

Boys' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, July 25th, 1869.

JOHN vii. 32-53: Public teachings of our Lord. Recite.—Scripture Catechism 33, 34.

Sunday, August 1st, 1869.

JOHN viii. 1-20: Further teachings of our Lord. A sinful woman forgiven.

Recite.—S. C., 35, 36.

ANSWER TO SCRIPTURE ENIGMA.

No. XV.

- G-allo-e . . . Luke iii. 1. E-ba-l . . . Deut. xi. 29. R-on-e . . . Acts xviii. 2; Luke ii. 1. S-amari-a . . . 1 Kings xvi. 24. H-u-s . . . Gen. xxii. 20, 21. O-she-a . . . Numbers xiii. 8. M-achi-r . . . 2 Sam. ix. 4, and xvii. 27, etc. GERSHOM.—Exodus xviii. 3; 1 Chron. vi. 2, 3; Num. iv. 15. ELEAZAR.—Exodus xxviii. 1.

QUESTIONS ON SCRIPTURE METAPHORS.

The following questions are to be answered by the mention of words, all of which commence with the letter D.

- 1. Name a species of animals to which wicked men are compared. Justify the metaphor in five particulars from Scripture. 2. Name nine words taken from water, which are all used metaphorically. 3. Debts are spoken of as metaphorically descriptive of sin. What passage sets this forth in the strongest light? 4. Name a word which is used metaphorically in connection with sorrow, death, secrecy, sin, and hell. 5. What word is used to describe an opportune moment, a time of affliction, a season of great deliverance, a state of holiness, and eternity?

GOING TO JESUS.

I knew a little darling girl, Of summers barely three, But she had learned the Savior's words, "Let children come to me."

One day a neighbor, quite amazed, Saw coming down the street, A sober face beneath a hat, And two lone little feet.

Out ran the neighbor to the gate— And called, "Why, Lizzie dear, Where is your mamma? Are you lost? Alone? How came you here?"

The child looked up with earnest eyes And answered, "Don't you know Jesus bids children come to him? I'm not too young to go."

I heard it all at Sunday School— O no, I cannot stay; I want to do as Jesus says— Where does he live, please say?"

The lady led the prattler in, And took her on her knee, Untied her hat and smoothed her hair, Talking so pleasantly.

She tried to teach what Jesus meant, When he to those who brought Said, Suffer little ones to come To me—forbid them not."

The eager listener taking in The story sweet and new, Inquired, "To Jesus can I go, And stay with mamma too?"

Now Lizzie tells the children all, The Saviour dwells not far; O give your heart to Him to-day, Just where and as you are. In Christian Era.

LENGTH OF SERMONS.

The question is asked, How long ought a sermon to be? Well, that depends on its thickness. We have heard some sermons so thick through with solid thought that the preacher ought not to stop under two hours. We have heard others so thin that if the preacher had ceased talking at the end of fifteen minutes it would have been of proper proportions; so well proportioned, indeed that it would not have been remembered otherwise than as a very good sermon. The general run of sermons should be cut off at the end of about thirty minutes. If a man takes an hour, or an hour and a half, he ought to be sure he has got a thick sermon.

EPITAPH ON A LAWYER.

Beneath this humble mound Pleadwell hic jacet, Who ne'er will rise again till Deo placet; He in his lifetime many a harangue fecit, Death grudged his fame and at him his dart jecit.

COUSIN MABEL'S EXPERIENCES.

BY MISS E. J. WHATELY.

No. XXIV.

THE TWO WORLDS.

But to return to our subject. Bertha's next letter says:—

"I was obliged to end my last very abruptly, being called away by Annette, who wanted me to prepare for a matinee musicale, that afternoon, or morning I should say—(morning lasting, in this place, till about six o'clock p. m.), and would not let me go in the bonnet which I thought quite fitted for the occasion, so I had to buy a new one, only a strip of lace with a wreath and broad ribbon round it; but it made a large hole in my quarter's allowance, which I am very sorry for, because I had hoped to send you something more for your capoteur, and now I find I can only give a trifle this quarter. But living here does empty one's purse more quickly in a week than it did at Mrs. Lawson's in half a year. However, we had a delightful afternoon at Lady A's; very good music,—and I only wished Annette would not have devoted every spare moment to talking with Captain Eyre; after what Georgina had said, I saw that it would expose her to remarks. I hinted to her something about my wonder she should like him so much, but she laughed and told me he was the greatest bore on earth, and she only talked to him while Miss Stretton was going on with her endless variations on the harp, and one wanted something to keep one awake. I am afraid there is some truth in what I had heard, and that she is too fond of admiration.

"Later I had some serious talk with Annette about her way of going on. She took all I said with such sweetness, that I really could not find it in my heart to blame her much. I do think she will try and correct her manners; it is more her misfortune than her fault, for she has been greatly spoiled, as she owns herself.

"We went to another soiree yesterday evening; there was dancing again, and I could not help thinking it all very pleasant. The great evil is that it makes one so late in the morning; we did not get home till four o'clock, and I am only just up now, though it is past noon. I know it would be waste of time to do this often, but this is only once in a way."

"Ah, poor Bertha!" Grace, "she is getting more and more entangled in the world!"

"Now that is just the kind of speech,—I beg your pardon, Grace, but in any one but you I should call it cant," said Sophy, impatiently. "I don't mean that you are a person to use canting expressions, and I am sure you always mean what you say; but I cannot bear to hear people make those speeches, as if a little gaiety now and then implied being carried into a vortex of dissipation. Surely, Cousin Mabel, you do not think there is anything wrong in a little dancing now and then?"

"I do not consider the act of dancing wrong in itself, dear Sophy; you have heard me play to my little nephews and nieces at Woodford Park while they danced round the room on a rainy evening; but the concomitants of dancing parties, whether they be called regular balls or not, do involve so much of unavoidable evil, so much temptation to vanity and love of display, and so much harm to oneself and others in late hours and expensive dress—and above all, in the way the time and thoughts are engrossed, that I do not believe any earnest Christian could feel it consistent to frequent such amusements habitually, or indeed wish to do so, if the desire to 'keep her heart with all diligence,' was really uppermost. You know how much our friend Marion S— had to go through in giving up worldly amusements, against the wishes of her parents too; and she was a person fitted both to enjoy the world and shine in it; but she resolutely broke through all."

"Yes," said Sophy, "but I own I always thought it rather overstrained in her."

"She noted, my dear, from conscientious conviction; and I believe you will find that it is one of the points on which really decided Christians are most unanimous, that the habit of indulging in worldly amusements is unfavourable to the spiritual life. I have known some young Christians who did not see it in the earlier period of their Christian course, at least who did not see the importance of abstaining from such amusements; but never one who did not sooner or later come to that conviction. It is not that the act of going to such a place is a sin, it is that the course of such a life gradually stifles the higher aspirations and deeper feelings of a Christian: it is like taking slow poison, which undermines the constitution." And in Bertha's experience this was shown, as she was afterwards herself ready to acknowledge.

"But it was only a little taste of gaiety in her case," said Lucy. "It was not like leading a regularly dissipated life."

"Ah! that 'only just,' is a dangerous word. I believe it is a word which has led many into every kind of mischief. These amusements are really like stimulants; every time they are partaken of, a wish for more is awakened, and multitudes who begin, like Bertha, with an intention of entering into them in moderation, end by being completely carried away. Poor Bertha was at this time trying to serve two masters; she really meant to belong to the Lord, but she had been disgusted with the faults and foibles she had unfortunately met with in truly Christian people, and was now insensibly drawn by the fascinations of her new friends into assimilating herself more and more to their habits and ways of think and acting. Her next letter speaks of another dance, 'just on the occasion of a birthday,' and she adds,

"It gave me the opportunity of a little more conversation with Annette about her imprudence of manner, and too great love of admiration.

She thanked me in the most candid, affectionate manner, and said she only wished she had always had such a wise and kind adviser as I was.

"I always used to hate good advice," she said, "but from you, Bertha, I can take anything; you have such a gentle, sweet way of reproving, and, besides, your religion never annoys or grates on any one, you always manage to make it so agreeable and attractive; and I know I am not the only person who thinks so." I would not have told this to most people, dear Cousin Mabel, lest I should seem vain; but though I know how undeserving I am of Annette's praise, I think you will agree with me in thinking it a subject of great thankfulness that I have been given the power of influencing such a mind as dear Annette's. Influence, as I have often heard you say, is a talent we shall have to account for; and I feel, therefore, it is a strong inducement to me to be as much with Annette as possible, as I really believe I can exercise some restraining power on her. She says she always goes on better when I am with her. This has decided me to go with her to Lady A's ball, which I had intended to refuse. I think if I go for Annette's sake it will really be a mission of usefulness, will it not, dear Cousin Mabel?"

"Was she not right there, at least?" said Sophy. "If she could influence her cousin for good by going with her, was it not a good reason for entering into amusements she might otherwise object to? Why do you smile?"

"Because I see you are making the same mistake as my dear young friend here. She thought she was influencing Annette, while all the while it was Annette who was influencing her; and she really, I believe, thought she was actuated purely by this wish of doing good, while both her friend and the others about her could plainly see that the real motive power was the increasing fascination which these gaieties were gaining over her."

"But would it not be her duty to go, if by doing so she could really do good to Annette?"

"My dear Sophy, the desire of influencing, as has been truly said, is often a great snare. If God gives us influence over another, let us use it conscientiously, and be thankful; but never, never let us go a step out of the right path in order to influence another; for such a compromise will never have God's blessing. Bertha felt, I am sure, at the time she was writing to me, that she was getting more and more involved in a vortex of worldly gaieties, which she knew to be really inconsistent with a Christian life. By keeping out of them, she would at least have insured Annette's respect for consistency; by yielding to her friend in these matters, she was not going the way really to influence her in others. It has been well said that the church of Christ loses her power of attraction when she loses the power of repulsion; and when Annette told Bertha that her religion never annoyed or hindered others, she had some reason to suspect there might be something in it not quite of the right kind."

"But," said Grace, "might that not be made an argument to defend those faults of manner and disagreeableness which had repelled her in her other friends?"

"I think not, my love, at least not fairly. We are following Scripture precepts in striving to cultivate all things that are lovely, as well as of good report. If the question had been one of manner, it would certainly have been to the credit of Bertha's religion that it was recommended by gentleness and sweetness of address; and we have seen how much harm is done by Christians rendering their religion repulsive by unpleasant manners. But in this instance Bertha ought to have seen that it was her vacillating principle, and not her gentleness of manner, that recommended her to her friend, Annette, in fact, really liked her for being so easily led. Make your religion as attractive as you can, while keeping firmly to main principles; but be sure that Christianity never has gained, and never will gain, by compromise. It is like the offer of Nabash the Ammonite. He was willing to enter into alliance with the Israelites, if they would thrust out their right eyes. If a Christian is to place himself on the world's side, he can only do so by half blinding himself. In Bertha's case, the result proved this."

HAVE YOU A CLASS?

Have you a class in the Sunday-School? No? Ah, then, you are a member of the Bible-class, perhaps, or you are librarian, or have some other duty that prevents your working as a teacher. It can hardly be that you are not a member of the school at all! In these days when the Lord is pleased to call all to labour in some part of his vineyard, you surely would not willingly exclude yourself. You would not hold yourself aloof from the earnest, happy workers. You would not lose the spiritual sunshine and strengthening that came to them direct from heaven to sustain them in each new effort. One cannot sit idle by the way and get the benefit that arises from exercise. One cannot have new accessions of spiritual strength unless he exert that already possessed.

Is there no class you are disposed to join as a learner? Are all the classes supplied with teachers? Find a class from the highway, and take them in. Or if isolated, or an invalid, call them in to you. There are swarms of neglected little ones everywhere. The Sunday-school is a self-adjusting institution. It can be established anywhere, on short notice, and according to circumstances. There is no reason why you should not have the privilege of a place in it. Is there?—S. S. Times.

EARLY PURITAN RULE.

A writer in *Appleton's Journal* is preparing a series of sketches of early life in Boston, the second of which appears in the number for April 17th, entitled, "How They Tried to Regulate Life and Manners in Boston." The writer seems to have been quite diligent in gathering curious examples of Puritan legislation.

"Four years after the settlement of Boston, the whole matter of dress, in its most minute details, came under the inspection of the General Court, when the number of slashes in the sleeve was determined by law; and lace, gold-thread, gold or silver girdles, hat-bands, belts, ruffs, and beaver-hats, are forbidden any longer to be worn, with the proviso that those who already have such vanities as these in their possession may wear them until they are worn out, always excepting 'immoderate great sleeves, slash-apparel, and long wigs,' which must see the light no more. With a minuteness that is edifying, the statute goes on to say that 'no person shall make or sell any bone-lace, to be worn upon any garment or linen, upon pain of five shillings for every offence, provided that binding or small edging-lace may be used.' The grand climacteric of this style of legislation appears in an order providing for the arraignment before the court of any person 'who should give offence to his neighbor by the excessive length of his hair!'

"In 1637, 'George Barlow for his idleness is sentenced to be whipt,' and 'Richard Osborne is enjoined to give an account to the constable weekly how he doth improve his time.' 'Captain Lovell is admonished to take heed of light carriage.' A year or two after, 'Elizabeth Chaulkley is enjoined to make double restitution for the eggs and things which she stole;' 'John Grosse, for common railing, is disfranchised;' and 'John Stone and his wife are admonished to make bigger bread.'

Scientific.

INFLUENCE OF WEATHER ON HEALTH.—The *Medical Record* gives the following "nine aphorisms" of Dr. Ballard upon relations of the atmosphere to health:

- 1. That an increase of atmospheric temperature is normally associated with an increase of general sickness. 2. That a decrease of atmospheric temperature is normally associated with a diminution of general sickness. 3. That for the most part the increase or decrease of sickness is proportional in amount to the extent to which the atmospheric temperature rises or falls. 4. That it is an error to suppose (as is popularly held) that sudden changes in temperature are (as a rule) damaging to public health. A sudden change from cold to hot weather is indeed very damaging; but a sudden change from hot to cold is one of the most favourable circumstances that can occur when sickness is regarded broadly as respects a large population. 5. That, remarkably enough, these influences are most marked in the directions I have mentioned in the colder season of the year, and more certain in the winter than in the summer. 6. That rises and falls of temperature are more certain and effectual in their special operation upon public health when at the same time the daily range of temperature is lessened, than they are when the daily range is at the same time increased; rises of temperature increasing sickness more certainly and markedly, and falls of temperature decreasing it more certainly and markedly. 7. That a fall of rain lessens sickness generally, sometimes immediately, sometimes after a short interval, and that, as a rule, the reduction of general sickness is greater when the fall of rain is heavy than when it is light. 8. That drought, on the other hand, tends to augment general sickness. 9. That wet weather in the summer season operates more certainly in improving public health than it does in the winter season.

VEGETABLE ELECTRICITY.—An English observer has been trying experiments with vegetable materials in the production of electrical currents. An electrical current is obtained readily by having two liquids and a metal; with the condition that one of the three shall act chemically on one of the others. In seeking to apply the same principle in experiment with the vegetable kingdom, he started with the rather crude theory that when two flavors are habitually combined in cooking and eating, the reason why they mutually improve each other is because of some electrical action between them. On trial he found that a voltaic current more or less strong was evolved in every instance. As a result of his novel studies he makes out an interesting list of electro-positive and electro-negative substances, which will look rather curious in the eyes of scientific men if they shall be verified and added to the mineral lists as they now stand. We give a few as a specimen:

Coffee, tea, cocoa, nutmeg, cloves, cinnamon, almonds, rhubarb, starch, are electro-positives, with sugar as electro-negative. So almonds with raisins; horseradish with onions, and beets, and salt; mustard with tartaric acid; raw potato with lemon juice; quinine with dilute sulphuric acid; starch with iodine.

A gunpowder hammer, applied to pile-driving, has been exhibited in Philadelphia. The cartridge contained one-third of an ounce of gunpowder; the hammer weighed 675 pounds, and the cylinder or gun 1,500 pounds. This was loaded and fired fifty-five times in one minute and a quarter. The driving power is eight times as great as that of the steam hammer, and the speed ten times.