

Youths' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, August 14th, 1870.

JOHN xiv. 16-31: The Holy Spirit promised.

Recite—Scripture Catechism, 129, 130.

Sunday, August 21st, 1870.

JOHN xv. 1-27: Christ the true vine. His disciples hated by the world.

Recite, S. C., 131, 132.

ANSWER TO BIBLE SCENES.

NO. 1.

Jeroboam presumes to set up altars at Bethel and Dan; he himself officiates at Bethel, his hand dries up, and the altar falls to pieces.—1 Kings xii. 28-33; xiii. 1-6.

SCRIPTURE ENIGMA.

NO. XLVIII.

- 1. Go to Tekoa; that poor herdsman see; Ask for the prophet, and behold! 'tis he.
2. Go down to Cæsar's city by the sea; Ask for the ruler's wife, and lo! 'tis she.
3. Go up to Debir; mark the victory; Ask for the conqueror, and lo! 'tis he.
4. Go to the monarch's dome; that vineyard see; Ask for its owner, and behold! 'tis he.
5. Go down to Hebron, where the king may be; Ask for the son of Eglah—lo! 'tis he.
6. Go to the wayside; see him climb the tree; To view that Stranger passing,—lo! 'tis he.
7. Go down where Ulam and the archers be; Ask for their father, and behold! 'tis he.
8. Go to the camp; that foul blasphemer see; Ask for his grandsire, and behold! 'tis he.
9. Go to the palace:—foremost of the three, He begs the king to hearken! It is he.
10. Go to that far-off land;—with bended knee Gaze on his beauty, for behold! 'tis He.

Though he was king in Salem, And warlike friends could boast, Their might could nought avail him, To fight with Israel's host.

DAVID THE SHEPHERD.

BY RICHARD WILTON, M. A.

Beside still streams bordered by pastures green His flock lie down at noon, nor dream of straying. Their watchful shepherd's gentle voice obeying; While o'er his head low-drooping branches lean And half conceal him with their leafy screen: Thus by the brook all day contented staying, Sweet praises on his harp melodious playing, He sits the centre of that peaceful scene, The narrow circle of his native hills Those pastoral years and first fresh praises bounded, But now his kingly fame the whole world fills, His glorious psalms from east to west have sounded: Yet from his throne for those still streams he sighed, Which through that quiet valley used to glide.

CHARLEY AT THE RAILWAY DEPOT.

How uneasy the boy was. Every minute he jumped up and ran to the door of the Ladies' Room to look out upon the crowd of people hurrying to and fro through the depot, and then returned to his seat, but somehow his seat couldn't keep him. He only lighted down and was off again, like a fly on a warm stove. It was a good seat—very comfortable and nice—or it would have been, if it had been at home; one end of a long settee with arms, and covered with brown plush. It didn't agree with him at all better than if it had been a heap of thorny barberry bushes. He got upon it with his knees, though not with his feet, for he knew that would be wrong; clinging to it with his hands, he slid out as far as possible into the room, making a leaning poker of himself; and he looked at the clock so often he couldn't make out whether it was going or had stopped. "Are you all alone, my little man?" inquired a lady with a pleasant voice. She had previously sat quite still beside him. "Yes, ma'am—and it's most an hour till the time the train starts." "The time seems long to you, I dare say. Few persons, I think, enjoy waiting at a depot, though there is usually plenty of company." The stranger drew aside her mourning veil, showing a pale sweet face, and added: "Perhaps you would like to talk with me; it will help to pass the time. Tell me your name, and where you are going—anything else that you like. Or shall I guess? I guess your name is Charley?" "Yes," answered the boy, looking at the lady sharply. "I don't know you." "Neither do I know you. There are a good many Charleys, so I happened to guess it. Let me guess again. You are going to see—your aunt." Charley shook his curls with amused laughter.

"My name is Charley Morrill, and I've been to stay a week with my grandmother. I go twice a year. I'm going home now. I have never been in the cars alone before, but it wasn't convenient to send any one with me, and I said to grandpa that I could go alone as well as a man." Here the little fellow stood up with his hands in his pockets, looking as tall as he possibly could. "It's only fourteen miles, ma'am. Joe, grandpa's hired man, brought me down to the depot in the wagon."

"I suppose you were very anxious, lest you should be late." "Yes, ma'am," confessed Charley, with a downcast look and a blush. "I thought we should never get started, and all the two miles I made Joe drive as if he was after the doctor. I didn't think I should have to wait like this, I'll never hurry again as long as I live; I'll sooner run the risk of losing the train."

"That would hardly be wise," returned the lady, "though maybe you might learn a lesson from your impatience this morning."

"It's three-quarters of an hour now," said the boy in a complaining tone, glancing up once more at the clock. "It never will be ten o'clock." His uneasiness was coming back upon him like a great wave.

"Charley," said the lady to regain his attention, "it is very tedious waiting I know. You want to see your mother, and your mother wants to see her dear boy. But, Charley, I know a boy who cannot fire beyond the time the clock strikes ten. Do you think the minutes go so very slowly to him?"

Little Charley looked up with serious interest, as much as to ask, "Who is he? Is he your boy, ma'am?" The lady went on to say—"I am Georgy's aunt; he has no father, for he was killed in the war. He lives with his mother, and always spends part of his vacations with me, as you do with your grandma. Georgy is a precious, precious child. I cannot tell you how much we love him. Well, I expected my dear nephew for a visit near a week ago; two or three days passed, and there came a letter from Georgy's mother, saying he was not well, and she feared he would not be able to come. I trusted he would, however, till last night another letter informed me that he was very ill indeed. I prepared to go over this morning, and just before leaving home I received a despatch dated eight o'clock which read—'The doctor says Georgy has not more than two hours to live. He begs you will come.'"

"So I am on the way to see my dying boy. I came here on the Wilton Branch Road, and here I am obliged to wait thirty precious minutes.—Then twenty more will take me to his home. I may not be in season to see him alive; if God wills, I hope to. Let me tell you what makes me so happy about my darling. Georgy is a Christian. He loves Jesus; loves to learn about him; loves to pray; is obedient and very careful to do right. He has often spoken of dying, and only the last time I parted with him, he said with a sweet smile—'Aunt, the Happy Land isn't so far away as the hymn says—I mean, it seems near to me.' I have no doubt that Georgy is at this moment falling asleep in the Saviour's arms. If you were in his place, Charley, would you feel the same? I wish you may think of nothing else so much as of loving Jesus, who loved us and gave his life to take away our sins. There, little traveler, my train is coming; wait patiently a little longer; I hope you will reach home safely. Good by."

The stranger had risen and was stooping over him. Tears glistened in Charley's upraised eyes. A kiss was pressed upon his cheek, a single tear dropped upon his forehead; then the mourning veil fell over that gentle face, and the lady was gone.—Christian Era.

THE WORLD'S EVANGELICAL CONFERENCE.

This Ecumenical gathering of Evangelical Christians in New York, will commence its proceedings by a preliminary meeting on Thursday, the 22nd of September,—a social meeting of delegates. The arrangements made for the sessions are as follows:

Friday, Sept. 23.—1. Inaugural Address by an American Minister. 2. Organization of the Conference, election of officers, &c. 3. Address of welcome by the President of the Conference. 4. Reports on the present state of Protestant Christendom, introduced by delegates from different countries.

Saturday, Sept. 24.—1. Vital Union by Faith with Christ the Basis of Christian Union. 2. The Communion of Saints; Modes of its Promotion and Manifestation; Christian union consistent with Denominational Distinctions. 3. The Evangelical Alliance, its Objects and Influence in Promoting Christian Union. 4. Relations, Spiritual and Ecclesiastical, between the United States of America, and the British Empire. 5. Religious Relations between America and Continental Europe.

Sunday, Sept. 25.—Morning sermons by ministers from Europe in all the churches opened to the Alliance. Evening meeting for prayer and short addresses in various churches and in different languages.

Monday, Sept. 26.—Christianity and its Antagonists. 1. Rationalism and Pantheism. 2. Materialism and Positivism. 3. Mormonism and Spiritualism. 4. Best Methods of counteracting Modern Infidelity. 5. Harmony of Science and Revelation.

Tuesday, Sept. 27.—Theology of the Reformation. 1. Principles of the Reformation—Supremacy of the Bible—Justification by Faith—Christian Liberty. 2. Effects of the Reformation upon Modern Civilization—Defects of Pro-

testantism. 3. Present Aspects of Romanism—Ultramontaniam—the Ecumenical Council of 1869—Temporal Power of the Papacy—Lessons to be learnt from Romanism. 4. The Training required to enable Protestant Ministers effectually to meet the Intellectual and Practical Demands of the Present Age.

Wednesday, Sept. 28.—Religion and Civil Government. 1. Present state of Religious Liberty in the different Nations of Christendom. 2. Religious Aspects of Popular Education in Christian Countries. 3. Constitution and Government of the United States in its Relation to Religion. 4. Legislation for the Protection of the Lord's Day and the Suppression of Vice and Immorality.

Thursday, Sept. 29.—Christian Life. 1. Personal Religion; its Aids and Hindrances. 2. Family Religion and the Relation of Children to the Christian Church—Sunday Schools. 3. Demands of Christianity upon its Professors in Commercial and Public Affairs. 4. Revivals of Religion; how to make them most Productive of Permanent Good, Christianity and the Press.

Friday, Sept. 30.—Foreign and Home Missions compared in their Principles, Methods, and Results. 2. Protestant Missions among the Oriental Churches. 3. Missions among Civilized and Uncivilized Pagans. 4. Missions among the Jews. 5. Evangelization among the Masses in nominally Christian Countries—Inner Missions in Germany—City Missions in England and the United States—Labours among the Freedmen in the United States.

Saturday, Oct. 1.—Christianity and Social Evils. 1. Intemperance and its Suppression. 2. Pauperism and its Remedy. 3. War and the Prevention. 4. Christian Philanthropy—Hospitals—Deaconesses' Institutions—Refuges—Ragged Schools—Prisons.

Sunday, Oct. 2.—Close of the Conference.—Morning sermons in various churches in New York, Brooklyn, and vicinity. Evening, farewell service of the Conference, with addresses and prayers in each language represented.

FOOD CURE.

This journal aims to show how to maintain health by natural agencies, and by the same means to restore it if lost. It is not pretended that all diseases are cured in this way: but it is very certain that quite a number of ordinary ailments may be removed by the judicious employment of the contents of a well-furnished larder, and with this great advantage, the cures are more permanent and less liable to return, accomplishing their object without any shock to the system, and without the danger of killing the patient by mistaking the quantity, or quality, or name of the dose.

Ripe fruits and berries, slightly acid, will remove the ordinary diarrhoeas of early summer. Common rice, parched brown like coffee, and then boiled and eaten in the ordinary way, without any other food, is, with perfect quietude of the body, one of the most effective remedies for troublesome looseness of the bowels.

Some of the severest forms of that distressing ailment called dysentery, that is, when the bowels pass blood, with constant desire yet vain efforts to stool, are sometimes entirely cured by the patient eating a heaped table spoon, at a time, of raw beef, cut up very fine, and repeated at intervals of four hours, until cured, eating and drinking nothing else in the meanwhile.

If a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy, more efficient and applicable in a larger number of cases than any half a dozen medicines we can now think of, is a heaping tea-spoon of common salt, and as much ground mustard, stirred rapidly in a tea-cup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach; and lest there be any remnant of a poison, however small, let the white of an egg, or a tea-cup of strong coffee, be swallowed as soon as the stomach is quiet. These very common articles nullify a larger number of virulent poisons than any medicines in the shops.—Hall's Journal of Health.

HOW TO BE NOBODY.

It is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now; just a little beer, or some other drink. In the meantime play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful book. If you read, let it be the dime novels of the day. Thus go on keeping your stomach full, and your head empty and yourself playing time-killing games, and in a few years you'll be nobody, unless, (as is quite likely,) you should turn out a drunkard or a professional gambler, either of which is worse than a nobody. There are any number of young men hanging about saloon, billiard-rooms, and other rum shops just ready to graduate and be nobodies.

EFFECT OF FRIGHT UPON ANIMALS.—Few people are aware of the singular power of sudden fright on brute animals. We know of a horse which fell dead at the sight of a locomotive. We have an incident to record still more wonderful. A countryman discovered in his yard three dogs at play. Having a great horror of dogs, especially when they encroached upon his premises, he approached them stealthily, and shouted at the top of his voice. Two of the animals leaped, as if they had received a shock of electricity, and vanished; the third dropped dead. This anecdote is literally true.—National Baptist.

He that hath slight thoughts of sin, never has great thoughts of God.

Missionary Intelligence.

THE CHINESE IN CALIFORNIA.

The following extract from the San Francisco correspondence of the Watchman and Reflector will interest many of our readers, as it gives a glance at the Rev. John Francis, formerly of Amherst, in this province, among the Chinese in that far-western city:—

CHINESE SUNDAY SCHOOL INSTRUCTION.

Nearly all the churches are taking vigorous hold of the work of Chinese Sunday School instruction and with encouraging success. Several conversions have already occurred among the Chinese under the labors of bro. Francis and Fung, at whose room his countrymen gather almost every evening for conversation, singing and prayer. Fung also preaches constantly in the streets, and in our churches at the close of the Sunday school sessions. Thus the Chinese are brought constantly under the influence of a preached Gospel as well as that of Christian philanthropy. One of the converts, "Don Gon," has become a zealous laborer himself. Another, Lee Fook, has just accepted a position as general superintendent of a band of sixty Chinese who have gone under their own contract to labor for three years in Louisiana. Lee Fook proposes to donate his first month's salary, \$100, toward the purchase of the first church house, and at once to erect a Christian house of worship for his band upon the plantation, and inaugurate the worship of the true God. He hoped to meet bro. Graves and receive baptism at his hands. The appointment by the Southern Foreign Mission Board of bro. Graves to the Chinese work in California, gives us all much pleasure, and we are sanguine of much good. The idolatry of the masses is unconsciously to themselves, subverted by their contact with our civilization and they are everywhere among us accessible to the Gospel. I have one in my own employ as a domestic, who kneels with us in family worship, recites his Scripture verse, and repeats with us in concert the Lord's Prayer. He never goes out evenings, but spends the time in studying the English Reader. Last Sunday one of the teachers in the Tabernacle Sunday school received a letter from her Chinese pupil, written in a fair hand, of which the following is a literal copy:

"Miss S. R. P.—Dear Teacher,—I am very glad you come to teach me on the Sabbath days. Learn me how to write read or spell and speak the English Language, you are very kind, you try hard to teach me, and I will try to learn as well as I can. I not only want to learn write and read, but I wish you to teach me sometime about God. I want you to explain about Jesus you spend your time doing good on this Earth and when the time come God will take us up in heaven and we will be happy. I hope you will answer this letter next Sunday I am very glad to receive one from you. From your pupil YAM SING."

A RUSSIAN NOBLEMAN CONVERTED.

In an address recently delivered by Dr. Cote, in Norfolk, Va., he related the following interesting fact:—

About two years ago, a Russian nobleman, in Paris, Prince D—, who is closely allied with the imperial families of France and Russia, lost his wife, a charming lady to whom he was deeply attached. He felt the loss so much that all the consolations offered him by his worldly friends were of no avail—he would not be comforted. A Russian gentleman in Paris, and a Christian brother, feeling a deep interest and sympathy for the Prince, invited him to a Union prayer-meeting, held every day at Avenue Montaigne, near the Champs Elysees. The Prince accepted the invitation, accompanied his friend to the prayer-meeting, and was deeply touched with the sympathy expressed in the supplications offered to the throne of grace in his behalf. He returned to the meeting day after day, and at last arose and thanked the Christian friends for the sympathy shown him. He testified to the good God had done him in answer to their prayers, and in token of his gratitude, offered to do what he could for the extension of the gospel in Paris. He joined heartily the Christian brethren in their efforts to reach the masses by means of popular religious meetings, held in different parts of the city, and would at times stand with the young men at the entrance of the chapel, and help them in inviting the passers-by to come in and hear the gospel. He has sold his horses and carriages, and his celebrated gallery of paintings, and devotes the proceeds of those sales to the support of extensive establishments, where servant girls out of employment are supplied with work. It was my privilege to call upon the Prince, in company with a friend, to recommend to him a Baptist young man who was out of a situation and in destitute circumstances. The Prince kindly received us, and promised to do what he could for him. When our young friend called upon the nobleman, he was asked what he would like to do. He expressed a desire to study for the ministry. The Prince approved his wish, and offered to pay all his expenses during the whole time of his studies. The young man is now at Lausanne, diligently preparing himself for future usefulness in the cause of Christ. How mighty the Spirit of God! To Him be all the praise.

Prayer is a key, which, being turned by the hand of faith, unlocks all God's treasures.

Is there no way to bring back a wandering sheep but by worrying him to death?