

Youths' Department.

BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, October 9th, 1870.

MATTHEW xxvi. 59-68: MARK xiv. 55-65: LUKE xxii. 63-71: JOHN xviii. 19-24: Jesus before Caiaphas and the Sanhedrim. He declares himself to be the Christ: is condemned and mocked.

Recite—Scripture Catechism, 145, 146.

Sunday, October 16th, 1870.

MATTHEW xxvii. 1, 2, 11-14: MARK xv. 1-5: LUKE xxiii. 1-5: JOHN xviii. 28-38: The Sanhedrim lead Jesus away to Pilate.

Recite, S. C., 147.

ANSWER TO BIBLE SCENES.

NO. V.

Balaak assembled his princes and sends for Balaam to curse Israel, three different times. But Balaam instead of this pronounces a blessing upon them. Whereupon the king's anger is kindled and each goes his way. Numbers xxii, xxiv.

SCRIPTURE ENIGMA.

NO. LII.

1. 'Twas there, when Israel through the Jordan came,
They rolled away reproach from Israel's name.
2. Whose were those statutes, made by Israel's kings,
Which did such wrath and desolation bring?
3. Rash Edomite! why tell the angry king,
What must his wrath upon the blameless bring?
4. Hark! how he sings! Nor shall the echoes end,
Till from "new heavens" a "new-made earth" descends!
5. Man of Meholah! in thy son we view,
The mightiest prophet Israel's kingdom knew.

Read the initials and the finals.

'Tis he! and lo, the noon-day sun
Proclaims this truth in every place;
And all things that on earth are done,
Stand all displayed before his face!

TRUTHFULNESS.

Two country lads came at an early hour to a market town, and arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along, and each little merchant his store steadily decreasing and an equivalent in silver bits shining in his little money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said, "What a fine large melon! What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man; "I think I will not take it. But," he added, looking into the boy's fine open countenance, "is it not very unbusiness-like to point out the defects of your fruit to customers?"

"It is better than being dishonest, sir," said the boy, modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God and man also; I shall remember your little stand in future. Are those clams fresh," he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot in the melon! Now, you can take it home for your pains, or throw it away. How much wiser is he about those clams I caught yesterday? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie or act one either for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer, and you have lost one."

And so it proved, for the next day the gentleman bought nearly all his fruits and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed the gentleman finding he could always get a good article of Harry, constantly patronized him, and sometimes talked with him a few minutes about his future prospects. To become a merchant was Harry's great ambition, and when the winter came on, the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until, having passed through various posts of service, he became at length an honored partner of the firm.—*Chatterbox.*

It is estimated that over one hundred young ladies are at present studying law in the United States. Probably they will become mothers-in-law one of these days.

A tombstone in a country churchyard erected to the memory of a husband and wife, is said to bear this inscription: "Their warfare is accomplished."

THE SUCCESSFUL SUPERINTENDENT.

1. He was a man of prayer. He prayed much in secret, and God did reward him openly. When he prayed in his school his prayers were short and earnest. The children loved his prayers—they could understand them, they listened to them—he prayed for them.

2. He was instructive. He loved God's word and studied it. He was conversant with the standard works of the Church. So thoroughly was his school instructed in divine things that it was said of the young converts there, "They were born two years old."

3. He was full of energy. He would visit a deserted neighbourhood, procure a place to hold a school, and then, in strong reliance upon God, would begin his work. He would walk miles every Sabbath to attend his school. Seeing a visitor in school one morning, he asked her if she would like to teach. "Yes, sir," was the reply. "There's a bench you can have, then." "But where are the scholars?" "Go out and find them." Thus his school grew and flourished.

4. His aim was to glorify God and save souls. Everything tended to this; nothing was tolerated that interfered with it. His Sunday-school exhibitions were directed to this end. They were pre-eminently religious, full of the sweet spirit of piety and of love, brimming full of religious truth, and full of facts calculated to make a child fall in love with Jesus.

5. He was never dry. Such a man could not be dry. He had too much real feeling for that. His soul was filled up fresh every day with precious truth and holy love; and whenever he addressed his school, teachers and scholars felt he loved them, and felt, too, that they must love Jesus.

6. He succeeded. It was no wonder. The wonder would have been if he had not. His schools flourished. Churches sprang out of them. Teachers and scholars were converted; some were called into the ministry.

He stood by the bedside of some as they with joyous smiles, welcomed death. He has joined them in glory. The harvest-field is still white. God give us more such laborers!—*S. S. Journal.*

PHYSICAL TRAITS.

I find a touch of divine permanence in the most transient things of Nature herself. This invisible thing of God is set forth by the things that are made. The human face, for instance, at the first glance, is like a passing shadow. Ten times, physiology assures me, every atom of this tabernacle will pass away to threescore years and ten. "I hardly knew you," is the cry when, crossing the gulf of a few years, we look into each others faces. Faces are a passing shadow. William Howitt went to Stratford upon-Avon to find material for his "Homes of the English Poets." He visited among other places a day school, and inquired whether there were any boys there at all related to Shakespeare. "Yes," the master said, "I have one boy here who is descended in the direct line from Shakespeare's sister." Then he marshalled all his boys before him, and said to Mr. Howitt, "Now, sir, pick him out." I cast my eyes along the line of faces," Mr. Howitt says, "and selecting one instantly said, 'This is the boy,' and I was right."

A gentleman who was born in Nova Scotia, where at the time of his birth his family had lived for more than a century, went a few years ago to Scotland, the original home of the family. In the course of his stay there, he became very much interested in searching out the various branches of the family stock. Hearing of one household living out among the Lammer moors, he started on foot from the nearest market town to find them. The house stood on a knoll, in a bare country, so that the traveller could be seen a long way off—and a traveller there was a rare sight. As this man drew near to the house, two children ran out to look at him. They had a favorite "Uncle George" who came sometimes to see them. In a few minutes they ran back shouting that it was Uncle George who was coming; and they would not be comforted when they found the man was a perfect stranger. The stranger entered the house, and found they were indeed of the same kith and kin.

A few years ago, a lady walking through a French picture gallery was respectfully accosted by an artist at work there, who inquired if she were in any way related to Charles the Second of England. "Yes," the lady answered, "my great-grandfather was a grandson of Charles," and then said, "Sir, I am curious to know why you should ask me." "Because madam," the painter replied, "I am employed here as a copyist, and copying lately a portrait of Charles, I observed in it a peculiar droop in the eyelid, different from anything I ever saw before, and as you came up the gallery, I noticed exactly the droop in the eyelid that impressed me so much in the picture."

And thus in this human face, which is so transient, we detect the hint of the undying permanence. The Shakespeare face cuts its way through generations of peasants to look dimly out on this time, and perhaps was there for generations before him; Uncle George goes out of Scotland, over thousand of miles of water, and a century and a half of years, and all the hard fortunes of the pioneer life, and then goes back across the Lammer moors fresh and strong as ever; the eye flashes from under the same drooping lid on the canvas of 1660 and the living face of 1860; because far down among remote, hidden, first things of life the permanent dwells forever, and now and again shines through the transient to tell us that the things that are seen are temporal, but the things that are not seen are eternal.—*Old and New.*

Correspondence.

For the Christian Messenger.

LETTER FROM IRELAND.

CONTRAST BETWEEN SOUTH AND NORTH—GOOD RESULTS OF NATIONAL SCHOOL SYSTEM—TESTIMONY OF AN M. P.—BEAUTY OF IRISH SCENERY—WANT OF CULTIVATION IN THE SOUTH ALTHOUGH THE SOIL IS FAR SUPERIOR TO THE NORTH.

Mr. Editor,—

The North of Ireland as a whole is under the control of Protestantism, the South is under the control of Roman Catholics. In climate, soil and other facilities for prosperity, the advantage is generally in favour of the south. In the condition of the labouring classes, in Agriculture, in manufactures, in trade and in education, the North has fairly gained the laurels. Protestantism has battled Romanism with one hand, and founded, fostered and carried on her institutions with the other. The heaven of free and independent thought which makes Belfast a different city from Cork, has no doubt, permeated the Catholic population of the North to some extent; and, in spite of themselves, they are the better for it. The Presbyterians have done a great work for the North of Ireland. An open bible and free thought found here a Scottish type of mind to operate on; and the soul of the people readily took the inspiration of Knox. The children in Cork are fat and ruddy—the children in Belfast have less beauty of physique, but more thought and purpose in their countenances. In Belfast you miss the full, fresh faces that you meet in Cork, but you everywhere see a quick intelligent decided people moving around you. When Ireland fights Protestantism, and free schools, she is fighting off prosperity.

The question of education is engaging a large share of the attention of the people of Ireland at the present time. The national system, which was established about thirty-seven years ago, has more than realized the expectations of its authors. Prominent among those who introduced and supported this system, was the late Archbishop Whately. He and his coadjutors, however, only planned to put a Common School education within the reach of the poorest class. Once introduced and in operation, the principle carried the system beyond the bounds, first prescribed for it, and produced its legitimate results. The most sanguine expectations were more than realized. The middle, as well as the poorer classes, are sharing the advantages of the National System.

From the first it was opposed by a large part of the Irish Church. It could not be countenanced because it was not under the direct control of the successors of the apostles. It was infidel and godless. Many of this body however did not sympathize with these objections and have been the friends and supporters of the system.

Great opposition was at first offered by a portion of the Presbyterian body. They however have other grounds upon which to base their objections. Sleepless in their defence of the Word of God, they fancied that they saw in the provision for secular education only, a rejection of the Sacred Scriptures. In this matter for them, there was no compromise. Surrounded by opposition on every hand, it is not wonderful that the system at first received the support and fostering care of Roman Catholicism. The Wesleyans were not circumstanced to enjoy fully the advantages of the system, as the Schools could not be carried on in houses used for worship. This is now largely removed, as that body are providing themselves with new chapels and giving up the old ones to the Schools. The Presbyterians, in process of time, came to see that the system was not opposed to the bible. Their opposition was withdrawn. And they are now among its most zealous supporters.

It has been gradually gaining the favour of Episcopalians, notwithstanding the fact that they have been carrying on schools, in the meantime, under the direction of the Irish Church Society. Cast upon her own resources by disestablishment, this body will probably find a greater demand on their funds, and will thereby be induced to take advantage of the National System of Education.

During these thirty-seven years Protestants have tended to union in their support of this system but the Roman Catholics have begun to draw off, and have already made demands for Separate or Sectarian Schools. Christian Brothers and Nuns have been employed by the hierarchy in all the cities and towns in the work of teaching; but with a very few exceptions they are not permitted to be employed under the na-

tional system. Here Cardinal Cullen and his ultramontane supporters take their stand, and make demands for grants to Separate Schools, that they may have the work of teaching in their own hands. Why was this system favoured and supported at first and now opposed by the Roman Catholics? This is a question which is answered by Protestants all over Ireland. Their religious system is somewhat imperilled by the freedom and independence of thought which is engendered in the schools under this system. This must be arrested by the substitution of mediocval learning—legends of the saints and dogmatism—the type of education favourable to the growth of the Church.

When the power and means for political ends, which are under the control of Roman Catholics in this country, are taken into account, it is not surprising that a Royal Commission has been appointed to examine into the National System in Ireland; and that they have reported favourable to the project of Separate Schools for the country. The Catholics are jubilant and the Protestants are in some fear for the safety of the educational system. A large and influential minority of the Commission opposed the report, and they support their views by great ability and learning. Thousands of Protestants await with much anxiety, the action of the Imperial Parliament on the Report of the Royal Commission; but it is believed that the recommendation of the report will not be accepted.

On the 19th of August, at Omagh, County Tyrone, William Johnston, Esq., M. P., said in a speech to twenty thousand people. "The question of Education is one which will come up in the ensuing session of Parliament, and it will be attempted to mystify the Protestants of Ireland by talk upon the subject of religious education. There is nothing that I desire to see more than the religious education of the children of this country; but while the cry of religious education is got up for the purpose of getting up a Cullenite and ultramontane Education, I can be no person to join in it. We must have non-sectarian and non-denominational education if there is to be any in Ireland. Any other system that would be permitted amongst us would be placing us in the hands of Cardinal Cullen." In justice to the Roman Catholic body, it is fair to state, that from the most reliable authority I learned, that many of the priests and common people are satisfied with the national system, and any opposition which they may exhibit, results from hierarchical pressure.

Roman Catholic opposition to the National System in Ireland is in its spirit and aims precisely like the opposition with which our system of Free Common Schools is now contending in Nova Scotia.

The results of Protestantism and Roman Catholicism are seen side by side in Ireland. I have kept in mind with a view to its correctness, a statement which I read more than fifteen years ago in Macaulay's History of England. It was to this effect: that a difference was observable in passing from a Protestant to a Roman Catholic county in Ireland. The correctness of this statement is indisputable, and whatever may be some or all of the causes, the advantage is altogether on the side of Protestantism. Of beauty, fertility and climate Ireland need not be ashamed to boast. The whole land is covered with a varied vegetable outgrowth whose profuse abundance and variety are only equalled by their beauty. A rich soil and a moist and equable climate give to the groves and hedges and shrubs a clothing of foliage rich in colours beyond description, and as soft and finely formed as the fleeciest clouds that float in the western sky. Here are lakes and rivers and mountains exquisitely beautiful and picturesque.

For uniform abundance and golden beauty, the harvest, either gathered into shocks or waving for the sickle all over the land from Queenstown to the Giant's Causeway, was beyond anything that I had ever seen. Douglas Jerrold, I believe it was, might have said of Ireland what he said of Australia: "Tickle it with a hoe and it will laugh with a harvest." For pretty blue eyes and plump forms, and fine roseate faces, the children of Ireland are the admiration of all strangers. Although her sons and her daughters exchange for a degree of grossness the delicate beauty of children, yet they are fresh and animated. Notwithstanding this wealth of advantage, for which the South of Ireland is distinguished, the stranger sees and feels, that there is, in this part of the country, a radical lack of enterprise and possible prosperity. Hitherto, the neglect to educate the labouring class, may, in some measure, account