

Youths' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, April 17th, 1870.

MATTHEW xxii. 41-46: xxiii. 1-12: MARK xii. 35-39: LUKE xx. 41-46: How is Christ the Son of David? Warnings against the evil examples of the Scribes and Pharisees.

Recite.—Scripture Catechism, 94, 95.

Sunday, April 24th, 1870.

MATTHEW xxiii. 13-39: MARK xii. 40: LUKE xx. 47: Woes against the Scribes and Pharisees. Lamentation over Jerusalem.

Recite.—S. C., 96, 97.

ANSWER TO SCRIPTURE ENIGMA.

NO. XXXIII.

A-n-n-a	Luke ii. 36, 37.
B-en-jam-i-n	Deut. xxxiii. 12.
I-sha-bo-d	1 Sam. iv. 21.
D-oda-i	1 Chron. xxvii. 4.
E-dre-i	Josh. xii. 4.
I-n-a	Luke x. 34.
N-av-y	1 Kings ix. 26.
M-egidd-o	Judges v. 19-23.
E-sa-u	Hebrews xii. 17.

ABIDE IN ME, —AND I IN YOU.—John xv. 4.

A SCRIPTURE CHARACTER.

1. A celebrated leader who began his career as the minister of a great lawgiver.
2. He was early appointed to a command, in which, under peculiar circumstances, he was victorious against the enemies of his country.
3. He appears to have been permitted to ascend the holy mountain previous to the giving of the law.
4. He seems also to have had special charge of the tabernacle, after its first erection.
5. He took part in an expedition of discovery, and with one other was alone faithful to his trust.
6. His name was changed.
7. He is the first person mentioned in the Bible as having received the Spirit by the imposition of hands.
8. He is described as having wholly followed the Lord.
9. He was told by the Lord that no man should be able to stand before him all the days of his life.
10. He was informed by God of a great miracle that was about to take place, and made one of the principal actors therein.
11. He set up some remarkable stepping-stones as a memorial for the Israelites.
12. He had a wonderful interview with a Divine personage, who appeared to him under a warlike form, and received his worship.
13. By obeying the command of the Lord he took a powerful city without one of his army being wounded.
14. He erected an altar to the Lord at a new epoch in the history of the Israelites, and is the first person mentioned who read the law for "the little ones" and "strangers."
15. He was permitted to exercise a command over the natural world that no other creature ever possessed, and he was given a day that differed from all those that preceded it and came after it.
16. He received an inheritance among the children of Israel.
17. Shortly before his death he made a covenant with the Israelites to serve God, and erected a stone under an oak that was by the sanctuary of the Lord in memory of it.

Who was this illustrious man?

WHERE IS YOUR LANTERN?

Young Harry was sent on an errand, one evening in early winter. After giving him his message, his mother said,—
"Be sure you take the lantern with you, Harry."
"Both the lantern!" answered the boy, gruffly and disrespectfully; and he started, muttering to himself,—
"What do I want with a lantern? I guess I know the way fast enough!"
Very soon Master Harry, in crossing the street, stumbled into a hole which had been made by a recent rain. By this fall he knocked the flesh from his shin bone, and covered his clothing with mud.
On his way back, he forgot that the fence had caved in near the edge of a ravine. As he groped his way along the bank, he fell over, and went sprawling to the bottom of the ravine. With much ado, and after many bruising, he got into the road once more; but when he finally reached his mother's door, he looked more like a scarecrow than a living boy.
The lantern would have saved him from all this. Wasn't he a foolish fellow not to take it? Certainly he was. But what shall be said of those boys and girls who know the Bible to be the only lamp which can guide their feet safely through the paths of life to their home in heaven, and yet refuse to carry it? Are they not still more foolish? Are they not likely to suffer even more than the boy? You know they are. Take the Bible, therefore, for your life lantern, and let it be a lamp unto your feet, and a light unto your path.

It is one of God's greatest mercies, that this world is full of troubles; for if we so much court her now she is foul, what should we do if she were beautiful?

PROGRESS IN ENGLISH LEGISLATION.

The rights of Nonconformists, and especially of Baptists in Great Britain are becoming more and more properly understood and recognized every year.

The recent discussions in the House of Commons on the question of Education and the Burials Bill have brought forth the expression of views there that would not have been listened to some years ago, and a little further back would have been regarded as absolutely dangerous. England is striving for a system of Free Common Schools such as those for which the law provides in this country.

In the debate on this subject, Mr. H. Richard, one of the members from Wales said in the course of his speech: It had been intimated more than once in the course of the debate that really the questions at issue in regard to the religious instruction imparted by a certain class of schools were matters of a very minor moment. He could not assent to that view. (Hear, hear.) He honoured his countrymen because they were not indifferent in this matter. (Hear, hear.) To take the case of a Nonconformist child being obliged to learn the Church Catechism—he would not say a disrespectful word of that formally—but what did it import? It was not a question of dogma but of morality. A Baptist child was required to say that he had been regenerated at baptism when he had never been baptized at all (a laugh), and children of Nonconformists were asked, what did your god-fathers and godmothers promise for you? when they never had either godfathers or godmothers. (A laugh.) It seemed a very odd thing to begin the religious education of a child by obliging, or even permitting, him to repeat that which in his lips was nothing better than a deliberate falsehood. (Hear, hear.) There was another fact to which he must refer, although it was a matter of some delicacy. It was this—the teaching of the Church of England based on the Church Catechism and other formularies, had within the last twenty or thirty years undergone marvelous development, and in a direction especially obnoxious to Protestant Dissenters. An illustration of this would throw some light on the intense feeling that existed in Wales in regard to some portions of this bill. In North Wales there was a normal school established for the purpose of training young persons to become teachers of national schools in North Wales. At the head of that institution was a clergyman, the Rev. Sidney Boucher, who had prepared a series of papers on which the young people were to be examined, and from those divinity examination papers, as published in a pamphlet, he had culled a few extracts. Here were some of the things taught in that normal school to young people who were afterwards to become teachers in the national schools:—

Divinity examination papers show that the sacrament as administered by Dissenters must of necessity be mere blasphemous fables and dangerous deceits. (Hear, hear.) No Bishop, no Church explain this, and show that what the world calls mere questions of Church government are really matters of vital importance. Dissenting ministers being merely laymen there is no promise or warrant for supposing that what they do on earth Christ will do in Heaven, or that he will be present to bless their ministrations. What inference do you draw? Men do not emigrate for what they can, but for what they cannot, or what they think they can not, obtain at home. Show that there is perfect safety in the English Church, and that to leave her for any other Church or sect is a fatal error. Puritan doctrine is popular because it is so convenient and comfortable. Church principles are not conformed to this world, and therefore the world hates them. Give illustrations. (A laugh.) Show that the phrase "Protestant faith" indicates a ridiculous impossibility. (Hear, hear,) and a laugh.) Show from Scripture that a real presence is essential to both Sacraments.

He did not cite these extracts to censure much less to controvert them. Every man had a perfect right to teach what he thought was truth, but he should not be surprised that the Nonconformists of Wales should object to have their children exposed to such teaching as this. (Hear, hear.) His right hon. friend would perhaps say that they had the protection of the Conscience Clause; but there was no Conscience Clause for the ratepayers. And even if they could protect their own children from such teaching they would object to be taxed to teach these doctrines to any one. A Conscience Clause was at the best a bungling and unsatisfactory expedient. It might have been well enough for a period of transition, when the Churches were beginning gradually to unlearn the notion that they had some divine prescriptive right to control the education of all the people of this country. It was well enough to let them down easily from that high pretension; but he should be sorry to see such an expedient incorporated as a permanent part of an Educational Toleration Act. (Hear.) He trusted they had got beyond that. It was an act of the utmost presumption for any body of men to say to any other body of their fellow-subjects. "We will tolerate you in professing what you believe to be truth and worshipping God according to your conscience." But what did the Conscience Clause say to those who were called upon to pay for the establishment of certain schools? It said this:—"We will tolerate you in not learning certain things taught in these schools, although the schools are directly established by your own money."

On the discussion of the Burials Bill. Mr Osborne Morgan in moving the second reading, said that although, under the existing law, the parish

churchyard was the property of every parishioner, it was absolutely closed against the ministrations of all clergymen except those of the Established Church. If the person to be interred had been baptized, no matter what his moral character might have been, the clergyman was compelled, if required, to read over him the service of the Church, expressing a "sure and certain hope" that "our dear brother" would undergo a joyful resurrection in the Lord. If the person had not been baptized, although his moral character might be irreproachable, no service could be performed at his interment. The evil was somewhat mitigated in those places where parochial cemeteries were in existence, but in rural parishes its effects were not only most painful, but a disgrace to a civilized country. In this respect even popish Italy was more liberal and just than enlightened and Protestant England. The chief object of the Bill was to assimilate the burial law to that subsisting in Ireland. It provided that any person having charge of the funeral of a deceased person not baptized should give notice to the rector or his representative that he wished the interment to take place in the parish churchyard at a specified time, without the use of the service prescribed by law, and the ceremony should then be allowed to take place. There was also a provision that any person desirous to be present at the interment should have access to the churchyard, and the ceremony should be conducted in a solemn manner. The Bill did not propose to interfere with the right of the rector to the burial fees. Having detailed the other provisions of the measure, he begged the House to assent to the second reading, so that a settlement might be arrived at of a much-vexed and most disagreeable question.

Mr. Candlish said the Baptists of this country numbered not less than a million of their fellow subjects, and it was, therefore, no insignificant portion of the community who were aggrieved by the present state of the law. Even in outlying districts the grievance was often felt, and he could not see why either Baptists or Quakers should be placed in such a position. All that was asked was, that the religious teacher of the deceased should be able to attend the churchyard and perform a suitable ceremony over the body. It was idle to say that if this claim were granted Dissenters would claim to use the churches; all they desired was that their feelings should not be outraged. There was not the slightest pretence for saying that if the bill were passed unseemly harangues would be delivered over the graves of Dissenters. The burial of a near relative was not an occasion likely to be used for such a purpose—(hear, hear)—and if anything of the kind occurred Parliament would no doubt soon put down such an evil.

On a division, the motion was carried by 226 to 135.

THE FULNESS IN CHRIST.

Dr. Guthrie presents in a very striking and compact form the fulness in the Saviour to meet all human wants. He says:

How difficult it would be to name a noble figure, a sweet simile, a tender or attractive relationship in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint. Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchorage and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and am I to be condemned? He is pardon.

To deck Him out and set Him forth nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at His feet. The skies contribute their stars. The sea gives up its pearls. From fields, and rivers, and mountains earth brings the tribute of her gold, and gems, and myrrh, and frankincense; the lily of the valley, the clustered vine and the fragrant rose of Sharon. He is "the chiefest among ten thousand, and altogether lovely." "In Him dwelleth all the fulness of the God-head bodily." I offer Him to you—make a free offer of Him, and doing so will challenge you to name a want for which I shall not find a full supply in Christ, something that fits your wants as accurately as the works of a key the wards of its lock.

"A Way He is to lost ones that have strayed; A Robe He is to such as naked be; Is any hungry, to all such He's bread; Is any weak, in Him how strong is he! To him that's dead He's Life; to sick men Health; Eyes to the blind, and to the poor man, Wealth."

CULTIVATE ENERGY.

Many of the physical evils, the want of vigor, the inaction of the system, languor and hysterical affections, which are so prevalent among the young women of the present day, may be traced to a want of well trained mental power and well exercised self-control, and to an absence of fixed habits of employment. Real cultivation of the intellect, earnest exercise of the moral powers, the enlargement of the mind, by the requirement of knowledge, and the strengthening of its capabilities for effort, the firmness for endurance of inevitable evils, are the ends which education has to attain. Weakness, if met by indulgence, will not only remain weakness, but become infirmity. The power of the mind over the body is immense. Let that power be called forth; let it be trained and exercised, and vigor, both of mind and body, will be the result.

There is a homely saying that "It is better to wear out than to rust out;" but it tells a plain truth; rust consumes faster than use. Better, a million times better, to work hard, even to

shortening of existence, than to sleep and eat away this precious gift of life. By work or industry, of whatever kind it may be, we give a practical acknowledgement of the value of life, of its high intentions, of its manifold duties. Earnest, active industry is a living hymn of praise, a never-failing source of happiness.

CULTIVATE CHEERFULNESS.

An anxious, restless temper that runs to meet care on its way, that regrets lost opportunities too much, and that is over-painstaking in contrivances for happiness, is foolish, and should not be indulged. If you cannot be happy in one way, be happy in another; and this facility of disposition wants but little aid from philosophy, for health and good-humor are almost all that are requisite. Many run about after happiness, like an absent man hunting for his hat, while it is on his head or in his hand. Though sometimes small evils, like invisible insects, inflict great pain, and a single hair may stop a vast machine, yet the chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are left on long leas.

A LIBRARY SMOKED AWAY.

Two schoolfellows of equal age,
Were 'prenticed in one day;
The one was studiously inclined,
The other boy was gay.

The pocket money each received,
Was just the same amount!
And how they both expended it,
I briefly shall recount.

Whilst George was smoking his cigars,
And sauntering about,
With youths as idle as himself,
Shutting all knowledge out,

At the Mechanics' Institute,
And with his book at home,
Tom wisely spent his leisure hours,
Nor cared the streets to roam.

One eve, when their apprenticeship
Had nearly passed away,
George at his friend Tom's lodgings called,
An hour or two to stay.

"Why, Tom!" he cried with much surprise,
"Is your old uncle dead?
And left you cash to buy those books
That round the walls are spread?"

"Oh, no," said Tom, "I bought those books
With what my friends allowed;
Had you not smoked away your cash,
You might the same have showed!"

"Why, my Havana's only cost
Me ten cents every day!"
"Just so," said Tom, "you've only smoked
A library away!"

"Now reckon up ten cents a day
For seven long years to come!
A you will find that it will count
A very handsome sum!"

Scientific,

THE USES OF PAIN.

Pain has its purposes of usefulness. Warning is given by it of dangers and disease, and life is protected by it. In the lower animals it does not seem to follow upon injuries with anything like the acuteness that obtains in man. This assertion may be readily confronted as something beyond the possibility of determination; but any one of observation must have noticed that wounds of a fearful character, which would utterly unnerve a man, and make motion intolerable for the agony, are often borne by animals with an equanimity that admits of their grazing as usual, and even moving around upon and greatly aggravating the laceration of crushed limbs. Rabbits, rats, and other creatures are said to bite off their own limbs to free themselves from traps, and to give no special signs of pain from the amputation. Creatures will often tear themselves in a horrible manner in efforts to escape, or in seeking food, after being wounded, where a man could not bear to make a motion. It is also noted as a curious distinction between granivorous animals and carnivorous, that the latter will not bite off their limbs to free themselves from a snare, but that foxes, for example, will carry a trap along with them rather than do it. On this is founded the rather questionable conclusion, that a greater pain is given to deter them from that which would surely bring them to starvation, since they are so dependent on their limbs for the capture of prey. The theory that pain is only given for its usefulness, is here carried beyond what we know. Crustacea, such as crabs and lobsters, readily part with claws, even, some times, when only started by loud noises. To them it seems to be only a temporary inconvenience, as after a little retirement, they return to active life with new limbs.

A FEW USES FOR DEAD BODIES.

A REMARKABLE discovery has just been made by a man at Grenoble, by which it is calculated that cemeteries and graveyards will become superfluous. At the decease of an individual, the body is plunged into a liquid invented by the man of Grenoble, and in about five years the individual is turned into stone. The secret of the petrification is known only to the discoverer. But he goes further. He says that in a thousand year's time if people will only preserve their relatives and friends, they will be able to build a house with them, and thus live in residences surrounded by their ancestors.