

## Youths' Department.

### BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, February 20th, 1870.

MATTHEW xxi. 12, 13-18, 19; MARK xi. 12-19;  
LUKE xxi. 45-48; xxi. 37-38: The barren  
fig tree. The cleansing of the temple. The  
barren fig tree withers away.

Recite.—Scripture Catechism, 81, 82.

Sunday, February 27th, 1870.

MATTHEW xxi. 23-32; MARK xi. 27-33; LUKE  
xx. 1-8: Christ's authority questioned.  
Parable of the two sons.

Recite.—S. C., 83, 84.

### ANSWER TO SCRIPTURE ENIGMA.

NO. XXIX.

1. Sarcophagi . . . Luke iv. 26.
2. Tribulation . . . John xvi. 33.
3. Egypt . . . Deut. vii. 8.
4. Philippa . . . Acts xvi. 12, 25.
5. H-elip . . . Psa. lx. 11.
6. Ezra . . . Ezra vii. 6, 10.
7. Nicodemus . . . John iii. 1, 2; xix. 39.  
STEPHEN, Acts vii. 59. ANTIPAS, Rev. ii. 13.

### QUESTIONS ON SCRIPTURE METAPHORS.

V.

1. Name a word used metaphorically in connection with death and the first advent of Christ.
2. What word is used metaphorically of Christ, of all Israel, and of the ten tribes of Israel?
3. What two words are used metaphorically of the church, including both formalists and true believers?
4. What are wicked men compared to?
5. What is put for human life?

### THE POWER OF CHILDREN.

A man was leaning, much intoxicated, against a tree; some little girls coming from school saw him there, and at once said to each other, "What shall we do for him?" Presently one said, "O I'll tell you, let's sing him a temperance song." And so they did; collecting around him they sang—

"Away the bowl, away the bowl,"

and so on in beautiful tones. The poor fellow enjoyed the singing, and when they had finished that song said, "Sing again, little girls, sing again."

"We will," said they, "if you will sign the temperance pledge."

"No, no; we are not at a temperance meeting; there are no pledges here."

"I have a pledge," cries one; and "I have a pencil," cries another, and holding up the pledge and pencil, they besought him to sign it.

"No, no; I won't sign now. Sing for me."

"So they sang again,—

"The drink that's in the drunkard's bowl  
Is not the drink for me!"

"O do sing again," said he, as he wiped the tears from his eyes.

"No, no more," said they, "unless you'll sign the pledge; sign it and we'll sing for you."

He pleaded for the singing, but they were firm, and declared they would go away if he would not sign.

"But," said the poor fellow, striving to find an excuse, "there's no table here, how can I write without a table?" At this a modest, quiet, pretty little creature, with a finger on her lips, came and said, "Yes, you can spread the pledge on the crown of your hat, and I'll hold it for you."

Off went the hat, the child held it, and the pledge was signed, and the little ones burst out with,—

"O water for me, bright water for me."

I heard that man in Worcester town hall with uplifted hands and quivering lips say, "I thank God for the sympathy of those children. I shall thank God to all eternity that He sent those little children as messengers of mercy to me."—*John B. Gough.*

### JOHN WESLEY AND HIS WIFE.

Mr. George Dawson, in a late lecture on the great founder of Methodism, gave the following details. When Wesley settled he said, "It would be more useful to marry." There is nothing like giving that sort of pretty facing to your wishes. I have known a friend, when he was going to move from a little living to a large one, say that it was because he was going to "a larger sphere of usefulness." A certain witty man used to say that whenever a clergyman went from a little living to a large one, he did so because he had got a call, but that he would want "a good loud holla to take him from a large to a little living." Wesley married a widow, who, through her jealousy, led him a life of wretchedness and misery. At last his spirit was up, and he wrote her, "Know me and know yourself. Suspect me no more; provoke me no more; do not any longer contend for mastery, for power, money, or praise; be content to be a private insignificant person known and loved by God and me." It was not likely that a woman would be pleased at being

recommended to be an insignificant person. After twenty years of quietude she one day left him. He bore it philosophically. He went even beyond it—he took his diary, and put the most pithy entry into it I ever met with in a diary: *Non eam reliqui; non demisi, non revocabo*, which may be translated thus: "I did not leave her; I did not send her away; I shan't send for her back." And so ended the marriage life of John Wesley.

### HOW TO KILL AN ENEMY.

"Children," said a kind father to his little family, as he took his seat by the fireside, and gathered them round him for a pleasant talk, "Which is the best way to kill an enemy?" "Why, shoot him, to be sure," said one. "No, stab him," said a second. "No, starve him," said a third. "But I think," said their father, "I can show you a better way than this. An enemy may be killed without taking from him his life, or shedding a single drop of his blood. Let me tell you a story, to show how it may be done."

"There was a farmer once, who was a very cross, surly, disagreeable man. Everybody in the neighborhood knew him, and everybody disliked him. He was sure to make the most of whatever went wrong about him, and the poor offender always met with severe punishment. There was not a boy in all the neighborhood who didn't feel uncomfortable as he passed the gate; and the poor dog that barked at his geese, or the neighbor's rooster that crowed on his wall, was speedily visited either with the lash of his whip or the shot from his gun. The very cat knew his footsteps, and slunk away from him in terror. He was a complete pest, as much so to himself as to those about him. Every day brought him some fresh trouble, and found him in continual 'hot water'; indeed, his very life was made up of broils.

"After a time good Farmer Green came to live near him, and, as you may suppose, he was soon told the character of his not over-pleasant neighbor.

"Well says he, 'if he shows off on me, I'll very soon kill him!'

"This remark of Farmer Green soon got about, and all sorts of things were said about it. He seemed the very last man to 'kill' any one; for his looks, and words, and actions, all told of a loving heart which throbbled in his bosom and directed his life. Nobody could think for a moment of his becoming a murderer. Mr. Green's intention at length, came to the ears of the ill-natured farmer, and you may be sure he was not at all pleased about it. Everything he could do to tease, annoy, and even injure Mr. Green, was done; but, somehow or other, the man who was to 'kill' this ugly-tempered farmer took it all in good part, and spoke as calmly and looked as kindly as ever.

"One day Mrs. Green sent to the wife of our surly friend a basket of nice plums; but her husband wouldn't let her have them. He told the person who brought them, very gruffly, that 'it was only done to get some of his pears in return, and he wasn't going to give any of them away.'

"At another time, Mr. Green's team of oxen stuck fast in a bog, and when he asked his neighbor for a little help, he told him, in a rough way, that 'he had enough to do to mind his own business,' and refused to help him.

"Never mind," said Green to some one standing by, 'I'd kill him very soon, see if I don't.'

"Soon after this the team of the ill-natured man was in the same plight that his neighbor's had been in. Mr. Green saw it. He ran for his oxen and chains, and set off to the bog. He spoke kindly, offered his help, and began to render it; but what did he receive in reply? Why, a fierce look and an angry word, 'I don't want your help! take your oxen away.'

"No," said the other, 'I must help you, for the night is coming on, and what is bad enough by day, is ten times worse in the dark.' Away pulled the oxen and the men, and soon all was set right again.

"A strange feeling did that rough, cross man carry home with him that evening; something which he had never felt before. And a strange look did his wife give him, as he said, 'Peg, Farmer Green has killed me. He said he would, and he has done it.'

"Yes, the 'enemy' was 'killed' without the loss of a single life, or a drop of blood. He went in the morning to confess his ingratitude to his kind neighbor, and to ask his forgiveness; and the very man who had been noted for nothing but his wickedness, became the friend of all."

There is the greatest difference in the world between conquering by power and conquering by kindness. The former is like building a dam across a stream of water. It may stop its flow a little while, but presently the dam may give way, and then the stream will rush on with more force and fury than ever. Conquering by kindness is like drying up the springs which feed the stream. Conquering by power is like keeping a lion from doing harm by chaining him; conquering by kindness keeps the lion from doing harm by changing his nature and turning him into a lamb.—*Best Things.*

During Payson's illness, a friend coming into his room, remarked familiarly, "Well, I'm sorry to see you lying here on your back."

"Do you know what God puts us on our backs for?" said Dr. Payson, smilingly. "No," was the answer. "In order that we may look upward."

According to Nature's law, causes always produce effects, but in human law a single cause may deprive us of all our effects.

### A REMARKABLE CASE.

A case of conscience money is related by the *St. Catherine's Times*. About a week ago, a venerable farmer drove up to the residence of Mr. E. S. Leavenworth, near Lock No. 2, and after making sure that he had come to the right place, said he wished to unburden his mind and relieve his conscience in regard to a matter which troubled him so much that he could not sleep soundly on account of it. On being kindly requested to make known his trouble, he said that about sixteen years ago he was indebted to Mr. Leavenworth's father to the extent of seventy-five cents, for subscription to the *St. Catherine's Journal*, of which Mr. Leavenworth, senior, was then proprietor. "A few nights ago," he continued, "the matter was brought to my mind in a dream, and I could not sleep nor rest since until the debt was paid with interest." So saying, he laid down \$2 75 before the astonished lady of the house, but refused to give his name, saying he was ashamed to do so, and went away with a light heart and a smile of satisfaction on his honest face.

We should be glad if many other persons had consciences as faithful and just, and would get relief in a similar manner.—*Ed.*

### THINK OF CHRIST.

The best protection against sin at any time is the remembrance of Christ's sufferings. Not only at the sacrament, but wherever we are, this remembrance is an excellent shield in the day of battle. Art thou walking, art thou sitting, art thou going out or coming in? Set a bleeding Saviour before thee; when "sinners entice thee," think of the Saviour's wounds; when thou art tempted to overreach or defraud thy neighbor in any matter, think of the bitter cup thy Master drank of; when any lust, and vain desire rises in thy mind, think of the dear Redeemer's groans; when thy flesh grows weary of a duty, remember who suffered on the Cross; when thou art tempted to be indifferent in religion and faint in thy mind, look upon Him who made his soul an offering for sin, for thy sin; when thou art loth to overcome, think of Him, who by his death overcame Him that had the power of death; when impatient thoughts assault thy mind, think of "the Lamb that before his shears was dumb;" and, sure, under this sad scene, thou wilt not dare to sin.—*N. Y. Observer.*

A MOTHER'S MEMORIAL.—The late Thaddeus Stevens, who was noted neither for religion or morality, had yet a regard for his mother, which led him to insert a codicil in his will, bequeathing one thousand dollars towards a church, should one be erected in Lancaster, Pa. The words of the will are as follows: "If the Baptist Brethren should build a house for worship in the city of Lancaster, one thousand dollars shall be given towards its cost. I do this out of respect for the memory of my mother, to whom I owe what little prosperity I have had on earth, and which, small as it is, I desire emphatically to acknowledge."

This church was started about two months since, with twenty-four members, and is the first congregation of the denomination which has worshipped in Lancaster for eighteen years, before which time they had a church in the place.

SINNERS MUST BE SAVED FIRST.—The following story, told by the *Fishkill Standard*, will encourage sinners to venture boldly on the great deep, if all captains entertain the same views that Captain Joss does: "A gentleman who has recently arrived from South Africa, tells the story about a shipwreck near the Cape of Good Hope, which receives additional zest from the fact that he was one of the clergymen referred to. It appears that on the steamer Waldenstan were several clergymen from Natal, going to a synod of the Reformer Dutch church, at Cape Town, and also an English clergyman. The steamer was wrecked near Point Lingulias, to the east of Cape Town, and the boats were got out. One of the clergymen rushed to the first boat; but Captain Joss, the master of the ship, lifted him out of the boat, saying, 'You are a minister, and prepared to die; the sinners must be saved first.' And sure enough, the clergy were compelled to stick to the ship until all the sinners had been landed."

SURE ENOUGH, WHY NOT?—While the remains of Daniel O'Connell were being recently removed to a monument erected for him in Ireland, and the priests were saying masses to shorten his time in purgatory, one of the crowd cried out: "And is that all we can do for the soul of the great Liberator? Sure, then, I might as well be a Protestant, and go to heaven at once!"

Job Throckmorton, a Puritan minister, who is described by his contemporaries "as being as holy and as choice a preacher as any one in England," is said to have lived thirty-seven years without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable John Dodd: "what will you say to him who is going out of the world and can find no comfort?" "What will you say of Him," replied Mr. Dodd, "who, when He was going out of the world, found no comfort, but cried, 'My God! My God! why hast Thou forsaken Me?'" This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, rejoicing in the Lord.

Sickness should teach us what a vain thing the world is, what a vile thing sin is, what a poor thing man is, and what a precious thing an interest in Christ is.

## Lecture.

For the Christian Messenger.

### THE USES OF THE OLD TESTAMENT.

Mr. Editor,—

As the following Lecture, delivered at the Ministers' Institute in Wolfville, Dec. 21st, 1869, seems adapted to a benefit general readers rather than Ministers in particular, in compliance with the wishes of friends it is submitted for insertion in the *Christian Messenger*, at your convenience, if it meet your approval. No restriction was laid on individual Lecturers with reference to furnishing their discourses for publication; and it is presumed that no objection will be made, if any do so, and Editors see fit to publish them.

Yours fraternally,

CHARLES TUPPER.

Tremont, Aylesford, Jan. 21, 1870.

The works of Creation clearly demonstrate "the eternal power and Godhead" of the Creator. In like manner that which is professedly a Divine Revelation plainly exhibits the impress of the hand of Deity. As the uses of some parts of creation are at once obvious, while those of others are not easily discovered, so likewise the uses of some portions of revelation are presently apparent, while in other cases they are veiled in obscurity. It may be remarked moreover, that as some things in nature which appear useless at the first view, are found, on further acquaintance with their properties, to be beneficial, so also many portions of the ancient Scriptures, which may seem to a superficial reader valueless are perceived, on diligent investigation, and more thorough knowledge of their import and design, to be serviceable. Undoubtedly all parts of the Old Testament, as well as those of the New, either have been, now are, or will hereafter be of service to some of the human family. So Paul, referring to the former, says, "All Scripture is given by inspiration of God, and is profitable." (2 Tim. iii. 15, 16.) While "a child" may have knowledge enough of "the holy Scriptures" to become "wise unto salvation," they contain depths of wisdom sufficient to exercise the most powerful intellects of men of the most profound erudition.

It may be observed, further, by way of comparison, that, as it is needful to be careful to apply the various things that have been created to the uses to which they are adapted, lest they should, through misapplication, do harm, so we should sedulously endeavor to ascertain the uses for which the different parts of Scripture have been designed, in order that we may derive the benefits from them which they are calculated to impart. In considering, therefore, the *Uses of the Old Testament* it may be well first to notice briefly, in two or three particulars, what are not its proper uses.

1. It is not designed to teach us natural philosophy, or the various branches of human science. If it had pleased God to reveal these things through His inspired servants, unquestionably He could and would have done so. He might thus have made known to men in the early ages the *arcana* of astronomy and geology, and the nature and properties of steam and electricity, together with the purposes to which these may be applied. But it has pleased Him, in infinite wisdom, to leave, in general, such things as can be discovered by the sagacity and research of men, to be so developed. Indeed, ordinarily whatever can be done by man is left for man to do. Thus when our Lord raised Lazarus from the dead, though He might with a word have removed the stone from the sepulchre and unloosed the bands of his grave-clothes, yet He required these acts to be performed by the people. (John xi. 39, 44.) Scapies are accustomed to allege, as an argument against the inspiration of Moses and the other prophets, that they did not write in accordance with modern discoveries in astronomy, and other branches of philosophy. It should be borne in mind, however, that inspiration did not render men omniscient, but merely enabled them to announce such things as JEHOVAH saw fit to reveal by them. Indeed, the same Apostle that tells us, "Holy men of God spake as they were moved by the Holy Ghost," speaks of them as not knowing, in some instances, the full import of the predictions uttered or written by them, but as "searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the