

Youth's Department.

BIBLE LESSONS.

Sunday, October 15th, 1866.

JOHN iii. 1-17: Regeneration. 2 SAMUEL xxiv.: A pestilence is sent upon Israel.
Recite—ROMANS viii. 1-4.

Sunday, October 22nd, 1866.

JOHN iii. 18-36: Testimony of John concerning Christ. I KINGS i. 1-16: Adonijah attempts to be king.
Recite—ISAIAH liii. 1-3

A Voluntary Missionary to the Women of China.

The last mail from China conveys the sad tidings of the death of a self-denying and most amiable Christian lady, who some six years ago proceeded to China on a voluntary mission to the female inhabitants of that vast empire. Animated by ardent zeal for the glory of God and the salvation of the perishing heathen, Harriet Baxter, the worthy daughter of a worthy sire, forsaking all the comforts and social enjoyments of a happy home, determined, with the consent and at the sole cost of her excellent father, to devote her life to the cause of Christian missions in China. This was no mere evanescent impulse of youthful enthusiasm, as has been proved by more than five years of unremitting toil in the pursuit of her benevolent object. The following copy of a leading article in the *China Mail* of July 6th will best indicate the extent of Miss Baxter's labours, and the estimation in which they were held by those who had ocular demonstration of their value:—

"Since our last issue this colony has been called upon to mourn the loss of one who for five years past exerted herself in every possible way for the good of her fellow-men. We refer—as our readers will anticipate—to the late much-respected and deeply-lamented Miss Baxter, whose name we are persuaded will ever be held dear, not only by those who were privileged to know her personally, but even by those who were permitted in any degree to look upon her work. Her life was one of complete self-sacrifice for the good of others. Her missionary career began with a sacrifice which but few have been found ready to make, in her circumstances; and the spirit which first dictated this course, ever afterwards animated and characterised her in all her proceedings. She was the daughter of a gentleman well known in the religious world—Robert Baxter, Esq., of Queen-square, Westminster—well provided for, surrounded with the comforts of an English home, and favoured with much pleasant social intercourse, especially with those members of her family left to mourn her loss; it was therefore no mean sacrifice for her to give up all to seek a home in a foreign land without the pecuniary aid of any Missionary Society. Yet this was the course she adopted. We are told that from her earliest childhood she desired to engage in missionary work in China, and when those circumstances were changed which prevented her entering upon her difficult task earlier in life, she determined to try what she could do in seeking to propagate the sublime truths of Christianity in Hong-Kong. In justice to her memory it ought to be said, before we notice her work in this colony, that the years spent in England were years of usefulness. As a district visitor she often went from house to house; and we doubt not that amongst the poor whom she visited many might be found to give expression to heartfelt words in praise of her earnestness and zeal. As a Sunday and ragged school teacher she was unwearied in her efforts to do good, and she conducted cottage readings for the poor and ignorant with the greatest success.

It is very remarkable that the P. and O. Company's steamer *Malabar*, in which she was a passenger on her outward journey, went down in Galle Harbour. Our departed friend by this occurrence lost all her personal effects (except a box of clothes), amongst which were many valuable presents given her by her friends on her leaving England. She has often been heard to express her joy at this occurrence, so far as she was personally concerned; because with her simple, earnest mind, she felt that such things as she had lost would be too grand for a missionary establishment, and give a false impression to all around her. She commenced the study of Chinese on the passage out, and immediately on her arrival in Hong Kong continued that so as in a few months to be able to speak the Canton colloquial in such a way as to be understood by the Chinese using that dialect. This is the more surprising when, as we are told, she never could make any progress in French or German. We believe when she arrived in Hong-Kong she was somewhat disappointed when she found it undesirable to enter upon the work for which she originally came out; but once here she could not go back. She must do what she can, if not in one way, in another. She began her benevolent and philanthropic work by taking in some half-castes, soon afterwards extending her efforts to the Chinese, and later to English children. Her boys' school was made up of English, Chinese, and half-castes; her girls' school, which has of late been under the superintendence of another lady, contained both English and half-castes. None who applied for admission to these schools were refused it. Some paid sufficiently well to assist in maintaining the rest; others paid a sum inadequate for their education and maintenance; and a third class were entirely dependent on their kind benefactors. The large-heartedness of her whole actions we desire to record would not

allow her to deny anything she possessed to those in need. The fact that a new pupil was to be entered on the books without bringing with him even a part of the money requisite for his maintenance would not permit her to refuse to take him in. Once convinced that the case was a deserving one—that some good was to be accomplished by the admission—the child was welcomed to her family. In addition to the schools already mentioned, in the autumn of 1861 she established a school for Chinese, contemplating thereby the education of the poorer Chinese girls. In this school the children for the most part were destitute of one or both parents; these she undertook to clothe, feed, shelter, and educate. This good work she carried on till very recently, when, funds failing, she was constrained to give it to the Church Missionary Society, who still carries it on, though with some difficulty. We express our hope that this Chinese girls' school will not have to be closed for want of funds, as such a school would be a lasting memorial of our departed friend's unwearied working for the good of the Chinese, and might be looked upon as the "Baxter Memorial School for Chinese Girls."

The funds for these several schools were supplied partly from our departed friend's private purse, supplemented by the voluntary contribution of those members of this community who appreciated her efforts to do good. We fear, from what we have heard, that many in this colony did not assist her. If this be really the case, we express a hope that such gentlemen will now come forward and help those who may have been appointed to carry out her last wishes, that this may be done effectually and for the good of the children in the school.

We have as yet only spoken of her schools; this was but a part of her work. Who can estimate the good she did amongst the wives of our soldiers, who ever found in her a benevolent friend, ready to assist them in distress and to advise them in difficulty? Could we have traced her in her work from place to place, how often should we have seen her crossing the harbour to Kowloon, and there heard her speak to woman after woman, or man after man, in words of warning, of advice and counsel, seasoned with that deep religious feeling which one so earnest must have possessed! How often, too, we should have found her at Stanley doing the same work! We believe that the soldiers and their wives have lost a friend whose equal they will not soon find. But her visiting efforts were not confined altogether to the soldiers and their wives. She might often have been seen in the house of the Chinese in some of the worst parts of Victoria, speaking, in the strange tongue of our Chinese neighbours, of the sublime doctrines and holy precepts of the Christian religion, with an earnestness that could only be felt when the heart is concerned. And now we ask. Who shall repair the loss this colony has sustained? We say the colony, because, sooner or later, this community will, we are sure, feel the loss of one who was so pre-eminently useful. The loss is, we fear, irreparable. If money could repair it, our departed missionary friend might much sooner be forgotten; but ere this can be done one must be found of the same self-sacrificing spirit, with a mind imbued with the same Christian influences, possessing the same earnestness and devotion. Time and space forbid us entering more at length on a subject which might well now and then occupy our attention. We will only add that we feel our sketch is most imperfect, being necessarily very limited. Volumes should be written, and we venture to hope that the day will come, when, in a substantial form, we may see the doings of so bright an example recorded, not only for others to admire, but also to follow and imitate.

Miss Baxter had only attained the age of thirty-six when her course terminated. Her father and family had been urging her to return home, if only to recruit her strength for labour in a climate too depressing to Europeans to render it safe to remain under its influence for more than five years. But she could not bring herself to leave the scenes of usefulness which were opening before her, and procrastinated too long. But her work was finished, and the retrospect will be no subject of regret in the mansions of bliss and in the presence of her Saviour, a sense of whose love prompted the sacrifice of all that the world most esteems and covets.—*The Record*.

Neglect of Duty.

It is a painful fact in the experience of all Christians, that the neglect of one duty has a tendency to lead to fearful omissions, and to bring darkness into the soul.

It may be that a youthful disciple of the Lord Jesus Christ, shrinks from openly acknowledging his Master before companions who scoff at the religion which has filled his soul with joy and peace. He doubtless struggles against the temptation, but Satan gains the victory over him. Then the duties of the closet become irksome, for there he is brought into the very presence of an insulted God. The prayer-meeting, where he used to find delight, is forsaken; public worship grows distasteful; and finally, "overcome of evil," he absents himself from the table of the Lord. If he should go no further in the downward course, if no deeper guilt attaches itself to his soul, he is in a most pitiable condition.

A young lady of my acquaintance sought and found the Saviour, but refused to acknowledge publicly her faith in Him. In vain her pastor urged the duty upon her. She said she could live a Christian without uniting with the church. For a short time she walked consistently; but she had refused to obey a direct command of the Master's, and darkness ensued. As months elapsed she drifted further away from Christ, until she was without God and without hope—poor, miserable almost heart-broken—a living

illustration of the truth that only in obedience to the commands of God do we find peace.

If you have, through neglect of duty, lost your hold upon Christ, and brought reproach upon his cause, eternity alone will reveal the fearful consequences; but you may now return to Him. Listen to the pleadings of the Spirit, acknowledge your guilt, and pledge anew your allegiance to that Master who stands ready to forgive even those who like Peter have cruelly denied him. He has said, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and I will not cause mine anger to fall upon thee; for I am merciful, saith the Lord, and I will not keep anger for ever."—*American Messenger*.

The Cedars of Lebanon.

Dr. Stanley, in the notes to his "Sermons in the East," gives the following sketch of the appearance of the famous Cedars of Lebanon:—A wide view opens of the long terraces of the Moraines (to use the technical term,) of ancient glaciers descending into the valley. A green slip of cultivated land reaches up into the verge of their desolate fields. Behind them, is a semicircle of the snowy range of the summit of Lebanon. Just in the centre of the view, in the dip between the Moraines and the snow-clad hills beyond, is a single dark, massive clump, the sole spot of vegetation that marks the mountain wilderness.

This is the cedar grove. It disappears as we ascend the intervening range and does not again present itself till we are close upon it. Then the exactness of the prophetic description comes out. It is literally on the very "edge" of the height of Lebanon; a "park" or "garden" of the forest; as truly as the "jardin" or "garden" well known to Swiss travellers in the bosom of Mont Blanc. It is indeed worthy, from its mysterious elevation and seclusion, to be ranked by Ezekiel as the "garden of God."

It stands as if on an island eminence, broken into seven knolls, of which six are arranged around the seventh; a square mount, in the midst of which stands a Maronite chapel. This variation of level and outline makes the whole group a kind of epitome of forest scenery. The outskirts of the eminence are clothed with the younger trees, whose light, feathery branches veil the more venerable patriarchs in the interior of the grove. This younger growth, which has entirely sprung up within the last two centuries, amounts now to more than two hundred.

The older trees, which are so different in appearance from the others, as to seem to belong to a different race, are now about twelve in number. Their forms are such as most always have impressed the imagination of those who saw them. Their massive trunks, clothed with a scaly texture, almost like the skin of living animals, and contorted with all the multifarious irregularities of age, may well have suggested those ideas of regal, almost Divine strength and solidity which the sacred writers ascribe to them. They stand at the apex, so to say, of the vegetable world. "From the cedar tree that is in Lebanon," downwards, extends the knowledge of Solomon. "To the cedars of Lebanon" upwards, reaches the destruction of the trees from the burning bramble of Jotham. The intermarriage of the inferior plants with the cedar is the most inconceivable of all presumptions. The shivering of their rock-like stems by the thunderbolt is like the shaking of the solid mountain itself.

Age of the Pyramids of Egypt.

Mahmud Bey, astronomer to the Viceroy of Egypt, has published an interesting treatise, with the view of proving their dates from their connection with Sirius, the "Dogstar." The late Viceroy Said Pasha ordered him to work out this problem. He found the exact measurement of the largest to be 231 metres at the base, and 146.40 from the ground to the apex. Hence follows that the sides are an angle of 51 deg. 45 sec. Mahmud Pasha found that the angles of the other three Pyramids, near Memphis, were on an average inclination of 51 deg. The fact that the sides of these monuments are placed exactly true to the four quarters of the globe, seemed to point to some connection with the stars, and Mahmud Bey found Sirius sends his rays nearly vertically upon the south side, when passing the meridian of Ghizeh. He then found, on calculating back, the exact positions the star occupied in past centuries; that the rays of Sirius was exactly vertical to the south side of the Great Pyramid, 3300 B.C. Sirius was dedicated to the god Sothis, or Toth Anubis, and hence the astronomer deduces that the Pyramids were built about 3300 B.C.—a date nearly coinciding with Bunsen's calculation, who fixes the reign of Cheops at 34 centuries before Christ.—*Builder*.

Separation of light and heat.

Some of the most interesting experiments which have ever been made upon the subject of radiant heat are those which Prof. Tyndall recently displayed at the Royal Institution. The lecturer's object was to show that after the rays of light proceeding from the electric points have been completely absorbed, the heat rays still travel on, and appear to lose none of their intensity. The electric light was reflected by a concave mirror of about eight inches focus, and then a cell of rock-salt, containing iodine in sulphide of carbon, was placed between the mirror and focal point. By this means all the light was absorbed; yet when objects were placed in the focus of the mirror, they instantly became inflamed. Wood painted black, when brought into the dark focus, emitted copious

volumes of smoke, and was soon kindled. Paper, charcoal, mixtures of oxygen and hydrogen, zinc foil, magnesium wire, and other metallic substances, were similarly affected. For a general expression of the phenomena thus produced Prof. Tyndall suggests the term *calorescence*.

THE TOWER OF BABEL.—The Tower of Babel, on which late accounts announce that a cross was recently placed by a missionary, consists now of only two of the eight storeys formerly erected. The remains are, however, visible from a very great distance. Each side of the quadrangular basis measures 200 yards in length, and the bricks of which it is composed are of the purest white clay, with a very slight brownish tint, which in the sun assumes a wonderfully rich hue, scarcely to be imitated by the painter. The bricks, before being baked, were covered with characters, traced most surely by the hand in a clear and regular style. The bitumen which served for cement was derived from a fountain which still exists near the Tower, and which flows with such abundance that it soon forms a stream, and would invade the neighbouring river did not the natives from time to time set fire to the stream of bitumen, and then wait quietly until the flame should cease for want of aliment.—*Galignani*.

The Great Eastern had on board when she returned from her last trip, the substance brought up from the bed of the ocean 2000 fathoms deep. When dry it formed into a white substance, like chalk in appearance, but which crumbles at the touch, and leaves minute traces on the finger, like so much down from a butterfly's wing.

Agriculture, etc.

MAKE IMPROVEMENTS THAT PAY.

I could recall instances where farmers went ahead with improvements, without counting the cost, till it took the farms to pay for them. Improvements are a nice thing, if one has the ready cash to make them; if not, beware of the temptation. Only those should be made, at first, that will return the outlay again. Farming should be conducted on business principles. If a merchant is not able to own a store, he rents one. If a farmer has no money to erect new buildings, he had better get along with his old ones. If a merchant invests money, he expects to get it all back, and more too. If a farmer buys manure or Merino sheep, he should be careful that they are so used that they return the original cost and a profit. If a farmer lays out money in ditching, he should do it where two or three crops will pay it back with interest.

A little learning, in agricultural science, is a dangerous thing, if it is not balanced with good judgment. I remember a farmer who owned some hills, or rather he was in debt for some. The soil was sandy loam, except the crests of the hills, which were clay—the top soil having washed down. It was well enough perhaps—a wise provision of Nature, our scientific Editor might call it—to make the difficult hill-tops poor and the crops light thereon, and the valleys rich, and the crops heavy in them, so that the honest farmer could gather the reward of his labor without toiling up the steep hill-sides. But our farmer had read of the advantages of underdrainage, and among them that the land would not wash, as the water would sink into the drains, and not flow from the surface. So he dug ditches up the dry hill-sides, and opened the clay crests, and put tile in them. Did the heavy thunder showers hereafter linger on the sharp hard prinnacles, and sink gently down to the artificial channels? Not a bit. In its wrath, the water tore up the earth deeper than the drains, and sent the little tile in a heap to the bottom.

I was about to moralize further on the foolishness of squandering money in enterprises that are scarcely begun ere they are abandoned, for something more enticing, or from a fear that they will not prove profitable; but it recalls disagreeable recollections, and I quit.—*Rural New-Yorker*.

REMEDY FOR POTATO DISEASE.—A farmer of Troyes, having remarked that while the cholera was raging in that town, some years ago, the inhabitants of every house in the neighborhood of tanyards escaped the disease, has turned his observation to profit as to the cultivation of the potato. Previous to planting his potatoes he takes a shovelful of tan, which he throws into the hole. The whole of a field thus manured with tan has produced a magnificent crop, whilst an adjoining tract of land, which had not undergone this preparation, has only yielded diseased roots. It appears that potatoes, after being gathered, and placed in a cellar containing tan, are equally preserved from disease.

WORK vs. WEEDS.—The Scottish Farmer says of weeds: "No doubt they were sent to make men industrious; and the more you stir the ground in getting rid of your weeds, the finer are your crops. Still, they are a sore trial to the farmer, as we may readily imagine when we are told that the corn sow-histle has 190 flowers, each with 190 seeds; the groundsel has 6,500 seeds in all; while the poppy bears a hundred flowers, each with 500 seeds."

SUN-FLOWER OIL.—A very delicate oil, much used in Russian cookery, is expressed from the seeds of the sun flower, and is prepared by enclosing them in bags, and steeping them in warm water, after which the oil is expressed. It is said to be as sweet as butter.