

Youth's Department.

BIBLE LESSONS.

Sunday, November 19th, 1865.

JOHN IV. 43-54: Christ heal'th the Nobleman's son. 1 KINGS II. 1-11: David's charge to Solomon. David's death.

Recite—PROVERBS XXII. 1-4.

Sunday, November 26th, 1865.

JOHN V. 1-16: The Jews persecute Jesus for healing on the Sabbath. 1 KINGS II. 13-25: Solomon reigns. His kingdom is strengthened.

Recite—MALACHI IV. 2, 3.

A pretty story in verse.

"O! I am so happy!" a little girl said, As she sprang like a lark from the low trundle-bed; "This morning, bright morning! Good morning, papa, O give me one kiss for good morning, mamma! Only just look at my pretty canary, Chirping his sweet good morning to Mary! The sunshine is peeping straight into my eyes— Good morning to you, Mr. Sun, for you rise Early to wake up my birdie and me, And make us happy as happy can be."

"Happy you may be, my dear little girl," And the mother stroked softly a clustering curl, "Happy as happy can be—but think of the One Who awakened, this morn, both you and the sun." The little one turned her bright eyes with a nod— "Mamma, may I say good morning to God?" "Yes, little darling one, surely you may— As you kneel by your bed every morning to pray."

Mary knelt solemnly down, with her eyes Looking up earnestly into the skies, And two little hands that were folded together Softly she laid on the lap of her mother. "Good morning, dear Father in heaven," she said, "I thank thee for watching my snug little bed, For taking good care of me all the dark night, And waking me up with the beautiful light, O, keep me from naughtiness all the long day, Blest Jesus, who taught little children to pray."

Closing Sabbath-schools in Winter.

In many Sabbath-schools it is the custom to close the school as soon as the fall rains make bad roads. Here are a few reasons why this custom should be discontinued:

1. The same custom does not prevail in day-schools, and therefore need not prevail in schools where instruction of the highest moment is imparted.

2. Though many of the younger pupils cannot attend, the elder ones can; and in many schools more elder pupils attend in the winter than in the summer.

3. Winter is the best time for study. Every Sabbath-school teacher knows that the Scripture verses and hymns are repeated more accurately in winter than in summer; more books are taken from the library, and altogether the school is braced and invigorated by the cold.

4. Though it may neither be so easy nor so pleasant to go to school over mud or snow, as over good, dry roads, yet it may be more beneficial for both teachers and scholars. Ease and pleasure are bad guides. Difficulty leads to exertion, promotes vigor, and vigor is essential to success.

5. By closing your school for the winter you teach a most injurious lesson to your scholars. Quite unintentionally you teach them that religious matters are to be attended to when it suits convenience. As such pupils grow up they will easily find an excuse for staying from public worship on account of rain, or mud, or snow, and they will become weak, pusillanimous, useless beings, who received their first lesson in indifference in the Sabbath-school. No one can estimate the injurious influence of such teaching; on the other hand, no one can estimate the beneficial influence of a continuous course of instruction, imparted by teachers who would not be deterred by any difficulty which human energy, warmed by Divine love, could overcome, and who, feeling the truth, are instant in season and out of season to make it known.

True Christian Life.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul or John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not the waters of torrent, noise and force, are the true symbols of holy life.

The avoidance of little evils, sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little follies, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifference to the feelings or wishes of others; outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such little things, as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions, or pri-

vate dealings, or family arrangements; to little words, and looks, and tones; little benevolences, or forbearances, or tenderness; little self-denials, and self-restraints and self-forgiveness; little plans of kindness and thoughtful consideration for others; to punctuality, and method, and true sim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—Dr. Bonar.

The smiles of Jesus.

Because it is recorded twice of our Divine Redeemer that He wept, and not once that He smiled, some have made bold to presume that smiles never irradiated His face. I can neither accept this conclusion nor suffer it to pass without the protest of my heart against its unreasonableness. There is no force to my mind, in the argument with which such a conclusion is supported, that our blessed Lord had to bear the world's sin, in suffering unto death, and, therefore, smiles would have been incompatible with his character and work. To suffer was, indeed, His human lot, but it was also His mission to save; and while his great task of suffering might well give Him tears for His drink in a great measure, the end of that suffering in the salvation of a lost world might well fill His heart with a joy that would, sometimes, break out in heavenly smiles upon His face.

Can it be doubted that He smiled upon the little ones who pressed into His arms for a blessing? Is it likely that He hallowed not the marriage feast in Cana with a bright approving smile? Can we think of Him as sitting in the dear domestic circle of Bethany with never a sweet relaxation upon His grave but gracious features into the witchery of a visible joyousness? O, no! If it be not sin for us to conceive of the countenance of Jesus as one of surpassing human beauty, surely it is not wrong to think of it, reflecting at times—in smiles whose loveliness no human pencil could portray—the happiness of that Heaven of whose holiness His lineaments were the perpetual expression and the blessed type!—W. & R.

Softening the Text.

The affectation that avoids the strong Scriptural phrases of the Bible was well rebuked by the English bishop of Exeter. Sentimentalism that will not say "the wicked shall be turned into hell" is by no means a sign of the purest abhorrence of profligacy.

An anecdote is told of the bishop of Exeter, England. The scene is a church in Torquay; the bishop is present but not officiating, and he sits with the congregation. The officiating clergyman ventures to soften to ears polite the phrase, "Eat and drink their own damnation." He reads it "condemnation." A voice is heard energetically exclaiming, "damnation!" The whole church is startled. But it is not a profane epithet they hear—it is the voice of the bishop in rebuke of the officiating minister.

Unprofitable Rebuking.

Some persons pride themselves on being blunt, or, as they call it, "honest;" but very blunt people do little good to others, and get little love to themselves. The scriptures recommend gentleness and kindness. There is nothing in all this world of ours half so mean as a vindictive and malignant disposition. Yet many Christians gratify this spirit, and deceive themselves with the idea that they are rebuking sin. Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in the church what a very witty and sarcastic person is in a society, or what a tell-tale is in school; and approximate very closely to that class which the apostle terms "busybodies in other men's matters." Such Christians come in time to be regarded as nuisances in society, constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.

THE REASON WHY.—Dr. Taylor, of Norwich, once said to the late Rev. John Newton: "Sir, I have collated every word in the Hebrew Scriptures seven times, and it is very strange that the doctrine of atonement which you hold, if there, cannot be found by me." "I am not surprised at that," said Mr. N.; "I once went to fight my candle with the extinguisher on it."

FOR THROAT DISEASES and affections of the Chest, "Brown's Bronchial Troches," or Cough Lozenges, are of great value. In Coughs, Irritation of the Throat caused by Cold, or Unusual Exertion of the vocal organs, in speaking in public, or singing, they produce the most beneficial results.

The poor little sufferer will be immediately relieved by using Mrs. Winslow's SOOTHING SYRUP for children teething. It softens the gums, reduces inflammation, cures wind colic, allays all pain, and gives the child quiet, natural sleep, from which it awakes invigorated and refreshed. Perfectly safe in all cases, as millions of mothers can testify.

Scientific.

WEATHER SIGNS.

The British Board of Trade has given publicity and sanction to sundry weather signs, which may be read in the sky. Some of these signs are "old as the hills," but others are quite novel. A bright yellow evening sky is a sign of wind; a pale yellow of rain; a neutral gray tint on the evening betokens a fair day to come, but on the morning—foul weather at hand. The clouds also are set forth as weather indicators. Soft, fleecy and half-shaped masses of vapor mean fine weather, and hard, clearly outlined clouds indicate storms.

Very decided colors in the clouds are the precursors of wind or rain, or both, but the quieter tints are the heralds of fair weather. The closest observers of the sky and clouds are confident of their prognostications, and doubtless there is a philosophy in these tokens above us.

CENTRIFUGAL TUBING.

Auguste Larson, a young machinist in the employ of Holmberg & Co., of Lund, has devised a very simple, but no less remarkable method of casting iron tubes by the action of centrifugal force. The melted iron is poured into cylinders, the base of which is exactly the exterior diameter of the tube to be wrought. These cylinders can be opened and closed at will. When the melted metal is enclosed the cylinder is swiftly revolved, and the metal is immediately thrown by centrifugal action to its sides, where, as it cools, it hardens with great smoothness of surface and perfect homogeneity of structure. The process will facilitate and cheapen the manufacture of iron tubing.

THE PLANET MARS.

Professor Phillips, of Oxford, has published an interesting summary of the results of recent telescopic observations of the planet Mars. No doubt remains that the white patches, so long observed at the poles of the planet, are composed of snow. They change uniformly with the changes in the seasons. Red and green patches, also, have been discovered, which are supposed to indicate land and sea. By means of a spectroscope the presence of an atmosphere has been made certain, deep enough to sustain life, and dense enough to bear up aqueous vapors, which may compensate in part, for the smaller heat received from the sun.

"THOUGH YOUR SINS BE AS SCARLET."

The Lord has chosen a most striking illustration of the power of His grace in this figure, as may be seen in the following extract from an exchange:

"We have some little difficulty," said a scientific lecturer, "with the iron dyes, but the most troublesome of all are the Turkey-red rags. You see I have dipped this into my solution; its red is paler, but it is still strong. If I steep it long enough to efface the color entirely, the fibre will be destroyed; it will be useless for our manufacture. How then are we to dispose of our red rags? We leave their indelible dye as it is, and make them into red blotting paper. Perhaps you have wondered why your writing pad is red. Now you know the reason."

I could scarcely sleep that night for joy at the acquisition of so striking though unintentional an illustration of the riches of grace and the power of "the precious blood of Christ." The Spirit of God led the prophet Isaiah to write—not "though your sins be as blue as the sky, or as green as the olive-leaf, or as black as night;—he chose the color which modern science with all its appliances finds to be indestructible." "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Agriculture, etc.

Report on all the varieties of Potatoes.

From Rev. Alexander Forrester, D. D., Principal of the Normal School.

I beg to forward to you for the information of the Board of Agriculture, and all whom it may concern, the following report regarding the Goodrich Seedling Potatoes.

As stated in the Agricultural Journal, nine sorts of these potatoes were sent to me; five tubers of garnet chili, Goodrich's Seedling 241; Goodrich's Calico, Goodrich's Seedling, 380; Pink Eye Rusty Coat, Harrison, Gleason, Coppermine, and four of Cuzco. The former were cut each into twenty sets and the latter into twelve, one of each sort being kept whole. They were all planted on the 15th of May in the best spot of ground in the Experimental Garden attached to the Normal School, in deep rich loam, thoroughly fertilized, at the distance of 2 1/2 feet, the whole potato being planted at each end. They were all above the ground in three weeks, and looked remarkably healthy, the foliage being of deepest green. About the 15th of June, when the two nights of severe frost, so destructive to the vegetable kingdom, occurred, they were about six inches in height and were completely cut down to the ground. They started again with fresh vigor, and did not seem to have sustained any damage. The stalks grew with amazing rapidity, and were more than usually rampant and spreading, especially Goodrich's Calico; indeed, the plants were so luxuriant that they were obliged to be cut down on the 12th of August, the night wind was a PAIN KILLER in the house.

Goodrich Seedling, 380, and in a few days it extended to the whole with the exception of Goodrich's Calico.

The potatoes were dug on the 29th of September, and yielded in measure and weight as follows:

1. Garnet Chili..... 1 bush—68 lbs.
2. Goodrich Seedling, 241.. " —27 lbs.
3. Cuzco" 1 bush—21 lbs.
4. Goodrich's Calico..... 1 bush—27 lbs.
5. Goodrich Seedling, 380.. 1 bush, 3 pk—37 lbs.
6. Pink Eye Rusty Coat... 1 bush, 3 pk—41 lbs.
7. Harrison" 1 bush—55 lbs.
8. Gleason" 1 bush—33 lbs.
9. Coppermine..... 1 bush—20 lbs.

The product of the whole on two rods of ground was five bushels, being at the rate of 400 bushels per acre.

One of each sort was cooked and tested by two individuals, and the following is the testimony of both as to quality, &c.—

1. This is a large round red potato, of surpassing quality, both in point of dryness and flavor—a prolific bearer, yielding at the rate of 500 bushels to the acre.
2. Rather long, kidney-shaped, red potato, not large; middling quality, no seed balls.
3. Large, white, dry, and of good flavor; highly productive.
4. Beautiful and clean appearance, white, with splashes of red—not so large as some of the others, but very numerous—flesh white, when boiled rather waxy; likely to improve by keeping.
5. Large, white, soft and waxy—productive.
6. Round and large, rough, brownish skin, with a little pink round the eye—of superior quality for table—very prolific.
7. A large, white, potato, dry and of good flavor; exceedingly productive.—Forty-seven potatoes produced by one whole set.
8. Long white potato with slight pink eye and rough skin—flesh white; when cooked, solid, dry, and of good flavor—prolific.
9. Copper-colored, not large, and watery.

From the preceding statement I deduce the following inferences:—

- 1st. That with the exception of one, they are all more than usually productive.
- 2nd. That as to quality two are inferior, three are fair and good, and four decidedly superior.
- 3rd. Six sorts are in every respect worthy of cultivation—all being evidently well adapted to this climate.

4th. All had the blight, and every sort with one exception had one or two diseased potatoes, thereby confirming the opinion I have all along entertained and advocated, viz: that the disease to which the potato has been subject since 1845, is not owing to any degeneracy from propagation by division of the varieties artificially cultivated; and that whilst it is perfectly right to raise new sorts from seed either of the cultivated or wild, this will furnish no guarantee against the future invasion of the disease.

In conclusion, I consider the Province is under deep obligations to the Board of Agriculture for their introduction of so many new excellent sorts of potatoes. I would recommend that the parties entrusted with their growth be requested to retain and grow them for another year, and then there will be abundance for distribution all over the Province.—Agricultural Journal.

MAKING BUTTER IN FRANCE.

It is well known that cream may be converted into butter by simply being buried in the ground, but it is not generally known that this mode is in common use in Normandy and some other parts of France. The process is as follows: The cream is placed in a linen bag of moderate thickness, which is carefully secured and placed in a hole in the ground, about a foot and a half deep; it is then covered up and left for twenty-four or twenty-five hours. When taken out, the cream is very hard, and only requires beating for a short time with a wooden mallet, after which half a glass of water is thrown upon it, which causes the buttermilk to separate from the butter. If the quantity of cream to be converted into butter is large, it is left more than twenty-five hours in the ground. In winter, when the ground is frozen, the operation is performed in a cellar, the bag being well covered up with sand. Some persons place the bag containing the cream in a second bag, in order to prevent the chance of any taint from the earth. This system saves labor, and is stated to produce a larger amount of butter than churning, and of excellent quality, and is, moreover, said never to fail.—Journal, Society of Arts.

SMALL BIRDS AND SHEEP DISEASES.

A correspondent from Nottingham, writing to the editor of the London Standard, says:—"I am not at all surprised at the expression of opinion by your correspondent, J. R. Price, in your paper of to-day, that sheep, lambs, and calves are dying of lung disease, caused by the round hair-worm (strongylus filaris), because many farmers and country people are foolish enough to promote a wholesale destruction of small birds, which nature herself has provided to consume not only the worms above-mentioned, but others which affect both cattle and vegetables to a great extent. When will these foolish people learn wisdom, and instead of destroying the birds promote an increase of them? We have sheep and lambs dying in this neighbourhood from a similar cause to that mentioned by your correspondent; and no doubt the germ of the worm is taken by the cattle with their food; but the birds would feed on this germ, and so the disease would be avoided to a great extent."

Many trust God for their souls and eternity, who do not trust in him for their bodies and for time.