

Youths' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, November 20th, 1870.

MATTHEW xxvii. 35-38; MARK xv. 24-28; LUKE xxiii. 33-38; JOHN xix. 18, 24; The crucifixion.

Recite.—Scripture Catechism, 154, 155.

Sunday, November 27th, 1870.

MATTHEW xxvii. 39-44; MARK xv. 29-32; LUKE xxiii. 35-43; JOHN xix. 25-27; The Jews mock at Jesus on the cross. He commends his mother to John.

Recite.—S. C., 156, 157.

ANSWER TO BIBLE SCENES.

No. VIII.

NICODEMUS was the "grave and earnest man" see John iii. vii. 50-52; xix. 39.

'Twas Nicodemus sought the Lord In secret, and by night; Though fearful, yet convinced at heart, None else could give him light.

Seated among the rulers now, He ventures to remind, That they should hear his Master's cause Before they "guilty" find.

And when his Saviour bows in death, He dares to prove his love; May we like him increase in faith, And fix our hearts above!

SCRIPTURE ENIGMA.

No. LV.

Take the initials and finals of the twelve names and words here described, and they will shew with what part of the ancient ceremonial worship God was not well pleased.

- 1. In the king's court a wiser's place he held, What two great rebellions has been quelled. 2. It was this prophet's solemn task to bring Words of rebuke from God to Israel's king. 3. The cities of the south shall be the share Of certain sons of Salem, captive—where? 4. Like gold he shrinks not; though in seven-fold heat, He finds deliverance to his foe's defeat. 5. Egyptian trickets, by the founder's art, Take this new form to win the treacherous heart. 6. Of Wisdom's weapons, this was made to turn The wanderer back, her precious truths to learn. 7. Though once condemned as "an abomination," Without this none could offer an oblation! 8. Only the reverence of a child can claim The fond endearment of this sacred name. 9. Youngest of five, a man of valorous might, His name stands equal read from left or right. 10. Yea, and he offered too; but Heaven refused The gifts his stubborn faithfulness abused. 11. Her shadows lengthen with the setting sun, And the glad labourer knows his work is done. 12. Such things they were, as Israel's law prescribes; The business of but one of Israel's tribes. In these God had no pleasure, His soul delighted not, Though carried without measure To the appointed spot; And yet in righteous doing How Israel's God delights, That heavenly path pursuing, Where Wisdom's voice invites.

HOW OLD ARE YOU?

There is a good deal of amusement in the following magic table of figures. It will enable you to tell how old the young ladies are. Just hand this table to a young lady, and request her to tell you in which column or columns her age is contained. Add together the figures at the top of the columns in which her age is found, and you have the great secret. Thus, suppose her age to be seventeen. You will find the number seventeen only in two columns, namely, the first and fifth, and the first figures of these two columns make seventeen. Here is the magic table:

Table with 6 columns and 63 rows of numbers for a magic square puzzle.

LORD'S PRAYER ILLUSTRATED.

Pierre Bernard has written few things more beautiful than the following:—

Our Father— By right of creation, By bountiful provision, By gracious adoption;

Who art in Heaven— The throne of thy glory, The portion of thy children, The temple of thy angels;

Hallowed be thy name— By the thoughts of our hearts, By the words of our lips, By the works of our hands;

Thy kingdom come— Of Providence to defend us, Of grace to refine us, Of glory to crown us;

Thy will be done on earth as it is in Heaven— Toward us without compulsion, By us without exception, Universally without exception, Eternally without declension;

Give us this day our daily bread— Of necessity for our bodies, Of eternal life for our souls;

And forgive us our trespasses— Against the commands of thy law, Against the grace of thy gospel;

As we forgive them that trespass against us— By defaming our characters, By embezzling our property, By abusing our persons;

And lead us not into temptation, but deliver us from evil— Of overwhelming afflictions, Of worldly enticements, Of Satan's devices, Of errors' seductions;

For thine is the kingdom, the power, and the glory, forever.

Thy kingdom governs all, Thy power subdues all, Thy glory is above all.

Amen. As it is in thy purposes, So it is in thy promises, So be it in our prayers, So it shall be to thy praise.

WHY AM I NOT A CHRISTIAN?

- 1. Is it because I am afraid of ridicule, and of what others may say of me? "Whoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed." 2. Is it because of the inconsistencies of professing Christians? "Every man shall give an account of himself to God." 3. Is it because I am not willing to give up all to Christ? "What shall it profit a man if he shall gain the whole world, and lose his own soul?" 4. Is it because I am afraid that I shall not be accepted? "Him that cometh unto me I will in no wise cast out." 5. Is it because I fear I am too great a sinner? "The blood of Jesus Christ cleanseth from all sin." 6. Is it because I am afraid I will not "hold out"? "He that hath begun a good work in you will perform it unto the day of Christ Jesus." 7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that? "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all." 8. Is it because I am postponing the matter, without any definite reason? "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

PRAYING, BELIEVING AND WATCHING.

Is it not a sad thing that we should think it wonderful for God to hear prayer. Much better faith was that of a little boy in one of the schools in Edinburgh, who had attended a prayer-meeting, and at last said to his teacher who conducted it— "Teacher, I wish my sister could be got to read the Bible; she never reads it." "Why, Johnny, should your sister read the Bible?" "Because if she should once read it, I am sure it would do her good, and she would be converted and saved." "Do you think so, Johnny?" "Yes, I do, sir; and—wish, the next time there is a prayer-meeting, you would ask the people to pray for my sister, that she may begin to read the Bible." "Well, well, it shall be done, John." So the teacher gave out that a little boy was very anxious that prayer should be offered that his sister might begin to read the Bible. John was observed to get up and go out. The teacher thought it very rude of the boy to disturb the people in a crowded room, and so the next day, when the lad came, he said: "John, I thought it was very rude of you to get up in the prayer-meeting and go out. You ought not to have done so." "Oh, sir," said the boy, "I did not mean to be rude; but I thought I should just like to go home and see my sister reading her Bible for the first time."

Thus we ought to believe and watch, with expectation for answers to our prayers. Do not say, "Lord, turn my darkness into light," and then go out with your candle as though you expected to find it dark. After asking the Lord to appear for you, expect him to do so, for according to your faith, so be it unto you.—"Feathers for Arrius," by C. H. Spurgeon.

A SPOILED BOY.

Who was he? He was Adonijah, one of David's sons. How was he spoiled? By having his own way, and not being corrected by his father when he did wrong. The record is: "His father displeased him not at any time, in saying, Why hast thou done so?" How do you know that he was spoiled? His conduct shows it: he was puffed up with vanity and pride, was headstrong and disobedient and profligate. He aspired after the throne; said, "I will be King, and prepared him chariots and horsemen, and fifty men before him," and treated his royal parent with contempt. To what end did he come? To no good end. Such self-conceited, arrogant, wicked boys never come to a good end. He died the ignominious death of a traitor. He was executed. Matthew Henry, commenting upon the course of this spoiled boy, says: "He in return made a fool of his father. Because he was old and confined to his bed, he thought that no notice was to be taken of him, and therefore exalted himself, and said—I will be King. Children that are indulged learn to be proud and ambitious, and that is the ruin of a great many young people." And we regret to be forced to add—that in our judgment it is the ruin of as many young people now as it was in the days of King David, and in the seventeenth century when good Matthew Henry flourished. "A child left to himself brings his parents to shame," has been true in past generations, and is true now.

SMARTNESS.

There is hardly a young man that goes out into life who does not want the reputation of being smart before he is smart. There is hardly a single circle in which you see half a dozen young men that you do not see them aping something; making believe; "putting on airs" as the saying is. They wish to have the appearance of a bravery, a position, or something else, which they have not attained. They are not willing to creep before they walk. The very beginning of life develops a tendency in men to false appearances; to insincerity; to an estimation which is radically unmanly; to desire to have what does not belong to them; what they have no right to claim by reason of anything they are, or that they have been. To be without pretence, to desire to have only that which you can legitimately lay claim to of praise, of sympathy, of reputation, of means—to have a manly pride, by which you shall be the factor of that which is in your own possession—that is thoroughly salutary. An honest manhood scorns pretence and appearances. These are the signs of unripeness, not only, but they are vicious, bad signs in a child.—"Decher."

A HINDOO REFORMER.

A strange pundit has recently appeared in Benares, the chief city of East Indian idolatry, who preaches to immense assemblages, maintaining that the sacred books of the country give no sanction to idolatry. Thousands visit him daily, and the learned find it difficult to answer him. A wealthy Hindoo, after hearing him preach, returned to his home and destroyed all the idols on his grounds. Whether a reform in Hindoo worship will tend to help or hinder the progress of true religion may be doubted.

A BEAUTIFUL INCIDENT.

Dr. Nehemiah Adams once said that as he was preaching to his people on one occasion, in the midst of his discourse, as his eye glanced from his manuscript, he saw a very small boy intently gazing upon him. He was so struck by his appearance of interest that he turned for a few moments from his written page, and deliberately and tenderly addressed his little listener. What a Sabbath day that was for that boy! How dear his minister became to him! What an impression those few sentences made upon his mind! Would God that ministers would often be beguiled in the same manner.—"Congregationalist."

Every good act is a flower which will beautify our final home.

Be always at liberty to do good; never make business an excuse to decline the offices of humanity.

CHRIST never designed his church to be a bushel for hiding of the lights, but a candlestick from which each light is to send forth its rays.

Have you a severe wrench or sprain? Have you rheumatism in any form? Have you stiff neck, or lumbago caused by rheumatic pains? If so, "Johnson's Anodyne Liniment" is a specific remedy, and is also the best pain killer in the world.

We often see large stocks of cattle which do not seem to thrive, and come out "spring poor," all for want of something to start them in the right direction. One dollar's worth of "Sheridan's Cavalry Condition Powders" given to such a stock occasionally during the winter, would be worth more than an extra half ton of hay.

VIEWS ON BAPTISM.

Translated from the Spanish.

BY REV. S. F. SMITH, D. D.

[The following article is the concluding portion of a little work on Baptism, prepared by Prof. Knapp, for circulation in Spain. It is interesting, as it presents a comprehensive, striking and scriptural view of baptism, and especially as it gives fundamental information as to the character of the instruction imparted by our new missionary to our new brethren and friends in the kingdom of Spain.]—Watchman & Reformer.

- Q. Can baptism regenerate us? A. "The Spirit giveth life." 2 Cor. 3: 1-4; John 3: 8. Q. Can baptism wash away sin? A. "The blood of Jesus Christ cleanseth us from all sin." 1 John 1: 7. Q. Can baptism save us? A. "By grace ye are saved, through faith." Ephes. 2: 8. Q. Can baptism in the absence of faith please God? A. "Whoever is not of faith is sin." Rom. 12: 23. Without faith it is impossible to please Him." Heb. 11: 6. Q. Ought those who have been baptized to be faithful to their profession? A. "They continued in the apostles' doctrine." Acts 2: 42. Q. Is it lawful to decline baptism, or change it? A. "What thing soever I command you, observe to do; thou shalt not add thereto, nor diminish from it." Deut. 12: 32. "See, saith He, that thou make all things according to the pattern showed thee in the mount." Heb. 8: 5. "And at that time He blessed them, saying, In thee shall Israel be blessed. And it shall be said, God make thee like Ephraim and like Manasseh. And He set Ephraim before Manasseh." Gen. 48: 20. Jesus Christ says,—"He that believeth and is baptized"—putting faith before baptism. Men say, it is of no importance, either as to the mode or the order, or rather we ought to do just the opposite. "Whoever shall break one of these least commandments of mine and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19. "Teaching them to observe all things, whatsoever I have commanded you; and lo I am with you alway, even to the end of the world." Matt. 28: 20. Q. Is not then the baptism of infants sufficient? A. "One Lord, one faith, one baptism." Ephes. 4: 5. Q. Is there no command for it? A. No. Q. Is there not one example in Scripture? A. Not one. Q. Did the apostles never baptize infants? A. No mention is made of it. Q. Did they not baptize infants when they baptized entire households? A. In every example of household baptism the "instruction" they received, the "faith" they exercised, and the "consolation" of those in the house who were baptized is spoken of. Consequently, if there were infants who received baptism, they were able to understand and to believe in Jesus Christ. Q. Then is not the baptism of infants in opposition to the Word of God? A. There is no command for the baptism of any but believers. Infants cannot be taught;—they cannot repent;—they cannot believe;—they cannot use their reason;—they cannot confess their sins;—they cannot be baptized voluntarily;—they cannot obey;—they cannot walk in newness of life;—they cannot understand the meaning of baptism. But those who were baptized by the apostles could do all these things. Consequently the baptism of infants is not the baptism which the Scripture commands. Children who die in infancy, before they are able to understand, are saved through the death of Christ. Do not say it is of little importance which one practises,—the immersion of believers, or the sprinkling of infants; for every ordinance of Jesus is of importance, and ought to be observed in the manner which He has indicated. To "break one of these least commandments" of Christ, whether through ignorance or for any other cause, cannot but be wicked. I entreat you observe the ordinance as it is commanded, otherwise you may possibly have cause to cry, "The Lord our God hath made a breach upon us, because we sought Him not after the due order." 1 Chron. 15: 13. Indeed we have been disobedient in practising baptism "otherwise than it was written." 2 Chron. 30: 18. Christian reader, the very words of God Himself teach you His will respecting baptism. Follow neither custom, nor the multitude, nor the tradition of men, saying "I will conform to what my fathers did,"—but follow Christ. Take the Bible as your only guide, and rest upon it as upon a rock. Be fully persuaded in your own mind (Rom. 14: 5), for he who doubts whether infant baptism is right is condemned if he practises it. Rom. 14: 23. Either infant baptism or the baptism of believers,—one of the two,—is contrary to the Scripture. Ephes. 4: 5. Think of this. Let us pray one for another; and may God in His infinite grace guide us to the true knowledge of His will, and to obedience to it, that you and I may both have "one Lord, one faith, and one baptism."