Whose voiceless eloquence Touches all hearts, though I had once the fear That even her father would not care for her.

Thank God it is not so! And when his sons are playing merrily, She comes and leans her head upon his knee. O! at such times I know— By his full eye and tones subdued and mild— How his heart yearns over his silent child.

Not of all gifts bereft, Even now. How could I say she did not speak! What real language lights her eye and cheek, And renders thanks to Him who left Unto her soul yet open avenues For joy to enter, and for love to use.

And God in love doth give To her defect a beauty of its own. And we a deeper tenderness have known Through that for which we grieve. Yet shall the seal be melted from her ear, Yea, and my voice shall fill it—but not here.

When that new sense is given, What rapture will its first experience be, That never woke to meaner melody Than the rich songs of heaven,— To hear the full-toned anthem swelling round, While angels teach the ecstasies of sound!

The population of the whole British Empire as given by the latest official authorities is as follows:

Home Islands, 29,250,000; North American Colonies, 3,975,000 European possessions, 305,000; West Indies and Guiana, 1,000,000; African Colonies, 870,000; Mauritius, Hong Kong, etc., 280,000; Australasian Group, 1,275,000; Ceylon, 1,754,000; British India, 135,500,000. Total, 174,109,000.