

Youth's Department.

BIBLE LESSONS.

SUNDAY, AUGUST 2ND, 1863.

Read—Acts xii. 1-19: Peter's imprisonment and miraculous release. JUDAS v.: The song of Deborah and Barak.

Recite—Acts xi. 22-26.

SUNDAY, AUGUST 9TH, 1863.

Read—Acts xli. 20-25 and xlii. 1-12: Judgments on Herod and Sergius Paulus. JUDAS vi: 1-24: The calling of Gideon.

Recite—Acts xii. 11, 12.

"SEARCH THE SCRIPTURES."

Write down what you suppose to be the answer to the following question.

36. One offering under the law was permitted to be a blemished animal; which was it?

Answer to question given last week:—

29. The apostle John.

Anecdotes of the Horse.

A friend recently purchased a fine horse, which had been owned by a stove dealer, and often amused his friends, when out driving, by drawing up the reins, at the top of a steep hill, and then calling out to "Fan" to be careful of her load.

In her new home, "Fan" was used only for a carriage horse. One day she was by mistake harnessed to the plough, and driven out to work. Her spirits seemed greatly depressed by this treatment, and she tried her best to rid herself of the burden.

What she evidently considered her own business was always well done. One morning, while Mr. W. was taking a drive, with his sister and child, she stopped abruptly, at the top of the first hill, and stood there, regardless of the whip, which she usually feared.

At another time, two friends visiting him were driving out, and became so much absorbed in conversation as to forget, for a time, where the horse was taking them; but Fan allowed no reveries to divert her attention from her business.

Night air.

Consumptives, and all invalids, and indeed persons in health, are cautioned to avoid the night air. Do those who offer this advice forget that there is no other air at night but "night air"?

"Man acts strangely. Although a current of fresh air is the very life of his lungs he seems indefatigable in the exercise of his inventive powers to deprive himself of this heavenly blessing.

terrified at the admission of night air into any of his apartments? It is nature's ever-flowing current, and never carries the destroying angel with it. See how soundly the delicate little wren and tender robin sleep under its full immediate influence, and how fresh, and vigorous, and joyous they rise amid the surrounding dew drops of the morning.

Dr. James Blake advises the consumptive to join with several friends, procure horses and wagons, and set off upon a long journey, sleeping in the open air, no matter what the weather.

But while I believe that breathing the pure, outdoor air all night is an important curative means in this disease, I do not believe that sleeping in the open fields of a stormy night is the best means for securing pure night air in the case of a feeble woman; on the contrary, I think it might be more pleasantly, and quite as effectually, secured in a comfortable house, with open windows and an open fire.

No doubt the lives of thousands would be saved by destroying their houses, and compelling them to sleep in the open air—not because houses are inevitable evils, but because they are so badly used. Windows are barred and closed, as if to keep out assassins; draughts defended against, as if they were bomb-shells; and the furnace heat still more corrupts the air, which has done duty already—to how many lungs for how many hours?

Let the consumptive thank God for the blessing of a house; but let him use it wisely. How my heart has ached to see the consumptive patient put away in a bed behind curtains, in an unventilated room, the doors and windows carefully closed, to shut out the very food for which his lungs were famishing!

I do not wonder that Blake, Jackson, and many others, have advised an outdoor life of the wildest and most exposed sort, to invalids of this class; but I do wonder that they have not equally insisted upon abundance of air for them as pure as that of the fields and mountains, in their own homes, and in the midst of friends and comforts.—Dr. Dio Lewis in Atlantic Monthly.

The Great Multitude.

"A great multitude, which no man could number."—REV. vii. 9.

How would it cheer the Apostle, one of the few standard-bearers of the faith, and now served from the communion of the saints, to behold the great congregation of worshippers, to hear their voices blending round the throne "like the sound of many waters"?

How often is the Christian's mind weighed down with heaviness, when separated from his brethren in sickness or solitude; or when, in the common intercourse of life, he finds few to sympathize with his sorrows and hopes! Let him not think concerning this trial, that any "strange thing" has happened to him. His Master was alone; and "as he was, so are we in this world."

Each of these heavenly worshippers passed through the same sorrowful experience on earth. Each had to "fill up" his own measure of "the afflictions of Christ," that he might thus be made "conformable unto his death."

"These are they which came out of great tribulation." The first human spirit that ever ascended there left its body bleeding upon earth. And one after another, those who, like "righteous Abel," have been tried and found faithful, have followed him to glory.

Each has borne his solitary burden, and felt that his were sorrows wherewith "a stranger doth not intermeddle."

How different is it now! Each, purified by suffering, has "come to the heavenly Jerusalem, and an innumerable company of angels, and the general assembly and church of the first-born, and to God, and to Jesus Christ."

And the same hand that upheld them, and brought them out of tribulation, can sustain thee, and deliver thee from thine. Thou hast the same Saviour, the same word of promise: "In the world ye shall have tribulation, but in me ye have peace. Be of good cheer, I have overcome the world." John xvi. 33.

The "Illiterate Fishermen."

A correspondent of the Independent, after stating the assertion, often made, that the evangelists were "poor, ignorant fishermen," inquires: "Were any, or all of them, excepting Paul, illiterate?" to which the editor replies:—

The apostles are called "illiterate" because they all, excepting Paul, were doubtless from the humble, unlearned walks of life. They were not disciplined in the schools. Yet their intercourse with our Lord must have given to all of them increasing refinement, as well as a gradual discernment of spiritual things.

The common remarks about their being "poor, ignorant fishermen" are in fact true only of them as they were when called to be apostles. For afterwards they were taught of our Lord, illumined by the Spirit, who was to guide them into a knowledge of all needful truth, and disciplined in mind and heart by the daily ministry of the Gospel.

Ask your minister to pray.

When your pastor visits your family, in making pastoral visits, ask him to read a chapter and pray. Do not expect him to ask you for the privilege of praying in your family.

He can not know the circumstances of the family, and whether it is convenient to call them together. You ought not to impose this duty upon him if you are a Christian. You know he is always ready and willing to pray if asked.

THE TYNDALE MEMORIAL.—LAYING THE FOUNDATION-STONE.—The foundation-stone of the memorial to William Tyndale, the first translator of the Holy Scriptures into the English language, was recently laid by Colonel Berkley at Nibley-Knoll, within a mile of the site of Tyndale's birthplace at North Nibley, a little village about two miles from Wotton-under-Edge.

The ground upon which the memorial is to be raised is the property of the freeholders at Nibley and Lord Fitzhardinge jointly, who have placed four acres of land at the disposal of the committee. The site itself is all that can be desired. The elevation is sufficiently great to command for the memorial a range extending very many miles in every direction, and it will be a prominent object as far off, we believe, as the Clifton Downs, and along the line of the Midland Railway for no inconsiderable distance.

Temperance.

THE LATE KING OF MADAGASCAR.

Perhaps there are few more melancholy cases of the sad consequences of using intoxicating drinks, than the following. After so many years of bitter persecution of the christians in Madagascar under the late Queen, high hopes were cherished for the cause of Christ and general improvement under King Radama, who had shown such decidedly christian tendencies.

The London Missionary Society has issued an account of the strange events which have occurred in Madagascar. The narrative is based upon a report from Mr. Ellis, a missionary, who does not give a very favorable account of the murdered King Radama. It appears that the unhappy potentate, although possessing many amiable qualities, was greatly addicted to drink; and it is alleged that this weakened his intellect, and enabled natives and foreigners of indifferent character to exercise an undue influence over his actions.

The Queen, who alone was with him, used every effort, to the last moment of his life, to save him but in vain. His advisers were afterwards put to death. In the course of the forenoon, four of the chief nobles went to the Queen with a written paper, which they handed to her as expressing the terms or conditions on which for the future the country should be governed.

The Queen, after reading the document, and listening to it and receiving explanations on one or two points, expressed her full and entire consent to govern according to the plan therein set forth. The nobles then said: "We also bind ourselves by this agreement. If we break it, we shall be guilty of treason, and if you break it we shall do as we have done now."

The Prime Minister then signed the document on behalf of the nobles and heads of the people, and the Queen signed it also. By this document, the word of the sovereign alone is not to be law, but the nobles and heads of the people, with the sovereign, are to make the laws. Perfect liberty and protection are guaranteed to all foreigners who obey the laws of the country.

Protection and liberty to worship, teach, and promote the extension of Christianity, are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians. Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

There is a man out West who labors under the delusion that "Hon." placed before a man's name stands for honest.