

Youth's Department.

BIBLE LESSONS.

Sunday, July 16th, 1865.

LUKE XXIII. 1-23. The Supper instituted. 2 SAMUEL XV. Absalom seeks to rule in Israel. REVELATION XIX. 6-9.

Sunday, July 23rd, 1865.

LUKE XXII. 24-46: Christ's agony in the Garden. 2 SAMUEL XVI. The doings of David's enemies. REVELATION IV. 14-16.

A Country Wedding in India.

BY A MISSIONARY.

On our arrival we found the bridegroom, a boy of eight years, had gone, accompanied by his male friends, to the home of his bride. The father of the boy, who followed him after a short time, had many parting injunctions, given with tears by the female members of the family, to do everything that was necessary and spare no expense. This, I was told, was a part of the routine on such occasions.

We found that two parties were expected. The one consisted of the little boy, who was to return, bringing his bride to his father's house; and the other, of the betrothed husband of the little daughter of the master of the house, who was to come to claim his bride. Just as the sun had disappeared behind the great mountain which bounded the western horizon, the sound of the native fife and drum gave notice that the bridegroom was at hand. A company of women started out to meet him with songs of welcome. Soon the party appeared, wending its way along a narrow zigzag path which entered the valley some distance below us. First came the musicians, and then the bridegroom, a great stalwart man, clothed in scarlet from head to foot, with a sword in his hand, and surrounded by his friends. His red cap was adorned with peculiar tinsel flowers, and before his face was a network of red silk which quite concealed his features. He was conducted to a spot a little distance from the house, where fresh hay had been spread and a heap of wood gathered to give light and heat through the night. A blanket was spread, and on this he took his seat, the friend of the bridegroom being next to him, and the other members of his party around.

Soon the sound of distant music was again heard, and this time we turned to watch the home-coming of the bride, the daughter-in-law of our host. It was some time before I could discover the happy pair, but at last I espied them upon the backs of some of their kind friends. Poor children! I did not wonder their little feet had grown tired of the weary way, and that they had been glad to avail themselves of help. The bride's dowry followed her, consisting of clothing, cooking utensils, and a hill cow, not much larger than a goat, with her calf. This party was also escorted to a place which had been prepared at a considerable distance from the first arrival and from the house. There, too, fresh hay had been spread, and soon the burning logs were throwing out a ruddy blaze, which served to make the scene still more picturesque. A Brahmin was present to perform the wedding ceremonies, and nothing could be done until he prognosticated as to the stars being in a favorable position. The low, plaintive strains of the women beguiled the time as they sung.

"A merchant has come from a land afar, He sets for a gem at our cottage door; He begs not for pearls or diamonds rare, But sets for our child so fresh and fair. O why wilt thou take our jewel bright, And leave us in sorrow, tears, and night?"

Night had now closed in, and soon the Brahmin, with a number of others, went to the first-arrived party, taking a brass plate on which were arranged several small open lamps. These were lighted, and then the Brahmin, standing before the bridegroom, who remained sitting, waved the vessel containing the lamps about him, the bridegroom sometimes putting his forehead upon the earth. Money was also placed upon the plate, forming a part of the wedding fee. During all this time the bride elect was kept concealed, and the ceremony in which she is to take part will not be performed until tomorrow morning.

And now came the time for the other little bridegroom to bring his almost baby bride to her future home. With drum and fife as well as singing, the two children were escorted to the door where the Brahmin stood ready to receive them. The little lady, enveloped in her blue veil, was as coy as any bride need be, while her liege lord was apparently much absorbed in the business of carrying the great sword, which reminded one of David with Goliath's weapon. At the threshold they stopped. The Brahmin muttered over some Sanskrit from the Vedas, waved the lighted lamps about them, and then put two earthen cups, one above the other, upon the bride's head. A friendly hand had kept them balanced for her, and then the Brahmin conducted them into the room where the family were assembled to receive them. We saw no more, but I was told that the parents and grand-parents of the bridegroom would each drink of this water, thus signifying that as water quenched the thirst, so the arrival of this daughter-in-law satisfied all their desires for happiness.

It is late at night, but the distant music is still to be heard, for the wedding feast is now in progress.—Foreign Missionary.

The ancient is not always the true; nor the voice of many the voice of God.

Revelations of the Microscope.

Brush a little of the fuzz from the wing of a butterfly, and let it fall upon a piece of glass. It will be seen on the glass as a fine golden dust. Slide the glass under a microscope, and each particle of the dust will reveal itself as a perfect symmetrical feather. Give your arm a slight prick, so as to draw a small drop of blood; mix the blood with a drop of vinegar and water, and place it upon the glass slide under the microscope. You will discover that the red matter of the blood is formed of innumerable globules or disks, which, though so small as to be separately invisible to the naked eye, appear under the microscope larger than the letter of this print. Take a drop of water from a stagnant pool or ditch, or sluggish brook, dipping it from among the green vegetable matter on the surface. On holding the water to the light, it will look a little milky; but, on placing the smallest drop under the microscope, you will find it swarming with hundreds of strange animals that are swimming about in it with the greatest vivacity. These animalcules exist in such multitudes that any effort to conceive of their numbers bewilders the imagination. The invisible universe of created beings is the most wonderful of all the revelations of the microscope. During the whole of man's existence on earth, while he has been fighting, taming, and studying the lower animals which were visible to his sight, he has been surrounded by these other multitudes of the earth's inhabitants without any suspicion of their existence. In endless variety of form and structure they are bustling through their active lives, pursuing their prey, defending their persons, waging their wars, prosecuting their amours, multiplying their species, and ending their career—countless hosts at each tick of the clock passing out of existence, and making way for new hosts that are following in endless succession.

Musical Instruments for Schools.

In the schoolroom, music is equally valuable as a study and as a recreation, and is fast becoming appreciated as a means of moral, mental, and physical culture.

The chief obstacles to the general use of music in schools have been the difficulty of introducing it without the aid of a suitable instrument, and the considerable expense thus involved; the cost of a good pianoforte placing it out of the reach of many, while the various reed instruments, procurable at less prices, have often been unsatisfactory. Recently, however, an instrument of the latter class has appeared, which is worthy of high commendation, and as it seems to be a suitable instrument, of moderate cost, we feel that in directing attention to it and pointing out its peculiar features, we shall be advancing the interests of our schools. We allude to the Mason & Hamlin "Cabinet Organs." In these instruments the tone is produced by a vibrating metallic tongue, or "reed," as in the melodeon, but with a difference in the relative length and thickness, insuring better results. The quality of voice is remarkable, being round, smooth and free from the thinness of tone by which the reed is usually characterized.

In other respects also improvements have been made; but we particularly advert to only a few points, showing the advantages of the cabinet organ as a school instrument. Obviously, one of the first objects in musical instruction is to give the learner clear and accurate ideas of what is technically termed the pitch of musical tones. As there is no worse musical fault than that of singing out of tune, it is evidently of the greatest importance that the ear and other organs of the pupils should, from the beginning, be correctly and carefully trained. This must be done by the constant presentation of a correct model. For this purpose the teacher's voice can not be entirely relied upon; it would be too great a task for his vocal organs, and, moreover, very few are sufficiently accurate in this respect to serve as models for imitation. On the other hand, if an instrument is good and in tune, it can be depended upon for something like mathematical accuracy in pitch. The piano, manifestly, is too liable to be out of tune. It is easily affected by changes in the temperature and humidity of the atmosphere, and to be kept in tune requires a degree of attention which in most schools is impracticable.

Now, it is one of the merits of the Cabinet Organs, and it will be seen that it is a great one, that their tones, being produced by reeds, have very little liability to vary in pitch. They are not affected in any material degree by atmospheric changes. Hence this instrument is an appropriate model with which to train the ear, as it admirably retains its accuracy. In one of the musical journals, the experienced teacher Mr. George P. Root alludes to this subject, stating that he has observed much more accuracy in pitch in the singing of those who while studying music had practiced with an instrument not liable to be out of tune.

We have enlarged upon this one advantage of the Cabinet Organs, because it will not be likely to receive the attention which more obvious features will secure. But it has other advantages, great power of expression, quickness of utterance, and a steadiness and roundness of tone admirably adapted to sustain and guide the voice and illustrate differences in musical rhythm.

Affording these advantages at a moderate cost, the Cabinet Organ is certainly worthy the attention of all who are interested in school music.—American Educational Journal, July 1865.

Keep good men company, and you shall be one of the number.

Cheap enjoyment.

I will say, for example, that you are a working man, earning a pound or two a week, and that I am an independent person with an income of ten thousand a year. I will not take the example of a king, because I apprehend few persons in their senses would aspire to that uncomfortable position. Well, then, we are both men, with the same senses and the same appetites. As regards our animal natures, you eat, drink, and sleep; I can do no more. Provided we both have sufficient, there is no real difference in the satisfaction we derive from those indulgences. My meal may be composed of the so-called "delicacies of the season," while yours may be simply a steak and potatoes. When we have both laid down our knives and forks and cried, "enough," the sensation is the same in both cases. If you hanker after my delicacies, you own to a desire simply to give your palate a passing gratification. Your food is really more wholesome and nourishing than mine, and if you were content, you would enjoy it quite as much. The real fact is, that these "delicacies of the season" are invented and concocted for me, not because they are good for me, or because there is any great amount of enjoyment in consumption of them, but because I have a vast deal of money to throw away. I merely conform to fashion in ordering and paying for them.

I began with salmon, for instance. You think you would like to have salmon every day for dinner. Try it three times running. Why, in old days, before railways established a ready and rapid communication with the London markets, the servants of country gentlemen residing on the banks of the Severn, the Tay, the Dee and the Spey, made a stipulation in their terms of engagement that they would not be fed upon salmon more than three times a week. Pheasant and partridge are delicacies of the season; but always to dine on pheasant and partridge would be less tolerable than perpetual bread and water. There is nothing for which a man should be more thankful than an ever-recurring appetite for plain beef and mutton—nothing except the means of indulging that appetite. Those highly spiced dishes called by fine French names, which are set upon the tables of the rich and great, are mere cook's tricks to stimulate the languid appetite. To hanker after such things is to have a longing for physic, not for wholesome food. Many grand folks who habitually eat them are miserable creatures, who have to coax their stomachs at every meal—pitiable victims of dyspepsia and gout.

Luxury in feeding rests upon the vulgar idea that a good dinner must cost a great deal of money. The height of human felicity with some people is to drink champagne. Why have they so high an opinion of that particular wine? Because it costs more than any other, and is supposed to be an aristocratic beverage. But what is the enjoyment of these pampered feeders to that of the hungry carter who sits down by the wayside to thumb a hunch of bread and cheese, or cold meat? The active vigor of that man's appetite is superior to all the sauces in the world.

People who envy the luxurious feasts of the rich should know that the wise men who sit down to them only make a pretence of partaking of the so-called good things that are placed before them. I have heard that the cabinet ministers, before they go into the city to the Lord Mayor's banquet, dine quietly at home on some simple and wholesome viand, knowing that there will be many dishes on the groaning tables of Guildhall which they dare not touch. The Queen spreads her table with all the most elaborate productions of the culinary art; but she herself makes her dinner off a cut of simple mutton. Cook as you will, and lavish money as you will, there is no exceeding the enjoyment of that carter sitting by the roadside thumbing his bread, and cheese. All the Year Round.

A poor English Curate.

Many ministers in this country fare hardly, and fall sometimes of an expected call through the obstinacy or ill-will of a crotchety church-member. The ministers of the English Establishment sometimes fare worse, receiving a promise of a good rectorship only to be disappointed. A case in point is recently noticed in our English exchanges.

Lord Westbury, the lord chancellor, who has excited no little odium by a charge of compounding with fraud, and is under a cloud till the Committee of Investigation report, was the guilty party in this church case. A worthy clergyman from the continent, Rev. H. C. Heilbrunn, had a curacy in the English church of £100 per year. In 1854 he was highly recommended for preferment to the queen by the king of Hanover, and the queen requested Lord Westbury to find him a living. The poor man felt that influence from such a quarter must be successful, and married, and saw a family of children growing up about him, but no preferment came.

In 1861 Prince Albert interested himself personally in the case, and urged Lord Westbury to give him a good position. The lord chancellor promised to do so, and soon after sent an official letter, through the queen's secretary, saying that he should have the living of Stonehenge, just vacant, and worth £200 per year. The poor man was full of joy, resigned his curacy, and waited eagerly for the appointment.

A few days after he saw a notice in the papers that this living was given to another man. Going up to London to inquire about the matter he was told by Lord Westbury that the living was found to be in the gift of Lord Palmerston.

ston instead of the Chancellor, and that there was no remedy for the disappointment. Nothing was done or said to weaken the force of the cruel blow, and the poor man, having no means of support for a wife and three children, fell sick of a weary heart and died.—W. G. R.

A plan worthy of trial.

The Arabs possess a wise practice in proceeding for divorce. When married people seek a separation the Cadi orders them to live for some time with a discreet and austere man of the tribe, that the latter may examine their life and see on which side blame lies. This elderly man makes a report at the expiration of the appointed time, and this report is the foundation on which the Cadi builds his judgment of divorce. Experience has demonstrated that there is no better way of restoring peace in families. The husband and wife put thus upon their good behaviour resume the manners of courting days. Each strives to be more amiable than the other to convince the "elder of Israel" that it is not this one's fault if the honeymoon changed its quarter. Old love is awakened, and the pair that went to the approved man's tent, snarling like cat and dog, return home cooing like doves.

For Sabbath School Teachers.

THE TRAINING OF SUNDAY SCHOOL TEACHERS.

On this topic the Sunday School Times remarks that of three hundred thousand teachers in the Sunday school probably not one in ten ever had any training in the business of teaching. "To speak plainly, our school-boys are taught by those who know not how to teach." Yet these teachers are doing an incalculable amount of good and are very desirous of becoming better qualified for their work.

Our theological seminaries should give students more instruction respecting their duties towards children and Sunday schools in their future pastorates. Pastors might provide a systematic course of instruction in local normal institutes for Sunday school teachers. As we have not yet seen the upper end of all perfection in the work of the Sunday school, these suggestions should be well considered.

THE STEAM-TUGS.

Day after day I have watched from my window the vessels making their way up and down our broad and beautiful river. Among them I noticed with peculiar interest the plain, unpretending "steam-tugs." These are small steamers, used to draw ships and canal boats when they cannot pass alone from the city to sea, or to the canal.

Sometimes a long train, a dozen boats, will be attached by a rope to the tug, and puffing away it drags them along, passed by gay yachts and noble steamers. In the night I have listened to the deep breathing of the quiet workers, which attracts but little attention in its indispensable service.

Thus, I thought, is it everywhere in human life. The heavy work in the church is done by the few who accept the burdens for Christ's sake, and with display of service, bend in earnest to its highest success.

In the domestic circle it is the same. Patient, faithful, praying mother, what precious freight of destiny the golden cords of your love draw after you to the haven of celestial rest and glory.

Noisless, retired, uncomplaining Sabbath-school teacher, hold on to the lines of affection, faith, and prayer, till you reach the same shining shore, and drop anchor there. Yes, the steam-tugs are the workers on all waters.

LOST SAVOUR.

Pure salt cannot lose its savour in any other way than by impure earthly admixtures, and under these circumstances it can be restored only by separation from the foreign ingredients. Are Christians the salt of the earth? They can only be so in proportion as they are kept free from the admixtures which would affect their savour. All is not salt that is so called; neither are all Christians, that bear the name. Look we for the proof? It is all around us. One has all his associations with the world; hence he selects his companions, hence derives his chief pleasures. He is of the earth, earthly; and the glittering particles which may be detected in his life, whatever else they may be, are not savoury salt. Another is assimilated to the world in fleshly indulgences, and has no capacity for pure, spiritual enjoyment. How can we detect the savour of salt in him? Still another has neither the meekness nor gentleness of Christ; he is inascible, and proud, and domineering and unfeeling. Whatever his professions may be, he has none of the pure salt. These and such like, although they may be found within the church, as they too often are, have not the attributes of the pure salt. So far as their own character, the honor of Christ, and the welfare of the world are concerned, they are utterly worthless. They have no redeeming saltiness.

We never should know the blessing of a home, if there were no winter snows and winter winds to make us crowd round the happy hearth. Just so, believe you would not know the blessing of such a chamber as Christ is if there were no sicknesses, and dark impending providences, to make you live more in him. Have a will of your own, but be not self-willed.