

Youths' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, June 6th, 1869.

MATTHEW xvii. 22-27: xviii. 1-5: MARK ix. 50-57: LUKE ix. 43-48: The tribute money miraculously provided. The disciples contend who shall be greatest.

Sunday, June 13th, 1869.

CONCERT.

ANSWER TO QUESTIONS ON SCRIPTURE METAPHORS.

Commencing with the letter C.

- 1. CROWN. Used for immortal life in Jas. i. 12: Rev. ii. 10: for eternal glory in 1 Pet. v. 4: and for heavenly purity in 2 Tim. 4, 8. 2. CANDLE. Signifies the soul of man in Prov. xx. 27: the favour of God in Job xxix. 3: and spiritual gifts in Matt. v. 15. 3. COVER (verb). Used for protecting in Ps. xci. 4: and for pardoning in Ps. xxxii. 1. 4. CANDLESTICK. Used metaphorically of the church of God in four particulars:—(1st) Because the church is set up to be a light in the midst of darkness, Eph. v. 8: (2nd) because it consists of many branches, all in union with one centre, 1 Cor. xii. 20: (3rd) because, as its branches were adorned with flowers (Ex. xxv. 33) so the church is with graces, Tit. ii. 10: (4th) because as the high priest dressed it daily (Ex. xxx. 7) so Christ sustains his church with the oil of heavenly grace, Phil. i. 19. 5. CAPTIVITY. Used of affliction in Job xlii. 10: and of the power of sin in Eph. iv. 8, and Rom. vii. 23.

SCRIPTURE ENIGMA.

No. XII.

What should not be obtained in haste and greed? Whose son to monarchs spake the truth indeed? With whom dwelt Jeroboam when he fled? By what brave woman was a nation led? Whose royal daughter at a gate was slain? Who in old age, God's mercy did obtain?

By these initials you may know A boon God only can bestow: Which crowns the treasures of the great, And glorifies a low estate.

A CONCERT EXERCISE ON TEMPERANCE.

An exercise for a Sunday School concert or for any similar occasion. The texts given below numbered and written on slips of paper, should be quietly handed to different persons in the audience before the time for this exercise. The pastor or superintendent should have also the questions and the texts written out and numbered. The questions are then asked and these parties read or recite the texts of Scriptures as follows:—

- 1. Who was the first drunkard? (Gen. ix: 20, 21.) 2. Who took the first temperance pledge? (Judges xiii: 13, 14.) 3. Did anybody, mentioned in the Bible, ever take the pledge of his own accord? (Dan. i: 8.) 4. Was he any healthier or wiser in consequence? (Dan. i: 15 and 17.) 5. Ought kings to drink wine? (Prov. xxxvi: 4.) 6. Ought priests to drink wine? (Lev. x: 9, 10.) 7. Ought we to make companions of drunkards? (1 Cor. v: 11.) 8. Can any drunkard enter the kingdom of heaven? (1 Cor. vi: 9, 10.) 9. Does God pronounce any woe upon drunkards? (Is. v: 11 and 22.) 10. Why has he pronounced this woe? (Is. xxviii: 7, 8.) 11. Are drunkards likely to get rich? (Prov. xxiii: 20, 21.) 12. What are the consequences of drinking? (Prov. xxiii: 29, 30.) 13. How may we avoid these consequences? (Prov. xxiii: 31.) 14. What will be the result if we disregard this advice? (Prov. xxiii: 32, 35.) 15. Is it wise to tamper with strong drink? (Prov. xx: 1.) 16. Where was the first temperance society? (Jer. xxxv: 6 and 8.) 17. What blessing did God pronounce upon the first temperance society? (Jer. xxxv: 18, 19.) 18. Is intemperance a vice? (Gal. v: 19, 21.) 19. When is temperance a virtue? (Gal. v: 22, 23.) 20. Is there in the Bible any passage that forbids all intemperate habits? (Rom. xii: 1.)

A vessel arrived recently at San Francisco, from Tahiti, having on board 30,000 pounds of "fungus," gathered on the trees in the southern part of the Society Islands. This fungus is in appearance like very thin and dirty India rubber, and is to be shipped to China for use in making soap in the Celestial Kingdom. The value is about 124 cents per pound at the Islands, and about 100,000 pounds are produced there annually.

One of the friars at the Convent at Presberg, Hungary, was recently poisoned while partaking of the sacrament. A servant had poured sulphuric acid into his cup.

COUSIN MABEL'S EXPERIENCES.

BY MISS E. J. WHATELY.

No. XVII

THE TWO WORLDS.

One autumn evening, a little group of my young friends were again assembled round my parlour fire. Our old acquaintances Margaret Hayward and her cousin Caroline had commenced an evening Bible class for some young working girls in our town, which they attended once a week—and they generally came to take early tea with me before proceeding to their business. They were this time accompanied by another cousin, Matilda Salter, who had come to stay with them and was taking part in their work: and as I had three young friends on a visit to me who came from Matilda's neighbourhood, she had begged to join our little party, who were enjoying a friendly chat together before being summoned to the tea-table. Lucy and Sophy Fairfield were lively intelligent girls, well brought up, but inclined to exercise the privilege of thinking for themselves rather freely now that they were entering on what they considered years of discretion: Grace Halliday, a year or two older, was quiet, gentle and timid in manners, but had early given evidence of having chosen the "better part," and with all her mildness, was firmly and steadily consistent in Christian conduct.

After a little time spent in lively commonplace talk, the three who were about to teach began to speak of the lessons they were preparing. Caroline had come to a passage in the chapter she was reading with her class which she said she found very difficult to apply to rules of everyday life, though its meaning was plain enough.—"It is that verse in Colossians," she said, "Walk in wisdom toward them that are without."

"I can't see anything difficult in that verse," interrupted Matilda: "of course 'them that are without,' means those who are not Christians."

"I did not doubt that, Matilda," said Caroline, smiling; "my difficulty was, whether it was meant to apply to the heathen, or whether there the precept can in any way be a guide to us now, in a Christian country."

"My dear," rejoined Matilda, "surely you would not consider what we call conventionally a 'Christian country' as composed of true Christians. You would not call everyone a Christian who goes to church, however inconsistent his life may be."

A whisper from the other side of the tea-table drew my attention, and I caught the words from Lucy, "Some people think Christianity consists in abusing one's neighbours for not being Christians."

I thought the conversation was taking rather too personal a tone, and turning to Grace, I said, "And what do you think, dear, on this disputed point?"

"It is just what I have often wished to ask you about, cousin Mabel," she said: "I know, of course, that real Christianity must mean, a living faith in our Saviour, and love to him, and a wish to follow him; but I think it is very hard to judge of others—at least of most people—whether they have such a faith,—and I don't think it would be right either."

"I don't see how we can, with the utmost stretch of charity, think all our neighbours real Christians," said Matilda, in a slightly sharp tone.

"No," interposed Margaret, "no one said we could: and of course there are cases on each side in which we cannot feel any doubt, even though we may be unwilling to speak strongly. There are people so holy in their outward lives—people like my dear mother, you know, cousin Mabel, and like our minister at B—, and some more, of whose Christianity one feels the power, if one is half an hour in the room with them; and then of course there are the openly ungodly and careless, of whom, unhappily, one can't doubt the other way, while they remain so; but of the largest number of those we meet, we ought to try and suspend our judgment as far as we can, ought we not? At least, if we cannot help—as often we cannot—forming an opinion, we should not be justified in putting down all of whom we were not sure, in the class of those 'without.'"

"That is exactly my difficulty, stated better than I could state it," said Caroline.

"It is very true," I replied; "and most particularly on the negative side, as it may be called. It would not be wise to choose a friend, or a ministry to attend, where there is power of choice, or in any way to put yourself under the guidance of one whom you had not good grounds for positively believing a real heart-Christian; but there are numbers we daily meet, of whom we could not venture to speak with such full conviction, and yet whom we should have no right to stigmatize as those 'without.'"

"Such as—" Matilda began—"I would rather not name names; for that would be just falling into the fault we want to avoid. But many, I believe, have within them a real though weak principle of spiritual life, whose reserve, or timidity, or want of enlightenment, or peculiar situation and associates, prevent their showing it as one might wish they would."

"And I am sure," said Lucy, "I think people who don't make any profession are often really much better than many people who make a great talk and pass for wonderful Christians, and yet who are so inconsistent and so unamiable in their lives, just like—"

"No 'just likes,' my dear child, pray; we are not met here for gossip; what you say is true in itself as far as it goes, but it does not follow that your non-professing people would not be better, and happier too, if they did show their religious principles, openly. Let your light shine before men, remember, is our

Lord's own teaching; and surely we are not to hide the source from which our light springs. Besides you should remember, on the other hand, that many whose lives appear irreproachable may be so merely from natural amiability of temper."

"Well," said Matilda, "I can't see it to be right to ignore all outward differences and treat people as Christians who give no proof that they care about such things."

"And I can't see," rejoined Sophy, "that we are to call people really pious who make their religion so disagreeable as to set every one against it."

"I am afraid on both sides there is a little inclination to 'judge our neighbour,'" resumed I; "quite as much on Sophy's side, as on yours, Matilda. You would—to quote a remark I read the other day—class sheep on the hillside as stones, because they lie so still as to look like them at a distance; while you, Sophy, would set down every wandering or deformed sheep as a wolf. There are of course false professors, Christians only in name; but it is possible to be a real follower of Christ, and yet to have many unamiable qualities and to indulge in many faults."

"But that ought not surely to be," said Caroline—"though of course we should remember how often we all fall ourselves."

"We should, dear; and we should make allowance for bad early training and natural disagreeableness of character and manners; the real cure would be getting nearer Christ, as we were saying the other day, Margaret; that would soften even natural asperities."

"When I was abroad last year," said Margaret, "I often observed in gathering grapes at vintage-time, that on one bunch there might be some grapes quite sweet and mellow, and others almost acid; they said it depended on which of the berries had caught the sun; I was thinking of that the other day, with regard to the faults of Christians."

"Ah, yes, many are like sour grapes, for want of the sunshine from the Sun of Righteousness; I fear we all are sometimes."

Matilda, who evidently did not like the tone the conversation was taking, here said she thought she would go on and await her class in the schoolroom, as she had still some preparations to complete.

"I know one who is like a sour grape certainly," whispered Sophy, when the door had closed behind our guest, in a tone which nearly made me smile, though I felt it necessary to check her.

"And yet," said Grace, "Matilda is really a most active, useful person, and I often wish I had half her courage and decision."

"Oh, Grace," said Sophy, "don't wish yourself like Matilda! We like you much better as you are. I beg your pardon, Margaret and Caroline, she is your cousin, and I ought not to speak of her lightly before you; but candidly, is not she sometimes very disagreeable in her way of laying down the law and condemning every one who does not think exactly with her?"

"I am afraid I cannot deny that she has sometimes tried me," said Margaret; "but we should not speak harshly of her in her absence, Sophy; and she is, I am sure, really conscientious and zealous. It only shows how hard it is, Caroline, to act on your text, and 'walk in wisdom.'"

"Ah, my text! it is nearly time for us to go and I am as far from being clear about it as ever."

"I think," said I, "that the difficulty would be lessened, if we looked to it more as concerning our own actions, than to our opinion of others. We may not be able to tell with certainty who is 'without,' at this present time, of our associates; but if we try habitually so to live as not to cause any who may be opposed to vital religion, to reproach us with inconsistency, we shall have acted, I think, in the spirit of the apostle's precept, and that without wasting our time and injuring our Christian charity, by judging others."

"Thank you," said Caroline: "I see it more clearly now. The part we are to consider is 'the walking in wisdom,' and we are to leave it to God to judge who are 'those without.'"

"Just so, my dear; but you and Margaret will be late—excuse me for sending you away in a hurry; but you ought to be gone if you would be in time for your class."

"And I must try and set matters right with Matilda," said Margaret, "for I am afraid she was a little vexed."

So with all possible dispatch the two cousins were equipped and took their leave, and the tea-table was cleared and we gathered round the fire.

"I am very sorry about Matilda," said Grace; "none of the young people in our neighbourhood like her, and I can hardly wonder; and yet she has often given me excellent advice, at least advice which seems in theory excellent, though, somehow, it will not work in practice."

"I know what Cousin Mabel will say at that speech, Grace," said Lucy; "for she was telling me only the other day that some wise man had said a thing couldn't be really good in theory and bad in practice."

"No, Lucy; but don't you remember," I added, "what makes people think it is a theory not being properly acted out in practice; and then the fault in the practical part, as it often happens with a dish that is ill-cooked, makes people think the receipt must be bad."

"Just like my putting pepper instead of spice by mistake into a cake I had undertaken to make after a famous receipt of my aunt's," said Lucy, laughing; "do you remember, Sophy, the miserable failure, and cook's triumph over me? 'That came,' she said, 'of young ladies meddling with what they know nothing of, and trying new-fangled receipts; for she did not perceive at first what had occasioned the blunder.'"

"Well, that is just a case in point, I think; Matilda is very apt to put pepper into her cake, and so the receipt gets blamed; but it is better to look to ourselves than to others."

MEN WANTED.

The great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men who can have courage without shouting to it. Men in whom the courage of everlasting life runs still, deep, and strong. Men who do not cry nor cause their voice to be heard on the streets, but will not fall nor be discouraged till judgment be set in the earth. Men who know their message and tell it. Men who know their places and fill them. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.—Southern Home Journal.

SELF-CONCEIT.

Some persons have an immense idea of their own importance. They think they fill a very large place in the community. We knew a tailor, a dapper little man, who, when asked by one of his patrons from a neighboring village, where he attended church, replied, "Oh, I didn't wish to appear partial—I have a pew in each of the churches, and attend them all." Of course he had no thought of getting customers—not he; but, apart from that, he really seemed to feel that he was patronizing the churches. There are too many church-goers who act as though they were patronizing Christianity. Christianity ought to feel under great obligations to them. How could it stand without their countenance and support? But by-and-by the tables will be turned, and what position will these great men then hold to Christ and Christianity and the church?—Ex.

AN OMNIBUS TO JERUSALEM.—A Times' letter from "Jerusalem, March 13th," warmly commends the labours of Lieut. Warren and his exploring party, and appeals for aid to the Palestine Exploration Fund. "The works are (says the writer) conducted in the most economical manner, and if I could judge from what I saw the other day all are labouring with a devotion which cannot be inspired by any present pay or hope of reward so much as by a deep interest in the operation itself. The ease with which Jerusalem can now be reached will attract more visitors every year. It must be admitted that there are still disagreements to be faced. But the Government of the Sultan is doing a good deal to ease the path of the Christian pilgrim. There is, for instance, a road—an actual chaussee—in the course of construction from Jaffa to Jerusalem, a distance of thirty-six miles. The engineering is rude, and the road itself offers much opposition to the passage of vehicles, but still some time or other it will be finished, and there is already,—yes, there is indeed—an omnibus to Jerusalem, driven by one of the last surviving or staying Americans of the 'Jaffa Colony'; the bus can only go part of the way, and how it is drawn over the rocks and stones in the way must be a wonder to those who have to ride between the Holy City and the ancient port. Whether anything will ever be done to make Joppa accessible in any weather but a dead calm it is hard to say; but it is the natural port of Jerusalem—a ride of eleven hours brings one from the beach to the City of David." In the course of further notes the writer says,— "This week an English nobleman of the highest character and promise was admitted to an order of knighthood, one vow of which is, I believe, to aid in the recovery of the Holy Sepulchre from the Infidel. Perhaps the Marquis of Bute, who is now in Jerusalem, may be led by his interest in the work to give pecuniary help (to the Palestine Fund), but no individual can be expected to take on himself a work which calls for national support."

The Bristol Times says that the Rev. Benjamin Speke, whose mysterious disappearance excited such consternation some two years ago, is engaged to be married to a daughter of a Wiltshire squire.

SAVE SOMETHING.—A penny a day is nearly eight dollars a year. "Waste not, want not," is an old saying; and he who is extravagant enough to cast idly away what can be made useful, though it be but a trifle, may expect to see the day when even that trifle would be acceptable.

The living christian finds grace sufficient for all the duties of life.

Johnson's Anodyne Liniment will give more relief in cases of Chronic Rheumatism, no matter how severe, than any other article known to medical men.

It is often remarked by strangers visiting our State, that we show a larger proportion of good horses, than any other State in the Union. This, we tell them, is owing to two principal reasons: in the first place, we breed from the very best stock; and in the second place, our people use Sheridan's Cavalry Condition Powders which in our judgement, are of incalculable advantage.