

Youths' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, FEBRUARY 5TH, 1871.

The truly Happy.—Matt. v. 1-12.

This is the first part of what is commonly called the Sermon on the Mount.

QUESTIONS.—Who were the multitudes here spoken of? Matt. iv. 25. Who were the disciples here noticed? Chap. iv. 18-22. What position was customary for teachers? Luke iv. 20. What class of persons did Jesus first notice? What is the difference between the poor in spirit and the poor in pocket? To whom did Jesus promise comfort? What alleviation has the Christian in his sorrow?

Have the meek as good prospects as these who are harsh and severe? What is promised to the meek? See Psalm xxxvii. 9. 11. 22. 29. Who was the great pattern of meekness? Matt. ii. 29. Is it desirable to be hungry and thirsty? Who are in need of righteousness? What would follow from feeling this hunger and thirst?

What blessing is promised to the merciful? Who need mercy from mankind? Who need mercy from God? See Psalm 41. 1-3. Is this blessing ever bestowed in this life?

What is purity? Who are pure in heart? Is a pure life proof of a pure heart? John i. 47. What advantage is it to have the favor of, or to see, God?

Why is peace better than quarrelsomeness? Is it enough to have peace ourselves if others are quarrelling? What should we do when others quarrel? What promise is given to those who induce others to live peaceably? What was Christ's mission to earth? Isaiah ix. 6. Luke ii. 14. Is persecution desirable? When should it not be feared? What is meant by "for righteousness sake"? How are those who are persecuted for righteousness sake blessed? Is it blessed to be reviled for our faults? When evil is said of us truly, what should we do? To whom then is the promise of the kingdom of heaven made?

What prophets suffered persecution? Were the disciples of Christ persecuted? See Acts iv. 1-3; vii. 54-60; xii. 1-3.

EXPOSITION.—Matthew speaks of Jesus, going up the mountain so as to address the people; but Luke says, that Jesus, having spent a night in prayer on a mountain (6: 12), came down and stood in the plain (6: 17), and, without mentioning any change of place, proceeds to speak of his addressing the company. Luke says, that Jesus retired to a mountain, and spent the night in prayer; that he came down in the morning, and exercised his healing power on the many sick that were among the multitude. It would appear, that, a short time before addressing the multitude, Jesus formally selected his apostles.

The multitudes; the people spoken of in 4: 25.

A mountain; probably some elevation in the neighborhood of Capernaum; for he entered Capernaum soon after finishing the discourse. See Matt. 8: 5. Luke 7: 1. Sitting was the custom in teaching among the Jews. Compare Luke 4: 20.

The poor in spirit; those whose temper of mind corresponds to a condition destitute of worldly advantages; the humble in mind.

Kingdom of heaven, the Messiah's reign, commenced on earth, and consummated in the world of glory. To the lowly in mind, not to the proud and aspiring, belong the blessings of the Messiah's administration, both in this life and in the life to come. See on 3: 2.

Comforted. The tendency of afflictions is, to lead men to the proper sense of abiding consolation. Many, when they are afflicted, do not obtain true consolation; still, a state of affliction is more favorable for obtaining everlasting bliss, than a state of prosperity. Mourning for sin may be included. The Jews had associated great worldly honor and happiness with the coming of the Messiah; Jesus wished to draw away their minds from such expectations, to lead them to spiritual views, and to a suitable indifference as to the honors and prosperity of this world, shall inherit the earth; more properly, the land. This expression appears to have been a proverbial one among the Jews, indicative of consummate bliss. Compare Ps. 37: 9, 11, 22, 29. Its origin was this: God had promised to Abraham that his posterity should eventually possess the land in which he was sojourning. Gen. 13: 14-17. 15: 18. 17: 8. Acts 7: 5. This promise was repeated to Isaac (Gen. 26: 3, 4), and to Jacob (Gen. 28: 13, 14).

Hunger and thirst. As a hungry man derives satisfaction from food, so they shall obtain satisfaction by receiving the object of their desires.

Shall obtain mercy.—Compare Ps. 41: 1-3. Both God and man will show them favor. A uniformly merciful disposition, manifested in the ordinary concerns of life as well as on signal occasions, in private

as well as in public, to inferiors and to the neglected as well as to others, cannot but be acceptable to reflecting men and to God. A man well known to be merciful seldom meets with insult and neglect.

Pure in heart; sincerely upright and pious, whose hearts correspond to their outward profession of love to God; of whose hearts Omniscience can approve, as men approve of their lives: such men as was Nathanael. John 1: 47.

Shall see God; they shall enjoy the special favor of God. Esther 4: 11. The expression, therefore, to see God, is equivalent to the expression, to enjoy his favor.

Peace-makers; those who are ready to interpose their kind offices for restoring harmony when it has been interrupted. The spirit of discord and war, whether on a large scale or a small one, finds no countenance in the principles of Him, who is appropriately styled Prince of peace.

The prophets, &c.; such as Elijah (1 Kings 18: 17. 18: 1-18. 21: 20); Elisha (2 Kings 2: 23); Jeremiah (Jer. 20: 2, 10. 26: 8-15. 23: 3. 37. 11-15. 38: 4-13); Daniel (Dan. 6. 1-17).

Recite.—Scripture Catechism, 176, 177.

ANSWER TO SCRIPTURE ENIGMA.

No. LIX.

A-m-mah 2 Sam. ii. 24.
A-d-o-ram 1 Kings xii. 18.
R-i-s-a-h Numbers xxxiii. 21.
O-n-e-simus Philemon 18, 19.
N-i-s-roch 2 Kings xix. 37.

AARON—MOSES.

BIBLE SCENES.

No. XIV.

Here are three stanzas all referring to an occasion in the life of our Lord. It would serve as a picture of many a disciple since then:

When danger threatens those we love,
Can we do more than share
Their peril, go with them to death,
Or shield them by our care?
Yet he who talks of such brave deeds,
Flies in the trial hour,
And shows how weak the human heart
Unstayed by higher power.

Dark days have passed and on sweet hope
His shame and sorrow stilled;
When glad tongues cry, One is alive
Who late a lone grave filled.
Vain words! the wondrous tale they tell
Exceeds this man's belief:
But wait awhile, and Christ's own day
Shall bring his doubts relief.

In secret with his brethren met,
What awe must thrill his mind,
When his lost Leader midst them stands,
And greets him, sternly kind!
His words revealed, his doubt dispelled,
His darkness turned to light,
He owns his God, but learns how blest
The faith that asks no sight.

A FAITHFUL SHEPHERD BOY.

Gerhardt was a German shepherd boy, and a noble fellow he was, too, although he was very, very poor.

One day while he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest village?"
"Six miles, sir," replied the boy, "but the road is only a sheep track, and very easily missed."

The hunter glanced at the crooked track and said:

"My lad, I am hungry, tired, and thirsty. I have lost my companions and missed my way. Leave your sheep, and show me the road. I will pay you well."
"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more money than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me, while you go to the village and get some food and drink, and a guide? I will take good care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice—and—"

Gerhardt stopped speaking.

"And what? Can't you trust me? Do

I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word to me?"

The hunter laughed, for he felt that the boy had fairly cornered him. He said, "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt now offered the humble contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around. The Duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after years Gerhardt became a very rich and powerful man, but he remained honest and true to his dying day.

Honesty, truth and fidelity are precious jewels in the character of a child. When they spring from piety they are pure diamonds, and make the possessor very beautiful, very happy, very honorable, and very useful. May you, my readers, wear them as Gerhardt did. Then a greater than a duke will befriend you, for the Great King will adopt you as his children, and you will become princes and princesses royal in the kingdom of God.—*Young Pilgrim.*

HOW DREAMS ARE CAUSED.

In order to prove that almost any dream can, with tolerable certainty, be excited by special classes of stimulants, M. Maury caused a series of experiments to be performed on himself when asleep, which afforded very satisfactory results.

First experiment.—He caused himself to be tickled with a feather on the lips, and on the inside of the nostrils. He dreamed that he was subjected to a horrible punishment. A mask of pitch was applied to his face, and then torn roughly off, taking with it the skin of his lips, nose and face.

Second experiment.—A pair of tweezers was held at a little distance from his ear, and struck with a pair of scissors. He dreamed that he heard the ringing of bells. This was soon converted into the tocsin, and this suggested the days of June, 1848.

Third experiment.—A bottle of eau de cologne was held to his nose. He dreamed that he was in a perfumer's shop. This excited visions of the East; and he dreamed that he was in Cologne, in the shop of Jean Marie Farina. Many surprising adventures occurred to him there, the details of which were forgotten.

Fourth experiment.—A burning lucifer match was held close to his nostrils. He dreamed that he was at sea (the wind was blowing in through the windows) and that the magazine in the vessel blew up.

Fifth experiment.—He was slightly pinched on the nape of the neck. He dreamed that a blister was applied. And this brought the recollection of a physician that had treated him in his infancy.

Sixth experiment.—A piece of red hot iron was held close enough to him to communicate a slight sensation of heat. He dreamed that robbers had got into the house, and were forcing the inmates, by putting their feet to the fire, to reveal where their money was. This idea of the robber suggested that of Mme. d'Abrantes, who, he supposed, had taken him for her secretary, and in whose memoirs he had read some accounts of bandits.

Seventh experiment.—The word *parafagaramus* was pronounced in his ear. He understood nothing, and awoke with the recollection of a very vague dream. The word *manan* was next used many times. He dreamed of different subjects, but heard a sound like the humming of bees. Several days after, the experiment was repeated with the words *Azor, Castor, Leonore*. On awakening, he recollected that he had heard the last two words, and had attributed them to one of the persons who had conversed with him in his sleep.

Eighth experiment.—A drop of water was allowed to fall on his forehead. He dreamed that he was in Italy: that he was very warm, and that he was drinking the wine of Orvieto.

Ninth experiment.—A light, surrounded by a piece of red paper, was repeatedly placed before his eyes. He dreamed of a tempest and lightning, which suggested the remembrance of a storm he had encountered in the English Channel in going from Mers-la-Havre.

These observations are very instructive, inasmuch as they show conclusively that one very important class of our dreams is due to our bodily sensations.—*Once a Week.*

A MODEL IRISH TOWN.

Christmas is at hand with its good cheer, which means in too many cases intemperate riot and drunken brawls. We know what it implies too well in England, and especially in our manufacturing towns. It denotes more trade in the public-house, more poverty amongst the poor, more work for the police-officers and magistrates, heavier rates, and darker hours in many a wretched home. I write of a thickly-populated district, all the inhabitants of which, with a very few and necessary exceptions, are operatives—Irish operatives, too; yet no drunkenness, no riot, no unseemly excitement will characterise this place at this season of the year. No policeman will have to appear upon the scene. All will be quite and orderly, such as we dream of in some happy, far-away Utopia, but, alas! rarely see. I can reach such a spot in a very few hours from London. Jump into the Irish express, steam away from Holyhead to Dublin, catch the train to Newry, and there you are at what I call a model town.

It is a lovely walk up the winding road that leads you from Newry to Bessbrook. The air is fresh, the scenery is bright and cheerful. Birds nestle in the waving woods on your left, and to your right, on the distant hills, the white houses of the country people glisten pleasantly in the sun. A turn in the road, and at once the scene is changed. Before you a gigantic mill rears its colossal form. In the winter evenings, with its thousand windows all lit up with gas, you would fancy it a fairy palace. Up in that mill, and in the other buildings attached to it, some three thousand hands are at work. You ascend a rising slope, and on each side are rude-built substantial cottages in which those hands reside. Enter them and you find everything bright and smiling. On your right are the schools, at which every child connected with the place is expected to attend. Bessbrook has taken the lead of England, and has long successfully carried out a system of compulsory education. Enter those schools, and you will be struck with the healthy condition and intelligent appearance of the children. There are schools for girls—there are schools for boys—there are infant schools, where the little ones with willing hands and smiling face pick up the flowers with which, for many of us only metaphorically, the path of learning is strewn, and there are night schools to which the workers gladly press. A little further on and you come to the grand rendezvous of the settlement—the reading room—well supplied with newspapers and periodicals, where the advanced politician reads his favourite organ, and where the younger ones play chess. A few steps further on is the dispensary; the workmen resort to no parish doctor, but employ a medical man of their own, whose labours indeed are light—compared with those of medical men in our manufacturing towns. A few steps further on and you reach a square surrounded with workmen's residences, with on one side the co-operative stores, and on the other a butcher's and baker's shop and a post-office, and you have seen almost all that is to be seen in Bessbrook. As to the public-house, there is nothing of the kind in or near the place. It may be assumed that the other specialities of the place are to be deduced from that one fundamental fact. As there is no public-house for the sale of bad beer and vitriol gin there is no police-office and no occasion for the presence of the armed constabulary, whose military appearance and splendid physique at once arrest the stranger as he lands for the first time in the sister land. Another thing you will miss will be the pawnshop. Those who don't drink have no need to borrow money. At Bessbrook they are a saving people. Some of the fathers of families have been known to accumulate two or three hundred pounds. The old couplet, "Early to bed and early to rise," undoubtedly is realised in this model town. Bessbrook goes to work at 6 a. m., and by ten p. m., or thereabouts all Bessbrook is sound asleep.

Another peculiarity of the place is the religious character of the people. There are no secularists at Bessbrook. The frightful trash which our working classes too often in London, and Manchester, and other manufacturing towns patronise, has no circulation at Bessbrook. The founder and principal proprietor of the place is Mr. J. G. Richardson, a leading member of the Society of Friends; and a Friends' meeting-house is one of the institutions of the place. On the other side of the town are the churches of the Episcopalian, the

Presbyterian, and the Roman Catholic denominations. The Wesleyans and Primitive Methodists also hold meetings in Bessbrook; and I may say, without exception, all the people attend at one place of worship or another. You don't meet here on a Sabbath the unshaven operative with his short pipe in his mouth, and his ill-bred cur at his heels, loafing about till the public-house door is open, as you do in most of our manufacturing towns. Here he worships according to the dictates of his conscience, and his children receive religious education at one or other of the places of worship in the district. Here Irishmen can argue without breaking one another's heads. Here the Protestant and the Catholic work side by side. While I am writing I see that the Presbyterian minister sends round a card stating that he will lecture for the benefit of the Congregational schools on "The Beast that rose out of the sea, and the rise and fall of the temporal power of the Pope." It may be that the minister referred to, the Rev. Thomas Cromie, is quite right in his exposition of prophecy. I have no doubt that the reverend gentleman is perfectly sincere; but I much question the policy of a selection of a title so obviously annoying to his Roman Catholic neighbours. Be that as it may, no Catholic mob will smash the windows of his chapel or hurt the reverend gentleman himself. He will be permitted to have his say—I do not think he would in neighbourhoods where Celtic prejudices were strengthened by undue alcoholic libations. The temperance aspect of the place requires dwelling on. I shall be pardoned for again alluding to it. The water-drinkers must be sober in other things than drink, and at Bessbrook the water-drinkers have it all their own way. There are 900 members in the Band of Hope; there are 400 adults belonging to the Temperance Society. If you want to see what a manufacturing town can become if the workmen be cared for and not allowed to go to the devil, let Bessbrook be an illustration.

"Ah," says the grumbler, "this is but an experiment." I reply. It is nothing of the kind. Nearly a generation have grown up into manhood and womanhood under the elevating and humanising influences to be found at Bessbrook Mills. The place has grown to be what it is. Undoubtedly soon the works will be on a larger scale. At present the flax is there made into yarn and woven, but no bleaching is done on the premises, and it leaves Bessbrook unbleached. The raw flax is imported from France or Belgium, or bought in the country markets round. It is spun, it is converted into linen, it is worked up in damask, marked with most beautiful designs from ladies trained in the Kensington Museum Schools, or from designers in the provinces, and from Bessbrook it finds its way into the warehouses of Belfast, or Manchester, or London. It is clear that the establishment will be on a larger scale when the bleaching process is done at home. Thus, more and more will Bessbrook increase and multiply. As it is, more hands are engaged in the mills than can be accommodated in the surrounding houses. They come from villages around and Newry, to work, and once taken it is seldom they leave. They are contented with their lot. Paternal government suits them. Tuesday is the day when fresh hands are taken on, and the crowd of eager applicants around the door testifies to the popularity of Bessbrook Mills; and no wonder. Mr. Richardson and his wife are incessant in the labours for the moral and social and religious well-being of those in their employ, and they are assisted by gentlemen connected with the mills, who share in their founder's views, and who intellectually and religiously are eminently qualified for their task. I may add one great difficulty connected with our mills is admirably met in Bessbrook. The rule is to engage the family; boys and girls are not withdrawn from the home and thrown wild upon the world. The father, if too old for the mills, is employed upon the farm, or in repairing the roads, or keeping the place in order. Immorality consequently is rare.

Such is Bessbrook, an *imperium in imperio*—a state complete in itself, with its own laws, and manners, and customs. Around disaffection lurks. Around the presence of the armed policeman is the security of the rich and the safeguard of the timid. That it is not so in Bessbrook is the result of Christian principle, and if I point to Bessbrook it is not to glorify the place, but to offer the capitalist an example which, for the sake of our common civilisation, it is to be hoped he may imitate elsewhere.—*Christian World.*