

Youth's Department.

BIBLE LESSONS.

SUNDAY, JUNE 1ST, 1862.

Read—JOHN v. 32-47: Christ's discourse continued.
DEUT. iv. 25-29: Another exhortation to obedience.
Recite—JOHN v. 24-27.

SUNDAY, JUNE 8TH, 1862.

Read—JOHN vi. 1-21: The Miracle of the Loaves and Fishes. Deut. v.: The Decalogue repeated.
Recite—JOHN v. 39-44.

"SEARCH THE SCRIPTURES."

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

147. What is the first mentioned Christian place of worship?
148. Refer to a case where giving was the way to abundance; and where corn and oil increased more in consuming than in growing.

Answers to questions given last week:—

145. Three: Mary, our Lord's mother; Mary, wife of Cleophas; and Mary Magdalene. John xix. 25.
146. "And He (Messiah) shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii. 4.

A Lion in Love.

In one compartment of the cage in which the animals perform at Van Amburgh's menagerie, is a huge tawny Asiatic lion. His room mate is a black female tiger, small compared to the lion. She was purchased by Mr. Van Amburgh two years ago, and has lived with the lion ever since. The attachment between the two is remarkable. When other animals are in the same cage, and any affront is offered to the little tigress, she runs under the lion, and woe be to the animal that dares approach her. No matter how hungry he may be, the lion never touches his share of their daily meal until his little chum has selected her share, and even this he never entirely consumes until certain that she has enough.

All the animals are as fat as moles; but this black tigress is aldermanic in her proportions, and no remedy exists for the matter. She has been twice removed from the lion; but, until she had returned, the generous beast would take neither food nor rest, while the frantic manner in which he dashed at the bars was a sufficient warning that the further detention of the tigress would be a dangerous matter. Should his mate die, the lion would probably pine to death. Once when she was taken away, a honess was substituted. The lion instantly fell upon her, and at a single bite, broke her spine and crushed some of her ribs. Carefully nursing saved her life, and she is still living, but with her hinder parts immovably paralyzed.

Good cooking and Piety.

The following is from "Adam Bede:" "I've nothin' to say agin' her piety, my dear, but I know very well I shouldn't like her to cook my victuals. When a man comes in hungry an' tired, piety won't feed him, I reckon. I called in one day when she was dishin' up Mr. Truman's dinner, an' I could see the potatoes was as watery as water. It's right, enough to be spectral—I'm no enemy to that; but I like my potatoes mealy. I don't see as anybody 'll go to heaven the sooner for not digestin' their dinner—providin' they don't die the sooner, as mayhap Mr. Truman will, poor dear man!"

Intercession.

"In one of our infant classes," writes a visitor, "I found forty-five children in excellent order, and the visit to this class rewarded me for all my toil. The text on the card was, 'Christ is risen from the dead,' and, joining in the lesson, I asked many questions about the life of Christ; and referring to the passage, 'He ever liveth to make intercession for us,' I asked without expecting an answer, 'And what is meant by intercession?' After a few moments' pause, a bright-eyed little fellow, about six years old, replied, 'Speaking a word to God for us.'"

Music and Mice.

The Pacific Methodist relates the following incident: "The clerk of the Methodist is an excellent flutist. A few evenings since, taking up his flute, he began a sweet air. In a few moments, from behind desks and boxes all around the room appeared the heads of mice, attracted by the music. Gradually they ventured further, until, in full view they sat perfectly entranced, their little black eyes twinkling with a strange delight, until there was a pause in the performance, when instantly they darted back into their hiding places. Recovering from their fright they returned and perched on various objects, waiting for the music to begin again. We forgive the little music-loving thieves for eating our pasted 'Miscellaneous items.'"

The robins are more numerous this year than ever known before. They will have a chance to satisfy their enormous appetites with the army worms, which promise to make their appearance early.

English Baptist Home Missionary Society.

The annual meeting of this society was held on Monday at the London Metropolitan Tabernacle, (Spurgeon's) Edward Miall, Esq., in the chair. There was an excellent attendance. A hymn was sung, and the Rev. C. H. Spurgeon offered prayer. After the Chairman had opened the business of the meeting,

The Rev. S. J. Davis, secretary, proceeded to point out the prominent features of the report. He said, that several years ago, the more earnest and intelligent members of their body turned their attention to the great want of Baptist churches in large towns, and it would be seen from the list of churches which had become self-sustaining that large towns had not been entirely overlooked. Several new stations had been opened. In London an effort had been made to meet the want of Baptist churches, whilst encouraging reports came in from various parts of the country, of the success which had attended the labours of the brethren. Assistance had been given to missionaries and grantees in sixty-five places exclusive of affiliated auxiliaries. The total number of additions during the year to these sixty-five stations is three hundred and ninety-two, making an average of six to each church. In connection with every station, and in connection with the forty-four sub-stations, there is a Sunday-school. The returns from the schools are, in general, very satisfactory. Most of the brethren state that they conducted open-air services during the summer months, and that they intended to renew the work when the season returned.

The Rev. J. H. Millard rose to move the first resolution, and said:—We are met to-night, brethren to consider whether there is yet a sufficiency of Gospel preaching in the land, and if not, to see how we can redress the wrong. If we have neglected to send the Gospel to the ignorant and wretched of our own land because of our solicitude about India, or because of our anxiety for Africa, I shall not need much eloquence to persuade you that we have been guilty of inflicting a wrong. Our own country, without exception has the first claim to our sympathies. Charity begins at home, and our Lord himself commanded His disciples to begin at Jerusalem. Patriotism requires that we should seek first the welfare of our own native land. Yesterday we were wandering on foreign shores; our thoughts were directed to India, to Ceylon, to Africa and the West Indies; and to-day we are to return: we are to fix our thoughts upon England, and to ask what it is that England requires at our hands? For it is our common desire that England should be exalted higher and higher among the nations of the earth, not only in wealth and power; not only by the strength of our armaments, and the splendour of our palaces, and the dignity of our senate, and the purity of our administration of justice, and the liberties of our people, and the illustrious glories which belong to the throne, but exalted chiefly, we desire, by the spread of religion through all ranks and classes of the people. We want our country to be a fountain of Divine truth to all the rest of the habitable globe. We cannot think our work at home is accomplished while millions of the people attend no place of worship at all, nor while the attendance of millions more is rather a sign of ignorant superstition than of an exalted religious faith. Our country is a fountain sending forth streams to the uttermost parts of the earth, and they ought to be, and we ought not to be satisfied until they are, streams of the Water of Life. We know that our country now sends forth sweet waters and bitter. These things ought not so to be. We have next to resolve, that so far as in us lies, such a state of things shall no longer continue. For us, as Baptists, there is a work to be accomplished, which is not yet half performed even in England; for I believe that Baptists have a special mission to their own. We have great truths committed to us, which it is our duty to proclaim in the high places of the earth; so that if other denominations of Christians have gone before us, it is our duty to follow in their track, and, even if the Presbyterians of Ulster work until they have Presbyterianised all Ireland, I should yet hold it to be the duty of Baptists to follow in their track, and show the people of Ireland a more excellent way. So in the various parts of England it is their duty to hold up the truth as they see it in the light of His holy word. It is our opinion that Baptists do hold the truth as it is in Jesus, with a simpler regard to the principles of that truth than any other body of Christians whatever. (Cheers.) But we need not be afraid of any spirit of rivalry starting up between us and other denominations, while there are five millions of our fellow-countrymen who never enter a place of worship on the Lord's day—five millions who are only called by the name of Christians, without any existence of faith in the heart. We need not be afraid of rivalry, but we may rather encourage it, for there is room enough for all to work. I do not think it good policy to spend our resources upon the hundreds in the villages in preference to the thousands in our towns. You must remember this is an age, most emphatically, of great cities. Populations are gathering together in great centres; the mining and manufacturing operations of our country are being most vigorously carried on.—Towns spring up like mushrooms, but take root like oaks and grow for centuries. To such towns we will carry the Gospel. In some of our oldest cities, as in Lancaster and York, there has not been, until this year, for any length of time, a Baptist church. We cannot look at the map of London without seeing districts in which there are 30,000 or 40,000 people, possessing but one Baptist Church; others with 20,000, without a Baptist church at all. This is not a thing to be proud of. All honour to one of our

brethren who has done all he could to reduce the grievance. All honour to our brother, Mr. Spurgeon, for the work he is doing and has done. I thank him heartily for the number of young men he is sending to the populous districts. All honour to Sir Morton Peto for what he has done, and what he has promised to do. May he have the four chapels he contemplates building, and may he live to see them in a prosperous state. But this work does not devolve upon individuals alone, but it devolves upon all England and not only upon the Baptists of London.

After the Rev. Henry Dowson of Bradford and the Rev. J. Aldis of Reading, had spoken, The Rev. Hugh Stowell Brown, of Liverpool, arose and said, the resolution suggested to his mind three thoughts—first, that the thorough evangelisation of our country was an object of the highest importance; second, that this object had yet to be accomplished; and thirdly, that towards its accomplishment, the Baptist Home Missionary Society could effect some important progress. He rejoiced in a Christianity which told him that every man in the wide world was his neighbor, and which would destroy all that in the spirit of nationality encouraged suspicion or ill-will; but he also rejoiced that Christianity did not discourage the love of country or the claims of home. The words of the great Master, "beginning at Jerusalem," seemed to indicate the true direction of all evangelisation; and if to begin with Jerusalem were the rule of the Jews, to begin with Great Britain must be the rule of us. To aim at the thorough evangelisation of our countrymen seemed to him exceedingly patriotic. This word patriotism had been too exclusively applied to the defence of our country, and to the boasting that it was greater and better than any other on the earth. To fight in the battle-field, to sing a song to the glory of our noble selves, to speak with disrespect of all other countries, and act with extreme rudeness towards foreigners or to insist upon it that we were the greatest people that ever were or ever would be,—this was the patriotism of a great many. It seemed not to be generally recognised, that, after all, that was the truest patriotism which sought to remove and destroy every evil that was to be found amongst the inhabitants of our country; and the patriots who turned their attention in this direction met with rather more abuse than praise. He did not wish to find fault with any form which patriotism might assume. If the people chose to day to make plates which no ordinance could pierce, and to-morrow to make ordinance which no plates could withstand; if they chose to enter the line at a shilling a-day, or to become volunteers to dress in scarlet and gold, especially green, and fight sham battles on the Downs, he had no objection. Let them not mistake him that he did not regard these men as worthy of honour—he admired them greatly; but at the same time it struck him that there was another patriotism—a patriotism that was subjective as well as objective—that answered the real state and character and condition of the country. There were other volunteers besides those to whom we were indebted that the Emperor of the French had not burnt London, and reduced us all to slavery (Laughter.) He thanked them for this priceless boon,—(renewed laughter)—but there were other volunteers, too. There were ministers, thousands of them, who had given up secular advantages, and almost secular comfort, in order to consecrate themselves to the service of their country. There were Sunday-school and ragged-school teachers, a noble army, who denied themselves even the rest of the Sabbath, in order that they might save from shame and sin their countrymen and countrywomen. He thought the endeavour to spread pure and undefiled religion about the best object patriotism could embrace, and if this were not attempted other patriotic efforts would be comparatively valueless. It was also important that our country should be thoroughly evangelised, because of the influence which it exercised upon the world at large. If we were a quiet, stay-at-home people, it would not so much matter what we were. But this was not our deportment by any means. The German might be more intellectual, the French more polished, the Spaniards more sedate, the Dutch more scrupulously clean; but if it came to a question of activity and enterprise, we were worth all the rest of the world, not excepting brother Jonathan himself. Our soldiers were posted all about our vast domains; our sailors visited every shore; and the influence of our country, for good or ill, must be according to the character they bore. The success even of our foreign missions depended no less upon British character as seen by the heathen, than upon the funds which might be raised by the British churches; and those funds would be greatly augmented if the country were thoroughly evangelised. The second thought he had to bring before them was the mournful one that this work had yet to be accomplished. It might perhaps seem severe to state, that the majority of the people of this country were not to be looked upon as Christians. It seemed a harsh thing to unchristianise so many who from their cradles had been "members of Christ and children of God and inheritors of the kingdom of heaven," but it did seem to him that the idea of a Christian nation was one of those fallacies which had been fostered by a State-Church system. By no Scriptural or rational standard should he regard those persons as Christians who did not understand the simplest elements of Christian truth or manifest the characteristics of the Christian life. He did not ask very much. He did not believe that a man must be a Baptist, or a Dissenter, or even a Protestant in order to be a Christian, but still the statistics and records of crime showed that we were not a Christian nation. The tone taken by a large portion of the press with regard to such objects as slavery and war, showed we were not a Christian nation; and though last, not least, the jealousy of religious denominations, and the

malice, hatred, and all uncharitableness of religious criticism, showed we were not a Christian nation. There was a general impression, with regard to our manufacturing towns and cities, that they were uncommonly wicked. He (Mr. Brown) could testify to some of them, and he believed that the town in which he lived might be matched with any town in the Queen's dominions for wickedness. But he did not at all believe in the notion that there was virtue and piety in the country places any more than in the towns. They had heard one instance of country ignorance. He might give them another, in which no less a person than the clerk of the parish was concerned. The parson was a good man, and wished to enlighten the clerk. "Now, Thomas," said he, "can you tell me what baptism is?" "Baptism, sir?" of course if there is anybody can tell you it ought to be me, sir." "What is it, because you know it is a very important and solemn question, Thomas?" "Baptism? sir, why of course you know; it's a shilling for me and fourpence for you—that's it." He (Mr. Brown) remembered that when the great railways were constructed the clergy and squires posed them very much, on the ground that the purity and simplicity and piety of the villagers would be so corrupted by the navvies and engineers. He could state from observation, that these pious simple villagers corrupted the engineers and navvies quite as much as the engineers and navvies corrupted them. Depend upon it, there were no places in England more wicked than some of our villages, where, between the "Spotted Pig" at one end, and the "Goose and Gridiron" at the other, you would find as much drunkenness comparatively as in any town; and it seemed to him, there were influences at work which would bring our evangelisation to a lower point still, if we did not watch. Romanism and ultra-Anglicanism were about the most active agencies in this country at the present time; and really when he saw such earnestness and self-denial, when he saw the clergy with such tireless assiduity attending to their flocks, and ladies, whether as Sisters of charity, or individually, going about to help the sick, and poor, and the distressed, no sneers about jesuitry and priestcraft should check the admiration he felt for the self-denial and earnestness of these good people. However greatly he differed from them he would not oppose them with sneers, much less by insinuations which no honourable man would ever think upon, but by seeking to induce, on the part of those who held a common faith with himself, a similar self-denial and perseverance in better works than theirs. Then there was Secularism at work on the other hand, or some modification of the positive philosophy. This had not attained any strength or position yet perhaps; but he thought with regard to error, as well as with regard to truth, it would not do to despise the day of small things, or to say, "Never mind, truth is mighty and will prevail." Error had prevailed in the world about as much as truth, he thought, at present; and it was a great mistake to suppose that infidels and Secularists were to be found principally amongst the drunkards, or the licentious, or the ferocious brutes who beat their wives. No, no; as far as he had seen, it was amongst the upper, steady-going, thinking working men that this scepticism was to be found, and this marked hostility to the Gospel of Jesus Christ. Ministers, unfortunately, did not notice the doubts and difficulties with these men have. Three-fourths of the sermons that were preached were all very well for people who never had any doubts. Ministers might say, The Word of God says this, or The Word of God says the other, but what was that to the man who wanted to know, whether there was such a thing as the Word of God at all? They were not to be talked to in this way; they were not to be caught by mere declamations from any man; they were not to be converted by figures of speech however beautiful; above all, they were not to be frightened out of their infidelity by dreadful declarations about hell torments and the judgments of God. Not they, indeed; they must be talked to in some other way. Yet he believed that if a minister tried to meet them in a suitable way, many amongst them would be found eager listeners; and they might depend upon it that if by the grace of God they should be converted, they would not have amongst any of the people whose faith had been traditionally handed down from fathers and grandfathers such intelligent, active, earnest believers as these men who had struggled through a fiery baptism of unbelief. But, thirdly, the Baptist Home Mission could do something to promote this good work—to promote it, not to do it.—He did not look for the time when all the people of this country should become Baptists.—But whilst they would not hesitate to state their views with regard to baptism, it was not so much as Baptists as Christians that they were to engage in this work. He rejoiced that while they did not neglect the rural districts, it was the object of this society to direct its attention to cities, because they would best become the centres whence Christian light and truth could be spread over the regions around.

THE BIBLE IN A JAR.—A colporter attended a fair two hundred miles north of Madras, and gave a copy of the Bible to a prince, who took it home and sealed it up in a large vase. It remained there ten years, when he died. Three young men relatives of his, were desirous of securing this sealed jar, supposing it contained treasure. The one to whom it was given opened it, and on examining the Bible exclaimed with joy that it was what he had been seeking for years. He showed it to his two friends but a short time ago the three came to M to be baptized.

A christian when he comes into the world, he dies to live again.

Letters

LETTER 2

My Dear B

Some good doctrinal p interesting, indeed, w to treat of is undoubt extreme in that every has seen fi If it be co plied, it m xxx. 5. 2 never prea desit from truth and ject of con enjoined u tend for tl (Jude 3. preachers stantially injudicou trine to of well to off 1. All nence. A topics, to equally in ly impru teacher is that he om and oit branches fer injury a preach through h's mann dwells to against ever, no looked timately as ruin renewal of discus 2. Et ness. (and unk who dif unbecor animo-i differen grinst t are tem in the attempt is repr purpos any sp unchri course occasio convic be don needl x. 32. 3. Ungu to the seized to its trine produ man be, p mass as e final ment cario the tion city ane 4. Metrut pre hav tha con us for are tio H