

Booths' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, November 21th, 1869.

LUKE xvi. 1-13: Parable of the unjust steward. Recite.—Scripture Catechism, 60, 61.

Sunday, November 23th, 1869.

LUKE xvi. 14-31: The Pharisees reproved. Parable of the rich man and Lazarus. Recite.—S. C., 62, 63.

ANSWER TO SCRIPTURE ENIGMA.

No. XXIII.

- 1. T-hanksgiving . . . Philippians iv. 6.
2. U-nbelief . . . Hebrews iii. 13.
3. R-esurrection . . . 1 Cor. xv. 12; Acts iv. 1, 2.
4. N-ow . . . 2 Cor. vi. 2.
5. T-admor . . . 2 Chronicle viii. 4.
6. H-uldah . . . 2 Kings xxii. 14.
7. O-ccupy . . . Luke xix. 13.
8. U-nicorn . . . Numbers xxiv. 8.
9. U-ngodly . . . Romans v. 6.
10. S-acrifice . . . Hebrews x. 12.
11. U-ndone . . . Isaiah vi. 5.
12. N-ymphus . . . Colossians iv. 15.
13. T-each . . . John xiv. 26.
14. O-live . . . 1 Chron. xxvii. 27.
15. T-eeke . . . Daniel v. 25.
16. H-ardness . . . Mark iii. 5.
17. E-arnestly . . . Luke xxii. 44.
18. E-ny . . . Proverbs xiv. 30.
19. O-nyx . . . Job xxviii. 16; Ex. xxviii. 9.
20. Lamb . . . Exodus xii. 3.
21. O-vercome . . . Rev. xxi. 7.
22. Redeemed . . . Rev. v. 9.
23. D-eath . . . Romans vi. 23.

A PRAYER: "TURN THOU US UNTO THEE, O LORD."—Lam. v. 21.

QUESTIONS ON SCRIPTURE METAPHORS.

The following questions are to be answered by the mention of words, commencing with the letter N.

- 1. What is put for death, a time of ignorance, and affliction?
2. What supplies a metaphor which describes the church of Christ, the designs of mischief, the purposes of Providence, and the pride of human skill?
3. What is put for a time of prosperity?
4. What is made metaphorical of safety and security?
5. What is put for an established and powerful prince?
6. What word is used metaphorically in connection with hard labor, obstinacy of purpose, captivity, and deliverance?
7. What word expresses metaphorically the duty of Christian kings and ministers?

BLIND JOHN NETHERWAY.

CHAPTER V.

'So! here's changes! Blind John, as was going to the poor-house, made a gentleman of! There's no knowing what any on us may come to, that's for certain!'

'Ay! and old Mr. Singleton a comin' back and goin' to pay every one his own! That's good hearin' for some folks, I reckon; I wish I'd got summat agin him!'

The first of these remarks was made by 'Nancy,' whom the reader left watching the flood from her window; the second by a companion whom she found in Isaac Medley's shop.

'Well, those as won't get by it, 'll be sorry enough to lose the old gentleman from the Banks, for he's a good friend to a many. There's Peggy, she gets benefit money continual, and he puts the children to school, and Madam often gives her a skirt an' that—she'll miss 'em uncommon.'

'An ounce o' tea, did you say?' enquired Isaac.

'Yes, can't get on without that; but Mr. Medley, when you marry the rich widdler, you'd ought to sell it a bit cheaper, oughtn't he?' and she appealed to the other customer, who laughed and left the shop.

'I shan't do that one while,' said Isaac, folding up the tea in a sort of careless indifferent way.

'You shan't?' said Nancy, 'and why not?'

'Well, I s'pose you ain't he'rd then?' said Isaac.

'He'rd what?' asked Nancy, eagerly.

'Why, she went off in a cart through all the water the night o' the flood, w' the young baker as is set up in town—and they got such a splash in the water like—I s'pose they was like to be drowned,' said Isaac.

'Eh! to think o' that, and me never to know it!' said Nancy, breathless with astonishment.

'I never knowed it till the postman told me so this morning,' said Isaac; 'but she'd no right to sarve me so, keepin' of me a whiffin' about and hinderin' me from goin' after another woman: it warn't right war it now?'

'Now, John, as sure as this here is tea, you're well shut of her, and the baker 'll wish you had taken to her before the month's up,' said Nancy.

'As for that, I don't trouble about a sharp

tongue, and she were a very suitable woman in all respects, but very like she'd a been scornful to me, so I'm glad she though' better of the baker. What was you sayin' about Peggy? She's a likely lookin' woman is Peggy, and a very hard workin'; if it warn't for them children, I don't know a suitable one nor her.'

'The children 'll never hurt ye, Isaac; they're just bits o' things that live upon nothin', and I can recommend Peg for a smart handy woman that'll turn the shop round her finger. Why, she can go ever so far in scholarin'—readin' and writin' an' reckonin'—you'd have no trouble in puttin' o' things down. And then she wur cook to Madam afore she married, and she can do all manner o' curious things, and make the shop as good again. You be ruled, Isaac, and have Peggy!'

'But—the benefit-money, and the schoolin', and the bits o' things she gets from Madam—that makes a deal o' difference,' said Isaac, gravely, 'and they'll go!'

Nancy was sorry she had stood in her neighbour's way by telling of it, and she tried to divert his attention from it by enquiring when the widow had decamped. Isaac described the time according to the postman's information, on which she exclaimed, 'Then that was the splash as me an' Peggy he'rd—and believe me, I thought it wur old John—an' when I he'rd tell afterwards how he wur lost, didn't I worrit myself!' Nancy then told how she had most unwillingly left John, and how her conscience had smitten her when the splash came, and when she heard afterwards that he had disappeared.

'Pretty glad I was when Becky at the Banks said as he wur safe.'

'Do you mind his sayin' here that the angels would look to him?' said Isaac.

'I he'rd him talk that way many a time,' said Nancy.

'I think there's summat in it—I do!' said Isaac.

'You didn't seem as if you thought so then,' said Nancy.

'No, nor I didn't; but it was just as if they knowed where he wur, and looked him up—now warn't it?' said Isaac.

'Well, that's what I believed. I says to myself, 'he'll never come to no harm, being as he is so well looked to,'—if it hadn't a been for that, I couldn't a left him,' said Nancy, quite pleased that she had at last hit on a good reason for her desertion of him in so perilous a place—an act which had been severely censured by several who cared more to blame her than for John's safety.

'Well, I don't mind if you'll speak to Peggy consarnin' o' me,' said Isaac, after a pause, and looking rather sheepish.

'Shan't I send her down to have a bit o' talk,' said Nancy, knowing that Isaac couldn't leave his shop, and not wishing him to grow cool on the project, for she had a personal interest in the match.

'Well, if she was to happen in,' said Isaac, 'but not unless, I couldn't ha' time to go to her afore Sunday, and I'd like to be friends w' her before, like, not to go axing on her for the first time then.'

Nancy didn't wish at all to postpone it, but she was surprised to find that Isaac had grown so particular, as he had made a point of visiting the soldier's widow constantly a Sunday.

'Peggy's a good livin' woman, and may be she'd be dashed if I wur to begin o' Sunday,' he said again.

'Well, I'll tell her to come; I'll say as you've got summat to say to her; I needn't to mention no more—and Isaac, you won't charge me for this tea, surely?'

Isaac gave a rather reluctant nod, and she departed brimful of the news she had for Peggy.

But Peggy was up at Old Clayton Banks. Mrs. Haffenden had sent for her, as she often did when extra help was wanted, and there she was likely to remain for a few days at least.

In the meantime the news had spread far and wide that Mr. Singleton had sent an agent to gather in his debts, and was coming to pay them. Some said he had arrived; all sorts of variations of the truth floated about, and much perplexed some of the inhabitants who wanted to arrive at the full, true, and particular facts—among whom were Mrs. Williams and Miss Pillings, and Mrs. Jenkins of the Banks, and last, but by no means least—Becky.

BRAIN-WORKERS.

Dr. Beard advocates that "brain workers, whether literary, professional, or business men, need the best of food, served in the most agreeable manner, and in greater variety and abundance than mechanics or labourers." He gives in an American magazine the following reasons for his belief.—1. Labour of the brain causes greater waste of tissue than labour of the muscles. According to the estimates of Professor Houghton, three hours of hard study produce more important changes of tissue than a whole day of muscular labour. Phosphorus, which is a prominent ingredient of the brain, is deposited in the urine after mental labour, and recent experiments have shown that by chemical examination of these phosphates deposited, it is possible to determine whether an individual has been chiefly using his brain or his muscles. That the brain is the organ of the intellect is now as well established as any fact of science. The brain, being the noblest organ of the body, receives a greater proportional amount of blood than any other part, and is of course correspondingly affected by the quantity and quality of the nutrition. It has been estimated that one-fifth of the blood goes to the brain, though its average weight is not more than fifty ounces, or about one fortieth of the weight of the body. 2. Brain-workers, as a class, are more active than

mechanics or labourers. The literary man need never be idle, for his thinking powers—the tools of his trade—are always at hand. Bulwer, in his Caxtoniana, mentions this fact as a great advantage that the literary man has over all others. The mechanic has a definite task, assigned for certain hours, and when that is over, he feels free to rest. On the other hand, the powers of thought and composition are only interrupted by sleep, and the intensity of the labour is measured by our mental discipline and powers of endurance. 3. The brain workers exercise more or less all the other organs of the body as well as the brain. Even the most secluded book-worm must use his muscles to a greater or less extent, and the great majority of literary and professional men are forced to take systematic and vigorous exercise, in order to keep their brains in good working order. On the other hand, the uneducated and labouring classes, while they toil with their hands, as their daily necessities require, are apt to let their brains lie idle, and thus the most important part of their nature undergoes comparatively little change, except that which comes from time and disuse.

PLYMOUTHISM CHARACTERIZED.

The Quebec Gazette says: The following memorandum of the judgment of Sir J. L. Knight Bruce, L. J., given in a case of Re Newbury, reported in the Law Reports, Chy. Appen., Vol. I., p. 265, may interest to the public, and particularly those that belong to the sect known as "The Plymouth Brethren." The facts of the case were as follows:—A father, a benefited clergyman of the Church of England, having appointed a minister of the same Church, conjointly with his widow, guardian of his children, the widow, after her husband's death, attached herself to the "Plymouth Brethren," and, with the infants, frequented their meeting-house. The Court, on the application of the other guardian, ordered the children to be educated in the principles of the Church of England, and restrained their attendance at the meeting-house of the dissenting body. The case came on for appeal, from the order of V. C. Stuart, and the following is the judgment of Sir J. L. Knight Bruce, L. J., on the appeal, in which the Court concurred:—

'We both think this order right. The only traceable form of religion which can be ascribed to the father of the infants was that of the Church of England, in which he was a benefited clergyman at the time of his decease. The form of religion (if religion it can be called) in which it is desired by the mother to ascribe the children, and in which to bring them up, is one which is without government, without ministers, without any fixed or settled means of ascertaining who belong to the community, and what are the doctrines entertained by them. They appear to be a casual and variable collection of un-governed professing Christians, congregated together without any settled form of worship. I do not wish to speak disrespectfully; but I must say, that this proposal of the mother amounts to nothing more than the bringing up of the children to no religion at all. It has been urged that we ought to see the infants, in order to ascertain their views on religion; but that would be unnatural. If this young man and young lady were to profess themselves in favor of ascribing themselves to a society of this description, I should feel it my duty to them to prevent it.'

THE SINGING AT SPURGEON'S TABERNACLE.

One Sabbath morning in London, when the fog was so thick you could not see across the street, we started for Spurgeon's church. We hurried over London bridge and out a long, wide avenue which we were told led to the church. Very soon a large, rectangular building loomed up in the fog, looking cold and ghastly, yet grand above the other roofs, a remonstrance against surrounding crime.

Though policemen were standing at all the doors we entered without tickets, and passing up a side aisle found a seat by the side of a good lady, whose cheery smile of welcome was like a dash of sunlight in a dark room. To the right and the left, above and beneath, far above first in one gallery and then another, people swarmed innumerable. The great preacher was already reading the first hymn. There was nothing peculiar in his manner, and I was not awaked out of a dreamy state of wonderment into which I had fallen until an immense volume of song startled me out of my dream. The audience meantime had arisen. They were singing without instrumental music, "Come, thou Fount of every blessing." There were a thousand voices in the upper gallery, twice as many in the lower gallery, and three thousand upon the main floor. The volume of sound gradually increased, until the mighty building trembled as if shaken by the pedal of a large organ; then it died away, and with a rustling like the leaves of autumn stirred by the wind, the audience sat down.

This was the first inspiration. Just before the preacher made his principal prayer, he said, "Let us sing 'Come, Holy Spirit,' to prepare our minds for prayer." The precursor on the lower platform started the hymn as the six thousand singers arose and responded to their pastor's invitation. The volume of sound was greater than before, sweeter and more sublime. The enthusiasm of numbers was magical. You could not help singing though trying to listen. The great choral filled the mammoth room, swaying to and fro, as an ocean tide of melody. The soul, lost in wonder, love and praise went out after God, searching the golden pavement of the New Jerusalem, and with enchanted imagination, sinking down before the throne of God, satisfied.

THE PHYSICIAN'S STORY.

All the evangelists narrate the wounding, but only Luke, the physician, records the healing of the wound inflicted on Malchus. To him the healing would have a special, professional interest. He would not be content to tell us that the ear was cut off without also telling how, at the tender, divine touch of the Great Physician, the gaping wound was healed and the severed ear replaced. Here is a touch of nature beyond the reach of conscious art. If one of the evangelists were a physician, he would be sure to mark and narrate the cure, though the others might pass it by. That he does mark and record it is one of those slight incidental evidences which lend a stronger support to the Christian documents than the large patent proofs which might be the work of design. And it is well for us, it is a theme for thankful praise, that the Divine Spirit moved men of divers character and position to tell in their several ways the single story of His love—the learned physician, Luke, no less than Matthew, the contented publican; Paul the accomplished scholar, no less than fisherman Peter. Another of these undesigned evidences or coincidences is implied in the fact that, of the four evangelists, only John gives the name of the high priest's servant. John was personally acquainted with Caiaphas, as we learn from the Gospel (chap. 18: 15,) and therefore might well be so familiar with the leading members of his household as to be able to name them.—Sunday Magazine.

Scientific.

SEA OF FIRE.—The Christian Standard has the following respecting strange fires on the Caspian Sea:

A phenomenon of a most extraordinary nature has been witnessed by the inhabitants of the borders of the Caspian Sea. This huge salt lake is dotted with numerous islands which produce yearly large quantities of naphtha, and it is no uncommon occurrence for fires to break out in the works and burn for many days before they can be extinguished. Early last month, owing to some subterraneous disturbances, enormous quantities of this inflammable substance were projected from the naphtha wells, and spread over the entire surface of the water, and, becoming ignited, notwithstanding every precaution, converted the whole sea into the semblance of a gigantic flaming punch-bowl, many thousand of square miles, in extent. The fire burnt itself out in about forty-eight hours, leaving the surface strewn with the dead bodies of innumerable fishes. Herodotus mentions a tradition that the same phenomenon was once before observed by the tribes inhabiting the shores of the Caspian Sea.

LIVE QUESTIONS.—A good idea of the subjects of social thought for the present times may be formed from the string of questions proposed for discussion at the Social Science Congress, at Bristol England.

Law.—1. What ought to be the legal and constitutional relations between England and the colonies? 2. What is the most expedient mode of introducing into England a system of public prosecution? 3. What limits ought to be placed by law to charitable endowments? 4. What ought to be the principles regulating the ownership and occupation of land?

Reformatory Section.—1. Can infanticide be diminished by legislative enactment? 2. What have been the results of the Industrial Schools and Reformatory Schools Acts?

Education.—1. Is an unsectarian scheme of education inconsistent with religious teaching? 2. How may the State best promote the education of the destitute and neglected portion of the population? 3. In what way can the Endowed Schools Bill be worked so as to bring the educational endowments within reach of all?

Health.—1. Can Government beneficially further interfere to limit the spread of infectious diseases? 2. What legislative measures might be proposed to deal with cases of uncontrollable drunkenness? 3. Should the Contagious Diseases Act be extended to the civil population?

Economy and Trade.—1. In what respects may the administration of the poor law be improved? 2. Is it desirable that State aid should be given to emigration, and, if so, in what form? 3. How may the condition of the agricultural labourer be improved?

AN ECCENTRIC PHILOSOPHER.—There died last week, at Upper Clapton an eccentric personage, well known in the parish as "Mad Howard." It was his custom, a few years ago, to stand at Stamford-hill tollgate from eleven to twelve o'clock every Thursday, and pay the toll on every vehicle that passed, after which he would throw out of the window sometimes as much as £100 in gold and silver, to be scrambled for by the populace. When remonstrated with on the absurdity of his conduct he would reply "that, having no one to leave his money to, the Crown would be his heir, and he might as well benefit as many of the Queen's subjects as possible in his lifetime." We understand that he has died intestate, though often solicited to leave his money to some of the local charities. The personality is believed to be about £50,000, all of which, in default of an heir-at-law, will go to the Crown.—Morning Star.

Paint all tools exposed to the weather, and if with a light coloured paint, they will not heat, warp, or crack in the sun.

Dip well-seasoned shingles in a lime wash, and dry them before laying, and they will last much longer, and not become covered with moss.