

Youth's Department.

Bible Lessons.

Sunday, November 3rd, 1861.

Read—MATTH. xxii. 34-46: Jesus converses with a Pharisee respecting the Law. GENESIS xlviii.: Joseph's sons blessed by Jacob.
Recite—MATTHEW xxii. 31, 32.

Sunday, November 10th, 1861.

Read—MATTH. xxiii. 1-22: Warnings concerning the Scribes and Pharisees. GENESIS i. 1-13: Jacob's death and burial.
Recite—MATTHEW xxii. 34-40.

"Search the Scriptures."

Write down what you suppose to be the answers to the following questions.

87. What very unusual mode of operation was adopted in the erection of Solomon's temple?
88. Show from two striking facts of Scripture history, the aspect in which God regards slavery, and the awful punishment of the oppressor—and quote a passage which every slave-holder would do well to ponder.

Answers to questions given last week:—

85. The tribe of Judah. "These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work." 1 Chron. iv. 23.
86. Salt and light. Matt. v. 13, 11.

The False Guide-Post.

At a place where two ways met, a guide-post had been erected, that travellers might not miss the way. Under a hand pointing in one direction was painted, "Three miles to the river" and under one pointing in the other direction, "Four miles to Lakeville."

One day two boys coming along, began to amuse themselves by throwing stones at the guide-post; and after battering their target for awhile, one exclaimed to his companion: "I say, Jim, I've got a new idea." "What is it?" said the other. "It is this," said the first speaker, whose name was Arthur, "that we change the boards on the post, so that when a stranger comes along and wants to go to Lakeville, we may send him to the river; and if he wants to go to the river, we may send him to Lakeville." James at first objected, saying he did not think there was much fun in doing this, as it would give a great deal of trouble to somebody, and feeling in his conscience that it was wrong to do it. But Arthur insisted, saying that he would bear all the blame, and that he was determined to do it, and that James need have no hand in changing the boards, if he would only hold his tongue, and say nothing about who had done it. And so the latter was overpersuaded, and stood by while the boards were changed, and each made to give a false direction; when, the feat being accomplished, both boys started for home. Arthur, with a careless spirit, rejoicing over the intended mischief, and James with feelings of dissatisfaction and uneasiness, conscious that he had been partaking in an evil deed.

A week passed away, when Mr. Brooks, a man who lived about a mile above the fork of the road, cut his foot with an axe. The wound was very severe; an artery had been severed, and there was danger that he would bleed to death. "Take the horse," he said to the hired man, who had just come from another part of the country, "and ride as fast as possible to Lakeville, for the doctor." "I do not know the way," said the man. "You can't possibly miss it. When you get to the fork of the roads, there is a guide-post that will direct you." The man sprang upon the horse without waiting for a saddle, and set off on a gallop. When he came to the fork of the road he followed the direction of the guide-board, and soon reached the river, there to be told, to his surprise, that Lakeville was seven miles distant. He put the horse to his utmost speed, found the doctor, and brought him to the wounded and suffering man, about two hours later than if the guide-board had not been changed. And the only reason why Mr. Brooks, in the meantime, had not bled to death, was that a neighbor who knew something of anatomy, had come in, and pressing his finger on the severed artery, held it there till the physician came. The artery was then taken up, and the man's life saved; but the poor horse died from being overdriven. Such were the consequences of Arthur's "new idea," and of his "changing the guide-board." They might have been much worse, and probably would have been but that one of the neighbours seeing what had been done, changed the boards back again, so as to give right directions to travellers.

Beware of false guide-boards! There are plenty of them in the pathway of life—in the mental, social, political, moral, and religious world; and all, especially the young, should be on their guard against them. The novel-reader, the publisher of useless or immoral books, the advocate of the "social glass," or of the theory that "all is fair in politics;" the one who teaches that mere outward morality is religion, or that there is no eternal retribution for those who reject Christ—all are setting up false guide-boards on the way that leads to character and to eternity. Beware of all such. Keep ever to the narrow way; look only to the directions of God's word; for, thus, and only thus, shall you ever be in the way of safety and peace. To the young, to the old, to all, again I say, Beware of false guide-boards.—American Messenger.

A family without prayer is like a house without a door, exposed to every danger, and offering an entrance to every evil.

The Shakers.

THEIR DOCTRINES.

The Shaker creed, though professedly drawn partly from the Scriptures, and partly from special revelation to their leaders and elders, is a novelty among religious creeds. It bears the marks, in its main features, of being the work of a single mind, and that one of much shrewdness and native vigor. There can be little doubt that, except in some minor details, it was drawn up by Meacham, and the plausible quotations and explanations of Scripture by which he sustains it, give evidence of abilities which, in the cause of truth, would have been formidable. Concerning God, the Shakers believe that there are two distinct, yet harmonious Divine beings, the Father and the Mother-God; the latter they designate as the bearing-spirit of the creation, the "Wisdom" of the Proverbs. This distinction of sex in the Godhead, they assert, gives a larger and wider scope for the development of the affectional nature in Deity. They also believe that there are two Christs—the male Christ, who made himself known to the world by the agency of Jesus, whom he sent into the world to convey to man his glad tidings, and to found the true Christian church; the second Christ is female, and made herself known to the world through the mission of Ann Lee, and it was her office to proclaim the end of the generative life in the world, and the resurrection of the true believer to the higher celibate life to which all true Shakers have attained. The two Christs were not God, but supermundane beings, sinless, and enlightened with the Divine ideas.

There have been, they say, four dispensations—the antediluvian, under which the good, at death, went to the first heaven, a place of moderate happiness, and the wicked to the first hell, called by Peter the prison, whither Jesus, between his death and resurrection, went to preach to them, and to endeavor to convert them. 2nd. The Jewish dispensation, which had its heaven (Paradise), whither the penitent thief went, and its hell (Sheol), a place of gloom, but not of very terrible torment. 3rd. The Christian dispensation, with its third heaven, into which Paul was caught up, and its hell of torments, into which those are cast who reject the greater light of the Christian dispensation. 4th. The new dispensation of the second coming of Christ, which commenced with the ministry of Ann Lee. This, too, has its heaven and its hell—the fourth heaven, where God resides, and to which no mortal except Jesus had ever ascended till after the coming of Ann Lee. There she now is, and there all true believers (i. e., Shakers) will go at death. There, too, the inhabitants of the three lower heavens, if they accept the mission and doctrines of "Mother Ann," will be admitted, and the inhabitants of the three lower hells will have the opportunity of repentance granted them, and the doctrine of the second coming proclaimed in their hearing. If they believe, they will be received into the fourth heaven; if not, they will be cast, with all the incorrigible offenders, into the fourth hell, which will be eternal. The distinction of sex will be retained in the heavenly state. The inferior heavens and hells will, in the final consummation, be destroyed, and only the fourth heaven and hell remain.

Celibacy is one of the cardinal doctrines of Shakerism. It is the crucifixion of the generative life, the necessary condition to the understanding of revelation, whether past or present, as the carnal man cannot understand these things, for they are spiritually discerned. The 144,000 spoken of in the Revelation were those who had led a celibate life; and the whole Book of Revelation is only to be understood by those who, through celibacy, have attained to spiritual life. Celibacy, the belief in the Shaker doctrines, the unitary household, and the community of goods, constitute together the first resurrection which is now taking place.

The historical books of the Bible they think of comparatively little value, often confused, and contradictory, and only of service as recording imperfectly and sometimes inaccurately, owing to the weakness of the writers and the incompleteness of translators, the history of two of the great dispensations. The prophetic and poetical books are more of interest and value, though often mutilated, but these, for the most part, refer to past events. Of the New Testament, the most valuable portion is the Revelation, which they alone are able to understand.

Those who do not hold to their doctrines, they denigrate as "the world," or "world's people," and charitably regard them as being allowed to have a probation here and in the next world, where they will be offered the opportunity of embracing the new faith, and will only be suffered to perish when they have finally and fully rejected it.

Modern Spiritualism they regard as a work of God, in leading men on to the reception of their views. When Spiritualism culminates, they expect large and glorious additions to their members. They regard the woman as possessing coordinate powers with the man, and they have the same number of female ministers, elders and deacons, as of males, in these offices, and they possess equal authority.

Intemperance, slavery and war, they hold to be monstrous evils, and will not, under any circumstances, participate in either. They are in favor of education, and have excellent schools for the children whom they adopt in their communities. In what are usually called the minor morals—truthfulness, honesty in dealing, neatness, and good temper—their conduct is highly praiseworthy. They have three orders of membership—the Novitiates, who are not required to give up their property, and who, unless they are so disposed, are not required to live in the community, often remaining with their own families, but have embraced the views of the Shakers; the Juniors, who live in the community,

but have not yet surrendered their private property, though adopting in other respects the Shaker creed; and the "Church Order," who have devoted themselves and their property wholly to the community.

That such communities have existed for more than seventy years, and flourished, and still flourish, while every other attempt at community of goods, and the Phalanstery or unitary principle, has utterly failed, would seem to indicate that they possessed some principle of vitality; while their almost stationary condition for fifty years, leads to the belief that there is nothing of that religious leaven in their doctrines which exerts its influence upon the masses, and lifts them to a higher and holier life.—N. Y. Examiner.

What I was and what I am.

The following is the text of one of a series of "penny letter tracts" discovered in England.—It is entitled, "What I Was, and What I Am." "Dear reader, I once resided with 2 Tim. iii. 4, and walked in Eph. ii. 2, and my continual conversation at the time is still recorded in Eph. ii. 3.

"I heard one day that an inheritance had been purchased for me, and a description of it reached me; you will find it 1 Peter i. 4.

"One who resides in Heb. iv. 14 had purchased it, and paid an extraordinary price for it; but, to say the truth, I did not believe this report, I was entirely unacquainted with the man and long experience had convinced me that strangers never gave favours through love alone, and friends seldom gave any favours that cost much.

"However, I called at 2 Tim. iii. 46, as my own prospects at Eph. ii. 12 were as bad as they could be.

"I found the house I sought for at 2 Cor. v. 1, and the invitations to it, which you will see put up at Isa. iv. 1, 2, and by John at vii. 37, are wonderfully inviting to the poor and needy.

"The house has only one door, and it was some time before I saw the door at John x. 9.

"My permanent address will now be 2 Cor. v. 1, but if you call any day at Heb. iv. 16 you will meet me and many others; we are daily in the habit of meeting there.

"If you call, attend to what the servant says at Luke xiv. 22, and you may depend upon what that servant says."

A Religious Newspaper.

Any minister who will take the pains to investigate the matter, may learn some curious facts in regard to the supposed inability of Christian families to supply themselves with religious reading. He may find two or even three daily secular papers in a household where no scrap from the religious press is seen. He may find centretables supplied with "Parlour Annuals," or "Christian Offerings," or other expensive ornamental books, which are never read, if, indeed, worth reading; while the religious paper, at one-fourth of their expense, and of ten thousand-fold greater value, is more than can be afforded.

He may find young men and professors too, whose cigars for one week would pay for the best religious paper in the land, yet living with no paper, and no knowledge of or interest in the advancement of religion, or truth, or civilization in the world.

He may find young ladies of few educational advantages—seamstresses, perhaps—mourning over their want of opportunity for mental culture but never dreaming of the fact that a well-read religious paper would do more for their real advancement than any amount of finery in dress or imitation of merely superficial accomplishments. May it not be safely said that no investment, in tuition even, or in books (the Bible excepted), can secure so great a good in proportion to the outlay, as the subscription price of an able religious paper.

Pay all you can.

These well-timed remarks, which we find in an exchange, are worthy of special consideration at the present time:

We regret that there appears to be so much disposition on the part of those well able to pay as they go, to avail themselves of the plausible excuse of dull times, to avoid the prompt payment of little bills due to tradesmen, mechanics, and others. Nothing contributes to weaken confidence and destroy business activity so much as to withdraw from the retail trade of any business its just due, in times like the present, and we hold that the man who would urge the present troubles as an excuse for not paying small bills, when he can pay as well at one time as another, is guilty of one of the worst of the moral wrongs attendant upon business operations in a season of general depression. Never heard up money, when nothing is to be gained by it, more especially when you have debts which are over due to parties dependent upon their earnings to sustain themselves and their families. Pay, if possible.

Payson in the Pulpit.

He seemed to look down over his audience as our Lord looked down upon Jerusalem, and his soul was stirred to its very depths in view of the impenitent and their impending doom. He seized hold of the sinner as the deputed angel did of Lot, and would fain have dragged him from the fiery ruin. Hence, in his sermons there

were overwhelming appeals and deep-toned warnings. So great at times were his emotions that it seemed, to one listening, as if he had gathered his impressions of eternal retribution from an actual vision.

The impression which Payson's preaching made upon his hearers, was that of one who had no thought of anything but the salvation of souls. Nobody could say that he was merely discharging an official duty; much less would any be disposed to attribute to him a desire for popularity. The very aspect of the man suggested the idea of sincerity. Every word tended to deepen that impression.

Farewell, Summer.

Sound are in the earth and ether,
Sobs and murmurs half-divine;
Blasts beyond man's puny power
Rock the branches of the pine.
The summer past, what dreams are over!
The incense of the air hath fled:
The carpets of the golden meadows
Are torn by tempests, shred by shred:
The rose hath lost her fragrance;
The lily hangs her head—
Dead—dead! Barry Cornwall.

The Electric Telegraph.

Another great element of our present civilization is beginning to make signs of its existence in the South Kensington Museum. We allude to the electric telegraph. Bakewell's copying machine is one of the most interesting of this class, as it brings before the public eye the means that can be employed to write with a pen thousands of miles in length. If the Atlantic cable were in working order, for instance, a man, through its instrumentality, could sit down to write a letter in London, and feel certain that a fac simile of his hand-writing was at the same moment coming out of the telegraph-office at New York. The manner in which this astounding machine works is as follows:—The message is originally written on a conducting material, such as tinfoil, with resin or some non-conducting ink. Over the face of this letter, which is placed on a cylinder, a point of metal revolves—this point is in connection with the conducting wire; at New York, say, a piece of chemically-prepared paper is placed on a like cylinder to receive the message; both cylinders are made to move round by clockwork. As the point at this end of the wire passes over the non-conducting resin writing no current passes; hence the point which moves synonymously with it at New York does not change the colour of the paper, but, all the other surface of the writing tablet being a conductor, the currents pass and deepen its colour by a chemical action on the far-distant recording tablet. The receiver thus obtains a perfect fac simile of his correspondent's handwriting done in white upon a blue ground. Specimens of this electrical handwriting are placed beside the telegraphic machine in the Museum at Kensington, and afford an admirable example of the calligraphy of the lightning pen.—Once a week.

Spiritual Traffic.

A curious trial occurred in Paris lately which has proved a said exposure of the spiritual traffic which is carried on in the Church of Rome. A priest named Vidal was prosecuted for non-performance of contract, in having failed to say the number of masses for the deliverance of souls from purgatory, which he had engaged to say, and been paid for. He belongs to a church in Paris that had advertised the sale of masses at what tradesmen call, in cases of actual or approaching bankruptcy, a *areadful sacrifice*! Not less than 30,000 masses for the relief of souls out of purgatory were contracted for, at the rate of one franc each, so that no one need hesitate to lay out his money on terms so unusually advantageous. It could no longer be said, in the scornful language of the unbelieving poet: "It costs three francs for every mass that's said." Here was a reduction of two thirds on the former tariff! Who would not purchase that had cash and sense, if he suspected that he had relatives or friends in purgatory? But alas! the cheapest things prove dear, when fraud and duplicity are parties to the bargain! The debtor and creditor account produced in court on the occasion showed that this had been the case: for thirty-five masses actually performed, three hundred and fifty were set down to the credit of the performing priest, and so on in proportion. The reduction in the price of masses, these "cooked accounts," this public exposure, together with the present state of things at Rome, and the Emperor's late manifesto on the subject, seem ominous of an approaching crash in that ancient and respectable establishment. I am not disposed, however, to be over-confident, considering how many exposures, apparently fatal, the Church of Rome has already survived, and from how many humiliations she has risen. Yet one thing is certain; that sooner or later, great Babylon, with her traffic in souls, must undergo a complete and final overthrow.—Cor of N. Y. Methodist.

DON'T GRUMBLE.—He is a fool that grumbles at every mischance. Put the best foot forward, is an old maxim. Don't run about and tell acquaintances that you have been unfortunate. People do not like to have unfortunate people for acquaintances. Add to a vigorous determination a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as soon as you can.