

Youths' Department.

BIBLE LESSONS.

Sunday, November 8th, 1868.

MATTHEW xii. 22-37: MARK iii. 19-30 LUKE xiii. 1-3: xi. 14-23: Jesus with the twelve makes a second circuit in Galilee. The healing of a demoniac. The Scribes and Pharisees blaspheme.

Recite.—LUKE vi. 43-45.

Sunday, November 15th, 1868.

MATTHEW xii. 38-45: LUKE xii. 16-36: The Scribes and Pharisees seek a sign. Our Lord's reflections.

Recite.—JAMES i. 22-25.

God's No.

"Mother, did God ever say no to you?"

Arthur had been sitting quietly by the window, with his book in his hand—not reading, but thinking very earnestly—for some minutes, when suddenly he startled his mother with that question.

Mrs. Morrow looked a little astonished at first, then a grave sad smile came over her face, and she answered, "Yes, dear, a great many times."

"Arthur seemed only half satisfied. "Why, mother, I don't see; how do you mean?"

"What made you ask me the question, Arthur?"

"Why, you see, I was walking home from school to-day, and I came around by Doctor Edward's place to get a look at the flowers; everybody said they looked so beautiful after the rain. And when I came up, I found that little Alice Reed standing close against the fence, with her curly head between the railings, looking at the flowers as if she were almost hungry for some of them! You know her, don't you mother?—poor Mrs. Reed's little girl, who lives in that old tumble-down house around the corner?"

"Yes."

"Her father gets drunk so often, and doesn't do any work; they are very poor. Well, when I stopped and stood by her, she looked up at me and said, 'Oh, isn't it beautiful?' and her eyes shone so. Then, just for fun, I said, 'Alice, why don't you live in such a fine, big house, and have such splendid flowers?' She shook her head and answered, 'Because God says no.' It sounded so strange; I couldn't understand her at first; and she looked as if she felt perfectly willing to let other people have pretty things, and to go without herself! I have been thinking about it ever since: wasn't it queer for a little thing like her to say?"

"It is just what we all ought to learn to say, Arthur; and to say it with just that little girl's faith and quiet content. We should be much happier if we did. It is very hard, sometimes, because we are so apt to think we know what would make us happy, and to forget that God loves us so well, and always does what is best for us."

Arthur went and sat down by the side of his mother and said, "Mother, please tell me how God said no to you."

He said it many times, my boy, before I learned that it was his tender, wise voice speaking for my good. I worried, and was impatient at crosses and disappointments; but oh, how much brighter sorrow seemed when once I learned that God wrapped it as a covering around his love, that I might open with the hands of faith and find my treasure!

"Once, Arthur, I had a little daughter, of whom I was very proud; I said to myself, 'I will teach her everything good and noble; I will take such care of her; and by-and-by she will grow up to be a comfort and a pleasant companion to me; but God said no. He took away my darling and disappointed my desires."

"The next time that God's No broke in upon my joy, was when your dear father died. I felt the sorrow coming, and I prayed that my boy might have a father spared to train and guide him as he grew to manhood. But God said 'no' again; and oh, it was hard, at first, to feel that it was the voice of Love speaking! It was so dark, I could not see the wisdom and the mercy of such a trial; I could only say, 'It must be right, for God knows best!'"

Arthur's head sank lower, and his tears fell fast, as he listened.

"Again I said to myself, 'We will not leave the old house, though there are only us two; we will keep the pleasant rooms and the beautiful grounds just the same; and, as Arthur grows up, he shall learn to love the trees which his father planted and the vines which he trained.' But God said no to me! The handsome house had to be sold into other hands; and we came away from the place we loved so, to a more humble home. But God has been very gracious to us; we have been very happy here—you and I, Arthur. Poor Mrs. Reed and little Alice have wants and sorrows that we know nothing of."

"But, mother, it seems to me that there are some people whom God never says no to; at least they seem to have everything they want."

"Ah, we cannot tell, my boy: only God himself can see into every heart, and understand the secrets of every life. Sometimes his 'no' is spoken very low, and only one in all the world can hear it—and that may be one whom we count perfectly happy and wanting nothing."

"Does God ever say no to me, mother?"

"Yes; but sometimes you do not recognize it as his voice. God has been very good to you; but he has begun to speak his no to you in slight things, so as to prepare your faith and patience for the greater trials which must come

in after life. Last week, when you had planned a pleasant excursion with the boys—and were anticipating so much joy—it stormed for several days, and you were disappointed. You only kept saying, 'It is too bad! I don't see what it rained for, just at this time!' and you were so unhappy that it grieved me to see you. Now, you should have remembered that it was the voice of a kind God, refusing you a pleasure because he knew it best that you should not have it; and you should have said, calmly and contentedly, as little Alice did, 'God says no.'

"Then, you would like to go away to school this fall, with cousin George; but you know I cannot afford it, and you must try to bear it as a disappointment sent by One who doeth all things well. These are little trials; but if you learn now to be contented and cheerful when God says no, your faith will grow stronger and fit you to bear heavier sorrows, which will surely come if you live long in this world."

"But, mother, it is so hard—don't you think it is—to be always contented with everything just as it comes?"

"Yes, Arthur; we are all like little children, who reach out and cry for pretty things which they cannot have, because mamma says so. We reach out our hands for some pleasure, and we say, 'O, if I can only have that I shall be so happy!' but God knows better. He puts out his wise hand and takes away the object we long for, and his loving voice says no. And oh, Arthur, if we could only learn to lay our heads upon his bosom—as a little child rests on its mother—and to feel peaceful and trustful, sure that all things will work together for our good—how much happier we should be!"

Arthur looked up into his mother's calm face, and felt that she, at least, had learned to cast all her care upon Him who careth so for us! And he resolved to try and learn the lesson, too. Will you, my young friend? Youth is the time to begin; before the evil days come, anchor yourself fast to God by faith. Learn to feel that whatever God sends is best for you, and whatever he takes away is best for you not to have. Remember that "God in curing giveth better gifts than men in benediction"—that is, God's no is more full of love and tender mercy than the sweetest blessing of the most generous earthly voice!—*New-York Observer.*

A word for young Housekeepers.

Be satisfied to commence on a small scale. It is too common for young housekeepers to begin where their mothers ended. Buy all that is necessary to work skillfully with; adorn your house with all that will render it comfortable. Do not look at richer homes, and covet their costly furniture. If secret dissatisfaction is ready to spring up, go a step further, and visit the home of the suffering poor; behold dark, cheerless apartments, insufficient clothing, and absence of all the comforts and refinement of social life, and then return to your own with a joyful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate the toil of self-denial which he has endured in the business world to surround you with the delights of home; and you will cooperate cheerfully with him in so arranging your expenses, that his mind will not be constantly harassed lest his family expenditures many encroach upon public payments.

Be independent; a young housekeeper never needed greater moral courage than she does now, to resist the arrogance of fashion. Do not let the A's and B's decide what you shall have, neither let them hold the strings of your purse. You know best what you can and ought to afford. It matters but little what people think, provided you are true to yourself, to right and duty, and keep your expenses within your means.

GERMAN MOURNING CANDLES.—These are made heating paraffine with the shells of the anacardium nut, which contains a black resin soluble in paraffine. While the paraffine is liquid, it is of a dark-brown color, but on solidifying, it becomes jet black. The candles have a very thick wick without giving off any unpleasant odor or vapor. Who will invent some combination of chemical substances to incorporate into stearine or wax candles which will give a variety of colors when burning—say red, green, or yellow? The demand for such an article would be very great for illuminating purposes.

ONE IDEALISM.

"A pea is rattling in a pan
So hot it cannot rest,
Like leaden shot in an empty can
A lone one rattles best."

"A thought is rattling in a skull
So hot it can't be still,
Rattle it round, and rattle it out,
There is only one to spill."

To enjoy a pure feast of imagination, when your stomach is empty and your pocket ditto, sit down and read a cookery book.

The season for coughs and colds is rapidly approaching, and every one should be prepared to check the first symptoms, as a cough contracted between now and Christmas frequently lasts all winter. There is no better remedy than "Johnson's Anodyne Liniment." For all diseases of the throat and lungs, it should be used internally and externally.

Lung fever, common cold, catarrhal fever, and nasal discharge of a brownish color in horses, may be checked at once by a liberal use of "Sheridan's Cavalry Condition Powders."

Benevolence.

At a missionary meeting among the negroes in the West Indies, it is related, these resolutions were adopted:

"1. We will give something.
"2. We will each give according to our ability."

"3. We will give willingly."

At the close of this meeting, a leading negro took his seat at the table, with pen and ink, to put down what each came to contribute. Many advanced to the table and handed in their contributions—some more and some less. Among the contributors was an old negro, who was very rich, almost as rich as the rest united. He threw down a small silver coin.

"Take that back again," said the chairman of the meeting. "That may be 'cording to de fust resolution, but not 'cording to de second."

The rich old man accordingly took it up, and hobbled back to his seat much enraged. One after another came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table, saying:

"Dar—take dat!"

It was a valuable piece of gold, but it was given so ill-temperedly that the chair answered:

"No, sir, dat won't do! Dat may be 'cording to de fust and second resolutions, but not 'cording to de third!"

He was obliged to take it up again.

Still angry with himself, he sat a long time until nearly all were gone; he then advanced to the table, and with a smile on his countenance, laid down a larger sum of money.

"Dar, now, berry well," said the presiding negro, "dat will do; dat am 'cording to all de resolutions."

Reader, this simple narrative contains in a nutshell the whole formula of benevolence. The first duty is to give, the second is to give according to your ability, and the third, which is equal to all, to give willingly.—*Copied from an old London Paper.*

ON CENSURE.—"For my own part," says Rev. John Newton, "if my pocket was full of stones, I have no right to throw one at the greatest backslider upon earth. I have either done as bad or worse than he, or I certainly should if the Lord had left me a little to myself, for I am made of just the same materials; if there be any difference it is wholly of grace."

For Sabbath School Teachers.

METHODS OF INSTRUCTION.

There are several ways of teaching the Scriptures, which may be classed as "good, bad, or indifferent." Let us look at them.

The *bad method* consists in all the slipshod, listless, dull efforts at "getting through the book," resorted to by those who undertake the duties of teacher without the hearty sympathy which alone can create sympathy in the scholars. It includes no careful preparation for explaining and illustrating the subject in hand, no clearly defined method, no loving enforcement of lessons drawn from the truths considered. It smoothes along in a dull monotony of comment, imparting no clear ideas, arousing no attention, and ends where it began, except that a precious hour of "golden opportunity" has been forever lost. Do not many teachers practice the "bad method?"

The *indifferent method* is a sincere effort to do well, hampered by a vague idea of what is to be done. Teachers who feel anxious to instruct, but incompetent of themselves to do it properly, often resort to question-books, not as helps, but as the main dependence, and ask the questions with the uninteresting formality it is almost impossible to overcome. Some good may be done in this way, but it is at best an "indifferent" way. If a question-book is not used, the thoughts suggested by the lesson—which perhaps is an incomplete paragraph of seven verses—are meagre, tame, and unenlivening.

The *good method* includes a great deal. It involves careful preparation, the consulting of a dictionary, the use of a concordance, the choice of clear, striking illustrations. It involves the selection of a definite plan of instruction, such as the life of Christ, the journeys and ministry of Paul, the founding of the Christian church. It involves the application of all the helps which modern thought has wrought out for the elucidation of the Holy Scriptures. It includes the bringing of a warm heart, full of lively sympathy and earnest love, to the aid of instruction, which will of itself give an attractive tone to what is said. In a word, whatever can create interest in the minds of the pupils, and draw them to an appreciative consideration of the great truths of revelation, that is a *good method*.

But this requires labor. Such kind of instruction cannot be got up on the spur of the moment. But, if the labor is great, so will be the reward. Let Christian teachers think of that.—*Ex & Chronicle.*

THE ART OF QUESTIONING.

There is a real art, in knowing where, when, and how to put a good question, that shall quicken the memory, set the mind to thinking, and call back the reflective faculties. Such are the possibilities of a question. A large proportion of all the good teaching in our Sabbath-schools is brought about by the simple process of questions and answers. Mr. J. G. Fitch says: "The success and efficiency of our teaching depend more on the skill and judgment with which we put questions than on any other single circumstance."

Scientific.

The latest Paris velocipede carries two persons, and a footman to propel.

"Seagram" is the latest name for a cable despatch.

A snake's skeleton with nine hundred and eighty-two joints has been dug up in Tennessee.

A French submarine diver lately went down drunk and was found asleep at the bottom of the river.

A fashionable lady says "the latest thing out" is her husband.

It is not strange that when a man is very fond of his glass that he becomes a tumbler.

On the occasion of an eclipse, a colored individual in Norfolk, Va., became greatly elated. "Bress de Lord!" said he, "nigger's time hab come at last—and now we gwine to hab a black sun!"

Ericsson claims to have utilized the sun's rays as a motive power. He has constructed the "solar engines," and says the concentration of solar heat on 100 square feet of surface develops a power exceeding one horse-power.

A new method of making gas has been discovered in Scotland. The *modus operandi* is to grind any inferior kind of bituminous coal, and mix it with crude petroleum till it is of the consistence of paste. The whole then becomes equal to the best Cannel coal for gas making. Gas manufactured in this way gives a light from an ordinary burner equal to twenty-four candles, being double the light given by ordinary gas.

A NEW FEATURE IN SHIP BUILDING.—We observe by an exchange paper that a firm in Boston is building a new description of vessels suited to the importation of molasses and other liquid matter in bulk. This mode of transit will save much expense, and would assuredly create considerable business in coöperation at the port of reception.

A NEW USE OF THE MICROSCOPE.—M. Lenoire has brought to the notice of the French Academy of Medicine a series of highly interesting researches. He has found by carefully conducted experiments in barracks, the open air, and upon people in good health, that upon the body, or from its emanations, microscopic beings may be collected, the existence of which will considerably assist those who study parasites. The microscopic world bids fair, if further experiments verify those of M. Lenoire, to play a very important part in the elucidation of the origin of diseases.

OUR PHYSICAL GEOGRAPHY.—Recent investigations reveal the fact that the coast of New Brunswick, Prince Edward Island and New Jersey, and a portion of the Eastern Atlantic shore are gradually uprising, while those of the Bay of Fundy and Greenland, are slowly sinking. Should this phenomena continue for ten centuries the map of the American continent, would in 2900 present an entirely different appearance. The Hudson Bay and Jersey shores would become fruitful valleys with countless inland seas. Where now the banks of Newfoundland lie, there would then be peninsulas, connected with the mainland, as the banks of St. George are at present. The passage from Ireland to America would only take four days. The whole Atlantic coast line of the United States would be advanced as far as the bend made by the Gulf Stream, and the small islands, banks, and rocks of the Bahamas, would fuse into large islands resembling those of the West India group.—*Round Table.*

TEST OF THE NEW ORE SEPARATING APPARATUS.—A number of gentlemen, some of whom are interested in mining enterprises, met on Saturday, in Tiffin's Buildings, Great St. James' street, to witness the operation of the new process of dry concentration of ores. The inventor, who was present, explained the nature of the process, and put through the Model Machine several different kinds of ore. The first of these was a sample of plumbago which had already been purified by the new process. To our eye it seemed a remarkably clean sample, but after passing through the separator, to the surprise of all present, a large quantity of silicious matter was taken out of it, while the residue was rendered so clean that nothing but pure plumbago could be detected in it even with a strong magnifying glass. Next was treated a sample of plumbago ore, very poor in the mineral, which, however, was separated from its waste in a few moments, leaving the latter apparently entirely destitute of any valuable contents. A small quantity of Nova Scotia gold quartz was then treated. The crushed ore was submitted to inspection and in it no gold could be seen, and it apparently contained only a small proportion of the auriferous pyrites. By the action of the machinery the pyrites was separated from the quartz, and with it numerous particles of the free gold, which were examined with great interest by those present. Some copper ore was next treated with a result as satisfactory as those shown in the other experiments. To us, it seemed that nothing short of actual working on the large scale could well be more conclusive as to the merits of the invention than the tests made on Saturday.—*Montreal Witness.*