

Youths' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, January 16th, 1870.

MATTHEW XX. 1-10; Parable of the Labourers in the Vineyard.

Recite.—Scripture Catechism, 72.

Sunday, January 23rd, 1870.

MATTHEW XX. 17-20; MARK X. 32-45; LUKE XVIII. 31-34; Jesus again foretells his Death and Resurrection. The ambitious request on behalf of James and John.

Recite.—S. C., 73, 74.

ANSWER TO DOUBLE ACROSTIC.

NO. 1.

D-almanuth-a Mark viii. 10.
A-roee-r Deut. ii. 36.
V-asht-i Esther i. 19, 20.
I-nceus-e Rev. viii. 3.
D-anie-l Dan. i. 12-16.

DAVID—ARIEL. Isa. xxix. 1.

SCRIPTURE ENIGMA.

NO. XXVII.

Who as his people's priest did God appoint?
From whom did Paul his Jewish wisdom learn?
Whose grandson did prophetic hands anoint?
What captain did his troops to rebels turn?
Whose son did warn a king against his friend?
Where did a monarch see his children slain?
What king, mid sinful pleasures met his end?
Where was it Jacob did God's blessing gain?
Where did a ruler's son, his brethren slay?
Who watched th' unheeded dead by night and day?
Where did St. Paul with a kind convert stay?

By these initials let us learn
For what the parted fondly yearn,
With many a wish and prayer:
Alas for them when in its place,
Come the dark tidings of disgrace,
To bow their heads with care.

THE VALUE OF CHEERFULNESS.

One who has thought deeply and well upon the sources of human happiness, says there is no greater every-day virtue than cheerfulness. This quality of mind among men, is like sunshine to day, or gentle, renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humour. As well might fog, and cloud, and vapor, hope to cling to the sun-illuminated landscape, as the blues and moroseness to combat jovial speech and exhilarating laughter. Be cheerful, always. There is no path but will be easier travelled, no load but will be lighter, no shadow on heart or brain but will lift in presence of a determined cheerfulness.

Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases they are apt to seek it; if it displeases they are prone to avoid it. If home is the place where faces are sour and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially the little ones, in such a way as to make them happy. Cheerfulness is an excellent working quality, imparting great elasticity to the character. As a bishop said, "Temper is nine-tenths of Christianity; so are cheerfulness and diligence nine-tenths of practical wisdom. They are the life and soul of success, as well as happiness. Perhaps the very highest pleasure in life consists in clear, brisk, manly working; energy, confidence and every other good quality mainly depend upon it."

WILLING AND FAITHFUL.

A few years ago, a large drug firm in this city advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this little waif, the merchant in the store promptly said: "Can't take him; places are full; besides he is too small." "I know he is small," said the woman, "but he is willing and faithful." There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted of such a boy,—he wasn't bigger than a pint of cider." But after consultation the boy was set to work. A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and discovered his youthful protegee busy scissoring labels. "What are you doing?" said he; "I did not tell you to work nights." "I know you did not tell me to; but I thought I might as well be doing something." In the morning the cashier got

orders to "double the boy's wages, for he is willing." Only a few weeks elapsed before a show of wild beasts passed through the streets and very naturally all hands in the store rushed to see the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle, was captured. Not only was a robbery prevented, but valuable articles taken from the stores were recovered. When asked by the merchant why he staid behind to watch when all others quit their work, the reply was, "You told me never to leave the store when others were absent, and I thought I'd stay." Orders were immediately given once more, "Double that boy's wages; he is willing and faithful." To-day that boy is getting a salary of \$2,500, and next January will become a member of the firm.—The Republic.

WORD PUZZLES.

The following funny puzzles in spelling and pronunciation may amuse some during the winter evenings:—

There is one word of only five letters, and if you take away two of them, ten will remain. What word is that?

It is often. If you take away o f, ten will remain.

There is a word of five letters, and if you take away two of them, six will remain. What is it?

Sixty. Take away t y, six will remain.

Here is a puzzle—

Take away my first letter, take away my second letter, take away all my letters, and I am always the same. Can you guess that?

You are right; it is the mail carrier.

There is one word which, if you change the place of one of its letters, means exactly the opposite from what it did at first. What is the word?

It is united. Place the i after the t and it becomes untied.

Can you tell me what letter it is that has never been used but twice in America?

It is a; it is used only twice in America.

Can you tell me when there were only two vowels?

It was in the days of Noah, before you and I were born.—In the days of no a before u and i were born.

Can you tell me when it is that a black-smith raises a row in the alphabet?

It is when he makes a poke r and shove t, (a poker and shovel.)

I suppose you know how to spell heiress?

Perhaps you can tell me why a hare is easier to catch than an heiress?

It is because an heiress has an i and a hare has none.

Now let me hear whether you can spell the fate of all earthly things in two letters?

I will tell you—d k (decay).

I suppose you have often heard, or can guess, how to spell mouse-trap in three letters?

You are right. It is c-a-t.

Can you tell a man in one word that he took a late breakfast?

This is the way—attenuate (at ten you ate.)

Can you tell me what word is always pronounced faster by adding to letters two it?

It is the word fast; add er to it, and it is faster.

What is the word of one syllable, which if you take away two letters from it, will become a word of two syllables?

You must try and guess that, for it is my last puzzle. It is plague; take away pl and it becomes ague.

DIDN'T CARE TO GO.

"Prayer-meeting and lecture as usual, on Wednesday evening, in the lecture room. Dear brethren, I urge you all to attend those weekly meetings. Forsake not the assembling of yourselves together."

Some of the "dear brethren" departed themselves in this way:—

Brother A. thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and brother A. hired a carriage, and took his whole family to the Academy of Music, to hear M. Agassiz lecture on the "Intelligence of the Lobster."

Brother B. thought he was too tired to go, so he stayed at home and worked at the sled he had promised to make for Billy.

Sister C. thought the pavements were too slippery. It would be very dangerous for her to venture out. I saw her next morning going down street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes.

Three-fourths of the members stayed at home. God was at the prayer meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty seats.—United Presbyterian.

"WORK WHILE THE DAY LASTS."

A young clergyman meeting an old one in the street, said: "Well, Dr., I see you are hard at work still?" "Yes," replied the other, "and I mean to be as long as God continues my health and strength; for you know the Master of the Vineyard says, 'Work while the day lasts.'" The younger brother seemed to think that the "juniores ad labores" principle would excuse his senior from any further service, and that he ought to be placed on "the retired list," as belonging to the veteran reserve. Many congrega-

tion think the same. They prefer the vivacity of youth to the experience of age; and when a pastor is to be called to fill a vacant pulpit, and a man is suggested, one of the questions is "How old is he?" "If fifty or so," "Oh, he is too old. We want a young man." Other professions, as medicine and law, recognize this age as only bringing the requisite experience; whilst the ministry, the highest of callings, must be filled with those who are yet in the novitiate. The people, we fear, lose much by this order of things. A rich ripe experience is worth a good deal in the teachings of the pulpit. The chastening spirit of one who has fought hard battles with self and sin, and who knows how, from his own conflicts, to rescue and strengthen others, is of invaluable service in a work where improvement depends more on thorough spiritual training than on any transient gratification of taste or intellect. But the old ministers should not complain. There is always something for them to do in filling out their measure of usefulness and adding to the great stock of Christian experience.—Christian at Work.

WE HAVE PIPED TO YOU AND YOU HAVE NOT DANCED &c.

Some of our contemporaries have a difficult time with their subscribers, as we find by the following:

Editing a paper is very pleasant business (?) If it contains too much political matter people won't have it: If it contains too little they won't have it.

If the type is large it don't contain enough reading matter:—If the type is small they can't read it.

If we publish telegraph reports people say they are nothing but lies: If we omit them, they say we have no enterprise, or suppress them for effect.

If we have in a few facets, people say we indulge in that which is not convenient:—If we omit jokes they say we are an old fossil.

If we publish original matter they abuse us for not giving selections:—If we publish selections they say that we are lazy for not writing more, and giving them what they have not read in some other paper.

If we give a man complimentary notices we are censured for being partial:—If we do not all hands say we are a great curmudgeon.

If we insert an article which pleases the ladies men feel jealous:—If we do not cater to their wishes the paper is not a fit one to have in their houses.

If we speak well of any act of the Government, people say we dare not do otherwise:—If we censure, they call us a traitor.

If we remain in our office and attend to business, persons say we are too proud to mingle with our fellows:—If we go out, they say we never attend to business.

If we do not pay all bills promptly, they say we are not to be trusted: If we do pay promptly, they fancy we are getting rich. A marvellous mistake.

MISTAKES IN CHURCH BUILDING.

There are two grave mistakes often committed by our young churches in building their meeting-houses. The first is in the selection of their location. A lot, because it is cheap, or presented as a gift, is accepted in a doubtful spot, in order to save the few additional dollars which will be necessary for the purchase of the best site in the place. There is no expenditure more wise, than for the most central and best lot that the village affords for a meeting-house.

The second mistake, which in many cases costs hundreds of dollars to rectify, is in the proportions adopted for the house. A house can be made longer, at a small expense if desired, but not wider. A chapel 25 feet wide will allow a single aisle in the centre, or what may be better, two aisle and three rows of seats, and answer for future use in a small village for Sunday-school and prayer-meeting purposes. Thirty-two feet, and from that to 36 feet, is sufficiently wide for two aisles, and four rows of seats. Either of the above structures can be extended, if need be, seventy or even eighty feet in length, without injuring the proportions, if the ceiling is sufficiently high. A building to accommodate from 600 to 1000 persons, and with three aisles, must be not less than 58, and from that to 64 feet in width.—Macedonian.

ONLY ONCE! AND NO, NOT ONCE.

"Only once," the tempter said, with smiling lip. Tempted thus, the young man took the fatal slip; And time passed on. Hush! gently tread; Death guards this night the drunkard's bed!

"Only once," the tempter said, with winning voice Seizing the box, the young man threw the rattling dice: And time passed on. What can earth have More sad than this—a gambler's grave?

"No, not once," the young man said, and rising up Wavering not, he pushed aside the sparkling cup: And time passed on. No nobler fame Ha' earth than this—an honored name.

"No, not once," the youth exclaimed, and turned away. Others filled his place, and joined the exciting play; And time passed. How lived that boy? A father's pride, a mother's joy!

It is difficult to conceive anything more beautiful than the reply given by a lady in affliction, when she was asked how she bore it so well: "It lightens the stroke," said she, "to draw nearer to him who handles the rod."

For Sunday School Teachers.

THE PERILOUS PERIOD.

BY REV. O. P. EACHES, PA.

There is a crisis in the life of nations and men,—a turning-point. The wrestling with God by the brook Jabbok, was the birth-place of the new Jacob. The passage of the Rubicon by Caesar was the transition point of his history. The halt upon the brink of the stream, and hesitancy, the plunge at last, were full of deeper meanings than he knew.

There is a period in the life of one advancing from boyhood to manhood, that constitutes the perilous period. In the region bounded by sixteen and twenty, is the formative state of life. It is the zone of peril. The youth now emerges from the home-life, and begins to hear the surgings of the great world. The life grows faster than the years grow, new thoughts spring up, old ones expand; there is a feeling of restraint and trammelling.

How shall we keep hold of those who are ceasing to be boys, and growing to be men? The consciousness of the importance of this period of life, is the foundation element of the teacher's strength. The recognition of the dangers grouped around it, will give birth to efforts to save it. The steamer plunging into Newfoundland fogs owes its safety to the danger being clearly seen. There is a great loss of the material in the Sunday-school every year. We have seen an entire class drop, almost in an instant, from the membership of a school. The tendency to drop off will be increased, if in the home-life there be not a Christian atmosphere. The way to the Pacific, the calm ocean, lies by the stormy cape. If we can weather the cape of danger in the life of the Sunday-school boy, the period beyond is almost assured to us.

The strongest grasp will be the teacher's personal hold upon the scholar. The last cord snapped will be the teacher's influence. From the first there must be an aim to get into the scholar's heart, and find an anchorage there. As the child grows, as his thoughts quicken, so must the teacher grow. His heart must have deeper love, his mind become broad, his nature more appreciative of youthful feelings. Scholars will soon go adrift if their natures, brim full of life, do not meet with a living interest on the part of the teacher. A heart free from wrinkles will awaken most of generous sympathy. The teacher's spirit must be one of gentleness for restraining, of trusting, for bringing out a beautiful nature. Dr. Arnold, of Rugby, attracted his scholars to himself by his childlike confidence. He said, "I will trust my boys, to make them trustworthy." Rarely has one held such royal sway over hearts at the turning-point of life. Above all, these years must be girt about with prayer. From the bended knee will come unconscious power over wayward hearts.

The present restricted idea of the nature of the Sunday-school is cause of much waste. If the school be in its nature essentially juvenile, then scholars as they grow up, will grow out of it. A Samson-power is shorn of its locks by a definition. We must destroy the idea, and break the mould in which the idea is cast. We must uplift the meaning to a higher plane, and then embody that meaning in flesh and blood, by having all the people meet around the open Bible. Dr. John Hall paid a noble tribute to Wales recently. Said he: "They are born into the Sunday-school, they live in it, they die in it." By widening the meaning, by showing that it requires no stooping on the part of men to bend over God's word, we shall throw a wall of safety around the perilous period. The plea, "too big for Sunday school," would lose its power.

How shall we hold them? May we not drop this question, and hope that God will hold them? Is it not a fully-felt thought among us, that the good news of God comes to children? While protesting against infant regeneration, have we not lodged in the belief of adult regeneration? Are we not losing sight of a precious thought that God's Spirit may enter into these hearts, filled with flood-tides of buoyancy, and gently lead them? While looking intently at the human side of holding them, at methods and formulas, we must realize that no one is safe, unless God hold him.

On the possession of the Median bridge, in the fourth century hinged the final struggle between paganism and Christianity. It was only a bridge over a stream, but under God, it had bound up in it the triumph of the cross for all the ages. Who shall gain possession of the passage-way of life, the bridge joining the departing childhood to the new manhood? Shall the open Bible of the school, or the closed Bible of the world?

FIVE MINUTES IN HEAVEN.—McCheyne tells of a little boy who for years suffered excruciating pain. When asked by his minister whether he did not feel like murmuring under the heavy hand of God, he replied, "Oh, sir, five minutes in heaven will repay me for it all. We were reminded of this by a teacher's speaking of his difficulties and discouragement. To be a good Sunday-school teacher one must 'endure hardness as a good soldier.' But will not five minutes in heaven with those saved through your agency, each one a star in your crown of rejoicing, repay you for a life of toil in this service?"

THE ENTIRE ALPHABET is found in these four lines: They form a pleasant stanza for a child to learn:

God gives the grazing ox his meat, He quickly bears the sheep's low cry; But man who tastes his finest wheat Should joy to lift his praises high.