

Youths' Department.

BIBLE LESSONS.

Sunday, May 29th, 1864.

Read—LUKE II. 21-35: Presentation of Jesus at the Temple. 1 SAMUEL XIII. 15-23: Saul sacrifices a burnt-offering.

Recite—JOHN VI. 37-40.

Sunday, June 5th, 1864.

Read—LUKE II. 36-52: Christ questioning the doctors of the law. 1 SAMUEL XIV. 1-15: Jonathan's miraculous success.

Recite—2 CORINTHIANS IV. 17, 18.

Don't despise small things.

A HINT TO THE BOYS.

Some years ago, a gentleman visiting a farmer in Tolland, Connecticut, took from his pocket a small potato, which somehow got in there at home. It was thrown out with a smile; and the farmer taking it in his hand to look at it, a curious little boy of ten, at his elbow, asked what it was. "Oh, nothing but a potato, my boy; take and plant it, and you shall have all you can raise from it till you are free." The lad took it, and the farmer thought no more about it at the time.

The boy, however, not despising even small potatoes, carefully divided it into as many pieces as he could find eyes, and put them into the ground. The product was carefully put aside in the fall and planted in the spring, and so on till the fourth year, the yield being good, the actual product was four hundred bushels!

The farmer seeing the prospect, that the potato field would, by another year, cover his whole farm, asked to be released from his promise.

Remember this, young friend, when you feel like despising small things.

TWO RULES.

To get safely and comfortably through the world, one must observe two rules: first, keep your eyes open; second, keep them shut.

Not to see the actual realities of our daily existence, is the part of a fool.

Not to notice the thousand and one petty faults of others, and the ever-recurring petty annoyances of our circumstances, is the part of a wise man.

Even injuries intentionally done to us, are often best disposed of by resolutely ignoring them.

No of evils that cannot be remedied—the less we know of them the better. Not to see an ill-sight, is often just as good to us as to remove it from existence.

We need only to add: This seeing and not seeing depends very much upon the will. The wolf that wills it can easily see the lamb disturbing the water that he drinks, even while the lamb is below him on the bank of the stream; and the lamb, by a stern resolve, can refuse to see the injustice which it has no power to remedy. The will of man is little less than omnipotent in the wide sphere of its appropriate power; and that sphere is much wider than feeble-minded people may suppose.

BIRTH-DAYS.

Keep the birth-days religiously; they belong exclusively to, and are treasured among, the sweetest memories of home. Do not let anything prevent some token, be it ever so small, that it be remembered. For one day they are heroes. The special pudding or cake is made for them; a new jacket or trousers, with pockets, or the first pair of boots are donned; and big brothers and sisters sink into insignificance beside little Charlie, who is "six to-day," and is "going to be a man." Mothers who have half a dozen little ones to care for, are apt to neglect birth-days; they come too often—sometimes when they are nervous—but if they only knew how much such souvenirs are cherished by their pet Susy or Harry, years afterward when away from the hearth-stone, and they have none to remind them that they have added one more year to the perhaps weary round of life, or to wish them, in old-fashioned phrase, "many happy returns to their birth-day," they would never permit any cause to step between them and a mother's privilege.—*Mother's Magazine.*

Be kind to your Mother.

She guarded you when well, and watched over you when sick.

She sat by you when fretful, and put cooling drinks to your lips, and spoke soothing words in your ears.

She taught you to pray; and assisted you in learning to read.

She bore with your faults, and was kind and patient with your childish ways. She loves you still, and works for you, and prays for you every day you live. No one is so kind or so patient with you as she. No one loves you so much.

Are you kind to her? Do you love her? Do you always obey her?—*Christian Treasury.*

The Family is the school for heaven. How dear is every word in the household vocabulary! Parent and child, husband and wife, brother and sister, lover and friend—a virtue is in each. They are steps in the heavenly ladder.

Pictures of two Churches.

The retiring pastor of a New-England church thus sets forth their character in a Boston religious journal.

The pastorate in this place will be vacated after next Sabbath. If this fact should come to the knowledge of any brother who is destitute of a place, and is willing to accept of a position where he may have all the work he can do, and more too, without cooperation from the church, and will live upon a very small salary in the midst of a wealthy farming community, then such a place is, or will be open to him soon. I say these things, not out of any unkind feelings toward the church, but as a plain matter of fact; and should be glad if all my brethren in the ministry understood the thing just as it is, so that if they apply as candidates for the pastorate, they may do so understandingly, and not be allured by any such specious appearances as I was when first I came here. You have requested me, at several different times since I have been here, to make an effort to add new subscribers to your list, and I have as often tried to do so, but have hitherto entirely failed, not because there is not sufficient ability in the church, nor because they do not like your paper, but because there is an unwarrantable clinging to the almighty dollar, a spirit of sheer covetousness.

In connection with this picture of a church needing a minister we give the answer of a minister needing a church. He wishes to say for him:

If there be a gospel church, or an organized body of true believers which has adopted the New Testament exclusively as a rule of faith and practice, destitute of a pastor; or if there be a number of real Christians willing to organize themselves into such a church—believing in, desirous and anxious to labor for, a constant revival of religion, and the conversion and addition to their numbers of such as shall be saved—at least monthly, it not oftener, so long as a single sinner within their influence is out of the ark of safety—let it be known that there is a gospel-minister, of those sentiments, very desirous to find and settle with a church or class of persons, together with them to labour to promote and sustain such a gospel, cheerful and lively interest. He believes in a LIVE church or NONE. Address—

CATS AT SEA.

Considering how much the cat abhors cold weather, our readers must often have wondered why seafaring men are so fond of taking the animal with them on a voyage. This is explained by two circumstances. Marine insurance does not cover damages done to cargo by the depredations of rats; but if the owner of the damaged goods can prove that the ship was sent to sea unfurnished with a cat, he can recover damages from the ship-master. Again, a ship found at sea with no living creature on board is considered a derelict, and is forfeited to the Admiralty, the fiddlers, or the Queen. It has often happened that, after a ship has been abandoned, some domestic animal—a dog, a canary bird, or most frequently a cat, from its hatred of facing the waves—has saved the vessel from being condemned as a derelict.

AN OLD SERMON.—Skeleton of a sermon preached by Rev. William Hiscok, in the Seventh Day Baptist meeting-house in Newport, R. I., Aug. 8, 1729, from Eccl. 12: 1.

The time of youth is the best time:

1. For good impressions.
2. For strongest resolutions.
3. For fixed affections.
4. For closest applications.
5. For diligent observations.

Not to remember God in youth, is:

1. To slight His invitations.
2. To disregard His legislations.
3. To disbelieve His impressions.
4. To reject His operations.

BE ON GOOD TERMS WITH YOUR PILLOW.

—The instant the head is laid on the pillow is that in which conscience delivers its decrees. If it has conceived any evil design, it is surrounded by thorns. The softest down is hard under the restless head of the wicked. In order to be happy, one must be on good terms with one's pillow, for the nightly reproaches it can make must be heard; yet it is never so delicious, so tranquil, as after a day on which one has performed some good act, or when one is conscious of having spent it in some useful or substantial employment.

A project, based on scientific engineering principles, has been recently submitted to the Papal Government for searching the Tiber for statues and other objects of art. The government took it into consideration, but have declined granting any concessions, on the ground that any disturbance of the Tiber would endanger the health of the city.

Some people do not like to hear much of repentance; but I think it so necessary that if I should die in the pulpit, I would desire to die preaching repentance, as, if out of the pulpit, I would desire to die practising it.

A person who objects to tell a friend of his faults because he has faults of his own, acts as a surgeon would who should refuse to dress another person's wound because he had a dangerous one himself.

CHRISTIANS are not so much required to live out of the world, as to live above it. A hard duty, indeed! yet there is a victory which overcometh the world.

The London Anniversaries.

BAPTIST IRISH SOCIETY.

ANNIVERSARY MEETING.

The annual public meeting of the above Society was held in Bloomsbury Chapel, Henry Kelsall, Esq., in the absence through indisposition of Sir Morton Peto, Bart., M. P., took the chair. There was a very good attendance.

After speeches from several ministers and other gentlemen,

The Hon. and Rev. B. W. Noel said that he fully agreed in the importance of sending a native agency into the field, as Irishmen were generally prejudiced against England, and would be more likely to listen to their own countrymen than to strangers. The resolution spoke of the importance of establishing churches in the centres of population. This was a very important object to attain. The churches would be self-governed, and that being so, the members would feel it to be their duty to labour for Christ, as well as to receive the Gospel truths, themselves. Religion would be nothing but a poor shrivelled thing, unless the principles heard from the pulpit were applied to the daily lives of men. The Apostles did not go from town to town preaching the Gospel, without staying to see the results of their efforts. Paul planted almost as many churches as the most successful ministers in these days had converts. And it was a significant fact, that the churches planted by Paul were all in great cities. The Society would do well to plant churches in the Irish towns, not forgetting that there was a population to be reached all round the towns. One agent of the Society had no fewer than twenty-five villages under his care, and four of them had a hundred among them. The principle of itinerating was, therefore, carried out as far as possible. Now, should those itinerating agents be Englishmen or Irishmen? On every ground he thought they should be the latter. He was glad to learn that they had already ten Irish agents fully employed, and that those men were already blessed in their work. Talk of there having been no success! Why there were 188 answers to their prayers in the number of members who had been added to the churches during the year. And if such men were the fit men to do the work they ought to be trained for it. He hoped it would go through the churches, that they could not undervalue education and knowledge of the most general kind, without suffering great detriment. Every one of those agents ought to be competent, not to conduct controversy, but to meet it when forced upon him, and to answer objections. They ought to be able to meet Romanists on the subject of Protestantism, and to dispel all their illusions giving Scriptural reasons and sound argument for every opinion which, as Nonconformists or Baptists, they might hold. But controversy ought not to be gone into for its own sake. The Apostles did not seek controversy; they went everywhere preaching Christ, and Christ only, and Paul was so anxious on that point, that he said, "God forbid, I desire not to know anything among you, save Jesus Christ and Him crucified." He believed that that was the feeling with which the young men went forth, and it was important that they should be armed with the necessary materials for this work. But what they ought most to desire was that they might go forth with a burning zeal for Christ, an earnest desire to save souls, not because the Society summoned them, but because they were called by the Spirit of God. He wished that when young men of energy and piety came forward they should be encouraged. When the Lord sent such young men into the vineyard it was not for the church to say, "We will not have you." He had been told that some promising young men had been declined for want of funds. He deeply regretted it. We asked that God would send forth labourers into His harvest, and when they came they must not be turned away for want of funds. Let them do their best to support such men, doing it from the heart, happy because they have found a Saviour, happy because heaven was their home, so happy that they could not but wish to make their fellow-creatures happy too. He felt deeply ashamed that he had not been large-hearted enough in surrendering his soul and life to the blessed Redeemer. He saw young men around him, and he would say to them, "Give yourselves entirely to His service." Who could tell what noble instance of Divine grace might not spring up even in that assembly, men who would serve God through long years of honourable usefulness? Let them give to God all they could, and they would never regret it in time or in eternity.

THE LONDON BAPTIST MISSIONARY SOCIETY.

ANNIVERSARY MEETING.

The seventy-second annual meeting of this Society was held at Exeter Hall. The large room was well filled, and the platform was crowded with the leading supporters of the Society. Lord Radstock took the chair. The Rev. Dr. Thomas, President of the Pontypool College, read the 72nd Psalm and offered prayer. After an abstract of the report had been read, The noble Chairman made the opening speech remarking: We are met together as professing members of the Church of Christ, recognising that it is our business to do all we can for His glory and for the spread of his kingdom, and I do think that a very solemn responsibility rests on any body of Christians who meet together professedly to help forward missionary work, and who yet go away without their hearts being

very much enlarged, their affections very much warmed, and their energies very much strengthened, with regard to that cause which they have assembled to promote. I trust that there may be an earnest spirit of prayer in each one of us, knowing that the time for effort is rapidly passing away. Each one has an influence to some extent. There is not a single person in this large multitude who has not a very large influence, an influence for which he or she is responsible in the sight of God. You can strengthen to an immeasurable extent the hands of the missionaries by prayer. By half an hour a-day you may strengthen the hands of the missionaries in a way that eternity alone can disclose, and I verily believe that what we need now is not so much fresh organisation, as more earnest, unyielding prayer that God would bring down His blessing, not merely in drops, but in showers. (Applause.) We see that seed has been sown in all countries—not only in Europe, but in Asia, Africa, and America; and there appears to be the promise of a large crop. But for this there must be abundant rain. If much seed has been sown there must be much rain, and for the blessed shower I think we ought to plead earnestly and unweariedly that God will in His own good time send down the shower which shall bring forth fruit to His glory. (Cheers.)

The Rev. T. Evans (from Delhi) said:

My lord, a missionary accustomed for years to preach to heathen people in foreign languages, and to express his thoughts as much as possible in an Eastern style, is not placed in a most favourable position when called upon to address an audience of intelligent English people, especially, as is my case, when even the English language itself is a foreign tongue to the speaker. Presuming, however, that a missionary is expected not so much to deliver an elaborate address, as to furnish the meeting with facts and incidents connected with missionary work, I pray the kind indulgence of this assembly whilst I endeavour to bring before you, in two or three different aspects, missionary work in India, I shall first glance at some of the difficulties with which the Indian missionary has to contend. All heathen nations, doubtless, present difficulties to the Gospel; but, if I mistake not, nowhere are they so numerous and mighty as in India. People in this country can hardly conceive of their number or magnitude; and all attempts at description of them must fall far short of the reality; for, to be fully realised, they must be seen and felt. Time will not admit of anything more than a cursory glance at a few on the present occasion. The acquisition of foreign languages is the first difficulty that a missionary in India meets with. He lands in the country full of zeal for the salvation of the heathen, and is anxious at once to commence with his message of love and mercy to the perishing millions round him. The scenes he has daily to witness are sad and sickening. He is now brought into personal contact with obscene and degraded forms of idolatry. He now looks on what before he only heard of, and his heart fails within him. All he can do is to stand a silent spectator of darkness which he cannot dispel, and of misery which he cannot mitigate. He would speak, but he cannot—he would assist, but he is helpless. As far as my own experience went, I can only say that the preparatory part of my religious course was to me, of all others, the most trying. Fancy yourselves standing on the verge of a mighty current, in which millions of your fellow-creatures are being swept away to destruction before your eyes. You come there to save them, but you cannot. You would throw them a lifebuoy, or direct them to a lifeboat, but you cannot. Your tongue is tied; your hands are shackled; and all you can do is to look on and to look up to the God of mercy on behalf of those who perish before you. Would not such a position as that be a trying one? This is the case in still more awful sense with the missionary in India, until after anxious months of toil and study he is qualified to go forth to the bazaars with the "unspeakable riches of Christ." Nor is it by any means an easy task to acquire a practical knowledge of two or three foreign languages, which the missionary in India must do in order to be generally useful. To the polished and learned Hindoo of Upper India, he must preach the Gospel in good pure Hindoo; to the common people a corrupt dialect must be used; to the Mahomedan sprinkling he must use another language, and to know this language well he must make Sanscrit, the Arabic, and the Persian his study. Moreover, the spoken languages of India must be thoroughly mastered by the missionary. He cannot fall back in the bazaar on the aid of learned Pandits and others in the discharge of his duties. He must be able fully and freely to converse, to preach, and to discuss on any subject which may be brought under consideration. He must be prepared to meet the subtle sophistry of the learned Brahmin, to refute the ingenious arguments of the polished Mahomedan, and contend with the popular prejudices of the common people. He must, in fact, be a complete master of the spoken languages, and feel as much at home in addressing an assembly of Hindoos or Mahomedans as he would in preaching to Christian people in his native tongue. And this is not all. He has to learn not only how to speak to the people; but also how to think as the people think. He thus is now addressing a people who have a peculiar manner of expressing themselves, quite foreign to Europeans, and the missionary must lay hold of the native mind as well as the native tongue, and cast all his thoughts in an Eastern mould if he would have them suit the figurative and fanciful minds of heathen people. Their books are filled with figures, and even their common conversation abounds with metaphors. Nothing pleases them so much as apt illustrations, and no manner of preaching will interest them like the pictorial and parabolic.