

Youths' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

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.—Scripture Catechism, 83, 84.

Sunday, March 6th, 1870.

MATTHEW xxi. 33-46; MARK xii. 1-12; LUKE xx. 9-19; Parable of the wicked husbandmen.

Recite.—S. C., 85.

ANSWERS TO QUESTIONS ON SCRIPTURE METAPHORS.

V

- 1. VALLEY: used with death Ps. xlii. 4; and the first advent of Christ, Isa. xl. 4.
2. VINE: put for Christ, John xv. 1; for all Israel, Ps. lxxx. 8; for ten tribes, Hos. x. 1.
3. VIRGINS, Matt. xxv. 1. etc. VESSELS, 2 Tim. ii. 20.
4. VIPERS, Matt. iii. 7.
5. VAPOUR, James iv. 13, 14.

SCRIPTURE ENIGMA.

NO. XXX.

Fair mid the fairest, and a monarch's choice, No outward grandeur could her soul rejoice; The orphan daughter of a race despised, Her early home and friends she soremost prized: Undazzled by the splendors of a throne, Her steadfast spirit loved and sought her own: And ever faithful to her fallen race, Ventured her all to win them life and grace.

II.

Oh, glorious city of the king, What voice is mine thy praise to sing! Thy walls how fair, thy gates how bright, Joy of the earth thy Lord's delight. Yet bright how'er thy glories gleam, They show but as a passing dream. To that blest home beyond the skies, Where saints rejoice in Paradise.

III.

O sight of speechless woe, A bare sun-beaten rock, Whereon no crops may grow, No shepherd feed his flock. Yet there a watch is kept, Watch both by night and day: One slumbereth not nor slept, Nor turned her eyes away. Through the long scorching day, Through the long dewy night Upon the rock she lay Guarding the ghastly sight. For lo! the dead are there, Seven corpses hang above, And midst them, once so fair The children of her love.

IV.

Fair was his face, his heart was false, Black with a traitor's guile, And well he knew false hearts to steal With many a winning wile, False subject he—and worse—false son— To father and to king, His treachery brought a keener pang, Than angry serpent's sting.

THE WHOLE.

A faithful heart was thine, bold priest, A noble task was thine, To win back souls from Satan's yoke, To serve the Lord Divine. Thine, too, his temple walls to raise, In ruin laid so long; And dedicate thee to his praise With shouting and with song.

THE OLD SCOTCH WOMAN'S FAITH.

By the side of a rippling brook in one of the secluded glens of Scotland, there stands a low, mud-thatched cottage, with its neat honeysuckle porch, facing the south. Beneath this humble roof, on a snow-white bed, lay, not long ago, old Nancy, the Scotch woman, patiently and cheerfully waiting the moment when her happy spirit would take its flight to "mansions in the skies;" experiencing with the holy Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By her bedside, on a small table, lay her spectacles and a well-thumbed Bible—her "barrel and her cruse," as she used to call it—from which she daily, yea, hourly, spiritually fed on the "Bread of Life." A young minister frequently called to see her. He loved to listen to her simple expressions of Bible truths; for when she spoke of her "inheritance, incorruptible, undefiled, and that fadeth not away," it seemed but a little way off, and the listener almost fancied he heard the redeemed in heaven saying, "Unto him that loved us and washed us from our sins in his own blood." One day, the young minister put to the happy saint the following startling question: "Now, Nancy," he said, "what if, after all your prayers, and watching, and waiting, God should suffer your soul to be eternally lost?" Pious Nancy raised herself on her elbow, and turning to him a wistful look, laid her right hand on the precious Bible, which lay open before her, and quietly replied, "Ah, deary me,

is that a' the length you hae got yet, man?" and then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nancy would but loose her soul, and that would be a great loss indeed: but God would lose his honor and his character. Haven't I hung my soul on his 'exceeding great and precious promises?' and if he break his word, he would make himself a liar, and a' the universe would rush into confusion!"

Thus spake the old Scotch pilgrim. These were among the last words that fell from her dying lips; and most precious words they were—like "apples of gold in pictures of silver." Let the reader consider them. They apply to every step of the pilgrim's path, from the first to the last.

LOVE FOR GOD'S WORD.

Two men came one night to Mr. Ellis, the missionary of Madagascar. They had walked a hundred miles out of their way to visit him.

"Have you the Bible?" asked Mr. Ellis. "We have seen it and heard it read," one man said: but we have only some of the words of David, and they do not belong to us—they belong to the whole family."

"Have you the words of David with you now?" asked Mr. Ellis. They looked at each other, and would not give an answer. Perhaps they were afraid; but Mr. Ellis spoke kindly to them. Then one of the men put his hand into his bosom and took out what seemed to be a roll of cloth. He unrolled it, and after taking off some wrappers, behold, there were a few old, torn, dingy leaves of the Psalms which had been read, passed around, lent, and re-read, until they were almost worn out. Tears came to Mr. Ellis's eyes when he saw them. Have you seen the words of Jesus, or John, or Paul, or Peter?" asked the missionary.

"Yes," they said, "we have seen and heard them; but we never owned them."

Mr. Ellis then went and brought a Testament with a book of Psalms bound up with it, and showed it to them.

"Now," said he, "if you will give me your few words of David, I will give you all his words, all the words of Jesus, and John, and Paul, and Peter besides."

The men were amazed and delighted; but they wanted to see if the words of David were the same in Mr. Ellis's book; and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor, tattered leaves, seized the volume, bade the missionary good-bye, and started off upon their long journey home, rejoicing like one who has found a great spoil. Did not these poor men prize the Bible? And had not they found a treasure!—Ch. Era.

Missionary Intelligence.

ARE MISSIONS A FAILURE?

At a recent ordination in Auburn, New York, of four members of the graduating class in the Seminary as missionaries, Rev. Dr. Clark, of the American Board, preached the sermon, and gave the following interesting summary of what has been accomplished in the foreign missionary field; "Eighty-one years ago Carey felt called to be a missionary. That was the beginning of the modern missionary movement. Now there are 42 societies, with 1,800 missionaries, engaged in giving the Gospel to the heathen. Sixty years ago, the American Board was not in existence; now it has 200 churches, and has reckoned in all, 70,000 converts. Sixty years ago, nothing had been done in the South Seas; now there are 800 native preachers, and 200,000 communicants. There are 100 preachers in Madagascar; 600 missionaries in India; 20,000 communicants in South Africa; 100 native Churches in Turkey and Persia; 40,000 people taught to read in the past twelve years, from a single station of the American Board in Eastern Turkey.

THE LITTLE MISSIONARY.

What can I give to Jesus, Who "gave Himself for me?" How can I show my love to Him Who died on Calvary?

I'll give my heart to Jesus, In childhood's tender spring; I know that He will not despise So mean an offering.

I'll give my soul to Jesus, And calmly, gladly rest Its youthful hopes and fond desires Upon His loving breast.

I'll give my mind to Jesus, Of foot, and head, and will; Run where He sends, and ever strive His pleasure to fulfil.

I'll give my time to Jesus; O, that each hour might be Filled up with holy work for Him Who spent His life for me!

I'll give my wealth to Jesus; 'Tis little I possess; But all I am, and all I have, Dear Lord, accept and bless.

MEXICO.

There are three Protestant congregations where regular worship is held in the city of Mexico, and six in out-stations. The laws, of the country secure toleration for them.

MIKIR BAPTIZED.

On a recent visit to Nowgong, Mr. Ward baptized a Mikir young man, of whom the hope is cherished that he may be useful in the gospel. Mrs. Scott writes—

The coming of our dear friends, Mr. and Mrs. Ward, has cheered the little band at Nowgong not a little, and Mr. Ward's sermons have been listened to with the deepest interest. Two weeks ago he buried in baptism one of our normal school pupils, the young man, Mon. He is a Mikir of high position and influence and one of the most thorough of the "Hill-tribe school" pupils. He has in a very short time learned to read in Assamese, Bengali, and English. He has been employed two months during the past year as colporteur on the hills, and has done good service. He starts again on his much loved errand of mercy to his people in a few weeks.

SIAM—EFFORTS FOR THE SIAMESE.

Dr. Dean, of Bangkok, says:—"Mrs. Dean has made a collection of Scripture passages, such as, 'God looked down from heaven upon the children of men to see if there were any that did understand and seek God.' 'God so loved the world that He gave His only begotten Son, etc.' 'For God sent not His Son into the world to condemn the world, but that the world through him might be saved.' These and similar passages have been printed in large Siamese type, and an edition of 500 copies in a tract form have been published at the expense of a friend here, to be distributed by Mrs. Dean, as she goes among the women for Scripture reading and Christian conversation. She is now the only member of our mission labouring for the people through the medium of the Siamese language. Though we seldom find a Siamese woman here who can read Chinese, still the wives and children of the Chinamen speak Siamese, and are prepared to receive oral instruction in the language."

BAPTISM IN BERLIN.

On Sunday, Oct. 3rd, the church in Berlin had a true feast day. Ten persons were baptized into the Saviour's death. The chapel, as is usual on such occasions, was crowded.

During the last four years, 2,234 persons of African descent have been sent back through the American Colonization Society to the land of their fathers. More than 500 of the number were church members. Carrying with them to that land of darkness the principles of the gospel of Christ, it is reasonable to cherish the hope that they may do a good work in leading the heathen to a knowledge of the plan of salvation.

Many of our readers are well acquainted with the Rev. Charles H. Corey, a graduate of Acadia College, and will be pleased to read the following account, from the Macedonian, Feb., of the Institution for the education of the Freedmen of the Southern States, in which he is laboring:—

THE COLVER INSTITUTE.—Fifty-three have been connected with the school thus far this winter. All but three of our men were slaves. We have a night class of 16 others,—adults. Miss Goodman and Mrs. Corey have had a class of more than 50 married women two afternoons in the week, making over 126 all told.

All are much interested in their lessons and appreciate their privileges. Most fervent petitions daily ascend for the kind friends who are supporting them, and for the officers of the Society through whom their support comes.

Our rooms are full. I have been obliged to deny some who have applied for admission. We are happy in the Lord.

CHAS. H. COREY, Miss'y Teacher.

RICHMOND, Va.

RELIGION AND MONEY.—A colored pastor in the South writes that the revival in his church stays all progress in the collection of money, "as the colored people haven't learned that religion and money go together."

Alas! alas! how they resemble white people. The human race must have had a common origin surely!

The Hindus worship the objects from which they derive benefits, as rivers, cows, trees, city-gates, etc.; also the implements used in their various callings; thus the carpenter worships his saw and axe, the soldier, the flag under which he fights, and the shopkeeper his money and the goods he has for sale, bowing down to them when he opens his shop in the morning. Are the Hindus the only idolaters in these respects, in the world?

WHAT TO SAY.—A poor minister had part of his salary taken from him. O, dear. How was he to pay for his bread butter, and children's shoes, and ever so many other things?

"Write to them that you cannot live on nothing," said his wife; "write, by all means."

"What can I say?" he asked, much downhearted by the sad state of things.

"I tell you," said his little girl. "Say 'Give us this day our daily bread.'"

We understand that the Whooping-cough is quite prevalent in the towns around us; but that no case have proved fatal. Some families use nothing but Johnson's Anodyne Liniment. Our Doctor, however, says a little ipecac, to produce vomiting, would be an advantage.

There are more than one thousand different kinds of Pills in the United States. Some of them are worthless and injurious, others are good and beneficial. Old Dr. Parson's invented the best anti-bilious pill we ever saw or heard of. They are now sold under the names of Parson's Purgative Pills.

Lecture.

For the Christian Messenger.

THE USES OF THE OLD TESTAMENT.

(Concluded.)

Mr. Editor,—

The numerous predictions respecting a coming Messiah contained in the Old Testament, of which a sample has now been adduced, when attentively compared with the accounts of the fulfilment of them, as recorded in the New Testament, must assuredly be quite sufficient to establish every unprejudiced person in the full persuasion and firm belief, that Jesus of Nazareth is indeed that Messiah, the sealed and sent of God, in whom alone salvation is to be obtained.

If additional proofs were not superfluous, they might be easily adduced from the prophecies of the Old Testament relative to the dispersion and miseries of the Jews on account of their unbelief and impurity; as also of the spread of the Gospel among other nations. For instance, Moses forewarned the Israelites, that in the event of their disobedience, they would "become an astonishment, a proverb, and a byword among all nations whither the Lord would lead them;" and Hosea foretold, "My God will cast them away, because they did not hearken unto him, and they shall be wanderers among the nations." (Deut. xxvii. 37. Hos. ix. 17.) How exactly these predictions have been fulfilled with reference to the Jews that rejected Christ, none need be told. In like manner the continued accomplishment of the predictions of the Old Testament relative to the extension of the Messiah's kingdom among the nations of the earth, furnishes convincing proof, that the message of mercy through Jesus Christ, is, as the Apostle Paul says, "The glorious Gospel of the blessed God." (Isa. xl. 5. xlix. 6. xlii. 4. Ps. lxxviii. 31.)

2. According to the statement of an inspired Apostle, another use of the Old Testament is "for doctrine." (2 Tim. iii. 15, 16.) Though this is, in many respects, more definitely and distinctly taught in the New Testament, yet much of it may be learned from the Old. It teaches us respecting the being and perfections of God, especially as evinced and displayed in the works of creation and providence, as well as by direct declarations. It shows us His sovereignty and justice, combined with goodness and mercy. From it we learn the pristine state of uprightness and happiness in which man was created, his fall and subsequent guilt, pollution, and depravity. His consequent need of mercy is also therein shewn; and numerous intimations are therein given of a Saviour to come, both by the typical sacrifices and the predictions already noticed. "The law," says Paul, "was our schoolmaster, to bring us to Christ, that we might be justified by faith." (Gal. iii. 24.) In the Old Testament are also plain indications of a future state of existence. This was demonstrated by the translation of Enoch and Elijah to heaven. (See also Gen. xxxv. 18. 1 Ki. xvii. 21. Eccles. xii. 7.) The contrast between the righteous and the wicked after the termination of this life is also shewn. Thus it is written: "The wicked"—"which have their portion in this life"—"shall be turned into hell." (Ps. ix. 17. xvii. 14.) "When a wicked man dieth his expectation shall perish." "The wicked is driven away in his wickedness, but the righteous hath hope in his death."—"He shall enter into peace." (Prov. xi. 7. xiv. 32. Isa. lvii. 2, Ps. lxxiii. 24.)

3. The Old Testament is adapted to impart comfort to believers. So Paul says, " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. xv. 4.) God has "chosen" His people "in the furnace of affliction;" and He exercises them with trials for their spiritual benefit. His grace, however, is displayed toward them by affording them abundant encouragement and strong consolation. The numerous precious promises interspersed through the ancient Scriptures are well adapted to sustain them in all their tribulations. Thus, for instance, it is written, "As thy days so shall thy strength be." "When thou passest through the waters, I will be with thee," &c. "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Deut. xxxiii. 25. Isa. xliii. 2, liv. 9, 10.)