

Youths' Department.

BIBLE LESSONS.

Sunday, November 10th, 1867.

Acts xxvi. 19-32: Agrippa almost persuaded. Esther vi. 1-14: Esther and Haman.

Sunday, November 17th, 1867.

Acts xxvii. 1-18: Paul embarks for Rome. Esther vi. 1-14: Mordecai greatly honored.

The Lottery.

Fred had a new sled for a birthday present. What was he to do with his old one? A boy offered him a shilling for it. 'No,' said Fred to the boys; 'I will put my old sled in a lottery. I shall have thirty shares at six pence a share, and that will net me fifteen shillings. I shall offer the tickets to those poor boys over there, and they will snap them up quick enough; because some of them I know, haven't sleds.' Fred's father overheard the plan. 'I cannot consent to your selling your sled that way, my son,' said his father; 'lotteries are wrong.' 'Wrong, father?' cried Fred; 'why, did not that Christian lady, Mrs. Ropes, sell her worked chair in a lottery at a bazaar the other day; and did not Mary Gray come to all us boys and make us take a ticket in her lottery, and isn't she good?' 'That was in charity,' said his sister. 'If it is right in charity, isn't it right in trade?' asked Fred. 'It is wrong in both cases,' said his father; 'the principle is a bad one. In honest trade people invest their money in something which is of equal value or worth; in lotteries they invest it for merely a chance of getting something, and that often a very slim chance. Lotteries are one kind of gambling, and the moral sense of the community has pronounced a verdict against them long ago.' 'But, father, what harm can come of such a little lottery as mine?' asked the boy; 'who will be hurt by it?' 'One harm will be that you will get for your sled ten times more than it is worth, and you get it from the pockets of poor boys, who cannot and ought not to afford to lose it. Does that strike you as fair and honorable?' Fred hung down his head. 'Besides, never set up a bad principle in little things any more than great things, for the harm consists in acting upon a bad principle at all. The least deviation from integrity is dangerous, because it puts you on a track which leads to dishonesty, fraud, and crime.' Fred looked pretty serious, but not more serious than his father, who felt that good people were letting slip principles in over-zealous efforts to swell the funds of every favorite charity. —Mother's Treasury.

What do your children read?

A lad of sixteen lay upon his death-bed. A wasting consumption was slowly but surely doing its fatal work. He was a former pupil of mine. I approached his bedside, took him by the hand, and gazed a moment on his thin, emaciated form, pale, hollow cheeks, and sunken eyes—all telling me that his sojourn on earth must be brief. 'How are you to-day, Arthur?' I asked. 'About as usual,' he replied. 'Do you suffer much lying here?' 'Sometimes I suffer a good deal, especially from difficulty in breathing.' 'Do you think you will get well?' 'No, Sir.' 'Would you like to get well?' 'It makes but little difference with me whether I do or not.' 'Does the thought of approaching death give you any anxiety or alarm?' 'I have no fears nor care about it.' 'Do you feel willing to die?' 'I have wished I were dead a hundred times since I have been sick, to get rid of my sufferings.' 'What is your hope for the future?' 'I do not concern myself at all about the future.' Afterwards I asked him if I should pray. 'I do not care, if you want to pray,' he replied. In two or three days he died. His father made this remark in my hearing: 'My son lies in yonder cemetery—an INFIDEL—from the effects of novel reading!' Parents, what do your children read? —Christian Treasury.

Baptist Neel.

The following is Henry Ward Beecher's estimate of the Hon. and Rev. Baptist W. Noel. 'If there is a noble man in the whole kingdom of Great Britain, it is "Baptist Neel," as the whole world calls him. He had noble blood. Any man that has noble thoughts has noble blood; but there is another sort, you know. He stood in the highest civil connections. He was in the Church of England; and there was no more doubt that he would be the next Bishop of London than of any future untied event. But on reading the Word of God, and such collateral writing as came in his way, he became convinced that the faith of the Baptist Church was the better; and he renounced Episcopacy, and went into that church; and he has stood in it

as sweet, as beautiful, as moral minded a man as ever stood in conspicuity, through years and years. And now he has gone through the period of depression. And his simple testimony, his unobtrusive spirit, his willingness to go down for the sake of what he thought to be right, his perfect forgetfulness of self, and his readiness to serve God and man without reward, have produced such a conviction of his purity and morality that he has begun to rise. And the Archbishop of Canterbury cannot, to-day, exert such an influence as he can, as a preacher of the Gospel. And I would rather be in his pulpit than in that of any prelate of England. He was the noblest man, I think, that I met in all my travels abroad.'

THE "FARTHING CANDLE."—A man in a blouse once said, 'I have no more influence than a farthing rushlight.' 'Well,' was the reply, 'a farthing rushlight can do a good deal; it can set a hay-stack on fire; it can burn down a house; yes, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend, let your farthing rushlight so shine before men that others, seeing your good works, may glorify your Father which is in Heaven.'

ANTINOMIANISM.—Rowland Hill, though kind in his feelings, was sometimes exceedingly keen and severe in his rebukes. A strong Antinomian once called on him to take him to task for preaching on the duties of the Gospel. 'Do you, sir,' said Mr. H., abruptly, 'hold the ten commandments to be the rule of the Christian's life?' 'Certainly not,' said the visitor. 'Quickly as possible Mr. Hill rang the bell, and on the servant's making his appearance, he quietly added, 'John, show that man to the door, and keep your eye on him till he is beyond the reach of every article of wearing apparel, or other property in the hall!'

CHURCH INDEPENDENCE.—The synod of the diocese of Adelaide, South Australia, has taken a practical step towards the assertion of its independence of the Established Church of England, and towards its self-government as an Episcopal church. At a special meeting it formally resolved, 'That it is not desirable that all Bishops in British colonies should receive their mission from the See of Canterbury, and take the oath of canonical obedience to the Archbishop.' This resolution was carried by twenty-four to seven. By another resolution it was decided, by eighteen to seven, that it was desirable that future Bishops of the diocese should be elected by the church of the diocese.

AN INGENUOUS KEBUKE.—On one occasion after a lady had borne the profanity of those who sat near her in a railway carriage as long as she well could, she asked the principal speaker if he understood French. He replied yes, and Greek too. She begged him then to swear in Greek, a language she did not understand.

A TRUE STATEMENT.

The New York organ of Puseyism says, that 'The founder of the Baptist "sect" was expelled from the church as a heretic hundreds of years ago.' We confess it. This event occurred A. D. 29. The sentence of excommunication was pronounced by one Caiaphas; and followed by the crucifixion of the "here ic" under one Pontius Pilate. His name—does not the reader know it? Oh! may he but love it!—Tenn. Baptist.

THE MOST WONDERFUL THING IN LONDON.

A very powerful and eloquent Welsh preacher, called Robert Roberts, of Clynnog, went to supply the pulpit of the Welsh Calvinistic Church in London. After he had been there for some weeks, he received a letter from his family in the Principality, begging of him to tell them what was the most wonderful thing he saw in London. He gave a reply to their question. What was it? The 23rd chapter of Isaiah. If we are not of the same opinion, truly we need to offer up that prayer, "Open thou mine eyes, that I may see wondrous things out of thy law."

CHEERFUL CONTEST.—A few years ago, in a village in Chester county, Pa., the Methodists and Presbyterians each built a church at about the same time. Soon a rivalry arose between them, especially among the juvenile portion of the congregation. On one occasion the Methodist party got the best of an argument in this way: "Ah! I guess we beat you now." "How?" "Why, we've got six buried in our graveyard, and you've only four; and there's old Mr. Cooper is going to die soon, and he'll make seven."

A MODERN AMAZON, on her way to a Woman's convention, asked for a seat in a crowded car. An old gentleman with keen eyes inquired: "Be you one of the Woman's Rights?" "I be!" answered the undaunted heroine. "Do you believe that a woman has the same rights as a man?" "I do!" (emphatically) "Well, then, stand up and enjoy 'em like a man!"

THE WRATH OF MAN PRAISING GOD.—The impious attempt of the infidel Renan to destroy confidence in Jesus Christ as the divine Saviour, has awakened a great desire to read the Bible in France. Many who have read his works have purchased the New Testament to ascertain whether his account of Christ is true. During the last year, 66,878 copies were sold in France.

The Abyssinian Religion.

In religion the Abyssinians are Monophysites. Their church, in common with that of the Egyptian Christians, forms one of the principal branches of the Monophysites sect, instituted in the fifth century, by an Archimandrite Greek, named Eutychius. The Monophysites are at this day divided into three sects—the Jacobites, the Copts and the Armenians. It is to the second of these that the Abyssinians belong. The Patriarch of the Copts assumes the title of Patriarch of Alexandria, and resides in Cairo. It is he who nominates the Abouna, or Bishop of Abyssinia, who, ever since the reign of Icon Amlac is always chosen among foreigners, and is never an Abyssinian by descent. The Abyssinian Christians, says a correspondent of the Standard, believe that in Jesus Christ there is only one nature—the Divine, by which His human nature has been absorbed like a drop of water in the sea. Besides the Abouna, there is the Eteheque, the chief of the regular clergy, who has the power of excommunication, and whose influence is even greater than that of the Abouna, because, being an Abyssinian by birth, is acquainted with both the high and the low, and knows how to obtain his perquisites from them; I have already mentioned that a district of Gondao, named Etehequei Bet, is his sacred quarter. Before the time of Theodore the lands of the clergy in Abyssinia were enormous. In the thirteenth century, Tecla Haimanout obtained for the clergy two-thirds of the national territory of Abyssinia; an immense property, which was subsequently augmented by voluntary contributions. Theodore, indignant at seeing these lands of mortmain impoverishing the peasants, laid violent hands on the ancient constitution, and made the entire property pass into the hands of the Crown, securing to the clergy, however, regular salaries for the future. The difference which exists between the Roman and the Coptic liturgies is not very great. The Abyssinians invoke the Virgin, make use of the cross and of holy water, and believe in the same sacraments, but they administer the Eucharist in the two kinds; and do not regard confirmation except as a simple act of anointing. Infants receive baptism forty days after their birth if males, and eighty if females. Circumcision is generally performed a fortnight after birth. Their Bible contains a book of Enoch, in addition to the books of the Roman Catholic Bible. Their saints are exceedingly numerous, and the miracles they perform greatly surpass those which have been wrought by the saints of the Roman Church—a fact which easily explains the gross superstition of the people. All the efforts hitherto made to change the religion of the Abyssinians have, in the great majority of instances, been perfectly fruitless. The zeal of missionaries have been the cause of bloody struggles and shocking disasters in this unfortunate country. Religious discussions of all kinds have often brought the Abyssinian empire to the very verge of ruin. But even so recently as 1863 Theodore granted to the Abouna the proscription of the Roman Catholics, and in April, 1864, he proscribed Islamism throughout the whole extent of his empire—measures most impolitic, unjust and odious. Throughout his dominions he desires that there should be only one religion, and this was one of the principal motives which led to the arrest of the English prisoners. The memories left, I regret to say, by the Portuguese and the Jesuit missionaries are sufficiently gloomy to affright a spirit less morose and tyrannical than that of the present Emperor.

The number of churches in Abyssinia is considerable, and the clergy possess extraordinary influence. Unenlightened themselves, they have introduced among the people many superstitions and absurd usages. When an infant is baptized it wears a riband of blue silk around its neck, and immediately after being baptized it receives the communion. The mother cannot enter the church before her infant is baptized. The fasts are so frequent that for the laity they attain the number of 140 days in the year. It may be mentioned that the priest, in consideration of certain payments, undertakes to find complainant persons who will fast instead of those who make the gifts. The Church not only authorizes divorce but sanctions polygamy. The dead are buried in the vicinity of the churches, where the dense shade of cedars and olive trees protects the graves from the heat of the sun. Such is the superstition of the people that they will not eat with Mahomedans, and it is necessary that the animal whose flesh they partake

of should have been killed in the name of the Holy Trinity, and that its head should have been turned towards Jerusalem. It is a strange religion, which mixed with superstition, admits in its ignorance and uncertainty the practices of the Jews, and sometimes those of Mahomedans. Certain animals are considered unclean; the hare, for example, is one, and an Abyssinian will not even eat of the game which abounds on the plains and which is most frequently the food of wild beasts, and of eagles and vultures.

GOLDEN WORDS FOR DAILY USE.

- Selected from C. H. Spurgeon's "Morning by Morning."
NOVEMBER 17. Sunday. The mercy of God, Psa. lii. 8.
Some things are great, but have little efficacy in them; but this mercy is a cordial to drooping spirits, a golden ointment for bleeding wounds, a heavenly bandage for broken bones, and a royal chariot for weary feet.
18. Monday. They gathered manna every morning, Exod. xvi. 21.
Never let us try to live on the old manna, nor seek to find help in Egypt. All must come from Jesus, or we are undone for ever.
19. Tuesday. I will praise Thee, O Lord, Psa. ix. 1.
To be silent over God's mercies is to incur the guilt of ingratitude; it is to act as basely as the nine lepers, who, after they had been cured, returned not to give thanks to their Divine Healer.
20. Wednesday. Renew a right spirit within me, Psa. li. 10.
He who sincerely prays to God to do this, will prove his honesty by using the means by which God works, and will carefully watch over the uprisings of sin.
21. Thursday. Underneath are the everlasting arms, Deut. xxxiii. 27.
The Christian may be sinking under trouble from within, through fierce conflict, but he cannot fall so deep in distress but what the arms of an ever-faithful God will still encircle him.
22. Friday. Thy land drinketh water of the rain of heaven, Deut. xi. 11.
Thy mercies, O Christian, come not from the hand of chance, thy daily bread comes not so much from thine industry, as from thy Heavenly Father's care. Thou seest stamped upon every mercy Heaven's own inscription.
23. Saturday. He shall stand and feed in the strength of the Lord, Micah v. 4.
Christ's reign in the Church is that of a Shepherd King. Happy are they who belong to such a Shepherd, whose humanity communes with us, and whose divinity protects us.

Scientific, &c.

THE GREASE TREE.—In China there grows a tree known as the Grease Tree. It is said that large forests of this vegetable lubricant are to be found there, and they form the source of considerable local traffic. This tree not very long ago was imported into India, and it is said that the experiment of cultivating it there has proved quite successful. In the Punjab and North-Western Provinces generally it grows as rapidly and as vigorously as in its native soil, and there are already thousands of trees on the Government plantations, yielding tons of seed, admirably adapted to a variety of commercial purposes. Dr. Jameson, a chemist in the Punjab, has prepared hundred-weights of grease from this particular tree, and has forwarded on trial a portion of it to the Punjab Railway, to have its qualities tested in a practical manner as lubricating material for those parts of the machinery constantly exposed to friction. The grease thus obtained forms an excellent tallow, burning with a clear, brilliant, and, what is infinitely more to the purpose a white light, and at the same time emitting not a trace of any unpleasant odour, or of the ordinary disagreeable accompaniments of combustion—smoke.

To cure a felon, wrap the part affected with a cloth thoroughly saturated with the tincture of lobelia, and the felon is dead. An old physician says he has known it to cure in scores of cases, and it never fails if applied in season.

A tree has lately been cut in Ohio which is declared by experts to be 792 years old. It weighed thirty tons, was more than twelve feet in circumference and made 7000 feet of inch boards, clear stuff.

The Court Journal says that a young woman at her wedding dinner in Woolwich lately, found on lifting her plate a check for £10,000.

THE CANDLE FISH.—This is one of the most curious members of the finny tribe. It is caught on the coast of British Columbia, where it is extremely common, and proves very useful to the natives. Some idea of its marvelous fitness may be gleaned from the fact that the natives use it as a lamp, the light being very considerable. The fish, when dried, has a piece of rush pith, or a strip from the inner bark of the cypress tree, drawn through it, a long needle, made of hard wood, being used for the purpose; it is then lighted, and burns steadily until consumed. Any one can read comfortably by its light.