

Youths' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, August 21st, 1870.

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

Recite—Scripture Catechism, 131, 132.

Sunday, August 28th, 1870.

JOHN xvi. 1-33: Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ.

Recite, S. C., 133, 134.

ANSWER TO SCRIPTURE ENIGMA.

NO. XLVIII.

- 1. A-mo-s . . . . . Amos i. 1.
2. D-rusill-a . . . . . Acts xxiv. 24.
3. O-thnic-l . . . . . Judges i. 13.
4. N-aboth the Jezreelit-e . . . 1 Kings xxi. 1.
5. I-thre-a-m . . . . . 2 Sam. iii. 5.
6. Z-accheu-s . . . . . Luke xix. 2, 3.
7. E-she-k . . . . . 1 Chron. viii. 39, 40.
8. D-ibr-i . . . . . Lev. xxiv. 11.
9. E-inatha-n . . . . . Jer. xxxvi. 25.
10. K-in-g . . . . . Isa. xxxiii. 17.

ADONIZEDEK. SALEM'S KING.—Josh. x. 3, &c.

BIBLE SCENES.

NO. II.

Find the narrative in the Bible where the following picture is recorded:—

Again a king stands before that altar from whose ruins strange incense rises. The temple is destroyed, the idol reduced to powder, and the polluted grove burnt to ashes.

DAVID IN ADULLAM.

BY RICHARD WILTON, M. A.

Hid in Adullam's "dry and thirsty" cave, Longing he cried—faint with fierce harvest heat "Oh for a draught from Bethlehem's fountain sweet,

LILACS.

BY MRS. M. B. C. SLADE.

Dame Margery has a lilac bush, That grows by her cottage door, And there it has blossomed its purple flush,

To every boy and girl that goes To school by the kind dame's door, She gives a bunch of the purple blows,

Ma'am Allison lives across the street, And her lilac tree grows high; But away she drives the little feet;

Spring came. Dame Margery's bush was full Of wonderful, perfect bloom; In royal purple beautiful.

Dame Margery said, "Ah! don't you know If last year's blossoms stay,

God hears the heart though without words; but he never hears words without the heart. No man can be provident of his time who is not prudent in the choice of his company.

CHRISTIAN SONG.

BY HENRY WARD BEECHER.

There are many of the practical and ethical commands of the New Testament which men scarcely deign to think of—still less to attempt, earnestly and seriously to practice;

"Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord: giving thanks for all things unto God and the Father in the name of our Lord Jesus Christ."

The Apostle James says: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms."

This takes you back, if you will think one single moment, to the Book of Psalms, and to the exhortation with which I was almost going to say, half the Psalms begin—"Sing unto the Lord."

It is on this matter of Christian song, and its relations to our experience, that I wish to speak a few words to-night.

A great many persons think that singing is a luxury which they may deny themselves if they please. There are very few persons who have ever thought that singing was a duty.

No man can afford to be without a good hymn-book, any more than he can afford to be without his Bible. The effect of having the Bible has been to make the hymn-book.

While by singing we convert intellectual religion into emotive religion, and while there is a provision made in singing for the development of almost every phase of Christian experience,

I see, I feel, I know what power there is in singing; and that is one reason why, when I came into this church as your pastor, I determined that there should be singing in the congregation, and why I never changed that determination.

These hymns of experience are so intimately connected with my own history that I never see them without almost feeling as though they were a part of myself.

conviction of sin, I suffered enough, before I was fifteen years old, to have converted, I was going to say, a nation. It seems like a very strange thing for me to say, buoyant, and hopeful, and courageous and cheerful as I am;

"Come, trembling sinner, in whose breast A thousand thoughts revolve— Come with your guilt and fear oppressed, And make this last resolve:

- "I'll go to Jesus, though my sin Hath like a mountain rose; I know his courts I'll enter in, Whatever may oppose.
"Prostrate I'll lie before his throne, And there my guilt confess; I'll tell him I'm a wretch undone, Without his sovereign grace.
"Perhaps he will admit my plea, Perhaps will hear my prayer; But if I perish, I will pray, And perish only there.
"I can but perish if I go; I am resolved to try; For if I stay away, I know I must forever die."

It may seem very little to you; but I tell you that hymn was like the day of judgment to me, so full of anguish was I. And I could pick out twenty hymns that, like this one, have gone through and through me.

A PAPAL MIRACLE.

The Gartenlaube gives the following account of a Papal miracle, which may or may not be true: "Shortly after Easter an event occurred in Rome which had but few witnesses, and has since been cautiously and timidly whispered through the streets. The scene is at Monte Mario, in the neighborhood of Villa Melini.

LETTER WRITING.

In writing friendly letters, time permitting, say all the pleasant things you can of persons known both to you and your correspondent. But whatever gall is in your ink chemically, metaphorically keep all bitterness out.

about at all; talk on paper as you might talk by word of mouth. But remember always that there are some things which never should be written, though they may be spoken.

The art of letter writing should receive more attention than it usually obtains in schools. What is called "composition" is often the merest waste of time. The unlucky pupil does not know what to say, or how to say it.

"NEITHER BID HIM GOD-SPEED."—Whatever increase of dishonesty there is in commerce today, and whatever increase there is in politics, are due, in a great degree, not so much to any increase in the bad tendencies of human nature,

Missionary Intelligence.

THE FREEDMEN OF THE SOUTH.

The U. S. Home Missionary Society are earnestly at work on behalf of their fellow countrymen so recently invested with the privileges of citizenship.

It is with pleasure we comply with a request from the Rev. J. B. Simmons, Secretary of the Society, to copy the following from the pages of the Macedonian:—

In visiting the schools, I learned that one of our teachers among the freedmen, originally designed to go to Africa as a missionary. He engaged himself to be married with that understanding. He is a graduate from Amherst College, and from Newton Theological Institution.

True to his characteristics, this young man volunteered as a private. His talents, and fine personal bearing would have secured for him promotion, but he declined the honor. He labored as a soldier missionary during the war.

The following is the form of a

REQUEST TO THE FREEDMEN'S FUND.

"I give and bequeath to the American Baptist Home Mission Society \_\_\_\_\_ dollars, for the Freedmen's Fund of said Society."

THE HALF-MILLION FREEDMEN'S FUND.

God makes us to hear the pleading voices of four millions in the South, and of the uncounted millions of Africa beyond, who need, above all things, a well-trained ministry to guide them homeward.

First, to attempt the founding and endowing of one first-class training-school for preachers and teachers in each Southern State.

SECOND, to enter upon the raising of a permanent fund of \$500,000 for this purpose, to be expended in grounds, building, endowments of teacherships and scholarships, and in the purchase of libraries and apparatus—the endowment fund to be kept separate from the moneys raised for the ordinary running expenses of the schools, and carefully invested, the interest only to be used.

THIRD, to employ all proper means to attach the hearts of the colored people to these schools as rapidly as possible—assuring them in each State that the school is theirs, that they should assist in its management, send to it their pious youth and adults who desire to preach or teach, and contribute to its support.

At least \$100,000 of the \$500,000 named are already secured and invested in valuable school properties in the Southern States.

Reader, give quickly and give liberally, to the above noble enterprise. You will never regret it. It is God's cause; peculiarly so. His poor are pleading for light and help. You will not deny them!

Another denomination is asking for half a million for the freedmen's work in one year. How modest then is our request. Do not wait to give by will. "Give with the living palm."