

Youths' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, FEBRUARY 12TH, 1871. Salt and Light.—Matt. v. 13-16.

GOLDEN TEXT.—Walk worthy of the Lord.—Col. i. 10. SCRIPTURE SELECTIONS.—John i. 1-14; viii. 12-30; Phil. ii. 1-16.

To whom did Jesus speak the words of this lesson? Vss. 11, 12. What two titles does he give them in verses 13, 14? What then does the title of this lesson describe? Of what are they the salt? Vs. 13. Of what, the light? Vs. 14. What is meant by "the earth," and "the world?"

What are the chief uses of salt? What then is the work of a disciple of Jesus? What is the "savor" of salt? What of a disciple of Jesus? Can salt lose its savor? Can a disciple lose his? What is meant by Jesus' question, "wherewith shall it be salted?" What lesson may disciples learn from this? For what is savorless salt good? Vs. 13. For what are savorless disciples?

What is the chief use of light? What then is the work of disciples? How does Christ's remark about a city, vs. 14, bear on this? Explain vs. 15. What has this to do with disciples as the light of the world?

What must Christians do with their light? Vs. 16. What does this mean? Do you do so? Does Matt. vi. 1, 5, 16, contradict vs. 16 of our lesson? Why? Do the titles "salt," and "light," belong to you? If not for what are you good?

SUMMARY.—As salt preserves and savors, and as light illuminates, so Christians must shed abroad a saving, cheering, enlightening influence, and must do it to the glory of God.

ANALYSIS.—Christ's disciples are:—I. A Preserving Power.—1. Affirmed. "Ye are the salt;" Vs. 13. 2. Guarded. "But if," etc. Vs. 13.

II. An Illuminating Power.—1. Affirmed. "Ye are the light;" Vs. 14. 2. Enforced. Cannot avoid conspicuousness. Vs. 14. Intended to be conspicuous. Vs. 15. 3. Guided. "Let your light," etc. Vs. 16.

EXPOSITION.—Salt and light.—Jesus uses these familiar terms as titles of his people. "Ye are the salt, . . . the light." Not all who heard him teach were salt and light, but those who really learned of him Matt. xi. 29.

Of the World.—That is, of mankind Matt. xiii. 38.

1. Salt is a preservative. It has the quality of securing from decay or corruption. We salt fish, meat, etc., for this purpose. Salt is therefore the emblem of incorruptibility and of perpetuity. Hence "to eat salt," is the Arabian expression for entering into a perpetual bond of friendship. Hence "a covenant of salt," is a perpetual one. Numb. xviii. 19; 2 Chron. xiii. 5.

2. Salt is a condiment. Irrespective of its preserving power, it seasons food, gives it a zest, a flavor. Job vi. 6 Speech should be seasoned with the salt of wisdom. Col. iv. 6. The phrase, "Attic salt," denotes wit, that zest of conversation.

The use of salt in sacrifice, Lev. ii. 13; Mark ix. 49, embodied both the idea of perpetual continuance of the covenant thus made, and of savoriness or acceptableness to God.

A Christian among men, is as salt in matter, a source of preservation. The perishing condition of the world is seen in Gen. vi. 11; Job. xv. 17; Psalm xiv. 3; Gal. i. 4; 1 John v. 19. Faith in Christ alone can save from perishing John iii. 15, 16.

Savor lost.—Salt may undergo chemical change, and lose its peculiar properties. Its appearance may be that of salt, but its powers are gone, and chemically speaking, it is no longer salt, but it is something else, and it is useless as a preservative and as a condiment. As a fertilizer, it is damaging to land, and hence the roadway is the place to throw it, where it may be trodden down.

Christians are in the moral world, just as physical light in the material world; they dispel darkness; and they manifest the truth. Jesus is the great light, the Sun of Righteousness. Mal. iv. 2; John i. 9; viii. 12; ix. 5. He sheds his light upon, and puts it into, his disciples. 1 Peter ii. 9; 2 Cor. iv. 6; Matt. vi. 22. As the moon shines with light from the sun, so disciples shine with light from their Lord. Hence, verse 14; Eph. v. 8; Phil. ii. 15. All acts which dispel the darkness of sin, and advance the light of Christ, are proper to the disciples.

A city on a hill.—From the mountain where he taught, vs. 1, several hillside

villages were in view. The inevitable conspicuousness of such villages is seized upon as an illustration of the inevitable conspicuousness of every Christian. If so conspicuous, how important that they should shine clearly and constantly. They cannot be hid, and hence their darkness will be visible far and near, as well as their light.

Let your light so shine, etc.—He has taught, ye are lights; ye cannot be hid; nor did God mean you should be hid, but that you should shine. He now teaches how the light should shine.

An apparent contradiction appears between the clause, "that men may see your good works," and the teaching of Matt. vi. 1, 5, 16. Here, however, "to be seen of men," was the great end; in our lesson, the seeing is incidental, and the glory of God is the great end.

Illustration.—At the martyr's stake Latimer said to his fellow sufferer: "Be of good comfort Master Ridley, and play the man; we shall this day light such a candle, by God's grace in England, as shall never be put out."

Many a ship has been lost through her pilot's mistaking the light of a lighthouse. How zealously the keepers of these lights must guard their charge lest such calamities be due to them. So to the light of the Christian the world looks and by it the world steers. How true and pure this light should shine!

Can we whose souls are lighted By wisdom from on high, Can we to men be lighted The lamp of life deny? Salvation, O Salvation! The joyful sound proclaim, Till earth's remotest nation Has learned Messiah's name.

Recite.—Scripture Catechism, 178, 179.

ANSWER TO BIBLE SCENES.

No. xiv. Since Thomas could forsake his Lord, Nor dare believe him risen, Let us seek stronger faith, to whom The Comforter is given. John xi. 15. John xx. 24-29. John xiv. 16, 26.

SCRIPTURE ENIGMA.

No. lx. Here are five words described for the thoughtful and diligent; the solution of which are solemn and certain:—

1. A heap of witness raised, an oath to show; An emblem of the Christian's course of below;

An ancestor of him who came to bear Witness of Christ, and would his way prepare;

A word describing those for courage praised; A city by the tribe of Reuben raised.

The final letters and the initials place In their right order, and at once you see The two last foes to Adam's sinful race, O'er whom the Saviour gives the victory.

THE SILLY YOUNG RABBIT.

There was a young rabbit Who had a bad habit: Sometimes he would do what his mother forbid.

And one frosty day, His mother did say, "My child, you must stay in the burrow close hid,

For I hear the dread sounds Of huntsmen and hounds, Who are searching around for rabbits like you;

Should they see but your head They would soon shoot you dead, And the dogs would be off with you quicker than boo!"

But, poor foolish being, When no one was seeing, Looking out from his burrow to take a short play,

He hopped over the ground, With many a bound, And looked around proudly, as if he would say,

Do I fear a man? Now catch me who can! So this young rabbit ran to a fine apple tree,

Where, gnawing the bark, He thought not to hark The coming of hunters, so careless was he.

Now, as rabbits are good When roasted or stewed, A man came along, hunting rabbits for food:

He saw little Bun, Then raised his big gun, And the race of the foolish young rabbits was run.

THE YOUTHFUL SCHOOL-MASTER.

BY MRS. MALLARY.

Many years ago, a terrible plague visited the village of La Dolorie, in France. Whole families were smitten down, and desolation and distress were written upon everything. In one family, all died except a little boy of eight years of age, but no one seemed to give a thought to the orphan, for each one was drowned in grief. So poor little William sat in his lonely room alone, uncared-for, and hungry. He thought for some time; then springing up with a determination worthy of a man, he said:

"This will not do; I must go to work for myself."

Taking all the clothes he owned, he went to the neighboring village of Poutoise, and opened a school. Think, children, of a little boy of eight years old being the school-master of a village! Here William continued to teach until he was fourteen, and then, feeling his great ignorance, and having a thirst for knowledge, which nothing could subdue, he took his earnings, and bidding his pupils "good-by," started for Paris.

He was not prepared to find Paris so gay and great a city, and he was shocked at the wickedness of the people. William's parents had taught him the fear of God, and when he arrived in the capital, and mingled with its inhabitants, he concluded that he was surrounded by a set of hypocrites, drunkards, and robbers, and in his heart he wished that he had never left the peaceful village of Poutoise, with its ignorant but happy people. At first, he thought he would go back, but fear of ridicule, and the same irrepressible desire for knowledge, made him remain. So he rented a room in a garret, and began his studies; but every day his purse grew lighter and lighter; and how to increase his funds, he did not know. How he could carry on his studies under his instructor, and yet make money, was a question which perplexed his youthful brain considerably. One morning, before day, as he lay in bed thinking what he could do, a sudden plan struck him, and clapping his hands joyfully, he exclaimed in rapture:

"That is it; that is it; now for it!"

Springing up to put his new plan into operation, he turned to the chair upon which he had laid his clothes, the night before, but alas! they were gone. A thief had stolen the only good clothes he had. In utter wretchedness and despair he rushed to the open window, to throw himself headlong upon the pavement below, and put an end to his miserable existence, but the early religious instruction of his mother flashed into his mind, and he paused. With a burst of tears, he sank upon his bed, exclaiming:

"Oh, Jesus will not, will not desert me."

When the woman with whom he boarded missed him, she went up to his room, and found him extremely ill. The sudden change from hope to keen disappointment had been too much. Without clothes, without money, and ill, he was carried to a hospital, where he was compelled to remain two whole years. As soon as he could walk, he went to Beauvais, and worked in the fields with common laborers, as it was harvest-time. Here he earned enough to buy a plain, neat suit of clothes, and substituting these for the coarse ones of the hospital, he again hastened back to Paris.

This time he became a servitor (servant) in one of the colleges of the university. Perhaps this was the plan which was projected upon that fatal morning. Now books were at his command, and when not engaged in his duties, he studied with so much avidity that he attracted the attention of the professors. Nor did he study in vain, for he soon gained wonderful knowledge. News of him reached Francis I, and touched with the story of the struggling orphan, and filled with admiration for his indomitable resolve and proficiency, he rewarded him by appointing him Commissioner to the East, and upon his return he was elected Professor of Mathematics and Languages in the University.

Such is the history of William Postel, who was a man of universal knowledge, a noted French writer, and a great man.

A hint to afflicted parents is afforded by the following advertisement, published in an English Church paper: "Home wanted for an unmanageable boy, aged ten, with a clergyman. Strict disciplinarian, accustomed and willing to birch. Liberal terms; sings in the choir."

A photographer in Glasgow, Scotland, has received an order from London for sixty thousand photographs of the Marquis of Lorne.

The Sabbath School.

ON SEATING SUNDAY-SCHOOLS

BY C. B. STOUT,

At almost every Convention the question comes up, "What is the best way to seat our School Room?" and it is so important and practical a point, that we devote a little time and space to its consideration. A large number of schools are contemplating changes the present year, and others would gladly change if they could at the same time improve.

The seats most generally in use are of three kinds; the ordinary meeting-house pews, or some modification of them, semi-circular or semi-octagonal forms made expressly for the purpose, or settees, alternately reversible. The conceded disadvantages of the first are so well known that we need spend no time upon them. Most of us have already had sufficient experience in that direction to satisfy us for the remainder of our lives. Seats of the second class, though heavy to move, and awkward in appearance, are greatly to be desired before the others. But they are quite expensive, and very unsatisfactory for use in evening meetings, etc. Hence the general employment of reversible settees in new rooms or those newly furnished of late years. But it is believed a still further improvement is possible, and we therefore recommend, unhesitatingly,—

CHAIRS. These can be disposed in narrow shape or other forms to suit the size and wants of the class, while for lectures, evening meetings, etc., they can be arranged in rows as the usual seats are. They give the room a free, open, home-like look, which is very desirable indeed. A strong, substantial article can be obtained at the wholesale houses at a reasonable rate; and in case of crowds in the main audience room, these chairs are of great use in filling aisles and passages for the time being; thus increasing the advantages of our present houses of worship, and adding much to the comfort of crowded congregations. Furthermore, we sometimes have social and other meetings in which considerable open space is desirable, and this could always be readily obtained in a room seated as we propose. Arrange your chairs around the sides of the room, which could be done in a few moments, and the heart of the apartment is entirely at your service. One more suggestion. Be not content with carpeting your aisles only, but do as Amos Kendall did in the new Calvary Sunday-school room in Washington, cover your entire floor from wall to wall. Cane or cocoa matting, of good quality, is perhaps, on some accounts, to be preferred to ordinary carpet; but get something that will wear, put in your chairs, and go to work afresh for God and souls.

Pastors, superintendents, teachers, brethren, and sisters, think on these things! Having thought, ACT!—Baptist Teacher.

CONQUERING THE BIG BOYS.—A prominent citizen of Michigan, a judge of a Superior Court, said to a friend, "I have coaxed and whipped my boys, and I can't get them to go to Sunday-School. What shall I do?" "Go yourself," suggested his friend. He did so. His boys and many other people followed him.

THE MUCH-PRIZED RITE.—From the report of a recent murder trial in Philadelphia, we clip the following scrap:

"It further appeared, that on the afternoon and evening in question, the defendants had attended a christening of a babe in the neighbourhood, and all imbibed freely of a gallon of whiskey provided for the occasion."

SUNDAY-SCHOOL BREVITIES.

NO CROSS, NO CROWN. No work, no wages.

TO EXPERIENCED CHRISTIANS: Why are so few of you in the Sunday school?

ENDAVOR TO DRAW OUT the heart of your text, and put it into the heart of your hearer.

THE ARCHITECTURE of Sunday school rooms, benches, etc., is worthy of careful attention.

SOME CHURCH MEMBERS are like boarders in a family, they are willing to pay, but they want to be let alone.

AN EXCHANGE tells of some children in Georgia who walk nine miles to Sunday-school. Some new schools seem necessary there.

A MOTHER was recently baptized at the Tabernacle Church, Philadelphia, who was brought to Jesus through her child, three years old, a member of the infant class.

Scientific. &c.,

THE MONT CENIS TUNNEL.

Late cable news contains the great fact at last, that, theoretically speaking, light has penetrated the Alps. The workmen on the Italian side have exchanged greetings with those on the French side, and nothing remains now to be done but the finishing of the "enlargements." This tunnel completes the continuous rail line of the same gage, from the English Channel to Brindisi, in the south of Italy, 1,890 miles in length, which latter point is even now the great Mediterranean port, for the departure and arrival of steamships for the East-via Suez Canal.

Mont Cenis lies between "St. Jean de Maurienne," in Savoy, and "Susa," in Piedmont, consisting of a high table land 7,000 feet high, rising abruptly to a peak nearly 12,000 feet high. The first Napoleon built a road 18 feet wide over this mountain, costing 7,000,000 francs. Then followed the railroad with three rails in 1837, which has had fearful snows, and heavy gradients to contend with, and, being of narrow gage, has been only of temporary benefit.

The tunnel was commenced in 1857, and work has been unceasing day and night ever since. Its length is 7 miles, 1,020 yards. "Bardonneche" is the name of the Italian end, while the French terminus is called "Fourneaux." The Italian end is 4,380 feet above the level of the sea, the French end being elevated 3,946 feet. The tunnel grade line is 1 in 2,800, rising from the Italian end, to about the center, then falling 1 in 45 to the French end.

The rock passed through seems to have been schist, quartz, and limestone. Commencing at the French end, there was schist for about 2,400 yards; average progress, 4 feet per day; then 550 yards of quartz, average progress, 2 feet per day; then limestone for about 3,000 yards average progress, 7 feet per day; the balance of the distance being principally schist, with an average progress of 5 feet per day.

The tunnel is 25 feet wide and 24 feet high, and during the prosecution of the work was divided by a temporary wooden flooring into two galleries—one above, the other below—bad air passing out of the former, and fresh being supplied by the latter. About 4 1/2 miles was done from the Italian end, and the rest from the French. Four years after the boring was commenced, compressed air was first used for running drills on the Italian side. Immense "compressors" were necessary, which were worked by water-power, and the air compressed to one sixth, or a pressure of six atmospheres. Ten machine drills have been constantly at work at each end, but those on the French side did not begin until 1863. Powder and nitroglycerin were used, but we have no statistics as to their relative merits.

The "shifts" were 8 hours each, similar to those on the Hoosac tunnel, giving the men 16 hours rest alternately. The wages paid miners were about 5 francs per day, and "muckers" about three francs per day. Many lives have necessarily been lost during this great work, but far less than one would suppose; probably from 600 to 800 in all, so far as we have heard from time to time. We have not seen the whole cost of the work mentioned so far, but it cannot be much short of 160,000,000 francs, or \$29,920,000.—Scientific American.

OPEN an oyster, retain the liquor in the lower or deep shell, and, if viewed through a microscope, it will be found to contain multitudes of small oysters, covered with shells, and swimming nimbly about—one hundred and twenty of which extend but one inch. Besides these young oysters, the liquor contains a variety of animalcules, and myriads of three distinct species of worms. Sometimes their light represents a bluish star about the center of the shell, which will be beautifully luminous in a dark room.—Journal of Microscopy.

Many people, particularly children, suffer with the ear ache; and for the benefit of such we give a sure but simple remedy. Put in two or three drops of Johnson's Anodyne Liniment, stop the ear with undressed wool, bathe the feet in warm water before going to bed, and keep the head warm at night.

Capt. Charles Eager, who keeps a superb stock of livery horses in Portland, Me., informed us recently that he uses the Sheridan's Cavalry Condition Powders regularly in his stables, and that expense is more than offset by the diminished amount of grain necessary to keep his horses always in good order.

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An in-wrest destruct to teach that, by ration fr others theref away wi to the pl tomed to seem to views: texts cit and oth with the enable o they are While signed t ous exis rection, ing the evade t istence where l and to betwixt to be w namely writer, cable t structio it seem bors to the sam the des and be that t death and cou tal;" M dead r Jesus i have J dead, case th No p who at xv. 1- is esta surrec bodies in effo the de and co in Hin had di The w repres pervers an ide was o are, "Christ your f Then Chris plain the or expre no lor "te says, say, the b as al says, as lor you u know my ta Un be in pass the s plain by th nucle there contr be po An Scrip press of th imme x. 26 which kill evad part in h for o can