

Youth's Department.

BIBLE LESSONS.

SUNDAY, MAY 24TH, 1863.

Read—ACTS vii. 44-60 : Stephen's discourse concluded.—His martyrdom. JOSHUA xxii. 1-20: The two tribes and a half dismissed.

Recite—ACTS vii. 17-19.

SUNDAY, MAY 31ST, 1863.

Read—ACTS viii. 1-13: The persecution of the church by Saul. JOSHUA xxii. 21-34: An altar built by the two tribes and a half.

Recite—ACTS vii. 54-56.

“SEARCH THE SCRIPTURES.”

Write down what you suppose to be the answer to the following question.

20. Find the passages in the Bible which speak of embroidery.

Answer to question given last week:—

19. Achan. Joshua vii. 14. Jonathan. 1 Samuel xiv. 37-45.

The silver cup.

The palace of the Duke de Montre was decorated for a banquet. A thousand wax lights burned in its stately rooms, making them as bright as mid-day. Along the walls glowed the priceless tapestry of the Gobelins, and beneath the foot lay the fabrics of Persia. Rare vases, filled with flowers, stood on the marble stands, and their breath went up like incense before the lifelike pictures shining in their golden frames above. In the great hall stood immense tables, covered with delicacies from all lands and climes. Upon the sideboard glittered massive plate, and the rich glass of Murano. Music, now low and soft, now bold and high, floated in through the open casement, and was answered at intervals by tones of magic sweetness. All was ready. The noble and gifted poured into the gorgeous saloons. Silks rustled, plumes waved, and jewelled embroideries flashed from Geneva velvets. Courty congratulations fell from every lip, for the Duke de Montre had made a step in the path to power. Wit sparkled, the laugh went round, and the guests pledged him in wine that a hundred years had mellowed. Proudly the duke replied; but his brow darkened and his cheek paled with passion, for his son sat motionless before his untasted cup.

“Wherefore is this?” he angrily demanded. “When did my first born learn to insult his father?”

The graceful stripling sprang to his feet, and knelt meekly before his parent. His sunny curls fell back from his upturned face, and his youthful countenance was radiant with a brave and generous spirit.

“Father,” he said, “I last night learned a lesson that sunk into my heart. Let me repeat it, and then at thy command I will drain the cup. I saw a laborer stand at the door of a gay shop. He held in his hand the earnings of a week, and his wife, with a sickly babe and two famishing little ones, clung to his garments and besought him not to enter. He tore himself away, for his thirst was strong, and but for the care of a stranger, his family would have perished.

“We went on, and, father, a citizen of noble air and majestic form descended the wide steps to his fine mansion. His wife put back the curtains, and watched him eagerly as he rode away. She was very, very lovely, fairer than any lady of the court, but the shadow of a sad heart was fast falling on her beauty. We saw her gaze around upon the desolate splendour of the saloon, and then clasp her hands in the wild agony of despair. When we returned her husband lay helpless on a couch, and she was weeping beside him.

“Once more we paused. A carriage stood before a palace. It was rich with burnished gold, and the armorial bearings of a duke were visible in the moonbeams. We waited for its owner to alight, but he did not move, and he gave no orders. Soon the servants came crowding out; sorrowfully they lifted him in their arms, and I saw that some of the jewels were torn from his mantle, and his plumed cap was crushed and soiled, as if by the pressure of many footsteps. They bore him into the palace, and I wondered if the duchess wept like the beautiful wife of the citizen.

“As I looked on all this, my tutor told me that it was the work of the red wine, which, leaps gayly up, and laughs over its victims in demoniac merriment. I shuddered, father, and resolved never again to taste it, lest I too should fall. But your word is law to me. Shall I drain the cup?”

“No, my son, touch it not. It is poison, as thy tutor told thee. It fires the brain, weakens the intellect, destroys the soul. Put it away from thee, and so thou shalt grow up wise and good, a blessing to thyself and to thy country.”

He glanced around the circle. Surprise and admiration were on every face, and moved by the same impulse, all arose, while one of their number spoke.

“Thou hast done nobly, boy,” he said, “and the rebuke shall not soon be forgotten. We have congratulated thy father upon the acquisition of honour which may pass with the passing season. We now congratulate him upon that best of all possessions, a son worthy of France and of himself.”

The haughty courtiers bowed a glowing assent, and each clasped the hand of the boy. But the father took him to his heart, and even now, among the treasured relics of the family, is numbered that silver cup.

Stipends.

“It is not the flock, but the fleece, that they care for,” remarked Mrs. Grundy, when she was informed that two of the ministers of her native Presbytery were meditating “a flitting.” It is indeed very sad that shepherds should ever require any of the fleece. Better surely that the sheep should wear every fleece of it through the sweltering summer, to the manifest improvement of health and appearance, and that the shepherds should go naked, except when an Egyptian or a wild beast could be spoiled.

Can you have in any country, a talented, well-educated ministry, when no adequate provision is made for its support? No, certainly not; and for any man to marvel that such should be the case, argues in him, great folly or great hypocrisy. True, if you only pay your clergyman 50 dollars a year, they will not disappear: there will be as many of the cloth as ever, but then as Dr. Mason, of New York put it, “they will be fifty-dollar men.” A missionary, casting in his lot with a heathen people, does not look for money from them. They do not see the use of him; he may take himself off, as soon as he lists for aught they care; in a word, he consciously sacrifices himself for them. St. Columba had to do that for our forefathers: Gardiner and Williams have done that, in our day, for Patagonian savages. But to hear Christian men and women calling out for clergymen to supply a felt want, and then condemning them to a genteel starvation is ludicrously inconsistent. Still more selfish is it to call them “hirelings,” “loaves-and-fishes-hunters,” “traitors,” when in any way they protest against such injustice. Thus, if a minister, with an income of £100 per annum, is called to another congregation equally numerous, and where he will receive £200, many of his people would brand him as worldly, if he accepted the call, and yet these same people would button up their pockets, if they were asked to contribute £5 instead of £2, to the stipend. That is, those Christian people think nothing of asking their minister to sacrifice £100, where they will not give £3. Oh! it is easy to be virtuous by proxy, to be pious at other people's expense, to lay down the law for others sitting in your own easy chair. When young men at the Universities see what the real state of the case is, they say, “We will not be partners in spiritual mendacity; we would willingly sacrifice ourselves for the good of others, but we will not sacrifice ourselves on behalf of, and to excuse the meanness and hypocrisy of others; we will become literary men, professors, doctors, lawyers, and so earn an honest wage for honest work.” Indeed the greatest marvel of all to thinking men, is that so much talent goes to the service of the sanctuary. It speaks a zeal for the Church and a genuineness of religious feeling in young men for which we cannot be too grateful. Here are some pithy remarks on the subject, taken from a book just published, called “An Old Man's Thoughts about Many Things.” The ancient, evidently an Englishman, writes: “We often read of what is called spiritual destitution, which means the want of persons in particular places; but is this destitution cured by adding a respectable man and a minister to the number of the destitute? People should stop building churches, and begin with improving stipends. More churches have been built since I was born, than in all time before, and the clergy have waxed greatly in number, without waxing in comfort. If a new Church is built, and the parson is sufficiently provided, that is all well; if you do not at the same time call into existence a £50 curate to help him. Let us hear no more of the want of curates. It is the wants of curates that we should first supply.”

Well, have you read the above? Yes, you answer, “and it is quite true.” Well, then, don't you be satisfied with confessing that with your mouth. At once increase your own subscription to your minister's stipend; pay it more regularly; and get your neighbors to do likewise. Read the Epistle of St. James, and profit by it; for it is no epistle of straw, as Luther once rashly called it, but one that looks to the wheat.—Ch. of Scotland Monthly Record.

In a certain place the people began to complain of their minister. His preaching was poor. Other ministers preached much better. They talked of dismissing him and getting another. At length, one of them said it was no wonder that he did not preach better; they showed that they thought little of him, and how could he preach well? Let us change our tone. Let us show that we think a good deal of him, and try him at that. They concluded to do so. He immediately began to rise. He grew, and soon they had good reason to speak of him as one of the ablest preachers about. This is good philosophy, as well as Scripture. Do this, and your minister will preach well. Do all the things named above, and you will probably have no occasion to change your minister, and he will have no occasion to seek another field of labor.

WHY was the Bread of Life hungry, but that he might feed the hungry with the bread of life? Why was Rest itself weary but to give the weary rest? Why was the Prince of Peace in trouble, but that the troubled might have peace? None but the image of God could restore us to God's image: none but the Beloved of God could make us beloved to God; none but the incarnate Son could make us sons; none but the wisdom of God could make us wise; none but the Prince of Peace could bring the God of peace, and the peace of God to poor sinners.

The Rev. W. M. Punshon has issued a neat volume, entitled “Life Thoughts,” got up in imitation of Henry Ward Beecher's “Life Thoughts.”

OF MAKING MANY BOOKS THERE IS NO END.—During the last year nearly five thousand books, including new editions, were published in England. The most numerous were works on religion; next works of fiction; next poetry and miscellaneous literature; while works upon commerce were the fewest of all.

WHAT PAID HIM FOR HIS TROUBLE?—An old negro in the West Indies, very desirous of learning to read the Bible, came regularly a long distance to a missionary for a lesson. As he made little progress, the teacher became almost disheartened, and at last asked him if he had not better give it up. “No, massa,” said he with great energy, “me never give it over till me die;” and pointing to John 3:16, “God so loved the world,” etc., he added, “It is worth all the labor to read dat one single verse.”

The following conversation took place with a slave, an old man, on one of the Southern plantations: “You are an old man: will you not die soon?” “Yes, I know I must.” “Were do you expect to go?” “I think I shall go to the good land.” “Why do you think you will go there?” “I cannot tell; but the nearer I come to death, somehow Jesus and I get nearer together.”

NATURE is a great believer in compensations. Those to whom she sends wealth, she saddles with lawsuits and dyspepsia. The poor never indulge in woodcock, but they have a style of appetite that converts a number-one mackerel into a salmon, and that is quite as well.

UNDERGROUND CARS DRIVEN BY AIR.

A dispatch company has been formed in London for transmitting mail-bags and other parcels through underground tubes by the force of air. An air-tight tube a third of a mile in length, and nearly three feet in diameter, has been laid between a railway station and one of the district Post-offices, within which is a railway track, on which runs a car eight feet long, weighing eight hundred weight. At each end of the tube is a hollow iron wheel working in an air-tight box, revolving by steam power at a velocity of seventy to ninety miles an hour. This wheel as it revolves throws off a column of air into the tube with such force that the cars, which present a surface of nearly five square feet to the blast, which is nearly the pressure of a hurricane, are propelled at the rate of thirty miles an hour. It is intended to lay down a line connecting the General Post-office and railway stations, which, with its branches, will be about five miles in length, costing complete about \$650,000, on which the directors expect a dividend of ten per cent, while the public will have their parcels transmitted through London in a tenth of the cost now required. An underground railway for passengers has also been built between the city and Paddington, on which the passenger-travel is unexpectedly large.

A HINT FOR SABBATH-SCHOOL TEACHERS AND PARENTS.

THE SECRET.—A gentleman was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens; and with great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, “I take care of my lambs, sir.” Here was all the secret—he took care of his lambs!

Reader—father, mother, teacher—need we make the application?

There are in the New Testament 205 direct quotations from, and 348 references and allusions to writings, events, and individuals in the Old Testament, without including the prophecies predicted in the Old Testament that are fulfilled in the New, unless a special allusion is given to them. Of these, 237 are from the Pentateuch, 78 from the historical books, 103 from Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, and 135 from the prophetic books.—These quotations by Christ and his inspired apostles from 38 of the 39 books of the Old Testament show conclusively that the whole of the Old Testament writings are authentic and inspired, however much infidels and semi-infidels may assail certain portions, and wish to exclude them from the sacred canon. The two must stand or fall together.

“JONES, DAVIES, AND EVANS.”—We had the curiosity to count from the list of Baptist ministers in the “Baptist Hand-Book,” how many bore these famous Welsh names; and we found sixty Jones, about forty Davis, and nearly forty Evans. When in Bangor, a friend took one side of the main street for Evans, and we took the other for Jones, and we outnumbered him. But not only does Jones stand highest in Wales, but he outnumbers the famous English “Smith,” of whom we found only twenty-one in the list.—Baptist Reporter.

Dr. Milman, it is said, was asked the other day, by a high dignitary of the church, his opinion upon Bishop Colenso's recent work on the Pentateuch. The Dean said the Bishop appeared to be very well up in “Numbers,” but that he did not seem to understand “Exodus.”

Agriculture, &c.

REARING TURKEYS.

I don't propose to give anything like a recipe for doing this branch of business, as I have never been an expert at poultry raising. When a boy I used to notice that when a turkey hen, or in fact any of the fowl kind, stole away their nests, and laid and set without being molested, they almost always brought off a good brood of young, and if left to themselves, would usually rear them better than if allowed to come about the house.

I account for the difference in this way:—In the first place their eggs are not hurt by being handled, and as they are done laying, they go immediately to setting, and further, when nesting away from other fowls they are not as liable to be overrun with vermin, as when nesting about the hen-house or where fowls are constantly sitting or nesting. If hatched away, they are usually a little timid for a while, which prevents them from getting lousy from contact with other fowls, etc. My practice with turkeys the last few years is to set a part of the eggs under hens, and a part under turkeys, about the same time, and when hatched give them all to the care of the turkey hens to raise, and let them have their liberty, unless the weather is very wet. This remark applies to the first laying in spring; the second laying they usually lay no more than they can cover themselves, and are allowed to sit and rear what they can.

Many object to raising turkeys, thinking they are more destructive than other fowls. I think this is not the case, all things considered. It is true they will use up cabbage and tomatoes if allowed among them. So will other fowls.—There is one advantage in rearing them, they get a large amount of their feed farther from the barn than other fowls, a large amount of which would otherwise be wasted but for them; they will destroy more grasshoppers, and other insects that are a pest to the farmer, than any other fowl; and, last not least, they give good cheer to many a holiday repast. I can't understand why the farmer cannot raise one hundred pounds of this kind of flesh as cheaply as any other meat used in the family, and certainly they do their part in furnishing the cash to fill the pocket.—A. Moss, in Country Gentleman.

DEPTH TO SOW PEAS.

F. R. Elliot, of Cleveland, gives his experience in sowing peas at different depths as follows: “Some years since, I commenced depths, varying from one inch to one foot, I found those buried eight inches deep appeared above the ground only one day later than those buried only two inches; while those that were covered twelve inches were a little over two days behind. As they grew, no perceptible difference was noticed, until they commenced blossoming and setting, then the advantage of the deep planting exhibited itself; for those that were eight inches deep continued to grow, blossom, and set pods long after those only two or four inches commenced ripening and decaying. If the soil is light and loamy, I will hereafter plant my peas eight inches deep; if the soil is clayey, I would plant six inches. I never earth up, but leave the ground as level as possible.”

FLOW AN INCH DEEPER!

I see that some of the agricultural press are reviving the old cry:—Plant one acre more. I modestly urge as an amendment—Plow one inch deeper!

The thinking farmer will not need to be told that this practice will do more to increase the aggregate crop, if adopted by every farmer, than if the advice of contemporaries was practiced with the number of acres—two instead of one.

If we call the average depth of plowing four inches, the adding one inch to this depth will be equivalent to adding one-fourth the productive power of each acre of cultivated land. There is little doubt that on most soils more than this amount will be added: for it will not only add to the amount of land cultivated, but increase the productive power of that previously broken. Plow one inch deeper!—Rural New Yorker.

PAVING CELLARS.

We know of nothing which combines neatness, cheapness and durability to so great an extent, for a cellar bottom, as a pavement of cobble stones. The material is every where abundant in this part of the country, costs nothing, can be easily laid, and the work if neatly done, will last a life time. Several years since we paved our barn cellar, which was sometimes too moist for comfort, with this material, and we have since a hard, dry and even surface over which carts can be swept easily as a house floor. Last fall we paved the cellar of our residence in the same way, and our experience with it thus far is such that we consider it greatly preferable to any cemented cellar we have ever seen. This is a kind of work very suitable for rainy days, and those of our readers who desire to keep the cellars of their farm buildings in the best shape possible, will do well to try the cobble stone pavement whenever opportunity is offered.—N. E. Farmer.

A society has been formed for the purpose of promoting the cultivation of flax and hemp in Lower Canada. A bill for the incorporation of the Company has been introduced into the Assembly.